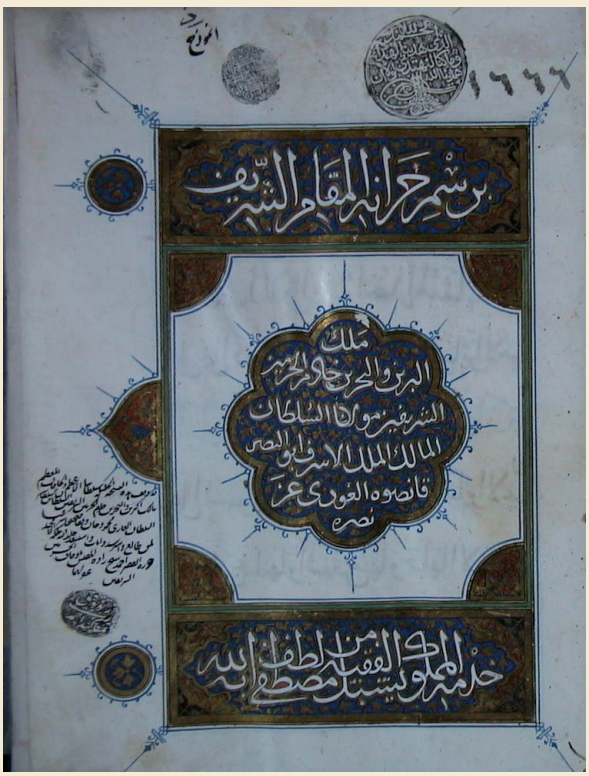
The Covenant with the Children of Adam

في الميثاق مع بني آدم



Reading guide

The English text, commentary and sources are brought together in the first part. Documentary reproductions appear at the end of the volume. Historical illustrations accompany the text.

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Arabic quotations needed for the commentary remain alongside their explanations. The continuous Arabic transcription follows in a separate part.

References to editions and manuscripts have been retained. The contents page numbers and internal links lead to the new pagination.

HISTORICALBACKGROUND

Introduction to the text

Dating

The dedication to Qānṣūh al-Ghawrī places the copy within his reign in Egypt, between 1501 and 1516. The author and date of composition remain unknown.

Origin and preservation

Istanbul, Süleymaniye Library, Ayasofya collection, manuscript 1666. The frontispiece names the sultan and the Mamluk Yašbak al-Faqīh, who presents the work to him. The copy comprises 134 folios.

Summary

Who answered God when he asked Adam's descendants whether he was their Lord? The compiler sets the transmitted answers side by side. He then examines the trust refused by the heavens, the fate of peoples without a messenger, faith and the merits of Muḥammad. A prayer for the sultan unfolds according to the letters of the alphabet.

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READINGGUIDE

Guide to the manuscript

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PART ONE

English translation
التَّرجمة الإنجليزية

01 · The flyleaf, dedication and contents

View 1 · facsimile

Book entitled ‘A Model of Sufism’. Naskh script. Ayasofya 1666.

View 2 · facsimile

For the library of his august Majesty, king of the two lands and the two seas, servant of the two noble sanctuaries, our lord the sovereign sultan, King al-Ashraf Abū al-Naṣr Qānṣūh al-Ghawrī. May his victory be glorious! A tribute from the Mamluk Yashbak al-Faqīh min Muṣṭafā. May God treat him with kindness.

View 3 · facsimile

Here is a subtle model and a pleasing collection. It comprises seven chapters that will give those endowed with understanding insight and cause to remember. Chapter One. How the pledge was taken from the children of Adam, from all the prophets and from all the nations. Chapter Two. The trust offered to the heavens, the earth, the mountains and all beings. They refused to bear it and feared it, but man bore it. Chapter Three. The condition of those who lived between revelations, and their state in this world and the next, on the day of regret.

Chapter Four. The oneness of God, his essence and his attributes, he who is holy and exalted above the attributes of all his creatures. Chapter Five. Do Islam and faith have a single meaning or two distinct meanings? Chapter Six. The excellence of God’s Messenger, upon him be the finest blessing and peace, and the virtues God bestowed on him alone. Chapter Seven. The Lord’s intimate conversation with his servant and the gentleness with which he treats him in nearness and distance. God suffices us. What an excellent guardian!

02 · The covenant of the children of Adam

View 4 · facsimile

In the name of God, the All-Merciful, the Most Merciful. Chapter One. How the pledge was taken from the children of Adam, from all the prophets and from all the nations. Praise be to God, boundless in power, universal in beneficence, forbearing and lavish in his gifts. He is the First, before all place and time. He is the Last, who abides while every being upon the earth passes away. He is the Holy One, whom the accidents proper to bodies do not describe. The vicissitudes of time do not alter him. He is the One, the Unique. Whoever claims that another god exists asserts something for which he has no proof. He is the Living, the All-Knowing, the one who hears and sees all. Secrecy and public declaration are alike to him. All in him is will and power. Upon his power and will depend all effects

and all beings. He is the one who speaks with eternal, beginningless speech. From all eternity he has spoken the Quran. His attributes are eternal and their proofs established. Whoever denies him these wanders in the desert of error. Nothing is in his likeness. Whoever likens him to created beings inclines towards idol worship. The Most High, the Most Exalted transcends the images of the imagination. The words of those who make such comparisons are heavy with sin and [light?] in the balance. He divided his gifts among his creatures and inscribed faith in the hearts of the blessed. He illuminated the hearts of those who know him by causing the sun of knowledge to rise upon them. In the breeze of his nearness he made them a verdant garden, a place of rest and fragrant plants. He welcomed them with greeting and peace on the day they met him. They triumphed through faith and he confirmed their share…

View 5 · facsimile

…far from the gardens of knowledge, fettered by abandonment. Divine majesty held their innermost secrets behind the veil of sight [uncertain reading] for ever. They remain in the prison of deprivation. They have neither a way in

nor a means of reaching that domain. Even if they desired nearness and devoted every possible effort to it, the decision made from all eternity would turn them away. The herald of apportionment would call to them, ‘Go back; you have no place here.’ Their weeping is not heard; their call does not rise. What a gulf between the two groups! ‘These two groups are like the blind and the deaf, and the one who sees and the one who hears. Are they alike?’ I praise God, to whom belong glory and generosity. I bear witness that there is no god but God, alone and without partner, a God who draws near

to his servants’ hearts through his tenderness. He is the Guardian, the Merciful. The Most High has said, ‘When my servants ask you about me, I am very near. I answer the call of the one who invokes me when he calls upon me.’ I bear witness that Muḥammad is his servant and his messenger, whom he chose from among the noblest tribes of Muḍar son of Nizār, son of Maʿadd, son of ʿAdnān. May God bless him, his family, his companions and those who followed them in doing good. Among God’s illustrious decrees and his hidden and manifest secrets are the creation of Adam, upon him be blessing and peace, and the drawing of his descendants from his back. He bore them [on his fingers] and divided them before his sovereign power and radiant majesty. There is also the pledge he made them take when they were still tiny particles. In this is a lesson for those…

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…who know how to see. God, blessed and most high, has said, ‘When your Lord drew from the children of Adam, from their backs, their descendants and made them testify concerning themselves, “Am I not your Lord?”, they answered, “Indeed, we bear witness.”’ ʿAbd ibn Ḥumayd, Ibn Jarīr, Ibn al-Mundhir and Ibn Abī Ḥātim relate from ʿAbd Allāh ibn ʿAbbās, may God be pleased with them both, this explanation of the verse. God, mighty and majestic, created Adam and took from him the pledge to acknowledge him as Lord. He recorded the term of his life, his sustenance and the trials that would befall him. Then he drew his children from his back, like tiny particles, took their pledge to acknowledge him and recorded their

lifespans, their sustenance and their trials. Ibn Jarīr and Ibn Abī Ḥātim also relate from Ibn ʿAbbās, may God be pleased with them both, concerning the words, ʿWhen your Lord drew

from the children of Adam…ʾ: when God, blessed and most high, created Adam, he drew his descendants from his back, like tiny particles. He called each of them by name. ʿHere is so-and-so son of so-and-so, who will do this and that. Here is so-and-so son of so-and-so, who will do this and that.ʾ He took two handfuls of them in his hand and said, ʿThese are in paradise and those in the Fire.ʾ Ibn Jarīr and Ibn Abī Ḥātim further relate from ʿAbd Allāh ibn ʿAbbās, may God be pleased with them both, concerning this verse: God, mighty and majestic, created Adam, then drew his descendants from his loins, like tiny particles. He asked them, ʿWho is your Lord?ʾ They answered, ʿGod is our Lord.ʾ Then he returned them to his loins until each of those whose pledge he had received should be born. Their number will neither increase nor diminish until…

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…the Hour comes. Ibn Jarīr and Ibn al-Mundhir relate from ʿAbd Allāh ibn ʿAbbās, may God be pleased with them both, that Adam, peace be upon him, descended at Daḥnā. God passed his hand over his back and brought forth every being he would create until the day of Resurrection. ʿAm I not your Lord?ʾ ʿIndeed,ʾ they answered. That day, the pen dried upon all that was to happen until the day of Resurrection. ʿAbd al-Razzāq and Ibn al-Mundhir relate from Ibn ʿAbbās, may God be pleased with them both, that God passed his hand over the loins of Adam, peace be upon him, and brought forth all his descendants until the day of Resurrection. He received their pledge to acknowledge him as Lord, and they gave it to him. Thus whoever is asked, unbeliever or otherwise, answers ʿGodʾ to the question, ʿWho is your Lord?ʾ Ibn Abī Shayba, ʿAbd ibn Ḥumayd,

Ibn Jarīr, Ibn Abī Ḥātim and Ibn al-Mundhir relate from ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ, may God be pleased with them both, these words concerning the verse, ʿWhen your Lord drew from the children of Adam, from their backs, their descendants.ʾ

‘He drew them from their backs as a comb draws something from the hair.’ ‘Abd ibn Ḥumayd, Ibn Jarīr and Ibn Abī Ḥātim relate from Ibn ‘Abbās that God drew Adam’s descendants from his back, like tiny particles in a wave. ‘Abd ibn Ḥumayd also relates from Ibn ‘Abbās, may God be pleased with them both, that God, blessed and most high, placed his right hand on the shoulder of Adam, peace be upon him. From it came forth into his palm what looked like pearls. ‘For paradise,’ he said. Then he placed his other hand on…

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…his left shoulder. Beings black as coal came forth from it. He said, ‘These are the creatures destined for the Fire.’ The narrator connects these words with the verse, ‘We have created for Gehenna many jinn and human beings.’ The words ‘into his palm’ are addressed to the Companions. They knew with certainty that God, blessed and most high, is free of all limbs, eyes, ears, hands or feet, and that neither descent nor ascent is fitting for him. When these things are mentioned, his power is meant by them. God far transcends every bodily organ. ‘Abd ibn Ḥumayd, Ibn Abī Ḥātim and Ibn al-Mundhir relate from Ibn ‘Abbās, may God be pleased with them both, that God passed his hand over the back of Adam, peace be upon him, in the bed of Nuʿmān, a valley near ‘Arafa. He brought forth every soul

he would create until the day of Resurrection. He made them take the pledge, and the narrator recited, ‘Lest they say on the day of Resurrection, “We knew nothing of this.”’ Abū al-Shaykh relates from ‘Abd al-Karīm ibn Abī Umayya that God brought forth Adam’s descendants from his back, like columns of ants. Ibn Jarīr and Abū al-Shaykh relate from Muḥammad ibn Kaʿb that God, blessed and most high, brought forth Adam’s descendants from his back and asked them, ‘Am I not your Lord?’ ‘Indeed.’ They acknowledged God in faith and knowledge. On that day it was the spirits, before the creation of bodies, that gave their assent, and God received their pledge. Ibn ‘Abd al-Barr relates from Ibn ‘Abbās concerning the verse that when God brought Adam out…

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…of paradise, before sending him down from heaven, he passed his hand over the right side of his back. He brought forth descendants white as pearls, small as particles, and said to them, ‘Enter paradise by my mercy.’ He passed his hand over the left side of his back. He brought forth others, black in appearance and just as small. He said to them, ‘Enter the Fire, and I care not.’ Hence the words of the Most High about ‘the people of the right and the people of the left’. He then received their pledge and asked them, ‘Am I not your Lord?’ ‘Indeed.’ One group gave it willingly and another unwillingly, concealing their true disposition. God and the angels said, ‘We bear witness, lest they say at the Resurrection, “We knew nothing of this,” or say, “Our fathers were already associating partners with God before us.”’ The transmitters add that all the children of Adam know that God is their Lord. Hence these words of God, mighty and majestic:

‘To God belongs the decisive argument. Had he willed, he would have guided you all.’ This refers to the day he received the pledge. Ibn Jarīr relates from Abū Muḥammad, a man of Medina: ‘I asked ʿUmar ibn al-Khaṭṭāb, may God be pleased with him, about God’s words, “When your Lord drew from the children of Adam, from their backs, their descendants.” He answered, “I asked the Prophet, may God bless him and grant him peace, the same question. He told me that God had created Adam with his hand, that is, with the hand of his power, and not with a bodily organ. He breathed into him of his spirit, then made him sit. With his right hand he passed over his back and brought forth descendants whom he created for paradise. Then he passed over his back with the other hand, both his hands being right hands, and said that he had created them to perform the deeds he had willed. Then he made known to them…”’

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…what their worst deeds would be and made them enter the Fire. ʿAbd ibn Ḥumayd, ʿAbd Allāh ibn Aḥmad ibn Ḥanbal in his additions to the Musnad, Ibn Jarīr and Ibn Abī Ḥātim relate from Ubayy ibn Kaʿb, may God

be pleased with him, concerning the verse, ‘When your Lord drew from the children of Adam, from their backs, their descendants’: ‘He gathered them all together, made them spirits in their forms, invited them to speak, and they spoke. Then he received their pledge and covenant and made them testify against themselves. “Am I not your Lord?” “Indeed.” He said, “I call the seven heavens and your father Adam to witness against you, lest you say on the day of Resurrection that you knew nothing of this. Know that there is no other god and no other lord but me.

Associate nothing with me. I shall send you my messengers to remind you of my pledge and covenant, and I shall send down my books to you.” They answered, “We testify that you are our Lord and our God. We have no lord and no god other than you.” They gave their assent. Adam was raised above them to look upon them. He saw the rich and the poor, those whose form was beautiful and those whose form was less so. He asked, “Lord, why did you not make your servants equal?” He said, “I desired to be thanked.” Among them Adam saw the prophets, upon them be blessing and peace, like lamps, clothed in light. They were given a further pledge of their own, that of messengership and prophecy, with the duty to convey them. Hence the words of the Most High, “When we received their pledge from the prophets,” and these other words…’

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…of the Most High: ‘The original disposition according to which God created human beings.’ On this same subject he said, ‘In most of them we found no pledge. We found most of them unfaithful to their duty.’ And again, ‘They were not going to believe what they had already held to be false.’ God knew from that day who would deny him and who would believe in him. The spirit of Jesus, peace be upon him, belonged to the spirits whose promise and pledge God had received in Adam’s time. He sent it to Mary in human form, ‘and it appeared to her as a well-formed man’. Ubayy added, ‘It entered through her mouth.’ Mālik in the Muwaṭṭaʾ, Aḥmad, ʿAbd ibn Ḥumayd, al-

Bukhārī in his History, al-Tirmidhī and al-Nasā'ī relate from Muslim ibn Yasār al-Juhanī that ʿUmar ibn al-Khaṭṭāb,

may God be pleased with him, was asked about the verse, 'When your Lord drew from the children of Adam, from their backs, their descendants...' He answered, 'I heard God's Messenger, may God bless him and grant him peace, being asked this question. He said that God, blessed and most high, created Adam, peace be upon him, then passed his hand over his back. He brought forth descendants and said, "I created these for paradise. They will perform the deeds of the people of paradise." Then he passed his hand over his back again, brought forth descendants and said, "I created those for the Fire. They will perform the deeds of the people of the Fire." A man asked, "Messenger of God, what is the use of acting, then?" He answered, "When God creates a servant for paradise, he makes him perform the deeds of the people of paradise until he dies while performing one of those deeds. God then makes him enter paradise. When he creates a servant for the Fire, he makes him perform the deeds..."'

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'...of the people of the Fire until he dies while performing one of those deeds. And God makes him enter the Fire.' Ibn Abī Ḥātim, Ibn Manda, Abū al-Shaykh and Ibn ʿAsākir relate from Abū Hurayra, may God be pleased with him, these words of God's Messenger: 'When God, blessed and most high, created Adam, peace be upon him, he passed his hand over his back. Every soul he was to create until the day of Resurrection fell from it. He removed one of his ribs and created Eve from it. Then he took their pledge: "Am I not your Lord?" "Indeed." To every soul descended from Adam he gave a light upon its face. He made visible upon it the trial of illness he had decreed it would undergo in this world. He presented them to Adam and said, "Adam, these are your descendants."

'Among them were lepers, people affected by depigmentation, blind people and beings afflicted with every sort of ailment. Adam asked, "Lord, why have you done this to my descendants?" "So that you may give thanks for my favour." Adam continued, "Lord, who are these people whom I see

shining more brightly than all the others?" "They are the prophets among your descendants, peace be upon them." "And this one, who shines more than them all?" "That is David, peace be upon him. He will come among the last nations." "What lifespan have you granted him?" "Sixty years." "And me, Lord?" "So many years." "Then take forty years of my life so that his may reach a hundred." "Shall we do so, Adam?" "Yes, Lord." "Let it be written and sealed. Once we have written and sealed, we change nothing."'

View 13 · facsimile

'"Do so, then, Lord," said Adam. God's Messenger continued, "When the angel of death came to take the spirit of Adam, peace be upon him, Adam asked what he wanted. The angel answered that he had come to take his spirit. 'Do I not have forty years left?' 'Did you not give them to your son David?' 'No,' said Adam."' Abū Hurayra used to say, 'Adam forgot and we forgot.' Another version says, 'Adam forgot and his descendants forgot. Adam denied and his descendants denied.' Ibn Jarīr relates from Juwaybir: 'A son of al-Ḍaḥḥāk ibn Muzāḥim died at six days old. His father said, "When you place my son in the niche of his grave, uncover his face and undo the ties of his shroud. For my son will be made to sit up and questioned." I asked him about what. He answered, "About the pledge he acknowledged in the loins

of Adam, peace be upon him. Ibn ʿAbbās related to me that God, mighty and majestic, passed his hand over Adam's loins and drew forth every soul he was to create until the day of Resurrection. He received their pledge to worship him without associating anything with him, and guaranteed their sustenance. Then he returned them to his loins. The Hour will not come before all those who gave their pledge that day have been born. Whoever reaches the second pledge and remains faithful to it will benefit from the first. Whoever reaches the second without acknowledging it will gain no benefit from the first. Whoever dies young, before the second pledge, dies according to the first, in the original disposition."' ʿAbd ibn Ḥumayd relates from Salmān the Persian, may God be pleased with him, that God, blessed and most high, when he…

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...created Adam, passed his hand over his back and drew forth all that he would create until the day of Resurrection. He recorded lifespans, sustenance, deeds, wretchedness and blessedness. Those whose blessedness was known did good and kept company with good. Those whose wretchedness was known do evil and keep company with evil. ʿAbd ibn Ḥumayd, al-Ḥakīm al-Tirmidhī and Abū al-Shaykh relate from Abū Umāma, may God be pleased with him, these words of God's Messenger: 'God created the creatures, settled the decree and received the prophets' pledge while his Throne rested upon the water. He took the people of the right in his right hand and the people of the left in the other hand. Both hands of the Merciful are right hands. He called, "People of the right!" They answered, "Here we are before you, Lord, entirely at your service."

'"Am I not your Lord?" "Indeed, we bear witness." He called the people of the left, who answered in turn, "Here we are before you, Lord, entirely at your service." "Am I not your Lord?" "Indeed." He mingled them together. One asked, "Lord, why have you mingled us?" He answered, "They still have deeds to perform," and this was "lest they say on the day of Resurrection, 'We knew nothing of this.'" Then he returned them to Adam's loins. The people of paradise belong to it, and the people of the Fire belong to it.' Someone asked, 'Then, Messenger of God, what is the use of deeds?' 'So that each may work for the abode that is his.' 'Umar ibn al-Khaṭṭāb, may God be pleased with him, declared, 'Then we shall make every effort.' Ibn Jarīr, al-Bazzār and al-Ṭabarānī relate from Hishām ibn Ḥakīm, may God be pleased with him, that...

03 · The testimony of Adam's descendants

View 15 · facsimile

...a man came to the Prophet and asked him, 'Do deeds begin now, or has the decree already been issued?' God's Messenger, may God bless him and grant him peace, said, 'God drew Adam's descendants

from their backs and made them testify concerning themselves. He spread them in his palms and said, “These are in paradise, those in the Fire.” For the people of paradise, the deeds of paradise are made easy—or he said, the deeds of the people of paradise. For the people of the Fire, the deeds of the people of the Fire are made easy.’ Abū al-Shaykh relates from Jaʿfar ibn Muḥammad: ‘I was with my father, Muḥammad ibn ʿAlī, when a man asked him, “Abū Jaʿfar, what was the origin of this corner stone?” He meant the Black Stone. My father answered, “When God began

to create the creatures and created the sons of Adam while they were in their fathers’ backs, he asked them, ‘Am I not your Lord?’ They answered, ‘Indeed,’ and acknowledged him. He made a river flow that was sweeter than honey and smoother than butter. He ordered the pen to draw its ink from it. It wrote down their assent and all that was to happen until the Resurrection. God then made this stone swallow that writing. The gesture you see, when people touch it, is an oath of allegiance through which they renew the assent given long ago.”’ Ibn Jarīr and Abū al-Shaykh relate from Ibn ʿAbbās, may God be pleased with them both: ‘God struck Adam’s back. All the souls created for paradise came forth, white and pure. “These are the people of paradise,” he said. And all the souls created…’

View 16 · facsimile

…for the Fire came forth black. He said, “These are the people of the Fire.” They were like mustard seeds, in the form of tiny particles. “Servants of God, answer God. Servants of God, obey God.” “Here we are, Lord, here we are. We have obeyed you, O God, we have obeyed you, O God, we have obeyed you.” This is the formula God gave Abraham, peace be upon him, for the rites of pilgrimage: “Here we are, O God, here we are.” He made them pledge to believe in him, acknowledge him, know God and observe his commands and prohibitions.’ Al-Jundī in The Merits of Mecca, al-Ḥākim and al-Bayhaqī relate from Abū Saʿīd al-Khudrī: ‘We made the pilgrimage with ʿUmar ibn al-Khaṭṭāb, may God be pleased with him. At the beginning of the ritual circuits, he turned towards

the Stone and said, “I know that you are a stone, with no power to harm or help. Had I not seen God’s Messenger kiss you, I would not kiss you.” Then he kissed it. ʿAlī ibn Abī Ṭālib said to him, “Commander of the Faithful, it can harm and help.” “On what do you base that?” “On the Book of God, mighty and majestic.” “Where is that found?” “God said, ‘When your Lord drew from the children of Adam, from their backs, their descendants…’ God created Adam, passed his hand over his back and made them acknowledge that he was the Lord and they his servants. He received their promises and pledges and had them written on a parchment. This stone had two eyes and a tongue. He said to it, ‘Open your mouth.’ It opened it and he made it swallow the parchment. ‘Let it testify, on the day of Resurrection, to the faithfulness of whoever comes faithfully to you.’””

View 17 · facsimile

‘“I testify that I heard God’s Messenger say that on the day of Resurrection the Black Stone will be brought forth with an articulate tongue. It will testify to the affirmation of divine oneness on behalf of whoever touched it. Thus, Commander of the Faithful, it can harm and help.” ʿUmar said, “May God preserve me, Abū al-Ḥasan, from living among people of whom you were not one!” ʿAlī continued, “Commander of the Faithful, as for the unbelievers, this is so that they will not say on the day of Resurrection, ‘We were heedless of this,’ meaning the pledge they had been made to take, or, ‘Our fathers had already associated partners with God before us.’ The believer acknowledges the first pledge, then the second, and renews his pledge by touching the Stone. Each time he touches it, he renews the promise he was made to give.”’ Ibn Jarīr al-Ṭabarī and others relate from ʿAlī ibn Abī Ṭālib, may God

be pleased with him: ‘God sent upon Adam, peace be upon him, the breath of sneezing. He sneezed, and God inspired him to say, “Praise be to God.” God said to him, “May your Lord have mercy on you, Adam.” Then he sent him the breath of sneezing again. Adam sneezed a second time. God said, “May your Lord have mercy on you, father of Muḥammad.” He inspired Adam to ask, “Lord, why have you named me Adam?” “Because I created you from the surface of the earth.” Adam

asked, “Lord, why have you given me the name father of Muḥammad?” God said, “Adam, raise your head.” He raised it and saw the light of Muḥammad, may God bless him and grant him peace, shining beneath the foot of the Throne. “Lord, what is this form of light?” God answered, “It is his light, created…”’

View 18 · facsimile

…among your descendants. His name in heaven is Aḥmad and on earth Muḥammad. Without him, I would not have created you, nor heaven nor earth, nor sun nor moon.” Adam asked, “Lord, why have you named him Aḥmad in heaven?” “Because he is the one who has praised me best. On earth I have named him Muḥammad because […] the one who praises me. He brings noble character to perfection and is the noblest of creatures.”’ The author of The Book of Divine Kingship relates from Wahb ibn Munabbih and others: ‘When God created Adam, the Majestic, exalted in his majesty and elevated in his perfection, called him: “Adam!” “Here I am, Lord.” “Who created you?” “You did, Lord.” “And who is your Lord?” “You are my Lord.” “May I receive your pledge?” “Yes,

Lord.” God said, “Gabriel, bring the Stone out of paradise.” White as snow, its light was that of the sun. Without the touch of the polytheists and the sins of the servants, it would not have turned black. Whoever sought through it a cure for an infirmity was healed. God said, “Adam, pass your hand over the Stone as a pledge of allegiance.” He passed his hand over the Stone. “Prostrate yourself before me if you are truthful.” Adam fell prostrate before God, mighty and majestic. Then God ordered his descendants to be drawn from his back […] to the last of them. He began with the prophets, peace be upon them, and among them with Muḥammad, may God bless him and grant him peace. God called him: “Muḥammad!” “Here I am at your service. Good is in your hands. From you it comes, to you it returns.” God Most High said to him…’

View 19 · facsimile

‘“Muḥammad, are you one of my creatures?” “Yes, Lord, it is you who created me.” “And who is your Lord?” “You are my Lord. There is no god but you, alone and without partner.” “Muḥammad, prostrate yourself before me.” He fell

prostrate before God. Then God said, “May I take your pledge?” “Yes.” “Then pass your hand over the Stone.” Then God called, “All you, my prophets and my messengers!” “Here we are at your service.” “Who created you?” “You created us, Lord.” “Who is your Lord?” “You are our Lord.” “If you are truthful, prostrate yourselves before me.” They prostrated themselves. He continued, “May I take your pledge?” “Yes.” “Pass your hands over the Stone.” They passed their hands over the Stone.

‘He said further, “This is Muḥammad, my messenger. I shall send him at the end of time. You will find him in the books I shall send down to you. Will you believe in him and come to his aid?” “Yes.” “Pass your hands over the Stone.” They did so. Hence the words of the Most High: “When God received the prophets’ pledge, ‘If I give you a book and wisdom, and then a messenger comes to you confirming what you have received, you shall surely believe in him and come to his aid.’” This means Muḥammad, may God bless him and grant him peace. “‘Do you consent and accept my binding pledge in this matter?’ They answered, ‘We consent.’ He said, ‘Bear witness to it, and I am with you among the witnesses.’” This means, “Testify that Muḥammad is a messenger, and I testify with you that he is indeed a messenger.” Then God drew forth the descendants of Adam, peace be upon him, and said…’

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…‘Children of Adam!’ They answered, ‘Here I am at your service, Lord.’ ‘Who is your Lord?’ ‘You are our Lord.’ ‘Who created you?’ ‘You created us.’ They acknowledged his lordship and their condition as servants. Hence these words: ‘Am I not your Lord?’ ‘Indeed.’ God said, ‘Prostrate yourselves before me if you are truthful.’ They fell prostrate before God, except for the unbelievers and hypocrites. Their backs became fortresses and they could not prostrate themselves before God. ‘May I take your pledge?’ ‘Yes.’ ‘Pass your hands over the Stone.’ They did so. Then God said, ‘Adam, raise your head and look.’ Adam raised it and saw his descendants, each in his own form but small as particles.

The prophets, peace be upon them, shone like lamps. Muḥammad, may God bless him and grant him peace, was among them like the moon among the stars. The prophets glittered around him like heavenly bodies. The people of the right had the radiance of the purest white, those of the left the blackness of tar. 'Who are these people, Lord?' Adam asked. 'They are your descendants.' 'And those who resemble lamps?' 'The prophets, peace be upon them.' 'And this man among them who resembles the full moon among the stars?' 'Adam, the one who resembles the shining full moon is Aḥmad, the guide, the bearer of good news and warning, the first of created beings to come into existence and the last…'

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…to be sent." Adam saw the scholars, like stars around the prophets, peace be upon them. [The narrative resumes.] God said, "The people of the right! What are the people of the right? I have prepared for them blessings and honours that no eye has seen, no ear has heard and no human heart has ever conceived. For this I created them blessed." Adam asked, "Lord, and these beings black as tar?" "They are the people of the left. What are the people of the left? What punishment, what humiliation I have prepared for them! For this I created them wretched." Adam said, "Lord, had you willed, you would have made them equal. Had you willed, you would have made all your servants equal." God answered, "Adam, I created

heaven and gave it its inhabitants, whom I created for it. I created the earth and created its inhabitants for it. I created paradise and created its inhabitants for it. I created the Fire and created its inhabitants for it. I created my creatures in two groups. I placed the people of the right on the right side, saying, 'These go to paradise, and I care not.' I placed the people of wretchedness on the left side, saying, 'These go into the Fire, and I care not.' So it is among my creatures until the day of Resurrection. I granted Muḥammad, may God bless him and grant him peace, the right to intercede for those who are near and obedient, to spare them the weariness of appearing and being called to account, and also for the sinners

who have incurred the Fire and deserved punishment. I raised his community above the other peoples just as I raised their prophet above the other prophets."

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'I gave them one of the prophets' privileges: the answering of prayer. Either I record good deeds for them for that prayer, or I erase sins and turn away from them as much evil as the good they asked of me. I gave them the power to intercede for one another. A man will be able to intercede for the people of his household and his neighbours. I gave them the right to bear witness concerning all the nations.' God Most High has said, 'Thus we made you a community of the middle way, so that you might be witnesses concerning humankind and the Messenger might be a witness concerning you.' Let us turn to the word balā, its meaning, its origin, the places where it is sufficient to stop at this word and those where it is not. We shall explain what Quran reciters, specialists in recitation endings [uncertain reading], grammarians and language scholars have said about it, their disagreements and their agreements.

We shall clarify these points to the best of our ability and strength, God willing. It is his assistance that we ask. Here is what has been said about balā, its meaning and its origin. Know—may God grant success to you and to us—that balā is a particle conveying meaning. It serves to answer a sentence containing a negation, whether or not preceded by a question. By answering balā, you cancel the negation. Naʿam cannot take its place, for you would thereby confirm the negation. Such is the verse, 'Am I not your Lord? They answered balā'—'Indeed you are.' The interrogative hamza occurs when the speaker expects the hearer to acknowledge the fact. In this example and similar expressions, the negation is carried by lastu, 'I am not'. If you answered naʿam, 'yes', you would confirm that negation.

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That would mean—God preserve us—that God is not their Lord and that no warner has come to them. Ibn Hishām in his Rules,

other grammarians, and Abū ʿAmr al-Dānī and other Quran reciters explain that balā affirms what a negation has denied. The negation may stand alone, as in, 'The unbelievers claim that they will not be raised again. Say, "Indeed, by my Lord, you will be."' Here, 'Indeed, by my Lord' answers the negation without a question. The negation may also be connected with a question, as in, 'Am I not your Lord? They answered, "Indeed you are"'—that is, 'You are our Lord.' As for naʿam, it is a particle that confirms a statement. If someone says, 'Zayd stood up,' naʿam confirms the statement. After 'Zayd did not stand up,' naʿam likewise confirms it. It thus makes no difference whether the statement is affirmative or negative. Naʿam also serves to

give information when it follows a question such as, 'Did Zayd stand up?' If you answer naʿam, you inform the person questioning you. It can also mark a promise when it answers a request. 'Be good to so-and-so.' If you answer naʿam, you agree to the request. The following verse provides an example of its informative function: 'Have you found what your Lord promised you to be true? They answered, "Yes."' Sībawayh says that naʿam can be a promise or a confirmation. Ibn Hishām says that naʿam, whether pronounced naʿam or naʿim, confirms a statement, informs someone asking a question or promises to fulfil a request. From this we understand that after a negation, the particle balā cancels it. It cannot be replaced with naʿam, which would confirm it.

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This is the case in the two examples already quoted: 'Am I not your Lord?' 'Indeed you are,' and 'Has no warner come to you?' 'Indeed one has.' Alastu and a-lam contain a negation. If you answered naʿam, you would confirm the negation and mean that God is not their Lord and that no warner has come to them. Likewise, suppose someone said to you, 'Did [I not tell you] to go out with us?' If you answered naʿam, you would confirm [...] that he tells you to go out with him [the wording of this example is irregular]. By answering balā, you confirm that he did say those words, since you have cancelled the negation. Similarly,

if someone asks you, ‘Did you not take a dinar from me?’, naʿam means, ‘No, I took nothing from you,’ since you confirm the negation and what follows it. If you say balā, the meaning becomes

‘I took it from you,’ since you have negated the negation. Balā is a particle whose alif is original. According to others, its original element is bal, with the alif added. Others again say that it marks the feminine, as its pronunciation with vowel inclination would indicate. Balā has two uses. In the first, it refutes a preceding negation. ‘We were doing nothing wrong.’ ‘Indeed you were’ means that they were doing wrong. ‘God will not raise the dead.’ ‘Indeed he will’ means that he will raise them. ‘The unbelievers claim that they will not be raised again. Say, “Indeed, by my Lord, you will be.”’ They said, ‘We have no obligation towards those without Scripture.’ Then God said balā: in other words, they do have an obligation. They said, ‘No one will enter paradise unless he is a Jew or a Christian’; then he said balā, meaning that others will enter it. They said, ‘The Fire will touch us only for a few numbered days.’ He said balā, meaning that it will touch them and that they will remain in it. As for the second use…

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…balā answers a question introducing a negation and cancels that negation. It may be a genuine question, such as, ‘Is Zayd not standing?’, answered, ‘Indeed he is.’ It may be a rebuke: ‘Do they think that we do not hear their secrets and their private counsels? Indeed we do.’ Or, ‘Does man think that we shall not gather his bones? Indeed, we can.’ Finally, the question may call for an acknowledgement: ‘Am I not your Lord? They answered, “Indeed you are.”’ According to Ibn ʿAbbās and others, had they answered naʿam, they would have denied the faith. For naʿam confirms a statement, whether negative or affirmative. They would thus have said, ‘You are not our Lord.’ Balā, by contrast, cancels the negation and amounts to, ‘You are our Lord.’ Al-Suhaylī and others dispute this analysis. For them, a question seeking acknowledgement of a fact is equivalent to an affirmation. That is why Sībawayh refused to analyse the particle am

as a connected alternative in the sentence, ‘Do you not see, then? Or am I better…?’, for am does not occur in this way after an affirmation. Yet if this is an affirmation, naʿam confirms it. My God, let me behold the light that rises in the words of the horizons. Draw me towards you through the impulses of longing. In the presence of union with you, make me vanish beneath the lights of your beauty and perfection. Loose the tongue of your loftiness [uncertain reading] in the secrecy of converse with you. Grant me to hear in your presence, to receive from you, to efface myself in you and to subsist through you, with nothing apart from you. By your mercy, most merciful of those who show mercy! You have power over all things. May God fully bless and grant peace to our lord and master Muḥammad, prophet of mercy and intercessor for the community, his family and his companions.

04 · The trust offered to created beings

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Chapter Two. The trust offered to the heavens, the earth, the mountains and all beings. They refused to bear it and feared it, but man bore it. Praise be to God, who strung the things he fashioned like necklaces. They agree in testifying to the work of the Craftsman. He adorned the heights and valleys with his handiwork. Before the perfection of his knowledge and power, intellects remain closed. By his will he distinguished the properties of things. Through the free exercise of his will, they differ. The sky seems a dome of lapis lazuli in which the stars are suspended lamps. The sun is a king, the moon his vizier. The stars are troops thronging around him.

Before the rains the earth resembles a destitute pauper. Drought and heat consume it. But the hand of beneficence brings the light cloud towards it and waters it abundantly. Its hardness softens, its dryness fades. Its embroidered garment is woven and its splendour appears. The gardens quiver with the pleasure of reunion; the branches sway in the robes of beauty. The dawn breeze spreads the fragrance of flowers still closed. From the tops of nests that serve it

as pulpits, the preaching bird freely modulates its songs among the trees. The whole universe proclaims by its presence alone, ‘Blessed be the Master of power and majesty, who created the human being from a drop and then from a clinging substance.’ ‘With him are the keys of the unseen. None knows them but he. He knows what is on land and in the sea, and not a…’

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…leaf falls.’ Thought gambols in the gardens of his blessings. On reaching the precinct of his majesty, it returns with small steps, powerless. Glory be to the one who conceals the fullness of his being from the imagination, who accepts the repentance of the one who returns to him and forsakes the deeds that were ruining him. He hears the complaint of the weak servant who seeks refuge in his noble presence and begs for alms. He answers his request, fulfils his hope, calms his fear, satisfies him and sets him free. I praise him for his blessings, whose brightness illuminates hearts and whose splendour makes the depths of beings into delightful gardens. I bear witness that there is no god but God, alone, without partner, adversary or equal, without consort or child. The souls

of those who fear him tremble before his might, and the hearts of those who know him cling to the firm handle of his generosity. I bear witness that our lord and prophet Muḥammad is his servant and his messenger, his beloved and his intimate friend. He sent him with the way of his law and a law that he confirmed. By his proof he extinguished the flame of falsehood, abolished its wretchedness and overcame it. With the sword of his truth he struck the head of slander, abolishing its wretchedness and violence. My God, bless and grant peace to this noble prophet, our lord Muḥammad, his family, his companions, his descendants and those who believed in him, followed his message and held it to be true. You perfected your blessings towards him by giving him beauty of form and beauty of character. The Most High has said, ‘We offered the trust to the heavens, the earth and the mountains. They refused to…’

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...bear it and feared it. Man bore it. He was most unjust, most ignorant.' In other words, we confronted the heavens with the trust, since prepositions can replace one another. 'They refused' would mean that it exceeded their capacity, like [what a frame too weak cannot bear]. It is as though they had refused. Similarly one says, 'The basin filled and said, "Enough! Gently, you have filled my belly."' Ibn Baḥr says that philologists and theorists of principles see this as a figurative representation. Had the trust been offered to them, they would have refused to bear it. A verse similarly says [uncertain reading] that the stars of the night and the moon weep for someone. According to Ibn al-Anbārī, the offer was made within Adam's hearing, upon him be blessing and peace. It was addressed indirectly to inanimate things so that someone else might dare

to take on the charge, and so that his excellence over created beings, his desire to worship and serve God, and the lead he takes over others through his lofty aspiration might become manifest. Ibn ʿAbbās says that inanimate things were given intelligence and discernment and had the choice of taking on the charge. If the mountains are mentioned although they are part of the earth, it is because of their particular strength and hardness, to show the gravity of what was offered to them. The trust is submission to the prescriptions of the Law even when they run counter to nature. Otherwise, heaven and earth have already said, 'We come obediently,' concerning their natural constitution. According to Ibn al-Fāris al-Dāwūdī [name as read], the trust is the fullness of reason with the guidance it entails. Things refused to bear it because of its weight. Adam, upon him be blessing and peace, bore it, accepting the responsibility of reason. Before that, when the spirit had not yet entered him, he was potentially unjust because of his animal force...

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...which is proper to the violence of wild beasts and partakes of wind and fire. He was also potentially ignorant, through the force of beasts that partakes of earth and water.

According to another explanation, offering the trust consists in inscribing the signs of divine oneness in created beings, and 'bearing' it means betraying it. According to al-Zajjāj, one thus says of a man that he 'bore' my due, meaning that he carried it away. As in these verses: 'If, while returning one trust, you continue to bear another, the trusts will weigh you down.' 'Man' is a generic noun. Thaʿlab compares it to the verse, 'Man is truly ungrateful towards his Lord.' His betrayal consists in verbally denying the import of the signs—an act of injustice and ingratitude—when he should acknowledge them through his deeds. That is ignorance. According to al-Suddī, it was Adam who, at our command, offered to entrust his family and children when,

wishing to visit God's Sacred House, he presented this charge to the heavens, the earth and the mountains. They refused it. Cain accepted it in ignorance of the gravity of the matter and, through treachery and injustice, killed his brother Abel. According to al-Ḥasan al-Baṣrī, the trust was offered to the inhabitants of the heavens and the earth, the angels, on condition that they undergo the test of the promptings of desire and the bonds of causality, in return for [...] from the great and most high King and the lifting of the veil. The trust consists of commands and prohibitions. Abū al-ʿĀliya relates from Ibn ʿAbbās that it means duties and prescriptions. For Zayd ibn Aslam, it is fasting, prayer and the purifying bath after major impurity. For al-Ḍaḥḥāk, it is renouncing fraud and preserving one's chastity. For Abū ʿUthmān, it consists of the trusts...

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...offered by the senses and their uses. According to Ibn ʿAṭāʾ, it is realising divine oneness by reserving everything for the One. The heavens' refusal then proceeds from humility and an appeal to compassion, without disdain or pride. They knew the risk of seeking the desired object. Their fear was that of prudence and care, without weakness or cowardice. Doing themselves justice, they were content with the glory of serving the King and accepting him. They preferred to keep their capital rather than hope for greater profit, for fear of loss and ruin. It is also said that they refused because a stern command was addressed to them publicly: 'If you act well, you will receive a reward. If you act badly, you will be punished.' But

Adam secretly received gentle words: ‘If you act rightly, I shall honour you. If you err, I shall overlook your fault. If you stumble, I shall raise you up.

‘If you slip, I shall forgive your misstep. I shall sustain you in exhaustion and treat you with reserve if you show modesty. I have provided your sight with a curtain. If you fear seeing what is forbidden, lower it. I have given your tongue a bolt. If you fear what it might say, shut its door. I have given a garment to your nakedness. Do not uncover it when its desires grow hot.’ Abū Bakr ibn Ṭāhir relates that Adam said, ‘Lord, how shall I bear what I bear? [...] Our trust can be borne only by us [uncertain passage].’ According to Ibn al-Anbārī, if Adam bore the burdens of the trial, it was out of hope and because he had tasted the sweetness of that hope. According to al-Junayd, Adam’s pleasure in hearing the voice of the one offering the trust made him forget the difficulty of what was offered to him [...]. According to Ibn...

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...al-Ḥusayn, other beings have greater strength in their constitution; Adam has greater strength in inward realities. Know that the Beloved’s trust is borne with a bold heart, beyond mere bodily vigour. The heart endures what the body could not bear. Hence these fine verses: ‘For love I have borne mountains. Yet I have not the strength to carry my shirt.’ This is the core of the core. For the trust is the secret of the decree, concerning which so many have gone astray. In the divine conversation it was said, ‘Who will make himself a shell for the pearl of the secret decree and [...] a target for pains? I shall carry through to the end the sentence pronounced and sovereignly determined. He, for his part, will undertake to endure its severity [...]. Let him surrender his whole self to me in trust in my decree. His will be the pain of seeing his own

failings. Before me he will be [...] under the sway of the decree, and before created beings he will bear the blame for his misconduct [...].’ The beings refused, excused for their incapacity, for want of knowing what awaited them. Adam then raised his head, intoxicated with love. The first flashes of power greeted him

at the sound of these fearsome words. ‘I am the one who will take it on, I, I! [...] Will you impose your charge on one who turns from it in fear [...] and draws away terrified? [...] Take care of him and turn towards him the love of the traces you leave in the depths of the heart.’ [Some sentences remain difficult.] His sincerity consists in freely consenting to your choice under necessity, and in humbling himself before the reality of your power. It is he who understands the argument of those who debate...

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...and breathes the breeze of blessedness in the garden of divine pleasure. Amid the tumult of debate [...] the breeze of surrender to God. ‘Then decide what you have to decide.’ Yours are the will that prevails over me and the decisive proof against me. For you I forsake all that prompts me to make claims. In you lies the highest reach of understanding. Even should I become flesh to be chewed by the teeth of reproachers and prey abandoned to informers. The essence of understanding may bear witness in favour of this chapter. Understanding is what best knows and draws [...] the creatures of the one who caused them to appear, the subjects of the one who brought them forth. When his herald called the supreme assembly [...] of the helpers of the mystery, how could I grasp the reasons for his judgements? And here I am annihilating myself [...] his days. I bear witness to what is willed by

the Creator who fashions and knows. He is the Almighty, the One, the Wise. It is not for me to deny the efficacy of his power because I cannot grasp his wisdom. I shall not associate another with him in his affairs, thereby becoming a senseless hunter, imprisoned by his imaginings. To him, the Most High, truly belong kingship and command, and to him alone. My happiest lot is to be his humble servant. This spirit seeks to behold his pleasure even in distance, and hands its reins to the sovereignty of love. While subsisting, it is consumed in the embrace of modesty. And despite the sharpness of its impulse it remains the target [...] of the one pursuing it. How this state tries it! For it is an example for the law of love and [...] a model

of discipline. Each bears a proof of the decree. That it is a trust is demonstrated by a proof.

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The trust is that which one is not permitted to use, and is defined by returning the depositor's property to him. Yet reason, obedience and the senses are gifts that God, blessed and most high, has given human beings. He disposes of what harms and what benefits, of the ways that abase and those that exalt. Their proper use clothes man in the garment of reward. By holding to it, he receives the rain of right conduct. But the trust of the decree is such that seeking to behold its unveiling exposes one to destruction, and appearing in its finery exposes one to humiliation. Whoever demands to know how the will is fulfilled falls into the languor of regret. Whoever passes round the cups of his own desire goes astray in the intoxication of bewilderment. [The clause connecting the threat, the return of the trust and the trustee's rank is uncertain.] Whoever does not

freely refer the judgement of the decree to God will be punished by being compelled to submit to it. The eyes of the blessed keep watch [...] over the trust, which intellects strive to explain. When the depositor claims it, it is forbidden to deny it, and it is not fitting to show it to another. To acknowledge deeds as the servant's deeds, then abandon them, is to lose the trust. To invoke the decree in order to proclaim the innocence of one's soul [...] amounts to disclosing the trust. To guard it is to believe that God alone exercises justice in the decree of his sovereign will, according to the words of the Most High, 'Say, all comes from God.' To keep it hidden is for the servant to submit, according to supreme wisdom, to the recompense for his deeds. The Most High says, 'Whatever...'

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...good befalls you comes from God, and whatever evil befalls you comes from yourself.' Then he says, 'Say, all comes from God.' The Beloved's trust must be guarded, not lost. The secret of the decree is concealed, not disclosed. How fine these verses are: 'Your covenants will neither be betrayed nor lost. I shall not obey the reproaches of the reproachers. Your secret occupies a secure place in my heart. It will not leave it, it will not

be disclosed.' This trust, offered to the inhabitants of the heavens and the earth, is the secret of the decree. It is unveiled only to the one [...] and its knot is untied only for the one [...] [uncertain reading]. How beautiful is the state of Adam, upon him be blessing and peace, in this contemplation; how the remembrance of the covenants enhances its beauty!

His tears flow over his exile, and all his aspiration implores his Creator's mercy. His state says, 'If we remember you, it is not because I have forgotten you. O tear, [...] the fire beside which you flow. [...] The dwellings where his happiness is fulfilled, [...] in the lands of glory. How beautiful are his kindness and delicacy, expressed in the language of tears! May rain water the place of our former meeting! Without it my heart would not have [...] ardent longing.' [Several words and the divisions between the verses remain uncertain.] Ibn Jarīr, Ibn al-Mundhir, Ibn Abī Ḥātim and Ibn al-Anbārī relate from Ibn ʿAbbās, concerning God's words, 'We offered the trust to the heavens and the earth...', that if they discharged it, God would reward them, and if they let it be lost, he would punish them. They shrank from this charge and feared it. Their refusal was not disobedience, but...

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...reverence for God's religion, in fear of being unable to fulfil it. Then he offered the trust to Adam, with all that it entailed. This is the meaning of, 'Man bore it. He was most unjust and most ignorant'—that is, inexperienced before God's command. Ibn Abī Shayba, Ibn al-Mundhir and Ibn Abī Ḥātim relate from Abū al-ʿĀliya, concerning the verse, 'We offered the trust to the heavens and the earth...', that the trust means the duties and prohibitions received. 'Man bore it' refers to Adam, peace be upon him. Ibn Jarīr and Ibn al-Mundhir relate from Abū Ḥāzim that God, blessed and most high, offered the trust to the heavens, the earth and the mountains. He offered it first to the nearest heaven, which refused, then to the next, which refused, and so on through the seven heavens,

then to the earths and the mountains. He then offered it to Adam, peace be upon him, who accepted. [Some words remain uncertain.] God said to him, 'Since you have accepted

my command concerning them, I shall send down help for you. I have given you sight with two eyelids. Lower them before everything I forbid you. I have given you hearing. Make your ears deaf to everything I forbid you. I have given you a sexual organ and concealed it from sight. Do not uncover it for what I forbid you.' Ibn al-Mundhir, Ibn Abī Ḥātim and Ibn al-Anbārī relate from Ibn Jurayj: 'It has reached me that when God created the heavens, the earth and the mountains, he said, "I shall impose a duty, create a paradise and a fire, a reward for whoever obeys me and a punishment for whoever disobeys me." Heaven said, "Lord, you created me, then subjected..."'

05 · Bearing the trust and answering for one's deeds

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'"...within me the sun, the moon, the stars, the clouds, the wind and the rain. I am subjected to the purpose for which you created me. I shall take no obligation upon myself and seek neither reward nor punishment." The earth said, "You created me, then subjected me. Rivers flow within me and from me you have brought forth fruits. You created me for what you willed. I am subjected to that for which you created me. I shall take no obligation upon myself and seek neither reward nor punishment." The mountains said, "You created me to anchor the earth. I remain as you created me. I shall take no obligation upon myself and seek neither reward nor punishment." When God had created Adam, he offered him the trust, and Adam took it upon himself. "He was most unjust" in that he wronged himself through his fault, and "most ignorant" of the consequences of his charge.' Ibn Abī Ḥātim relates from Mujāhid concerning the verse: 'When God created the heavens, the earth

and the mountains, he offered them the trust. They did not accept it. When he had created Adam, he offered it to him. "What is it, Lord?" "If you act well, I shall reward you. If you act badly, I shall punish you." "Lord, I take it upon myself." Between the moment he accepted it and the moment he was expelled, only the interval between the noon and afternoon prayers elapsed.' Saʿīd ibn Manṣūr, Ibn Abī Shayba, 'Abd ibn Ḥumayd, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī Ḥātim and al-

Ḥākim, who judges the account authentic, relate from Ibn ʿAbbās, may God be pleased with them both, concerning the words, ‘We offered the trust to the heavens, the earth and the mountains…’, that they refused to bear it and feared it, whereas Adam, peace be upon him, took it upon himself and accepted it. God, blessed and most high, said to him, ‘Adam…’

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‘Take it with all that it entails. If you obey, I shall forgive you. If you disobey, I shall punish you.’ ‘I accept it with all that it entails.’ From the moment of acceptance to his fault, only the interval from the afternoon prayer to nightfall elapsed, that same day. Ibn Abī Ḥātim relates from Abū Shurayḥ that God offered the task to the heavens, the earth and the mountains, promising them a reward for obedience and a penalty otherwise. For three nights and three days they cried out to God, ‘Lord, we have not the strength to perform this task, and we do not want the reward.’ ʿAbd ibn Ḥumayd and Ibn al-Mundhir relate from al-Awzāʿī that ʿUmar ibn ʿAbd al-ʿAzīz offered an office to Muḥammad ibn Kaʿb al-Quraẓī, who refused it. ‘Will you rebel?’ ʿUmar asked. ‘Commander of the Faithful, God preserve me from disobedience. But when

God offered the trust to the heavens, the earth and the mountains and they refused to bear it because they feared it, did they disobey?’ ‘No.’ ‘It is the same with me, Commander of the Faithful.’ ʿUmar wept and left him alone. ʿAbd ibn Ḥumayd relates, through Abū al-Ḍaḥḥāk, from Ibn ʿAbbās: ‘God said to Adam, “I offered the trust to the heavens, the earth and the mountains, but they had not the strength to bear it. Will you bear it with all that it entails?” “Lord, what does it entail?” “If you bear it, you will receive a reward. If you let it be lost, you will suffer punishment.” “I take it with all that it entails.” Between these words and the fault he committed, only the interval between noon and afternoon elapsed. Iblīs then made him leave paradise.’

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Al-Ḍaḥḥāk was asked what the trust was. ‘It consists of religious obligations. Every believer must refrain from deceiving any believer or any person bound by a covenant, in matters small or great. Whoever deceives betrays his trust. Whoever subtracts anything from the obligations betrays his trust.’ ‘Abd ibn Ḥumayd and Ibn Jarīr relate from Qatāda that the trust offered to the heavens, the earth and the mountains means religion, its obligations and its limits. ‘They refused to bear it and feared it.’ They had been told to bear it while fulfilling what was due to it. They answered that they had not the strength. ‘Man bore it.’ ‘Will you bear it?’ ‘Yes.’ ‘While fulfilling what is due to it?’ ‘Yes.’ God said, ‘He was most unjust, most ignorant’—that is, unjust in his conduct towards the trust and ignorant of the duty attached to it.

‘So that God may punish the hypocrites, men and women, and those who associate partners with him, men and women.’ These, says Qatāda, are the two groups that betrayed it. ‘And so that God may accept the repentance of believing men and women’ who discharged it. ‘God is the Forgiving, the Merciful.’ ‘Abd ibn Ḥumayd and Ibn Jarīr relate from Saʿīd ibn Jubayr that, concerning the trust offered to the heavens, the earth and the mountains, he said, ‘It consists of obligatory duties and everything religion has prescribed.’ ‘Abd al-Razzāq and ‘Abd ibn Ḥumayd relate from Zayd ibn Aslam these words of God’s Messenger: ‘The trust contains three things: prayer, fasting and the bath that purifies from major impurity.’ Ibn Abī al-Dunyā in his Book of Pious Scrupulousness and al-Ḥakīm al-Tirmidhī…

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…relate from ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ: ‘The first thing God created of man was his sexual organ. He said to him, “This is my trust with you. Use it only where the law permits.” The sexual organ is a trust, hearing is a trust, sight is a trust.’ Ibn Jarīr relates from al-Ḥakam ibn ‘Umayr these words of God’s Messenger: ‘The trust and faithfulness descended upon the children of Adam with the prophets, upon them be blessing and peace. They were sent with this message, among them messengers of God and prophets who were also messengers. The Quran

descended, it being the word of God, mighty and majestic. The Arabic language and non-Arabic languages descended, and they knew the teaching of the Quran and that of the traditions in their own languages. God omitted nothing from his commands concerning what they must do and what they must avoid. Such are the proofs brought against them.

'God made them manifest to his creation. There is no people, whatever its language, that does not distinguish good from evil. The trust is the first thing that will be withdrawn, and its trace will remain in the depths of human hearts. Then faithfulness, promises and pledges will disappear. The books will remain. The learned person puts them into practice. The ignorant person acknowledges them and does not deny them, but does not bear their charge. [The teaching] has thus reached me and my community. None perishes before God but the one who ruins himself [...] the one who abandons. Take care, then, O people, and beware of the furtive tempter. God tests you to see which of you acts best.' Al-Aʿraj relates from Abū Hurayra that God's Messenger mentioned an Israelite who asked another Israelite to advance him a thousand dinars. The man said...

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'Bring me witnesses to attest to the loan.' 'God suffices as witness.' 'Then bring me a guarantor.' 'God suffices as guarantor.' 'You speak the truth.' He handed him the money until a fixed date. The borrower put to sea and attended to his business. When the due date approached, he looked for a boat to return, but found none. He took a piece of wood, hollowed it out, put a thousand dinars and a letter to his lender inside it, then sealed the opening with tar. Carrying the wood to the sea, he said, 'My God, you know that I borrowed a thousand dinars from so-and-so. He asked me for a guarantor. I answered that God sufficed as guarantor, and he relied on you. He asked me for a witness. I answered that God sufficed as witness, and he relied on you. I have done all I could to find a boat to carry him his due, without success. I entrust to you

this wood.' He cast it into the sea, where it sank, then went back to look for a boat that would take him home. The lender had gone out to see whether a boat was bringing back his money. He saw the piece of wood and took it to warm his family. On examining it, he found the money and the letter. Later the borrower arrived with a thousand dinars. 'By God,' he said, 'I kept looking for a way to bring your money back to you. I found nothing before the boat on which I came.' 'Had you sent me nothing?' 'I found no boat before the one on which I came.' 'God, mighty and majestic, has already paid for you the thousand dinars you put in the wood. Return in good fortune with your thousand dinars.' Such is the trust entrusted, and such is the way to discharge it.

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...and here is betrayal [...]. Abū Bakr ibn Ḥazm says, 'Two people who sit together do so in a relationship of trust. Neither may disclose about his companion what would displease him.' I say that effects are arranged according to causes in the most perfect and beautiful way. No better or more perfect arrangement is possible. If it were, its absence would indicate a stinginess contrary to generosity or an incapacity contrary to power. What God apportions among his servants—sustenance and lifespan, joy and sorrow, incapacity and power, faith and unbelief, obedience and disobedience—is pure justice, without inequity, complete truth, without injustice. Everything follows the true and necessary order, where it should, as it should, to the appropriate degree. No better, more complete or more perfect arrangement is possible. If it existed

and God held it in reserve while able to realise it, that would be a stinginess contrary to generosity and an injustice contrary to justice. And if he were incapable of it, that incapacity would contradict divinity. Rather, every poverty and deficiency in this world, which are indeed deficiencies here, are an increase in the next. And what one person lacks in the next life is an advantage for another. Without night, the value of day would not be known; without illness, the healthy would not savour health; without the Fire, the people of paradise would not know the value of grace. Preserving human lives at the expense

of animal lives, allowing human beings to slaughter them, is, according to this argument, without injustice. To put the more accomplished before the less accomplished is justice itself. Likewise, the magnificence granted to the inhabitants of the gardens and the aggravated punishment of the people of the Fire amount to redeeming the people of faith through those...

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...of ingratitude. This is justice itself. Without the creation of the imperfect, the perfect would remain unknown. Without animals, the nobility of human beings would not be apparent. Perfection and imperfection become manifest through comparison. Without betrayal, the value of the trust would not appear. Generosity and wisdom therefore require that the imperfect and the perfect be created together. Cutting off a hand consumed by gangrene to preserve life is just, since the more accomplished is saved by sacrificing the less accomplished. Likewise, the unequal distribution among creatures in this world and the next is wholly justice, without inequity, wholly truth, without play. Whoever applies sound thought to the things God brings forth and to the goodness with which he preserves them, knows what follows from this life and how the next is arranged, knows their properties, wanders among their wonders, observes the Kingdom with the eye of his heart and penetrates beyond discussions to the

depths of things to grasp their secret and core, will understand that paradise is supreme bliss and the Fire the utmost blaze and painful punishment. Beholding God is the summit of honours. His pleasure is the highest of the ascending degrees, and his wrath the lowest of the depths. Bestowing intimate knowledge and the sciences is the most sublime of gifts. He also sees that the world did not exist, and that God brought it out of nothingness, pure negation, into existence, true affirmation. God established degrees within it and divided it into classes. There are the living and the dead, the moving and the still, the learned and the ignorant, the leader and the traitor, the wretched and the blessed, the near and the far, the small and the great, the noble and the contemptible, the rich and the poor, the subject and the leader, the believer and the unbeliever, the one who denies and the one who gives thanks, man and woman, earth and heaven, present life and future life...

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...and many other things beyond counting. Everything subsists through him, exists through his power, abides according to his knowledge, moves towards its appointed end and moves according to his will. Everything proceeds from his accomplished wisdom. What he brings into existence [depends] on his eternity; what he arranges, on his sovereign independence. There is no kingship apart from his. Power is exercised according to will, will according to wisdom, wisdom according to knowledge. Power produces only that whose existence is willed. Will aims at and carries out only what wisdom dictates. Everything that is possible or comes to be is an effect of power, a fruit of will, a decree of wisdom and a secret of knowledge. This is a truth without doubt, a certainty veiled by nothing. We know that his decree, he who is most high, encompasses everything and that his judgement is just.

The gaze of his will is perfect and his power extends far. Everything that comes or has come into existence has already been determined from the standpoint of the eternal decree. Its realisation is necessary, in accordance with what has been sealed in predestination. This is indicated by the traditional saying held to be authentic: 'The pen has dried upon what was and what will be.' Reflect also upon these words of the Most High: 'No misfortune befalls the earth or your own persons without being in a book before we bring it about. That is easy for God.' Al-Tirmidhī relates from several Companions that God's Messenger said, 'Your Lord has already decided concerning the servants. One group is in paradise, one group in the Furnace.' This is what the words of the Most High allude to: 'My word is not changed in my presence...'

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...and, 'The words of your Lord have been fulfilled in truth and justice. None can change his words.' If you know that his eternal will is truly carried out, that his just wisdom decides among creatures, that his universal knowledge closes the door to contradiction and that his perfect power excludes all incapacity, then you understand the secret of his care for his creation, the source of his vast generosity, his immense goodness, his great liberality and his constant

grace. The Most High alludes to it when he says, ‘God is tender and merciful towards human beings.’ If you also grasp that every creature coming into existence is subject to judgement, that every provision that arrives is apportioned, and that every promised good is kept in reserve, according to the words, ‘There is nothing whose treasures are not with us.

We send it down only in a known measure,’ then this accepted premise and these powerful demonstrations lead you to the following conclusion. Everything that was or will be created in every reality that has existed or will exist—good and evil, benefit and harm, faith and unbelief, difficulty and ease, gain and loss, imperfection and perfection, right guidance and error, joy and sadness, gifts and trials, oppression and deliverance, rectitude and deviation, health and illness, pleasure and pain, fatigue and rest, prohibition and permission, light and darkness, distress and blessing, concord and dissension, disagreement and agreement, peace and war, [...] and blows, departure and return, [...] and high prices, relief and obligation, reward and penalty, bridge and reckoning, paradise and fire, humiliation...

06 · Peoples between two prophetic missions

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...and grace bestowed, and so many other things that no number can contain and no definition circumscribe—all this must happen at its appointed time and come into existence. It would be impossible for it then to fail to appear or to disappear, for divine knowledge knows it beforehand and God’s true will is fulfilled in it. Its advent necessarily takes place in the most perfect, most just, most complete and best-established form, according to the most marvellous measure and the limit beyond which nothing higher reaches. Thus are the decrees of his sovereign wisdom carried out, the effect of his prior grace confirmed, the perfection of his irresistible power manifested and the majesty of his radiant kingdom revealed. If you understand this and what follows from it, you will know that none other than he governs. ‘When he wills a thing, his command is to say to it, “Be,” and it is. Glory be to the one who holds in his hand the kingship of

all things and to whom you will return.' May God abundantly bless and grant peace to our lord Muḥammad, his family, his companions, his kin and his descendants, for ever, in permanent and enduring faith until the day of Recompense, O Lord of the worlds. Chapter Three. The condition of those who lived between revelations and the judgement passed upon them in this world and the next, on the day of regret. Praise be to God who, through the splendour of his power, has demonstrated the truth of his oneness. The proof is the existence of all hidden and visible beings. He has made the indications of wisdom, proofs of power, traces of creation and testimonies to his invention, in their comings and goings, [his signs]. He has inscribed figures of the decree with the pen of destiny upon the scrolls of existing things. The tongues of their secrets never cease to speak through the tongues of pure...

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...and holy spirits. He traced the stars of understanding for the eyes of reason. They saw marvellous lessons and astonishing insights attesting to the acts that man appropriates, in the register, 'Among you, some desire this world and others the life to come.' Reason becomes intoxicated with the wine of its own impotence. It sees the one who weaves the images of forms behind the veil of the unseen, upon the carpet of movements and rests, inwardly subject yet outwardly masters of their actions. For whoever wishes to understand, God gives the steed of his gaze free rein upon the land of thought, so that he may reach the city of perception. The horseman of the decree then swoops upon him and stops him at the boundary of intellects. There his faculties remain bewildered, short of full knowledge. Reason raised the eyes of its vision and beheld the ranks of angels at their stations in the celestial spheres.

One prostrates himself in reverential fear, another bows before majesty, another stands before power. One forgets himself in love; another strains to anticipate the command, amid simple and composite elements and revolving cycles. [God brought forth] the mirror of meditation. The forms of beings, emerging from nothingness, faced the hand of the decree within it. The secret of the work appeared through

the demonstration of forms composed of contrary and discordant natures. Reason saw gathered within the animal body the fire of heat and the water of cold. Heat does not extinguish cold, nor cold heat. This is the work of the Powerful One, whose power prevails over everything within its scope. Intellects remain bewildered before the way he apportions the components of a single food. He separates its heat for the hot and its cold for the cold, according to proportions…

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…governed by the balance of decrees. The water is the same, the food is the same. Yet the secret of their distribution varies according to his wisdom, without the keenest inward vision perceiving it. The voice of his wisdom calls to intellects, ‘Everything we have created according to a measure.’ So it is with sustenance, lifespans, wretchedness, blessedness, nearness and distance. What can I know of what the Book has determined beforehand? How can I escape this circle? It is the power of a Powerful One to whom no defect attaches and who governs according to his wisdom. Human fingers cannot [change what he has determined]. Whoever covets knowledge of the unseen cannot hope to alter his wisdom. Intellects do not grasp the secrets of his will. When they reason, they remain bewildered upon the ground of ignorance. He has measured and manifested […] the reins of the Mother of the Book. He ordered the scribe of the decree

to inscribe with the pen of destiny the secrets of those brought near and those kept far away. He brings near without a motive and distances without a cause. He placed the seal of prior decision upon these realities, absent and yet present. He erases and writes, seals with his ancient seal, abrogates and confirms, distances and brings near, guides and leads astray, raises and lowers, grants power. Intellects are vanquished before these signs. How could limited intellects grasp their meaning? By God, my brother, what is to be done, and to what can one resort? The messenger of decrees has come beforehand. Who gains through his deeds, and who will have performed them in vain? Glory be to the one who closes the eyes of seers to the contemplation of his secrets behind the veil of composite beings. He shelters natures beneath the curtains of obligations.

They were illuminated [...] by the light of the mission, at the dawn of successive centuries. I praise God and believe...

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...in him, entrust myself to him and relinquish all strength and power before him, in need of his all-embracing mercy. I bear witness that there is no god but God, alone, without partner. He transcends an essence that could be encompassed, the how, the when, the where, time, place, whole, part, above and below, right and left, behind and before. These are the attributes of perishable bodies that pass away. I bear witness that our lord Muḥammad is his servant and his messenger, master of the first and the last, of prophets and messengers, foremost among the truthful, guide of those who fear God, leader of those bearing luminous marks towards the gardens of bliss. 'On that day, faces will be radiant and will look upon their Lord.' My God, bless and grant peace to our lord Muḥammad, his family, his companions, his wives and those who supported him.

May this blessing soothe the terror of our resurrection with a light, when creatures are terrified and bewildered before its horrors. Here is what has been transmitted concerning the people of the interval. Those who die during the interval before a prophet is sent, upon them be blessing and peace, are excused. It is hoped that they will enter paradise if they have associated nothing with God. God says, 'We do not punish before sending a messenger.' The imams of the Sunni tradition agree in invoking this verse to establish that there is no punishment before the mission of a messenger and to answer the Muʿtazilites. According to Abū Ḥanīfa, they are excused regarding the prescriptions of the Law, such as purification, prayer, fasting, pilgrimage and obligatory alms, until the proofs establishing those prescriptions reach them. As for...

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...faith in God, they have no excuse in view of what they see of the creation of the heavens and the earth, what lies between them and their own creation. All these are proofs of the oneness of the powerful, wise and well-informed Craftsman.

Ibn Jarīr and Ibn Abī Ḥātim relate from Qatāda this commentary on, ‘We do not punish before sending a messenger’: God punishes no one before a warning or manifest proof from him has reached that person. And again, ‘For your Lord would not unjustly destroy towns whose inhabitants are unaware.’ Al-Zarkashī quotes this verse in his commentary on the Jamʿ al-jawāmiʿ to establish that the duty to thank the Benefactor is imposed through transmitted revelation, not through reason alone, in disagreement with our imam Abū Ḥanīfa, may God be pleased with him, for the latter

says that no one is excused for not knowing his Lord when his reason can know him. In the creation of heaven, earth and his own person, man sees signs of the oneness of God, the true God, the Creator, the Originator, the one who gives forms. Al-Zarkashī also quotes this verse: ‘[We sent the message] lest a misfortune befall them because of what their hands have sent ahead and they say, “Lord, why did you not send us a messenger? We would have followed your signs and been among the believers.”’ Ibn Abī Ḥātim relates from Abū Saʿīd al-Khudrī that God’s Messenger said, ‘The one who perished in the interval says, “Lord, neither book nor messenger came to me.”’ And he recited, ‘Lord, why did you not send us a messenger? We would have followed your signs and been among the believers.’ And these words of the Most High…

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‘Had we destroyed them earlier through a punishment, they would have said, “Lord, why did you not send us a messenger? We would have followed your signs before being humiliated and put to shame.”’ Ibn Abī Ḥātim relates from ʿAṭiyya al-ʿAwfī: ‘The one who perishes in the interval says, “Lord, neither book nor messenger came to me.”’ Then he recited the verse beginning, ‘Had we destroyed them earlier through a punishment, they would have said, “Lord…”’ And these words: ‘Your Lord would not destroy towns before sending a messenger to their chief town to recite our signs to them.’ Ibn Abī Ḥātim relates from Ibn ʿAbbās that God did not destroy the people of Mecca before

sending them Muḥammad, may God bless him and grant him peace. When they denied the message and committed injustice, their destruction came from that. And again, ‘This is a blessed book that we have sent down.

Follow it and fear God; perhaps you will be shown mercy. So that you do not say, “The Book was sent down only to two groups before us, and we knew nothing of their study.”’ And again, ‘We destroyed no town that had not had warners as a reminder, and we committed no injustice.’ ʿAbd ibn Ḥumayd, Ibn Abī Ḥātim and Ibn al-Mundhir relate from Qatāda: ‘God destroyed no town before giving it the argument, manifest proof and the opportunity to clear itself. He sent messengers and sent down books so that the inhabitants might find reminder and exhortation in them, and so that the argument might belong to God. “As a reminder, and we committed no injustice” means that we would not have punished them before the argument and the proof.’ And these words: ‘There they cry for help, “Lord, bring us out. We shall act rightly, unlike what we used to do!” Did we not give you a life long enough for whoever wished to remember to do so? And there came to you…’

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…the warner.’ God adduces against them the sending of his messengers, upon them be blessing and peace. They are what is meant by the warner. Aḥmad, Isḥāq ibn Rāhawayh and al-Bayhaqī relate from al-Aswad ibn Sarīʿ these words of God’s Messenger: ‘Four people will plead their case at the Resurrection: a deaf man who hears nothing, a man without discernment, a decrepit old man and a man who died during an interval without a prophet. The deaf man will say, “Lord, Islam came and I heard nothing.” The man without discernment will say, “Lord, Islam came and children threw dung at me.” The old man will say, “Lord, Islam came and I could no longer understand anything.” The one who died in the interval will say, “Lord, no messenger from you reached me.” God will take

their pledge to obey him and convey to them the command to enter the Fire. For whoever enters it, it will become coolness and peace. Whoever does not enter will be dragged into it.' Aḥmad, Isḥāq ibn Rāhawayh, Ibn Mardawayh and al-Bayhaqī relate from Abū Hurayra these words of God's Messenger: 'Four people will plead their case at the Resurrection: a deaf man, a man deprived of reason—that is, a madman—a decrepit old man and one who died in the interval. They will undergo the test of entering the Fire. Whoever God wills to save will hasten to enter it. The Fire will be coolness and peace for him. Whoever refuses will be dragged into it and will be among the people of the Fire for having disobeyed the command.' Al-Bazzār relates from Abū Saʿīd al-Khudrī that God's Messenger said, 'The one who perished...'

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...in the interval, the man deprived of reason and the newborn will be brought forth. The first will say, "I received neither book nor messenger." The second will say, "Lord, you did not give me a reason capable of distinguishing good from evil." The newborn will say, "If only I had reached the age of action..." A fire will be set before them, and they will be told to go towards it or enter it. The one whom God knows would have been blessed had he reached the age of action will enter it. The one whom God knows would have been wretched will hold back. God, blessed and most high, will say, "You have disobeyed me myself. What would you have done with my messengers in my absence?"' Al-Bazzār and Abū Yaʿlā relate from Anas these words of God's Messenger: 'On the day of Resurrection four people will be brought forth: the newborn, the man deprived of reason, the one who died in the interval and the old man at the end of life. Each
will plead his case. God will say to a jutting part of Gehenna, "Come forth!" Then he will say to them, "I used to send my servants messengers from among themselves. This time I am my own messenger to you. Enter this fire." The one for whom wretchedness has been inscribed will say, "Lord, should we enter it here when we were so afraid of it?" The one destined for blessedness will immediately rush into the fire. God will say to those who did not enter it, "You have disobeyed me. With my messengers you would have been still quicker to deny them and disobey." Some

will enter paradise and the others the Fire.' 'Abd al-Razzāq, Ibn Ḥumayd, Ibn al-Mundhir and Ibn Abī Ḥātim relate from Abū Hurayra: 'On the day of Resurrection, God will gather the people of the interval, the one deprived of reason, the deaf, the mute and the old people who did not know...'

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...Islam. He will send them a messenger telling them to enter the Fire. "How," they will say, "when no messenger came to us?" By God, had they entered it, it would have been coolness and peace for them. He will send them [his command] again, and whoever wished to obey him will obey him.' Abū Hurayra said, 'Read, if you wish, "We do not punish before sending a messenger."' Al-Bazzār and al-Ḥākim relate from Thawbān these words of God's Messenger: 'On the day of Resurrection, the people of the time of ignorance will come carrying their idols on their backs. Their Lord will question them, and they will say, "Lord, you sent us no messenger; no command from you reached us. Had you sent us one, we would have been the most obedient of your servants." Their Lord, blessed and most high, will say to them, "What do you say? If I give you a command,

will you obey me?" "Yes." He will command them to go to Gehenna and enter it. They will set off. But as they approach, they will hear it roaring in fury and breathing. They will return to their Lord and say, "Lord, protect us from it!" He will answer them, "Did you not claim that if I gave a command you would obey me?" He will receive their pledge and tell them to go there and enter it. They will set off, but at the sight of it they will become afraid, return and say, "Lord, it terrifies us and we cannot enter it." Then God will say to them, "Enter it humiliated."' The Prophet added, 'Had they entered it the first time, it would have been coolness and peace for them.' Al-Ṭabarānī and Abū Nuʿaym relate from Muʿādh ibn Jabal that God's Messenger, may God...

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...bless him and grant him peace, said, 'On the day of Resurrection, the one whose reason was impaired, the one who died in the interval and the one

who died as a child will be brought forth. The man whose reason was impaired will say, "Lord, had you given me reason like the others, none of those who received it would have been happier through it than I."' The narrator reports similar words concerning the other two. 'The Lord will say, "I shall give you a command; will you obey me?" "Yes." "Go and enter the Fire." Had they entered it, it would not have harmed them. An [eruption of fire?] will appear before them. They will think it has annihilated everything God created and will return in haste. They will be given the command a second time and will return in the same way. The Lord will say, "Even before creating you, I knew how you would act. It is with

my knowledge that I created you, and it is to my knowledge that you come in the end." Then he will say, "Fire, clasp them to you!" And the Fire will take them.' According to the people of the tradition and the community, the sole source of prescriptions is the transmitted Law. No judgement is drawn from the demands of reason alone, except, according to Abū Ḥanīfa, faith in God, which he declares obligatory through reason. He says, 'One born on a high summit, and those who live in the interval receiving neither messenger nor book, have enough to know God in the intellectual faculty with which God endowed them. They recognise God through their reason.' The prescriptions concerning purification, prayer, alms, fasting and pilgrimage, as well as the other rules of Islam, are binding upon them only once the messengers have communicated them. As for Mālik, al-Shāfiʿī and Aḥmad...

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...they say that nothing is binding before God's messengers are sent. Neither faith in God nor prescribed duties are obligatory before their coming. When they appear, their words must be accepted and followed, all the more so if they support their claim with a miracle that breaks the customary course of things and enables a rational person to examine their case. Thus even the very first obligation can be known only through the transmitted message. As soon as the messenger appears, rational examination becomes obligatory. It is the first duty of obedience. It is not yet a deed of drawing near, since the purpose of the examination is

knowledge. The one who examines obeys but does not yet draw near, since that would be drawing near to one he does not yet know. Before the messenger's coming, thoughts oppose one another. Every idea that presents itself to the mind can be opposed by a contrary idea. They therefore conflict, reason remains in perplexity and bewilderment, and one must

suspend judgement until the obscurity is dispelled. Only the sending of the messenger dispels it. Imam Fakhr al-Dīn al-Rāzī says that Abū Ḥanīfa's position is sound regarding the knowledge of God through reason. Thanking a benefactor is an obligation of reason as well as revelation. But for knowledge of duties and rules, obligation comes solely from the transmitted message. Reason has no purchase here. If these prescriptions were binding before a prophet was sent, whoever failed to observe them would be punished. Yet there is no punishment before the mission, since these prescriptions remain unknown, and a burden impossible to bear would thus be imposed. God imposes prescriptions upon a soul only according to its capacities. This occurs through the messenger's transmission of what his Lord has revealed to him: duties, commands and prohibitions. There is neither reward nor punishment before...

07 · The test, reason and faith

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...the transmission of the message, according to, 'We do not punish before sending a messenger.' He excludes punishment until the mission. Before it, punishment is therefore excluded; otherwise God's word would be contradicted. Tāj al-Dīn al-Subkī says, 'According to us, the one whom the call has not reached will die saved and will not be fought before being invited to Islam.' Al-Baghawī writes in his Tahdhīb, 'It is not permissible to kill one whom the call has not reached before inviting him to Islam. If he is killed before this invitation, blood money and expiation are due.' According to our imam Abū Ḥanīfa, there is no obligation to pay compensation for killing him. In his view, the proof of reason was already binding upon him

before the call reached him, for that proof establishes the duty to believe in God.

Al-Rāfiʿī writes in his Commentary that it is forbidden to kill one who has not received the call before informing him and inviting him to Islam, and that his killing entails compensation. This is the point of disagreement with Abū Ḥanīfa. For him, reason establishes the proof. For them, the proof has not been established against one who has not received the call, and he cannot be held responsible for it. God says, 'We do not punish before sending a messenger.' According to al-Ghazālī, one whom the call has not reached is excused. No obligation concerning faith or Islam binds him before the explanation reaches him through a messenger conveying commands and prohibitions. Such is their view. According to Abū Ḥanīfa, this person is not excused regarding faith in his Creator, but is excused regarding obligations and commands...

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and prohibitions, until the call has made them known to him. Al-Nawawī, in his commentary on Muslim, writes concerning the children of polytheists that the opinion he holds to be correct, and which is upheld by scholars who have examined the question, places them in Paradise. For God says, 'We do not punish before sending a messenger.' If an adult, he continues, escapes punishment because the call has not reached him, this applies all the more to another. The people of the interval are the peoples who lived between two messengers, to whom the first was not sent and who did not know the second. Such were the desert Arabs to whom Jesus was not sent and who did not live until our prophet Muḥammad. On this explanation, every period between two messengers is an interval. Explicit and decisive proofs show that there is no punishment

before the proof has been established. We therefore know that these people are not punished. You may object that authentic traditions mention the punishment of some of these people, notably the man with the hooked staff. We answer

that the Mālikī scholar named in the copy as ʿAqīl ibn Abī Ṭālib reports three answers from the imams. First, these are traditions transmitted through isolated reports, which cannot contradict decisive proof. Second, the punishment may be restricted to these individuals, whose reason for punishment God knows better than we do. Third, the punishment spoken of in these traditions is limited to those who changed revealed laws and instituted practices so perverse as to exclude any excuse. The people of the interval fall into three categories. The first discerned divine oneness for themselves. Some of its members adhere to no revealed law, such as Quss ibn Sāʿida

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and Zayd ibn ʿAmr ibn Nufayl. Others adopted a true law whose institutions survived, like Tubbaʿ and his people. The second and largest category consists of those who modified and altered religion, associated partners with God without acknowledging his oneness, and instituted their own rules of what was permitted and forbidden. Such was ʿAmr ibn Luḥayy, the first, according to the account, to establish idol worship among the Arabs. He introduced the observances the author condemns: those of the baḥīra, the sāʾiba, the waṣīla and the ḥāmī. Al-Bukhārī, Muslim, Abū Dāwūd and al-Bayhaqī relate from Abū Hurayra that God's Messenger said to his companion Aktham ibn al-Jawn, of the Khuzāʿa: 'Aktham, I saw ʿAmr ibn Luḥayy ibn Qamaʿa ibn Khindif dragging his entrails in the Fire. I have never seen a man who resembled him more than you do, or who resembled you more

than he did. He was the first to change the religion of Abraham, God's friend, to erect idols and to institute the observances of the baḥīra, the sāʾiba, the waṣīla and the ḥām. I saw him in the Fire, where the stench of his entrails troubled its inhabitants.' Aktham asked, 'Will this resemblance harm me?' He answered, 'No. You believe, whereas he was an unbeliever.' The devil had made these evil deeds seem fair to him and made his people believe that what ʿAmr ibn Luḥayy did was true, just and in accordance with religion. His people followed him. He told them that when a she-camel had given birth to ten females in succession, she should be

allowed to roam freely. At his command, she was set free. She was no longer ridden or shorn, and her milk was no longer drunk. Only a passing guest could drink that milk

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because ʿAmr ibn Luḥayy had forbidden it to them, making an exception for the guest. If, after these ten births, she bore a female, its ear was slit and it was allowed to join its mother in the herd. Like its mother, it was neither ridden nor shorn, and only a passing guest drank its milk. This was the baḥīra, daughter of the sāʾiba. Here is another explanation, given by ʿAbd Allāh ibn ʿAbbās. When a she-camel had borne five times and the fifth offspring was male, it was slaughtered, and men and women ate it together. If it was female, its ear was slit. This was the baḥīra. No more hair was removed from it [uncertain expression in the copy]. If it was slaughtered, God's name was not pronounced over it. It was made to carry no load. It was forbidden to women, who could neither taste its milk nor make

any use of it. Its services and milk were reserved for men until its death. Once it was dead, men and women ate it together. As for the sāʾiba, a man released part of his livestock and led it to the custodians, whom the text describes as servants of the Kaaba, churches and places of worship. He entrusted the animal to them so that they might feed travellers with its milk and meat. They gave none of it to women until the animal died. Once it was dead, everyone could eat it. The waṣīla is a ewe that has borne seven times. If the seventh offspring was male, it was slaughtered and offered to the deities. If it was female, it was allowed to live. If the birth produced a male and a female, the male was spared because of the female, and people said, 'She has joined her brother,'

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and both were spared. The ḥām is a male breeding animal that has lived long enough to see its offspring's offspring. People would then say, 'He has protected his back.' He was no longer ridden or made to carry anything. He could go freely to water

and pasture until his death, after which men and women ate him. God says, ‘Those who refused to believe fabricate lies against God, and most of them do not reason.’ They fabricate lies by claiming that God commanded them to do so. The text explains the expression ‘most’ by referring to those who knew the evil of their conduct and followed a course foreign to their Lord’s command [uncertain wording]. ‘When they are told, “Come to what God has sent down and to the Messenger,”’ this concerns crops, herds, laws and prescriptions, and the distinction between what is permitted and forbidden. Some Arabs added to ʿAmr ibn Luḥayy’s institutions by worshipping angels and jinn.

They invented sons and daughters for God. They gave themselves [uncertain reading] and established custodians—that is, servants and doorkeepers—to rival the Kaaba. The author names al-Lāt, al-ʿUzzā and Manāt, the third. The third category comprises those who neither associated anyone with God nor professed his oneness, who adopted no prophet’s law, instituted no law and invented no religion. They lived their whole lives heedless of this matter in the time of ignorance. Once this threefold division is established, those whose punishment is attested are placed in the second category, that of ʿAmr ibn Luḥayy and his followers, because of an unbelief for which they have no excuse. The third category consists of the people of the interval properly so called. We have established above, with certainty according to the author, that they are not punished. As for the first category,

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God’s Messenger said of Quss and Zayd ibn ʿAmr ibn Nufayl that each would be raised as a community unto himself. Tubbaʿ and his people fall under the religion they embraced, provided none of them lived until Islam, which, according to the author, abrogates all religions. Al-Bazzār, Ibn Jarīr, Ibn al-Mundhir, Ibn Abī Ḥātim and al-Ḥākim in the Mustadrak, who considers the tradition authentic, relate from ʿAbd Allāh ibn ʿAbbās, concerning the divine words, ‘Human beings formed a single community’: between Noah

and Adam there were ten generations. All followed a law in accordance with truth. Then they divided, and God sent the prophets. Abū Yaʿlā, al-Ṭabarānī and Ibn Abī Ḥātim relate from the same Ibn ʿAbbās, concerning these words of God,

'Human beings formed a single community,' that they were all in submission to God. Ibn Abī Ḥātim relates from Qatāda concerning the same verse: we were told that Adam and Noah were separated by ten generations, all rightly guided and following a law of truth. Then they differed, and God sent Noah, the first messenger he addressed to the inhabitants of the earth. The people of the Sunna and the community affirm that whoever has said, 'There is no god but God,' will not remain in the Fire for ever. They adduce many traditions to this effect. Al-Bukhārī and Muslim relate from ʿItbān ibn Mālik that God's Messenger said, 'God, blessed and exalted, has forbidden to the

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Fire the one who says, "There is no god but God," seeking thereby the face of God.' Al-Bukhārī and Muslim relate from Abū Dharr that God's Messenger said to him, 'Every servant who says, "There is no god but God," and dies in that conviction will enter Paradise.' I asked, 'Even if he has fornicated, even if he has stolen?' He answered, 'Even if he has fornicated, even if he has stolen.' I repeated, 'Even if he has fornicated, even if he has stolen?' He answered, 'Even if he has fornicated, even if he has stolen.' I asked a third time, 'Even if he has fornicated, even if he has stolen?' He answered, 'Even if he has fornicated, even if he has stolen, whatever Abū Dharr may think!' Al-Ḥākim relates that 'Umar ibn al-Khaṭṭāb heard God's Messenger say, 'I know a saying such that if a servant utters it sincerely from the depths of his heart and dies in that conviction, the Fire is forbidden to touch him. It is, "There is no god but God."'

Al-Bukhārī and Muslim relate from 'Uthmān ibn 'Affān that God's Messenger said, 'Whoever dies knowing that there is no god but God enters Paradise.' Ibn Ḥibbān relates in his authentic collection, from Abū Hurayra, that God's Messenger said, 'Whoever says, "There is no god but God," will

one day derive a benefit from it, whatever he has undergone before that day.' Al-Tirmidhī, who judges the tradition good, and al-Ḥākim, who judges it authentic, relate from Anas that God's Messenger said, 'Bring out of the Fire those who remembered me on even one day or feared me on even one occasion.' Al-Ṭabarānī relates from Anas ibn Mālik that God's Messenger said,

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'God says: Bring out of the Fire the one whose heart contains a barley grain's weight of faith. Then he says: Bring out of the Fire the one whose heart contains a mustard seed's weight of faith. Then God says: By my power and my majesty, I shall not treat the one who believed in me for a moment of the day like the one who did not believe in me.' Scholars have given five explanations of the word dharra. The first makes it the head of a red ant, according to 'Ikrima tracing the report back to Ibn 'Abbās. The second makes it a minute particle of earth, according to Yazīd ibn al-Aṣamm likewise tracing it back to Ibn 'Abbās. According to the third, it is the smallest of ants, the view of Ibn Qutayba and Ibn Fāris. According to the fourth, it is a single mustard

seed, according to Ibn Jarīr and Ibn al-Mundhir. According to the fifth, it is a single one of the dust motes that appear in sunlight when it enters through a small window. Al-Tha'labī and al-Qurṭubī give this explanation. God chose the dharra because it is the smallest thing there is, so that servants may place their hope in their good deeds, however slight. It has also been said that it is a comparison, following the customary procedure. Two interpretations have been proposed for the seeing in question. According to the first, a human being will see in his book everything good or evil he has done, even of very little importance. According to the second, he will see its recompense. Muqātil and al-Ḍaḥḥāk relate that Ibn 'Abbās gave the following occasion for the revelation of the words, 'Whoever does a dharra's weight.' Two men lived in Medina. One

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thought a piece of bread or a date too little for a beggar. The other treated minor sins lightly. God revealed these two verses to encourage them to do even a little good—'Whoever does a dharra's weight of good will see it'—and to warn them against the slightest evil—'Whoever does a dharra's weight of evil will see it.' The traditions on this subject, the author continues, even exceed the threshold of convergent transmission. They come from more than forty Companions. Their apparent meaning extends to those who died during the interval without associating anything with God and without having performed acts of obedience apart from the profession of oneness. Muslim relates that ʿUbāda ibn al-Ṣāmit heard God's Messenger

say, 'Whoever testifies that there is no god but God and that Muḥammad is God's Messenger, God forbids the Fire to him.' Muslim also relates from Muʿādh ibn Jabal that the Messenger said to him, 'Every servant who testifies that there is no god but God and that Muḥammad is his servant and his messenger, God shields from the Fire.' Muʿādh asked, 'Messenger of God, may I tell them so that they may rejoice?' He answered, 'Then they would rely on this assurance.' Muʿādh made it known only as his death approached, out of scruple—that is, for fear of committing a sin by withholding a teaching. From ʿAbd Allāh ibn Masʿūd, Muslim relates that God's Messenger said, 'One whose heart contains a mustard seed's weight of faith does not enter the Fire,

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and one whose heart contains a mustard seed's weight of pride does not enter Paradise.' Muslim also relates from ʿAbd Allāh ibn Masʿūd that God's Messenger said, 'Whoever dies without associating anything with God enters Paradise.' Muslim relates from Jābir that a man came to God's Messenger and asked him, 'What are the two causes that necessarily entail their consequences?' He answered, 'Whoever dies without associating anything with God enters Paradise. Whoever dies associating something with God enters

the Fire.' Al-Ṭabarānī, Hannād and Abū Nuʿaym relate from Anas that God's Messenger said, 'Some who profess that there is no god but God enter the Fire because of their sins. The worshippers of al-Lāt

and al-ʿUzzā say to them: What use was it to you to profess that there is no god but God, since you are with us in the Fire? God takes their part in his anger, brings them out and casts them into the River of Life. They recover from their burns as the moon regains its brightness after an eclipse. They enter Paradise, where they are called those who return from Gehenna.' Hannād ibn al-Sarī relates from Saʿīd ibn Jubayr this commentary on the divine words, 'By God, our Lord, we were not associators!' When God ordered those who professed his oneness to be brought out of the Fire, the associators there said to one another, 'Come! Let us say that there is no god but God. Perhaps we shall come out with them.' They said it [uncertain reading] without being believed. So they swore, 'By God, our Lord, we were not associators!' The people of the Sunna and the community agree that the sin which

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God does not forgive is associating partners with him, for he says, 'God does not forgive the association of partners with him.' The sins God forgives concern the wrong the servant does himself in his dealings with his Lord, such as an omitted prayer or a neglected fast. God, in his favour and generosity, forgives and erases these sins for whomever he wills. They agree, the text continues, on the case of one who professed that there is no god but God during the interval, adding neither a good nor an evil deed and associating nothing with him. He enters Paradise through the blessing of this saying. Only one who associated partners with God—we ask God to preserve us from this—and died in that practice remains in the Fire for ever. Explicit traditions report that God, in his favour and mercy, brings out

of the Fire one who said once in his life that there is no god but God. He thus manifests his bounty and generosity towards his servants. O God, grant us to do good, to abandon reprehensible deeds and to love the poor. Forgive us and have mercy on us. O God, forgive us, have mercy on us, be pleased with us and accept our deeds. Admit us to Paradise, deliver us from the Fire and, through your mercy, set all our affairs in good order, O most merciful of the merciful, Lord of the worlds. O God, pour out your grace upon our lord Muḥammad and his family as you poured it out upon Abraham and his family. Bless Muḥammad and his family as you blessed Abraham and his family among the worlds. To you belong praise and glory.

08 · God’s oneness and his attributes

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Chapter Four, on God’s oneness, his essence and his attributes. He is the Holy One, exalted above the attributes of all his creatures. Praise be to God, who manifests the covenant and reveals it, keeps his promise and fulfils it, dispenses praise

and calls it forth [uncertain reading], erases sin and conceals it from sight. He makes the heart thirst and quenches it, makes the lover ill and heals him, dispels anguish and removes it. He sends the clouds and brings them into being, makes lightning appear and flash, makes thunder sound and roar. He gives the tree its leaves and makes it grow, makes the flower open and gives it its radiance, makes fruit grow and gives it sweetness. He shapes the foetus and nourishes it. He establishes truth and maintains it, and reduces falsehood to nothing and makes it disappear.

He made himself known to his creation, and creatures are seized with bewilderment concerning him. The paths to knowing him have become so steep that those who take them go astray. They turned to intellects, which answered, 'We do not know from which direction to approach him.' They tried to reach him through thought and were stopped where every learned person has stopped. Then they lit the lamps of inward vision with the oil of spirits and took the light of faith as their guide. 'Whenever it illuminates them, they walk in it.' When they reached the utmost point of knowledge, his power eluded them in the height of his transcendence, and he veiled himself from them, jealously guarding his inaccessible greatness. They turned to hearts, which answered, 'We are only the dwellings where his transcendence is proclaimed. The master of the house knows best what it contains.' Then they clung to his names, which said,

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'We cannot name him.' They seized upon his attributes. The attributes answered, 'We cannot manifest him.' They turned to words. The words answered, 'It is only a revelation that he reveals.' Turning to the Throne, they said to it, 'Does your nearness place you beside him, or, though very near, do you remain distinct from him?' In the dizziness that enveloped it and the bewilderment in which it faded, the Throne cried out to them, 'I do not contain him so as to know him. I do not bear him so as to represent him. I am not united with him so as to be on his level, nor separated from him so as to place him at a distance. You question me about something I do not know, and you uncover a secret whose meaning I have never ceased trying to gather and clarify. I have found in it only bewilderment and error.'

They said, ‘What use have your nearness and the elevation that brings you close to his height been to you?’ It answered, ‘My nearness

to him is that of the soul to the place where it rises [uncertain image]. My distance from him is that of the arrow from the archer. My humility before him is that of the slave before his masters. My longing for him is that of the lover yearning for the days and nights when he met his beloved.’ They said, ‘What, then, can one say who remains bewildered concerning him and finds himself cut off from his hopes?’ It answered, ‘If you describe him, do so by proclaiming his transcendence. Beware, beware of likening him to anything! Say that he is the First, with no first to match him; the Last, whom no last approaches; the Manifest, to whom nothing manifest compares; the Hidden, to whom nothing hidden corresponds. He is the Distant, whom distance does not enable you to reach; the Near, whom you can meet whenever you wish; the Unique, whom no other can contest [uncertain reading]; the Only One, who knows no term at which he would cease

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…to endure. If you devote a pure friendship to him, he will give you to drink from the clear cup of his favour. If you drink from the cup of his love, it is he who pours it for you. I praise God, glorified be he, for he is worthy of praise and every proclamation of his transcendence. I ask him for forgiveness, help, victory and guidance. I testify that there is no god but God, he alone, without partner, equal or likeness. I testify that our master and prophet Muḥammad is his servant and his messenger, his honoured beloved, his noble messenger. He answers a kindness with a kindness. He does not answer a fool’s evil deed with an evil deed. He shows grace, overlooks faults and forgives. All these qualities have been united in him alone. All creatures will need his supreme intercession on the day when the newborn’s hair turns white…

…on that day. May God bless him and grant him peace, and likewise his companions, his followers and those close to him. May this blessing,

may this peace make them pleased with us and satisfy him. We testify, know and hold as certain that God, blessed and exalted be he, is one and unique, without equal, the one to whom all turn. He is powerful, knowing, capable of all things, living, hearing, seeing, abiding, invincible, immense, majestic, great, generous and compassionate. He is sovereign in his greatness, irresistible, first, God, master, possessor, Lord, all-merciful and merciful. He wills, he is wise, he speaks, he creates and provides sustenance. He possesses all the attributes he has given himself and bears all the names by which he has named himself. From all eternity he exists with his names and attributes. Nothing in him resembles creatures in any way. His essence does not resemble essences, nor does his attribute resemble attributes. None of the characteristics proper to created beings applies to him.

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From all eternity he precedes what comes into existence. He exists before all things. He alone is without beginning. He is neither body, nor outline, nor individual, nor form, nor substance, nor accident. Neither union nor separation applies to him. He neither moves nor remains at rest. He neither increases nor diminishes. He has neither parts, nor elements, nor limbs, nor organs. No direction can be assigned to him. Injuries do not touch him, sleep does not seize him, times do not succeed one another over him, and no gesture points to him. No place contains him and no time passes over him. Contact, isolation and inherence do not apply to him. Thoughts do not circumscribe him, veils do not hide him, and gazes do not reach him. No ‘before’ precedes him, no ‘after’ sets a term for him, and no ‘since’ assigns him a starting point…

…no ‘from’ corresponds to him, no ‘until’ adjoins him, no ‘in’ serves as his abode. No ‘when’ determines him and no ‘if’ commands him. No ‘above’ shades him, no ‘below’ bears him. No […] faces him, no ‘beside’ presses upon him, no ‘behind’ seizes him, no ‘in front’ limits him. No ‘before’ reveals him, no

‘after’ discloses him. No ‘all’ gathers him together. The verb ‘to be’ does not give him existence, the negation ‘not to be’ does not take it from him, and no secret conceals him. His eternity precedes what comes to be, his existence precedes nothingness, and his beginninglessness precedes every term. If you ask, ‘When?’, his being preceded time. If you say, ‘Before,’ before comes after him. If you say, ‘He,’ the two letters composing that pronoun are his creation. If you ask, ‘How?’, his essence eludes description. If you say, ‘Where?’, his existence preceded place. If you ask, ‘What is he?’, his identity is distinct from all things. Two contradictory attributes cannot be united…

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…in anyone other than him. Through what he has granted you, he escapes every likening of creatures to him. He acts without contact, makes understood without encounter and guides without gesture. Intentions do not compete for a hold upon him; thoughts do not mingle with him. His manifestation cannot be reduced to any mode; his act imposes no effort upon him. They agree in saying that eyes do not reach him, conjectures have no hold upon him, his attributes do not change and his names do not alter. He has always been thus and will remain so. He is the First and the Last, the Manifest and the Hidden, the one who knows all things. Nothing resembles him, and he is the One who hears and sees. From all eternity he is the possessor of kingship, creator of creatures, dispenser of sustenance, the self-sufficient, the generous one who pours out his blessings. His are creation and command, without beginning or end. We say further, ‘Listen…

…to the attributes of my God, may his majesty be exalted and his names sanctified. He exists from all eternity, from all eternity. Nothing resembles him. His primacy has no beginning; his finality has neither term nor completion. No place contains him, and he is present in every place through his knowledge without dwelling there. He is neither body nor perceptible accident. He is described neither by rest nor movements, neither by colour nor forms, neither by limits nor by

directions, neither by becoming nor by modes. The characteristics of beings that come into existence do not apply to him, any more than benefit and harm, pains and pleasures. He is not described in the manner of what is fashioned among manufactured objects. He exists differently from existing beings. He lives with a life that has no need of repeated breaths. He knows with a knowledge acquired without teaching or learning.

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He hears and sees without ear or organ. He speaks with a speech that proceeds neither through succession nor [...] and does not resemble a language. He abides with an endless permanence [...]. His ‘hand’ is an attribute, not a limb. His ‘eye’ indicates vision, not a pupil. His ‘face’ expresses existence, not a face that faces something. He has no throne on which to take a place and dwell, no seat because he needs it or is compelled to use it, no dwelling to enter and penetrate, no servants because they are necessary to him. He sits upon his throne through his dominion and power, without taking a place or settling there. He manifests himself to his heaven through favour and generosity, without drawing near or moving. He did not create creatures to gain a benefit or avert harm. He brought them into existence through an original creation...

...and fully produced them according to what he willed and as he willed. The one whose happiness he wills is happy, and the one whose wretchedness he wills is wretched. He decides and is subject to no decision. He has all power, and none has power over him. He speaks without an assemblage [of sounds] or a tongue. He hears without organ or ears. He looks without pupil or eyelids. He governs without a heart or bodily spirit. He is above every likeness and equal, beyond all corporeality and representation. Nothing resembles him. He is the One who hears and knows. He manifests himself without the manner of his manifestation being traceable. He remains hidden without any determination probing his secret. Worshippers have recognised his existence through the traces of his work, and those sincerely devoted to him bear witness to his wondrous wisdom. He is the One

whom thought cannot represent [...], whom causes do not sustain, who has neither father nor child. He is...

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...the One, the Unique, the Only One, the one to whom all turn, who has taken neither consort nor child. He has not begotten and has not been begotten. No one is equal to him. He has not taken a child to increase his number. He has no ally to restore his power after humiliation, no consort with whom to find relief from solitude, no partner in any portion of his power. There is no god but he, Lord of the immense throne. He, the Most High, is one, alone, powerful, eternal, dependent on nothing. He has neither partner, nor equal, nor likeness, nor corresponding form, nor opposite, nor rival. He has always been unique, alone, without peer, and will remain so for ever. He is perfect in his essence, eternal in his attributes, free of imperfection. He knows hidden things, forgetting nothing. He has always existed, even before creating place...

...and before creating instants and time. It has been revealed that he created time and the throne and established himself upon the throne, though he has no need of the throne. The throne is neither an abode nor a place for him. On the contrary, it is he who sustains the throne and place. His greatness exceeds what place can contain, and he is above every place. He knew what would be before it came to be. He knows what will not be and how it would be if it came to be. His knowledge of things precedes their existence. Nothing occurs in his kingdom except through his knowledge, will, determination and decree. He is as he describes himself in his Book, without giving himself a form, as he makes himself known without sight encompassing him or anyone being able to circumscribe him. He is one, without partner. Nothing resembles him, nothing renders him incapable, and there is no god other than he. Ever without beginning, abiding without end, he neither fades away nor perishes.

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Nothing occurs except what he wills. Imagination does not reach him, understanding does not grasp him, creatures do not resemble him. He creates without need, gives sustenance without expenditure, gives death without fear and resurrects without

effort. His attributes belonged to him from all eternity before he created beings. Their existence added nothing to his attributes that he had not possessed before. Just as he has always possessed his attributes without beginning, he will retain them for ever. He did not acquire the name Creator at the moment of creating, nor that of Producer of beings at the moment of bringing creation into existence. Lordship belonged to him when there was not yet any being subject to a lord. The quality of creator belonged to him when no creature existed. He restores life to the dead and already deserved that name before restoring life to them. Likewise he deserved that name and that of Creator before bringing them into existence, for he has power over all things...

...and everything depends upon him. Every matter is easy for him. He needs nothing. Nothing resembles him, and he is the One who hears and sees. He created beings with his knowledge, determined a destiny for each and fixed a term for each. Nothing was hidden from him before he created them. He knew what they would do before creating them. He commanded them to obey him and forbade them disobedience. Everything follows his power, and his will is fulfilled. Servants have no will other than that which he has willed for them. What he willed for them happens, and what he did not will does not happen. He guides whomever he wills, preserves and keeps safe whomever he wills, as a favour from him. He leads astray whomever he wills, abandons and tests in justice. All pass, within his will, from his favour to his justice. He is above every opposite and rival. None can repel his decree, revise his judgement or prevail over his command. We believe all of this...

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...and hold as certain that everything comes from him. [Uncertain transitional word.] Beginningless eternity is a before preceded by no before. Endless eternity is an after followed by no after. To say that the Most High possesses these two attributes means that his primacy has no beginning and his lastness has no end. He is the Ancient, the First with no first before him, the Existent who brings all things into existence. Once it is established that he is without beginning, his existence continues without end. For that whose

beginningless existence is established, non-existence is impossible. Thus his eternal existence is established. It is not said that the name of beginningless eternity is prior to that of endless eternity. Both are attributes of the Creator, blessed and exalted be he. The Most High says, ‘Everything we have created according to a measure.’ [Abbreviations of uncertain reading.] This concerns the knowledge of everything that exists…

…from all eternity, according to the mode of original creation. The decree is the detailed realisation of these beings in external matter, one after another, in accordance with the eternal knowledge that preceded them. God, blessed and exalted be he, is one, from all eternity and for ever. The whole kingdom lies below him in time and extent. He determines the movements of heaven by calculation and according to a measure. The heavens and the earth, everything they contain and everything between them, belonged to the realm of non-existence. God brought them into existence after their non-existence. He arranged causes in relation to their effects. All are in motion, obedient and subject to his command. We bear witness that God took Abraham as an intimate friend and that he truly spoke to Moses. We believe it, hold it to be true and submit to it. We believe in the angels, the prophets and the Books sent down to the messengers…

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…and bear witness that they stand in manifest truth. We call those who turn towards our qibla Muslims and believers, so long as they acknowledge what the Prophet, may God bless him and grant him peace, brought, and hold true what he said and announced. We do not lose ourselves in speculation about God, the Mighty and Majestic. We avoid disputes about religion and controversies over the Quran. We believe that it is the word of the Lord of the worlds, brought by the faithful Spirit, who taught it to the master of the messengers, Muḥammad, may God bless him and grant him peace, and likewise all his family and companions. No speech of creatures equals that of God Most High. We do not affirm that this speech is created, and we do not separate ourselves from the community of Muslims. We do not declare a

member of our qibla an unbeliever for a sin, so long as he does not regard that sin as lawful. Nor do we say that once one has faith, a sin cannot harm its perpetrator. For believers who do good, we hope…

…without considering their fate assured, without guaranteeing them paradise and without making them lose hope in mercy. For those among them who do evil, we ask forgiveness and feel fear without reducing them to despair. Certainty of one's own safety and despair take one out of religion. For the people of the qibla, the way of truth passes between the two. We exclude a servant from faith only if he denies what brought him into it. Faith is confession with the tongue, confirmed by the heart's assent. Everything God revealed in the Quran and everything authentically transmitted from God's Messenger concerning law and explanation is true. Faith is one, and those who profess it are equal with regard to its principle. What distinguishes them lies in the reality [of their commitment] and their resistance to passions. All believers are close to the All-Merciful. The most honoured are those who obey him best and follow the Quran most faithfully…

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…Faith consists in believing in God, his angels, his Books, his messengers, the Last Day, resurrection after death and destiny. The good and evil, the sweet and bitter of that destiny come from God, blessed and exalted be he. We believe in all of this, making no distinction between his messengers. We acknowledge them all as truthful in what they brought. Those who committed grave sins will not remain in the fire for ever if they die professing God's oneness, even without having repented, provided they meet God knowing him. They are subject to his will and judgement. If he wills, he forgives and pardons them through his favour and generosity, as he says in his Book, 'He forgives what falls short of that for whomever he wills.' If he wills, he punishes them in the fire by virtue of his justice. Then he will bring them out through his mercy and through the intercession of those who obey him. Finally he will lead them to…

…his paradise. For God, exalted be his majesty, is the protector of those who know him. In the two abodes he does not reserve for them the fate of those who failed to know him, missed his guidance and received no share of his protection or guidance. O God, protector of Islam and those who profess it, keep us in Islam until we meet you with it. We acknowledge prayer behind every member of the qibla, virtuous or sinful, and funeral prayer over their dead. We assign no place to any of them and do not affirm with certainty that a particular person is promised paradise or the fire. We accuse them neither of unbelief, nor association, nor hypocrisy so long as they manifest none of these, and leave to God Most High what their hearts conceal [addition in the margin]. We do not acknowledge recourse to the sword against a member of Muḥammad's community unless that penalty is due to him. We do not acknowledge rebellion against our imams and rulers, even if they are unjust…

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…We do not invoke God against them or withdraw our hand from obedience to them. We consider obedience to them part of the obedience due to God and prescribed for us. We pray for their rectitude and protection. We follow the prophetic tradition and the community. We avoid discord, doctrinal isolation and division. We love the just and trustworthy and hate those who practise injustice and betrayal. When a point of knowledge remains doubtful to us, we say, 'God knows best.' We acknowledge the validity of wiping over leather footwear both when travelling and when resident, according to the transmitted tradition. Pilgrimage and armed combat remain two obligations alongside those who hold authority among the imams of the Muslims, virtuous or sinful, until the day of resurrection. Nothing abolishes or invalidates them. We believe in the noble scribes, the angels God has established as guardians over us. We believe…

…in the angel of death charged with gathering the souls of beings. We believe in the punishment of the grave for whoever deserves it, in its arrangement, and in the questioning

by Munkar and Nakīr of the dead person in his grave about his Lord, his religion and his prophet, in accordance with the accounts transmitted from God's Messenger and his companions, may God be pleased with them all. The grave is a garden among the gardens of paradise or a pit among the pits of the fire. We believe in resurrection, recompense for deeds on the last day, the appearance, the reckoning, the reading of the books sent down, reward and punishment, the crossing and the balance. Paradise and the fire are created beings that will never fade away or perish. God created them before creating the creatures and created inhabitants for each. Those among them whom he wills, he admits to paradise through his favour...

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...and those whom he wills, he admits to the fire through justice. Each works towards what has already been settled and proceeds towards that for which he was created. Good and evil are determined for the servants. The capacity that makes an act effective, such as divine assistance, which it is not fitting to attribute to the creature, accompanies the act. As for capacity in the sense of health, means, possibility of action and soundness of the instruments, it precedes the act. For God says, 'God burdens no soul beyond what it can bear.' The servants' acts are created by God and acquired by them. Many servants are capable only of what God has charged them with. This explains, 'There is no strength or power except in God.' We say that none has the means, strength or movement to turn away from disobedience to God without his help and assistance, and that none has the strength...

...to practise obedience to God and persevere in it without his assistance. Everything follows God's will, knowledge, determination and decree. His will prevails over all wills, his decree over all calculations. God does what he wills and is never unjust. He is not called to account for what he does, but they will be called to account. The prayer of the living benefits the dead. God answers prayers and meets needs. Everything belongs to him and nothing possesses him. None can do without him for the blink of an eye. Whoever claims to do without God, even for an instant, falls into unbelief and is among the losers. God manifests anger and pleasure differently from creatures. We

love the companions of God's Messenger without exaggerating our love for any of them...

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...without disowning any of them. We hate those who hate them or [mention them] otherwise than favourably [addition in the margin]. We speak of them only favourably. Loving them belongs to religion, faith and virtue. Hating them belongs to unbelief, hypocrisy and rebellion. We affirm that after God's Messenger, the caliphate belonged first to Abū Bakr the Truthful, may God be pleased with him, in recognition of his superiority and precedence over the whole community. Then it belonged to ʿUmar son of al-Ḫaṭṭāb, to ʿUṯmān son of ʿAffān and finally to ʿAlī son of Abū Ṭālib, may God be pleased with them all. These are the rightly directed caliphs and guided imams. The ten whom God's Messenger named and to whom he announced paradise, we declare promised paradise, as he himself declared. His word is truth. They are Abū Bakr, ʿUmar, ʿUṯmān, ʿAlī...

...Ṭalḥa, al-Zubayr, Saʿd, Saʿīd, ʿAbd al-Raḥmān son of ʿAwf and Abū ʿUbayda ʿĀmir son of al-Ǧarrāḥ. They are the trusted men of this community, may God be pleased with them. Whoever speaks well of the Messenger's companions, his wives and his descendants is free of hypocrisy. Only good shall be said in remembrance of the scholars of the earliest generations, the righteous who preceded us, the generation of the successors and those who followed them, whether they transmitted accounts and traditions or cultivated jurisprudence and reflection. Whoever speaks ill of them departs from the path. We prefer none of God's friends to the prophets. A single prophet, we say, is superior to all God's friends together. We believe in the wonders attributed to them and in accounts authentically transmitted by trustworthy persons. We believe in the appearance of the Impostor and the descent of Jesus son of Mary, upon them both...

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...be peace, descending from heaven. We believe that the sun will rise in the west and that the Beast of the earth will emerge from its appointed place. We give credence neither to the diviner nor to the seer, nor to anyone claiming to bring what contradicts the Book,

the tradition and the community's consensus. We hold the community's unity to be just and true, and division to be error and punishment. In heaven and on earth God's religion is one: Islam. God says, 'The religion with God is Islam,' and, 'I have approved Islam as a religion for you.' It stands between excess and neglect, between likening God to creatures and denying his attributes, between absolute compulsion and autonomous human power, between the sense of security and despair. Such is our religion, such is our belief, outward and inward. Before God, we dissociate ourselves from those who contradict us concerning what we have set forth. We ask...

...God to make us firm in faith and grant us to die in it. May he preserve us from divergent passions, divisive opinions and blameworthy doctrines, such as the doctrines of those who liken God to creatures, of the Jahmites, of the advocates of compulsion or free power, and of others who have left the community and [...] error [the manuscript literally repeats 'have contradicted']. We dissociate ourselves from them and consider them astray. O God, we beseech you through your prophet Muḥammad, prophet of mercy. Make us among those for whom you destined from all eternity the finest portion and its increase. Receive us into your inaccessible refuge. Make us live and die in faith and Islam, and admit us through your mercy to the abode of peace. You who possess majesty and generosity, most merciful of the merciful, Lord of the worlds.

09 · Islam and faith

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May God bless the prophet of mercy, intercessor for the community, our master Muḥammad, his family, his companions and his kin, and grant them abundant peace. Chapter Five. Do Islam and faith have the same meaning, or do they differ? Praise be to God, who opened the inward sight of his friends so that they might behold the wonders offered for their meditation and the lessons they

contain. Through the clarity of secret converse with him and the sweetness of intimacy, he freed their aspirations from the causes that preoccupy them and the impurities that trouble them. The hand of his tender attentions rocks them in the cradle of gentleness. The breast of tenderness nurses them, then weans them from desires that intercept the light of inward vision and sight. Their hearts thus became content...

...with the succession of decrees, the governance of the divine will, the measure fixed by his willing and the course he imparts to destiny. He prepared the couches of their desires with the gentleness of purity. They tasted the sweetness of solitude with the Beloved. Their sides remain far from beds, and they find their pleasure [...] in wakefulness. Neither arising events nor changes of condition alter them, for the secret of their beings is immersed in the valleys of meditation and the seas of thought. They purified their souls of the worship of passion. The birds of their spirits roam freely in the gardens of the Kingdom, between the orchards of knowledge and a river. In every created thing they discerned the sign of oneness. Poverty and wealth, honour and humiliation, praise and blame, easy paths and steep terrain acquired equal value in their eyes. Glory be to the one who guided them towards...

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...the way of election and the path of deliverance through sincerity. They freed themselves from the nets of the created world and flew to the dwellings of nearness. The great terror will not grieve them. I praise God, believe in him and trust in him. Before him I renounce all strength and power of my own, like one who recognises his failings and confesses them. I testify that there is no god but God, he alone, without partner. It is the testimony of one who beheld the beauty of the holy Presence and, called to a happy end, came before it. I testify that our master and prophet Muḥammad is his servant, his messenger, his beloved and his intimate friend, the seal of the prophets, the elect among the messengers, the guide of those who fear God and the master of humankind. May God bless him, his family and his companions, who fought for God's religion until its banners rose above the religions...

...and it prevailed. The definition of Islam and faith is found in the hadith of Gabriel, peace be upon him. Al-Buḫārī, Muslim and others reported it. The wording is Muslim's, from the Commander of the Faithful, ʿUmar son of al-Ḫaṭṭāb. He said, 'One day, while we were with God's Messenger, a man appeared whose clothes were brilliantly white and whose hair was very black. He bore no trace of travel, and none of us knew him. He came and sat beside the Prophet, pressed his knees against his, placed his hands on his thighs and said, "Muḥammad, tell me about Islam." God's Messenger answered, "Islam is to testify that there is no god but God and that Muḥammad is his messenger, to perform prayer...

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...to pay the prescribed alms, to fast during Ramadan and to make the pilgrimage to the House if you have the means to go there." The man said to him, "You have spoken truly." We were astonished that he asked him a question and then confirmed his answer. He continued, "Tell me about faith." He said, "Faith is to believe in God, his angels, his Books, his messengers, the Last Day and destiny, its good as well as its evil." The man said, "You have spoken truly. Tell me about excellence in worship." He answered, "To worship God as though you saw him. If you do not see him, he sees you." The man said, "Tell me about the Hour." He answered, "The one being asked knows no more about it than the one asking." The man continued, "Then tell me its signs." He said, "The slave woman will give birth to her mistress. You will see shepherds of small livestock, barefoot, unclothed and destitute, competing to build the highest." The man left. I remained for a while. Then the Prophet said to me, "'Umar...

...do you know who the questioner was?" I answered, "God and his Messenger know best." He said to me, "It was Gabriel. He came to teach you your religion."' Al-Buḫārī and Muslim also relate from ʿAbd Allāh son of ʿUmar son of al-Ḫaṭṭāb that he heard God's Messenger say, 'Islam is built upon five things: testifying that there is no god but God and that Muḥammad is his servant and his messenger, performing prayer, paying the prescribed alms, making the pilgrimage to

the House and fasting during Ramadan.' The pillar of Islam and faith just discussed is uttered by the tongue once in a lifetime. They have as their condition a comprehensive declaration and reside in the heart. Oral confession, however, is required for the application of legal rules. Their outward ground is the world's coming into existence. They have the same meaning with regard to the rules of this world. As for their standing with God...

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...Islam and faith are distinct. This is indicated by these words: 'The Bedouins said, "We believe." Say, "You do not believe. Say instead that you have submitted."' For al-Suddī, the Bedouins in question were those of Muzayna, Ğuhayna, Aslam, Ašğaʿ and Ġifār. They said, 'We believe,' to secure their safety and escape the military expedition. According to another interpretation, they were Bedouins of the Banū Asad. A year of scarcity had driven them to Medina, where they publicly professed Islam. They brought their families and children to God's Messenger and disturbed the safety of the roads through their attacks, open or concealed. 'You do not believe' means that their hearts had not embraced the truth. They said they had submitted in order to receive a share of relief and be safe from the Muslims' power. Linguistically, islām denotes entry into peace and īmān entry into safety. According to the Law, the two meet in the assent given to the Prophet. Whoever professes Islam...

...acknowledges faith. Considered in their reality, Islam is outward submission to the practices of the Law, and faith is the inward conviction that they truly come from God. It has also been said that Islam is particular to this Law, whereas faith encompasses all religions. As for the unity of meaning between the two words, Islam is submission to God's divinity. Yet this is realised only by accepting his commands and prohibitions. Faith consists in holding God to be truthful in what he makes known of his commands and prohibitions. In law, therefore, neither goes without the other, and in this respect they do not differ. Thus Imam al-Ṣābūnī set it forth. Some have argued in favour of

this unity that, in God's words, guidance is given as a reward for either one.

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God says, 'If they submit, they are rightly guided.' He also says, 'If they believe as you have believed, they are rightly guided.' The Interpretations indicate that when Islam and faith are mentioned together, the two words refer to the same thing. When each is mentioned separately, faith denotes inward assent and Islam the outward assent constituted by acts of obedience. According to some masters, faith attests to the truth of Islam and Islam realises faith. Abū Manṣūr al-Māturīdī says that Islam is knowledge of God without specifying how, and that its seat is the breast. Faith is knowledge of God in his divinity, and its seat is the heart, within the breast. Spiritual knowledge is knowledge of God through his attributes. Its seat is the deep heart…

…which is within the heart. The profession of oneness is knowledge of God in his singularity. Its seat is the inward secret within the deep heart. Such is the meaning of these words: 'His light is like a niche containing a lamp.' Here, then, are four bonds of belief that are neither identical nor independent. Together they constitute religion. Al-Ṣābūnī reports these words of Shaykh Abū Manṣūr al-Māturīdī in the Commentary on the Greater Jurisprudence: 'God made the breast the equivalent of the niche, and the heart the equivalent of the […]; and the interior of the breast the equivalent of […] [construction interrupted in the copy]. The heart corresponds to the glass, the deep heart to the lamp and the inward secret to the […] Within the secret is a place called "the hidden". It is the seat of the light of guidance. The servant has no share of initiative there. It is God alone, blessed and exalted be he, who, when he wishes to guide his erring servant…

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…casts his light into "the hidden", which then shines. This is the meaning of the words, "He is in a light from his Lord." This light

then radiates as far as the inward secret. The servant can then perform the act of proclaiming oneness. He confesses that God is one and dissociates himself from idols. The light does not stop there. It radiates as far as the deep heart, where the act of knowing becomes possible. The servant then knows God in all his attributes.' This saying is reported: 'Whoever knows himself knows his Lord.' It has been explained by saying that people fall into innovations and errors because they fail to know themselves and imagine that, independently of God, they control benefit and harm. Abū Bakr al-Warrāq says in this regard, 'Whoever recognises himself as a creature given its sustenance, without strength or power of its own, recognises his Lord as the creator who gives sustenance with strength and power.' It was revealed to David, peace be upon him...

...'How did you know me, and how did you know yourself?' He answered, 'I knew you through strength, power and permanence. I knew myself through incapacity, weakness and passing away.' God revealed to him, 'David, you have known me and known yourself.' [In the margin, a few words about the radiating light.] The light then radiates as far as the heart, where the act of faith becomes possible. Then it reaches the breast and makes the act of Islam possible there. Finally it spreads through the limbs and impels the servant to avoid disobedience and carry out commands. Question. Is the act of faith strictly obligatory, or is it a recommended practice? Answer. For the beginner, the initial act of believing in God's oneness, the mission of the Chosen One and that of all prophets and messengers is obligatory. Renewing and repeating this act is a recommended practice.

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Know that all members of the religion agree in holding faith in God obligatory and denying him forbidden. They differ, however, on the basis of this obligation. Does it come from reason or from transmission? Our masters consider that reason makes it obligatory. Abū Ḥanīfa says, 'No one is excusable for not knowing his Creator when he sees the creation of the heavens and the earth, his own creation and all his Lord's other creatures. For the prescriptions of the Law, by contrast, one is excusable so long as the proof has not been established.'

The Rāfiḍites, the advocates of assimilation and the Kharijites say that reason alone creates no obligation. The practical consequence of the disagreement appears in the case of someone whom the religious call has never reached, who grew up on a mountaintop and dies without having believed in God. For one who holds this faith to be an obligation of reason, he is not excusable. For one who refuses to impose it on that basis, he is.

Anyone who has believed in God, even once, with a sound faith fulfilling its conditions remains a believer throughout his life so long as he neither utters words of unbelief nor adopts a false belief incompatible with faith [the copy adds a second negation]. Abū Manṣūr al-Māturīdī and other masters say, 'Know that the faith of one who follows another's authority is valid. He firmly believes everything he is prescribed to believe with certainty, notably that the world came into existence, that its Author exists without beginning, that he is one and that the messengers were entrusted with a mission. He adheres to it without doubt or hesitation, in the absence of reasoned demonstration. In other words, he accepts Islam as a whole but does not know the details of obligations, laws, prescriptions of faith or the Book, and cannot explain them. This man is a believer. His faith is valid and benefits him in this world and the next, even if he is…

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…without learning, without acting and without finding the path of reasoning for himself.' Whoever has entered the precinct of faith leaves it only through the gate by which he entered, replacing assent with denial. That is the only way out. The author attributes to the Ashʿarites and the Muʿtazilites the opinion that faith received on another's authority is invalid and that ordinary people would therefore be unbelievers. He judges this consequence wrong, for it would deprive divine wisdom in messengership and prophecy of its meaning. Whoever receives prophecy is first commanded to offer Islam to the unbeliever. If neither Islam nor faith could arise from an invitation and adherence to an authority, the mission would lose its reason for being. The rank of demonstration nevertheless remains higher than that

of adherence without proof. The more a man reasons and draws conclusions for himself, the more luminous his faith becomes, as is reported...

...from God's Messenger: 'If Abū Bakr's faith were weighed against that of the inhabitants of the earth, his would weigh more, with the exception of the prophets and messengers.' This concerns its light and radiance, without implying an increase or a decrease. According to our doctrine, faith neither increases nor decreases. It can be present in a person in a state of major impurity. Indeed, it is obligatory for that person in every state. Whether a person is in a state of purity or major impurity, or a woman is menstruating or experiencing postpartum bleeding, faith never leaves them. If, God forbid, it left them for an instant, that person would become an apostate. It is otherwise with action. It is performed only when its conditions are fulfilled. Bodily acts can be suspended, notably in cases of major impurity, menstruation, postpartum bleeding or illness. It is therefore established that acts...

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...are the prescriptions of faith, not faith itself. Faith is assent, and acts do not as such belong to assent. Al-Shāfiʿī, by contrast, says that action is part of faith. Accordingly, he says that faith increases and decreases. He invokes the words, 'As for those who believe, it has increased their faith,' and, 'so that the believers' faith may increase.' We answer that this proposition leads to an error concerning God [uncertain reading of the formulation]. For here by faith we mean assent, and 'in faith' means 'in assent'. It is to those whose faith is already acknowledged that God addresses the command to act, for example in, 'You who believe, when you rise for prayer,' and what follows. If prayer, obligatory alms, fasting and other acts of obedience were part of faith itself, they would already be included in the address...

...to those who believe. The command to act would become superfluous, or they would have to be commanded to act again after their action, indefinitely, until

death. Yet death interrupts action. This is shown by the fact that God sets good deeds as a condition alongside faith and grants them a reward. He says, ‘Those who believed and performed good deeds,’ and, ‘except one who repents, believes and performs a good deed.’ Another proof is that faith has its seat in the heart, action in the limbs. The masters differed on Islam and faith. For some, they are one. Every Muslim is a believer and every believer a Muslim. For others, they are distinct. Faith is the confession of divine oneness accompanied by the heart’s assent. Islam is religion, and religion is Islam.

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God’s religion is one in the heavens and on earth, as the Most High said: ‘I have approved Islam as a religion for you,’ and, ‘The religion with God is Islam.’ As Abū Manṣūr al-Māturīdī said, religion is held together by four bonds: the proclamation of oneness, spiritual knowledge, faith and Islam. Their union constitutes religion. Such is the meaning of the words, ‘The religion with God is Islam.’ The Book and the tradition attest that acts are not part of faith. Did the Prophet not command pilgrimage to be performed on another’s behalf, whereas he did not command believing on another’s behalf? If a Muslim dies having omitted prayer, obligatory alms and fasting, two mudds are taken from his property for each prayer and each day of fasting, and the obligatory alms are paid from his property.

If an unbeliever died leaving enough gold to fill the earth and that gold were distributed as alms on his behalf, it would not benefit him. Faith is different from the act of obedience. If the latter were part of faith, it would be permissible to make up for missing faith after death, just as omitted acts of obedience can be made up for. God says, ‘To each of you we have given a law and a way.’ Each prophet therefore had a law different from another’s, whereas their faith was one. Since the prophets had one faith and several laws, we know that faith differs from action. Here are further indications. Faith is permanent, whereas action is not. Praying before its appointed time or performing the

Ramadan fast before the month does not constitute a valid act. If an unbeliever performed all acts of obedience before believing…

10 · Assent, deeds and the foundations of faith

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…he would not become a believer, for faith precedes action. That is why scholars say that Islam has six conditions. They mention puberty and reason, except for the child who follows the status of his father and mother. They mention free choice, except in the case of an enemy combatant, and the utterance of the two testimonies, except for a mute person. If someone believed in our prophet Muḥammad before believing in God, his Islam would not be valid. The two testimonies must be pronounced at least once in a lifetime for entry into Islam to be accomplished. Faith is permanent; acts have appointed times. Does the believer in paradise not remain a believer in the absence of acts? In paradise, the inhabitants are no longer obliged to act but are in a state of perfect faith. Do you not see that if action were part of faith, it would be permissible to say that God's Messenger […] towards God [obscure end of sentence]?

From what we have said, it follows that faith differs from action and action from faith. If asked what difference there is between them, we answer that it has twelve aspects. First, faith is what is followed, and action follows it. Second, faith is permanent and action fixed in time. Third, action is an obligation for the Muslim, and faith is obligatory for Muslim and unbeliever alike. Fourth, the rules concerning believers depend on faith, independently of acts. Fifth, faith is accepted without action, but action is not accepted without faith. Sixth, it is through faith that paradise is acquired. Seventh, faith is not weighed, whereas action is weighed. Eighth, testamentary provisions can be made concerning acts, but not concerning faith. Ninth, whoever abandons faith is an unbeliever…

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...whereas one who abandons action is not an unbeliever. Tenth, a believer is a believer through his faith, independently of action. Eleventh, the prophets agree in faith, but their practices differ. Twelfth, if an unbeliever submits to God as death approaches, before the death rattle, paradise is gained for him and his faith is valid although he has not yet performed any act. Faith can therefore be present while action is delayed for several days. For this reason we say that action does not enter into the constitution of faith but follows from it. Likewise, differences appear in action while faith remains one for twelve categories of people. Such is the case of the resident and the traveller. The resident performs four units of a prayer that has four. The traveller performs only two. The resident is forbidden to eat and drink during the daytime in Ramadan...

...but the traveller is permitted to do so. Their practice differs and their faith is one. It is the same with the healthy and the sick. The former may perform obligatory prayer only standing. The sick person prays standing, or sitting if unable to stand, or lying on his back or side, indicating bowing and prostration by a gesture. The healthy person may not perform dry ablution when water is present, whereas the sick person may. The healthy person is forbidden to eat and drink during the daytime in Ramadan, whereas the sick person is permitted to do so. Their acts differ and their faith is one. Likewise with the rich and the poor. God imposed prayer, alms, fasting and pilgrimage upon the rich. Upon the poor he imposed prayer and fasting. Alms and pilgrimage are no longer their responsibility. Thus...

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...their acts differ and their faith is one. The same reasoning is applied to the free man and the slave. God imposed prayer, alms, fasting and pilgrimage upon the free man. Prayer and fasting are imposed upon the slave, while alms and pilgrimage are not his responsibility. In the rules described by the text, the free man's penalty for consuming wine or becoming intoxicated from nabīḏ is eighty lashes, the slave's forty. For illicit intercourse, the free

adult who has not been married receives a hundred lashes and the slave fifty. The free man with the status of muḥṣan who commits illicit intercourse is subject to stoning. The free man is permitted to marry four free women and to possess as many slaves as he wishes. The slave is permitted to marry two free women. When the free adult man performs the obligatory pilgrimage, he has discharged the obligation. If an adult slave performs it, he has not discharged that obligation. Thus they differ...

...in action and their faith is one. Likewise with a free person who has reached puberty and one who has not. The former is addressed by the obligations, which are imposed upon him and for which he is accountable. The latter is not addressed before puberty. Upon reaching it, the obligations are addressed to him. Thus they differ in action and faith is one. Likewise with a person in a state of purity, a person in a state of major impurity and a woman menstruating or experiencing postpartum bleeding. God permits the person in a state of purity to pray, recite the Quran, touch a volume of the Quran, enter and remain in the mosque, and circumambulate. For the others, these activities are forbidden until purity returns. Their position regarding action differs, and their faith is one. Finally, likewise with the waking person and the sleeper. The former, being conscious and held responsible, is addressed by the command, and action is obligatory for him...

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...whereas the sleeper is exempt from action until waking. They differ in action and their faith is one. Likewise with one who has his reason and one deprived of it. All acts of worship, words and bodily deeds, are prescribed for one who has his reason. Words include pronouncing the two testimonies and reciting what enables the obligation to be discharged. As for acts, one must know what one is bound to do, notably the rules of purification, prayer, alms, fasting, pilgrimage, sales, marriage and combat, and all the other prescriptions through which God commands or forbids. They address the rational person and do not address one who has lost his reason until he recovers and God restores his intelligence.

As soon as he regains reason and discernment, they are addressed to him again. Thus they differ in action…

…and faith is one. Acts vary in all these situations, unlike faith. It follows that faith neither increases nor decreases. Question. Is faith outward or inward? Answer. It is both. Question. In how many ways does it appear? Answer. In four ways. There is faith torn away, accepted faith, wounded faith and rejected faith. The first, God forbid, is that of a person who returns to unbelief after believing. Accepted faith is that of one who believes outwardly and inwardly, through assent and confession. 'Those who have not mingled their faith with injustice have safety and are rightly guided.' Wounded faith is that of one who gives assent and confession but abandons deeds. As for rejected…

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…faith, it is the faith of desperation, like Pharaoh's when drowning overtook him. Where is faith found? In four places: the tongue, the breast, the heart and the deep heart. Is faith male or female? It is above masculine and feminine. It is confession and guidance. Guidance is the Lord's work and takes the place of the male. Confession is the servant's work and takes the place of the female. Their children are acts of obedience and good deeds. Is faith eternal or originated? Considered in relation to its knowledge, it is eternal and originated [elliptical wording in the manuscript]. Is faith in the believer, or the believer in faith? Faith is in God's treasures, and God's treasures are the hearts of believers.

Is faith in you, or are you in faith? Faith is a light, and I am in faith. Does it rest upon the body or the spirit? It is distributed between body and spirit. Is it scattered or gathered? It is gathered with God and distributed among the servants. It is gathered in the heart and distributed among the limbs. What is its head? Its middle? Its earth? Its river? Its water? Its root, rootlets and fruit? What is the name of its tree? The head of faith is

the affirmation of God's oneness, its middle the pure essence of faith, its root certainty, its rootlets exclusive sincerity towards God, its branch commanding good and forbidding the blameworthy, its foliage fear…

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…its fruit God's mercy towards believers. Its earth is the believer's heart, its river knowledge, its water God's word. Its tree bears the name 'blessed', and it is the testimony, 'There is no god but God; Muḥammad is God's Messenger.' One may ask whether faith comes from God to the servants, whether the reverse is true, or whether it comes partly from God and partly from the servant. To say that it comes from God to the servant is the doctrine of the advocates of compulsion, for whom the servant is forced to believe or not believe. To say the reverse is the doctrine of the advocates of free power. For them, the servant has of himself, before the act, the faculty of acquiring his acts and therefore needs no assistance. To say that faith comes partly from God and partly from the servant would make it something shared by Lord and servant, which cannot be admitted. Answer. This…

…question is a sophism, and all the proposed solutions must be rejected. Reflection makes this understandable, and we have already explained it. In truth, establishing the causes—that is, guidance, assistance, favour and making known—belongs to God. Knowledge, following the right path, intention and acceptance belong to the servant. These two sets are not to be confused. Making known is different from knowing, the producer from the product, the cause from the effect. Have you ever seen a rational man say that ablution is part of prayer because it is one of its causes? Whoever does not distinguish the Creator's attribute from the creature's goes astray and introduces innovations. May God preserve us from this. Abū Muṭīʿ says, 'The true faith of believers admits no degrees in its essence. They are equal in this respect, but not in its quality. The essence of faith neither increases nor decreases. Its quality increases and decreases.' And if one were to compare…

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...one person's faith with another's, the comparison would be admissible regarding essence, but not quality. The inhabitants of heaven and earth have one faith, which neither increases nor decreases. One must not subject one's profession of faith to a qualification, for that would be doubt, and there is no good in one who doubts his faith. Rationally, a qualification can annul a declaration at its root. Adding it then amounts to not having spoken. If someone says, 'I owe so-and-so ten dirhams,' he owes them. If he immediately adds, 'if God wills,' he is bound to nothing and has nothing to pay. Likewise, if he says to his wife, 'You are divorced, if God wills,' the divorce does not take place. Thus, in the present case, if someone says, 'I am a believer, if God wills,' it is as though he said, 'I believe insofar as I am...

...a believer.' Action therefore does not enter into the definition of faith. For God says, 'If they believe as you have believed, they are rightly guided.' God placed our faith and that of those who preceded us on an equal footing. Similarity here implies equality in every respect. Yet our Law contains elements their law did not contain, and vice versa. Nevertheless, God held our faith and theirs to be equal. This indicates that action is not part of faith. This saying is also reported from the Prophet: 'No one will enter paradise through his deeds.' He was asked, 'Not even you, Messenger of God?' He answered, 'Not even me, unless God envelops me in his mercy.' This indicates that the cause of entry into paradise is faith rather than action.

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It is reported that the inhabitants of paradise do not vie in pride over their faith, but over their good deeds. They owe their ranks in paradise to their deeds. This indicates that action is not part of faith. When the son of Adam dies, where is his faith? Does it depart with the soul or remain with the bodies? If it departs with the soul, the body remains empty of faith. If it remains in the body, the soul is empty of it. Answer. Faith remains with the soul, but its light and testimony are not cut off from the body. Between soul and body

there thus stands a column of light. It is like the sun rising in the sky while its light is on earth. How does faith wear out…

…and how is it renewed? A saying is reported from Abū Hurayra, which he traces back to the Prophet: ‘Faith wears out within one of you as an old garment wears out. Ask God to renew it in your hearts.’ According to one explanation, certainty is meant here. Is there a sin that takes a believer out of faith? In a hadith attributed to the Prophet it is said, ‘A believer’s sin does not take him out of faith, any more than an associator’s good deed takes him out of association.’ What are the foundations of Islam? They are five: testifying that there is no god but God and that Muḥammad is his messenger, performing prayer, paying the prescribed alms, fasting during Ramadan and making the pilgrimage to the House for whoever can…

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…go there. What are the foundations of faith? They are eight. The believer must know in his heart that God is living, abiding, powerful, speaking, hearing, seeing, knowing and possessed of will. Know further that faith has two aspects. In its outward aspect, it is recognised among Muslims according to their practice. The indications admitted by the Law suffice, since it is impossible to inspect the inner conscience. This saying is indeed reported from God’s Messenger: ‘When you see a man regularly attending the assembly, testify that he has faith.’ Its second aspect is explanation. The believer describes God in accordance with what he is, by virtue of certain knowledge, not conjecture or a repeated lesson. But is a detailed description necessary for faith to be valid? Opinions differ. For some, this condition is required, to the point that one who knew nothing of it would be…

…an unbeliever. A general description would not suffice. Whoever says that Muḥammad is God’s Messenger without knowing whom he is speaking of is not a believer, they say. Yet the correct opinion is that it is practically impossible to require this detailed description as a condition for the validity of faith. This is the choice of

Faḫr al-Islām and others. Knowledge of the divine attributes varies from person to person, and most cannot explain God's attributes and names with complete rigour and exhaustiveness. The degree of perfection required is therefore one that imposes no insurmountable difficulty: assent and a general confession of what must be believed. This suffices to establish faith in its reality. That is why we have said that if a believer shows no outward sign of Islam, he must be asked to specify his faith. He is then asked...

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...'Do you believe that God is one, without partner, powerful and knowing?' and likewise for the other attributes to be confessed. He can also be asked, 'Do you believe that God possesses the attributes of perfection and that what Muḥammad, God's Messenger, brought is true?' If he says yes, his faith is judged valid without asking him to give a precise definition of the attributes. If he says, 'I do not know what you mean,' he will not be considered a believer. Question. How did you know God Most High? The word 'how' asks about circumstances or states. To ask, 'How is Zayd?' is to ask what state he is in: healthy or ill, sitting or standing, and so forth. 'How did you know God?' therefore means, 'Under what kind of form and what...

...appearance did you know him?' Answer, 'There is no how that applies to him. He falls under no kind of form, model or mode. Rather, I knew him without how or mode, because he made himself known to me, through rational proof with his assistance and through the transmission of what he says about himself in his Book. He is an essence endowed with the attributes of perfection, free of defect and disappearance.' Thus he made himself known by saying to his messenger, 'Say, he, God, is one,' and what follows. O God, make us firm through faith. Make us live and die in faith. At the resurrection gather us in faith and admit us to paradise through it. You who are tenderness, you who give without measure, you the most merciful of the merciful. May God bless our master Muḥammad, his family and his companions, and grant them peace.

11 · The Messenger’s merits and his mission

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Chapter Six. On the excellence of God’s Messenger, upon him be the finest blessing and peace, and the favours and honours God bestowed especially upon him. Praise be to God, who confounds the understanding of rational beings when they seek precise knowledge of his being. He submerges the ships of intellect in the current of seas where it questions the duration of his eternity. He clips the wings of the birds of thought so that they cannot fly to the nests where his absolute self-sufficiency might be known. He ruins the foundation of the measure of the senses [wordplay of uncertain reading]. Thus no path allows the limits of his attributes and power to be grasped. He catches the birds of the spirit in the nets where they seek to know his essence, so that angels and celestial spheres are unable to grasp his oneness…

…and he withholds from intellects the secret of his singularity. He is the First whose primacy has no beginning, the Last whose lastness has no end. He manifests himself through proof to those who love him and hold him in affection. He remains hidden, beyond the spirit’s ability to define him through thought. He is the One who hears the unborn child’s moan beneath the membranes enveloping it in the womb. He is the One who sees the track of an ant walking upon a rock when the blackness of night conceals it. He knows what the servant hides in his innermost self. He is the Irresistible before whose power every proud being is humbled, the Sovereign Subduer who subjects whoever denies the greatness of his reality. Beings proclaim his holiness. All creatures praise him. Thunder proclaims his glory through praise, and the angels…

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…through fear of him. I praise God and thank him, acknowledging his lordship. I testify that none is god but God, he alone, without partner, without equal in his oneness. I testify that our master Muḥammad is his servant and his messenger, the master of his creatures, a prophet whose religion God made prevail over

every religion and through whose Law he abrogated earlier laws. O God, bless and grant peace to our master Muḥammad, his family, his companions and his posterity. God says, ‘O Prophet, we have sent you as witness, bearer of good news and warner.’ Know that God calls the prophets by their proper names, and calls his chosen and beloved one by honorific titles. To his prophet Adam he says, ‘Adam, dwell [...]’ [end of quotation stained]. To his beloved he says, ‘O Prophet, God suffices you and the believers who follow you.’ He does not...

...say to him, ‘O Muḥammad,’ because of the honour he grants him. To Noah he says, ‘Noah, descend with peace from us and blessings upon you.’ To his beloved, ‘O Prophet, exhort the believers.’ To Abraham, ‘Abraham, turn away from this.’ To his beloved, using the honorific title, ‘O Prophet, say to the captives in your hands...’ To Moses, ‘Moses, I am God, the Lord of the worlds.’ To his beloved, through the title that designates and honours him, ‘O Prophet, fear God,’ and, ‘O Prophet, say to your wives...’ To Zechariah, ‘Zechariah, we announce to you a boy whose name is Yaḥyā.’ To his prophet, through the title that honours him, ‘O Prophet, we have sent you as witness, bearer of good news and warner.’ To John, ‘John, take hold of the Book with strength.’

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To his beloved he says, ‘O Prophet, we have declared your wives lawful for you.’ To David, ‘David, we have made you a successor on earth.’ To his beloved, ‘O Prophet, when believing women come to pledge allegiance to you...’ To Jesus, ‘Jesus, I shall call you back to me.’ To his beloved, ‘O Prophet, why do you forbid what God has made lawful for you?’ and, ‘O Prophet, fight the unbelievers and hypocrites.’ Thus God addresses him to honour him, having chosen him for his mission. He also named him in his heavens, among his angels. In the nearest heaven he is called the Elect, in the second the Approved, in the third the Pure, in the fourth the Chosen, in the fifth the Beloved, in the sixth the Purified, in the seventh the One Brought Near. For...

...the bearers of the Throne, he is the Elect above all. For the cherubim he is the One Chosen, and among the spirits, the Honoured. On the front of the Footstool, he is the Perfumed. On the leaves of the Ṭūbā tree, God's Best. On the banner of Praise, God's Choice. On the gate of paradise, Muḥammad, God's Messenger. On the celestial sphere, the Light of lights. On the foot of the Throne, the Master of the righteous. He bears witness in favour of whoever believes and accepts guidance, warns whoever denies and transgresses, announces reward to whoever obeys his Master and warns of punishment whoever prefers his passion. He calls to God, with his permission, to make the proof manifest. He is the luminous lamp for whoever believes in him and draws from his light the means to discern the great way. Since Adam, his light had been veiled as to its form and spread abroad...

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...as to its renown. Adam knew him and invoked his mediation. The covenant of all the prophets was taken in his favour. He gathered the quintessence of Adam's repentance and the gratitude of Noah's spirit. A portion of his study contains Idrīs's knowledge. Within his emotion lies Jacob's grief, in the secret of his endurance Job's patience, in the folds of his fear David's tears. A portion of the richness of his soul surpasses Solomon's kingship. [...] He received the intimate friendship of God's Friend, obtained the converse granted to Moses, God's interlocutor, and was raised beyond the supreme kingdom. His proof was clearer and more radiant. He is the central pearl of the necklace and the ornament of time. He surpasses the prophets as the sun surpasses the full moon and the sea surpasses raindrops. He is their head, their full moon, the pole of their sphere, the elect of their company, the centrepiece of their necklaces, the engraving on their bezel, the essential verse of their poem, the centre...

...of their circle, the sun of their morning and the crescent of their night. In his honour, even motionless things began to move. The tree trunk moaned with longing for him, pebbles sang God's praises in his palm, the mountain trembled before his gentleness, and the wolf and camel spoke to him. His light is more luminous, his proof more radiant, his secret more manifest,

his excellence more evident, his rank higher, his remembrance sweeter, his form more beautiful, his religion more perfect, his tongue more eloquent. His prayer is more fully answered, his knowledge higher, his call better heard, his requests more fully satisfied and his intercession more effective. A text confirms it, and his name is Muḥammad. His body is more harmonious, his imprint unequalled, and his name is Aḥmad. He is the Master's beloved and has the foremost claim upon believers. He was, upon him…

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[…] upon him be blessing and peace, said, 'I shall be the first of humankind to come forth when they are raised. I shall speak for them when they appear. I shall announce good news to them when they despair. The banner of praise will be in my hand. Before my Lord, I am the most honoured of Adam's sons, and I take no pride in it.' We sent you as witness for the prophets, bearer of good news for God's friends, warner for the wretched, as one who calls the pious and as a beacon for the elect. We sent you to bear witness to the Truth, announce the Truth, warn in view of the Truth, call to the Truth and, through the Truth, illuminate whoever holds the right. We sent you as witness to all, to announce honour, warn of punishment, call to salvation and serve as a beacon for the upright. You bear witness for your community. You announce good news to your brothers, warn your people and call to your Lord through the blessing granted to you. Through your intercession you are a beacon for those whom your prophecy and mission bring near to God.

You bear witness before the witnesses, gladden those who prostrate themselves and warn those who deny. You call to the Lord who is worshipped. You are a luminous beacon upon the path, on the day it is reached. Witness for worshippers, good news for those who proclaim the One, warner for those who deny, you call the seekers and illuminate those who have found. You are the Witness and I am the Unique. You announce and I am the One who knows all things. You warn and

I am the Almighty. You call and I am the One who judges. Bear witness, and I shall dispose. Announce good news, for I am generous.

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Warn, for I am powerful to take vengeance upon whoever grows proud. Call, for I judge according to truth the one who asks to be released from his fault and forgiven. O beacon, keep your light. It is mine to make your arrival easy. Remind, warn, convey and make known. I have made you a trusted man and shall grant you a brilliant victory. I shall give you the basin, intercession, the banner, eloquence and deliverance. I sent you to all humankind and made you a mercy for the worlds. Through you I bring them from association to proclaiming the One, from doubt to certainty, from hypocrisy to sincerity, from division to community, from ignorance to piety and from hostility to sincere counsel and friendship.

Announce safety to believers and deliverance to the sincere. Announce the Master's love to the pious, the abode of peace to those who submit to God, nearness to the pious, love to those brought near, forgiveness to the beneficent and abandonment to the rebellious. Announce my mercy to my friends and my punishment to my enemies. Tell sinners that I am merciful, petitioners that I am generous, those who call upon me that I am near, and supplicants that I answer. You bear witness to our oneness, announce our mercy and warn of our punishment. You call to our worship. Like a beacon, you provide manifest proof in our presence. You bear witness for us, and nothing is seen [...]

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but us. You announce our pleasure to the beneficent, warn sinners of our punishment and call creatures to our door. You are the beacon guiding towards the lights of intimacy and illuminating the darkness of the soul. You give light by reciting God's Book, by calling people to testify that there is no god but God and to obey him. He has not abandoned you; we have not come to dislike you. I have not left you since I chose you. Never have I deprived you of my

goodness or my blessing. I lavished my help and compassion upon you. I prepared a shelter for your upbringing and undertook to suffice you, so that you could dispense with your supporters. I found you astray and gathered you into my mercy. I reserved you for my mission, a peerless pearl. I made you a shelter for orphans and a refuge for humankind.

'Have we not opened your breast?' Have we not expanded your heart so that it could bear what I charged you with? Have we not opened it through knowledge and wisdom, and your breast through patience, endurance and memorisation of the Quran? 'We laid down your burden.' We forgave your fault and removed your weight. 'We laid down your burden.' We preserved you from the sins committed in the time of ignorance. We did not burden you with what your back could not bear. [...] for you the sins of your community. 'We exalted your renown' through prophecy. Your name is pronounced in the double testimony, sermons and the call to prayer. I joined faith in me to faith in you. We raised your rank among the angels and required the prophets to believe in you and acknowledge

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your superiority. Turn your longing, then, towards my servants. In conveying the message and seeking intercession for your community, keep your intention pure. You are the branch of Muḥammad, the light of Aḥmad. I commanded the angels [...] to see you and bear witness, and [...] in the service of the one I sent as a mercy for the worlds. To those of the right, I gave as their share of your spirituality guidance, following you and adhering to your practice and law. They are 'those who follow the Messenger, the ummī Prophet'. To those who go ahead, I gave as their share of your spirituality nearness and a rank with me. To those of the left, I gave as their share of your spirituality protection in this world and safety from immediate punishment. 'God was not going to punish them while you were among them.'

When the time came for your body to enter existence, the branch of its being grew straight and vigorous. Once its roots were firm and its branch had emerged from the earth, I called to you, ‘Stand upright as you have been commanded.’ Uprightness was your character and steadfastness your abode. Once you stood upright and left the two worlds without looking back, you were carried from station to station to the dwelling where you settled. The first station is that of existence in this world, when I revealed to you, ‘You who wrap yourself in a cloak, arise and warn!’ The second is, in the next world, the praiseworthy station, of which I said, ‘Perhaps your Lord will raise you to a praiseworthy station.’ The third is that of the Garden and endless life. The fourth is the station to which witness is borne,

12 · The Ascension and the Prophet’s names

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at two bow-lengths from my nearness, I who am the Worshipped. To this station belong nearness, elevation and contemplation, for such was the purpose of all existence. From all eternity you were mentioned in the language of eternity and already unfolded in the folds of nothingness. You are the first of the prophets to exist and the last to appear. I nourished you with the milk of my goodness and blessing; I gave you to drink from the cup of my love. I protected you beneath the dome of your enclosure and made you grow until your hills quivered and your fragrance spread. Its scents nourished the spirits of those who know, illuminated the inward sight of believers and delighted the insight of those who love like a fragrant plant. They were [...] for the disobedient and a stream from which sinners come to draw.

I made your spiritual reality the substance of spirits and your bodily reality the substance of bodies. Your light is like a niche containing a lamp. We made you the niche for the lamp of existence. I likened the world to the niche, you to the glass and the light in your heart to the lamp. Then I endowed you with a light and a spirituality with which you face the

world of spiritual beings and the kingdom of beings above, so that your blessing might be complete and your mercy universal. Spiritual beings draw from your bodily reality. I then gave you a quality that comes from the Lord and a divine secret. Through them you stand firm when the attributes of lordship are unveiled. You can sustain contemplation of the presence of the Unique and receive the secrets of his singularity.

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Through it you hear the discourse of sacred signs, breathe the fragrance of the breaths of the Merciful and ascend to the stations of servanthood. No angel admitted to nearness, no prophet sent forth, has received this station as his own. It is a cup for our upbringing [...] and a bride who has unveiled herself only to you. Then the call rang out, 'Muḥammad, draw near.' He drew near. Muḥammad drew near through knowledge, and the Lord made himself near through love. 'Then he drew near and bent down.' Muḥammad advanced towards love, and revelation descended upon him from his Lord. A nearness of mercy and gentleness, without distance to cross. The 'where' had disappeared from between them. 'He was at two bow-lengths, or nearer.' Place and time had faded away. He was with him where there is neither direction, nor place, nor moment, nor time, nor extent, nor instant, nor spheres, nor worlds.

He is hidden in the secret itself, radiant in the 'how' and manifest in the 'where'. 'He was at two bow-lengths.' He was called: 'Muḥammad, advance. When you ask permission [...] my longing for you [...] the share of the one who advances.' He said [...] 'so that all may know that I transcend place, time and worlds, night and day, limits and regions, measure and quantity. Muḥammad, look: you will see me as a brilliant light.' He said, 'What is this light?' He was answered, 'It is the light [...] of the inhabitants of the gardens of Paradise.' He said, '[...] my dwelling, in the presence of the creature dearest to you?' [...] 'Muḥammad, look.' He saw smoke rising and said, 'What is it?' He was answered, 'This is the smoke rising [...]

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from the sins of your community. ‘Muḥammad, ask.’ He said, ‘What shall I ask of you?’ [...] ‘Muḥammad, so long as you remain in the sphere of the “where”, you remain bound to what guides you and to the distance separating you from your place. When place fades away, when you are detached from worlds [...] and what lies between disappears, only two bow-lengths remain. Then it is I who guide you. Muḥammad, I open the door to you and lift the veil for you. I let you hear the sweetest words and give you the most delightful drink. In the world of the unseen you proclaimed my oneness through conviction and faith. Proclaim it now, in the world of witness, through contemplation and with your own eyes.’ He answered, ‘In your forgiveness I seek refuge from your punishment.’ God said, ‘This prayer belongs to the sinners of your community. It is not yet the essence of the praise due to me. Proclaim my oneness.’ He said, ‘I cannot enumerate the praises due to you. You are as you have praised yourself.’

He said, ‘Muḥammad, if your tongue [...] expression, I shall clothe it in the robe of truthfulness. “He does not speak under the sway of desire.” When your direct vision [...] the sign, I shall clothe you in the robe of honour of guidance. “The gaze did not deviate or exceed the measure.” Then I shall lend you a light to behold my beauty and hearing to hear my word. I shall then make known to you the meaning of your ascent to me. “We sent you as witness, bearer of good news and warner.” A witness is asked for the truth of what he attests, and he cannot testify to what is absent. I show you my Garden so that you may behold what I have prepared for my friends, and my Fire so that you may see what I have prepared for my enemies. Then I shall let you behold my majesty and draw aside

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the veil from my beauty. It will be established that, in my perfection, I transcend resemblance, likeness, equal, substitute, peer, minister and counsellor. I am beyond limit and support, body and stature, pair and individual, union and separation, likeness and resemblance, belonging

to the same genus, contact, mixture and coupling. Muḥammad, I created my creatures and called them to me. They differed concerning me. Some claimed that ʻUzayr is my son and that my hand is bound. These are the Jews. Others made Christ my son and attributed a wife and child to me. These are the Christians. Others gave me partners. These are the idolaters. Others made me an image. These are the advocates of corporeality. Others assigned me a limit. These are the proponents of resemblance. Others reduced me to nothingness. These are the deniers of the attributes. And others claimed that I shall not be seen in the hereafter. These are the Muʻtazilites.

'Now I have opened my door to you and raised my veil. Look, my beloved. Do you see me with any of the features they attributed to me?' He saw him, peace be upon him, through the light with which God had strengthened and sustained him. He saw him without grasping or encompassing him, singular, unique, unpaired and absolute. He is in nothing, comes from nothing and rests upon nothing. Nothing sustains him and nothing is lacking to him. Neither bodily form, nor outline, nor image, nor body, he occupies no place, is determined by no mode, is made of no assemblage and contains no composition. 'Nothing is like him, and he is the One who hears and sees.' When he whose glory is proclaimed had spoken to him directly and the Prophet had beheld him face to face, he said to him, 'My beloved, Muḥammad, [...] the sweetness of a secret that is not disclosed, a sign that is not spread abroad.' Then he revealed

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to his servant what he revealed to him. It was a secret issuing from a secret, within a secret. 'I chose you for myself, for my mercy, my nearness and my vision.' The noblest of human realities, the mine of the subtle graces of faith, the Sinai of manifestations of perfection in goodness, the place where the secrets of the Merciful descend, the pearl in the midst of the prophets' necklace, the one who bears [...] of the messengers and the best of all created beings. He carries the highest banner of glory and holds the reins of supreme nobility. Witness to the secrets of beginningless eternity, he contemplates the lights of the first decrees. He interprets

the language of Power and is the source of knowledge and wisdom. In him are manifested the secret of particular and universal existence, the secrets of higher and lower existence. He is the spirit animating the body of the two worlds and the source of life of the two abodes.

He made the highest degrees of service to God his own and realised the secrets of the stations of election. He is the lord of the noble, the one who gathers qualities, the greatest in majesty, the most honoured of the beloved. His are the highest ranks and stations. The clearest proofs and signs sustain him. The awe he inspires and miracles give him victory. Noble and eternal substance, primordial light, Muḥammadan secret, our master Muḥammad is the one praised in the giving of existence and in existence. He opens the way for every witness and every object of testimony. In him reside contemplation and testimony. He is the light and guide of all things, the secret and radiance of every secret. From him secrets unfold and lights spring forth. He is the hidden secret and the manifest light.

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[...] the perfect, the one who opens and the one who closes, the first and the last, the hidden and the manifest, the one who comes after others and the one who gathers, the one who forbids and commands, the sincere counsellor and defender, the patient, the grateful, the devoted worshipper, the one who remembers, the one who effaces, the glorious, the powerful, the one who praises, the believer, the worshipper, the one who trusts in God, the ascetic, the one who stands [...], the eminent, the witness, the noble-born, the illustrious. He is the proof and argument, the one obeyed, the elect, the submissive, the recollected, the good, the one who implores victory, the true and the manifest, Ṭā-Hā, Yā-Sīn, the one who wraps himself and the one who covers himself with the cloak. Lord of the messengers, guide of the pious, seal of the prophets, beloved of the Lord of the worlds. Chosen prophet, elected messenger, just arbiter, wise and learned, he is your primordial light and your straight way. Muḥammad, your servant, your messenger, your elect, your intimate friend, your beloved, the one close to you, the one who guides towards you, your prophet and your trusted

man, your noble one, the one you distinguished, your treasure and your safeguard. He commands good, leads towards good and bears mercy.

The ummī Prophet, Arab, Qurayshite, Hashemite, native of al-Abṭaḥ, Meccan, Medinan and Tihāmite. He is the witness and the one witnessed to, God's friend admitted to his nearness, happy and filled with happiness, the beloved intercessor, the high-ranking noble, the beautiful, the admirable, the majestic, the gracious, the compassionate, the merciful, the light that guides and delivers from ruin, the witness who announces and warns, the preacher and warner, the affectionate, the patient, the generous, the magnanimous, the good, the blessed, the firmly established, the truthful, the one acknowledged as truthful and the trustworthy custodian. He calls towards you with your permission, a luminous beacon, he through whom you conveyed

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realities in their entirety, and who surpassed all creatures. You made him your beloved, conversed intimately with him and brought him near as witness. Through him you sealed messengership, guidance, good tidings, warning, prophecy and nobility of heart. You granted him victory through the awe he inspired, shaded him with clouds, brought back the sun for him and split the moon. For him you made the lizard, the wolf, the stump, the animal's leg, the camel, the mountain, the clod of earth and the tree speak. You made clear water spring from his fingers. At his prayer, during a year of scarcity and drought, you sent abundant rain down from the clouds. Steppe, desert, steep slopes, plains, sand and stone became covered with grass.

You carried him by night from the Sacred Mosque to the Distant Mosque, to the highest heavens, to the Lote Tree of the Boundary, at two bow-lengths or nearer still. You showed him the supreme sign and brought him to the ultimate end. You honoured him with your discourse, your attentive presence, direct speech, contemplation and vision with his own eyes. You reserved for him the supreme means of approach and the great intercession on the day of the greatest terror,

at the gathering. You united in him words that concentrate meaning and jewels of wisdom. You made his community the best of communities and forgave him his past and future sins. He conveyed the message, returned the trust, sincerely counselled the community, dispelled affliction and drove away darkness. He strove in God's path and worshipped his Lord until certainty came to him. O God, raise him to a praiseworthy station,



Lamp from Cairo. The text compares the Prophet's light to a lamp in a niche. Émile Prisse d'Avennes, L'Art arabe d'après les monuments du Kaire, 1877. Lithograph by L. Kuppenheim after an enamelled glass lamp from the mosque of Barqūq.

13 · The Lord's conversation with his servant

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which the first and the last will envy him. O God, magnify him in this world by exalting his renown, making his religion manifest and maintaining his law, and in the next by accepting his intercession for his community, bestowing abundant recompense upon him, showing his pre-eminence over the first and the last through the praiseworthy station and placing him before all the

witnesses admitted to your nearness. O God, accept his great intercession, raise his sublime degree and grant him what he asks in this world and the hereafter, as you granted to Abraham and Moses. Place him among those servants dearest to you, whose rank is highest, whose dignity is loftiest and whose intercession is most effective with you. Strengthen his proof, give victory to his argument and fulfil his hopes for the people of his household and his descendants. O God, satisfy him concerning his community and grant him what will gladden his eyes [...]. Recompense him on our behalf with the best reward a prophet has received for his community. Recompense all the prophets on our behalf as well, through your mercy, O most merciful! May God bless his prophet, our master Muḥammad, his family, his companions and his pure kin. Grant them abundant peace for ever, Lord of the worlds.

Chapter Seven. On the Lord's intimate conversation with his servant and the gentleness he shows him, whether the servant is near or far. Praise be to God, who gave form to the 'how' and transcends every mode. He determined the 'where' and rises above all localisation. He is found in all things and remains holy beyond inclusion in any place. He is present with all things and rises above all absence.

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He is the first of all things, himself without beginning, the last of all things, without end. To say, 'Where?' is to ask him for a mode. To say, 'When?' is to press him into time. To say, 'He is not,' is to strip him of existence. To say, 'If only,' is to set a deficiency against him. To say, 'Why?' is to dispute his kingship. No 'before' precedes him, no 'after' reaches him. No likeness measures him, no form is associated with him. No pair renders him imperfect. He is not described as a substance, known as a body or qualified as an accident. If he were a figure, he would be knowable through his qualities. If he had a likeness, his essence could be determined. If he were bounded in time, his eternity would be interrupted. If an appointed end were assigned to him, perpetuity would not belong

to him. If he were a substance, he would occupy a place according to visible directions. If he were a body, his structure would be composite. If he were an accident, he would need something other than himself.

He is the One, in answer to the dualists, the Absolute, in answer to the idolaters. He has no likeness, against those the text calls the ḥašwiyya. He has no equal, in answer to those who err concerning his attributes. No creature moves for good or evil, secretly or openly, on land or sea, except through his will and power. This answers the Qadarites. He created good and approved it. He created evil and decreed it. He rewarded whoever obeyed him and punished whoever disobeyed him. This answers the advocates of compulsion. His wisdom [...] and

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his power knows no end. This contradicts the [Hudhaylites?]. His rights are binding and his proof prevails. None has a right to assert against him, in refutation of the Naẓẓāmites' principle. He created every body and what is within it: colour, flavour, smell, movement, taste, sense of smell, joy and pain. This invalidates the Muʿammarites' doctrine. He is just and commits no injustice in his judgements. He is truthful and does not belie what he announces. He speaks with eternal, beginningless speech. His speech has no creator. He sent down the Criterion, whose arrangement rendered the masters of eloquence powerless, confounding the Mardārites' arguments. He conceals defects and forgives the sins of whoever repents. If a man repents of his sin and returns to piety, his past is not set before his eyes again. This confounds the Bishrites. We believe that God united believers' hearts and led the deniers astray, in answer to the Hishāmites. We hold it true that the sinners of this community are better than Jews, Christians and Magians, in answer to the Jaʿfarites.

He hears every call, sees every secret and wills every decree, in answer to the Kaʿbites. He created his creatures according to the best original disposition. After death

[...] in the darkness of the grave. He will bring them back as he created them the first time, in answer to the proponents of the world's eternity. When he gathers them on the day of his reckoning, he will unveil himself to his beloved. They will see him with their eyes, like [...] the moon. Only the Muʿtazilites who denied the vision will be deprived of it. How could he hide from his beloved, how could a veil obstruct them, when the eternal promises have already been spoken? 'O tranquil soul, return to your Lord, satisfied and approved.'

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Do you think this soul would be satisfied with the gardens without him? What use to it would fine silk robes be among your garments? How could the Mad Lover rejoice without Laylā of the tribe of ʿĀmir? How could the beloved rejoice without the breaths of love? Bodies melted away by the fulfilment of God's service—how could they not enjoy seats beside him? Eyes that kept vigil through the darkest nights—how could they not savour visions of intimacy? Secrets deposited in the flasks of hearts—how could they not delight in the colloquy of nearness? Intellects nourished on the milk of love—how could they not drink the wines that quench thirst? Spirits enclosed in sensory bodies—how could they not frolic in the gardens of holiness and their high pastures? How could they not drink from their springs, how could they not express their overwhelming longing by setting forth their state and complaint?

[...] the throng of lovers, openly, and then this case will be decided. When, at the meeting, the soul is addressed and its Master greets it first, it wishes the day of judgement to endure and no sentence to bring its story to an end. He then commands it to enter the gardens of Eden, but these souls [...] refuse. It swears to seek only him. It has formed no intention towards any other love. It has been satisfied with nothing in the worlds and asked for nothing base. It left the sweetness of life only to receive from you

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the sublime gift. He unveils that face for which one would give one's life. He lets it behold beauty in all its clarity. The cupbearer pours it a clear cup, sweet with the purity of its quintessence. When it circulates openly among the guests and is displayed morning and evening, it carries them in joy and longing towards the lights of his splendid presence. By what is due to you, wretched is the eye that has not seen your beauty! I praise him morning and evening. I pray for his messenger Muḥammad, radiant of face, whose conduct was approved. May God bless him, his family, his companions and his wives, whose resolve was great in supporting Islam. May it be an enduring blessing, establishing whoever utters it in the lofty gardens and gaining him the approval of the Lord of creatures.

Ibn Jarīr al-Ṭabarī and Ibn Abī Ḥātim relate from Kaʿb that God, mighty and majestic, revealed to David, peace be upon him: 'David, make known to the inhabitants of the earth that I am a beloved to whoever loves me. I sit with whoever sits with me. I keep company with whoever finds joy in remembering me. I am the companion of whoever accompanies me, the choice of whoever chooses me, and I answer whoever obeys me. No one loves me, to my knowledge, without my receiving him for myself. Whoever truly seeks me finds me. Whoever seeks another does not find me. People of this world, cast off its deceptive allure and come to my honour, into my company, to sit beside me. Be intimate with me and I shall be intimate with you. Hasten to my love and I shall answer you.' Ibn Jarīr, al-Bayhaqī and Abū Nuʿaym relate from Wahb ibn Munabbih that God Most High revealed to

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one of the prophets, peace be upon them: 'Among my servants are those who love me and whom I love. They yearn for me and I yearn for them. They remember me and I remember them. They look at me and I look at them.' He asked, 'Lord, how are they recognised?' He answered, 'During the day they watch the shadows as an attentive shepherd watches his sheep. They long for

sunset as birds long for their nests at nightfall. When night envelops them and darkness mingles, when couches are spread, beds prepared and each beloved withdraws with the one he loves, they stand before me. They lay their faces on the ground before me, converse with me through my own words and seek my favour by remembering my blessings. Some cry out, others weep, sigh or complain. One stands, another sits, bows or prostrates himself. I see what they endure for me, the pains they take to please me. I hear the lament of their love. First I give them three things. I cast some of my light into their hearts, so that they speak of me. Next, if the heavens and the earth with all they contain were placed upon their scales, I would still find that very little for them. Finally I turn my face towards them. Do you think anyone knows what I wish to give the one towards whom I turn my face?'

Ibn Abī al-Ḥaqq [uncertain reading], Ibn ʿAsākir and Abū Nuʿaym relate from Kaʿb that God, mighty and majestic, revealed to John son of Zechariah, peace be upon them: 'John, I have bound myself by an oath. If any of my creatures loves me, and I know it from his intention, I become the hearing with which he hears, the sight with which he sees and the heart with which he understands. And when this is so, I make him averse to

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whoever turns him away from me. He concerns himself only with me. I prolong his meditation. I keep his nights wakeful and his days thirsty. Each day I look at him seventy times. I see his heart occupied with me, and my love for him grows. I fill his heart with light until he looks at me through my light and considers all things through me. How, John, could his heart remain at rest when I am his companion and the goal of his desires? By my power and my majesty, I shall raise him in a manner that prophets and messengers will envy. Then I shall command a herald to proclaim, "Here is God's beloved, his elect, whom he has invited to visit him." When he comes to me, I shall remove the veil between him and me. Do not despair of my mercy. Have

you ever seen one devoted to me abandoned? Have you seen one who preserved himself for me neglected? Have you seen one who breathes the fragrance of my gardens [...]? Have you seen one who [...] my closed doors [...]? Have you seen one who tasted the sweetness of remembering me turn away?'

It is as though God, glorified and most high, were saying, 'Do not despair of my mercy. If disloyalty characterises you, I am known for my generosity. If you have sins, I have gifts. If you have harshness, I have faithfulness. If you feel fear and return to me, I am the one who receives and answers. Poor you! If you turn away, refuse and persist in your denial, how greatly you need me and how fully I can do without you! If you are not mine, I can do without you, and it is you who are poor. If I am not for you, who then will do you good? Who then will look upon you? Who then will care

14 · The remembrance of God and his mercy

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about your fate? To whom will you turn if I drive you away from me? My servant, I want only that you belong to me. Would you be content for me not to be yours? I am with my servant so long as he remembers me or his lips move in remembrance of me. Whichever servant I look upon, if I see in his heart that attachment to remembering me prevails, I take charge of his guidance and become the one who sits beside him and comforts him. My servant, you have not acted justly towards me. I remember you and you forget me. I call you to me and you go to another. I avert misfortunes from you and you persist in your sins. Son of Adam, what will you say when you answer me?'

Abū Nuʿaym, al-Bayhaqī and others relate from Kaʿb: 'It is written in the Torah that God, mighty and majestic, says, "When my servant's overriding concern is to occupy himself with me, I place his happiness and pleasure in remembering me. He loves me and I love him. I lift the veil between us. He does not let himself be distracted when people are distracted. Their words are the words of prophets.

When I wish to inflict punishment upon the people of this world, I remember them and, because of them, turn away my anger."' Ibn Abī Juz' [uncertain name], Ibn ʿAsākir and Abū Nuʿaym relate from Wahb ibn Munabbih that God revealed to David, 'David, I am the one you cannot do without. Cling, then, to the one indispensable to you.' In other words, 'You cannot do without me. Where, then, will you go away from me? Can another help you if I frighten you? Who could if I distance you? Whoever calls upon me, I answer. Whoever asks of me, I give to him. Whoever thanks me,

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I take as a friend. Whoever obeys me, I acknowledge it gratefully. Whoever disobeys me, I conceal his fault. Whoever seeks refuge with me, I protect. Whoever calls to me for help, I make victorious. My servant, you flee my door and I bring you back to my service. You turn away from thanking me and I pour my blessing upon you.' The believing servant should be distinguished by these traits. He should be recognised by his night when people sleep, by his daytime fasting when others eat, by his sadness when others rejoice, by his tears when they laugh, by his silence when they lose themselves in talk, and by his humility when they strut.

Ibn Jarīr, Ibn Kathīr and Ibn Abī Ḥātim relate from Kaʿb that God says, 'I am as my servant thinks I am, and I am with him when he remembers me. If he remembers me within himself, I remember him within myself. If he remembers me in an assembly, I remember him in a better assembly. If he draws near to me by a span, I draw near to him by a cubit. If he draws near by a cubit, I draw near by a fathom. If he comes to me walking, I come to him running.' Its meaning is as follows. If a man makes a little effort against himself in my service, I bring my mercy near his heart. I make many acts of obedience easy for him [...], and let him taste the pleasure of conversing with me and the sweetness of the intimacy he finds in remembering me. The one who bore becomes borne. According to another explanation, 'Remember me through service, and I shall remember you through my blessing. Remember me by declaring me one, and I shall

remember you through my support. Remember me through your thanks, and I shall remember you through increased grace. Remember me through love, and I shall remember you through nearness.'

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'Remember me in fear, and I shall remember you by granting you safety. Remember me in hope, and I shall remember you by fulfilling your hopes.' Al-Bukhārī and Muslim relate from Abū Hurayra, may God be pleased with him, that God's Messenger said, 'Having completed creation, God, glorified be he, wrote in his book, which remains with him above the Throne, "My mercy has preceded my anger."' Another transmission gives, 'has overcome my anger'. Al-Bukhārī and Muslim also relate from Abū Hurayra that the Messenger said, 'God possesses a hundred portions of mercy. Only one is distributed among creatures: jinn, humans, beasts and small animals. Through it they show tenderness and compassion towards one another, and wild beasts show tenderness towards their young. He reserved ninety-nine portions to show mercy to his servants on the day of Resurrection.'

Al-Bukhārī and Muslim report it from Abū Hurayra. Abū Dāwūd, al-Tirmidhī and al-Nasā'ī report it from 'Umar ibn al-Khaṭṭāb. Both say, 'Captives were brought before the Prophet. A woman was pressing her breast to give milk. Having found a child among the captives, she took it, pressed it against her belly and nursed it. God's Messenger asked us, "Do you think this woman would throw her child into the fire?" We answered, "No, so long as she could prevent it." He said, "God is more merciful towards his servants than this woman towards her child."' Al-Bayhaqī, Ibn Abī al-Dunyā and al-Firyābī relate that Ḥammād ibn Salama visited Sufyān al-Thawrī when he was ill. The latter said to him, 'Abū Salama, do you think that God, mighty and majestic, will forgive someone like me?'

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Ḥammād answered, 'By God, if I were given the choice between accounting to God Most High and accounting to my parents, I would choose

to account to God, for God is more merciful towards me than my parents.' Abū al-Shaykh, Ibn Abī al-Dunyā and al-Bayhaqī relate from ʿAbd Allāh ibn Masʿūd that, on entering the mosque, he found a preacher exhorting people by speaking of the Fire, chains and collars. ʿAbd Allāh called to him, stood beside him and said, 'You who remind people of their duties, why do you make them despair of divine mercy?' Then he recited to him these words of God: 'Say: O my servants who have committed excesses against yourselves…', to the end of the verse.

Ibn Saʿd, in the Classes, and Ibn Abī al-Dunyā, in the Noble Qualities, relate from al-Ḥasan al-Baṣrī that a Bedouin came to God's Messenger. 'Messenger of God, who will examine the creatures' accounts on the day of Resurrection?' God's Messenger answered, 'It is God himself, mighty and majestic, who will examine the creatures' accounts.' The Bedouin asked, 'Messenger of God, he undertakes it in person?' 'Yes, himself.' The Bedouin smiled. The Messenger, upon him be the most excellent blessing and peace, asked him, 'What makes you laugh, Bedouin?' He answered, 'One who is generous forgives when he has the power to punish and shows indulgence when calling to account.' The Messenger said, 'This Bedouin has spoken truly. There is no generous and good person more generous than God. He is the most generous of the generous.'

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Mālik, Aḥmad and ʿAbd al-Razzāq relate from Anas ibn Mālik that God's Messenger said, 'God, mighty and majestic, promised me to admit four hundred thousand members of my community to Paradise.' Abū Bakr said, 'Tell us more, Messenger of God.' He said, 'And as much again as this,' cupping his hands together to scoop. Abū Bakr repeated his request, and he repeated his gesture. ʿUmar ibn al-Khaṭṭāb said to him, 'Leave us be, Abū Bakr.' Abū Bakr answered, 'What does it matter to you if God admits us all to Paradise?' ʿUmar said, 'If God wishes to admit all his creation in a single handful, he will do so.' God's Messenger said, "Umar ibn al-Khaṭṭāb speaks truly.' It is also related from

Abū Umāma: ‘I heard God’s Messenger say that his Lord had promised him to admit seventy thousand members of his community to Paradise without judgement or punishment. For every thousand, another seventy thousand, and three handfuls scooped by my Lord.’

Muslim relates from ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ that the Messenger recited these words of God concerning Abraham: ‘Lord, they have led many people astray. Whoever follows me is of my people…’, to the end of the verse. And Jesus said, ‘If you punish them, they are your servants. If you forgive them, you are the Powerful, the Wise.’ The Messenger raised his hands: ‘O God, my community, my community!’ And he wept. God said, ‘Gabriel, go to Muḥammad and, although your Lord knows best, ask him what makes him weep.’ Gabriel came and questioned him.

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The Messenger reported his words to him, which God knew better than he did. God said, ‘Gabriel, go and tell Muḥammad that we shall satisfy him concerning his community and shall not grieve him.’ Muslim relates from Anas that the Messenger said, ‘On the day of Resurrection, I shall come to the gate of Paradise and ask for it to be opened. The guardian will say, “Who are you?” I shall answer, “Muḥammad.” He will say, “It is concerning you that I received this command. I must open to no one before you.”’ Ibn Saʿd, al-Bayhaqī, al-Ṭabarānī and Ibn Abī al-Dunyā relate from Anas that the Messenger asked his Lord about his community’s sins: ‘Lord, entrust the examination of their accounts to me, so that no one but me will see their [shame].’ God revealed to him, ‘They are your community, but they are my servants, and I am more merciful towards them than you. I shall entrust their judgement to no one but myself, so that no one but me perceives or sees their misdeeds.’

Al-Bayhaqī relates from Abū Sulaymān al-Khaṭṭābī concerning the verse, ‘And when you look there, you will see…’, that the great kingship consists in this: the messenger of the Lord of power comes to the elect one with presents and

tokens of favour. He reaches him only after requesting permission. He says to the chamberlain, ‘Ask God’s friend to receive me, for I cannot reach him.’ This chamberlain informs another, and so on until permission is granted. Yet from the elect one’s house to the abode of peace there is a door through which he goes to his ever-exalted Lord whenever he wishes, without permission. The inhabitant of Paradise occupying the lowest rank is the one who

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rides surrounded by a thousand times a thousand servants from among the eternally young boys, on horses of red ruby with wings of gold. ‘If you look there, you will see delight and great kingship.’ Al-Bukhārī and Muslim relate from Abū Saʿīd al-Khudrī that the Messenger said, ‘God will address the people of Paradise. “People of Paradise!” They will answer, “Here we are, Lord, entirely at your service.” He will ask, “People of Paradise, are you satisfied?” They will answer, “How could we not be? You have given us what you have given no other of your creatures.” He will say, “I shall give you something better still.” They will ask, “What is better?” He will answer, “I cause my pleasure to rest upon you, and never again shall I be angry with you.”’

Al-Bukhārī and Muslim relate from Abū Hurayra that the Messenger said, ‘The first group to enter Paradise will be like the moon on the night of the full moon. Those who follow will have the brilliance of the brightest star in the sky. They will neither urinate nor defecate nor spit, and will have no need to blow their noses. Their combs will be of gold, their sweat musk, and their censers will give off aloeswood. Their wives are the wide-eyed houris. Their dispositions will be like those of a single man. They will be in the likeness of their father Adam, sixty cubits tall, with Joseph’s beauty, Jesus’s age, thirty-three years, and Muḥammad’s language, upon him be blessing and peace. They will be hairless, beardless and their eyes outlined with kohl.’ Al-Bazzār, al-Aṣbahānī and Ibn Abī al-Dunyā relate from Ṣabīḥ, of the generation of the successors,

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[that ...] met Ibn Marwān and asked him about the delegation of Paradise's inhabitants. He answered, 'They appear before God every Thursday. Couches are set out for them. Each recognises his own better than you recognise yours. When they have sat down, God says to his angels, the servants and the young boys, "Feed my servants, my creatures, my neighbours, my guests." They are given food. Then he says, "Give them drink." Sealed vessels of different colours are brought, and they drink. Then he says, "Offer them fruit." Fruit is brought from hanging branches, and they eat as they please. Then he says, "Clothe them." The fruits of trees, green, red, yellow and of every colour, are brought. They open [...] to clothe them in robes and tunics. He says, "Perfume their couches." Musk descends upon them like drizzle.

'Then he says, "My angels, [...]!" and they answer one another, proclaiming the Merciful's oneness. He says to David, "David, glorify me as you glorified me in the world." David glorifies his Lord. God says, "My servants have eaten and drunk. They have received fruit, clothing and perfumes; they have heard. I shall manifest myself to them so that they may look upon me." God then lifts the veils and manifests himself in fearsome majesty. They see him, without comparison or representation,

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and his light envelops them. They are speechless. His light covers them in such a way that, had God not decreed they would never die again, they would be consumed. When he reveals himself to them and they look upon him, their faces grow pale and they forget Paradise's delights. When they come to themselves, they return to their families. They say, "Lord, you are Peace. From you comes peace. To you belong right, majesty and munificence." He says to them, "Welcome to my servants who kept my command, honoured my covenant, feared me without seeing me and held me in reverent fear." They answer, "By your power and majesty, we have not worshipped you as you

ought to be worshipped. We have not esteemed you at your true measure or fulfilled what is due to you. Permit us to prostrate ourselves."

Their Lord, blessed and most high, says to them, "I have lifted the burden of worship from you and give rest to your bodies. Long did you weary your bodies and cover your faces with dust. Now I have brought you to my comfort, mercy, honour, bounty and majesty. It is I who kept my promise and perfected my blessing upon you. Here is the place where I honour my own. Ask of me." They ask for his pleasure. He says, "It is my pleasure that caused you to dwell in my abode. [...] my honour belongs to you. Ask of me." They ask to the utmost of their desires. Then he opens to them what no eye has seen, no ear has heard and no human mind has conceived. They abide for ever in this honour,

15 · The litany of letters and the prayer for the sultan

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beholding the One, the Unique. O God, I beseech you through all your prophets, your messengers, all your angels admitted to your nearness, all the Companions and their successors. Have pity on us through your mercy, O most merciful. Preserve us through your protection so that we may be among those who succeed. Guide us through you to you so that we may be among those who reach the goal. Admit us to Paradise with the prophets, the truthful, the martyrs and the righteous. Grant us to behold your noble face, you the most generous of the generous, Lord of the worlds. May God bless our master Muḥammad, his family and all his companions.

Let us conclude the book with a prayer upon these pages intended for the august dignity. Praise be to God, Lord of the worlds, as befits the majesty of your face and the immensity of your authority. Praise [...] and it is you we seek in your permanence. Bless and grant peace to our master Muḥammad, the most excellent of your messengers and the seal of your prophets, and to his family, his companions,

his wives, his descendants, all your friends, all the righteous who obey you and your elect. O God, we beseech you through the alif of your blessings, the bāʾ of your splendour, the tāʾ of your proclaimed oneness, the ṯāʾ of your praise, the ǧīm of your beauty, the ḥāʾ of your forbearance, the ḫāʾ of your goodness, the dāl of your permanence, the ḏāl of your remembrance, the rāʾ of your lordship, the zāy of your beginningless eternity, the sīn of your authority, the šīn of the gratitude due to you, the ṣād of your absolute fullness and the ḍād of the brightness radiating from your face,

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through the ṭāʾ of the obedience due to you, the ẓāʾ of the shadow of your Throne, the ʿayn of your pardon, the ġayn of your self-sufficiency, the fāʾ of your favour, the qāf of your power, the kāf of your sufficient help, the lām of your gentleness, the mīm of your kingship, the nūn of your light, the hāʾ of your guidance, the wāw of your oneness, the lām-alif of 'There is no god but you' and the yāʾ of 'O Living, O Subsisting, O Creator without model of the heavens and the earth, O Master of majesty and munificence, O most merciful'. Make triumph and steadfastness, help and manifest victory endure for our master, our lord, the one who has power over our persons. He is the very great sultan, the honoured king, the scholar who acts, the perfect, the just, the warrior who watches the frontiers, the sustained, the victorious, the aided, the sword of the world and religion, the sultan of Islam and the Muslims, the one who makes justice live in the worlds and gives the oppressed their due against their oppressors, the one who kills unbelievers and associators, the servant of the two noble sanctuaries, the king of the two lands and the two seas.

God Most High made him a sultan feared in his kingdom, a peerless man in assemblies, for whom thought finds no equal. He gave him an abundant share of virtues and qualities, pouring his gifts upon him in their purity. To the kings of the whole earth, in its length and breadth, he gave in him a source of pride and honour. No reckoning could exhaust the virtues and merits he unites.

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No enumeration does justice to the glorious titles of one whom none of the kings of old could encompass with their gaze. Unique in this world, he can have neither equal nor rival. He is the peerless king whose means of perfection are coveted, but whom none reaches or equals. A king possessing the utmost merits as his own, he has united so many fine qualities that poet and prose writer are powerless to describe them. May God prolong his happy days and renew his blessed prosperity at every hour.

Our lord the sultan, the sovereign, the most noble king Abū al-Naṣr Qānṣūh al-Ghawrī. May God magnify his victory, prolong his days and plant his banners on both horizons. May he grant him to accomplish what benefits this world and the next. May he protect him from all evil, guard, sustain and help him. May he make him dear to his subjects and his subjects dear to him. May he place him among those who rejoice and receive good news on the day they meet him. Protect his noble person, his child, his property, his servants and his descendants. Guard him with your eye that never sleeps. Bring him into your refuge that none can reach, through your mercy, O most merciful. O God, grant the most excellent blessing to the most excellent of your creatures, our master Muḥammad, his family and his companions. Grant them peace as many times as there are things you know, as much as the ink of your words, whenever those who remember you remember you and the heedless lose remembrance of you. God suffices us. What an excellent protector!

NOTES AND SOURCES

Translation subtleties and explanations

وجوه المعنى والبيان

01 · The flyleaf, dedication and contents

التصوف

‘Sufism’. This title appears on a flyleaf in a hand different from that of the body of the treatise.

خدمة

Literally ‘service’. In a dedication, the term presents the book as a tribute offered to the sovereign.

أهل الفترة

Those who live during an ‘interval’ between two prophetic messages. The term here raises the question of their responsibility.

Return to the Arabic · Return to the translation

02 · The covenant of the children of Adam

الأزل

Eternity understood as the absence of a beginning. Divine speech is said to precede created time.

الذَّرّ

Tiny ants, or tiny particles. The term denotes Adam’s descendants before they come into the world.

الميثاق

‘Solemn pledge’, also ‘covenant’. The three accounts attributed to Ibn ‘Abbās each give a form to the pledge of Quran 7:172.

جَفَّ القَلَم

‘The pen has dried.’ The image means that the decree is already written and nothing more is added to it.

الجارحة

A ‘bodily organ’, a ‘limb’. The author’s gloss invites the hand to be read as an expression of divine power.

التَّقِيَّة

‘Dissimulation’ intended as self-protection. In this tradition, it characterises the response of those whose outward assent does not match their inward disposition.

استنطقهم

‘He invited them to speak’ or ‘he gave them speech’. The verb prepares for the spirits’ common response.

فِطْرَة

‘Original disposition’, meaning the manner in which God creates human beings. The author here connects the covenant with verse 30:30.

الأجذم / الأبرص

The narrative distinguishes two afflictions that early lexicons sometimes associate. The translation preserves the distinction between leprosy and a depigmenting disease.

لَحْد

The niche made in the wall of the grave to receive the body. The reference to the child introduces the question of the covenant before the age of responsibility.

لَبَّيْكَ وسَعْدَيْكَ

Two formulas of readiness. They mean that the person called answers the call and stands ready to serve.

Return to the Arabic · Return to the translation

03 · The testimony of Adam's descendants

الاستلام

The ritual gesture through which the pilgrim touches or salutes the Black Stone of the Kaaba. The account interprets it as a renewal of the primordial covenant.

رَقّ

A 'parchment', the material bearing the pledge that the Black Stone receives in order to testify to it on the last day.

أديم الأرض

'The surface of the earth'. Its resemblance in sound to the name Ādam here provides a narrative explanation of his origin.

أحمد / محمد

Aḥmad and Muḥammad are both based on the root of praise. The account plays on this connection to distinguish the heavenly name from the earthly one.

إِصْري

'My binding pledge' or 'my charge'. The gloss on the prophets' covenant here follows Quran 3:81.

صَياصي

‘Fortresses’, resistant objects. The image of the back becoming rigid explains why these figures cannot bow.

الشَّفاعة

‘Intercession’. The manuscript distinguishes the favour of easing the righteous persons’ appearance from that of pleading for sinners.

بَلَى / نَعَم

The central contrast is between an answer reversing a negative question (‘indeed it is’) and one confirming its negation. Balā contests the negation; naʿam can ratify it.

إعلام / تصديق / وعد

Three functions of naʿam: informing a questioner, ratifying what is stated, or giving an undertaking to someone making a request.

إمالة

The inclination of the vowel ā towards a sound close to ē in certain recitation traditions. The author draws on this feature to report an analysis of the final alif of balā.

استفهام تقريري

A question that leads the hearer to acknowledge a fact. Two analyses here disagree over the affirmative force of a question formulated in this way.

Return to the Arabic · Return to the translation

04 · The trust offered to created beings

لازَوَرْدِيّة

‘Of lapis lazuli’, hence deep blue in colour. The sky is described as an architectural structure, then as a royal court.

خَلْق / خُلُق

The same consonants, different vowels. The first denotes created form, the second a way of being or character.

التَّمثيل

‘Representation through an image’. The text juxtaposes a figurative reading of the heavens’ refusal and a reading in which God truly gives them the faculty of choice.

الحَمْل

‘To bear’, but here, according to one reported explanation, ‘to carry away for one’s own benefit’, hence to betray. The disagreement concerns the word’s meaning in verse 33:72.

أصل البضاعة

‘Capital’ or ‘initial funds’. The commercial image explains the choice attributed to the heavens, which prefer to keep their stake rather than seek a gain at the cost of risk.

المباني / المعاني

Outward forms or constitutions on the one hand, inward realities on the other. Their contrast gives meaning to the image of mountains borne for love.

قِياد

‘Reins’ or ‘halter’. The image of handing over one’s reins expresses the surrender of one’s own will in love.

المُودِع / الوديعة

The ‘depositor’ and ‘entrusted deposit’ belong primarily to property law. The author transposes these relationships of safekeeping and return to spiritual conduct.

عَبْرَة / هِمَّة

The ‘tear’ and ‘aspiration’. The author makes them speak together in Adam’s spiritual portrait.

شَفْرَان

The word denotes the edges of the eyelids. The two eyelids are understood as means placed at humanity’s disposal to guard the trust.

Return to the Arabic · Return to the translation

05 · Bearing the trust and answering for one’s deeds

رَواسِي

What remains firmly established and what anchors. In this personification, the mountains describe themselves as the earth’s anchor points.

العمل

The word first denotes the task imposed by God, then, in the anecdote about ʿUmar, the administrative office offered to al-Quraẓī.

مُعاهَد

A person bound and protected by a covenant. The loyalty demanded by al-Ḍaḥḥāk extends to that person.

الذِّمَم

‘Pledges’ under which one must answer for protection or a debt. The plural here accompanies promise and faithfulness.

كَفِيل / شَهِيد

The ‘guarantor’ undertakes to answer for the debt; the ‘witness’ attests that it was contracted. Their distinction determines the story’s resolution.

المُسَبَّبات / الأسباب

Effects and their causes. The author moves from a reflection on faithfulness to the relationships between divine justice, power and the world's order.

الدَّرَجات والدَّرَكات

'Ascending degrees' and 'depths'. The second word evokes downward movement, in contrast to the elevated ranks of the first.

الإرادة / القدرة / الحكمة / العلم

In the author's reasoning, power realises what the will wills, in accordance with wisdom, which is founded upon divine knowledge.

الصِّراط

In this enumeration of realities of the hereafter, the ṣirāṭ is the bridge to be crossed, alongside the reckoning and the final destination.

Return to the Arabic · Return to the translation

06 · Peoples between two prophetic missions

دُروج

'Scrolls' that can receive writing. In the image developed here, created things become the surfaces upon which divine decisions can be read.

الكَسْب

'Acquisition' or 'appropriation' of an act. The text sets the share attributed to the human agent against the sovereign power of the divine decree.

أُمّ الكتاب

The 'Mother of the Book', the primordial register. It is here related to the pen and seal of the divine decree.

المبعث / البعثة

The ‘sending’ of a prophet, the beginning of his mission. The debate distinguishes knowledge of God from knowledge of the specific prescriptions of worship.

بالسَّمْع

Literally ‘through what is heard’. In theology, this means revelation received and transmitted, set against what reason establishes by itself.

أُمّ القُرى

The ‘mother’ of towns is the central town. Ibn ‘Abbās’s commentary applies it to Mecca and Muḥammad’s mission.

يَحْتَجُّون

They ‘invoke an argument’, ‘plead their case’. The word is related to ḥujja, the proof adduced against them or upon which they can rely.

عُنُق من جهنّم

Literally a ‘neck of Gehenna’. The tradition personifies a part of the fire that emerges at the divine command.

الجاهلية

The ‘period of ignorance’, a religious expression here denoting those who lived without having received a messenger. The account depicts them carrying their own idols.

الشَّرْع المنقول

The ‘transmitted Law’. The author here sets out several schools’ views on what an isolated person can know before receiving religious instruction.

نَظَر / قُرْبَة

Naẓar is ‘rational examination’. Qurba is an ‘act that brings one closer to God’. The passage distinguishes the obligation of an initial examination from the prior knowledge that devotion presupposes.

Return to the Arabic · Return to the translation

07 · The test, reason and faith

الدِّيَة / الكَفّارة

In the account of early law quoted by the manuscript, diya is compensation due for a life, and kaffāra an act of expiation. The differing opinions are reported with their authors.

أخبار آحاد

Isolated traditions in the sense used in the science of transmission. Their degree of certainty is here compared with that of a proof regarded as decisive.

قصبه

Entrails. The context here excludes the meanings reed or pipe that qaṣab can have.

استحيوها

Istaḥyawhā here means that it was left alive. The other common meaning of the same verbal family, feeling modesty, does not fit this practice.

حمى ظهره

He protected his back: a figurative formula meaning that the breeding male has acquired the right no longer to serve as a mount or beast of burden.

قرون

Generations is preferable here to centuries. Qarn denotes a generation, an age or a period whose duration is not specified in the account.

رغم أنفه

Literally, may his nose touch the dust. The formula here expresses insistence in the face of Abū Dharr's repeated astonishment.

ذرة

The compiler himself enumerates the five competing translations, from an ant to a dust mote in a sunbeam. The modern physical meaning of atom would not convey his argument.

التواتر

A term in hadith criticism denoting transmission through enough channels to exclude, within this theoretical framework, collusion in falsehood.

الجهنميون

A designation for those who stayed in Gehenna before leaving it. 'The damned' would suggest an irrevocable punishment and obscure the meaning of the account.

ظلم العبد نفسه

The wrong a servant does himself. The text gives two specific applications: an omitted prayer and a neglected fast.

Return to the Arabic · Return to the translation

08 · God's oneness and his attributes

التنزيه

Declaring God free of limitations or resemblances proper to creatures. Transcendence conveys the idea here, while the root also suggests distancing.

التشبيه

Likening God to a created reality. Here it is opposed to tanzīh, the affirmation of his transcendence.

التنزيه

Proclaiming that God is free of all imperfection and all resemblance to created beings. ‘Transcendence’ here condenses this declaration.

جوهر / عرض

‘Substance’ and ‘accident’ are used in the theologians’ sense. The former denotes what subsists as a substrate, the latter a quality dependent on a substrate.

الظاهر والباطن

‘The Manifest and the Hidden’, two divine names associated with ‘First’ and ‘Last’ in Quran 57:3. The former can also be rendered ‘the Apparent’.

استوى

In the passage on the throne, the verb can be rendered ‘sits’ or ‘established himself’. The text itself explains it through dominion and power and excludes the sense of settling in a place.

وتر

Literally ‘odd’, as opposed to even. Applied to God after ‘unique’ and ‘alone’, the word denotes the one without a peer.

مشيئة

‘Will’, notably the divine will that brings things about. The presence, a few lines above, of command and prohibition distinguishes what happens from what God morally commands.

الأزل / الأبد

Two directions of eternity. The first term excludes every beginning, the second every end. The passage refuses to rank these two aspects by antiquity.

أهل القبلة

The ‘people of the qibla’ here are Muslims united by their common direction of prayer. The term governs the discussion of the limits of religious membership.

الكبائر

‘Grave sins’ or ‘major sins’. The question discussed is the ultimate fate of one who committed them while maintaining his profession of divine oneness.

الخفين

The two leather slippers or ankle boots. ‘Wiping’ here denotes the ablution gesture over their surface, whose validity the text affirms both when travelling and when resident.

كسب

‘Acquisition’. The author confronts two attributions of the act. Its creation belongs to God; its acquisition belongs to the person performing it.

كرامات

Extraordinary favours granted to God’s friends. ‘Wonders’ avoids confusing them with the signs that, in this theology, attest a prophet’s mission.

التشبيه والتعطيل

The first position attributes to God a resemblance to his creatures. The second deprives the divine attributes of reality. This pair defines the doctrinal path defended by the author.

Return to the Arabic · Return to the translation

09 · Islam and faith

بصائر / بصر

Basīra is the faculty of inward vision or discernment. Its plural baṣā'ir is here associated with baṣar, physical sight, in a play on the two kinds of vision.

الحضرة

'The Presence', in the spiritual sense of a divine presence contemplated. The passage plays on verbs of the same root expressing appearance or being present.

الإحسان

In the dialogue, the term does not mean merely 'beneficence'. The definition given is excellence in worship, lived under God's gaze.

الأعراب

Bedouins, or Arabs of the nomadic tribes. The verse evoked, Quran 49:14, concerns those who present their outward adherence as a faith already present in their hearts.

الصدر / القلب / الفؤاد / السر

The breast, heart, deep heart and inward secret form four nested realities. Translating both qalb and fu'ād as 'heart' would erase this distinction.

من عرف نفسه

'Whoever knows himself…' The author introduces this saying with 'it is reported'. The passage gives two interpretations of self-knowledge without stating its chain of transmission.

المقلد

One who adheres to a teaching on another's authority. The text examines the validity of a firm faith whose grounds the believer cannot demonstrate for himself.

الاستدلال

The use of indications or proofs to reach a conclusion. 'Demonstration' and 'reasoning' convey two aspects of the term, here opposed to adherence on the strength of an authority.

الجوارح

The bodily limbs through which a person acts. The word allows the author to distinguish the inward reality of assent from the bodily performance of acts.

مدان

Two mudds, a traditional measure of capacity for foodstuffs. The text gives it for ritual compensation without supplying a modern volumetric equivalent.

Return to the Arabic · Return to the translation

10 · Assent, deeds and the foundations of faith

الوصية

A testamentary provision. In this discussion of compensation after death, the legal sense fits better than the broader meaning of 'recommendation'.

الرباعية

Prayer 'in four', meaning four rakʿa or prayer units. The passage gives its shortening for the traveller as an example in an argument about faith.

المحصن

A technical status in classical law, whose conditions include consummated marriage. The manuscript uses it to distinguish earlier punishments in its comparison of rules applicable to persons.

معقور

‘Wounded’, literally afflicted with a disabling wound. The word here characterises faith whose profession and assent are not accompanied by deeds.

إيمان اليأس

‘Faith of desperation’ denotes adherence professed when death seems certain. Pharaoh overtaken by the waters is the example here.

التعريف / المعرفة

God’s making known and the human being’s knowing. The grammatical distinction supports the reasoning about the two agents.

الاستثناء

The ‘qualification’ here is the addition of ‘if God wills’ to the declaration ‘I am a believer’. The author discusses its force by analogy with legal declarations.

يخلق

Here yaḫlaqu means ‘to wear out, grow old’. The reading ‘to be created’ would miss the comparison with a garment that must be renewed.

أمارة

An observable sign allowing an outward judgement to be made. The text stresses that one person cannot directly inspect another’s inner conscience.

كيف

‘How?’ The author distinguishes an ordinary question about a person’s state from a question concerning God. The expression ‘without how’ here means that no bodily mode can be assigned to God.

Return to the Arabic · Return to the translation

11 · The Messenger’s merits and his mission

الأملاك والأفلاك

Two plurals brought together by rhyme: ‘the angels’ and ‘the celestial spheres’. The praise plays on their similar sound to associate beings and heavens within the same limit of knowledge.

أسماء الأعلام

Proper names such as ‘Noah’ or ‘Moses’. The author contrasts them with the honorific form of address ‘O Prophet’ in the verses he brings together.

متوفيك

‘I shall call you back to me’, in the quotation concerning Jesus (Quran 3:55). The verb can denote a complete taking back of the being or, in other contexts, the taking of the soul at death.

واسطة العقد

The centrepiece of a necklace, usually its most remarkable pearl. In this long series of images, it conveys the eminent rank the author attributes to Muḥammad among the prophets.

الحق

The passage repeats a word that can denote what is true, truth, a person’s right, or God as true Reality. The wording of the translation varies with the construction.

الواجدين

Literally ‘those who find’, possibly evoking wajd, spiritual emotion. The word answers the ‘seekers’, المريدين.

بشّر

‘Announce good news’. Coupled with punishment or abandonment, the normally favourable verb gives the threat an ironic accent.

الإخلاص / الخلاص

Sincerity or exclusive devotion / deliverance. The connection between ikhlāṣ and khalāṣ is both sonic and spiritual.

وزرك

‘Your burden’ or ‘your fault’. The author develops both senses by glossing the verse in terms of weight and sin.

الدرة اليتيمة

The ‘orphan pearl’ denotes an incomparable pearl. The text continues with الأيتام, the orphans whose refuge the Prophet becomes.

الرسول النبي الأمي

The term ummī qualifies the Prophet. The traditional translation ‘unlettered’ emphasises the absence of reading and writing.

الاستقامة

Uprightness and perseverance. The text moves from the straight growth of the branch to the Prophet’s uprightness.

Return to the Arabic · Return to the translation

12 · The Ascension and the Prophet's names

قاب قوسين

The distance of 'two bows' takes up the image of Quran 53:9. The author reads it as the language of divine nearness.

مشكاة

A niche for the lamp. The commentary redistributes the elements of the image in Quran 24:35 among the world, the Prophet and his heart.

الأين

The 'where'. The interrogative word is treated as a noun denoting being in a place.

العبدية

The condition of one who serves God. 'Servitude' is also possible but can suggest a constraint absent from this mystical description; hence 'servanthood'.

الغيب / الشهود

The unseen / what becomes manifest to contemplation. In this passage the two terms distinguish faith from direct witnessing.

خلعة

A robe of honour conferred as a token of favour. The image transposes a court custom to guidance.

المجسّمة / المشبّهة

Two polemical labels. The first accuses opponents of attributing a body to God, the second of likening him to creatures. The positions are given as this author describes them.

شفاها / كفاحا

‘Directly’ and ‘face to face’. One expression concerns speech, the other an encounter without an intermediary.

واسطة عقد

The centre of a necklace, particularly its central pearl. The praise draws on the position of the finest jewel among the other stones.

الإيجاد والوجود

The act of bringing into existence and the fact of existing. These can also be contrasted as ‘creation’ and ‘existence’.

الماحي / الحاشر / العاقب

Three prophetic names presented as participles: ‘the one who effaces’, ‘the one who gathers’ and ‘the one who comes after’.

الأبطحي / التهامي

Two geographical epithets. The first refers to al-Abṭaḥ, associated with Mecca, and the second to Tihāma.

المشافهة / المعاينة

Direct spoken exchange / direct vision with one’s own eyes. The accumulation distinguishes ways of being in someone’s presence.

الفتوة

The quality of the fatā, the generous and valiant young man. Depending on context, it can be rendered ‘nobility of heart’ or ‘spiritual chivalry’.

Return to the Arabic · Return to the translation

13 · The Lord's conversation with his servant

يغبطه

'They will envy him' in the sense of wishing to obtain a similar favour. The word does not imply that the other person should be deprived of his.

مناجاة

Intimate conversation, a colloquy or a prayer confided in a low voice. The chapter contains a dialogue in which the Lord and the servant are heard in turn.

جوهر / عرض

In this theological vocabulary, substance subsists and accident depends on a subject. 'Jewel' and 'incident', other common meanings of the words, would obscure the argument here.

القبلية / البعدية

Priority and posteriority. The abstract nouns concern the very possibility of applying a before or an after to God.

الفرقان

The Criterion, here the Quran. This title emphasises the separation of truth from falsehood.

راضية مرضية

An active and a passive form of the same root at the end of Quran 89:28. The soul is both satisfied and approved.

المجنون / ليلى العامرية

Laylā's Mad Lover and Laylā of the Banū ʿĀmir belong to the repertoire of love poetry. The absence of the beloved here becomes an image of longing for God.

العندية

Literally ‘being beside’. The abstract noun denotes a nearness of favour.

الراح

Wine. In the verses, the cup, cupbearer and guests give figurative expression to the joy of contemplation.

أنيس / جليس

The anīs is the presence that dispels loneliness. The ǧalīs is one who sits beside someone.

يراعون الظلال

‘They watch the shadows.’ Their movement allows them to follow the day while awaiting the hour of night prayer.

الفؤاد

The inward heart, here the seat of understanding, since the following relative clause specifies ‘with which he understands’.

أظمأت نهاره

‘I keep his day thirsty.’ The image refers to fasting, the counterpart of night vigils.

جفاء / وفاء

Harshness or lack of consideration / faithfulness. The words are linked by rhyme in a series of divine responses to human failings.

Return to the Arabic · Return to the translation

14 · The remembrance of God and his mercy

مكتوب في التوراة

‘It is written in the Torah.’ The book reports this attribution by Kaʿb without providing a reference to a biblical passage.

توليت سياسته

Literally ‘I took charge of his guidance’. Siyāsa here denotes the care of directing a person.

شبر / ذراع / باع

A span / a cubit / a fathom, meaning the distance between the outstretched arms. Bodily measures give the approach its figurative progression.

محمولًا / حاملًا

Borne / bearing. According to the commentary, the servant’s initial effort leads to help that makes obedience light for him.

سبقت / غلبت

‘Preceded’ / ‘overcame, prevailed over’. The author himself quotes both readings. The first expresses priority, the second predominance.

عاد

The verb can mean ‘he returned’. With a sick person as its object, it means ‘he visited him’.

محاسبة

The examination of accounts, here in the setting of judgement. The noun prepares for the Bedouin’s statement about the generosity of the one who judges.

لا تقنطوا

‘Do not despair.’ The verse intended is Quran 39:53, whose opening the manuscript quotes before abbreviating the rest as ‘the verse’.

حثيات

Handfuls of what is gathered by scooping. The first version describes the gesture performed with both hands.

أمتي

‘My community.’ The repetition here shapes the Prophet’s supplication.

ولا نسوءك

‘We shall not grieve you’, meaning ‘we shall not cause you sorrow’. The expression answers the Prophet’s grief for his community.

حاجب

The chamberlain, who controls access to a person of high rank. He is distinct from the guardian, الخازن, at the gate of the Garden.

الألوة

A fragrant wood, often rendered ‘aloeswood’ or ‘agarwood’. It is here burned in censers.

رضواني

‘My pleasure’ or ‘my favour’. In the dialogue, God makes it a gift superior to the blessings already received.

وفد

The delegation, or guests admitted to an audience. The account presents Thursday as the day they are received.

رداد المطر

The fine spray of rain, hence ‘drizzle’. Musk is compared to these fine drops.

أعفرتم الوجوه

‘You covered your faces with dust’ through prostration. The gesture answers their request to prostrate themselves again.

طَوْلي

Favour, munificence, bounty. A reading in the sense of length or size would not fit this accumulation.

Return to the Arabic · Return to the translation

15 · The litany of letters and the prayer for the sultan

الصديقين

The truthful, or people of wholly sincere faith. The formula gathers several categories of desired companions in Paradise.

بألف آلائك

‘Through the alif of your blessings.’ Each quality is associated with a letter of the Arabic alphabet. The translation retains the letters’ names.

لام ألف

The lām-alif group here forms a separate element of the litany. It introduces the negation lā in the testimony of faith.

ملك البرين والبحرين

‘King of the two lands and the two seas.’ This titulature reappears in the copy’s dedication to the sultan.

الخافقين

The two horizons. The expression poetically denotes the ends of the world where the sovereign's banners are called to fly.

مداد كلماتك

'The ink of your words' gives the blessing an inexhaustible measure.

Return to the Arabic · Return to the translation

Understanding the manuscript

The flyleaf gives a designation relating to Sufism. The illuminated frontispiece bears the dedication, then the text opens with the contents of seven chapters. Yašbak al-Faqīh presents himself there as the sovereign's servant. The dedication alone does not establish him as the author.

The traditions concerning the covenant develop Quran 7:172. The text varies the identities of the transmitters and the details of the scene without turning them into a uniform narrative. Quotations introduced by ‘it is reported’ retain their status as transmitted sayings.

The seven original headings remain visible in the Arabic text and in the translation. The contents add editorial subdivisions to the longest chapters. Spelling has been simplified for readability. Wherever the copy or its reproduction does not permit a secure reading, uncertainty remains indicated.

Several sayings are attributed to the Torah, David or other prophets by the transmitters of this Islamic collection. These attributions belong to the medieval text. Quranic references and the names of transmitters allow its own reasoning to be followed.

REFERENCES

Sources and illustrations

Read the witness and its catalogue entries

Complete colour facsimile, Ayasofya 1666, 135 views

K. D'hulster, The Sultan's Bookshelves, entry 37, pp. 96–98

Türkiye Yazma Eserler Kurumu Başkanlığı, manuscript catalogue

Image credits

Cover. Istanbul, Süleymaniye, Ayasofya 1666, f. 1r.

Arabic part · passage 1. Istanbul, Süleymaniye, Ayasofya 1666, f. 1v.

Arabic part · passage 4. Istanbul, Süleymaniye, Ayasofya 1666, f. 24v.

Translation · passage 7. Istanbul, Süleymaniye, Ayasofya 1666, f. 62r.

Arabic part · passage 11. Istanbul, Süleymaniye, Ayasofya 1666, f. 100v.

Translation · passage 12. Émile Prisse d'Avennes, L'Art arabe d'après les monuments du Kaire, 1877. Lithograph by L. Kuppenheim after an enamelled glass lamp from the mosque of Barqūq.

Explanations · passage 15. Istanbul, Süleymaniye, Ayasofya 1666, f. 134r.

PART TWO

Original Arabic text
النص العربي

The cover title describes the first of the manuscript's seven chapters. The flyleaf, dedication, contents, chapters and final prayer are translated in the order of the copy. View numbers refer to the colour original. Brackets indicate uncertain readings or unresolved words.

01 · The flyleaf, dedication and contents

View 1 · facsimile

كتاب أنموذج في التصوف. نسخ. آيا صوفية ١٦٦٦.

View 2 · facsimile

برسم خزانة المقام الشريف. ملك البرين والبحرين خادم الحرمين الشريفين مولانا السلطان المالك الملك الأشرف أبو النصر قانصوه الغوري عز نصره. خدمة المملوك يشبك الفقيه من مصطفى لطف الله به.

View 3 · facsimile

هذا أنموذج لطيف ومجموع ظريف يحتوي على أبواب سبعة تبصرة وذكرى لأولي الألباب. الباب الأول في أخذ الميثاق على بني آدم من جميع الأنبياء وسائر الأمم. الباب الثاني في عرض الأمانة على السماوات والأرض والجبال وسائر الأعيان، فأبين أن

يحملنها وأشفقن منها وحملها الإنسان. الباب الثالث في حال أهل الفترة وأحكامهم في الدنيا والآخرة يوم الحسرة.

الباب الرابع في توحيد الله وذاته وصفاته المقدس المتعالي عن صفات جميع مخلوقاته. الباب الخامس في الإسلام والإيمان هل هما بمعنى واحد أو متغايران. الباب السادس في فضل رسول الله عليه أفضل الصلاة والسلام وما خصه الله به من الفضائل. الباب السابع في مناجاة الرب مع عبده وملاطفته به في قربه وبعده. وحسبنا الله ونعم الوكيل.

02 · The covenant of the children of Adam

View 4 · facsimile

بسم الله الرحمن الرحيم. الباب الأول في أخذ الميثاق على بني آدم من جميع الأنبياء وسائر الأمم. الحمد لله العظيم السلطان، العميم الإحسان، الحليم المنان، الأول قبل كل مكان وزمان، الآخر الباقي وكل من عليها فان، القدوس فلا يوصف بعوارض الأجسام ولا يعتريه تغير الحدثان، الواحد الأحد فمن ادعى إلها آخر فقد ادعى ما ليس له عليه برهان، الحي العليم السميع البصير فسواء عنده السر والإعلان، المريد القدير فبقدرته وإرادته جميع الآثار

والأعيان، المتكلم بكلام قديم أزلي تكلم في الأزل بالقرآن. صفاته قديمة ثابتة الأدلة، فمن عطل فهو في تيه الضلال حيران. ليس كمثله شيء، فمن شبه فقد مال إلى عبادة الأوثان. جل العلي الأعلى عما يتصوره الوهم، فقد كبرت كلمة المشبهين وزر وحقت في الميزان. قسم عطاءه بين خلقه فكتب في قلوب السعداء الإيمان، ونور قلوب العارفين بطلوع شمس العرفان، وجعلهم بنسيم قربه روضة نضرة ذات روح وريحان، ولقاهم بالتحية والسلام يوم لقائه ففازوا بالإيمان، وقرر خطهم

View 5 · facsimile

عن رياض المعرفة بقيد الخذلان، وسجن أسرارهم عز الجلال في ستار النظرة الأبد فهم في سجن الحرمان. فلا سبيل ولا وصول لهم إلى هذا الميدان ولو أرادوا القرب وبذلوا فيه جهد الإمكان. لردتهم السابقة الأزلية وناداهم منادي القسمة ارجعوا فما لكم هنا مكان. فبكا وهم لا يسمع ونداؤهم لا يرفع، فشتان ما بين الطائفتين شتان. مثل الفريقين كالأعمى والأصم والبصير والسميع هل يستويان. أحمده وهو أهل المجد والامتنان، وأشهد أن لا إله إلا الله وحده لا شريك له، إله تقرب

برأفته إلى قلوب عباده وهو المهيمن الرحمن. فقال تعالى «وإذا سألك عبادي عني فإني قريب أجيب دعوة الداع إذا دعان». وأشهد أن محمدا عبده ورسوله الذي اجتباه من أشرف قبائل مضر بن نزار بن معدّ بن عدنان. صلى الله عليه وعلى آله وأصحابه والذين اتبعوهم بإحسان. وبعد فإن من أحكام الله الباهرة وأسراره الباطنة والظاهرة خلق آدم عليه الصلاة والسلام وإخراج ذريته من ظهره وحملهم في بنان وقسمهم بين يدي قدرته القادرة وعظمته الباهرة. ومنها أخذ الميثاق عليهم وهم في الذر عبرة لأولي

View 6 · facsimile

الأبصار. قال الله تبارك وتعالى «وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى شهدنا». أخرج عبد بن حميد وابن جرير وابن المنذر وابن أبي حاتم عن عبد الله بن عباس رضي الله عنهما في الآية، قال خلق الله عز وجل آدم وأخذ ميثاقه أنه ربه، وكتب أجله ورزقه ومصيبته. ثم أخرج ولده من ظهره كهيئة الذر فأخذ مواثيقهم أنه ربهم وكتب آجالهم وأرزاقهم ومصيباتهم. وأخرج ابن جرير وابن أبي حاتم عن عبد الله بن عباس رضي الله عنهما في قوله تعالى «وإذ أخذ ربك

من بني آدم» الآية، قال لما خلق الله تبارك وتعالى آدم أخذ ذريته من ظهره كهيئة الذر ثم سماهم بأسمائهم فقال هذا فلان بن فلان يعمل كذا وكذا وهذا فلان بن فلان يعمل كذا وكذا. ثم أخذ بيده قبضتين فقال هؤلاء في الجنة وهؤلاء في النار. وأخرج ابن جرير وابن أبي حاتم عن عبد الله بن عباس رضي الله عنهما في قوله تعالى «وإذ أخذ ربك» الآية، قال إن الله عز وجل خلق آدم ثم أخرج ذريته من صلبه مثل الذر فقال لهم من ربكم؟ قالوا الله ربنا. ثم أعادهم في صلبه حتى يولد من أخذ ميثاقه، لا يزاد فيهم ولا ينقص منهم إلى أن تقوم

View 7 · facsimile

الساعة. وأخرج ابن جرير وابن المنذر عن عبد الله بن عباس رضي الله عنهما قال أُهبط آدم عليه السلام حين أهبط بدحنا، فمسح الله ظهره فأخرج كل نسمة هو خالقها إلى يوم القيامة ثم قال «ألست بربكم؟ قالوا بلى». فيومئذ جف القلم بما هو كائن إلى يوم القيامة. وأخرج عبد الرزاق وابن المنذر عن عبد الله بن عباس رضي الله عنهما قال مسح الله على صلب آدم عليه السلام فأخرج من صلبه ما يكون من ذريته إلى يوم القيامة وأخذ ميثاقهم أنه ربهم وأعطوه ذلك، فلا يُسأل أحد كافر ولا غيره من ربك إلا قال الله. وأخرج ابن أبي شيبة وعبد بن حميد

وابن جرير وابن أبي حاتم وابن المنذر عن عبد الله بن عمرو بن العاص رضي الله عنهما في قوله «وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم» قال أخذهم من ظهورهم كما يؤخذ بالمشط من الرأس. وأخرج عبد بن حميد وابن جرير وابن أبي حاتم عن عبد الله بن عباس رضي الله عنهما قال أخرج الله ذرية آدم من ظهره كأنهم الذر في آذيّ من الماء. وأخرج عبد بن حميد عن عبد الله بن عباس رضي الله عنهما قال إن الله تبارك وتعالى ضرب بيمينه على منكب آدم عليه السلام فخرج منه مثل اللؤلؤ في كفه فقال للجنة وضرب بيده الأخرى على

View 8 · facsimile

منكبه الشمال فخرج منه سود مثل الحمم فقال هذا ذرأ النار. قال وهي هذه الآية «ولقد ذرأنا لجهنم كثيرا من الجن والإنس». قوله في كفه، هذا خطاب للصحابة وكانوا يعلمون يقينا أن الله تبارك وتعالى منزه عن الجارحة وعن العين والأذن واليد والرجل وعن النزول والصعود وأن هذه الأشياء إذا ذكرت إنما المراد بها القدرة لا الجارحة. تعالى الله عن ذلك علوا كبيرا. وأخرج عبد بن حميد وابن أبي حاتم وابن المنذر عن عبد الله بن عباس رضي الله عنهما قال مسح الله تبارك وتعالى ظهر آدم عليه السلام وهو ببطن نعمان واد إلى جنب عرفة فأخرج منه كل نسمة

هو خالقها إلى يوم القيامة ثم أخذ عليهم الميثاق وتلى قوله تعالى «أن يقولوا يوم القيامة إنا كنا عن هذا غافلين». وأخرج أبو الشيخ عن عبد الكريم بن أبي أمية قال أخرج الله عز وجل من ظهر آدم عليه السلام ذريته مثل طرائق النمل. وأخرج ابن جرير وأبو الشيخ عن محمد بن كعب قال أخرج الله تبارك وتعالى من ظهر آدم عليه السلام ذريته وقال لهم ألست بربكم؟ فقالوا بلى فأقروا له بالإيمان والمعرفة والإقرار يومئذ كان من الأرواح قبل أن تخلق الأجساد فأخذ ميثاقهم. وأخرج ابن عبد البر عن عبد الله بن عباس رضي الله عنهما في الآية قال لما أخرج الله تعالى آدم

View 9 · facsimile

من الجنة قبل تهبيطه من السماء مسح صفحة ظهره اليمنى فأخرج منه ذرية بيضا مثل اللؤلؤ كهيئة الذر فقال لهم ادخلوا الجنة برحمتي. ومسح صفحة ظهره اليسرى فأخرج منه ذرية سودا الهيئة كهيئة الذر فقال ادخلوا النار ولا أبالي. فذلك قوله تعالى «أصحاب اليمين وأصحاب الشمال». ثم أخذ منهم الميثاق فقال «ألست بربكم؟ قالوا بلى». فأعطاه طائفة طائعين وطائفة كارهين على وجه التقية. فقال هو والملائكة «شهدنا أن يقولوا يوم القيامة إنا كنا عن هذا غافلين أو يقولوا إنما أشرك آباؤنا من قبل». قالوا فليس أحد من بني آدم إلا وهو يعرف الله أنه ربه وذلك قوله

عز وجل «فلله الحجة البالغة فلو شاء لهداكم أجمعين» يعني يوم أخذ الميثاق. وأخرج ابن جرير عن أبي محمد رجل من أهل المدينة قال سألت عمر بن الخطاب رضي الله عنه عن قول الله عز وجل «وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم». قال سألت عنها النبي صلى الله عليه وسلم كما سألتني فقال خلق الله آدم عليه السلام بيده أي بيد قدرته لا بيد جارحة، ونفخ فيه من روحه ثم أجلسه فمسح ظهره بيده اليمنى فأخرج ذرأ ذرأهم

للجنة، ثم مسح ظهره بيده الأخرى وكلتا يديه يمين فقال ذرأ ذرأهم يعملون بما شئت من عمل ثم أخبرهم

View 10 · facsimile

بأسوأ أعمالهم فأدخلهم النار. وأخرج عبد بن حميد وعبد الله بن أحمد بن حنبل في زوائد المسند وابن جرير وابن أبي حاتم عن أُبي بن كعب رضي الله عنه في قول الله تبارك وتعالى «وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم» الآية. قال جمعهم جميعا فجعلهم أرواحا في صورهم ثم استنطقهم فتكلموا ثم أخذ عليهم العهد والميثاق وأشهدهم على أنفسهم «ألست بربكم؟ قالوا بلى». قال فإني أشهد عليكم السماوات السبع وأشهد عليكم أباكم آدم أن تقولوا يوم القيامة إنا لم نعلم بهذا. اعلموا أنه لا إله غيري ولا رب غيري

ولا تشركوا بي شيئا. إني سأرسل إليكم رسلا هم رسلي يذكرونكم عهدي وميثاقي وأنزل عليكم كتبي. قالوا أشهدنا بأنك ربنا وإلهنا لا رب لنا غيرك ولا إله لنا غيرك. فأقروا ورفع عليهم آدم ينظر إليهم فرأى الغني والفقير وحسن الصورة ودون ذلك. فقال يا رب لولا سويت بين عبادك؟ قال إني أحببت أن أشكر. ورأى الأنبياء عليهم الصلاة والسلام فيهم مثل السرج عليهم النور وخصوا

بميثاق آخر في الرسالة والنبوة أن يبلغوها وهو قوله تعالى «وإذ أخذنا من النبيين ميثاقهم»، وهو قوله

View 11 · facsimile

تعالى «فطرت الله التي فطر الناس عليها». وفي ذلك قال «وما وجدنا لأكثرهم من عهد وإن وجدنا أكثرهم لفاسقين»، وفي ذلك قال «فما كانوا ليؤمنوا بما كذبوا به من قبل». قال فكان في علم الله تعالى يومئذ من يكذب به ومن يصدق به. فكان روح عيسى عليه السلام من تلك الأرواح التي أخذ عهدها وميثاقها في زمن آدم، فأرسله إلى مريم في صورة بشر «فتمثل لها بشرا سويا». قال أُبيّ فدخل من فيها. وأخرج مالك في الموطأ وأحمد وعبد بن حميد والبخاري في تاريخه والترمذي والنسائي عن مسلم بن يسار الجهني أن عمر بن الخطاب

رضي الله عنه سئل عن هذه الآية «وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم» الآية. فقال سمعت رسول الله صلى الله عليه وسلم سئل عنها، فقال إن الله تبارك وتعالى خلق آدم عليه السلام ثم مسح ظهره فاستخرج منه ذرية فقال خلقت هؤلاء للجنة وبعمل أهل الجنة يعملون. ثم مسح ظهره فاستخرج منه ذرية فقال خلقت هؤلاء للنار وبعمل أهل النار يعملون. فقال رجل يا رسول الله ففيم العمل؟ فقال إن الله عز وجل إذا خلق العبد للجنة

استعمله بعمل أهل الجنة حتى يموت على عمل من أعمال أهل الجنة فيدخله الله الجنة، وإذا خلق العبد للنار استعمله بعمل

View 12 · facsimile

أهل النار حتى يموت على عمل من أعمال أهل النار فيدخله الله النار. وأخرج ابن أبي حاتم وابن منده وأبو الشيخ وابن عساكر عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الله تبارك وتعالى لما خلق آدم عليه السلام ومسح ظهره فخرّت منه كل نسمة هو خالقها إلى يوم القيامة ونزع ضلعا من أضلاعه فخلق منه حوى. ثم أخذ عليهم العهد «ألست بربكم؟ قالوا بلى». ثم اختلس كل نسمة من بني آدم بنور في وجهه وجعل فيه البلوى التي كتب أنه يبتليه بها في الدنيا من الأسقام. ثم عرضهم على آدم فقال يا آدم هؤلاء ذريتك.

وإذا فيهم الأجذم والأبرص والأعمى وأنواع الأسقام. فقال آدم يا رب لم فعلت هذا بذريتي؟ قال كي تشكر نعمتي. وقال آدم يا رب من هؤلاء الذين أراهم أظهر الناس نورا؟ قال هؤلاء الأنبياء عليهم السلام من ذريتك. قال ومن هذا الذي أراه أظهرهم نورا؟ قال هذا داود عليه السلام يكون في آخر الأمم. قال يا رب كم جعلت عمره؟ قال ستين سنة. قال يا رب كم جعلت عمري؟ قال كذا وكذا. قال يا رب فزده من عمري أربعين سنة حتى يكون عمره

مائة سنة. قال نفعل يا آدم؟ قال نعم يا رب. قال فيكتب ويختم إنا إذا كتبنا وختمنا لم نغير.

View 13 · facsimile

قال فافعل يا رب. قال رسول الله صلى الله عليه وسلم فلما جاء ملك الموت ليقبض روح آدم عليه السلام قال ماذا تريد يا ملك الموت؟ قال أريد قبض روحك. قال ألم يبق من أجلي أربعين سنة؟ قال أولم تعطها لابنك داود؟ قال لا. قال وكان أبو هريرة يقول نسي آدم عليه السلام فنسينا. وفي رواية أخرى نسي آدم ونسيت ذريته وجحد آدم فجحدت ذريته. وأخرج ابن جرير عن جويبر قال مات ابن للضحاك بن مزاحم ابن ستة أيام، فقال إذا وضعت ابني في لحده فأبرز وجهه وحل عقده فإن ابني مجلس ومسؤول. فقلت عم يسأل؟ قال عن الميثاق الذي أقر به في صلب

آدم عليه السلام. حدثني ابن عباس قال إن الله عز وجل مسح صلب آدم فاستخرج منه كل نسمة هو خالقها إلى يوم القيامة فأخذ منهم الميثاق أن يعبدوه ولا يشركوا به شيئا وتكفل لهم بالأرزاق ثم أعادهم في صلبه فلن تقوم الساعة حتى يولد من أعطي الميثاق يومئذ. فمن أدرك منهم الميثاق الآخر فوفى به نفعه الميثاق الأول. ومن أدرك الميثاق الآخر فلم يقر به لم ينفعه الميثاق الأول. ومن مات صغيرا قبل أن يدرك الميثاق الآخر مات

على الميثاق الأول على الفطرة. وأخرج عبد بن حميد عن سلمان الفارسي رضي الله عنه قال إن الله تبارك وتعالى لما

View 14 · facsimile

خلق آدم ومسح ظهره فأخرج منه ما هو ذارئ إلى يوم القيامة فكتب الآجال والأرزاق والأعمال والشقاوة والسعادة. فمن علم السعادة فعل الخير ومجالسة الخير، ومن علموا الشقاوة يفعل الشر ومجالس الشر. وأخرج عبد بن حميد والحكيم الترمذي وأبو الشيخ عن أبي أمامة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم خلق الله الخلق وقضى القضية وأخذ ميثاق النبيين وعرشه على الماء. فأخذ أهل اليمين بيمينه وأخذ أهل الشمال بيده الأخرى وكلتا يدي الرحمن يمين. فقال يا أصحاب اليمين فاستجابوا له فقالوا لبيك ربنا وسعديك.

قال ألست بربكم؟ قالوا بلى نشهد. قال يا أصحاب الشمال، فاستجابوا له فقالوا لبيك ربنا وسعديك. قال ألست بربكم؟ قالوا بلى. فخلط بعضهم ببعض فقال قائل منهم يا رب لم خلطت بيننا؟ قال ولهم أعمال من دون ذلك هم لها عاملون. «أن يقولوا يوم القيامة إنا كنا عن هذا غافلين». ثم ردهم في صلب آدم فأهل الجنة أهلها وأهل النار أهلها. فقال قائل يا رسول الله ففيم الأعمال؟ قال ليعمل كل قوم لمنازلهم. فقال عمر بن الخطاب

رضي الله عنه إذا نجتهد. وأخرج ابن جرير والبزار والطبراني عن هشام بن حكيم رضي الله عنه قال إن

03 · The testimony of Adam’s descendants

View 15 · facsimile

رجلا أتى النبي صلى الله عليه وسلم فقال أتبتدأ الأعمال أم قد مضى القضاء؟ فقال رسول الله صلى الله عليه وسلم إن الله عز وجل أخذ ذرية آدم من ظهورهم ثم أشهدهم على أنفسهم ثم أفاض بهم في كفيه فقال هؤلاء في الجنة وهؤلاء في النار. فأهل الجنة ميسرون لعمل الجنة، أو قال ميسرون لعمل أهل الجنة، وأهل النار ميسرون لعمل أهل النار. وأخرج أبو الشيخ عن جعفر بن محمد رضي الله عنهما قال كنت مع أبي محمد بن علي فقال له رجل يا أبا جعفر ما بدأ خلق هذا الركن يعني الحجر الأسود؟ فقال إن الله عز وجل لما بدأ

خلق الخلق وخلق بني آدم وهم في ظهور آبائهم فقال ألست بربكم؟ قالوا بلى. فأقروا وأجرى نهرا أحلى من العسل وألين من الزبد ثم أمر القلم فاستمد من ذلك النهر فكتب إقرارهم وما هو كائن إلى يوم القيامة. ثم ألقم ذلك الكتاب هذا الحجر، فهذا الاستلام الذي ترى إنما بيعته على إقرارهم الذي كانوا أقروا به.

وأخرج ابن جرير وأبو الشيخ عن عبد الله بن عباس رضي الله عنهما قال ضرب الله متن آدم عليه السلام فخرجت كل نفس مخلوقة للجنة بيضا نقية فقال هؤلاء أهل الجنة، وخرجت كل نفس مخلوقة

View 16 · facsimile

للنار سودا، فقال هؤلاء أهل النار أمثال الخردل في صور الذر. فقال يا عباد الله أجيبوا الله، يا عباد الله أطيعوا الله. قالوا لبيك ربنا لبيك، وأطعناك اللهم أطعناك، اللهم أطعناك. وهي التي أعطى الله عز وجل إبراهيم عليه السلام في المناسك لبيك اللهم لبيك. فأخذ عليهم العهد بالإيمان به والإقرار والمعرفة بالله عز وجل وأوامره ونواهيه. وأخرج الجندي في فضائل مكة والحاكم والبيهقي عن أبي سعيد الخدري رضي الله عنه قال حججنا مع عمر بن الخطاب رضي الله عنه فلما دخل الطواف استقبل

الحجر فقال إني أعلم أنك حجر لا تضر ولا تنفع ولولا أني رأيت رسول الله صلى الله عليه وسلم يقبلك ما قبلتك. ثم قبله فقال له علي بن أبي طالب يا أمير المؤمنين إنه يضر وينفع. قال بِمَ؟ قال بكتاب الله عز وجل. قال وأين ذلك من كتاب الله؟ قال قال الله تبارك وتعالى «وإذ أخذ ربك من بني آدم من ظهورهم ذرياتهم» الآية. خلق الله آدم ومسح على ظهره فقررهم أنه الرب تبارك

وتعالى وأنهم العبيد وأخذ عهودهم ومواثيقهم وكتب ذلك في رق. وكان لهذا الحجر عينان ولسان فقال له افتح فاك. ففتح فاه فألقمه ذلك الرق وقال ليشهد لمن وافاك بالموافاة يوم القيامة.

View 17 · facsimile

وإني أشهد لسمعت رسول الله صلى الله عليه وسلم يقول يؤتى يوم القيامة بالحجر الأسود وله لسان ذلق يشهد لمن يستلمه بالتوحيد. فهو يا أمير المؤمنين يضر وينفع. فقال عمر أعوذ بالله أن أعيش في قوم لست فيهم يا أبا الحسن. فقال يا أمير المؤمنين وأما الكفار أن يقولوا يوم القيامة إنا كنا عن هذا غافلين عن الميثاق الذي أخذ عليهم، «أو يقولوا إنما أشرك آباؤنا من قبل». فالمؤمن أقر بالميثاق الأول وأقر بالميثاق الثاني وكرر الميثاق باستلام الحجر. كلما استلمه جدد العهد الذي أخذ عليه. وأخرج ابن جرير الطبري وغيره عن علي بن أبي طالب رضي

الله عنه قال ألقى الله تعالى على آدم عليه السلام ريح العطاس فعطس فألهمه الله تعالى أن يقول الحمد لله. فقال الله عز وجل رحمك ربك يا آدم. ثم ألقى عليه ريح العطاس فعطس عطسة أخرى فقال الله عز وجل رحمك ربك يا أبا محمد. فألهمه الله تعالى أن قال يا رب لم سميتني آدم؟ قال الله تعالى لأني خلقتك من أديم الأرض. قال آدم عليه السلام يا رب لم كنيتني بأبي

محمد؟ قال الله تعالى يا آدم ارفع رأسك. ورفع رأسه فرأى نور محمد صلى الله عليه وسلم ساطعا تحت ساق العرش. فقال آدم عليه السلام يا رب ما هذا الشبح الذي من النور؟ قال الله تعالى هذا نوره خلق

View 18 · facsimile

من ذريتك. اسمه في السماء أحمد وفي الأرض محمد. لولاه ما خلقتك ولا خلقت سماء ولا أرضا ولا شمسا ولا قمرا. فقال آدم يا رب لم سميته في السماء أحمد؟ قال لأنه أحمد من حمدني. وسميته في الأرض محمدا لأني جللت من تحمدني تحمدا فهو متمم الأخلاق وهو أكرم الخلق. وأخرج صاحب كتاب الملكوت عن وهب بن منبه وغيره قالوا لما خلق الله تعالى آدم عليه السلام ناداه الجليل جل جلاله وسما كماله يا آدم. قال لبيك يا رب. قال من خلقك؟ قال أنت خلقتني يا رب. قال الله تعالى فمن ربك؟ قال أنت ربي. قال آخذ عليك الميثاق؟ قال نعم

يا رب. قال الله تعالى يا جبريل أخرج الحجر من الجنة. بياضه كبياض الثلج ونوره كنور الشمس فلولا مس المشركين وذنوب العباد ما اسود. وكان المستشفي به ذو عاهة إلا شفي. فقال الله تعالى يا آدم امسح يدك على الحجر بالوفاء فمسح يده على الحجر ثم قال الله تعالى اسجد لي إن كنت صادقا. فخر آدم عليه

السلام ساجدا لله عز وجل. ثم قال الله عز وجل أخرج ذريته من ظهره أو ظهره وآخرهم. فبدأ بالأنبياء عليهم السلام وأول ما بدأ بمحمد صلى الله عليه وسلم. فقال الله عز وجل يا محمد. قال لبيك وسعديك والخير في يديك ومنك وإليك. فقال الله تعالى

View 19 · facsimile

يا محمد أنت خلق من خلقي؟ قال نعم يا رب أنت خلقتني. قال الله تعالى فمن ربك؟ قال أنت ربي لا إله إلا أنت وحدك لا شريك لك. قال الله تعالى يا محمد اسجد لي. فخر لله ساجدا. ثم قال الله عز وجل آخذ عليك الميثاق؟ قال نعم. قال فامسح بيدك على الحجر. ثم قال الله عز وجل يا معشر أنبيائي ورسلي. قالوا لبيك وسعديك. قال الله تعالى من خلقكم؟ قالوا أنت يا رب خلقتنا. قال فمن ربكم؟ قالوا أنت ربنا. قال الله تعالى فاسجدوا لي إن كنتم صادقين، فسجدوا. قال آخذ عليكم الميثاق؟ قالوا نعم. قال فامسحوا أيديكم على الحجر. قال فمسحوا أيديهم على الحجر.

ثم قال هذا محمد رسولي أبعثه في آخر الزمان تجدونه في الكتب التي أنزلها عليكم، لتؤمنن به ولتنصرنه؟ قالوا نعم. قال الله تعالى فامسحوا أيديكم على الحجر فمسحوا أيديهم. فذلك قوله تعالى «وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه» يعني

محمدا صلى الله عليه وسلم. «قال أأقررتم وأخذتم على ذلكم إصري؟ قالوا أقررنا. قال فاشهدوا وأنا معكم من الشاهدين». معناه فاشهدوا لمحمد بالرسالة وأنا معكم من الشاهدين أنه رسول. ثم أخرج الله تعالى ذرية آدم عليه السلام فقال

View 20 · facsimile

الله تعالى يا بني آدم، وقالوا لبيك ربنا وسعديك. فقال الله تعالى من ربكم؟ قالوا أنت ربنا. قال من خلقكم؟ قالوا أنت خلقتنا. فأقروا له بالربوبية والعبودية، فذلك قوله تعالى «ألست بربكم قالوا بلى». قال الله تعالى فاسجدوا لي إن كنتم صادقين. فخروا لله ساجدين إلا الكافرين والمنافقين صارت أصلابهم صياصي لا يستطيعون السجود لله عز وجل. قال الله تعالى آخذ عليكم الميثاق؟ قالوا نعم. قال الله تعالى امسحوا أيديكم على الحجر. فمسحوا أيديهم. قال الله تعالى يا آدم ارفع رأسك فانظر. فرفع آدم عليه السلام رأسه فنظر فرأى ذريته في صورهم مثل الذر

والأنبياء عليهم السلام مثل السرج يزهرون ومحمد صلى الله عليه وسلم بينهم كالقمر بين النجوم والأنبياء حوله مثل الكواكب يتلألؤون. ورأى أصحاب اليمين مثل بياض البياض وأصحاب الشمال مثل سواد القار. فقال آدم عليه السلام يا رب من هؤلاء؟ فقال الله تعالى يا آدم هؤلاء ذريتك. قال آدم عليه السلام يا رب

فمن هؤلاء الذين مثل السرج؟ قال الله تعالى يا آدم هؤلاء الأنبياء عليهم السلام. قال يا رب فمن هذا الذي بينهم كالبدر بين النجوم؟ قال الله تعالى يا آدم هذا الذي مثل البدر المنير أحمد الهادي البشير النذير، أول الخلق في الوجود وآخرهم

View 21 · facsimile

في البعث. ورأى العلماء مثل النجوم حول الأنبياء عليهم السلام. محمد يقول فقال الله تعالى «وأصحاب اليمين ما أصحاب اليمين». أعددت لهم من الخير والكرامة ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر. ولذلك خلقتهم سعداء. قال آدم عليه السلام يا رب فمن هؤلاء الذين هم سود كسواد القار؟ قال الله تعالى هؤلاء أصحاب الشمال. «ما أصحاب الشمال»، ماذا أعددت لهم من العذاب والهوان ولذلك خلقتهم أشقياء. قال آدم عليه السلام يا رب لو شئت لسويت بينهم، لو شئت لسويت بين عبادك أجمعين. قال الله تعالى يا آدم خلقت

السماء وجعلت لها أهلا وخلقتهم لها، وخلقت الأرض وخلقت لها أهلا، وخلقت الجنة وخلقت لها أهلا، وخلقت النار وخلقت لها أهلا، وخلقت خلقي فريقين فجعلت أهل اليمين في شقة الأيمن وقلت هؤلاء إلى الجنة ولا أبالي، وجعلت أهل الشقاء في شقه الشمال وقلت هؤلاء إلى النار ولا أبالي. فجرى ذلك في خلقي إلى يوم

القيامة. وأعطيت محمدا صلى الله عليه وسلم الشفاعة في القريبين والمطيعين من إراحة الموقف والحساب، وفي المذنبين ممن استوجب النار واستحقوا العذاب. وإني فضلت أمته على سائر الأمم كما فضلت نبيهم على سائر الأنبياء.

View 22 · facsimile

وأعطيتهم خصلة من خصال الأنبياء وهي إجابة الدعوة، إما أن أكتب لهم بها حسنات أو أمحو بها عنهم سيئات وأصرف عنهم من الشر بقدر ما سألوا من الخير. وأعطيت بعضهم الشفاعة في بعض حتى إن الرجل ليشفع في أهل بيته وجيرانه. وأعطيتهم الشهادة على جميع الأمم. قال الله تعالى «وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا». وأما بلى ومعناها وكيفية أصلها وما يكفي الوقف عليها منها وما لا يكفي وما جاء عن القراء وأهل التمائم والنحويين وأهل اللغة من الاختلاف والاتفاق

في ذلك أيضا ونبين ذلك ونوضحه على قدر وسعي الإمكان ومبلغ الطاقة إن شاء الله تعالى وبه نستعين. فأقول ما جاء في بلى والبيان عن معناها وكيفية أصلها. اعلم وفقك الله وإيانا أن بلى حرف من حروف المعاني وهو يأتي جوابا لكلام فيه جحد يكون قبله استفهام ويكون دون استفهام. فلما جاوبت ببلى هذا

الجحد نفيت الجحد، ولا يصلح أن تأتي بنعم في مكانها إلا أنك لو فعلت ذلك لكنت محققا الجحد. وذلك نحو قوله عز وجل «ألست بربكم؟ قالوا بلى». والهمزة تأتي لمن تريد يقر بقالوا بلى وشبه ذلك. فلست واللام من حروف الجحد فلو أجبت بنعم لكنت حققت الجحد.

View 23 · facsimile

وكان المعنى، والعياذ بالله، أن الله عز وجل ليس بربهم وأنه لم يأتهم نذير. قال ابن هشام في قواعده وغيره من النحاة وأبو عمرو الداني وغيره من القراء بلى حرف لإيجاب المنفي مجردا كان النفي نحو «زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن»، فبلى وربي مجاب للنفي المجرد، أو مقرونا بالاستفهام نحو «ألست بربكم قالوا بلى» أي أنت ربنا. وأما نعم فيقال فيها حرف تصديق إذا وقعت بعد الخبر، نحو قام زيد فإذا قيل نعم يكون تصديقا، وكذا ما قام زيد فإذا قيل نعم يكون حرف تصديق سواء أكان الخبر موجبا أو منفيا. وتكون حرف

إعلام إذا وقعت بعد الاستفهام نحو «أقام زيد؟» فإذا قلت نعم تكون حرف إعلام لوقوعها بعد الاستفهام. وتكون حرف وعد إذا وقعت بعد الطلب، نحو أحسن إلى فلان، فإذا قلت نعم تكون للطلب. ومن مجيئها للإعلام في قوله عز وجل «فهل وجدتم ما

وعد ربكم حقا؟ قالوا نعم». قال سيبويه نعم تكون عدة وتصديقا. وقال ابن هشام في نعم بفتح العين وكسرها لتصديق مخبر أو إعلام مستخبر أو وعد طالب ففهم من هذا أن بلى حرف إذا جاوبت به بعد الجحد نفيت الجحد ولا يصلح أن يأتي بنعم في مكانها إلا أنك لو فعلت ذلك لكنت محققا الجحد.

View 24 · facsimile

وذلك نحو المثالين الذين ذكرناهما من قوله تعالى «ألست بربكم قالوا بلى»، و«ألم يأتكم نذير قالوا بلى». فألست وألم من حروف الجحد، فلو أجبت بنعم لكنت قد حققت الجحد فبان أن الله عز وجل ليس من ربهم وأنه لم يأتهم نذير. ومثل ذلك قول القائل ألا أفعل لك أن تخرج معنا؟ فلو قلت نعم لكنت قد حققت أنَّه يقول لك أن تخرج معه، وإذا قلت بلى حققت أنه قال لك هذا القول لأنك قد نفيت الجحد. وكذلك لو قال لك قائل ألم تأخذ مني دينارا؟ فإذا قلت نعم كان المعنى لا لم آخذ منك شيئا لأنك قد حققت النفي وما بعده، وإذا قلت بلى صار المعنى

قد أخذت لأنك نفيت الجحد. وبلى حرف أصلى الألف وقيل الأصل بل والألف زائدة وقيل هي للتأنيث بدليل إمالتها. ولها موضعان أحدهما أن تكون ردا لنفي يقع قبلها نحو «ما كنا نعمل من سوء. بلى» أي عملتم السوء، «لا يبعث الله من يموت بلى» أي

يبعثهم، «زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن»، «قالوا ليس علينا في الأميين سبيل» ثم قال بلى أي عليهم سبيل، وقالوا «لن يدخل الجنة إلا من كان هودا أو نصارى» ثم قال بلى أي يدخلها غيرهم، وقالوا «لن تمسنا النار إلا أياما معدودة» ثم قال بلى أي تمسهم ويخلدون فيها، الثاني

View 25 · facsimile

أن تقع جوابا لاستفهام دخل على نفي فتفيد إبطاله، سواء كان الاستفهام حقيقيا نحو أليس زيد بقائم؟ فنقول بلى. أو توبيخا نحو «أم يحسبون أنا لا نسمع سرهم ونجواهم بلى»، «أيحسب الإنسان ألن نجمع عظامه بلى قادرين». أو تقريريا نحو «ألست بربكم قالوا بلى». قال عبد الله بن عباس رضي الله عنهما وغيره لو قالوا نعم لكفروا، ووجهه أن نعم تصديق للخبر بنفي أو إيجاب، فكأنهم لو قالوا «لست ربنا» بخلاف بلى فإنها لإبطال النفي فالتقدير أنت ربنا. ونازع في ذلك السهيلي وغيره بأن الاستفهام التقريري خبر موجب. ولذلك امتنع سيبويه من جعل أم

متصلة في قوله «أفلا تبصرون أم أنا خير» لأنها لا تقع بعد الإيجاب، وإذا ثبت أنه إيجاب فنعم بعد الإيجاب تصديق له. اللهم أشهدني النور المشرق في أقوال الآفاق، واجذبني إليك جواذب الأشواق، وغيّبني في حضرة وصالك بأنوار جمالك وكمالك، وافتق

لسان عليائك في حضرة مناجاتك بالإذن معك والأخذ عنك والفناء بك والبقاء بك لا بشيء دونك. برحمتك يا أرحم الراحمين إنك على كل شيء قدير. وصلى الله على سيدنا ومولانا محمد نبي الرحمة وشفيع الأمة وعلى آله وصحبه وسلم تسليما.

04 · The trust offered to created beings

View 26 · facsimile

الباب الثاني في عرض الأمانة على السماوات والأرض والجبال وسائر الأعيان، فأبين أن يحملنها وأشفقن منها وحملها الإنسان. الحمد لله الذي نظم عقود المصنوعات فهي على الشهادة بالصنعة متفقة، وزين نجود وهاد مرصوفاته فالعقول عن كمال علمه وقدرته مطبقة، وبين بإرادته بين صفاتها فهي بتصريف مشيئته مفترقة. فالسماء كأنها قبة لازوردية والنجوم فيها قناديل معلقة، والشمس كالملك والقمر كالوزير والنجوم حوله جنود محدقة.

والأرض قبل نزول الغيث كالفقير المسكين فهي بالحرارة واليبوسة محترقة. فإذا ساقت إليها يد الإنعام خُفّ الغمام سقاها من الماء غدقه، فلان يابسها وزال [يباسها] ونسج طرازها فأحسن رونقه. فالرياض تهتز من طرب الوصال والأغصان تميس في حلل الجمال ونسيم السحر ينفح من أزهر مغلقة. وخطيب الأطيار

على منابر الأوكار يغرد في الأشجار بنغمات مطلقة. والأكوان كلها تنادي بلسان الحال تبارك ذو العزة والجلال الذي خلق الإنسان من نطفة ثم من علقة «وعنده مفاتح الغيب لا يعلمها إلا هو ويعلم ما في البر والبحر وما...»

View 27 · facsimile

تسقط من ورقة». والأفكار تسرح في رياض آلائه فإذا انتهت إلى حما كبريائه رجعت قاصرة خطوته. فسبحان من حجب الأوهام عن الإحاطة بصمديته، وقبل توبة من أناب إليه وأقلع عن أفعاله الموبقة، وسمع شكوى العبد الضعيف إذ لاذ بجنابه الشريف يطلب الصدقة، فأجاب سؤاله وحقق آماله وأمّن خوفه ومن عليه وأعتقه. أحمده على نعمه التي أصبحت القلوب بضيائها مشرقة وأضحت الأسرار ببهائها رياضا مونقة. وأشهد أن لا إله إلا الله وحده لا شريك له ولا ضد له ولا ند له ولا صاحبة له ولا ولد له، فنفوس

الخائفين من سطوته مشفقة وقلوب العارفين بعروة كرمه الوثقى معلقة. وأشهد أن سيدنا ونبينا محمدا عبده ورسوله وحبيبه وخليله أرسله بنحو شرعه وبشرع حققه وأخمد ببرهانه لهب الباطل وأزال نحسه وأزهقه ودمغ بسيف حقيقته دماغ البهتان وأزال نحسه ورهقه. اللهم صل وسلم على هذا النبي الكريم سيدنا

محمد وعلى آله وصحبه وذريته ومن آمن به واتبع ما جاء به وصدقه كما أكمل نعمه لديه حسن خلقه وخُلُقه. قوله تعالى «إنا عرضنا الأمانة على السماوات والأرض والجبال فأبين أن...»

View 28 · facsimile

يحملنها وأشفقن منها وحملها الإنسان إنه كان ظلوما جهولا». أي عارضناها بالسماوات على إبدال حروف الصفة فأبين أي قصرن عنها، كأبى قامة الابن الشِّبحة أن تحمل ما قابلها، يعني فكأنهن أبين. كما قيل امتلأ الحوض وقال قطني رويدا قد ملأت بطني. قال ابن بحر أهل اللغة والأصول يجرون هذا على التمثيل لو عرضت عليهن الأمانة لأبين أن يحملنها، كما قيل السمر طالحه ليست بكاسفة تبكي عليه نجوم الليل والقمرا. وقال ابن الأنباري عورضت بسمع من آدم عليه الصلاة والسلام وأسمع من الجمادات المستحق العرض عليه تعريضا ليتجاسر على

الحمل غيره ويظهر فضله على الخلائق وحرصه على العبادة والعبودة وسبقا على البرية بعلو الهمة. قال عبد الله بن عباس رضي الله عنهما أُعطيت الجمادات فهما وتمييزا فخيرت في الحمل. وذكر الجبال مع أنها من الأرض لزيادة قوتها وصلابتها تعظيما للأمر. والأمانة الانقياد لأحكام الشريعة على خلاف الطبيعة وإلا فقد قالتا «أتينا طائعين» فيما جُبلتا عليه. قال ابن

الفارس الداوودي الأمانة كمال العقل فلوازمه من الهدى فأبين حملها لثقلها وحملها آدم صلى الله عليه وسلم، أي قبل عهدة العقل وكان قبل ذلك قبل إدخال الروح فيه ظلوما بالقوة السبعية

View 29 · facsimile

التي هي خاصية الريح والنار، والثاني جهولا بالقوة البهيمية التي هي خاصية التراب والماء. وقيل عرض الأمانة وضع شواهد الوحدانية في المصنوعات، والحمل الخيانة. قال الزجاج كما يقال حمل حقي واحتمله أي ذهب به، كما يقال إذا أنت لم تبرح تؤدي أمانة وتحمل أخرى أفرحتك الودايع. والإنسان اسم الجنس. قال ثعلب كقوله عز وجل «إن الإنسان لربه لكنود» وخيانته إنكار حكم الشواهد باللسان وهو ظلم وكفران إذ حقها في حملها بالأركان وهو جهل. قال السدّي أي عرض آدم عليه السلام بأمرنا أهله وولده حين

أراد زيارة بيت الله الحرام فعرضها على السماوات والأرض والجبال فأبين وقبلها قابيل جهلا بخطر الأمر. ثم قتل هابيل أخاه ظلما عليه بالغدر. قال الحسن البصري عرضنا الأمانة على أهل السماوات والأرض من الملائكة بشرط ابتلاء الحال بدواعي الشهوة وعلائق الأسباب مقابل لانخرام المال من الملك الكبير المتعال ورفع الحجاب. والأمانة الأمر والنهي. وقال أبو العالية

قال عبد الله بن عباس رضي الله عنهما هي الفرائض والأحكام. وقال زيد بن أسلم الصوم والصلاة وغسل الجنابة. وقال الضحاك ترك الغش وحفظ الفروج. وقال أبو عثمان ودائع

View 30 · facsimile

منافع الحواس. وقال ابن عطا تحقيق التوحيد على التفريد، فأبين إباء استكانة واستعطاف لا إباء استهانة واستنكاف، علما بما في طلب المراد من خطر المراودة. وأشفقن إشفاق حزم وتحنن لا ضعف وتجبن، عدلا على أنفسهن في الاكتفاء بعز الملك بالعبودة والارتضاء، ورضى عن رجحان الربح بأصل البضاعة خوف غرم الخسران والإضاعة. وقيل أبين، خوطبن بالقهر جهرا إن أحسنتن جوزيتن وإن أسأتن عوقبتن، وخوطب آدم عليه السلام باللطف سرا إن أصبت أكرمتك وإن أخطأت تجاوزت عنك وإن عثرت أقلت عثرتك

وإن زللت غفرت زلتك. أعينك إذا أعييت وأستحي منك إذا استحييت. قد جعلت لبصرك حجابا، إذا أخشيت حراما فأرخ حجابه، وللسانك غلقا إذا أخشيت فأغلق عليه بابه، ولفرجك لباسا فلا نكشفه حين غَلَت أريابه. قال أبو بكر بن طاهر قال آدم عليه السلام أي رب أحمل ما أحمل، أمر بي قبلي، له لا أحمل أمانتنا إلا بنا. قال ابن الأنباري إنما حمله على حمل أعباء البلا رجاء ما ذاق

من لذة يد الرجا. قال الجنيد شغلت آدم عليه السلام لذة خطاب من يعرض عن مشقة أثواب ما يعرض عليه، هذه النار. وقال ابن

View 31 · facsimile

الحسين كان لغيره زيادة قوة في المباني ولآدم زيادة قوة في المعاني. تعلم أن حمل أمانة الحبيب بالقلب الجريّ لا بالجسم القوي والقلب يتحمل ما لا يتحمله البدن. ولفظ أحسن من قال ولقد أجاد حيث قال «حملت جبالا في الوداد وإنني / لأعجز عن حمل القميص وأضعف». وهذا هو كنه لباب اللباب، فإن الأمانة هي سر القدر الذي هلك عليه أكثر البشر. قيل في خطاب المخاطبة من ذا الذي يرغب لدرّ سر القدر صدفا ويسقيها من لام الآلام هدفا؟ فأمضى أنا حقا بقول الحكم محكما. ويمسي هو لعلا [...] القهر ملتزما، فلي يسلم رأسا لحسن التقدير وإياه يلزم عناء عين

التقصير. فيكون عندي لظهر غلبة التقدير مقصعا، وعند الخلق بجر سوء التدبير [...]، فأبين أي أبَين لقصورها عذرا بأن لقائها لم يحط به خبرا. فرفع آدم عليه السلام رأسه من سكرة المحبة، فقابلته بوادر القدرة على قول تلك الهيبة. أنا لها أنا لها أنا لها ولغيري قفاها. أتفرض حملك على من يعرض عنه إشفاقا من تحنّيه ويضرب رهبا منه؟ بل رعاية عنه بنفسه. واقلب عليه

بمحبة آثارك في الأسرار. فولي صدقته اختيارك بالاضطرار واستقبال صحة اقتدارك بالانكسار. فهو الذي يدري بحجة الحجاج

View 32 · facsimile

رائحا من روضة رضاه نسيم النعيم، وبهذه لجة اللجاج شائخا في صفة صفائه نسيم التسليم. فاقض ما أنت قاض إنما لك المشيئة الغالبة فيّ والحجة البالغة عليّ. فلعلك أدع دواعي الدعوى وفيك أقصى مبلغ النهى، فأكون مضغة لأسنان اللحاة ومطرحا لوشاة الوشاة. وقد يشهد لهذا الباب لباب الألباب، فإن العقل أعرف مغترف بما بزّ من أحاد برية من أبداه، وأفراد رعيته من أنشأه. فلما أمر مناديه ينادي ناديه الأعلى أي ذي ديوان الأمر باسمّي أعوان السر من لي أن أدرك حكم أحكامه؟ وها أنا أنا أنعدم من تعمر أيامه. أشهد ما يريد

الباري الخلاق العليم بأنه هو القادر الفرد الحكيم. فليس لي أن أنكر نفاذ قدرته لعيني مجزي عن إدراك حكمته، ولا أن أشرك غيره في أموره فأكون صيادا أبله معتقدا في تصوره. تعالى له الملك والأمر وحده حقا. فأسعد جدّي بأن أكون عبدا رقا. وهذا الروح يستجلي رضاه ببعاده ويلقي إلى سلطان المحبة قياده. فهو مع صفة البقا في قبضة الحيا حرض، ومع حدة المضا في ضجر

التباع غرض. وما أفتنه بذلك فإنه لشرع المحبة قدوة وللشيب تهذيبه أسوة. وكل امرئ من القدر برهان وعلى كونه أمانة صحه برهان.

View 33 · facsimile

إذ الأمانة ما لا يحل استعماله وتحد بالتسليم إلى المودع ماله. فإن العقل والطاعة والحواس من مواهب الله تبارك وتعالى للناس، وهو مالك الضر والنفع ومسالك الخفض والرفع. وباستعمالها يلبس ثوب الثواب وعند استمساكها يستبل صوب الصواب. لكن أمانة القدر هي التي من تجلى تجليها حان ومن تجلى في وشيها هان. وفي طلب نفاذ المشيئة حصل على فترة الحسرة، ومن أدار كؤوس المراد ضل في سكرة الحيرة. فكأن من لم يطلب من الوعيد يرد الوديعة أمانة أبطل عزه بالاحتياط عن رتبة الأمانة. فمن لم

يرد حكم القدر إلى الله اختيارا عوقب باضطرار الرأي فيه اضطرارا. وأهل السعادة أعينهم موقظة الأمانة عن أمنيته، تضرب العقول فيها بالإبانة. فإن الأمانة ما لا يجوز عند طلب المودع إنكارها ولا يحسن في الأدب على غيره إظهارها. ورؤية الأفعال من العبد فعلا فتركها إضاعتها. والتعلل بالقدر إظهارا لبراءة النفس على الخلو إذاعتها. وحفظ الأمانة باعتقاد التفرد بالعدل

في مشيئة القضا بالمشيئة الغالبة لقوله تبارك وتعالى «قل كل من عند الله»، وسترها في انقياد العبد لحكم الجزاء بالحكمة البالغة لقوله تبارك وتعالى «ما أصابك من...»

View 34 · facsimile

حسنة فمن الله وما أصابك من سيئة فمن نفسك»، ثم قال «قل كل من عند الله». وأمانة المحبوب واجبة الحفظ لا تضاع، وسر القدر يخفى لا يذاع. وما أحسن قول من قال فأجاد حيث قال «عقودك لا تُخان ولا تضاع / ولائمة العواذل لا تطاع. وسرك في فؤادي من مكان / مكين لا يبث ولا يذاع». وهذه الأمانة التي هي التي خصت بالعرض على أهل السماوات والأرض سر القدر، لا يكشف إلا لمن لو تشتبه عليه وعقدته لا تحل إلا لمن لو تعقد الألبة. فما أحسن حال آدم عليه الصلاة والسلام في هذا الشهود، وما أزين جماله بذكر العهود.

وعبرته على غربته سائلة وهمته لرحمة خالقه سائلة، ولسان حاله يقول «ما إن نذكركم تذكرا لأني نسيت لكم / يا دمع حييت نارا أنت جار بها. ومنازل كمل ملاذه / وزلته في بلاد المجد كم قابله. وما أجمل إحسانه وفطنته / بلسان الدمع قائلة. سقيا لمعهدك الذي لو لم يكن / ما كان قلبي للصّبابة منهما». وأخرج ابن جرير وابن المنذر وابن أبي حاتم وابن الأنباري عن عبد الله بن عباس رضي

الله عنهما في قول الله تبارك وتعالى «إنا عرضنا الأمانة على السماوات والأرض» الآية، إن أدوها أثابهم وإن ضيعوها عذبهم، فكرهوا ذلك وأشفقوا من غير معصية ولكن

View 35 · facsimile

تعظيما لدين الله أن لا يقوموا بها. ثم عرضها على آدم عليه السلام بما فيها وهو قوله تعالى «وحملها الإنسان إنه كان ظلوما جهولا» يعني غرا بأمر الله. وأخرج ابن أبي شيبة وابن المنذر وابن أبي حاتم عن أبي العالية في قوله تعالى «إنا عرضنا الأمانة على السماوات والأرض» الآية قال الأمانة ما أمروا به ونُهوا عنه، وفي قوله «وحملها الإنسان» يعني آدم عليه السلام. وأخرج ابن جرير وابن المنذر عن أبي حازم قال إن الله تبارك وتعالى عرض الأمانة على السماوات والأرض والجبال عرضها أولا على السماء الدنيا فأبت ثم التي تليها فأبت حتى فرغ من عرضها من السماوات السبع،

ثم الأرضين ثم الجبال ثم عرضها على آدم عليه السلام فقال نعم. فقال نعم تنزل في وعايتي [؟]. قال الله تبارك وتعالى قبلت أمري بهن فإني منزل لك عونا. إني جعلت لك بصرا وجعلت لك عليه شفرين فغضهما عن كل شيء نهيتك عنه، وجعلت لك سمعا فصمّهما عن كل شيء نهيتك عنه، وجعلت لك فرجا ووارية فلا

تكشفه عما حرمتُه عليك. وأخرج ابن المنذر وابن أبي حاتم وابن الأنباري عن ابن جريج في الآية قال بلغني أن الله تعالى لما خلق السماوات والأرض والجبال قال إني فارض فريضة وخالق جنة ونارا وثوابا لمن أطاعني وعقابا لمن عصاني. فقالت السماء رب خلقتني فسخرت

05 · Bearing the trust and answering for one’s deeds

View 36 · facsimile

فيّ الشمس والقمر والنجوم والسحاب والريح والغيوث، فأنا مسخرة على ما خلقتني لا أتحمل فريضة ولا أبغي ثوابا ولا عقابا. وقالت الأرض خلقتني وسخرتني فجرت فيّ الأنهار فأخرجت

مني الثمار وخلقتني لما شئت. فأنا مسخرة على ما خلقتني له لا أتحمل فريضة ولا أبغي ثوابا ولا عقابا. وقالت الجبال خلقتني رواسي الأرض فأنا على ما خلقتني لا أتحمل فريضة ولا أبغي ثوابا ولا عقابا. فلما خلق الله تعالى آدم عليه السلام عرض عليه فحمله. «إنه كان ظلوما» ظلمه نفسه في خطيئته، «جهولا» بعاقبة ما تحمل. وأخرج ابن أبي حاتم عن مجاهد في الآية قال لما خلق الله السماوات والأرض

والجبال عرض الأمانة عليهن فلم يقبلوها فلما خلق الله تعالى آدم عليه السلام عرضها عليه. قال يا رب ما هي؟ قال هي إن أحسنت أجرتك وإن أسأت عذبتك. قال قد تحملت يا رب. فما كان بين أن تحملها وبين أن أخرج إلا قدر ما بين الظهر والعصر. وأخرج سعيد بن منصور وابن أبي شيبة وعبد بن حميد وابن جرير وابن المنذر وابن أبي حاتم والحاكم وصححه عن عبد الله بن عباس رضي الله عنهما في قوله تعالى «إنا عرضنا الأمانة على السماوات والأرض والجبال» الآية، «فأبين أن يحملنها وأشفقن منها وحملها آدم عليه السلام» فقبل. فقال الله تبارك وتعالى له يا آدم...

View 37 · facsimile

خذها بما فيها فإن أطعت غفرت لك وإن عصيت عذبتك. قال قد قبلتها بما فيها. قال فما كان إلا قدر ما بين العصر إلى الليل من

ذلك اليوم حتى أصاب الذنب. وأخرج ابن أبي حاتم عن أبي شريح في الآية قال عرض عليهن العمل وجعل لهن الثواب إن امتثلن والعقاب إن لم يمتثلن. فضججن إلى الله تعالى ثلاث ليال وثلاثة أيام يقلن ربنا لا طاقة لنا بالعمل ولا نريد الثواب. وأخرج عبد بن حميد وابن المنذر عن الأوزاعي قال إن عمر بن عبد العزيز رضي الله عنه عرض العمل على محمد بن كعب القرظي فأبى. فقال له عمر رضي الله عنه أتعصي؟ فقال يا أمير المؤمنين حاش لله أن أعصي أمرا، ولكن يا أمير المؤمنين إن

الله تبارك وتعالى حين عرض الأمانة على السماوات والأرض والجبال فأبين أن يحملنها وأشفقن منها هل كان ذلك معصية منهن؟ قال لا. قال فكذا حالي يا أمير المؤمنين. قال فبكى عمر وتركه. وأخرج عبد بن حميد من طريق أبي الضحاك عن عبد الله بن عباس رضي الله عنهما قال إن الله عز وجل قال لآدم عليه السلام إني عرضت الأمانة على السماوات والأرض والجبال فلم يطقنها، فهل أنت حاملها بما فيها؟ قال أي رب وما فيها؟ قال إن حملتها أُجرت وإن ضيعتها عذبت. قال قد حملتها بما فيها. قال فما كان بين ما قال وبين ما أصاب الخطيئة إلا قدر ما بين الظهر والعصر حتى أخرجه إبليس من الجنة.

View 38 · facsimile

قيل للضحاك وما الأمانة؟ قال هي الفرائض وحق على كل مؤمن أن لا يغش مؤمنا ولا معاهدا في شي قليل ولا كثير، فمن فعل فقد خان أمانته، ومن انتقص من الفرائض شيئا فقد خان أمانته. وأخرج عبد بن حميد وابن جرير عن قتادة في قوله تعالى «إنا عرضنا الأمانة على السماوات والأرض والجبال» الآية، قال يعني به الدين والفرائض والحدود. «فأبين أن يحملنها وأشفقن منها» قيل لهن أن تحملنها وتؤدين حقها فقلن لا نطيق ذلك. «وحملها الإنسان» قيل له أتحملها؟ قال نعم. قيل أن تؤدي حقها؟ قال نعم. قال الله تبارك وتعالى «إنه كان ظلوما جهولا» أي ظلوما بها جهولا عن حقها.

«ليعذب الله المنافقين والمنافقات والمشركين والمشركات» قال هذان اللذان خاناها، «ويتوب الله على المؤمنين والمؤمنات» قال هذان اللذان أدياها، «وكان الله غفورا رحيما». وأخرج عبد بن حميد وابن جرير عن سعيد بن جبير في قوله تعالى «إنا عرضنا الأمانة على السماوات والأرض والجبال» الآية قال الفرائض وما شرع من شرائع الدين. وأخرج عبد الرزاق وعبد بن حميد عن زيد بن أسلم رضي الله عنه قال قال رسول الله صلى الله عليه وسلم

الأمانة ثلاث الصلاة والصيام والغسل من الجنابة. وأخرج ابن أبي الدنيا في كتاب الورع والحكيم الترمذي

View 39 · facsimile

عن عبد الله بن عمرو بن العاصي رضي الله عنهما قال إن أول ما خلق الله تعالى من الإنسان فرجه ثم قال هذه أمانتي عندك فلا تضعها إلا في حقها. فالفرج أمانة والسمع أمانة والبصر أمانة. وأخرج ابن جرير عن الحكم ابن عمير رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الأمانة والوفاء نزلا على ابن آدم مع الأنبياء عليهم الصلاة والسلام فأرسلوا به. فمنهم رسول الله ومنهم نبي ورسول. ونزل القرآن وهو كلام الله عز وجل، ونزلت العربية والعجمية، فعلموا أمر القرآن وعلموا أمر السنن بألسنتهم ولم يدع الله تعالى شيئا من أمره مما يأتون ومما يجتنبون وهي الحجج عليهم،

جعلها الله على الخلق بينة فليس أهل لسان إلا وهم يعرفون الحسن من القبيح. ثم الأمانة أول شيء ترفع وتبقى أثرها في جذور قلوب الناس. ثم يرفع الوفاء والعهد والذمم وتبقى الكتب، فعالم يعمل بها وجاهل يعرفها ولا ينكرها ولا يحملها حتى وصل إلىّ وإلى أمتي. فلا يهلك على الله إلا هالك ولا يشغله إلا تارك. فالحذر أيها الناس وإياكم والوسواس الخناس فإنما يبلوكم أيكم

أحسن عملا. وروى الأعرج عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم أنه ذكر رجلا من بني إسرائيل سأل لبعض بني إسرائيل أن يسلفه ألف دينار، فقال...

View 40 · facsimile

ائتني بالشهداء أشهدهم فقال كفى بالله شهيدا. قال فأتني بالكفيل قال كفى بالله كفيلا. قال صدقت، فدفعها إليه إلى أجل مسمى. فخرج إلى البحر فقضى حاجته ثم التمس مركبا يركبها فيقدم إذ أقدم عليه الأجل الذي أجله فلم يجد مركبا. فأخذ خشبة فنقرها وأدخل فيها ألف دينار وصحيفة منه إلى صاحبه، ثم زجج موضعها بالقار، ثم أتى بها إلى البحر فقال اللهم إنك تعلم أني استسلفت فلانا ألف دينار فسألني كفيلا فقلت كفى بالله كفيلا فرضي بك وسألني شهيدا فقلت كفى بالله شهيدا فرضي بك. وإني اجتهدت أن أجد مركبا أبعث إليه الذي له فلم أقدر وإني

أستودعكها. فرمى بها في البحر حتى ولجت فيه ثم انصرف وهو في ذلك يلتمس مركبا يخرج إلى بلده. فخرج الرجل الذي كان أسلفه فنظر لعل مركبا قد جاء بماله، فإذا بالخشبة التي فيها المال فأخذها لأهله حطبا. فلما نظرها وجد المال والصحيفة. ثم قدم الذي كان أسلفه فأتى بالألف دينار فقال والله ما زلت جاهدا في طلب مركب لآتيك بمالك فما وجدت مركبا قبل الذي أتيت فيه.

قال هل كنت بعثت إلي شيئا؟ قال لم أجد مركبا قبل الذي جئت فيه. قال فإن الله عز وجل قد أدى عنك الألف دينار الذي قد بعثت في الخشبة فانصرف بالألف دينار راشدا. فهذه هي الأمانة، وهذا أداء الأمانة.

View 41 · facsimile

وهذه هي الخيانة التي لو ثبتها خيانة. وقال أبو بكر ابن حزم إنما يتجالس المتجالسان بأمانة فلا يحل لأحد أن يفشي على صاحبه ما يكره. قلت إن المسببات رتبت على الأسباب على أكمل الوجوه وأحسنها وليس في الإمكان أحسن منها وأكمل، فلو كان لكان بخلا لا جودا أو عجزا يناقض القدرة. وما قسم الله بين عباده من رزق وأجل وسرور وحزن وعجز وقدرة وإيمان وكفر وطاعة ومعصية فكله عدل محض لا جور فيه وحق صرف لا ظلم فيه، بل على الترتيب الواجب الحق على ما ينبغي وكما ينبغي وبالقدر الذي ينبغي. وليس الإمكان أصلا أحسن منه ولا أتم ولا أكمل، ولو كان

وادخره مع القدرة ولم يفعله لكان بخلا يناقض الجود وظلما يناقض العدل. ولو لم يكن قادرا لكان عجزا يناقض الإلهية. بل كل فقر ونقص في الدنيا فهو نقصان في الدنيا وزيادة في الآخرة، وكل ما نقص في الآخرة بالإضافة إلى شخص فهو تعمير بالإضافة إلى غيره. إذ لولا الليل لما عرف قدر النهار، ولولا المرض

لما تنعم الأصحاء بالصحة، ولولا النار لم يعرف أهل الجنة قدر النعمة. وكان فيما أرواح الإنس بإرواح البهائم وتسليطهم على ذبحها ليس بظلم بل تقديم الكامل على الناقص عين العدل. فكذلك تفخيم النعيم على سكان الجنان وتعظيم العقوبة على أهل النيران فداء لأهل الإيمان بأهل

View 42 · facsimile

الكفران عين العدل. وما لم يخلق الناقص لم يعرف الكامل، ولولا خلق البهائم لما ظهر شرف الأناس. فإن الكمال والنقص يظهر بالإضافة، ولولا الخيانة لما ظهر خطر الأمانة. فمقتضى الجود والحكمة خلق الناقص والكامل جميعا. وكما أن قطع اليد إذا آكلت إبقاء على الروح عدل لأنه فدا الكامل بالناقص، فكذلك التفاوت الذي بين الخلق في القسمة في الدنيا والآخرة. فكل ذلك عدل لا جور فيه وحق لا لعب فيه. فمن أنصف الفكرة الصحيح في منشآته وبحسن رعايته وعلم مفادات الدنيا وترتيب الآخرة وعرف خواصها وتنزه في عجائبها ولاحظ الملكوت ببصر قلبه وجاوز الخوض إلى

أسفل من ذلك ليسره ولبه، وفهم أن الجنة أقصى النعيم وأن النار أقصى الجحيم والعذاب الأليم، وأن النظر إليه منتهى الكرامات، وأن رضاه وسخطه غاية الدرجات والدركات، وأن منح المعارف

والعلوم أسنى الهبات. ويرى أن العالم لم يأت، وأخرجه من العدم إلى الوجود الذي هو نفي محض إلى الوجود الذي هو إثبات صحيح، وقدره منازل وجعله طبقات من حي وميت ومتحرك وساكن وعالم وجاهل وأمير وخائن وشقي وسعيد وقريب وبعيد وصغير وكبير وجليل وحقير وغني وفقير ومأمور وأمير ومؤمن وكافر وجاحد وشاكر وذكر وأنثى وأرض وسماء ودنيا وأخرى...

View 43 · facsimile

وغير ذلك مما لا يحصى. فالكل قائم به موجود بقدرته وباق بعلمه ومنته إلى أجله ومتصرف بمشيئته، وذلك على بالغ حكمته. فما أكمل من أوجده إلا بقدمه ولا من تصرفه إلا استبداده ولا من ملكه إلا ملكه. فالقدرة دائرة على الإرادة والإرادة دائرة على الحكمة والحكمة دائرة على العلم. فلا تتوجه القدرة بالإيجاد إلا لما كان إيجاده المراد، ولا تتوجه الإرادة وتمضي إلا لما به الحكمة تقضي. فكلما استمر بالإمكان أو كان فهو أثر القدرة ونتيجة الإرادة وقضا الحكمة وسر العلم، وهذا حق لا شك فيه ويقين لا خفاء يعتريه. ومعلوم أن قضاءه عليه تعالى شامل وقضى حكمه عادل.

فنظر إرادته كامل وباع قدرته طايل، وأن جميع ما تحصل بالإيجاد أو حصل فهو مفروغ منه بالنظر إلى القضا في الأزل

واجب الوقوع على وفق ما انبرم في القدر. كما دل على ذلك الحديث الصحيح «جف القلم بما كان وما يكون». وانظر وتأمل قوله تعالى «ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير». ولما أخرج الترمذي عن غير واحد من الصحابة رضي الله عنهم قالوا قال رسول الله صلى الله عليه وسلم فرغ ربك من العباد فريق في الجنة وفريق في السعير. وإلى ذلك الإشارة بقوله تعالى «ما يبدل القول لدي...»

View 44 · facsimile

وقوله تعالى «وتمت كلمات ربك صدقا وعدلا لا مبدل لكلماته». فإذا علمت أن إرادته الأزلية بالحق ماضية وحكمته العدلية في الخلق قاضية وعالميته الشاملة لباب الخلف مقالية حاسمة، وقادريته الكاملة بنفي العجز عنه قائمة، وفهمت مع ذلك سر عنايته تعالى بخلقه التي هي ينبوع كرمه العمِيم وبره الجسيم وجوده العظيم وفضله المقيم، من إشارة قوله تعالى «إن الله بالناس لرؤوف رحيم»، وأدركت أن كل خلق يوجد فهو محكوم، وكل رزق يورد فهو مقسوم، وكل شيء يوعد فهو مخزون، من إيماء قوله تعالى «وإن من شيء إلا عندنا خزائنه

وما ننزله إلا بقدر معلوم»، نتج لك من هذه المقدمة المسلمة والبراهين المعظمة أن كل ما كان أو يكون من المصنوعات في كل ما وجد أو يوجد من الموضوعات من خير وشر ونفع وضر وإيمان وكفر وعسر ويسر وربح وخسر ونقص وكمال وهدى وضلال وفرح وحزن ومنح ومحن وضيق وفرج واستقامة وعوج وصحة وسقم وملائم وأليم وتعب وراحة وحظر وإباحة ونور وظلمة وبؤس ونعمة ووفاق وشقاق واختلاف وائتلاف وسلم وحرب وفتل وضرب وذهاب وإياب ورداء ودخاء وغلاء وتخفيف وتكليف وثواب وعقاب وصراط وحساب وجنة ونار وإهانة...

06 · Peoples between two prophetic missions

View 45 · facsimile

وإبرار إلى غير ذلك مما لا يحتويه نطاق العد ولا يحيط به دائرة الحد، واجب أن يقع في وقته المقدر له ويوجد ويُمتنع ويستحيل أن يعدم فيه ويفقد، إذ لتعلق عالميته السابقة ووفائه بتواجد إرادته الصادقة. وتجب مع ذلك أن يكون وقوعه على الوجه الأكمل أو النهج الأعدل والوصف الأتقن والنعت الأمكن والقدر الأبدع والحد الذي ليس فوقه أرفع، تنفيذا لقضاء حكمته البالغة وتأكيدا لمقتضى نعمته السابقة وإظهارا لكمال قدرته القاهرة وإشارة لجلال مملكته الباهرة. فإذا فهمت هذا وعلت مقتضاه

علمت أن ليس مدبر سواه. «إنما أمره إذا أراد شيئا أن يقول له كن فيكون. فسبحان الذي بيده ملكوت

كل شيء وإليه ترجعون». وصلى الله على سيدنا محمد وعلى آله وصحبه وعترته وذريته وسلم تسليما كثيرا دائما إيمانا باقيا أبدا إلى يوم الدين يا رب العالمين. الباب الثالث في حال أهل الفترة وأحكامهم في الدنيا والآخرة يوم الحسرة. الحمد لله الذي برهن بباهر قدرته على إثبات ثبات وحدانيته برهان وجود الموجودات الباطنة والظاهرة. جعل دلائل الحكم وبراهين القدرة وآثار الإبداع وشواهد الاختراع الواردة والصادرة كتب رسوم القضا بقلم القدر في دروج الموجودات لا تفتر ألسنة أسرارها إلا بألسنة الأرواح الصافية...

View 46 · facsimile

الطاهرة. كتب كواكب الفهوم لعيون العقول فشاهدت عجائب العبر وغرائب الفطن في إثبات الكسب في ديوان «منكم من يريد الدنيا ومنكم من يريد الآخرة». سكّر العقل من خمرة العجز وظهر له حياك خيالات الصور من وراء ستر الغيب على بساط الحركات والسكنات مقهورة في باطنها وفي ظاهرها قاهرة. أطلق لمريد التعقل طرف الطرف على أرض الفكر ليصل إلى مدينة الإدراك، فانقض عليه فارس القدر فأوقفه على حد العقول حد يقف عنده

فتتحير قواه عن الإدراك قاصر. رفع العقل بصرة الإبصار فشاهد مراتب الأملاك في مناصب الأفلاك،

فساجد بالهيبة وراكع بالعظمة وقائم بالقدرة وذاهل بالمحبة وشاخص لاستنشاق الأمر، في البسائط والمركبات والأدوار الدائرة. وحفز مرآة الاعتبار فقابلت صور الكائنات عن العدم بإزاء يد القدر، فظهر أثر سر الصنعة في إقامة برهان الأشكال من مشكلات الطبايع المتضادة والمتنافرة. فشاهد نار الحرارة وماء البرودة مجموعة في جثمان الحيوان، فلا الحرارة تطفى البرودة ولا البرودة تطفى الحرارة. مقدرة قادر قدرته في المقدورات قاهرة. حيّر الألباب في قسمته أجزاء الغذاء الواحد ينفصل منه الحرارة للحار والبرودة للبارد بأوزان...

View 47 · facsimile

ميزان المقادير، فالماء واحد والغذاء واحد وسر القسمة مختلف بحكمته لا تشهدها البصائر الباصرة. نادى حكيم حكمته أسماع العقول «إنا كل شيء خلقناه بقدر». من الأرزاق والآجال والشقاوة والسعادة والقرب والبعد، فيا ليت شعري عما سبق الكتاب وكيف الخلاص من هذه الدائرة؟ قدرة قادر لا تتعلق به النقائص يدبر بحكمته، ولا تتشبث أنامل الأيادي في تغيير صدريته، ولا يطمع طامع الغيب في تبديل حكمته، ولا تدرك العقول أسرار مشيئته

فإن عقلت بقيت في ميدان الجهل حايرة. قدر وتبين بهدى تقديره، زمام أم الكتاب وأمر كاتب القضا

بقلم القدر بكتابة أسرار المقربين والمبعدين. فقرب بلا علة وأبعد بلا سبب وحصر بخاتم السابقة فهي غايبة حاضرة. محى وكتب وحتم بخاتم السابقة ونسخ وأثبت وأبعد وقرب وهدى وأضل وأعز وأذل وأعز. أقهار العقول بفهم الرموز وكيف تدرك العقول المقاصرة؟ فبالله يا أخي كيف الحيلة وما السبب؟ وبما سبق رسول الأقدار من الرابح في أعماله ومن أعماله خاسرة؟ سبحان من غمض بصاير الباصرين عن مشاهدة أسراره بستر التركيب وحجب الطبايع في سرادقات التكاليف فأشرقت في مرشد الرسالة إذ طلعت توالي الدهور الداهرة. أحمد الله وأومن...

View 48 · facsimile

به وأتوكل عليه وأبرأ من الحول والقوة إليه مفتقر إلى رحمته الغامرة. وأشهد أن لا إله إلا الله وحده لا شريك له المنزه عن الكنه والكيف والحين والأين والزمان والمكان والكل والجزء والفوق والتحت واليمين والشمال والخلف والأمام. هذه صفات الأجسام الفانية الغابرة. وأشهد أن سيدنا محمدا عبده ورسوله سيد الأولين والآخرين والأنبياء والمرسلين وصدر الصديقين وإمام المتقين وقائد الغر المحجلين إلى جنات النعيم. «وجوه يومئذ ناضرة إلى

ربها ناظرة». اللهم صل وسلم على سيدنا محمد وآله وأصحابه وأزواجه وأنصاره،

صلاة تؤمن من روع قيامتنا بنور يرى الخلائق من الأهوال خايفة حايرة. والذي ورد في أحكام أهل الفترة أن من مات في زمن الفترة قبل مبعث نبي من الأنبياء عليهم الصلاة والسلام فهم معذورون ويرجى لهم الدخول في الجنة إذا لم يشركوا بالله شيئا. قال الله عز وجل «وما كنا معذبين حتى نبعث رسولا». وهذه الآية هي التي أطبقت أئمة السنة على الاستدلال بها في أنه لا تعذيب قبل البعثة، وردوا بها على المعتزلة. وقال أبو حنيفة رضي الله عنه هم معذورون في أحكام الشريعة مثل الطهارة والصلاة والصوم والحج والزكاة حتى تبلغهم الأدلة بأحكامها. وأما...

View 49 · facsimile

الإيمان بالله تعالى فلا عذر لهم فيما يشاهدون من خلق السماوات والأرض وما بينهما وخلق أنفسهم، إذ هي أدلة على توحيد الصانع القدير الحكيم الخبير. ولما أخرج ابن جرير وابن أبي حاتم عن قتادة في قوله تعالى «وما كنا معذبين حتى نبعث رسولا» قال إن الله عز وجل ليس بمعذب أحدا حتى يسبق إليه من الله خبرا أو تأتيه من الله بينة. وقوله تعالى «ذلك أن لم يكن ربك مهلك القرى بظلم وأهلها غافلون». أورد هذه الآية الزركشي في شرح جمع

الجوامع استدلالا على قاعدة أن شكر المنعم ليس بواجب عقلا بل بالسمع خلافا لإمامنا أبي حنيفة رضي الله عنه فإنه

قال لا عذر لأحد بمعرفة ربه بالعقول لما يرى من خلق السماوات والأرض ومن خلق نفسه آيات دالات على توحيد الله وأنه الإله الحق الخالق البارئ المصور. وقوله تعالى «ولولا أن تصيبهم مصيبة بما قدمت أيديهم فيقولوا ربنا لولا أرسلت إلينا رسولا فنتبع آياتك ونكون من المؤمنين». أورد هذه الآية أيضا الزركشي. وأخرج ابن أبي حاتم عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم الهالك في الفترة يقول رب لم يأتني كتاب ولا رسول، وقرأ هذه الآية «ربنا لولا أرسلت إلينا رسولا فنتبع آياتك ونكون من المؤمنين». وقوله تعالى...

View 50 · facsimile

«ولو أنا أهلكناهم بعذاب من قبله لقالوا ربنا لولا أرسلت إلينا رسولا فنتبع آياتك من قبل أن نذل ونخزى». وأخرج ابن أبي حاتم عن عطية العوفي قال الهالك في الفترة يقول رب لم يأتني كتاب ولا رسول وقرأ مثل الآية «ولو أنا أهلكناهم بعذاب من قبله لقالوا ربنا» الآية. وقوله تعالى «وما كان ربك مهلك القرى حتى يبعث في أمها رسولا يتلو عليهم آياتنا». أخرج ابن أبي حاتم عن عبد الله بن عباس رضي الله عنهما قال لم يهلك الله أهل مكة

حتى بعث إليهم محمدا صلى الله عليه وسلم فلما كذبوا وظلموا فبذلك هلكوا. وقوله تعالى «وهذا كتاب أنزلناه مبارك

فاتبعوه واتقوا لعلكم ترحمون. أن تقولوا إنما أنزل الكتاب على طائفتين من قبلنا وإن كنا عن دراستهم لغافلين»، وقوله تعالى «وما أهلكنا من قرية إلا لها منذرون ذكرى وما كنا ظالمين». أخرج عبد بن حميد وابن أبي حاتم وابن المنذر عن قتادة قال ما أهلك الله من قرية إلا من بعد الحجة والبينة والعذر حتى يرسل الرسل وينزل الكتب تذكرة لهم وموعظة وحجة لله. «ذكرى وما كنا ظالمين» يقول ما كنا لنعذبهم إلا من بعد الحجة والبينة. وقوله «وهم يصطرخون فيها ربنا أخرجنا نعمل صالحا غير الذي كنا نعمل أولم نعمركم ما يتذكر فيه من تذكر وجاءكم...»

View 51 · facsimile

النذير». احتج الله تبارك وتعالى عليهم ببعثة الرسل عليهم الصلاة والسلام وهم المراد بالنذير. وأخرج أحمد وإسحق بن راهويه والبيهقي عن الأسود بن سريع رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أربعة يحتجون يوم القيامة، رجل أصم لا يسمع شيئا ورجل أحمق ورجل هرم ورجل مات في فترة. فأما الأصم فيقول رب قد جاء الإسلام وما أسمع شيئا، وأما الأحمق فيقول رب لقد جاء الإسلام والصبيان يحذفوني بالبعر، وأما الهرم

فيقول رب لقد جاء الإسلام وما أعقل شيئا، وأما الذي مات في الفترة فيقول رب ما أتاني لك رسول. فيأخذ الله تعالى

مواثيقهم ليطيعنه فيرسل إليهم أن ادخلوا النار فمن دخلها كانت عليه بردا وسلاما ومن لم يدخلها يسحب إليها. وأخرج أحمد وإسحق بن راهويه وابن مردويه والبيهقي عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أربعة يحتجون يوم القيامة أصم ومعتوه أي مجنون وهرم ومن مات في الفترة. فيمتحنون بدخول النار فمن أراد الله جل وعز أنه ناج يسارع في دخولها فتكون عليه بردا وسلاما، ومن أبى يسحب إليها فيكون من أهل النار لعصيانه الأمر. وأخرج البزار عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يؤتى بالهالك...

View 52 · facsimile

في الفترة والمعتوه أي المجنون والمولود، فيقول الهالك في الفترة لم يأتني كتاب ولا رسول، ويقول المعتوه أي رب لم تجعل لي عقلا أعقل به خيرا ولا شرا، ويقول المولود لو أدركت العمل. قال فترفع لهم نار فيقال لهم ردوها أو قال ادخلوها. فيدخلها من كان في علم الله تعالى سعيدا لو أدرك العمل، ويمسك عنها من كان في علم الله شقيا لو أدرك العمل. فيقول الله تبارك وتعالى

إياي عصيتم فكيف برسلي في الغيب؟ وأخرج البزار وأبو يعلى عن أنس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يؤتى بأربعة يوم القيامة بالمولود والمعتوه ومن مات في الفترة وبالشيخ الفاني كلهم

يتكلم بحجته. فيقول الله تبارك وتعالى لعنق من جهنم ابرزي. فيقول لهم إني كنت أبتعث إلى عبادي رسلا من أنفسهم وإني رسول نفسي إليكم ادخلوا هذه النار. فيقول من كتبت عليه الشقاوة يا رب أندخلها هاهنا ومنها كنا نفرق؟ ومن كتبت له السعادة يمضي فيقتحم فيها مسرعا. فيقول الله عز وجل للذين لم يدخلوها قد عصيتموني فأنتم لرسلي أشد تكذيبا ومعصية. فيدخل هؤلاء الجنة وهؤلاء النار. وأخرج عبد الرزاق وابن حميد وابن المنذر وابن أبي حاتم عن أبي هريرة رضي الله عنه قال إذا كان يوم القيامة جمع الله تعالى أهل الفترة والمعتوه والأصم والأبكم والشيوخ الذين لم يدركوا...

View 53 · facsimile

الإسلام ثم أرسل إليهم رسولا أن ادخلوا النار فيقولون كيف ولم يأتنا رسول؟ قال وأيم الله لو دخلوها لكانت عليهم بردا وسلاما. ثم يرسل إليهم فيطيعه من كان يريد أن يطيعه. قال أبو هريرة اقرؤوا إن شئتم «وما كنا معذبين حتى نبعث رسولا». وأخرج

البزار والحاكم عن ثوبان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إذا كان يوم القيامة جاء أهل الجاهلية يحملون أوثانهم على ظهورهم فيسألهم ربهم تبارك وتعالى فيقولون ربنا لم ترسل إلينا رسولا ولم يأتنا لك أمر ولو أرسلت إلينا رسولا لكنا أطوع عبادك. فيقول لهم ربهم تبارك وتعالى أرأيتم إن أمرتكم بأمر

تطيعوني؟ فيقولون نعم. فيأمرهم أن يعمدوا إلى جهنم فيدخلوها. فينطلقون حتى إذا دنوا منها وجدوا لها تغيظا وزفيرا فرجعوا إلى ربهم فيقولون ربنا أجرنا منها. فيقول لهم عز وجل ألستم زعموا [كذا] أني إن أمرتكم بأمر تطيعوني؟ فيأخذ على ذلك مواثيقهم فيقول اعمدوا إليها فادخلوها. فينطلقون حتى إذا رأوها فرقوا ورجعوا فقالوا ربنا فرقنا أي خفنا منها ولا نستطيع أن ندخلها. فيقول الله تبارك وتعالى ادخلوها داخرين. فقال رسول الله صلى الله عليه وسلم لو دخلوها أول مرة كانت عليهم بردا وسلاما. وأخرج الطبراني وأبو نعيم عن معاذ بن جبل رضي الله عنه قال قال رسول الله صلى...

View 54 · facsimile

الله عليه وسلم يؤتى يوم القيامة بالممسوخ عقلا وبالهالك في الفترة وبالهالك صغيرا. فيقول الممسوخ عقلا يا رب لو آتيتني

عقلا مثل ما آتيت غيري ما كان من آتيته عقلا بأسعد بعقله مني. وذكر في الهالك في الفترة والصغير نحو ذلك. فيقول الرب تبارك وتعالى إني آمركم بأمر فتطيعوني؟ فيقولون نعم. فيقول اذهبوا فادخلوا النار. قال لو دخلوها ما ضرتهم. فيخرج عليهم قرابص [...] فيظنون أنها قد أهلكت ما خلق الله من شيء، فيرجعون سراعا. ثم يؤمرون ثانيا فيرجعون كذلك. فيقول الرب تبارك وتعالى قبل أن أخلقكم علمت ما أنتم عاملون وعلى

علمي خلقتكم وإلى علمي تصيرون، فيقول جل وعلا يا نار ضميهم فتأخذهم. قال أهل السنة والجماعة إنه لا مدرك للأحكام سوى الشرع المنقول ولا يتلقى حكم من مقتضيات العقول سوى الإيمان بالله عند أبي حنيفة رضي الله عنه فإنه أوجبه بالعقل. قال من ولد على شاهق جبل ومن كان في زمن الفترة ولم يبلغهم رسول ولا كتاب يكفيهم ما وهبهم الله تعالى من مزية العقل فيعرفون الله عز وجل بعقولهم. ثم الأحكام لا تجب عليهم أي أحكام الطهارة والصلاة والزكاة والصوم والحج وسائر أحكام الإسلام حتى تبلغهم وذلك بإرسال الرسل. وقال مالك والشافعي وأحمد...

View 55 · facsimile

لا يجب شيء حتى يرسل الله الرسل ولا يجب الإيمان بالله والأحكام من الفرائض قبل مجيء الرسل. فإذا ظهروا فيجب قبول قولهم واتباعهم لا سيما إذ أقاموا على دعواهم المعجزة الخارقة للعادة لتمكن العاقل من النظر. فلهذا لا يعلم أول أول الواجبات إلا بالسمع. فإذا جاء الرسول وجب عليه النظر وهو أول الواجبات طاعة وليس بقربة، لأنه نظر للمعرفة فهو مطيع وليس بمتقرب لأنه إنما يتقرب إلى من لم يعرفه. لأن قبل مجيء الرسول تتعارض الخواطر إذ ما من خاطر يعرض له إلا ويمكن أن يقدر أن يخطر خاطر آخر على نقيضه. فتعارض الخواطر ويقع العقل في حيرة ودهشة فيجب

التوقف إلى أن تتكشف الغمة وليس ذلك إلا بإرسال الرسول. وقال الإمام فخر الدين الرازي ما قاله أبو حنيفة حسن في معرفة الله عز وجل بالعقل لأن شكر المنعم كما يجب بالسمع يجب بالعقل. وأما في معرفة الفرائض والأحكام لا يجب إلا بالسمع وليس للعقل فيه مجال لأنه لو وجبت الفرائض والأحكام قبل البعثة لتعذب تاركها، ولا تعذيب قبل البعثة لعدم معرفة الأحكام فيكون تكليف ما لا يطاق. ولا يكلف الله تبارك وتعالى نفسا

بالأحكام إلا عند القدر، وذلك بتبليغ الرسول ما أنزل إليه من ربه بما فرض وما أمر وما نهى، ولا ثواب ولا عقاب إلا...

07 · The test, reason and faith

View 56 · facsimile

بعد التبليغ لقوله تعالى «وما كنا معذبين حتى نبعث رسولا». نفى التعذيب إلى غاية البعثة فينتفي وإلا وقع الخلف في قول الله تبارك وتعالى «وما كنا معذبين حتى نبعث رسولا». وقال تاج الدين السبكي من لم تبلغه الدعوة فعندنا يموت ناجيا ولا يقاتل حتى يُدعى إلى الإسلام. وقال البغوي في كتابه التهذيب أما من لم تبلغه الدعوة فلا يجوز قتله قبل أن يُدعى إلى الإسلام فإن قتل قبل أن يُدعى إلى الإسلام وجب في قتله الدية والكفارة، وعند إمامنا أبي حنيفة لا يجب الضمان بقتله لأنه محجوج عليه قبل بلوغ الدعوة إليه بدليل العقل لأنه دليل على وجوب الإيمان بالله تعالى.

وقال الرافعي في الشرح من لم تبلغه الدعوة لا يجوز قتله قبل الإعلام والدعاء إلى الإسلام ولو قتل كان مضمونا خلافا للإمام أبي حنيفة رضي الله عنه. وبنى الخلاف على أنه محجوج بالعقل عنده وعندهم من لم تبلغه الدعوة لا تثبت عليه الحجة ولا تتوجه

عليه المؤاخذة. قال الله تبارك وتعالى «وما كنا معذبين حتى نبعث رسولا». وقال الغزالي من لم تبلغه الدعوة فهو معذور ولا يجب عليه شيء من أحكام الإيمان والإسلام حتى يأتيه البيان بإبلاغ الرسول بالأوامر والنواهي عندهم. وعند الإمام أبي حنيفة رضي الله عنه ليس معذورا بالإيمان بخالقه تعالى ومعذور بالفرائض والأوامر...

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والنواهي حتى تبلغه الدعوة بذلك. وقال النووي في شرح مسلم في مسألة أطفال المشركين: المذهب الصحيح المختار الذي صار إليه المحققون أنهم في الجنة، لقوله تعالى: «وما كنا معذبين حتى نبعث رسولا». قال: وإذا كان لا يعذب البالغ لكونه لم تبلغه الدعوة فغيره أولى. وأهل الفترة هم الأمم الكائنة بين أزمنة الرسل الذين لم ترسل إليهم الأول ولا أدركوا الثاني، كالأعراب الذين لم يرسل إليهم عيسى صلى الله عليه وسلم ولا لحقوا نبينا محمدا صلى الله عليه وسلم. والفترة بهذا التفسير تشمل ما بين كل رسولين. ولما دلت الأدلة الصراح القواطع على أنه لا تعذيب

حتى تقوم الحجة، وعلمنا أنهم غير معذبين. فإن قلت: صحت أحاديث بتعذيب أهل الفترة كصاحب المحجن وغيره. قلنا: أجاب عن ذلك عقيل بن أبي طالب من المالكية بما رواه عن الأئمة رضي

الله عنهم ثلاث أجوبة. الأول أنها أخبار آحاد فلا تعارض القاطع. الثاني قصر التعذيب على هؤلاء والله أعلم بالسبب الذي بسببه عذبوا. الثالث قصر التعذيب المذكور في هذه الأحاديث على من بدل وغيّر الشرائع وشرع من الضلال ما لا يعذر به. فإن أهل الفترة ثلاثة أقسام. الأول من أدرك التوحيد ببصيرته، ثم من هؤلاء من لا يدخل في شريعة كقس بن ساعدة

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وزيد بن عمرو بن نفيل. ومنهم من دخل في شريعة حق قائمة الرسم كتبع وقومه. القسم الثاني من بدل وغيّر وأشرك ولم يوحد وشرع لنفسه فحلل وحرم، وهم الأكثر، كعمرو بن لحي أول من سن للعرب عبادة الأصنام وشرع أحكام الضلال فبحر البحيرة وسيب السائبة ووصل الوصيلة وحمى الحامي. كما أخرج البخاري ومسلم وأبو داود والبيهقي عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم لأكثم بن الجون رضي الله عنه الخزاعي الصحابي: يا أكثم إني رأيت عمرو بن لحي بن قمعة بن خندف يجر قصبه في النار، فما رأيت رجلا أشبه منك به ولا بك

منه. وذلك أنه أول من غير دين إبراهيم الخليل صلى الله عليه وسلم ونصب الأوثان وبحر البحيرة وسيب السائبة ووصل

الوصيلة وحمى الحام. فلقد رأيته في النار يؤذي أهل النار بنتن قصبه. فقال أكثم: أيضُرني شبهه؟ قال: لا، إنك مؤمن وهو كافر. وذلك أن الشيطان حسن له هذه الأفعال الخبيثة وزين لقومه أن ما يفعله عمرو بن لحي حق ودين وصواب، فاتبعه قومه. فقال لهم عمرو بن لحي: إن الناقة إذا تتابعت أنثى عشرة إناثا ليس لها إلا أن تسيب. فأمر قومه بذلك فسيبت، فلم يركب ظهرها ولم يجز وبرها ولم يشرب لبنها، ولم يشرب ذلك اللبن إلا الضيف إذا أتاهم

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فقط، فإن عمرو بن لحي حرمه عليهم واستثنى الضيف. فما نتجت بعد ذلك، أعني عشرة، أنثى شقوا أذنها ثم خلى سبيلها مع أمها في الإبل، فلم يركب ظهرها ولم يجز وبرها ولم يشرب لبنها إلا أن يكون ضيفا فيشربه كما فعل بأمها، فهي البحيرة بنت السائبة. وقال عبد الله بن عباس رضي الله عنهما: هي أنهم كانوا إذا نتجت الناقة خمسة أبطن فإن كان الخامس ذكرا نحروه فأكله الرجال والنساء جميعا، وإن كانت أنثى شقت أذنها وتلك البحيرة، ثم لا ينحر لها وبر ولا يذكر اسم الله عليها إن ذكيت، ولا يحمل عليها وحرمت على النساء فلا يذقن من لبنها شيئا ولا ينتفعن

بها. وكان منافعها ولبنها للرجال خاصة دون النساء حتى تموت، فإذا ماتت اشتركت الرجال والنساء في أكلها. وأما السائبة فكان الرجل يسيب من ماله فيجيء به إلى السدنة وهم خدام الكعبة والكنائس والبيع، فيدفعه إليهم فيطعمون منه أبناء السبيل من ألبانها ولحومها إلا النساء فلا يطعمونهن شيئا حتى تموت، فإذا ماتت فيأكل منها الرجال والنساء جميعا. وأما الوصيلة فهي الشاة إذا ولدت سبعة أبطن فإن كان السابع ذكرا ذبحوه وأهدوه للآلهة، وإن كانت أنثى استحيوها، وإن كان ذكرا وأنثى استحيوا الذكر من أجل الأنثى وقالوا: وصلت أخاها

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ولم يذبحوهما. وأما الحام فهو الفحل إذ أدرك ولد ولده قالوا حمى ظهره، فلا يركب ولا يحمل عليه ولا يمنع من ماء ومرعى إلى أن يموت، فتأكله الرجال والنساء. قال الله تبارك وتعالى: «ولكن الذين كفروا يفترون على الله الكذب وأكثرهم لا يعقلون». يفترون في قولهم إن الله أمرنا بهذا، وإنما قال «أكثرهم» لأن منهم من علم أنه بؤس وبغير أمر ربه اهتدى. «وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول» أي في الحرث والأنعام وبيان الشرائع والأحكام ومعرفة الحلال من الحرام. وزادت طائفة من العرب على ما شرعه عمرو بن لحي فعبدوا الملائكة والجن

وخرقوا البنين والبنات واتخذوا [واسوا؟] جعلوا أسدنة، أي خدمة وحجابا يضاهون بها الكعبة، كاللات والعزى ومنوة الثالثة. القسم الثالث من لم يشرك ولم يوحد ولا دخل في شريعة نبي ولا ابتكر لنفسه شريعة ولا اخترع ديانة بل بقي عمره على حال غفلة عن هذا كله في الجاهلية. فإذا انقسم أهل الفترة إلى الثلاثة الأقسام فحمل من صح تعذيبه على أهل القسم الثاني الذي كان عليه عمرو بن لحي ومن وافقه لكفرهم بما لا يعذرون به. وأما القسم الثالث فهم أهل الفترة حقيقة وهم غير معذبين للقطع كما تقدم. وأما القسم الأول فقد

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قال رسول الله صلى الله عليه وسلم في كل من قس وزيد بن عمرو بن نفيل إنه يبعث أمة وحده. وأما تبع وقومه فحكمهم حكم أهل الدين الذي دخلوا، أما لم يلحق أحد منهم الإسلام الناسخ لكل دين. وأخرج البزار وابن جرير وابن المنذر وابن أبي حاتم والحاكم في المستدرك وصححه عن عبد الله بن عباس رضي الله عنهما في قول الله تبارك وتعالى: «كان الناس أمة واحدة»، قال: كان بين نوح وآدم عشر قرون، كلهم على شريعة من الحق، فاختلفوا من بعد ذلك فبعث الله النبيين. وأخرج أبو

يعلى والطبراني وابن أبي حاتم عن عبد الله بن عباس رضي الله عنهما في قوله تعالى:

«كان الناس أمة واحدة»، قال: على الإسلام كلهم. وأخرج ابن أبي حاتم عن قتادة في الآية: «كان الناس أمة واحدة»، قال: ذكر لنا أنه كان بين آدم ونوح عليهما السلام عشرة قرون، كلهم على الهدى وعلى شريعة من الحق، ثم اختلفوا بعد ذلك، فبعث الله تعالى نوحا عليه السلام، وكان أول رسولا أرسله الله إلى أهل الأرض. وقد قال أهل السنة والجماعة: لا يخلد في النار من قال لا إله إلا الله. وأوردوا أحاديث كثيرة على ذلك. أخرج البخاري ومسلم عن عتبان بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله تبارك وتعالى حرم على

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النار من قال لا إله إلا الله يبتغي بذلك وجه الله تعالى. وأخرج البخاري ومسلم عن أبي ذر رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: ما من عبد قال لا إله إلا الله ثم مات على ذلك إلا دخل الجنة. قلت: وإن زنا وإن سرق؟ قال: وإن زنا وإن سرق. قلت: وإن زنا وإن سرق؟ قال: وإن زنا وإن سرق. قلت: وإن زنا وإن سرق؟ قال: وإن زنا وإن سرق وإن رغم أنف أبي ذر. وأخرج الحاكم عن عمر بن الخطاب رضي الله عنه قال: سمعت

رسول الله صلى الله عليه وسلم يقول: إني لأعلم كلمة لا يقولها عبد من قلبه حقا فيموت على ذلك إلا حرم على النار: لا إله إلا الله. أخرج

البخاري ومسلم عن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من مات وهو يعلم أن لا إله إلا الله دخل الجنة. وأخرج ابن حبان في صحيحه عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من قال لا إله إلا الله نفعته يوما من دهره، يصيبه قبل ذلك ما أصابه. وأخرج الترمذي وحسنه والحاكم وصححه عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أخرجوا من النار من ذكرني يوما أو خافني في مقام. وأخرج الطبراني عن أنس بن مالك رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم:

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يقول الله تبارك وتعالى: أخرجوا من النار من كان في قلبه مثقال حبة من شعير من إيمان. ثم يقول: أخرجوا من النار من كان في قلبه مثقال حبة من خردل من إيمان. ثم يقول الله تبارك وتعالى: وعزتي وجلالي لا أجعل من آمن بي ساعة من نهار كمن لم يؤمن بي. وقد ذكر العلماء في الذرة على خمسة أقوال. أحدها أنها رأس نملة حمراء، رواه عكرمة عن عبد الله بن عباس رضي الله عنهما.

القول الثاني ذرة يسيرة من التراب، رواه يزيد بن الأصم عن عبد الله بن عباس رضي الله عنهما. القول الثالث الذرة أصغر النمل، قاله ابن قتيبة وابن فارس. القول الرابع الذرة الخردلة

الواحدة من حب الخردل، قاله ابن جرير وابن المنذر. القول الخامس الذرة الواحد من الهباء الظاهر في ضوء الشمس إذا اطلعت من كوة، ذكره الثعلبي والقرطبي. وذكر الله تبارك وتعالى الذرة لأنها أصغر ما يكون ليطمع العباد من عمل الخير وإن كان يسيرا جدا. وقيل هو ضرب مثل كما يفعله. قالوا وفي معنى هذه الرؤية قولان. أحدهما أن الإنسان ما عمل من خير وشر وإن كان يسيرا جدا يراه في كتابه. والقول الثاني أنه يرى جزاءه. وروى مقاتل والضحاك عن عبد الله بن عباس رضي الله عنهما قال: سبب نزول قوله تعالى «فمن يعمل مثقال ذرة» أن رجلين كانا بالمدينة، كان

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أحدهما يستقل أن يعطي السائل الكسرة والتمرة، وكان الآخر يتهاون بالذنب اليسير. فأنزل الله تبارك وتعالى هذين الآيتين يرغبهم في القليل من الخير بقوله جل وعلا «فمن يعمل مثقال ذرة خيرا يره» ويحذرهم اليسير من الشر بقوله عز وجل «ومن يعمل مثقال ذرة شرا يره». والأحاديث في ذلك زائدة على حد

التواتر، فقد وردت من حديث أكثر من أربعين صحابيا، وظواهرها تشمل على من مات في الفترة ولم يشرك بالله شيئا ولم يعمل من الطاعات شيئا سوى كلمة الإخلاص. وأخرج مسلم عن عبادة بن الصامت رضي الله عنه قال: سمعت رسول

الله صلى الله عليه وسلم يقول: من شهد أن لا إله إلا الله وأن محمدا رسول الله حرم الله عليه النار. وأخرج مسلم عن معاذ بن جبل رضي الله عنه أن رسول الله صلى الله عليه وسلم قال له: ما من عبد يشهد أن لا إله إلا الله وأن محمدا عبده ورسوله إلا حرمه الله على النار. قال: يا رسول الله، أفلا أخبر بها فيستبشروا؟ قال: إذن يتكلوا. فأخبر بها معاذ رضي الله عنه عند موته تأثما أي خوفا من الإثم بكتم العلم. وأخرج مسلم عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا يدخل النار أحد في قلبه مثقال حبة خردل من إيمان

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ولا يدخل الجنة أحد في قلبه مثقال حبة خردل من كبر. وأخرج مسلم عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من مات لا يشرك بالله شيئا دخل الجنة. وأخرج مسلم عن جابر رضي الله عنه قال: أتى رسول الله صلى الله عليه وسلم رجل فقال: يا رسول الله، ما الموجبتان؟ قال: من

مات لا يشرك بالله شيئا دخل الجنة ومن مات يشرك بالله شيئا دخل النار. وأخرج الطبراني وهَنّاد وأبو نعيم عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن ناسا من أهل لا إله إلا الله يدخلون النار بذنوبهم، فيقول لهم أهل اللات

والعزى: ما أغنى عنكم قول لا إله إلا الله وأنتم معنا في النار. فيغضب الله عز وجل لهم فيخرجهم فيلقيهم في نهر الحياة، فيبرؤون من حرقهم كما يبرأ القمر من خسوفه، فيدخلون الجنة فيسمون فيها الجهنميين. وأخرج هناد بن السري عن سعيد بن جبير في قول الله تبارك وتعالى «والله ربنا ما كنا مشركين»، قال: لما أمر الله تعالى بإخراج من دخل النار من أهل التوحيد قال من فيها من المشركين: تعالوا فلنقل لا إله إلا الله لعلنا نخرج مع هؤلاء. فما لوا فلم يصدقوا، فحلفوا: والله ربنا ما كنا مشركين. وقد أجمع أهل السنة والجماعة على أن الذنب الذي

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لا يغفره الله هو الشرك، لقوله تبارك وتعالى «إن الله لا يغفر أن يشرك به»، وأن الذنب الذي يغفره الله فظلم العبد نفسه فيما بينه وبين ربه، من صلاة تركها أو صوم تركه، فإن الله عز وجل يغفر ذلك بفضله وكرمه ويتجاوزه لمن يشاء. وأجمعوا على أن من قال لا إله إلا الله وكان في زمن الفترة ولم يعمل معها خيرا ولا شرا

ولم يشرك بالله شيئا فإنه يدخل الجنة ببركة لا إله إلا الله، ولا يخلد في النار إلا من أشرك بالله، والعياذ بالله، ومات على شركه. ولما ورد من الأحاديث الصريحة أن الله تبارك وتعالى يخرج بفضله ورحمته

من النار من قال لا إله إلا الله مرة في عمره، إظهارا للجود والكرم على العباد. اللهم إنا نسألك فعل الخيرات وترك المنكرات وحب المساكين وأن تغفر لنا وترحمنا. اللهم اغفر لنا وارحمنا وارض عنا وتقبل منا وأدخلنا الجنة ونجنا من النار وأصلح لنا شأننا كله برحمتك يا أرحم الراحمين يا رب العالمين. اللهم صل على سيدنا محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد.

08 · God’s oneness and his attributes

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الباب الرابع في توحيد الله وذاته وصفاته، المقدس المتعالي عن صفات جميع مخلوقاته. الحمد لله مظهر العهد ومبديه، ومنجز الوعد وموفيه، ومسدي الحمد ومستهميه، ومذهب الذنب ومخفيه، ومظمئ القلب ومرويه، ومعل الصب ومشفيه، ومزيل

الكرب ومجليه، ومرسل السحاب ومنشيه، ومنسم البرق وموريه، ومسطو الرعد ومدويه، ومورق الشجر ومربيه، وموقق الزهر ومزهيه، ومثمر الثمر ومحليه، ومصور الجنين ومغذيه، ومحق الحق ومبقيه، ومبطل الباطل ومخفيه.

الذي تعرف إلى خليقته فحارت الخلائق فيه، وتوعرت سبل معرفته فوقع السالكون في التيه. مالوا إلى العقول فقالت العقول لا ندري من أي جهة نأتيه، فمتوا إليه بالأفكار فانقطعوا في مقطع انقطع فيه كل فقيه. فأوقدوا مصابيح البصائر بأدهان الأذهان واستدلوا بنور الإيمان «كلما أضاء لهم مشوا فيه». فلما انتهوا إلى قضاء العرفان تنكر لهم عزه في رفعة تعاليه وتحجب عنهم غيرة على عزة تعاليه. فانقلبوا إلى القلوب فقالت القلوب إنما نحن بيوت التنزيه وصاحب البيت أدرى بالذي فيه، فاستمسكوا بأسمائه فقالت

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الأسماء: لا نطيق تسميه. فتعلقوا بالصفات فقالت الصفات: لا نطيق نبديه. فعدلوا إلى الكلمات فقالت الكلمات «إن هو إلا وحي يوحيه». فأشاروا إلى عرشه: هل أنت بقربك تليه أم بدنوك تباينه؟ فناداهم العرش من سكرة تغاشيه وحيرة تلاشيه: لست بالمحيط به فأدريه، ولا بالحامل له فأحكيه، ولا بالمتصل به

فأحاذيه، ولا بالمنفصل عنه فأقصيه. ولقد سألتموني عن أمر لا أدريه، وكشفتم عن سر ما برحت أستمليه وأستجليه، فما وقفت منه إلا على الحيرة والتيه. قالوا: فما أفادك قربك وسموك في تعاليه؟ فقال: إن قربي

منه كقرب الروح من مراقِيه، وبعدي عنه كبعد السهم من راميه، وذلي له كذل العبد لمواليه، وحنيني له كحنين العاشق إلى أيام وصاله ولياليه. قالوا: فماذا يقول المتحير فيه والمنقطع عن أمانيه؟ فقال: إن وصفت فصف على سبيل التنزيه، وإياك إياك والتشبيه. وقل هو الأول الذي لا أول يثانيه، الآخر الذي لا آخر يدانيه، الظاهر الذي لا ظاهر يضاهيه، الباطن الذي لا باطن يواطيه، البعيد الذي لا بالمسافة تواتيه، القريب الذي متى شئت تلاقيه، الأحد الذي لا أحد تتجاذبيه، الفرد الذي لا أمد له فينقطع

View 69 · facsimile

تماديه. إن صافيته سقاك من كأس صفوة صافيه، وإن شربت بكأس محبته فالكأس هو ساقيه. أحمد الله سبحانه وأنه أهل الحمد والتنزيه وأستغفره وأستعينه وأستنصره وأستهديه. وأشهد أن لا إله إلا الله وحده لا شريك له ولا مثيل له ولا شبيه، وأشهد أن سيدنا ونبينا محمدا عبده ورسوله حبيبه الوجيه، ورسوله النبيه، يجازي بالحسنة الحسنة ولا يجازي بالسيئة السفيهة ولكن

يعفو ويصفح ويغفر. ولم تكن جميع هذه الأوصاف إلا فيه، وتحتاج إلى شفاعته العظمى جميع الخلائق يوم يشيب الوليد

فيه. صلى الله وسلم عليه وعلى أصحابه ومن تبعه ومن يليه صلاة وسلاما ترضيهم بهما عنا وترضيه. نشهد ونعلم ونوقن أن الله تبارك وتعالى واحد أحد فرد صمد قدير عالم قادر حي سميع بصير باق عزيز عظيم جليل كبير جواد رؤوف متكبر جبار أول إله سيد مالك رب رحمن رحيم مريد حكيم متكلم خالق رازق موصوف بكل ما وصف به نفسه، مسمى بكل ما سمى به نفسه. لم يزل قديما بأسمائه وصفاته، غير مشبه للخلق بوجه من الوجوه، لا تشبه ذاته الذوات ولا صفته الصفات، لا يجري عليه شيء من سمات المخلوقين.

View 70 · facsimile

لم يزل سابقا متقدما للإحداث، موجودا قبل كل شيء، لا قديم غيره. ليس بجسم ولا شبح ولا شخص ولا صورة، ولا جوهر ولا عرض. لا اجتماع له ولا افتراق، ولا يتحرك ولا يسكن، ولا يزداد ولا ينقص. ليس بذي أبعاض ولا أجزاء ولا جوارح ولا أعضاء ولا بذي جهات. لا تجري عليه الآفات ولا تأخذه السنات ولا تداوله الأوقات ولا تبينه الإشارات. لا يحويه مكان ولا يجري عليه زمان. لا تجوز عليه المماسة ولا العزلة ولا الحلول. لا تحيط به الأفكار

ولا تحجبه الأستار ولا تدركه الأبصار. لم يسبقه قبل ولا يقطعه بعد ولا يصادره من

ولا يوافقه عن ولا يلاصقه إلى ولا تحله في ولا يواقفه إذ ولا توامره إن، ولا يظله فوق ولا يقله تحت، ولا يقابله جدا ولا تزاحمه عند ولا يأخذه خلف ولا يحده أمام ولا يظهره قبل ولا يفشيه بعد ولا تجمعه كل ولا يوجدُه كان ولا يفقده ليس ولا يستره خفاء. تقدم الحدث بقدمه والعدم وجوده، والغاية أزله. إن قلت متى فقد سبق الوقت كونه، وإن قلت قبل فالقبل بعده، وإن قلت هو فالهاء والواو خلقه. وإن قلت كيف فقد احتجب عن الوصف ذاته، وإن قلت أين فقد تقدم المكان وجوده، وإن قلت ما هو فقد باين الأشياء هويته، لا تجتمع صفتان متضادتان

View 71 · facsimile

لغيره. امتنع بما بذل لك عن الخلق أن يشبهوه. فعله من غير مباشرة وتفهيمه من غير ملاقاة وهدايته من غير إيماء. لا تنازعه الهمم ولا تخالطه الأفكار. ليس لبيانه تكييف ولا لفعله تكليف. وأجمعوا أنه لا تدركه العيون ولا تهجم عليه الظنون ولا تتغير صفاته ولا تتبدل أسماؤه. لم يزل كذلك ولا يزال. هو الأول والآخر والظاهر والباطن وهو بكل شيء عليم. ليس كمثله شيء وهو السميع البصير. وأنه تعالى لم يزل مالكا للملك خالقا للخلق

رازقا للرزق غنيا جوادا مفيضا للخيرات. له الخلق والأمر أزلا وأبدا. ونقول أيضا اسمع

صفة إلهي جل جلاله وتقدست أسماؤه. لم يزل ولم يزل، ليس كمثله شيء، لا لأوليته ابتداء ولا لآخريته انتهاء ولا انقضا. لا يحويه مكان وهو في كل مكان بعلمه من غير حلول في مكان. ليس بجسم ولا بعرض تجس، ولا يوصف بالسكون والحركات، ولا بالصفة اللونية والهيئات، ولا بالحدود والجهات ولا بالتكون والكيفيات. ولا تجري عليه سماة المحدثات ولا المنافع والمضرات ولا الآلام ولا اللذات، ولا يوصف بالصنع في المصنوعات. موجود لا كالموجودات، حي بحياة من غير أنفاس مرددة، عالم بعلم من غير تلقين ولا استفادة.

View 72 · facsimile

سميع بصير من غير آذن ولا جارحة، متكلم بكلام من غير متابعة وصفة ولا مشابهة للغة. باق ببقاء لا فناء، لبدل بل يد كصفة لا يد جارحة، وعينه عين بصر لا عين حدقة، ووجهه وجه وجود لا وجه مواجهة. لا العرش له من قبل القرار والاستقرار، ولا الكرسي له من قبل الاحتياج والاضطرار، ولا البيت له من قبل الدخول والإيلاج، ولا العبيد له من قبل الاحتياج. استوى على عرشه قهرا واقتدارا لا تمكنا واستقرارا، وتجلى إلى سمائه إقبالا وإفضالا لا

قربا وانتقالا. لم يخلق الخلق لاستجلاب منفعة ولا لدفع مضرة بل اخترعهم اختراعا

وأحدثهم إحداثا تاما على ما شاء كما شاء. من شاء سعادته سعد ومن شاء شقاءه قد شقي. يقضي ولا يقضى عليه ويقدر ولا يقدر عليه. تكلم ولا جملة ولا لسان، ويسمع بلا جارحة ولا آذان، وينظر بلا حدقة ولا أجفان ويدبر بلا فؤاد ولا جنان. جل عن الشبيه والنظير وتقدس عن التجسيم والتصوير. ليس كمثله شيء وهو السميع العليم. ظهر فلم يرسم بكيف وبطن فلم يسبره تكييف. استدل عليه بآثار صنعته العابدون وشهد له ببديع حكمته المخلصون. وهو الذي لا يمثله الفكر موجود ولا تنصره الأسباب ولا والد له ولا مولود بل هو

View 73 · facsimile

الواحد الأحد الفرد الصمد، الذي لم يتخذ صاحبة ولا ولدا. لم يلد ولم يولد ولم يكن له كفوا أحد. لم يتخذ ولدا ليتكثر به من القلة ولم يكن له ولي يتعزز به من الذل، ولم تكن له صاحبة ليسكن إليها من الوحدة، ولم يكن له شريك في شيء من القدرة. لا إله إلا هو رب العرش العظيم. وأنه تعالى واحد فرد قدير أزلي وأنه صمد لا شريك له ولا مثل له ولا شبه له ولا شكل له ولا ضد له ولا ند له. لم يزل أحدا فردا وترا ولا يزال كذلك أبدا. وهو الكامل في

ذاته الأزلي بصفاته المنزه عن النقصان العالم بالغيوب بلا نسيان، لم يزل كان قبل أن يخلق المكان

وقبل أن يخلق الوقت والزمان، نزل بأنه خلق الوقت والعرش، واستوى على العرش وهو مستغن عن العرش، وليس العرش له بمستقر ولا بمكان، بل هو ممسك العرش والمكان، وهو أعظم من أن يسعه المكان وهو فوق كل مكان. علم ما كان قبل أن يكون وما لا يكون أن لو كان كيف يكون. سبق علمه في الأشياء قبل كونها ولا يكون في ملكه شيء إلا بعلمه ومشيئته وتقديره وقضائه. وهو كما وصف نفسه في كتابه من غير صورة، وكما عرّف نفسه من غير رؤية وإحاطة. وأنه تعالى واحد لا شريك له ولا شيء مثله ولا يعجزه شيء ولا إله غيره. قديم بلا ابتداء، دائم بلا انتهاء لا يفنى ولا يبيد.

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ولا يكون إلا ما يريد. لا تبلغه الأوهام ولا تدركه الأفهام ولا تشبهه الأنام. خالق بلا حاجة، رازق بلا مؤنة، مميت بلا مخافة، باعث بلا مشقة. ما زال بصفاته قديما قبل خلقهم. لم يزدد بكونهم شيئا لم يكن قبلهم من صفته، وكما كان بصفاته أزليا كذلك لا يزال عليها أبديا. ليس منذ خلق الخلق استفاد اسم الخالق ولا بإحداثه البرية استفاد اسم الباري. له معنى الربوبية ولا مربوب، ومعنى الخالق

ولا مخلوق. وكما أنه يحيي الموتى بعد ما أحياهم استحق هذا الاسم قبل إحيائهم، كذلك استحق هذا الاسم واسم الخالق قبل إنشائهم، ذلك بأنه على كل شيء قدير

وكل شيء إليه فقير، وكل أمر عليه يسير. لا يحتاج إلى شيء. ليس كمثله شيء وهو السميع البصير. خلق الخلق بعلمه وقدر لهم أقدارا وضرب لهم آجالا. لم يخف عليه شيء قبل أن يخلقهم وعلم ما هم عاملون قبل أن يخلقهم. وأمرهم بطاعته ونهاهم عن المعصية. وكل شيء يجري بقدرته ومشيئته تنفذ، ولا مشيئة للعباد إلا ما شاء لهم. فما شاء لهم كان وما لم يشأ لم يكن. يهدي من يشاء ويعصم ويعافي من يشاء فضلا منه ويضل من يشاء ويخذل ويبتلي عدلا، وكلهم يتقلبون في مشيئته بين فضله وعدله. وهو متعال عن الأضداد والأنداد. لا راد لقضائه ولا معقب لحكمه ولا غالب لأمره. آمنا بذلك

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كله وأيقنا أن كلا من عنده تشبيه الأزل هو القبل الذي لا قبل قبله، والأبد هو البعد الذي لا بعد بعده. ومعنى كونه تعالى موصوفا بهما هو أنه تعالى ليس لأوليته ابتداء ولا لآخريته انتهاء. وهو القديم الأول لا أول له، الموجود موجد كل موجود. وإذا ثبت أنه قديم لا أول له يكون مستمر الوجود لا آخر له، وما ثبت قدمه استحال

عدمه. ولهذا ثبت وجوده قديم في الأزل. ولا يقال اسم الأزل أقدم من اسم الأبد لأن الأزل والأبد صفتان من صفات الباري تبارك وتعالى. قال تعالى: إنا كل شيء خلقناه بقدر. أفاد العلو. ص. ن. ج. وهو عبارة عن العلم بجميع الموجودات

في الأزل على سبيل الإبداع، والقضاء إيجادها في المواد الخارجية مفصلة واحدا بعد واحد على ما سبق به العلم الأزلي. فالله تبارك وتعالى واحد لم يزل ولا يزال والملكوت كله دونه زمان ومساحة، وهو مقدر تحركات الفلك بحساب وبقدر. فإن وجود السماوات والأرض وما فيها وما بينهما كانوا في عالم الفناء فأوجدهما الله تبارك وتعالى من بعد فنائهما ورتب الأسباب على مسبباتها متحركات له طائعة له مسخرات بأمره. ونشهد أن الله تبارك وتعالى اتخذ إبراهيم خليلا وكلم موسى تكليما، إيمانا وتصديقا وتسليما. ونؤمن بالملائكة والنبيين والكتب المنزلة على المرسلين

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ونشهد أنهم على الحق المبين. ونسمي أهل قبلتنا مسلمين مؤمنين ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين وله بما قال وأخبر مصدقين. ولا نخوض في الله عز وجل ولا نماري في الدين ولا نجادل في القرآن، ونؤمن أنه كلام رب

العالمين، نزل به الروح الأمين، فعلمه سيد المرسلين محمدا صلى الله عليه وسلم وعلى آله وأصحابه أجمعين. وكلام الله تعالى لا يساويه شيء من كلام المخلوقين. ولا نقول بخلقه ولا نخالف جماعة المسلمين. ولا نكفّر أحدا من أهل القبلة بذنب ما لم يستحله، ولا نقول لا يضر مع الإيمان ذنب لمن عمله. ونرجو للمحسنين

من المؤمنين، ولا نأمن عليهم ولا نشهد لهم بالجنة ولا نقنطهم من الرحمة، ونستغفر لمسيئهم ونخاف عليهم ولا نقنطهم. والأمن والإياس ينقلان عن الملة، وسبيل الحق بينهما لأهل القبلة. ولا نخرج العبد من الإيمان إلا بجحود ما أدخله فيه. والإيمان هو الإقرار باللسان وتصديقه بالجنان. وأن جميع ما أنزل الله تبارك وتعالى في القرآن وجميع ما صح عن رسول الله صلى الله عليه وسلم من الشرع والبيان كله حق. والإيمان واحد وأهله في أصله سواء، والتفاضل بينهم بالحقيقة ومخالفة الهوى. والمؤمنون كلهم أولياء الرحمن وأكرمهم أطوعهم وأتبعهم للقرآن

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والإيمان هو الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والبعث بعد الموت والقدر خيره وشره وحلوه ومره من الله تبارك وتعالى، ونحن مؤمنون بذلك كله. لا نفرق بين أحد من رسله

ونصدقهم كلهم على ما جاءوا به. وأهل الكبائر في النار لا يخلدون إذا ماتوا وهم موحدون وإن لم يكونوا تائبين بعد أن لقوا الله عز وجل عارفين، وهم في مشيئته وحكمه. إن شاء غفر لهم وعفا عنهم بفضله وكرمه كما ذكر الله تعالى في كتابه: ويغفر ما دون ذلك لمن يشاء. وإن شاء عذبهم في النار بعدله ثم يخرجهم منها برحمته وشفاعة الشافعين من أهل طاعته ثم يبعثهم إلى

جنته. ذلك بأن الله جل جلاله مولى أهل معرفته ولم يجعلهم في الدارين كأهل نكرته الذين خابوا من هدايته ولم ينالوا من ولايته وهدايته شيئا. اللهم يا ولي الإسلام وأهله مسكنا بالإسلام حتى نلقاك به. ونرى الصلاة خلف كل بر وفاجر من أهل القبلة وعلى من مات منهم، ولا ننزل أحدا منهم ولا نقطع لأحد منهم بجنة ولا نار ولا نشهد عليهم بكفر ولا بشرك ولا بنفاق ما لم يظهر منهم شيء من ذلك، ونذر سرائرهم [إلى الله تعالى]. ولا نرى السيف على أحد من أمة محمد صلى الله عليه وسلم إلا من وجب عليه السيف. ولا نرى الخروج على أئمتنا وولاة أمورنا وإن جاروا

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ولا ندعو عليهم ولا ننزع يدا من طاعتهم ونرى طاعتهم من طاعة الله تعالى فريضة علينا وندعو لهم بالصلاح والمعافاة. ونتبع

السنة والجماعة ونجتنب الخلاف والشذوذ والفرقة ونحب أهل العدل والأمانة ونبغض أهل الجور والخيانة. ونقول الله أعلم بما اشتبه علينا علمه. ونرى المسح على الخفين في السفر والحضر كما جاء في الأثر. والحج والجهاد فرضان ماضيان مع أولي الأمر من أئمة المسلمين، برهم وفاجرهم إلى يوم القيامة، لا يبطلهما شيء ولا ينقضهما. ونؤمن بالكرام الكاتبين وأن الله تبارك وتعالى قد جعلهم علينا حافظين، ونؤمن

بملك الموت الموكل بقبض أرواح العالمين، وبعذاب القبر لمن كان له أهلا، وتمهيده، وسؤال منكر ونكير للميت في قبره عن ربه ودينه ونبيه على ما جاءت به الأخبار عن رسول الله صلى الله عليه وسلم وعن أصحابه رضي الله عنهم أجمعين. والقبر روضة من رياض الجنة أو حفرة من حفر النيران. ونؤمن بالبعث وجزاء الأعمال يوم القيامة والعرض والحساب وقراءة الكتب المنزلة والثواب والعقاب والصراط والميزان. والجنة والنار مخلوقتان لا تفنيان أبدا ولا تبيدان. وأن الله تبارك وتعالى خلق الجنة والنار قبل خلق الخلق وخلق لهما أهلا، فمن شاء منهم أدخله الجنة فضلا منه

View 79 · facsimile

ومن شاء أدخله النار عدلا منه. وكل يعمل لما قد فرغ منه وصائر إلى ما خلق له. والخير والشر مقدران على العباد. والاستطاعة التي تجب بها الفعل من نحو التوفيق الذي لا يجوز أن يوصف المخلوق مع الفعل. وأما الاستطاعة من جهة الصحة والوسع والتمكن وسلامة الآلات فهي قبل الفعل، وهو كما قال الله تبارك وتعالى: لا يكلف الله نفسا إلا وسعها. وأفعال العباد خلق الله عز وجل وكسب من العباد، وكثير من العباد لا يطيقون إلا ما كلفهم الله وهو تفسير لا حول ولا قوة إلا بالله، نقول: لا حيلة لأحد ولا حول لأحد ولا حركة لأحد عن معصية الله إلا بمعونة الله وتوفيق الله ولا قوة

لأحد على إقامة طاعة الله والثبات عليها إلا بتوفيق الله. وكل شيء يجري بمشيئة الله وعلمه وقدره وقضائه. فغلبت مشيئته المشيئات كلها وغلب قضاؤه الحيل كلها. يفعل الله ما يشاء وهو غير ظالم أبدا، لا يسأل عما يفعل وهم يسألون. وفي دعاء الأحياء منفعة للأموات، والله يستجيب الدعوات ويقضي الحاجات ويملك كل شيء ولا يملكه شيء ولا غنى عنه طرفة عين، ومن استغنى عن الله عز وجل طرفة عين فقد كفر وكان من الخاسرين. والله تبارك وتعالى يغضب ويرضى لا كأحد من الورى.

ونحب أصحاب رسول الله صلى الله عليه وسلم ولا نفرط في حب أحد منهم

View 80 · facsimile

ولا نتبرأ من أحد منهم ونبغض من يبغضهم وبغير الخير [يذكرهم]، لا نذكرهم إلا بخير، وحبهم دين وإيمان وإحسان وبغضهم كفر ونفاق وطغيان. ونثبت الخلافة بعد رسول الله صلى الله عليه وسلم أولا لأبي بكر الصديق رضي الله عنه، تفضيلا له وتقديما على جميع الأمة، ثم لعمر بن الخطاب ثم لعثمان بن عفان ثم لعلي بن أبي طالب رضي الله عنهم أجمعين، وهم الخلفاء الراشدون والأئمة المهديون. وأن العشرة الذين سماهم رسول الله صلى الله عليه وسلم وبشرهم بالجنة نشهد لهم بالجنة كما شهد لهم رسول الله صلى الله عليه وسلم، وقوله الحق، وهم أبو بكر وعمر وعثمان وعلي

وطلحة والزبير وسعد وسعيد وعبد الرحمن بن عوف وأبو عبيدة عامر بن الجراح، وهم أمناء هذه الأمة رضي الله عنهم. ومن أحسن القول في أصحاب رسول الله صلى الله عليه وسلم وأزواجه وذريته فقد برئ من النفاق. وعلماء السلف من الصالحين السابقين والتابعين ومن بعدهم من أهل الخبر والأثر وأهل الفقه والنظر لا يذكرون إلا بالجميل، ومن ذكرهم بسوء فهو على غير

السبيل. ولا نفضل أحدا من الأولياء على الأنبياء ونقول نبي واحد أفضل من جميع الأولياء. ونؤمن بما جاء من كراماتهم وصح عن الثقات من رواياتهم. ونؤمن بخروج الدجال ونزول عيسى ابن مريم عليهما

View 81 · facsimile

السلام من السماء، ونؤمن بطلوع الشمس من مغربها وخروج دابة الأرض من موضعها. ولا نصدق كاهنا ولا عرافا ولا من يدعي شيئا يخالف الكتاب والسنة وإجماع الأمة. ونرى الجماعة حقا وصوابا والفرقة زيغا وعذابا. ودين الله عز وجل في السماء والأرض واحد وهو دين الإسلام. قال الله تعالى: إن الدين عند الله الإسلام. وقال تعالى: ورضيت لكم الإسلام دينا. وهو بين الغلو والتقصير والتشبيه والتعطيل وبين الجبر والقدر وبين الأمن واليأس. فهذا ديننا واعتقادنا ظاهرا وباطنا، ونحن برآء إلى الله تعالى من كل خالفنا ومن الذي ذكرناه وبيناه. ونسأل

الله تبارك وتعالى أن يثبتنا على الإيمان ويختم لنا به ويعصمنا من الأهواء المختلفة والآراء المفترقة والمذاهب الردية مثل المشبهة والجهمية والجبرية والقدرية وغيرهم من الذين خالفوا الجماعة وخالفوا الضلالة، ونحن برآء منهم وهم عندنا ضلال أردياء. اللهم إنا نسألك بنبيك محمد نبي الرحمة أن تجعلنا من

الذين سبقت لهم منك الحسنى وزيادة وأدخلنا في كنفك الذي لا يرام، وأحينا وأمتنا على الإيمان والإسلام وأدخلنا رحمتك دار السلام. يا ذا الجلال والإكرام، يا أرحم الراحمين، يا رب العالمين.

09 · Islam and faith

View 82 · facsimile

وصلى الله على نبي الرحمة وشفيع الأمة سيدنا محمد وعلى آله وصحبه وعترته وسلم تسليما كثيرا. الباب الخامس. في الإسلام والإيمان هل هما بمعنى واحد أو هما متغايران. الحمد لله الذي فتح بصائر أوليائه لمشاهدة مشاهد عجائب الاعتبار والعبر، واستخلص هممهم بصفاء المناجاة ولذة المصافاة من شواغل الأسباب وشوائب الكدر. تقلبهم يد الألطاف في مهد اللطف يرضعهم ثدي العطف ويفطمهم عن الشهوات المانعة نور البصائر والبصر. فأصبحت قلوبهم راضية

بتعاقب الأحكام وتدبير المشيئة وتقدير الإرادة وتصريف القدر. مهد لهم فرش الأرغاب بلين الصفا فاستعذبوا طيب الخلوة مع الحبيب تتجافى جنوبهم عن المضاجع تتلذذ دون السهر. لا تغيرهم محدثات الحوادث وتحول الأحوال لاستغراق أسرارهم في أودية التفكر وبحار الفكر. نزّهوا أنفسهم عن عبادة الهوى

فأضحت أطيار أرواحهم تسرح في رياض الملكوت بين جنات المعارف ونهر. لاحظوا إشارة التوحيد في الأكوان فاستوى عندهم الفقر والغنا والعز والذل والمدح والذم والسهل والوعر. فسبحان من هداهم إلى

View 83 · facsimile

منهج الاختصاص ومنهاج الخلاص بالإخلاص فتخلصوا من شباك الأكوان وطاروا إلى أوطان القرب لا يحزنهم الفزع الأكبر. أحمد الله وأؤمن به وأتوكل عليه وأتبرأ من الحول والقوة إليه براءة من اعترف بالتقصير فأقر. وأشهد أن لا إله إلا الله وحده لا شريك له شهادة من شاهد جمال الحضرة المقدسة واستحضر بحسن الخاتمة فحضر. وأشهد أن سيدنا ونبينا محمدا عبده ورسوله وحبيبه وخليله خاتم النبيين وصفوة المرسلين وإمام المتقين وسيد البشر. صلى الله عليه وعلى آله وصحبه الذين جاهدوا في دين الله حتى ارتفعت أعلامه على الأديان

فظهر. تعريف الإسلام والإيمان ما هو مذكور في حديث جبريل عليه السلام، وهو ما أخرجه البخاري ومسلم وغيرهما واللفظ لمسلم عن أمير المؤمنين عمر ابن الخطاب رضي الله عنه قال: بينما نحن عند رسول الله صلى الله عليه وسلم إذ طلع علينا رجل شديد بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا

نعرفه منا أحد، حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال: يا محمد أخبرني عن الإسلام. فقال رسول الله صلى الله عليه وسلم: الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله وتقيم الصلاة

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وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلا. قال: صدقت. فعجبنا له يسأله ويصدقه. قال: فأخبرني عن الإيمان. قال: الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره. قال: صدقت. قال: فأخبرني عن الإحسان. قال: أن تعبد الله عز وجل كأنك تراه فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال: فأخبرني عن أماراتها. قال: أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان. ثم انطلق فلبثت مليا ثم قال: يا عمر

أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم دينكم. وأخرج البخاري ومسلم عن عبد الله بن عمر بن الخطاب رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: بني الإسلام على خمس، شهادة أن لا إله إلا الله وأن

محمدا عبده ورسوله، وإقام الصلاة وإيتاء الزكوة وحج البيت وصوم رمضان. وركن الإسلام والإيمان المذكور باللسان مرة في العمر وشرطهما البيان إجمالا ومحلهما القلب، لكن الإقرار باللسان شرط لإجراء الأحكام. وسببهما في الظاهر حدوث العالم، وهما بمعنى واحد فيما يرجع إلى أحكام الدنيا، وأما بالنسبة إلى ما عند الله تبارك وتعالى

View 85 · facsimile

فهما متغايران وإليه الإشارة بقوله عز وجل: قالت الأعراب آمنا قل لم تؤمنوا ولكن قولوا أسلمنا. فالأعراب هم مزينة وجهينة وأسلم وأشجع وغفار كانوا يقولون آمنا ليأمنوا ويتخلفوا عن الغزو، قاله السدي. وقيل أعراب بني أسد قدموا المدينة مظهرين الإسلام لسنة أصابتهم فأتوا على رسول الله صلى الله عليه وسلم بأهاليهم وذراريهم فأفسدوا الطريق بالعدوان ظاهرا وباطنا. لم تؤمنوا لم تصدقوا بقلوبكم، أسلمنا لنصيب من رفدكم ونأمن سطوتكم. والإسلام الدخول في السلم والإيمان الدخول في الأمن لغة، وفي الشرع كلاهما واحد في حق تصديق النبي حتى إن مدعي الإسلام

يصدق بالإيمان، ولكن في الحقيقة الإسلام هو الانقياد لأعمال الشريعة ظاهرا والإيمان الاعتقاد بحقيتها من الله باطنا. وقيل

الإسلام يختص بهذه الشريعة والإيمان يشتمل على الأديان كلها. وأما اتحاد معنى الإسلام والإيمان فإن الإسلام هو الانقياد والخضوع لألوهيته، وذلك لا يتحقق إلا بقبول الأمر والنهي، والإيمان تصديق الله تعالى فيما أخبر من أوامره ونواهيه، فلا ينفك أحدهما عن الآخر حكما فلا يتغايران. هكذا ذكره الإمام الصابوني. واستدل بعضهم على اتحادهما بوقوع الاهتداء جزاء لمباشرتهما في كلام الله تعالى.

View 86 · facsimile

قال الله عز وجل: فإن أسلموا فقد اهتدوا. وقال تعالى: فإن آمنوا بمثل ما آمنتم به فقد اهتدوا. وذكر في التأويلات أن الإسلام والإيمان إذا ذكرا معا كان المراد منهما واحدا وإن ذكر كل واحد منهما منفردا كان المراد من الإيمان التصديق الباطني ومن الإسلام التصديق الظاهري وهو الطاعات. وعن بعض المشايخ أن الإيمان تصديق الإسلام والإسلام تحقيق الإيمان. قال أبو منصور الماتريدي إن الإسلام معرفة الله بلا كيف ومحله الصدر، والإيمان معرفة الله تعالى بالإلهية ومحله القلب وهو داخل الصدر، والمعرفة معرفة الله تعالى بصفاته ومحلها الفؤاد وهو

وهو داخل القلب. والتوحيد معرفة الله تعالى بالتوحّد ومحله السر وهو داخل الفؤاد. وهذا معنى قوله تعالى: مثل نوره كمشكاة

فيها مصباح. فإذا هي عقود أربعة ليست بواحدة ولا بمتغايرة فإذا اجتمعت صارت دينا. وقال الصابوني: قال الشيخ أبو منصور الماتريدي في شرح الفقه الأكبر: جعل الله عز وجل الصدر بمنزلة المشكاة والقلب بمنزلة الشحن وداخل الصدر بمنزلة والقلب بمنزلة الزجاجة والفؤاد بمنزلة المصباح والسر بمنزلة الشحن وداخل السر موضع يقال له الخفي وهو موضع نور الهداية ولا صنع للعبد فيه سوى أن الله تبارك وتعالى إذا أراد أن يهدي عبده الضال

View 87 · facsimile

يلقي نوره في الخفي فيتلألأ وهو معنى قوله: فهو على نور من ربه. ثم يتلألأ هذا النور إلى السر فيقوم للعبد فعل التوحيد فيوحد الله تبارك وتعالى ويتبرأ عن الأصنام. ثم لا يسكن هذا النور بل يتلألأ إلى الفؤاد فيقوم للعبد فعل المعرفة فيكون عارفا بالله عز وجل بجميع صفاته. وروي في الحديث: من عرف نفسه فقد عرف ربه. فقيل في معناه إنما يقع الناس في البدع والضلالات لجهلهم أنفسهم وظنوا أنهم يملكون النفع والضر دون الله عز وجل. وقال أبو بكر الوراق في معنى ذلك: من عرف نفسه مخلوقا مرزوقا بلا حول ولا قوة عرف ربه خالقا رازقا بالحول والقوة. وقد أوحى إلى داود عليه السلام

كيف عرفتني وكيف عرفت نفسك؟ فقال: عرفتك بالقوة والقدرة والبقاء، وعرفت نفسي بالعجز والضعف والفنا. فأوحى الله تعالى إليه: يا داود قد عرفتني وعرفت نفسك [فتلألأ نور]. ثم يتلألأ إلى القلب فيقوم للعبد فعل الإيمان. ثم يتلألأ ذلك النور إلى الصدر فيقوم له فعل الإسلام، ثم ينتشر ذلك النور في الأعضاء فيتقاضى العبد بالاجتناب عن المعاصي والائتمار بالأوامر. مسألة: فإن قيل الإتيان بالإيمان فريضة أم سنة؟ أجيب: الإيمان السابق للمبتدأ بوحدانية الله تبارك وتعالى وبرسالة المصطفى وبجميع الأنبياء والرسل عليهم السلام فريضة، والإعادة والتكرار عليه سنة.

View 88 · facsimile

اعلم أن جميع أهل الملة اتفقوا على أن الإيمان بالله تبارك وتعالى فرض والكفر به حرام، لكنهم اختلفوا في أن وجوبه بالعقل أم بالنقل. فذهب مشايخنا إلى أنه فرض بالعقل. قال أبو حنيفة رضي الله عنه: لا عذر لأحد في الجهل بخالقه لما يرى من خلق السماوات والأرض وخلق نفسه وسائر خلق ربه، وأما في أحكام الشرع فمعذور حتى تقوم عليه الحجة. وقالت الروافض والمشبهة والخوارج لا يجب بالعقل شيء. وثمرة الخلاف إنما تظهر في حق من لم تبلغه الدعوة أصلا ونشأ على شاهق جبل

ولم يؤمن بالله عز وجل حتى مات، فعند من أوجبه لا يعذر وعند من لا يوجبه يعذر.

ثم إن من آمن بالله تعالى مرة واحدة إيمانا صحيحا بشرائطه فهو مؤمن في سائر عمره ما لم يصدر عنه ما لم ينافي الإيمان من كلمة كفر واعتقاد باطل. وقال أبو منصور الماتريدي وغيره: اعلم أن إيمان المقلد صحيح، وهو الذي اعتقد جميع ما فرض عليه من الاعتقاد الجازم من حدث العالم وقدم الصانع وتوحيدانيته تعالى وبرسالة الرسل وغير ذلك اعتقادا جزما بلا شك وارتياب من غير دليل نظري، يعني أقر بجملة الإسلام ولا يعلم شيئا من الفرائض والشرائع ولا شرائع الإيمان ولا الكتاب ولا يقدر بشيء منها، فهذا مؤمن صحيح إيمانه نافع في الدنيا والآخرة وإن كان

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لا يتعلم شيئا ولا يعمل ولا يهتدي إلى الاستدلال. وكل من دخل في ربص الإيمان لا يخرج منه إلا من الباب الذي دخل منه ما لم يبدل التصديق بالتكذيب، ولا يخرج من الإيمان إلا بذلك. وقالت الأشاعرة والمعتزلة لا يصح الإيمان بالتقليد ويقولون بكفر العامة، وهذا قبيح لأنه يؤدي إلى تفويت حكمة الله في الرسالة والنبوة، لأنه من أعطي النبوة أمر أولا بعرض الإسلام على الكافر، ولو كان الإسلام والإيمان لا يكونان بعرض وتقليد لفاتت الحكمة في

الرسالة. إلا أن درجة الاستدلال أعلى من درجة التقليد، وكل من كان في الاستدلال والاستنباط أكثر كان إيمانه أنور، كما روي

أن رسول الله صلى الله عليه وسلم قال: لو وزن إيمان أبي بكر بإيمان أهل الأرض كان أثقل ما سوى النبيين والمرسلين. وذلك من جهة النور والضياء لا من جهة الزيادة والنقصان، وهو مذهبنا أن الإيمان لا يزيد ولا ينقص. ويجوز أن يكون الإيمان مع الشخص في حال الجنابة، بل إنه فرض عليه في جميع أحواله سواء كان طاهرا أو جنبا أمرأ حائضا أم نفساء ولا ينفك عنه أبدا، ومتى والعياذ بالله انفك عنه لحظة صار مرتدا. بخلاف العمل فإنه لا يكون إلا مع وجود شرائطه وقد يتخلف العمل بالجوارح، ولهذا يتخلف حال قيام الجنابة والحيض والنفاس والمرض وغير ذلك. فثبت بهذا أن الأعمال

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شرائع الإيمان لا نفس الإيمان لأن الإيمان تصديق والأعمال ليست من التصديق في شيء. وقال الشافعي رضي الله عنه: العمل من الإيمان، فلذلك قال الإيمان يزيد وينقص. واحتج بقوله جل وعلا: فأما الذين آمنوا فزادتهم إيمانا، وقوله تعالى: ويزداد الذين آمنوا إيمانا. قلنا هذا القول يؤدي إلى الخطأ بحق الله تعالى لأنا نقول معنى الإيمان هاهنا التصديق، وإيمانا أي تصديقا. ولأن الله عز

وجل إنما خاطب بالعمل من صح إيمانه حيث قال: يا أيها الذين آمنوا إذا قمتم إلى الصلاة، إلى آخره. فلو كانت الصلاة والزكاة والصوم وسائر الأعمال من الطاعات من الإيمان لدخل في خطاب

الإيمان وبطل خطاب الأمر بالعمل، أو يتوجه عليه خطاب الأمر بعد العمل أبدا فذا الموت والموت قاطع العمل. يدل عليه أن الله عز وجل شرط العمل الصالح مع الإيمان وأعطى الثواب عليه بقوله إن الذين آمنوا وعملوا الصالحات. وقال تعالى: إلا من تاب وآمن وعمل صالحا. ويدل عليه أن الإيمان محله القلب والعمل محله الجوارح. واختلف المشايخ في الإسلام والإيمان فقال بعضهم هما واحد، فكل مسلم مؤمن وكل مؤمن مسلم. وقال بعضهم هما متغايران، فالإيمان إقرار بوحدانية الله تبارك وتعالى وتصديق بالجنان، والإسلام هو الدين والدين هو الإسلام.

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فدين الله عز وجل في السماء والأرض واحد كما قال تعالى ورضيت لكم الإسلام دينا، وقوله تعالى إن الدين عند الله الإسلام. وكما قال أبو منصور الماتريدي إن عقود الدين أربعة: التوحيد والمعرفة والإيمان والإسلام، إذا اجتمعت صارت دينا وهو معنى قوله تعالى إن الدين عند الله الإسلام. وقد ثبت بالدليل من الكتاب والخبر أن الأعمال ليست من الإيمان. ألا ترى أن النبي

صلى الله عليه وسلم أمر بالحج عن الغير ولم يأمر بالإيمان عن الغير؟ ولو مات المسلم وترك الصلاة والزكاة والصوم يعطى من ماله في وقت كل صلاة وصوم كل يوم مدان وتؤدى الزكاة من ماله.

ولو مات الكافر وترك ملء الدنيا ذهبا وتصدق به عنه لا ينفعه ذلك لأن الإيمان سوى الطاعة. ولو كانت الطاعة من الإيمان لكان جاز قضاء الإيمان بعد الموت كما جاز قضاء الطاعات. قال الله تعالى: لكل جعلنا منكم شرعة ومنهاجا. فكان لكل نبي شريعة سوى شريعة الآخر وإيمانهم واحد، فلما كان الأنبياء عليهم السلام إيمانهم واحد وشرائعهم مختلفة علمنا أن الإيمان غير العمل. وأما الشواهد ألا ترى أن الإيمان على الدوام وليس العمل على الدوام، لأنه لو صلى قبل الوقت أو صام قبل شهر رمضان لا يجوز، ولو أن الكافر عمل جميع الطاعات قبل أن يؤمن

10 · Assent, deeds and the foundations of faith

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لا يصير مؤمنا لأن الإيمان قبل العمل. ولهذا قال العلماء رضي الله عنهم: شروط الإسلام ستة، البلوغ والعقل إلا في تبعية الصبي لأبيه وأمه، والاختيار إلا في حق الحربي، والتلفظ بالشهادتين إلا

في حق الأخرس. فلو آمن بنبينا محمد صلى الله عليه وسلم قبل أن يؤمن بالله لم يصبح إسلامه، والنطق بالشهادتين في العمر ولو مرة لتحقيق الإسلام، والإيمان على الدوام والأعمال بالأوقات. ألا ترى أن المؤمن في الجنة مؤمن بغير عمل لأنهم في الجنة غير مكلفين بالعمل بل يكونوا على إيمان تام؟ ألا ترى لو كان العمل من الإيمان لكان يجوز أن يقال إن رسول الله صلى الله عليه وسلم كان نحو الله عز وجل

فثبت بما قلنا أن الإيمان غير العمل والعمل غير الإيمان. فإن قيل ما الفرق بين الإيمان والعمل؟ أجيب: الفرق بين الإيمان والعمل من اثني عشر وجها. الأول: الإيمان متبوع والعمل تابع. الثاني: الإيمان دائم والعمل موقت. الثالث: العمل فرض في حق المسلم والإيمان فرض في حق المسلم والكافر. الرابع: أحكام المؤمنين متعلقة بالإيمان لا بالعمل. الخامس: يقبل الإيمان بغير العمل ولا يقبل العمل بغير الإيمان. السادس: وجبت الجنة بالإيمان دون العمل. السابع: الإيمان لا يوزن والعمل يوزن. الثامن: تجوز الوصية بالأعمال دون الإيمان. التاسع: تارك الإيمان كافر

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وتارك العمل ليس بكافر. العاشر المؤمن مؤمن بالإيمان دون العمل. الحادي عشر الأنبياء عليهم السلام متفقون بالإيمان دون

العمل. الثاني عشر لو أسلم الكافر عند موته قبل أن يغرغر وجبت له الجنة وصح إيمانه ولم يوجد العمل، فقد يوجد الإيمان ويتأخر العمل إلى أيام. ولهذا قلنا أن العمل ليس من سنيّة الإيمان ولكن من توابعه كما قلنا إن الخلاف يظهر في العمل دون الإيمان في اثني عشر صنفا يختلف فيها العمل والإيمان فيها متحد، نحو المقيم والمسافر، فالمقيم يصلي الرباعية أربعا والمسافر يصليها ركعتين والمقيم تحرم عليه الأكل والشرب نهارا في رمضان

والمسافر يباح له ذلك، فقد اختلفا في العمل وإيمانهما متحد. وكذا الحكم في الصحيح والمريض فالصحيح لا يجوز له أن يصلي الفرض إلا قائما والمريض يصلي قائما فإن لم يستطع فقاعدا، فإن لم يستطع فعلى ظهره أو جنبه يومئ إيماء بالركوع والسجود. والصحيح ليس له أن يتيمم مع وجود الماء، والمريض يتيمم مع وجوده، والصحيح تحرم عليه الأكل والشرب نهارا في رمضان والمريض يباح له ذلك، فقد اختلفا في العمل وإيمانهما متحد. وكذا الحكم في الغني والفقير فالغني فرض الله عليه الصلاة والزكاة والصوم والحج، والفقير فرض الله عليه الصلاة والصوم وسقط عنه الزكاة والحج فقد

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اختلفا في العمل وإيمانهما متحد. وكذا الحكم في الحر والعبد. فالحر فرض الله عليه الصلاة والزكاة والصوم والحج، والعبد فرض الله عليه الصلاة والصوم وسقط عنه الزكاة والحج. وحد الحر في الشرب من الخمر والسكر من النبيذ ثمانون جلدة والعبد أربعون جلدة، وإذا زنى الحر البالغ البكر فجلده مائة جلدة والعبد جلده خمسون جلدة، والحر المحصن إذا زنى رجم، وأباح الله تعالى له من الحرائر أربعا ومن الإماء ما شاء، وأباح الله للعبد من الحرائر ثنتين. والحر البالغ إذا حج حجة الفرض سقط عنه الفرض، والعبد البالغ إذا حج لم يسقط عنه فرض الحج، فقد اختلفا

في العمل والإيمان متحد. وكذا الحكم في الحر البالغ وغير البالغ. فالحر البالغ مخاطب بالفرائض لأنها فرض عليه وهو مكلف بها، والحر غير البالغ غير مخاطب بها حتى يبلغ فإذا بلغ خوطب بها. فقد اختلفا في العمل والإيمان متحد. وكذا الحكم في الطاهر والجنب والحايض والنفساء، فالطاهر أباح الله له الصلاة وقراءة القرآن ومس المصحف ودخول المسجد واللبث فيه والطواف، والجنب والحايض والنفساء ممنوعون من ذلك حتى يطهرن، فقد اختلف حكمهم في العمل وإيمانهم متحد. وكذا الحكم في

المستيقظ والنائم. فالمستيقظ مخاطب بالعمل لكونه مكلفا مستيقظا فوجب عليه العمل

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والنائم سقط عنه العمل حتى يستيقظ، فقد اختلفا في العمل والإيمان متحد. وكذا الحكم في العاقل والمجنون، فالعاقل مخاطب بجميع العبادات القولية والفعلية. فالقولية كالتلفظ بالشهادتين وقراءة ما تجوز أن تؤدى به فرضه، والفعلية معرفة ما يجب عليه من أداء فرضه كأحكام الطهارة والصلاة والزكاة والصوم والحج والبيوع والنكاح والجهاد وغير ذلك من الأحكام التي أمر الله عز وجل بها ونهى عنها، فالعاقل مخاطب بها والمجنون لم يخاطب بها في حال جنونه حتى يفيق من جنونه ويرد الله تعالى عليه عقله، فإذا حصل له العقل والتمييز خوطب حينئذ، فقد اختلفا في العمل

والإيمان متحد، فالعمل يختلف في هذه الصور كلها بخلاف الإيمان، فدل على أن الإيمان لا يزيد ولا ينقص. فإن قيل الإيمان ظاهر أو باطن؟ أجيب: الإيمان ظاهر وباطن. فإن قيل الإيمان كم على وجه؟ أجيب: الإيمان على أربعة أوجه، إيمان منتزع وإيمان مقبول وإيمان معقور وإيمان مردود. وجه ذلك أن الإيمان المنتزع والعياذ بالله إيمان شخص ارتد إلى الكفر بعد الإيمان، والإيمان

المقبول لمن آمن ظاهرا وباطنا بالتصديق والإقرار ولم يلبسوا إيمانهم بظلم أولئك لهم الأمن وهم مهتدون، والإيمان المعقور من آمن بالتصديق والإقرار مع ترك العمل، والإيمان

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المردود إيمان اليأس كإيمان فرعون حين أدركه الغرق. فإن قيل الإيمان في أي موضع؟ أجيب: الإيمان في أربعة مواضع، في اللسان والصدر والقلب والفؤاد. فإن قيل الإيمان ذكر أم أنثى؟ أجيب: الإيمان منزه عن الذكورة والأنوثة والإيمان إقرار وهداية، والهدى صنع الرب وهو بمنزلة الذكر والإقرار صنع العبد وهو بمنزلة الأنثى وأولادهما الطاعات والخيرات. فإن قيل الإيمان قديم أم محدث؟ أجيب: الإيمان بمعرفته قديمة ومحدثة. فإن قيل الإيمان في المؤمن أم المؤمن في الإيمان؟ أجيب: الإيمان في خزائن الله تبارك وتعالى وخزائن الله عز وجل قلوب المؤمنين.

فإن قيل الإيمان فيك أم أنت في الإيمان؟ أجيب: الإيمان نور وأنا في الإيمان. فإن قيل الإيمان على الجسد أم على الروح؟ قيل: الإيمان متفرق في الجسد والروح. فإن قيل الإيمان متفرق أو جمع؟ أجيب: الإيمان جمع عند الله تبارك وتعالى ومتفرق بين العباد، وجمع في القلب ومتفرق بين الأعضاء. فإن قيل ما رأس

الإيمان وما وسطه وما أرضه وما نهره وما ماؤه وما أصله وما عروقه وما ثمره وما اسم شجرته؟ أجيب: رأس الإيمان التوحيد ووسطه خلاصة الإيمان وأصله اليقين وعروقه الإخلاص وغصنه الأمر بالمعروف والنهي عن المنكر وورقه الخوف

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وثمره رحمة الله للمؤمنين وأرضه قلب المؤمن ونهره العلم وماؤه كلام الله واسم شجرته مباركة، وهي شهادة أن لا إله إلا الله محمد رسول الله. فإن قيل الإيمان هل هو من عند الله إلى العباد أو بالعكس أو بعضه من الله وبعضه من العبد؟ فإن قلت إنه من الله تعالى إلى العبد فهو مذهب الجبرية فإنهم يقولون العبد مجبور على الكفر والإيمان. وإن قلت بالعكس فهو مذهب القدرية فإنهم يقولون العبد مستطيع لكسب نفسه بنفسه قبل الفعل فلا يحتاج إلى عون. وإن قلت بعضه من الله عز وجل وبعضه من العبد يكون مشتركا بين الرب وبين العبد وذلك لا يجوز. أجيب: هذا

السؤال مغالطة والكل ممنوع، ويعرف ذلك بالتأمل وقد تقدم بيان ذلك. والحق أن تسببه الذي هو الهداية والتوفيق والإكرام والتعريف من الله عز وجل، والمعرفة والاهتداء والقصد والقبول من العبد، ولا اختلاط بينهما إذ التعريف غير المعرفة والمكوِّن غير

المكوَّن والسبب غير المسبّب. وهل رأيت عاقلا يقول الوضوء من الصلاة لكونه سببا لها؟ وكل من لم يمايز صفة الخالق من المخلوق فهو ضال مبتدع، عصمنا الله من ذلك. وقال أبو مطيع: إيمان المؤمنين الحق لا يتفاوت من حيث الذات، سواء، أما من حيث الصفة لا. وذات الإيمان لا تزيد ولا تنقص وصفته تزيد وتنقص. ولو نسبه

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إيمان أحد بإيمان آخر من حيث الذات يجوز، وأما من حيث الصفة فلا يجوز. وإيمان أهل السماء وأهل الأرض واحد، ليس فيه زيادة ولا نقصان، ولا يستثني في إيمانه لأن هذا شك ولا خير فيمن شك في إيمانه. أما من جهة العقل الاستثناء يرفع الكلام من الأصل فإذا أدخل الاستثناء صار كأنه لم يتكلم. ألا ترى إذا قال شخص: لفلان علي عشرة دراهم تلزمه عشرة. فإذا قال إن شاء الله موصولا بكلامه لم يكن عليه شيء ولم يلزمه شيء. وكذلك لو قال لامرأته أنت طالق إن شاء الله لا يقع الطلاق. كذلك هاهنا إذا قال أنا مؤمن إن شاء الله فكأنه قال أنا مؤمن فيما أنا

مؤمنا ». فالعمل ليس من الإيمان لقول الله عز وجل: فإن آمنوا بمثل ما آمنتم به فقد اهتدوا. فالله تعالى سوى بين إيماننا وبين إيمان من كان قبلنا لأن المثلية تقتضي المساواة من جميع

الوجوه. ولا شك أن في شريعتنا شيئا ما كان في شريعتهم وفي شريعتهم شيئا ما كان في شريعتنا، ومع هذا سوى بين إيماننا وإيمانهم. فدل على أن العمل ليس من الإيمان. وقد روي عن النبي صلى الله عليه وسلم أنه قال: لا يدخل الجنة أحد بعمله. قيل: ولا أنت يا رسول الله؟ قال: ولا أنا إلا أن يتغمدني الله عز وجل برحمته. فدل على أن سبب دخول الجنة إنما هو الإيمان لا العمل.

View 99 · facsimile

وروي أن أهل الجنة لا يتفاخر بعضهم على بعض بالإيمان إنما يتفاخرون بالأعمال الصالحة، ولأن الدرجات في الجنة بالأعمال فدل على أن العمل ليس من الإيمان. فإن قيل إذا مات ابن آدم ففي أي موضع يكون الإيمان؟ أيذهب مع الروح أو يبقى مع الأجساد؟ إن ذهب مع الروح يكون الجسد خاليا من الإيمان وإن بقي مع الجسد يكون الروح خاليا من الإيمان. أجيب: الإيمان يكون مع الروح ولكن لا ينقطع نوره وبرهانه من الجسد، فيكون بين الروح والجسد عماد من النور، مثله كمثل الشمس لأنها تطلع في السماء ويكون ضوؤها في الأرض. فإن قيل كيف يخلق الإيمان

وكيف يجدد به؟ أجيب: روي عن أبي هريرة رضي الله عنه مرفوعا: الإيمان يخلق في جوف أحدكم كما يخلق الثوب الخلق

فسلوا الله تبارك وتعالى أن يجدده في قلوبكم. قيل المراد منه اليقين. فإن قيل هل من ذنب يخرج المؤمن من إيمانه؟ أجيب: روي في الحديث أن النبي صلى الله عليه وسلم قال: لا يخرج ذنب المؤمن المؤمن من إيمانه كما لا يخرج إحسان المشرك المشرك من إشراكه. فإن قيل قواعد الإسلام ما هي؟ أجيب: قواعد الإسلام خمسة، شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت من استطاع إليه

View 100 · facsimile

سبيلا. فإن قيل ما قواعد الإيمان؟ أجيب: قواعد الإيمان ثمانية، أن يعلم المؤمن بقلبه أن الله تعالى حي باق قادر متكلم سميع بصير عالم مريد. ثم اعلم بأن الإيمان نوعان ظاهر يشبه بين المسلمين على طريقتهم فاكتفي بما يدل عليه شرعا لتعذر الاطلاع على الباطن، لما روي عن رسول الله صلى الله عليه وسلم أنه قال: إذا رأيتم الرجل يعتاد الجماعة فاشهدوا له بالإيمان. وثان بالبيان، بأن يصف الله تعالى وصفا كما هو وصفا عن علم ويقين لا عن ظن وتلقين. ثم إن هذا الوصف على التفصيل هل يشترط لصحة الإيمان أم لا؟ اختلفوا فقال بعضهم يشترط حتى لو لم يعلم شيئا من ذلك كان

كافرا، ولا يكفي ذكر الوصف على سبيل الإجمال. ألا ترى من قال محمد رسول الله ولا يعرف من هو لا يكون مؤمنا؟ والصحيح أن الوصف على التفصيل كأن يتعذر اشتراطه لصحة الإيمان، وهو اختيار فخر الإسلام وغيره، وذلك لأن معرفة الخلق بأوصاف الله تعالى متفاوتة وأكثرهم لا يقدرون على بيان تفسير صفات الله تعالى وأسمائه على الحقيقة والاستقصاء. فيشترط الكمال الذي لا يؤدي إلى الحرج، وهو أن يصدق ويقر إجمالا بما يجب عليه الإيمان به. هذا القدر يكفي لثبوت الإيمان حقيقة. ولهذا قلنا الواجب أن يستوصف المؤمن إذا لم يظهر منه أمارة الإسلام فيقال له

View 101 · facsimile

أتؤمن بأن الله تعالى واحد لا شريك له قادر عليم، إلى آخر أوصافه التي يجب ذكرها في الإيمان؟ أو يقال له أتؤمن بأن الله تبارك وتعالى موصوف بصفات الكمال وأن ما جاء به محمد رسول الله صلى الله عليه وسلم حق؟ فإذا قال نعم حكم بصحة إيمانه ولا يطالب منه حقيقة الوصف، وإن قال لا أعرف ما تقول لا يكون مؤمنا. فإن قيل كيف عرفت الله تبارك وتعالى؟ أجيب: كيف سؤال واستفهام عن الأحوال، فإذا قلت كيف زيد كان معناه على أي حال هو، أصحيح أم سقيم، قاعد أم قائم، إلى غير ذلك

من الأوصاف. فمعنى قوله كيف عرفت الله تعالى، على نوع من الصور وهيئة

من الهيئات عرفته؟ فقل: ليس له كيف، يعني ليس له نوع من صور ولا ضرب من مثال، ولا كيفية أي ليس له نسبة إلى الكيف، بل عرفته بلا كيف ولا كيفية، بل بتعريفه إياي أي بالدليل العقلي بتوفيق من عنده وبالنقل مما وصف به نفسه في كتابه بأنه ذات موصوف بصفات الكمال منزه عن النقيصة والزوال كما عرّف نفسه بقوله لرسوله: قل هو الله أحد إلى آخره. اللهم ثبتنا بالإيمان وأحينا على الإيمان وأمتنا على الإيمان واحشرنا في القيامة على الإيمان وأدخلنا الجنة بالإيمان يا حنان يا منان يا أرحم الراحمين. وصلى الله على سيدنا محمد وآله وصحبه وسلم.

11 · The Messenger’s merits and his mission

View 102 · facsimile

الباب السادس في فضل رسول الله عليه أفضل الصلاة والسلام وما خصه الله به من الفضائل والإكرام. الحمد لله الذي حيّر ألباب أرباب العقول بالذهول عن الوصول إلى تحقيق تدقيق معرفته، وأغرق سفن الأفهام في تيار بحار الاستفهام عن دوام سرمديته، وقص أجنحة أطيار الأفكار عن المطار إلى أوكار معرفة صمديته،

وهدم أساس مقياس الحواس عن قياس الإياس فلا سبيل إلى اقتباس تحديد صفاته وقدرته. وأوقع أطيار الأذهان في شباك معرفة ذاته فعجزت الأملاك والأفلاك عن إدراك أحديته

وحجب العقول عن الوصول إلى حصول سر فردانيته. فهو الأول الذي لا أول لأوليته، الآخر الذي لا آخر لآخريته، الظاهر بالدليل لأهل وده ومحبته، الباطن الذي لا يكيفه الخاطر بفكرته، السميع الذي يسمع أنين الجنين تحت غشاء الحشا وأغطيته، البصير الذي يبصر أثر دبيب النمل على الصخر إذا أخفاه الليل بسواد ظلمته، العليم بما يخفيه العبد في سر سريرته، الجبار الذي خضع كل متكبر لسلطان سطوته، القهار القاهر الذي قهر كل منكر لعظيم حقيقته. تقدسه الكائنات وبحمده جميع المخلوقات ويسبح الرعد بحمده والملائكة

View 103 · facsimile

من خيفته. أحمد الله سبحانه وأشكره معترفا بربوبيته وأشهد أن لا إله إلا الله وحده لا شريك له ولا نظير له في أحديته وأشهد أن سيدنا محمدا عبده ورسوله سيد بريته، نبي أظهر الله تعالى دينه على كل دين ونسخ الشرائع بشريعته. اللهم صل وسلم على سيدنا محمد وآله وصحبه وذريته. قال الله تبارك وتعالى: يا أيها النبي إنا أرسلناك شاهدا ومبشرا ونذيرا. اعلم أن الله تعالى سمّى

الأنبياء بأسماء الأعلام وسمى صفيه وحبيبه بأسماء الإكرام. فقال لنبيه آدم يا آدم اسكن [...] وقال لحبيبه يا أيها النبي حسبك الله ومن اتبعك من المؤمنين. ولم

يقل يا محمد لكرامته عليه. وقال لنوح يا نوح اهبط بسلام منا وبركات عليك. وقال لحبيبه يا أيها النبي حرض المؤمنين. وقال لإبراهيم يا إبراهيم أعرض عن هذا. وقال لحبيبه باسم التشريف يا أيها النبي قل لمن في أيديكم من الأسارى. وقال لموسى يا موسى إني أنا الله رب العالمين. وقال لحبيبه باسم التعريف والتشريف يا أيها النبي اتق الله، يا أيها النبي قل لأزواجك. وقال لزكرياء يا زكرياء إنا نبشرك بغلام اسمه يحيى. وقال لنبيه باسم الإكرام يا أيها النبي إنا أرسلناك شاهدا ومبشرا ونذيرا. وقال ليحيى يا يحيى خذ الكتاب بقوة.

View 104 · facsimile

وقال لحبيبه يا أيها النبي إنا أحللنا لك أزواجك. وقال لداود يا داود إنا جعلناك خليفة في الأرض. وقال لحبيبه يا أيها النبي إذا جاءك المؤمنات يبايعنك. وقال لعيسى يا عيسى إني متوفيك. وقال لحبيبه يا أيها النبي لم تحرم ما أحل الله لك، يا أيها النبي جاهد الكفار والمنافقين. فهذا خطاب الكرامة في اصطفاء الله تعالى لرسالته. وسماه بأسماء في سماواته بين ملائكته: اسمه في

سماء الدنيا المجتبى وفي الثانية المرتضى وفي الثالثة الزكي وفي الرابعة المنتخب وفي الخامسة الحبيب وفي السادسة المطهر وفي السابعة المقرب، وعند

حملة العرش المصطفى، وعند الكروبيين المختار، وعند الروحانيين المكرم، وعلى جبهة الكرسي المطيب، وعلى أوراق شجرة طوبى صفوة الله، وعلى لواء الحمد خيرة الله، وعلى باب الجنة محمد رسول الله، وعلى الفلك نور الأنوار، وعلى ساق العرش سيد الأبرار. فهو الشاهد لمن آمن واهتدى، والنذير على من جحد واعتدى، والبشير بالثواب لمن أطاع مولاه، والنذير بالعقاب لمن آثر هواه، والداعي إلى الله بإذن الله تعالى لإظهار الحجة، والسراج المنير لمن آمن به واستضاء بنوره فأبصر المحجة. لم يزل نوره من لدن آدم مستور الصورة منتشر

View 105 · facsimile

الذكر. عرفه آدم فتوسل به وأخذ لجميع ميثاق الأنبياء له. أخذ صفوة ندم آدم وشكر روح نوح، في بعض درسه علم إدريس، في ضمن وجده حزن يعقوب، في سر جلده صبر أيوب، في طي خوفه بكاء داود. بعض غناء نفسه يزيد على ملك سليمان غير خلاك خلة الخليل ونال تكليم موسى الكليم وزاد رفعة على الملكوت الأعلى. وكان برهانه أوضح وأجلى، فهو واسطة العقد

وزينة الدهر، يزيد على الأنبياء زيادة الشمس على البدر والبحر على القطر. فهو صدرهم وبدرهم وقطب فلكهم وعين كتيبتهم وواسطة قلائدهم ونقش فصهم بيت قصيدهم نقطة

دائرتهم، شمس ضحاهم هلال ليلتهم. تحرك لتعظيمه السواكن، حنّ إليه الجذع وسبح في كفه الحصى وتزلزل لطيبته الجبل وكلمه الذئب والجمل. فنوره أنور وبرهانه أزهر وسره أظهر وفضله أظهر وقدره أعلى وذكره أحلى وصورته أجمل ودينه أكمل ولسانه أفصح ودعاؤه أنجح وعلمه أرفع ونداؤه أسمع وحوائجه أقضى وشفاعته أمضى. نص مؤيد واسمه محمد، جسمه أجيد ورسمه أوحد واسمه أحمد، فهو حبيب المولى وهو بالمؤمنين أولى. كان عليه

View 106 · facsimile

الصلاة والسلام يقول أنا أول الناس خروجا إذا بعثوا، وأنا خطيبهم إذا وفدوا، وأنا مبشرهم إذا أيسوا، لواء الحمد بيدي، وأنا أكرم ولد آدم على ربي ولا فخر. إنا أرسلناك شاهدا للأنبياء ومبشرا للأولياء ونذيرا للأشقياء وداعيا للأتقياء وسراجا للأصفياء. إنا أرسلناك شاهدا للحق، ومبشرا بالحق، ونذيرا إلى الحق، وداعيا إلى الحق، وسراجا لذي الحق بالحق. إنا أرسلناك شاهدا على العامة ومبشرا بالكرامة ونذيرا للغرامة وداعيا إلى

السلامة وسراجا لأهل الاستقامة. شاهدا لأمتك ومبشرا لإخوتك ونذيرا لعشيرتك وداعيا إلى ربك بنعمتك وسراجا منيرا بشفاعتك للمقربين بنبوتك ورسالتك.

شاهدا على الشهود ومبشرا لأهل السجود ونذيرا لأهل الجحود وداعيا إلى الرب المعبود وسراجا منيرا على الصراط يوم الورود. شاهدا للعابدين وبشرا للموحدين ونذيرا للجاحدين وداعيا للمريدين وسراجا منيرا للواجدين. أنت الشاهد وأنا الواحد. أنت البشير وأنا الخبير. أنت النذير وأنا القدير. أنت الداعي وأنا القاضي. اشهد أنت واجعل أنا. بشر أنت فإني كريم.

View 107 · facsimile

أنذر أنت فإني قدير على الانتقام ممن استكبر. وادع أنت فإني قاض بالحق لمن استقال واستغفر. أيها السراج احفظ نورك فعلي أن أيسر ورودك. ذكر وأنذر وبلغ ونبئ جعلتك أمينا وأفتحن لك فتحا مبينا. وأعطينك الحوض والشفاعة واللواء والفصاحة والبراءة، وبعثتك إلى كافة الناس أجمعين وجعلتك رحمة للعالمين. انقل بك من الشرك إلى التوحيد ومن الشك إلى اليقين ومن النفاق إلى الإخلاص ومن الفرقة إلى الجماعة ومن الجهل إلى التقى ومن العداوة إلى النصيحة والصحبة.

بشر أهل الإيمان بالأمان وبشر أهل الإخلاص بالخلاص وبشر أهل التقوى بمحبة المولى وبشر أهل الإسلام بدار السلام وبشر أهل التقوى بالقربة وبشر أهل القربة بالمحبة وبشر أهل الإحسان بالغفران وبشر أهل الطغيان بالهجران. بشر أوليائي برحمتي وبشر أعدائي بنقمتي. بشر المذنبين بأني رحيم وبشر السائلين بأني كريم وبشر الداعين بأني قريب وبشر المتضرعين بأني مجيب. شاهدا لوحدانيتنا ومبشرا برحمتنا ونذيرا بنقمتنا وداعيا إلى عبادتنا وسراجا حجة ظاهرة بحضرتنا، شاهدا لنا فلا نرى

View 108 · facsimile

إلا إيانا ومبشرا للمحسنين برضانا ونذيرا للعصاة عن عقابنا وداعيا للخلق إلى بابنا وسراجا هاديا بالهدى إلى أنوار الأنس منيرا ظلمات النفس، منيرا تاليا لكتاب الله، داعيا إلى شهادة أن لا إله إلا الله، داعيا إلى طاعة الله. ما ودعك وما قليناك، ما تركتك منذ اخترتك وما أخليتك من بري ونعمتي، ومنحتك رفدي ورأفي. جعلت لك مأوى لتربيتك وقمت بكفايتك فأغنيتك عن كفاتك. وجدتك ضالا فآويتك إلى رحمتي واختصصتك لرسالتي من الدرة اليتيمة. جعلتك مأوى الأيتام وكهف الأنام.

ألم نشرح لك صدرك؟ ألم نوسع قلبك لئلا يضيق بما حملتك؟ ألم نشرح قلبك بالعلم والحكمة؟ ألم نشرح لك صدرك بالصبر

والاحتمال؟ ألم نشرح لك صدرك بحفظ القرآن؟ ووضعنا عنك وزرك، غفرنا لك ذنبك وحططنا ثقلك. ووضعنا عنك وزرك، عصمناك من الوزر الذي كانت الجاهلية تفعله. لم نكلفك ما لا يطيق ظهرك فإنا لك ذنوب أمتك. ورفعنا لك ذكرك بالنبوة، تذكر في الشهادتين وفي الخطب والأذان، قرنت الإيمان بي بالإيمان بك ورفعنا قدرك عند الملائكة وألزمنا الأنبياء الإيمان بك والإقرار

View 109 · facsimile

بفضلك. فارغب في عبادي وفي إخلاص نيتك في التبليغ وطلب الشفاعة لأمتك. فأنت الغصن المحمدي والنور الأحمدي. قد أمرت الملائكة لرؤياك بالشاهدين وأن يتبينوا على قدم وأهل في خدمة من أرسلته رحمة للعالمين. جعلت حظ أصحاب اليمين من روحانيتك الهداية والمتابعة لك والتمسك بسنتك وشريعتك، الذين يتبعون الرسول النبي الأمي. وجعلت للسابقين من روحانيتك القربة مني والزلفى لدي. وجعلت حظ أصحاب الشمال من روحانيتك حمايتهم في الدنيا وأمنهم من العقوبة المعجلة، وما كان الله ليعذبهم وأنت فيهم.

فلما آن أوان جسمانيتك إلى الوجود نبت غصن وجوده مستقيما قويا. فلما ثبت أصله ونبت فرعه ناديتك فاستقم كما أمرت. فكانت صفتك الاستقامة ومقامتك المقامة. فلما استقمت كما

أمرت ورحلت عن الكونين وما التفت نقلت من مقام حتى استقر بك المنزل فأقام. فالمقام الأول مقام الوجود وهو في الدنيا إذ أوحيت إليك يا أيها المدثر، قم فأنذر. والمقام الثاني وهو المقام المحمود في الأخرى وهو قولي عسى أن يبعثك ربك مقاما محمودا. والمقام الثالث مقام الجنة والخلود. والرابع المقام المشهود

12 · The Ascension and the Prophet’s names

View 110 · facsimile

قاب قوسين من قربتي وأنا المعبود. فهذا هو المقام المخصوص بالدنو والعلو والشهود، إذ كان هو المقصود من كل الوجود. فما

برحت بلسان القدم مذكورا وفي طي العدم منشورا، فأنت أول الأنبياء وجودا وآخرهم ظهورا. غذيتك بلبان بري ونعمتي وسقيتك بكأس محبتي وحميتك في قبة حماك وربيّتك حتى اهتزت رباك وتضوعت نفحات شذاك. فكانت تلك النفحات غذاء أرواح العارفين ونور بصائر المؤمنين وريحانة تبصرة المحبين وخرج مجنح العاصين وعباب مستقى المذنبين.

قد جعلت من روحانيتك ما هو مادة الأرواح ومن جسمانيتك ما هو مادة الأشباح. مثل نورك كمشكاة فيها مصباح. قد جعلناك مشكاة مصباح الوجود فشبهت الكون بالمشكاة وأنت بالزجاجة والنور الذي في قلبك بالمصباح، ثم جعلت لك نورا وروحانية تقابل بها عالم الروحانيين وتقابل بها ملكوت العلويين لتكون تامة البركة عام الرحمة. الروحانيون يستمدون من جسمانيتك، ثم جعلت لك وصفا ربانيا وسرا إلهيا تثبت به عند تجلي صفات الربوبية وتطيق به مشاهدة الحضرة الأحدية وتتلقى به أسرار الفردانية.

View 111 · facsimile

وتسمع به خطاب الإشارات القدسية وتستنشق به عطر النفحات الرحمانية وتعرج به إلى المقامات العبدية. فهذا المقام لم يختص به ملك مقرب ولا نبي مرسل. كأس لتربيتنا وله سواك وعروس ما

جليت إلا عليك. ثم نودي يا محمد ادن. فدنا دنا محمد بالمعرفة، فتقرب الرب بالمحبة. ثم دنا فتدلى، دنا محمد للمحبة، فتدلى عليه الوحي من ربه. دنو رحمة ولطافة لا دنو قطع مسافة. بل ذهبت الأين من البين، فكان قاب قوسين أو أدنى. قد انتفى المكان والزمان، وكان معه حيث لا جهة ولا مكان ولا وقت ولا زمان، ولا حيز ولا أوان ولا أفلاك ولا أكوان.

فهو مبطن في عين البطون ومتلالئ في الكيف وواضح الأين. فكان قاب قوسين. فنودي يا محمد تقدم فإذا استأذنت وأنا الشوق إليك فإن أنال قسم التقدم. قال صبح القدم روعلى القدم وحتى يعلم الكل أني منزه عن المكان والزمان والأكوان وعن الليل والنهار وعن الحدود والأقطار وعن الحد والمقدار. يا محمد انظر تراني نورا ساطعا. فقال ما هذا النور؟ قيل نور يا أهل جنان الفردوس. قال أو تشتبه عمارتي في مقابلة أحب خلقى إليك؟ مثل النور يا محمد انظر. فنظر دخانا سطيلا، فقال ما هذا؟ قيل له هذا والدخان تصاعد تنحي

View 112 · facsimile

معاصي أمتك. يا محمد سل. قال ما أسألك؟ يسقط أعظام إطلاق. يا محمد ما دمت في حيز الأين فأنت في قيد دليلك والفراق من مكانك، وإذا ذهب المكان ورفضت عن الأكوان وفي الأين وانتفى

البين من البين ولم يبق إلا قاب قوسين فأنا الآن دليلك. يا محمد أنا أفتح لك الباب وأرفع لك الحجاب وأسمعك أطيب الخطاب وأسقيك أعذب الشراب. يا محمد أنت في عالم الغيب وحدتني تحقيقا وإيمانا، فوحدني الآن في عالم الشهود مشاهدة وعيانا. فقال أعوذ بعفوك من عقوبتك. فقال هذه للعصاة من أمتك، ليس هذا حقيقة مدحي. وحّدنيِ. فقال لا أحصي ثناء عليك أنت كما أثنيت على نفسك.

قال يا محمد إذا كان لسانك عن البيان فلا كسوته كسوة رد الصدق وما ينطق عن الهوى، وإذا أصلك عيانك عن الإشارة فلا خلعن عليه خلعة الهداية «ما زاغ البصر وما طغى». ثم لأعيرنك نورا تنظر به جمالي وسماعا تسمع به كلامي. ثم أعرفك معنى عروجك إلي. «إنا أرسلناك شاهدا ومبشرا ونذيرا». والشاهد مطالب بحقيقة ما شهد به، ولا تجوز له الشهادة على غايب. فأريك جنتي لتشاهد ما أعددت لأوليائي، وأريك ناري لتشاهد ما أعددته لأعدائي، ثم أشهد لك جلالي وأكشف

View 113 · facsimile

لك عن جمالي ليتقرر أني منزه في كمالي عن التشبيه والمثل والعديل والبديل والنظير والوزير والمشير، وعن الحد والمدد وعن الجسد والقد وعن الزوج والفرد وعن المواصلة والمفاصلة

والمماثلة والمشاكلة والمجانسة والملامسة والممازجة والمزاوجة. يا محمد إني خلقت خلقي ودعوتهم إليّ فاختلفوا علي. فقوم جعلوا أن العزير ابني وأن يدي مغلولة وهم اليهود، وقوم جعلوا المسيح ابني وأن لي زوجة وولدا وهم النصارى، وقوم جعلوا لي شركاء وهم الوثنية، وقوم جعلوني صورة وهم المجسمة، وقوم جعلوني محدودا وهم المشبهة، وقوم جعلوني معدوما وهم المعطلة، وقوم زعموا أني لا أرى في الآخرة وهم المعتزلة.

وها أنا قد فتحت لك بابي ورفعت لك حجابي، فانظر يا حبيبي هل تراني في شيء مما نسبوني إليه؟ فرآه عليه السلام بالنور الذي قوّاه به وأيده به؛ رآه من غير إدراك ولا إحاطة فردا أحدا وترا صمدا، لا في شيء ولا من شيء ولا على شيء، ولا قائما بشيء ولا مفتقرا إلى شيء، لا هيكلا ولا شبحا ولا صورة ولا جسما ولا متحيزا ولا متكيفا ولا مؤلفا ولا مركبا. ليس كمثله شيء وهو السميع البصير. فلما كلّمه سبحانه شفاها وشاهده كفاحا قال له يا حبيبي يا محمد لا تبطن الحلاوة من سر لا يذاع ورمز لا يشاع. فأوحى

View 114 · facsimile

إلى عبده ما أوحى. فكان سرا من سر في سر. قد اتخذتك لنفسي ولرحمتي وقربي ورؤيتي أشرف الحقائق الإنسانية ومعدن

الرقائق الإيمانية وطور التجليات الإحسانية ومهبط الأسرار الرحمانية وواسطة عقد النبيين ومقلد مرجس المرسلين وأفضل الخلق أجمعين، حامل لواء العز الأعلى ومالك أزمة الشرف الأسنى، شاهد أسرار الأزل ومشاهد أنوار السوابق الأول، وترجمان لسان القدرة ومنبع المعالم والحكم، ومظهر سر الوجود الجزئي والكلي وأسرار عين الوجود العلوي والسفلي، وروح جسد الكونين وعين حياة الدارين.

المتخلق بأعلى رتب العبودية والمتحقق بأسرار المقامات الاصطفائية، سيد الأشراف، جامع الأوصاف، الجليل الأعظم والحبيب الأكرم، المخصوص بأعلى المراتب والمقامات، والمؤيد بأوضح البراهين والدلالات، والمنصور بالرعب والمعجزات. الجوهر الشريف الأبدي والنور القديم سر المحمدي، سيدنا محمد المحمود في الإيجاد والوجود والفاتح لكل شاهد ومشهود، حضرة المشاهدة والشهود، نور كل شيء وهداه وسر كل سر وسناه، الذي منه انشقت الأسرار وانفلقت الأنوار، السر الباطن والنور الظاهر.

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الشهد الكامل الفاتح الخاتم، الأول الآخر الباطن الظاهر، العاقب الحاشر، الناهي الأمر، الناصح الناصر، الصابر الشاكر القانت الذاكر، الماحي الماجد العزيز الحامد، المؤمن العابد المتوكل الزاهد القائم

التاجد، الشامخ الشهيد المؤثل المجيد، البرهان الحجة المطاع المختار الخاضع الخاشع البر المستنصر الحق المبين، طه يس المزمل المدثر، سيد المرسلين وإمام المتقين وخاتم النبيين وحبيب رب العالمين. النبي المصطفى والرسول المجتبى، الحكم العدل الحكيم العليم، نورك القديم وصراطك المستقيم، محمد عبدك ورسولك وصفيك، وخليلك وحبيبك ووليك ودليلك ونبيك وأمينك ونجيبك ونخبتك وذخيرتك وحرزك، آمرا بالخير وقائدا للخير ورسولا للرحمة.

النبي الأمي العربي القرشي الهاشمي الأبطحي المكي المدني، التهامي الشاهد المشهود، الولي المقرب السعيد المسعود، الحبيب الشفيع، الحسيب الرفيع، المليح البديع، الجليل الجميل الرؤوف الرحيم، النور الهادي المنجي من الهلاك، الشاهد البشير النذير، الواعظ النذير العطوف الحليم الجواد الكريم، الطيب المبارك المكين الصادق المصدق والأمين، الداعي إليك بإذنك السراج المنير، الذي أديت

View 116 · facsimile

الحقائق بمجملها وفاق الخلائق برمتها، وجعلته حبيبا وناجيته قريبا وأدنيته رقيبا، وختمت به الرسالة والدلالة والبشارة والنذارة والنبوة والفتوة، ونصرته بالرعب وظللته بالسحب ورددت له

الشمس وشققت له القمر، وأنطقت له الضب والذئب والجذع والذراع والجمل والجبل والمدر والشجر، وأنبعت من أصابعه الماء الزلال، وأنزلت من المزن بدعوته في عام المحل والجدب وابل الغيث والمطر، فاعشوشب منه القفر والصحر والوُعور والسهل والرمل والحجر.

وأسريت به ليلا من المسجد الحرام إلى المسجد الأقصى إلى السماوات العلى إلى سدرة المنتهى، إلى قاب قوسين أو أدنى وأريته الآية الكبرى وأنلته الغاية القصوى، وأكرمته بالمخاطبة والمراقبة والمشافهة والمشاهدة والمعاينة بالنظر، وخصصته بالوسيلة العظمى والشفاعة الكبرى يوم الفزع الأكبر في المحشر. وجمعت له جوامع الكلم وجواهر الحكم وجعلت أمته خير أمة خير الأمم، وغفرت له ما تقدم من ذنبه وما تأخر، الذي بلغ الرسالة وأدى الأمانة ونصح الأمة وكشف الغمة وجلا الظلمة وجاهد في سبيل الله وعبد ربه حتى أتاه اليقين. اللهم ابعثه مقاما محمودا

13 · The Lord’s conversation with his servant

View 117 · facsimile

يغبطه به الأولون والآخرون. اللهم عظمه في الدنيا بإعلاء ذكره وإظهار دينه وإبقاء شريعته، وفي الآخرة في تشفيعه في أمته

وإجزال أجره ومثوبته وإبداء فضله على الأولين والآخرين بالمقام المحمود وتقديمه على كافة المقربين الشهود. اللهم تقبل شفاعته الكبرى وارفع درجته العليا وأعطه سؤله في الدنيا والأخرى كما آتيت إبراهيم وموسى. اللهم اجعله من أكرم عبادك عليك ومن أرفعهم عندك درجة وأعظمهم خطرا وأمكنهم عندك شفاعة. اللهم أعظم برهانه وأفلج حجته وأبلغه ما أمته في أهل بيته وذريته. اللهم أشبعه من أمته وبرد بريده ما تقر به عينه، واجزه عنا خير ما جزيت نبيا عن أمته، واجز الأنبياء كلهم عنا خيرا، برحمتك يا أرحم الراحمين. وصلى الله على نبيه سيدنا محمد وآله وصحبه وعترته الطاهرين وسلم تسليما كثيرا دائما أبدا يا رب العالمين.

الباب السابع في مناجاة الرب مع عبده وملاطفته به في قربه وبعده. الحمد لله الذي كيف الكيف وتنزه عن الكيفية وقدر الأين وتعزز عن الأينية، ووُجد في كل شيء وتقدس عن الظرفية، وحضر عند كل شيء وتعالى عن الغيبية.

View 118 · facsimile

وهو أول كل شيء وليس له أولية وآخر كل شيء وليس له آخرية. إن قلت أين فقد طالبته بالكيفية وإن قلت متى فقد زاحمته بالوقتية، وإن قلت ليس فقد عطلته عن الكونية، وإن قلت

لو فقد قابلته بالنقصية، وإن قلت لِمَ فقد عارضته في الملكوتية. لا يُسبق بقبلية ولا يلحق ببعدية ولا يقاس بمثلية ولا يقرن بشكلية ولا يعاب بزوجية ولا يوصف بجوهرية ولا يعرف بجسمية ولا ينعت بعرضية. إذ لو كان شبحا لكان معروفا بالكيفية ولو كان مثلا لكان مقدر الماهية، ولو كان مؤقتا لكان منقطع الأبدية، ولو كان مؤجلا لما استت له السرمدية، ولو كان جوهرا لتحيز في الجهات المرئية، ولو كان جسما لكان مؤلف البنية، ولو كان عرضا لكان مفتقرا إلى الغيرية.

بل هو واحد ردا على الثنوية، صمد ردا على الوثنية، لا مثل له طعنا على الحشوية، لا كفؤ له ردا على من ألحد في الوصفية. لا يتحرك متحرك بخير أو شر في سر أو جهر في بر أو بحر إلا بإرادته وقدرته ردا على القدرية. خلق الخير وارتضاه وخلق الشر وقضاه وأثاب من أطاعه وعذب من عصاه، ردا على الجبرية. لا يقضيها حكمته ولا

View 119 · facsimile

تتناهى قدرته تكذيبا للهزلية. حقوقه الواجبة وحجته الغالبة ولا حق لأحد عليه إذ أطالبه نقضا لقاعدة النظامية. خلق كل جسم وما فيه من لون وطعم وريحة وسير وذوق وشم وفرج وغم إبطالا لمذهب المعمرية. عادل لا يظلم في أحكامه صادق لا يخلف

في إعلامه متكلم بكلام قديم أزلي لا خالق لكلامه. أنزل الفرقان فأعجز الفصحا بنظامه إرغاما لحجج المزداريّة. يستر العيوب ويغفر الذنوب لمن يتوب، فإن امرؤ تاب من ذنبه وإلى تقواه عاد فالماضي لا يعاد إرغاما للبشرية. نؤمن أنه ألّف بين قلوب المؤمنين وأنه أضل الكافرين ردا على الهشامية. ونصدق أن فساق هذه الأمة خير من اليهود والنصارى والمجوس ردا على الجعفرية.

وأنه سميع لكل ندا بصير بكل حفا مريد لكل قضا ردا على الكعبية. خلق خلقه في أحسن فطرة ووفيهم بعد الموت في ظلمة حفره وسيعيدهم كما بدأهم أول مرة ردا على الدهرية. فإذا جمعهم يوم حسابه تجلى لأحبابه فيشاهدونه بالبصر كالباري القمر، فلا تحتجب إلا على من أنكر الرؤية من المعتزلة. كيف تحتجب عن أحبابه أو يوقفه دون حجابه وقد تقدمت مواعيد القديمة الأزلية؟ يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية.

View 120 · facsimile

أتراها ترضى بالجنان دونه، أو تنتفع من لُبسانك بالحلل السندسية؟ كيف يفرح المجنون بدون ليلى العامرية؟ أم كيف يفرح المحبوب بغير النفحات المحبوبية؟ أجساد أذيبت في

تحقيق العبودية كيف لا تتنعم بالمقاعد العندية؟ وأبصار سهرت في الليالي الحندسية كيف لا تتلذذ بالمشاهدات الأنسية؟ وأسرار أودعت في الزجاجات القلبية كيف لا تسرح في المناجاة القربية؟ وألباب غذيت باللبانات الحبية كيف لا تشرب من المدامات الروية؟ وأرواح حبست في الأشباح الحسية كيف لا ترتع في الرياض القدسية وتسرح في مسارحها ومراتعها العلية، وتشرب من مواردها الروية وتنهى ما بها من فرط شوق بشرح الحال من تلك الشكية؟

وبشر زحام العشاق جهرا فيفصل عندها تلك القضية. إذا ما خوطبت عند التلاقي ومولاها بداها بالتحية، تود بأن يوم الفصل يبقى ولا يقضى لقصتها قضية. فيأمرها إلى جنات عدن فتأبى أنفس متناهية، ويقسم قط لا تطلب سواه ولا عقدت لغير هواه نية ولا رضيت من الأكوان شيئا ولا كانت تطالبها دنية. فما هجرت لذيذ العيش إلا لتحظى منك

View 121 · facsimile

بالصلة السنية. ويجلو ذلك الوجه المفدّى ويشهدها الجمال على جليه ويسقيها مدير الراح كاسا صفت من صفو صفوتها هنية. إذا دارت على الندمان جهرا وجليت في البواكر والعشية تؤزهم ارتياحا واشتياقا إلى أنوار حضرته البهية. وحقك إن عينا لم تر

بها جمالك إنها عين شقية. أحمده في البواكر والعشية وأصلي على رسوله محمد ذي الطلعة البهية والسيرة المرضية، صلى الله عليه وعلى آله وأصحابه وأزواجه الذين كانت هممهم في نصرة الإسلام قوية، صلاة دائمة تسكن قائلها جنانا علية ويرضى بها عنه رب البرية.

أخرج ابن جرير الطبري وابن أبي حاتم عن كعب قال أوحى الله عز وجل إلى داود عليه السلام يا داود بلغ أهل الأرض أني حبيب لمن أحبني، وجليس لمن جالسني، وأنيس لمن أنس بذكري، وصاحب لمن صاحبني، ومختار لمن اختارني، ومطيع لمن أطاعني. ما أحبني أحد أعلم ذلك منه إلا قبلته لنفسي. من طلبني بالحق وجدني ومن طلب غيري لم يجدني، فارفضوا يا أهل الدنيا غرورها وهلموا إلى كرامتي ومصاحبتي ومجالستي، وآنسوا بي أؤانسكم وسارعوا إلى محبتي أجبكم. وأخرج ابن جرير والبيهقي وأبو نعيم عن وهب بن منبه قال أوحى الله تعالى إلى

View 122 · facsimile

بعض الأنبياء عليهم السلام أن لي عبادا من عبادي يحبوني وأحبهم ويشتاقون إلي وأشتاق إليهم ويذكروني وأذكرهم وينظرون إلي وأنظر إليهم. قال يا رب ما علامتهم؟ قال يراعون الظلال بالنهار كما يراعي الراعي الشفيق غنمه ويحنون إلى

غروب الشمس كما تحن الطير إلى أوكارها عند الغروب، فإذا جنهم الليل واختلط الظلام وفرشت الفرش ونصبت الأسرة وخلا كل حبيب بحبيبه نصبوا إلي أقدامهم وافترشوا إليّ وجوههم وناجوني بكلامي وتملقوا إلي بإنعامي، فهم بين صارخ وباك ومتأوه وشاك وبين قائم وقاعد وبين راكع وساجد، بعيني ما يتحملون من أجلي وما يكابدون في طلب مرضاتي، وبسمعي ما يشتكون من حبي. أول ما أعطيهم ثلاثا أقذف من نوري في قلوبهم فيخبرون عني، والثانية لو كانت السماوات والأرض وما فيهن في موازينهم لاستقللتها لهم، والثالثة أقبل بوجهي عليهم أفتُرى من أقبلت بوجهي عليه يعلم أحد ما أريد أن أعطيه؟

وأخرج ابن أبي الحق وابن عساكر وأبو نعيم عن كعب قال أوحى الله عز وجل إلى يحيى بن زكرياء عليهما السلام يا يحيى إني آليت على نفسي أنه لا يحبني أحد من خلقي أعلم ذلك من نيته إلا كنت سمعه الذي يسمع به وبصره الذي يبصر به وفؤاده الذي يعقل به، فإذا كان كذلك بغضت

View 123 · facsimile

إليه من يشغله عني وإن لا يشتغل بغيري وأدمت فكره وأسهرت ليله وأظمأت نهاره وأنظر إليه في كل يوم سبعين نظرة فأرى قلبه مشغولا بي فأزداد من حبه، وأملأ قلبه نورا حتى ينظر إليّ بنوري

وينظر جميع الأشياء بي، فكيف يسكن يا يحيى قلبه وأنا جليسه وغايته أمنيته؟ وعزتي وجلالي لأبعثنه مبعثا يغبطه النبيون والمرسلون، ثم آمر مناديا ينادي هذا حبيب الله وصفيّه، دعاه إلى زيارته، فإذا جاءني رفعت الحجاب بيني وبينه. لا تقنطوا من رحمتي، هل رأيتم من انقطع إليّ خذل؟ هل رأيتم من احتمى من أجلي أهمل؟ هل رأيتم من تنسم رياضي وفي اختل؟ هل رأيتم من رآى أغلاقي يضوي أقل؟ هل رأيتم من وجد حلاوة ذكري أسل؟

كأنه سبحانه وتعالى يقول لا تقنط من رحمتي فإنك إن كنت بالغدر موصوف فأنا بالجود معروف. إن كنت ذا خطايا فأنا ذو عطايا. إن كنت ذا جفا فأنا ذو وفا. إن كنت ذا خشية وإنابة فأنا ذو قبول وإجابة. يا مسكين إن أعرضت وأبيت وفي جحودك تماديت، فما أفقرك إليّ وما أغناني عنك يا مسكين. إن لم تكن لي فأنا عنك غني وأنت المسكين. إن لم أكن لك فمن ذا الذي يحسن إليك؟ من ذا الذي ينظر إليك؟ من ذا الذي يهتم

14 · The remembrance of God and his mercy

View 124 · facsimile

بشأنك؟ عن من تسأل إذا أطردتك عني؟ عبدي لا أرضى لك إلا أن تكون لي، أفترضى ألا أكون لك؟ أنا مع عبدي ما ذكرني أو ما تحركت بذكري شفتاه. أيما عبد اطلعت عليه وعلى قلبه فرأيت الغالب عليه التمسك بذكري توليت سياسته وكنت جليسه وأنيسه. عبدي ما أنصفتني، أذكرك وتنساني، وأدعوك إلي وتذهب إلى غيري، وأذهب عنك البلايا وأنت منعكف على الخطايا. يا بن آدم ما تقول إذا أجبتني؟

وأخرج أبو نعيم والبيهقي وغيرهما عن كعب قال مكتوب في التوراة يقول الله عز وجل إذا كان الغالب على عبدي الاشتغال بي جعلت نعيمه ولذته في ذكري، أحبني وأحببته ورفعت الحجاب بيني وبينه. لا يسهو إذا أسهى الناس. أولئك كلامهم كلام الأنبياء، أولئك الذين إذا أردت بأهل الدنيا عقوبة ذكرتهم فصرفت غضبي بهم عنهم. وأخرج ابن أبي جزء وابن عساكر وأبو نعيم عن وهب بن منبه قال أوحى الله عز وجل إلى داود عليه السلام يا داود أنا بدك اللازم فالزم بدك معناه أنا الذي لا بد لك مني فإلى أين تذهب عني؟ هل غيري يقدر أن يغيثك إن أفزعتك؟ أو يستطيع أحد أن

يغيثك إن أبعدتك؟ من دعاني أجبته ومن سألني أعطيته ومن شكرني

View 125 · facsimile

واليته ومن أطاعني شكرته ومن عصاني سترته ومن التجى إلي أجرته ومن استنصرني نصرته. يا عبدي أنت تفر من بابي وأنا أردك إلى خدمتي وأنت تعرض عن شكري وأنا أسبغ عليك نعمتي. وينبغي للعبد المؤمن أن يتصف بهذه الصفات أن يعرف بليله إذ الناس ينامون وبصومه في نهاره إذا الناس يفطرون وبحزنه إذ الناس يفرحون وببكائه إذا الناس يضحكون وبصمته إذا الناس يخوضون وبخشوعه إذا الناس يختالون.

وأخرج ابن جرير وابن كثير وابن أبي حاتم عن كعب قال يقول الله عز وجل أنا عند ظن عبدي بي وأنا معه حين يذكرني. إن ذكرني في نفسه ذكرته في نفسي وإن ذكرني في ملإ ذكرته في ملإ هم خير منهم وإن تقرب إلي شبرا تقربت منه ذراعا وإن تقرب إلي ذراعا تقربت منه باعا وإن أتاني يمشي أتيته هرولة. معناه من جاهد نفسه قليلا في خدمتي تقربت إلى قلبه برحمتي ويسرت عليه كثيرا من الطاعات مجازا ورغبة ورزقته لذة مناجاتي وحلاوة الأنس بذكري فيصير محمولا بعد أن كان حاملا. وقيل معناه اذكروني بخدمتي أذكركم بنعمتي، اذكروني بالتوحيد

أذكركم بالتأييد، اذكروني بالشكر أذكركم بالمزيد، اذكروني بالمحبة أذكركم بالقربة.

View 126 · facsimile

اذكروني بالخوف أذكركم بالأمان. اذكروني بالرجا أذكركم بتحقيق الآمال. أخرج البخاري ومسلم عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لما قضى الله سبحانه الخلق كتب كتابه فهو عنده فوق العرش إن رحمتي سبقت غضبي. وفي رواية أخرى غلبت غضبي. وأخرج البخاري ومسلم عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن لله مائة رحمة واحدة بين الخلق بين الجن والإنس والبهائم والهوام فبها يتعاطفون وبها يتراحمون وبها تتعاطف الوحوش على أولادها وأخر تسعا وتسعين رحمة يرحم بها عباده يوم القيامة.

وأخرج البخاري ومسلم عن أبي هريرة رضي الله عنه، وأخرجه أبو داود والترمذي والنسائي عن عمر بن الخطاب رضي الله عنه، قالا قدموا على النبي صلى الله عليه وسلم بسبي فإذا امرأة تحلب ثديها تسقي، فوجدت صبيا في السبي فأخذته ألصقته ببطنها وأرضعته. فقال لنا رسول الله صلى الله عليه وسلم أترون هذه طارحة ولدها في النار؟ قلنا لا وهي تقدر على أن لا تطرحه.

قال الله عز وجل أرحم بعباده من هذه بولدها. وأخرج البيهقي وابن أبي الدنيا والفريابي أن حماد بن سلمة عاد سفيان الثوري فقال له يا أبا سلمة أترى الله عز وجل يغفر لمثلي؟

View 127 · facsimile

قال حماد والله لو خيرت بين محاسبة الله تعالى إياي وبين محاسبة أبوي لاخترت محاسبة الله تعالى على محاسبة أبوي، وذلك أن الله عز وجل أرحم بي من أبوي. وأخرج أبو الشيخ وابن أبي الدنيا والبيهقي عن عبد الله بن مسعود رضي الله عنه أنه دخل المسجد فإذا في المسجد واعظ يعظ الناس وهو يذكر النار والسلاسل والأغلال فدعا عبد الله فقام على رأسه فقال يا مذكر، لِمَ تقنط الناس من رحمة الله؟ ثم قرأ عليه قول الله «قل يا عبادي الذين أسرفوا على أنفسهم» الآية.

وأخرج ابن سعد في الطبقات وابن أبي الدنيا في المكارم عن الحسن البصري قال جاء أعرابي إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله من يلي حساب الخلق يوم القيمة؟ فقال رسول الله صلى الله عليه وسلم إن الله عز وجل هو الذي يلي حساب الخلق. قال الأعرابي يا رسول الله هو الذي يلي ذلك بنفسه؟ فقال رسول الله صلى الله عليه وسلم نعم هو بنفسه. فتبسم الأعرابي فقال رسول الله عليه أفضل الصلاة والسلام مم

ضحكت يا أعرابي؟ فقال إن الكريم إذا قدر عفا وإذا حاسب سامح. فقال الرسول صلى الله عليه وسلم صدق الأعرابي ألا لا كريم برّا أكرم من الله عز وجل هو أكرم الأكرمين.

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وأخرج مالك وأحمد وعبد الرزاق عن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الله عز وجل وعدني أن يدخل الجنة من أمتي أربعمائة ألف. فقال أبو بكر زدنا يا رسول الله. فقال وهكذا فحثا بكفيه وجمعهما. فقال أبو بكر زدنا يا رسول الله. قال وهكذا. فقال عمر بن الخطاب دعنا يا أبا بكر. فقال أبو بكر وما عليك أن يدخلنا الله عز وجل كلنا الجنة؟ فقال عمر إن الله عز وجل إن شاء أن يدخل خلقه بكف واحد فعل. فقال رسول الله صلى الله عليه وسلم صدق عمر بن الخطاب. وأخرجوا عن أبي أمامة قال سمعت رسول الله صلى الله عليه وسلم يقول وعدني ربي عز وجل أن يدخل الجنة من أمتي سبعين ألفا لا حساب عليهم ولا عذاب، مع كل ألف سبعون ألفا وثلاث حثيات من حثيات ربي.

وأخرج مسلم عن عبد الله بن عمرو بن العاصي أن رسول الله صلى الله عليه وسلم تلا قول الله عز وجل في إبراهيم رب إنهن أضللن كثيرا من الناس فمن تبعني فإنه مني الآية. وقال عيسى

إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم. فرفع يديه وقال اللهم أمتي أمتي وبكى. فقال الله عز وجل يا جبريل اذهب إلى محمد وربك أعلم فسله ما يبكيه. فأتاه جبريل فسأله

View 129 · facsimile

فأخبره رسول الله صلى الله عليه وسلم بما قال وهو أعلم. فقال الله عز وجل يا جبريل اذهب إلى محمد فقل إنا سنرضيك في أمتك ولا نسوءك. وأخرج مسلم عن أنس قال قال رسول الله صلى الله عليه وسلم آتي باب الجنة يوم القيامة فأستفتح فيقول الخازن من أنت؟ فأقول محمد. فيقول بك أمرت لا أفتح لأحد قبلك. وأخرج ابن سعد والبيهقي والطبراني وابن أبي الدنيا عن أنس رضي الله عنه قال قال إن رسول الله صلى الله عليه وسلم سأل ربه عز وجل في ذنوب أمته فقال يا رب اجعل حساب أمتي إلي لئلا يطلع على حياهم أحد غيري. فأوحى الله عز وجل إليه هم أمتك وهم عبادي وأنا أرحم بهم منك فلا أجعل حسابهم إلى غيري لكيلا يطلع وينظر إلى مساويهم أحد غيري.

وأخرج البيهقي عن أبي سليمان الخطابي في قوله تبارك وتعالى وإذا رأيت ثم رأيت الآية. قال الملك الكبير أن رسول رب العزة يأتيه بالتحف واللطف فلا يصل إليه حتى يستأذن له عليه،

فيقول للحاجب استأذن علي ولي الله فإني لا أصل إليه. فيُعلم ذلك الحاجب حاجبا آخر وحاجب بعد حاجب فيأذن له. ومن داره إلى دار السلام باب يدخل منه على ربه جل وعلا إذا شاء بلا إذن. وإن أدنى أهل الجنة منزلة الذي

View 130 · facsimile

يركب في ألف ألف من خدمه من الولدان المخلدين على خيل من ياقوت أحمر لها أجنحة من ذهب. إذا رأيت ثم رأيت نعيما وملكا كبيرا. وأخرج البخاري ومسلم عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إن الله عز وجل يقول لأهل الجنة يا أهل الجنة فيقولون لبيك ربنا وسعديك. فيقول يا أهل الجنة أهل رضيتم؟ فيقولون ما لنا لا نرضى وقد أعطيتنا ما لم تعط أحدا من خلقك؟ فيقول أنا أعطيكم أفضل من ذلك. قالوا فما أفضل من ذلك؟ فيقول أحل عليكم رضواني فلا أسخط عليكم بعده أبدا.

وأخرج البخاري ومسلم عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أولا أول زمرة تدخل الجنة على صورة القمر ليلة البدر، والذين يلونهم على أشد كوكب دري في السماء إضاءة. لا يبولون ولا يتغوطون ولا يتفلون ولا يمتخطون. أمشاطهم الذهب ورشحهم المسك ومجامرهم الألوة وأزواجهم

الحور العين. أخلاقهم على خلق رجل واحد على صورة أبيهم آدم ستين ذراعا في السماء وعلى حسن يوسف وعلى ميلاد عيسى ثلاثا وثلاثين، وعلى لسان محمد صلى الله عليه وسلم جردا مردا مكحلين. وأخرج البزار والأصبهاني وابن أبي الدنيا عن صبيح التابعي

View 131 · facsimile

أن عبدا لقيت ابن مروان فسأله عن وفد أهل الجنة. فقال إنهم يفدون إلى الله تبارك وتعالى في كل خميس فيوضع لهم أسرة، كل إنسان منهم أعرف بسريره منك بسريرك. فإذا قعدوا على الأسرة قال الله تبارك وتعالى لملائكته والخدم والولدان أطعموا عبادي وخلقي وجيراني ووفدي فيطعمون. ثم يقول جل وعلا اسقوهم فيؤتون بآنية من ألوان شتى مختمة فيشربون. ثم يقول سبحانه وتعالى فكهوهم فيجاء بثمرات شجر دلي فيأكلون منها ما شاؤوا. ثم يقول سبحانه وتعالى اكسوهم فيجاء بثمرات شجر أخضر وأحمر وأصفر وكل لون، فينشقن إلا لحمل المشتق عليهم حللا وقمصا. ثم يقول سبحانه وتعالى طيبوا سريرهم فيأتون عليهم المسك مثل رداد المطر.

ثم يقول سبحانه وتعالى يا ملائكتي حللوفي فيتجاوبون بتهليل الرحمن. ثم يقول سبحانه وتعالى لداود عليه السلام يا داود

فمجدني كما كنت تمجدني في الدنيا. فيمجد داود ربه عز وجل. فيقول الله تبارك وتعالى عبادي قد طعموا وشربوا وفكهوا وكسوا وطيبوا وسمعوا، لأتجلين عليهم حتى ينظروا إلي. فيكشف الله سبحانه وتعالى الحجب ويتجلى لهم في عزة تهاويله، فيرونه من غير تشبيه ولا تمثيل

View 132 · facsimile

فيغشاهم من نور به فلا يتكلمون ويغشاهم من نوره فلولا أن الله تبارك وتعالى قضى أن لا يموتوا لاحترقوا. فإذا انجلى عليهم ونظروا إليه اصفرت وجوههم ونسوا نعيم الجنة. فلما أفاقوا انصرفوا إلى أهليهم. قالوا ربنا أنت السلام ومنك السلام ولك الحق والجلال والإكرام. فقال لهم تعالى مرحبا بعبادي الذين حفظوا وصيتي ورعوا عهدي وخافوني بالغيب وكانوا مني مشفقين. فقالوا أما وعزتك وجلالك ما عبدناك حق عبادتك وما قدرناك حق قدرك ولا أدينا إليك حقك فأذن لنا بالسجود.

فقال لهم ربهم تبارك وتعالى إني قد وضعت عنكم مؤنة العبادة وأرحت لكم أبدانكم وطالما أنصبتم إلى الأبدان وأعفرتم الوجوه، فالآن أفضيتكم إلى روحي ورحمتي وكرامتي وطولي وجلالي. أنا الذي صدقتكم وعدي وأتممت عليكم نعمتي. هذا محل كرامتي فاسألوني. فيسألونه الرضى فيقول تبارك وتعالى رضاي أحلكم

داري وأنا لكم كرامتي فاسألوني. فيسألونه حتى تنتهي رغبتهم فيفتح لهم عند ذلك ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر، فهم في هذه الكرامة على الأبد

15 · The litany of letters and the prayer for the sultan

View 133 · facsimile

ناظرون إلى الواحد الأحد. اللهم إني أسألك بجميع أنبيائك والمرسلين وجميع ملائكتك المقربين وجميع الصحابة والتابعين، ارحمنا برحمتك يا أرحم الراحمين، واعصمنا بعصمتك لنكون من الفائزين ودلنا بك عليك لنكون من الواصلين، وأدخلنا الجنة مع النبيين والصديقين والشهداء والصالحين ومتعنا بالنظر إلى وجهك الكريم يا أكرم الأكرمين يا رب العالمين. وصلى الله على سيدنا محمد وآله وصحبه أجمعين.

ولنختم الكتاب بالدعاء في صحايف المقام الشريف. الحمد لله رب العالمين كما ينبغي لجلال وجهك ولعظيم سلطانك، حمدا يبيد ويميد وإياك نبتغي ببقائك. وصل وسلم على سيدنا محمد أفضل رسلك وخاتم أنبيائك وعلى آله وصحبه وأزواجه وذريته وساير أوليائك وعلى جميع الصالحين من أهل طاعتك وأصفيائك. اللهم إنا نسألك بألف آلائك وبباء بهائك وبتاء توحيدك وبثاء ثنائك

وبجيم جمالك وبحاء حلمك وبخاء خيرك وبدال دوامك وبذال ذكرك وبراء ربوبيتك وبزاء أزليتك وبسين سلطانك وبشين شكرك وبصاد صمديتك وبضاد ضياء نور وجهك

View 134 · facsimile

وبطاء طاعتك وبظاء ظل عرشك وبعين عفوك وبغين غنائك وبفاء فضلك وبقاف قدرتك وبكاف كفايتك وبلام لطفك وبميم ملكك وبنون نورك وبهاء هدايتك وبواو وحدانيتك وبلام ألف لا إله إلا أنت وبياء يا حي يا قيوم يا بديع السماوات والأرض يا ذا الجلال والإكرام يا أرحم الراحمين، أدم الظفر والتمكين والنصر والفتح المبين لمولانا وسيدنا ومالك رقابنا، السلطان الأعظم والملك المكرم العالم العامل الكامل العادل المجاهد المرابط، المؤيد المظفر المنصور، سيف الدنيا والدين، سلطان الإسلام والمسلمين، محيي العدل في العالمين، منصف المظلومين من الظالمين، قاتل الكفرة والمشركين، خادم الحرمين الشريفين، ملك البرين والبحرين.

من جعله الله تعالى في المملكة سلطانا مهيبا، وفردا في المجالس لا تدرك له الأفكار ضريبا، ووفر نصيبه من الفضائل والمناقب فوهبه منها ما أفاض عليه صرفا، وأعطى ملوك الأرض بطولها

والعرض يكون به لهم فخرا وشرفا، فما يبلغ التعداد ما جمعه من المناقب والفواضل.

View 135 · facsimile

ولا يستوفي الإحصار على ما لك المفاخر التي لا يحيط بها أحد من الملوك الأوائل. وواحد الدنيا لا يسامى ولا يطاول، والملك الأوحد الذي يرغب في أدوات كماله فلا يشابه ولا يماثل. ملك انفرد باستكمال المآثر، وجمع من المحاسن ما أعجز وصفه الناظم والناثر. جعل الله أمد عمره السعيد مديدا وإقباله المبارك في كل وقت جديدا.

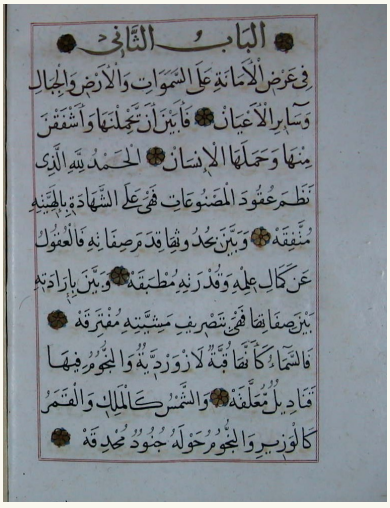
مولانا السلطان المالك الملك الأشرف أبو النصر قانصوه الغوري عز نصره وأدام أيامه وضرب في الخافقين أعلامه، ووفقه لمصالح الدنيا والآخرة وحفظه وحرسه من الأسوا وكان عونه وناصره وحببه إلى رعيته وحبب الرعية إليه وجعله من المسرورين المستبشرين يوم القدوم عليه. واحفظه في ذاته الشريفة وولده وماله وخدمه وذريته واحرسه بعينك التي لا تنام وأدخله في كنفك الذي لا يرام، برحمتك يا أرحم الراحمين. اللهم صل أفضل صلاة على أفضل مخلوقاتك سيدنا محمد وعلى آله وصحبه وسلم عدد معلوماتك ومداد كلماتك، كلما ذكرك الذاكرون وغفل عن ذكرك الغافلون. وحسبنا الله ونعم الوكيل.

The Covenant with the Children of Adam


هذا انموذج لطيف ومجموع ظريف يحتوي
على سبعة ابواب تبصرة وذكرى لاولي الالباب
الباب الاول في اخذ الميثاق
على بني آدم من جميع الأنبياء وسائر الأمم
الباب الثاني في عرض الأمانة
على السموات والأرض والجبال وسائر الأعيان
فأبين أن يحملنها وأشفقن منها وحملها الإنسان
الباب الثالث في حال أهل الفترة
وأحكامهم في الدنيا والآخرة يوم الحسرة

The contents announce the chapters on the covenant, the trust and the people of the interval.
Istanbul, Süleymaniye, Ayasofya 1666, f. 1v.

The Covenant with the Children of Adam

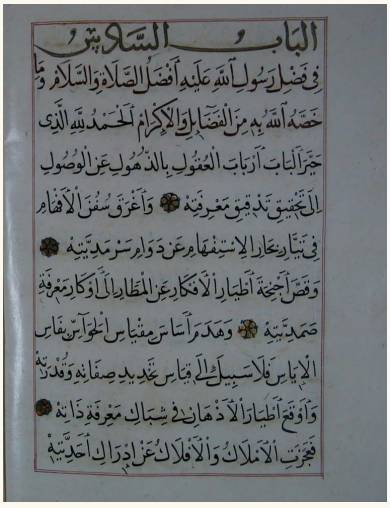


الباب الثاني

في عرض الامانة على السموات والارض والجبال
وسائر الاعيان فابين ان يحملنها واشفقن
منها وحملها الانسان الحمد لله الذي
نظم عقود المصنوعات فهي على الشهادة بالهيته
متفقة وبين بحدوثها قدم صفاته فالعقول
عن كمال علمه وقدرته مطبقة وبين بارادته
بين صفاتها فهي بتصريف مشيته مفترقة
فالسماء كانها قبة لازوردية والنجوم فيها
قناديل معلقة والشمس كالملك والقمر
كالوزير والنجوم حوله جنود محدقة

The second chapter opens with the trust offered to the heavens, the earth and the mountains.
Istanbul, Süleymaniye, Ayasofya 1666, f. 24v.

The Covenant with the Children of Adam


الباب السادس
في فضل رسول الله عليه أفضل الصلاة والسلام وما
خصه الله به من الفضائل والإكرام الحمد لله الذي
حير الباب أرباب العقول بالذهول عن الوصول
إلى تحقيق تدقيق معرفته ❁ وأغرق سفن الأفهام
في تيار بحار الاستفهام عن دوام سرمديته ❁
وقصر أعنة أطيار الأفكار عن المطار إلى أوكار معرفة
صمديته ❁ وهدر أساس مقياس الخواص من فارس
الإياس فلا سبيل إلى قياس تخديد صفاته وقدرته
وأوقع أطيار الأذهان في شباك معرفة ذاته ❁
فحيرت الأملاك والأفلاك عن إدراك أحديته

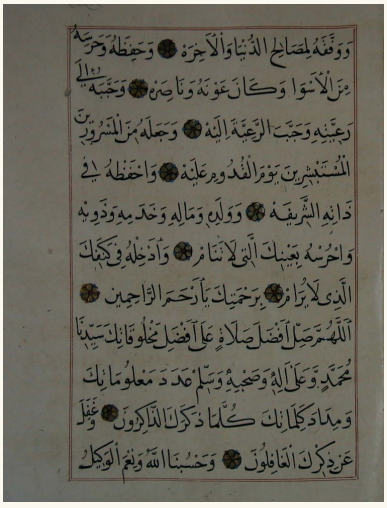
Opening of the chapter on the Prophet's merits.
Istanbul, Süleymaniye, Ayasofya 1666, f. 100v.

The Covenant with the Children of Adam



A marginal addition is linked to the line of text.
Istanbul, Süleymaniye, Ayasofya 1666, f. 62r.

The Covenant with the Children of Adam



The sultan's name is written in gold in the final prayer.
Istanbul, Süleymaniye, Ayasofya 1666, f. 134r.