

ISLAMIC TRANSLATION SERIES

مَدَارِجُ السَّالِكِينَ

Ranks of the Divine Seekers

A Parallel English-Arabic Text

VOLUME 1

By

IBN QAYYIM AL-JAWZIYYA

Translated, Annotated and Introduced by
Ovamir Anjum

BRILL

Ranks of the Divine Seekers

Volume 1

Ranks of the Divine Seekers

A Parallel English-Arabic Text

VOLUME 1

By

Ibn Qayyim al-Jawziyya

Translated, Annotated and Introduced by

Ovamir Anjum



BRILL

LEIDEN | BOSTON

Cover illustration: cover calligraphy by Nihad Nadam, 2020.

Library of Congress Cataloging-in-Publication Data

Names: Ibn Qayyim al-Jawzīyah, Muḥammad ibn Abī Bakr, 1292-1350. | Anjum, Ovamir, 1976-, translator. | Ibn Qayyim al-Jawzīyah, Muḥammad ibn Abī Bakr, 1292-1350. *Madārij al-sālikīn bayna manāzil ʾIyāka naʾbudu wa-ʾiyāka nastaʾin*.
Title: Ranks of the divine seekers : a parallel English-Arabic text / Ovamir Anjum.
Other titles: *Madārij al-sālikīn bayna manāzil ʾIyyāka naʾbudu wa-ʾiyyāka nastaʾin*.
English

Description: Leiden; Boston : Brill, 2020. | Series: Islamic translation series, 2666-3759 ; 14/1 | Includes bibliographical references and index.

Identifiers: LCCN 2020011393 (print) | LCCN 2020011394 (ebook) |
ISBN 9789004433694 (set) | ISBN 9789004404540 (hardback) |
ISBN 9789004413412 (ebook)

Subjects: LCSH: Religious life—Islam—Early works to 1800. | Anṣārī al-Harawī, ʿAbd Allāh ibn Muḥammad, 1006-1089. *Manāzil al-sāʾirīn*. | Islam—Doctrines—Early works to 1800. | Sufism—Early works to 1800.

Classification: LCC BP188 .I23613 2020 (print) | LCC BP188 (ebook) |

DDC 297.4/4—dc23

LC record available at <https://lccn.loc.gov/2020011393>

LC ebook record available at <https://lccn.loc.gov/2020011394>

Typeface for the Latin, Greek, and Cyrillic scripts: “Brill”. See and download: brill.com/brill-typeface.

ISSN 2666-3759

ISBN 978-90-04-43369-4 (hardback, set)

ISBN 978-90-04-40454-0 (hardback, vol. 1) ISBN 978-90-04-41341-2 (e-book, vol. 1)

ISBN 978-90-04-41338-2 (hardback, vol. 2) ISBN 978-90-04-41342-9 (e-book, vol. 2)

ISBN 978-90-04-41643-7 (hardback, vol. 3) ISBN 978-90-04-43422-6 (e-book, vol. 3)

ISBN 978-90-04-41644-4 (hardback, vol. 4) ISBN 978-90-04-43423-3 (e-book, vol. 4)

Copyright 2020 by Koninklijke Brill NV, Leiden, The Netherlands.

Koninklijke Brill NV incorporates the imprints Brill, Brill Hes & De Graaf, Brill Nijhoff, Brill Rodopi, Brill Sense, Hotei Publishing, mentis Verlag, Verlag Ferdinand Schöningh and Wilhelm Fink Verlag.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV provided that the appropriate fees are paid directly to The Copyright Clearance Center, 222 Rosewood Drive, Suite 910, Danvers, MA 01923, USA. Fees are subject to change.

This book is printed on acid-free paper and produced in a sustainable manner.

Note: The Sufism Mentioned in this book refers to early sufism that followed Qur'an and authentic sunnah and it does not applies to deviants today or any group that goes against Qur'an and sunnah.

Ibn Qayyim al-Jawziyya, Madārij al-Sālikīn: Text and Translation

Prolegomenon 74

- 1 Merits of the First Chapter of the Qur'an, *The Opening* 80
 - 1.1 *The Affirmation of Prophethood in The Opening* 84
 - 1.2 *A Lesson in Etiquette toward God* 92
 - 1.3 *"The Straight Path" Q. 1:6* 96
 - 1.4 *The Meaning of God Being on the Straight Path* 104
 - 1.5 *The Company of the Blessed against Loneliness on the Straight Path* 108
 - 1.6 *Seeking a Means to God (tawassul) by His Greatest Names* 112

2	<i>The Opening Affirms All the Three Types of Divine Unicity</i>	114
3	<i>The Five Pivotal Names of God Affirm His Attributes</i>	122
3.1	<i>The Second Principle of the Meaning of Divine Names</i>	126
3.2	<i>The Name "Allah" Signifies All Other Divine Names and Attributes</i>	128
3.3	<i>Creation and Command Are Implied in the Three Divine Names</i>	132
3.4	<i>Divine Perfection in Pairs</i>	134
4	<i>Ten Levels of Divine Guidance</i>	136
4.1	<i>First Level: Unmediated Divine Speech</i>	136
4.2	<i>Second Level: Special Revelation to Prophets</i>	140
4.3	<i>Third Level: By Sending Angelic Emissaries</i>	140
4.4	<i>Fourth Level: Specific Inspiration</i>	142
4.5	<i>Fifth Level: Understanding</i>	144
4.6	<i>Sixth Level: General Explication</i>	146
4.7	<i>Seventh Level: Special Explication</i>	150
4.8	<i>Eighth Level: Guidance to Listen</i>	150
4.9	<i>Ninth Level: Inspiration</i>	152
4.9.1	<i>Interlude: The Station of Inspiration</i>	154
4.9.2	<i>The Second Kind of Aural Experience</i>	156
4.9.3	<i>The Third Kind of Aural Experience</i>	158
4.9.4	<i>The Second Level of Inspiration according to al-Harawī</i>	160
4.9.5	<i>The Third Level of Inspiration</i>	162
4.10	<i>The Tenth Level of Guidance: Truthful Visions</i>	162
5	<i>The Opening Heals Hearts as well as Bodies</i>	168
5.1	<i>Testimony from the Sunna</i>	172
5.2	<i>Testimony of Medicine</i>	174
6	<i>Refutation of Heresies</i>	178
6.1	<i>Refutation of Heresies in Detail</i>	180
6.2	<i>Refutation of the Negationists</i>	182
6.3	<i>Refutation of Those Who Deny Divine Omnipotence</i>	184
6.4	<i>Refutation of Those Who Associate in Divinity</i>	188
6.5	<i>Refutation of the Jahmites</i>	188
6.6	<i>Refutation of the Fatalists</i>	190
6.7	<i>Refutation of the Doctrine of a Necessary Existent without Will</i>	192
6.8	<i>Refutation of Those Who Deny Divine Knowledge of Particulars</i>	192
6.9	<i>Refutation of the Deniers of Prophethood</i>	194

6.10	<i>Affirming the Divine Attribute of Speech</i>	198
6.11	<i>Refutation of the Doctrine of the Eternity of the World</i>	200
6.12	<i>Refutation of Those Who Impugn the Prophet's Companions</i>	202
7	<i>Exegesis of "You we worship and You we supplicate for help"</i>	204
7.1	<i>The Essence, Requisites, and Types of Worship</i>	212
7.2	<i>The Two Requisites for Acceptance: Sincerity and Compliance</i>	222
7.3	<i>Those Who Lack Sincerity and Compliance</i>	224
7.4	<i>The Best Kind of Worship</i>	226
7.5	<i>Classification of Worshippers with respect to the Purpose of Worship</i>	234
7.5.1	Worship as an Arbitrary Burden: The Jahmites	234
7.5.2	Worship as Exchange-Price for Reward: The Qadarites	238
7.5.3	Worship as Training: Philosophers and Mystics	244
7.5.4	Worship as Loving Obedience: True Followers of the Prophetic Way	246
7.6	<i>Worship of the Tongue, Heart, and Body</i>	252
7.7	<i>Worship: The Way of All the Messengers</i>	254
7.8	<i>The Noble Status of Worship and Servanthood</i>	254
7.9	<i>Worship until Death</i>	258
7.10	<i>General and Special Worship</i>	260
7.11	<i>Ranks of Worshippers with respect to Knowledge and Action</i>	266
7.12	<i>The Fifteen Elements of Worship</i>	266
7.12.1	Worship of the Heart	268
7.12.2	Worship of the Tongue	276
7.12.3	Worship of the Body	280
1	The Stations of the Journey	292
1	The Station of Awakening	292
2	The Station of Insight	294
3	The Station of Purpose	308
4	The Station of Resolve	310
5	Interlude: On the Ordering of the Stations	312
2	The Station of Reflection	338
1	Interlude: The Station of Annihilation	340
2	Three Types of Annihilation	354

3	The Causes of Experiential Annihilation	362
4	The Essence of Experiential Annihilation	362
5	The Dangers on the Path of Annihilation: Antinomianism	366
6	Volitional Annihilation: The True Goal of the Righteous	378
3	The Station of Self-Reckoning	384
1	The First Pillar	386
2	The Second Pillar	392
3	The Third Pillar	394
4	The Station of Repentance	404
1	Repentance and <i>The Opening</i>	406
2	The Conditions and Realities of Repentance	410
3	Legitimate and Illegitimate Excuses for Sins	422
3.1	<i>The Correct Approach to Excusing the Creation</i>	440
3.2	<i>Repelling One Decree by Another</i>	446
3.3	<i>Navigating the Decrees</i>	448
4	The Inner Realities of Repentance	450
4.1	<i>Forgetting Sins versus Remembering Sins</i>	452
4.2	<i>Repentance from Repentance</i>	454
5	The Finer Points of the Inner Realities of Repentance	456
5.1	<i>The Wisdom of God Allowing the Servant to Sin</i>	456
5.2	<i>Contemplation on God's joy upon the Repentance of His Servant</i>	466
5.3	<i>God's Joy in Repentance: Higher Reasons</i>	476
5.4	<i>God's Justice</i>	480
5.5	<i>Contemplation on the Ego, the Source of Sin</i>	486
5.6	<i>The Seven Traps of the Enemy</i>	490
5.7	<i>Contemplating Divine Predestination</i>	500
8	Interlude: Affirmation of the Ethical Value of Acts and Causality	510
8.1	<i>Mystical Annihilation against Divine Law and Morality</i>	532
8.2	<i>Elitist Antinomianism</i>	538
8.3	<i>Soft Antinomianism</i>	540
8.4	<i>The Excuse of Mystical Intoxication</i>	540
8.5	<i>Acceptable Preference for Communion</i>	542
8.6	<i>The Most Perfect Way</i>	544
8.7	<i>The Error of Conflating Divine Pleasure with Divine Will</i>	546
8.8	<i>Distinction between Divine Pleasure and Divine Will</i>	550
8.9	<i>Difference between Divine Pleasure and Will Continued</i>	556

- 9 Levels of Repentance: The Commoners 558
 - 9.1 *Parallels between Errors in Theology and Those in Worship* 568
 - 9.2 *Repentance of the Middle Rank* 572
 - 9.3 *Repentance of the Elite* 574
 - 9.4 *An Even Higher Rank* 578
- 10 Some Rulings Concerning Repentance 586
 - 10.1 *The Obligation of Immediacy* 586
 - 10.2 *Is It Valid to Repent from Only Selected Sins?* 588
 - 10.3 *Does Recidivism Nullify Previous Repentance?* 592
 - 10.4 *Is All Well If It Ends Well?* 606
 - 10.5 *Repentance Due to Inability to Sin* 606
 - 10.6 *What If Abandoning Sin Requires Another Sin?* 612
 - 10.7 *Repentance from Sins That Violate Other's Rights* 620
 - 10.8 *What is Lost by Sinning, May Be Regained by Repentance* 624
 - 10.9 *Who is Better: One Who Repents or One Who Does Not Sin?* 628
- 11 The Full Meaning of Repentance 646
 - 11.1 *Repentance and Seeking Forgiveness* 650
 - 11.2 *Sincere Repentance* 654
- 12 Sins: The Object of Repentance 656
 - 12.1 *One Return from the Servant, Two from God* 660
 - 12.2 *The Beginning and the End of Repentance* 662
 - 12.3 *Minor Sins* 664
 - 12.4 *The Meaning of Lamam* 666
 - 12.5 *Interlude: The Principle of Linguistic Exception in the Qur'an* 672
 - 12.6 *Major Sins* 674
 - 12.7 *Incorrect Opinions concerning Major and Minor Sins* 680
 - 12.8 *Sins of Lovers* 690
- 13 Twelve Kinds of Sins in the Qur'an 704
 - 13.1 *Minor Unbelief* 704
 - 13.2 *Major Unbelief* 708
 - 13.3 *Major Associationism* 712
 - 13.4 *Minor Associationism* 720
 - 13.5 *Hypocrisy* 726
 - 13.6 *Wickedness and Disobedience* 748
 - 13.7 *Sin, Transgression, and Aggression* 766
 - 13.8 *Lewdness and Wrong* 772
 - 13.9 *Speaking in God's Name without Knowledge* 774

13.10	<i>Can Missed Prayers Be Compensated for?</i>	778
13.11	<i>Violation of the Rights of Human Beings</i>	800
13.12	<i>How to Compensate for Illicit Income?</i>	806
13.13	<i>How to Repent if the Victim of One's Crime Is Deceased?</i>	808
13.14	<i>Is Murder Unforgivable?</i>	810
13.15	<i>A Penitent Murderer</i>	822
14	Perspectives on the Nature of Sin and Repentance	824
14.1	<i>Animalistic Gratification</i>	826
14.2	<i>Naturism</i>	832
14.3	<i>Fatalism</i>	834
14.4	<i>Denial of Predestination</i>	836
14.5	<i>Wisdom in the Existence of Sin</i>	838
14.6	<i>God's Omnipotence</i>	844
14.7	<i>Divine Grant of Success and Failure</i>	850
14.8	<i>Divine Names and Attributes</i>	856
14.9	<i>Sins as a Source of Increase in Faith</i>	866
14.10	<i>Compassion for the Sinners</i>	874
14.11	<i>Incapacity and Meekness</i>	876
14.12	<i>A Broken Heart before the Lord</i>	878

Glossary 889

Index 903

Acknowledgements

Praise to God, Lord of the worlds, and blessings upon the messengers.

I have incurred many debts in the course of this translation, which began almost twenty years ago with a small circle of friends eager to unlock Islam's spiritual treasures in early morning meetings in northern California and, despite many fits and starts, has continued since. Hassan Laidi, then the editor of *Aljumuah Magazine*, encouraged me to continue translating it and published the installments monthly for several years. Muhammad Eissa, then at the University of Chicago and Editorial Consultant at Middle Eastern Texts Initiative (METI) at Brigham Young University, encouraged me to complete the project and put me in touch with D. Morgan Davis, who showed great interest and faith in the project. Later when that initiative was acquired by Brill, Teddi Dols showed great interest in the project, and I have since had the pleasure of working with Abdurraouf Oueslati and Cas Van den Hof at Brill, who all have been incredibly supportive. My greatest debt is to my students and friends, Rezart Beka and Tesneem Elkiek, both graduate students at Georgetown University. Rezart painstakingly checked the entire translation against the Arabic text and Tesneem thoroughly read through the translation. As did Basit Iqbal, who is the most competent copyeditor I know. The text would not be the same without their innumerable suggestions and corrections. Over the last several years, I have received almost weekly queries from all corners of the world about the translation. I have not always been punctual about responding to them, but their enthusiasm, prayers, and wishes have kept me going, and without their encouragement, I would not have been able to keep at it for such a long time in the middle of several other projects. My final debt is to the author, Ibn Qayyim al-Jawziyya, who, unbeknownst to him, has been my spiritual mentor for the last twenty years. Besides, his frequent disagreement with the author of the original treatise, Abū Ismā'īl al-Harawī, constrained by utmost respect and benevolence, and his outstanding effort to find excuses for those whose intentions he trusted but with whom he profoundly disagreed, serves as my own guide in my intellectual life.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Translation Notes

This is a full, unabridged translation of the original text of Ibn Qayyim al-Jawziyya's *Madārij al-Sālikīn*. The English translation of the Qur'anic verses is my own, given the exegetical nature of the text. I have consulted primarily Marmaduke Picktall's *The Noble Qur'an* in addition to other widely-used translations, such as those by Yusuf Ali and Saḥīḥ International.

Since this translation is being published face-to-face with the original Arabic text, all Arabic words have been rendered into their English equivalents, including those that are commonly left in Arabic, such as Allah (God); the names of the Qur'anic Sūras (e.g., al-Fātiḥa as *The Opening*), Sharī'a as "Law", etc. The exceptions are as follows. Only those words that have no widely accepted English equivalent or might otherwise be confusing have been kept in Arabic, such as 'Sunna' to denote the practice or role model of the Prophet; 'Sūra' to denote the chapters of the Qur'an and avoid conflation with chapters of the treatise being translated. Another case where the Arabic has been left untranslated is where the original text addresses the linguistic aspects of the term in question (such as the meanings of the word 'Allāh'). There are other obvious exceptions, such as proper names. Where the Arabic original had to be maintained the transliteration scheme employed has been that recommended by the *International Journal of Middle Eastern Studies*.

Literal fidelity has been maintained wherever possible. Repetition and rhyme are standard devices in classical Arabic, and among other literary purposes, served to preserve the meaning and self-correction in a world where manuscript copyists frequently erred. I have kept the original meaning and repetition; only in cases where the original Arabic terms are synonymous, at least in the given context, or where subtleties would be too distracting and unidiomatic to translate, have I preferred conciseness over literal fidelity.

The Manuscripts and the Arabic Editions

The complete title of the original text is *Madārij al-sālikīn bayna manāzil iyyāka na'budu wa-īyyāka nasta'in* (Ranks of Divine Seekers between the Stations of 'You alone we worship and You alone we seek for help'; the last phrase being the Quranic verse, 1:4). Ibn Qayyim al-Jawziyya's earliest biographers, in particular Ibn Rajab, identify his commentary on *Manāzil* as *Marāḥil al-sā'irīn* (Stages of the Travelers) instead of *Madārij al-sālikīn*. The primary edition used here is *Madārij al-sālikīn*, edited by Nāṣir al-Sa'awī, 'Alī al-Qar'awī, Ṣāliḥ

al-Tuwayjirī, Khālīd al-Ghunaym, and Muḥammad al-Khuḍayrī, al-Riyāḍ and al-Qaṣīm (Dār al-Ṣumay‘ī, 1432/2011). Henceforth, this edition is referred to as *Madārīj*(S).

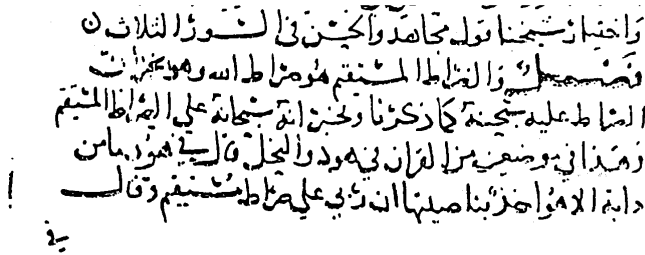
Rashīd Riḍā (d. 1934) declared *Madārīj* to be the finest work on Sufism and ethics that he had known, and edited the first modern edition (Cairo: Maṭba‘at al-Manār, 1912–1915). The editions that I have consulted and extensively used prior to the availability of M1 are as follows: one was edited by ‘Imād ‘Āmir, 3 vols. (Cairo: Dār al-Ḥadīth, 1996), based on Muḥammad Ḥamid al-Fiqrī’s original edition (Beirut: Dār al-Kitāb al-‘Arabī, 1392–1393/1972–3), which reproduced al-Fiqrī’s gloss. Al-Fiqrī’s edition is available online: <http://arabic.islamicweb.com/Books/taimiya.asp?book=81> (last accessed April 2010). In addition, I have used another edition for cross-checking, edited by Muḥammad al-Mu‘taṣim al-Bagh-dādī (Beirut: Dār al-Kitāb al-‘Arabī, 1994). This edition claims to be based on three manuscripts, one in Dār al-Kutub al-Miṣriyya, MS. 5899 (dated 823/1420), as well as two others, MS. 20523 and 20531. Another reputable edition in circulation but which I have not used is edited by ‘Abd al-‘Azīz ibn Nāṣir al-Julayyil (Riyāḍ: Dār Ṭayba, 2002). In contemporary Arabic religious reading circles, *Madārīj* is often read in abridged form, one popular abridgement being a two-volume edition largely shorn of complex philosophical and theological polemics: *Tahdhīb madārīj al-sālikīn*, ed. ‘Abd al-Mun‘im Ṣāliḥ al-‘Alī al-‘Izzī, 4th ed. (Beirut: Mu‘assasat al-Risāla, 1412/1991).

Conventions

- As noted in the introduction, *Madārīj* is Ibn al-Qayyim’s critical commentary on an earlier text, al-Harawī’s *Manāzil al-sā‘irīn* (referred to as *al-Manāzil* in the text). Ibn al-Qayyim first quotes *al-Manāzil* and then proceeds to comment on it; these quotations have been set off from the commentary.
- Qur’anic references appear as [sūra number:verse number] throughout. E.g. the third verse of the first Sūra, *al-Fātiḥa* [1:3]. However, if the context is not obvious, the standard format [Q. 1:3] is employed to indicate a Qur’anic sūra and verse number.
- The Hadith found in the major canonical collections are referred to in the footnotes in an abbreviated manner, with only the abbreviated name of the compiler and the ḥadīth number, e.g., Bukhari #2121.
- In the case of well-known Arabic words, strict transliteration has been avoided; e.g., Muhammad, Qur’an, Islam, etc., rather than Muḥammad, Qur’ān, Islām, except when these words are parts of a proper name, e.g., Abū Muḥammad.

- All section numbers as well as headings have been inserted by the translator and are not part of the original text. As the author's (or the copyists') use of section-marker *faṣl* is not always consistent, the translator has omitted it and replaced with numbered headings.

An image from the main (Syrian) manuscript:



Translation of the same passage:

whereas our Shaykh [Ibn Taymiyya] has preferred the opinions of Mujāhid and al-Ḥasan in all three cases.

1.4 The Meaning of God being on the Straight Path

The straight path is the path of God, yet He declares that the path is on Him, the Exalted, as we have mentioned, and also that the Exalted is on the straight path, and this appears twice in the Qur'an, once in Sūra *Hūd* and once in *The Bee*; in *Hūd* He says, "There is no creature that crawls, but He takes it by the forelock. Surely my Lord is on a straight path" [11:56], and said in

Abbreviations

These are the most commonly used sources in the footnotes and glossary, and hence are cited in an abbreviated form. The full corresponding references can be found in the bibliography.

Aḥmad	Ibn Ḥanbal, Aḥmad. <i>Musnad al-imām Aḥmad b. Ḥanbal</i>
Bukhārī	al-Bukhārī, <i>al-Jāmi' al-musnad al-ṣaḥīḥ al-muktaṣar</i>
Muslim	Muslim, <i>al-Musnad al-ṣaḥīḥ al-muktaṣar</i>
Tirmidhī	al-Tirmidhī, <i>Sunan al-Tirmidhī</i>

<i>Madārij</i> (Ş)	Ibn Qayyim al-Jawziyya, <i>Madārij al-Sālikīn</i> (Riyadh: Dār al-Şumay‘ī)
<i>MF</i>	Ibn Taymiyya, <i>Majmū‘ al-fatāwā</i>
<i>Siyar</i>	al-Dhahabī, <i>Siyar a‘lām al-nubalā’</i>
<i>Tafsīr al-Ṭabarī</i>	Ṭabarī, <i>Jāmi‘ al-bayān</i>
<i>EI2</i>	Encyclopedia of Islam, Second Edition (Brill).

*Ibn Qayyim al-Jawziyya, Madārij al-Sālikīn:
Text and Translation*



Prolegomenon¹

In the name of God, the All-merciful, the Ever-merciful. His support it is that we seek.

{No power to change nor strength there is except through God, the High, the Great.}²

Praised be God, the Lord of all the worlds. The end is for none but the pious. No hostility against any save the oppressors.

I bear witness that there is no god but God. Alone is He, with no partner, no equal. The Lord of the Messengers, the Creator of heavens and earth. I bear witness that Muhammad is His servant and His Messenger, sent with a clear Book, which separates error from guidance, deception from righteousness, and conjecture from certitude.

He has revealed the Book for us so that we read and ponder it, reflect on it with devotion and vigilance, enrich our souls through its remembrance, construe it in the best of manners, affirm it, strive to establish its commands and prohibitions, and reap the fruit of its precious knowledge that connects us to God the Exalted, and inhale the wisdom of its meadows and flowers.

For this is His Book. It guides to Him all who seek His inner knowledge.³ It is the surest way that leads the seeker to Him. It is His brilliant light that illuminates all darkness, His compassionate guidance, the boon of all creation. It is His rope that connects His servants to Him when all else fails, His greatest door to Him that remains open when all else is closed. It is the straight path unsullied by opinions of men, its wisdom unstained by base desires. Sages are never sated with its generous feast. Its wonders never end. Its clouds never dry. Its signs never exhaust. Its meanings never contradict. The more a soul delves into its depths, the more it attains discernment and guidance. No sooner are its wells uncovered than come forth all wellsprings of wisdom. For it is the light of the eyes against blindness, the cure for all humankind against the myriad ailments of the heart. It is the life of the heart and the delight of the soul. It is the shepherd that tends the soul toward the land of bliss. It is the harbinger that calls night and day: "O seekers of righteousness, hurry." It is the proclaimer of faith on the straight path, calling: "O our people, respond to God's proclaimer, and believe in Him, He will forgive your sins and save you from a painful chastisement" [46:31].

1 All section numbers as well as headings are inserted by the translator, and are not part of the original text. The only marker in the original text is the use of the term *faṣl* ('section'), which has been marked by numbered headings. However, the author's (or the copyists') use

بسم الله الرحمن الرحيم وبه نستعين، ولا حول ولا قوة إلا بالله العلي العظيم. الحمد لله رب العالمين،
والعاقبة للمتقين، ولا عدوان إلا على الظالمين. وأشهد ألا إله إلا الله وحده لا شريك له رب العالمين،
وإله المرسلين، وقِيوم السماوات والأرضين. وأشهد أن محمداً ﷺ عبده ورسوله المبعوث بالكتاب
المبين، الفارق بين الهدى والضلال، والغي والرشاد، والشك واليقين. أنزله لنقرأه تدبراً، ونتأمله
تبصراً، ونسعد به تذكراً، ونحملة على أحسن وجوهه ومعانيه، ونصدق به، ونجتهد على إقامة أوامره
ونواهيه، ونحتني ثمار علومه النافعة الموصلة إلى الله سبحانه من أشجاره، ورياحين الحكم من بين رياضه
وأزهاره. فهو كتابه الدال عليه، لمن أراد معرفته وطريقه الموصلة لسالكها إليه، ونوره المبين الذي
أشرفت له الظلمات، ورحمته المهداة التي بها صلاح جميع المخلوقات، والسبب الواصل بينه وبين عباده
إذا انقطعت الأسباب، وبابه الأعظم الذي منه الدخول، فلا يغلق إذا غلقت الأبواب. وهو الصراط
المستقيم الذي لا تميل به الآراء، والذكر الحكيم الذي لا تزغ به الأهواء، والتزل الكريم الذي لا يشبع
منه العلماء. لا تفتي عجائبه، ولا تفلح سخائبه، ولا تنقض آياته، ولا تختلف دلالته، كلما ازدادت
البصائر فيه تأملاً وتفكيراً زادها هدايةً وتبصراً، وكلما بجست معينه جفراً لها ينابيع الحكمة تفجيراً. فهو
نور البصائر من عمّاها، وشفاء الصدور من أدوائها وجواها، وحياة القلوب، ولذة النفوس، ورياض
القلوب، وحادي الأرواح إلى بلاد الأفراح، والمنادي بالمسا والصابا: يا أهل الفلاح حيّ على الفلاح.
نادى به منادي الإيمان على رأس الصراط المستقيم ﴿يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم
مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ﴾ [الأحقاف:31].

of sections is not always consistent, and since the first *faṣl* does not appear until later, I have marked and numbered thematic blocks. Textual differences between various manuscripts, where significant and available, are indicated by curly brackets {}.

- 2 Various manuscripts give varying opening prayers here that seem to have been inserted by the scribes. For the variants, see *Madārij*(§), 163.
- 3 *Ma'rifa* may be translated as "acquired knowledge," and in its technical Sufi sense, "inner knowledge" or "gnosis." Correspondingly, its active participle form would be 'ārif (pl. 'ārifūn), "one who knows" or "gnostic." The latter translation draws attention to the author's deliberate choice to use mystical Sufi terminology, and the former to the fact that he wishes to bring it within the purview of scriptural Islam. Both translations will be employed interchangeably depending on the context. Ibn al-Qayyim rejects the mystic privileging of inner knowledge over revealed, rational knowledge (*ilm*), but accepts its significance and employs the Sufi terminology frequently, emphasizing the need for inner knowledge and spiritual taste (*dhawq*).

By God, it surely pierces ears that are open, and illuminates hearts cleansed of corruption. But alas! desires have extinguished the lamps of hearts, and opinions of mortal men have shut the doors of divine guidance and lost the keys. Hearts are laden with the rust of their deeds and are shut out of the realities of the Qur'an. The ailment of ignorance has so overcome them that even sound nourishment is of no avail. How odd indeed! How they have chosen to nourish on the vain opinions of mortals that neither replenish nor quell hunger, yet they reject nourishment from the words of the Lord of all the worlds and the words of His Messenger. How could they find their way in the darkness of men's opinions and tell right from wrong when they fail to do that in the radiant light of the Sunna and the Book?⁴

How odd indeed! How they have managed to conflate the right teachings with the wrong ones, the accepted ones with the rejected ones, the favored ones with the indefensible ones, and have thus managed to render themselves incapable of receiving guidance and knowledge from the discourse of the One whose speech is immune to falsehood from the front and the back and who guarantees to elucidate the truth with utmost clarity,⁵ and the speech of the one who was given the most comprehensive of words, clear in the extreme?⁶

Nay, but it is, by God, a trial that has veiled hearts from the sources of righteousness and has bedeviled intellects, straying them from their goal, a trial so endemic that the young are brought up into it and the old grow senile in it. Those blind as bats imagine [these deceptions] to be the ultimate accomplishment they race to and the end they rush to in hordes.

How far! How far a faint, distant star is from the brilliant, midday sun! How far the dark underworld is from the brilliant stars of Gemini! How far the discourse is, whose author has no guarantee of inerrancy or an established proof, from the truthful transmission on the authority of an infallible one! How far the [human] opinions are, whose highest honor may be the permissibility of being followed, from the clear [divine] texts that every Muslim must put above all else, submit to, and turn to for judgment in all questions of disagreement! How far the opinions are, whose author has prohibited and warned against blindly following them, from the texts that it is incumbent on every servant of God to follow and contemplate! How far the schools are, which count among the bygones as their need passes away, from the scriptures that will not lapse even when the heavens and the earth end! Exalted be God, how deprived are those who turn away from the texts of revelation, of seeking knowledge from its niche of light and its treasure trove!

4 The contrast here and in the subsequent paragraphs is drawn between, on the one hand, the

أسمع—والله—لو صادف آذاناً واعيةً، وبصرٌ لو صادف قلوباً من الفساد خاليةً، لكن عصفت على القلوب هذه الأهواء، فأطفأت مصابيحها، وتمكنت منها آراء الرجال، فأغلقت أبواب رشدها وأضاعت مفاتيحها، وراى عليها كسبها، فلم تجد حقائق القرآن فيها منفذاً، وتحكمت فيها أسقام الجهل فلم تنتفع معها بصالح الغذاء.

وإعجاباً لها كيف جعلت غذاءها من هذه الآراء التي لا تسمن ولا تغني من جوع، ولم تقبل الاغتذاء بكلام رب العالمين، ونص نبيه المرفوع. سبحان الله! كيف اهتدت في ظلم الآراء إلى التمييز بين الخطأ والصواب، وخفي عليها ذلك في مطالع الأنوار من السنة والكتاب!

وإعجاباً! كيف ميزت بين صحيح الآراء وسقيمها، ومقبولها ومردودها، وراجحها ومرجوحها، وأقرت على أنفسها بالعجز عن تلقي الهدى والعلم من كلام من لا يأتيه الباطل من بين يديه ولا من خلفه، وهو الكفيل بإيضاح الحق مع غاية التبيان، وكلام من أوتي جوامع الكلم واستولى [كلامه] على الأمد الأقصى من البيان؟

كلا، بل هي والله فتنة أعمت القلوب عن مواقع رشدها، وحيرت العقول عن طرائق قصدها، يُربى فيها الصَّغير، ويهرم عليها الكبير.

وظننت خفافيش البصائر أنها الغاية التي يسابق المتسابقون إليها، والنهاية التي تنافس المنافسون فيها وتزاحوا عليها، وهيئات أين السها من شمس الضحى؟ وأين الثرى من كواكب الجوزاء؟ وأين الكلام الذي لم تضمن لنا عصمة قائله بدليل معلوم من النقل المصدق عن القائل المعصوم؟ وأين الأقوال التي أعلى درجاتها أن تكون سائغة الاتباع من النصوص الواجب على كل مسلم تقديمها وتحكيمها والتحاكم إليها في محل النزاع؟ وأين الآراء التي نهى قائلها عن تقليدها فيها، وحذر من النصوص التي فرض على كل عبد أن يهتدي بها ويتبصر؟ وأين المذاهب التي إذا مات أربابها فهي من جملة الأموات من النصوص التي لا تزول إذا زالت الأرض والسموات؟

source-texts of Islam, the Qur'an and Prophetic teachings, and the tradition of derived religious sciences, on the other.

5 The reference is to Qur'anic verses such as Q. 41:42, 41:3, 41:44, 11:1.

6 The reference is to the tradition in Bukhārī #7013: "I have been sent with the most comprehensive of words; and given victory with awe; and while I was sleeping, the keys of the treasures of the earth were brought to me and placed in my hand."

What life of heart and radiance of sight they have lost as they contented themselves with the opinions dug up with shovels of conjecture, and as they divided up their matter into groups, rousing each other with ornate words in conceit, for whose sake they all but shunned the Qur'an!⁷

The signposts of the Qur'an have been so erased from their hearts that they are alert to none of them; its dwellings so forgotten that they abide in none of them; its standards and banners so insignificant in their hands that they raise none of them; its brilliant stars so dimmed on the horizons of their souls that they have no love for them [variant readings: ... that they no longer see/rejuvenate them.]; its sun so eclipsed behind the shadows of their opinions that they see nothing of it. They have dethroned the revelation from the realm of reality, deposed it from the province of certitude, and assailed it with false interpretations. Ambush after ambush, their attacks have yet to cease. [The revelation] has come to them like a guest to a sordid, miserly host who fails to show him fitting honor or munificence, and receives him at an arm's length, rejecting it root and branch, saying to him, "We have no passage for you here; yet, if you must, pass quickly." They have reduced scripture to the status of the caliph in our times: his is the mint and ritual mention in sermons, but no authority or actual say in ruling.⁸ One who adheres to the Book and the Sunna is to them a literalist, lacking in intelligence, whereas the follower of mutually contradicting and incoherent opinions of men is accomplished and learned. The possessors of the Book and the Sunna, who rank the revealed texts above all else, are, in their view, ignorant and deficient: "When it is said to them, 'Believe as the people believe,' they say, 'Shall we believe, as fools believe?' Truly, they are the foolish ones, but they do not know" [2:13].

They are deprived, by God, of attainment [to God], for they have diverted from the path of revelation, lost the foundations, and adhered instead to trunks with no roots. [These opinions] have robbed them of what they most long for and cut off the ropes they most needed, until the time comes when that which is in the graves is scattered about and that which is in the breasts is collected, every group's attainment has become distinct and clear, and the reality is uncovered of what they took as beliefs and preferred it to all else: "And there has appeared to them the evil of what they have earned" [39:48], and they stand aghast at the sight of the harvest of what they sowed. O how devastating the lament of a loser as he stands watching all his effort and toil turn to scattered dust! What great calamity it would be when his wishful hopes turn out to be as

⁷ The reference is to Q. 25:30.

⁸ The Abbasid caliph al-Musta'şim was killed by the Mongols invading Baghdad in 656/1258;

سبحان الله! ماذا حرم المعرضون عن نصوص الوحي واقتباس العلم من مشكاتها من كنوز الذخائر؟ وماذا فاتهم من حياة القلوب، واستنارة البصائر؟ قنعوا بأقوال استنبطتها معاول الآراء فكراً، وتقطّعوا أمرهم بينهم لأجلها زبراً، وأوحى بعضهم إلى بعض زُخرف القول غروراً، فالتخذوا لأجل ذلك القرآن مهجوراً.

درست معالم القرآن في قلوبهم فليسوا يعرفونها، ودثرت معاهده عندهم فليسوا يعمرونها، ووقعت ألويتها وأعلامه من أيديهم فليسوا يرفعونها، وأفلت كواكبه النيرة من آفاق نفوسهم فلذلك لا يحيونها، وكسفت شمسها عند اجتماع ظلم آرائهم وعقدها فليسوا يبصرونها. خلعوا نصوص الوحي من سلطان الحقيقة، وعزلوها عن ولاية اليقين، وشنوا عليها غارات التأويلات الباطلة، فلا يزال يخرج عليها من جيوشهم كمين بعد كمين. نزلت عليهم نزول الضيف على أقوام لثام، فعاملوها بغير ما يليق بها من الإجلال والإكرام، وتلقوها من بعيد ولكن بالدفع في صدورهما والأعجاز، وقالوا: ما لك عندنا من عبور وإن كان لا بد فعلى سبيل المجاز. أنزلوا النصوص منزلة الخليفة في هذا الزمان له السكة والخطبة وما له حكم نافذ ولا سلطان، المتمسك عندهم بالكتاب والسنة صاحب ظواهر مبخوس حظه من المعقول، والمقلد للآراء المتناقضة المتعارضة والأفكار المتهافئة لديهم هو الفاضل المقبول، وأهل الكتاب والسنة المقدمون لنصوصها على غيرها جهال لديهم منقوصون ﴿وَإِذَا قِيلَ لَهُمُ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ﴾ [البقرة: 13].

حرموا—والله—الوصول بعدولهم عن منهج الوحي، وتضييعهم الأصول، تمسكوا بأعجاز لا صدور لها، نفاتهم أحرص ما كانوا عليها، وتقطعت بهم أسبابها أحوج ما كانوا إليها، حتى إذا بعث ما في القبور وحصل ما في الصدور، وتميز لكل قوم حاصلهم الذي حصلوه، وانكشفت لهم حقيقة ما اعتقدوه، وقدموا على ما قدموه وبدأ لهم من الله ما لم يكونوا ليحتسبوه وسقط في أيديهم عند الحصاد لما عابوا غلة ما بذروه. فيا شدة الحسرة عندما يعاين المبطل سعيه وكده هباءً منثوراً! ويا عظم المصيبة

with that, the political institution that connected Muslims to each other spatially and to the Prophet temporally had been interrupted. Although the Abbasid caliphs had by this time lost effective power for about three centuries, they still enjoyed formidable prestige. Even though a nominal caliphate was later reinstalled in Cairo by the Mamluk Sultan Baybars, the caliphs' prestige was now a shadow of its past. Our author lived in this period.

empty as lightning without downpour—false and conceited. What do those, whose intentions harbored heretical innovations, desire, and prejudice for the opinions of mortals, think their Lord will do on the Day when secrets are tried? What excuse will there be for those who throw the two scriptures behind their backs on the Day when their excuses will be of no avail to the wrongdoers? Do such men think that they can save themselves from their Lord by dint of opinions of mortals? Or by the abundance of their discourse and disputation? Or by their analogies and suppositions? Or by their subtle allusions, ecstatic outbursts, or fanciful imaginations?

How far from the truth, by God! Such a one entertains the falsest of hopes and most unlikely of fancies. For salvation is assured only to the one who takes God's guidance to be the ultimate judge above all else, who stocks up with piety for his journey, follows the true guide and walks the Straight Path, who holds on to revelation with a firm tie that cannot be undone. God is All-hearing and All-knowing.

1 Merits of the First Chapter of the Qur'an, *The Opening*

To Proceed:

The perfection of man lies in acquiring beneficial knowledge and righteous conduct, these being “the guidance” and “the religion of truth”⁹ respectively, and then in aiding others to attain the same two goods. As God the Exalted has said, “By Time, man is in loss. Save those who have attained faith, done good works, and enjoined upon one another holding on to the truth, and enjoined upon one another patience” [Sūra 103]. The Exalted declares upon oath that everyone is in loss except those who perfect their cognitive faculty through faith, their practical faculty through righteous works, and seek to perfect others through enjoining truth and patience. The meaning of “the truth” here includes faith as well as practice, the two being incomplete without patience and mutual reminding. It, thus, behooves every human being to spend every hour, nay, every breath, of his life in seeking the highest goals and through them avert the manifest loss.

This cannot be attained except by turning to the Qur'an with understanding, reflection, and contemplation, unearthing its treasures and culling out its buried pearls, resorting to it with constancy and resolve. For it alone assures the well-being of God's servants in this life and the next and takes them to the

9 The reference is to the frequent pairing in the Qur'an of these two, e.g. 9:33, 48:28, 61:9.

عندما يتبين بواراق أمانيه خلباً وآماله الكاذبة غروراً! فما ظن من انطوت سريرته على البدعة والهوى والتعصب للآراء بربه يوم تبلى السرائر؟ وما عذر من نبذ الوحيين وراء ظهره في يوم لا تنفع الظالمين فيه المعاذر؟

أفيظن المعرض عن كتاب ربه وسنة رسوله أن ينجو من ربه بآراء الرجال، أو يتخلص من بأس الله بكثرة البحوث والجدال، وضروب الأقيسة وتنوع الأشكال، أو بالإشارات والشطحات وأنواع الخيال؟

هيات والله. لقد ظن أكذب الظن، ومنته نفسه أبين المحال، وإنما ضمنت النجاة لمن حكم هدى الله على غيره، وتزود التقوى، واثم بالدليل، وسلك الصراط المستقيم، واستمسك من الوحي بالعروة الوثقى التي لا انفصام لها والله سميع عليم.

وبعد، فلما كان كمال الإنسان إنما هو بالعلم النافع والعمل الصالح، وهما الهدى ودين الحق، وبتكميله لغيره في هذين الأمرين، كما قال تعالى: ﴿وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ﴾ [العصر: 1-3]. أقسم [سبحانه] أن كل واحد خاسر إلا من كل قوته العلمية بالإيمان وقوته العملية بالعمل الصالح، وكل غيره بالتوصية بالحق والصبر عليه. فالحق هو الإيمان والعمل ولا يتم إلا بالصبر عليه والتواصي به. كان حقيقاً بالإنسان أن ينفق ساعات عمره بل أنفاسه فيما ينال به المطالب العالية، ويخلص به من الخسران المبين. وليس ذلك إلا بالإقبال على القرآن، وتفهمه، وتدبره، واستخراج كنوزه، وإثارة دفائنه، وصرف العناية إليه، والعكوف بالهمة عليه، فإنه الكفيل بمصالح العباد في المعاش والمعاد، والموصل لهم إلى سبيل الرشاد. فالحقيقة

path of righteousness. For [all that is sought by the seekers of God] be it gnostic reality or spiritual discipline, intuitive taste or true ecstatic states, none can be lit but from its niche of light, and none can be picked but from its orchard. We shall, by God's aid, show this by explaining [*Sūra al-Fātiḥa*,] "the Opening of the Book" and "the Mother of the Qur'an": how it encompasses these goals; how it includes rebuttals of all the various kinds of heresy and error; how it subsumes the stations of spiritual wayfarers¹⁰ and abodes of knowers. [We shall also alert you to] the distinctions between the goals and the means [of the spiritual path], and the spiritual goods that are given by God's grace and those that are earned. We shall describe the unique status of this *Sūra*, the like of which has been revealed neither in the Torah, nor the Gospel, nor in the Qur'an. God is alone sought for help and reliance; there is no power to change nor strength but through Him.

His words, the Almighty and Exalted, after I seek refuge from God against Satan, the rejected:

In the name of God, the All-merciful, the Ever-merciful (1)

Praise be to God, Lord of the worlds (2)

The All-merciful, the Ever-merciful (3)

Master of the Day of Recompense (4)

You alone we worship and You alone we supplicate for help (5)

Guide us to the straight path (6)

The path of those You have blessed

Not those who have incurred wrath, nor those who are astray (7)

Know that this *Sūra* most perfectly and comprehensively contains the foundations of all lofty pursuits. It introduces [to its reader] the One worthy of worship, the Blessed and the Exalted, by means of three of His names that are the source and axis of all the Beautiful Names and Noble Attributes: God, Lord, and All-merciful. The *Sūra* is built on divinity, lordship, and mercy, for "You alone we worship" is founded on the attribute of divinity, "You alone we supplicate for help" is predicated on the attribute of lordship, the plea for guidance to "the straight path" is based on the attribute of mercy; and "the praise" includes all three. He is praised in His divinity, lordship, and mercy; thus praise and honor

10 Literally, *manāzil al-sā'irīn* (stations of the wayfarers), which is also the title of al-Harawī's treatise on which the present work is a commentary. By using this phrase, Ibn al-Qayyim draws attention to his intention to evaluate al-Harawī's work against the standard of the Qur'an.

والطريقة والأذواق والمواجيد الصحيحة كلها لا تقتبس إلا من مشكاته، ولا تستثمر إلا من شجراته.

ونحن بعون الله ننبه على هذا بالكلام على فاتحة الكتاب وأم القرآن، وعلى بعض ما تضمنته هذه السورة من هذه المطالب، وما تضمنته من الرد على جميع [طوائف] أهل البدع والضلال، وما تضمنته من منازل السائرين، ومقامات العارفين، والفرق بين وسائلها وغاياتها ومواهبها وكسبياتها، وبيان أنه لا يقوم غير هذه السورة مقامها، ولا يسد مسدها. ولذلك لم ينزل الله في التوراة، ولا في الإنجيل، ولا في الزبور ولا في القرآن مثلها. والله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله العلي العظيم. قوله عز وجل بعد اعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [سورة الفاتحة].

[اعلم أن] هذه السورة اشتملت على أمهات المطالب العالية أتم اشتمال، وتضمنتها أكل تضمن. فاشتملت على التعريف بالمعبود تبارك وتعالى بثلاثة أسماء، مرجع الأسماء الحسنى والصفات العليا إليها، ومدارها عليها، وهي: «الله، والرب، والرحمن». وبنيت السورة على الإلهية والربوبية والرحمة ف ﴿إِيَّاكَ نَعْبُدُ﴾ مبني على الإلهية و ﴿إِيَّاكَ نَسْتَعِينُ﴾ على الربوبية. وطلب الهداية إلى صراطه المستقيم بصفة الرحمة. والحمد يتضمن الأمور الثلاثة، فهو المحمود في إلهيته وربوبيته، ورحمته. والثناء والمجد

express His noble perfection. It further contains the affirmation of afterlife, the accountability of servants' good and bad deeds, the sole right of the Exalted Lord of judgment over the creation, and the justice of His judgment, all this being a corollary of His words "Master of the Day of Recompense."

1.1 *The Affirmation of Prophethood in The Opening*

It further comprises the affirmation of prophethood in a number of ways.

First, being "Lord of the worlds," it does not behoove Him to leave His servants without guidance, failing to inform them of what is beneficial and what is harmful in their earthly life as well as afterlife. This would be a deficiency in lordship, and it would not be appropriate to attribute it to God—whosoever does so has failed to rightfully honor God.

Second, His taking on for Himself the name "Allāh," which means "the only god" and "worthy of worship," and there is no way for servants to know how to worship Him but through His messengers.

Third, His name "the All-merciful" precludes His leaving His servants without guidance to that which will lead them to the utmost level of their perfection. One who gives the name "the All-merciful" its due will know that it requires sending messengers and revealing scriptures more than it requires creating vegetation and rain. The requirement that His mercy provide that which will give life to hearts and souls is greater than the requirement that it provide the means to the life of bodies and forms. Yet, those who are veiled understand from this name little more than do brutes and beasts, whereas those who possess intelligence understand by it something altogether beyond that.

Fourth, the mention of "the Day of Recompense," which is the day when God compensates His servants for their deeds, rewarding them for their good deeds and holding them accountable for their sins; it does not behoove God to hold anyone accountable without establishing a clear proof, and that proof is not established without the sending of messengers and revealing of scriptures. It is by virtue of them that reward and punishment will be deserved, the bazaar of the Day of Recompense will be set up, the righteous taken toward the bounties and the wicked toward the Fire.

Fifth, His words "You alone we worship" require that the ways and means in which God is to be worshipped must be those that He loves and finds pleasing. Worshipping God, which comprises gratitude, love, and fear, is natural, and known to all who possess sound intellects. But the way of this worship cannot be known except through His messengers. This suggests that the sending of messengers is an established fact according to sound human intellect, denying which is like denying the need for a creator. Whoever rejects messengers indeed rejects the One who sent them and does not believe in Him, which is why God the Exalted has made denying His messengers tantamount to denying Him.

كإلّا أن الحمد. وتضمنت إثبات المعاد، وجزاء العباد بأعمالهم حسنًا وسيئًا، وتفرد الرب تعالى بالحكم إذ ذاك بين الخلائق، وكون حكمه بالعدل. وكل هذا تحت قوله: ﴿مَالِكِ يَوْمَ الدِّينِ﴾.

وتضمنت إثبات النبوات من جهات عديدة:

أحدها: كونه رب العالمين، فلا يليق به أن يتركهم سدىً مهملاً، لا يعرفهم ما ينفعهم في معاشهم ومعادهم، وما يضرهم فيهما، فهذا هضم للربوبية، ونسبة إلى الرب تعالى ما لا يليق به. وما قدره حق قدره من نسبه إليه.

الثاني: أخذها من اسم «الله»، وهو المألوه المعبود، ولا سبيل للعباد إلى معرفة عبوديته إلا من طريق رسله.

الموضع الثالث: من اسمه «الرحمن» الذي رحمته تمنع إهمال عبادته، وعدم تعريفهم ما ينالون به غاية كمالهم، [فإن أعطى] اسم «الرحمن» حقه علم أنه متضمن لإرسال الرسل، وإنزال الكتب، أعظم من تضمنه إنزال الغيث، وإنبات الكلاء، وإخراج الحب. فاقضاء الرحمة لما يحصل به حياة القلوب والأرواح أعظم من اقتضاءها لما يحصل به حياة الأبدان والأشباح، لكن المحجوبون إنما أدركوا من هذا الاسم حظ البهائم والدواب، وأدرك منه أولو الأبواب أمراً وراء ذلك.

الموضع الرابع: من ذكر ﴿يَوْمَ الدِّينِ﴾، فإنه اليوم الذي يدين الله العباد فيه بأعمالهم فيثيبهم على الخيرات، ويعاقبهم على المعاصي والسيئات. وما كان الله ليعذب أحداً قبل إقامة الحجّة عليه، والحجّة إنما قامت برسله وكتبه، وبهم استحق الثواب والعقاب، وبهم قام سوق يوم الدين، وسبق الأبرار إلى النعيم، والفجار إلى الجحيم.

الموضع الخامس من قوله: ﴿إِيَّاكَ نَعْبُدُ﴾، فإن ما يعبد به الرب تعالى لا يكون إلا [على] ما يحبه ويرضاه، وعبادته وهي شكره، وحبّه، وحسنه فطري معقول للعقول السليمة، لكن طريق التعبد وما يعبد به لا سبيل إلى معرفته إلا برسله، وفي هذا بيان أن إرسال الرسل أمر مستقر في العقول يستحيل تعطيل العالم عنه كما يستحيل تعطيله عن الصانع. فمن أنكر الرسول فقد أنكر المرسل ولم يؤمن به، ولهذا جعل [الله] سبحانه الكفر برسوله كفراً به.

Sixth, His words “Guide us to the straight path” imply guidance, which consists of exposition and direction, followed by grace and inspiration. The first of these two, exposition and direction, are not possible except through messengers. Only when exposition and direction are attained is the guidance of grace, which comprises the granting of faith in the heart, the endearment and adornment of faith to the heart, the heart’s holding of faith as the highest priority with pleasure and love, [then] attained.

The two types of guidance are independent of each other, and success is not possible in the absence of either. They include our being taught what we did not know of the truth in its particulars as well as its general principles; our being inspired to believe in [the truth]; our being desirous of following it outwardly and inwardly; the creation of our capacity to carry out what this guidance requires in word, deed, and determination; our constancy on it; and our steadfastness on it until death. Hence the utter need of the servant to make this plea above all other needs and the folly of those who wonder why we ask for guidance if we are already guided.

For the portion of the truth unknown to us is many times what is known. Then, what we fail to desire of the good [that is known to us] out of laziness is no less than what we desire to do. Furthermore, what we desire to do of the good but have no capacity to do is many times what we do have the capacity to do. Similarly [small is the fraction of] what we know of only in general but whose particulars escape us. Thus, the matter [i.e., our need for guidance] is beyond reckoning, and we are in need of guidance in every respect.¹¹ Even the one for whom these matters have been set aright must ask for guidance in order to be persistent and stay the course.

Guidance has yet another level, the last one, which is guidance on the Day of Resurrection on the way to the Garden. Whoever is guided in this earthly abode to the straight path of God, for which He sent messengers and revealed scriptures, will be guided there to the straight path to the Garden, the abode of His reward. Only to the extent that the servant had been steadfast on the straight path that God set forth in the earthly abode shall he be steadfast on the bridge spread across the breadth of Hell. His journey on that path shall be only the length of his journey on this path. Among them will be some who will cross it as fast as lightning, others as the sight, others as the wind, others as a rider, others running, others walking, and yet others who will drag themselves across it, and others will barely escape it with their skin scarred, and finally others will

11 This idea is elaborated at length later. See below, Translation, 1:136.

الموضع السادس من قوله: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾، فالهداية هي البيان والدلالة، ثم التوفيق والإلهام، وهو بعد البيان والدلالة. ولا سبيل إلى البيان والدلالة إلا من جهة الرسل، فإذا حصل البيان والدلالة والتعريف ترتب عليه هداية التوفيق وجعل الإيمان في القلب، وتحيبته إلى العبد وتزيينه في قلبه، وجعله مؤثراً له راضياً به، راغباً فيه.

وهما [هدايتان مسؤولتان] ولا يحصل الفلاح إلا بهما. وهما متضمنان تعريف ما لم نعلمه من الحق تفصيلاً وإجمالاً، وإلهامنا له، وجعلنا مريدين لا تبعاه ظاهراً وباطناً، ثم خلق القدرة لنا على القيام بموجب الهدى بالقول، والعمل، والعزم، ثم إدامة ذلك لنا، وثبیتنا عليه إلى المواقفة.

ومن هاهنا يعلم اضطراب العبد إلى هذه الدعوة فوق كل ضرورة، وبطلان سؤال من يقول: إذا كنا مهتدين فكيف نسأل الهداية؟ فإن المجهول لنا من الحق أضعاف المعلوم، وما لا نريد فعله تهاوناً وكسلاً مثل ما نريده، أو أكثر منه، أو دونه، وما لا نقدر عليه مما نريده كذلك، وما نعرف جملة ولا نهتدي لتفاصيله فأمر يفوت الحصر. ونحن محتاجون إلى الهداية التامة، فن كملت له هذه الأمور كان سؤال الهداية له سؤال التثبيت والدوام. وللهداية مرتبة أخرى وهي آخر مراتبها: وهي الهداية يوم القيامة إلى طريق الجنة، وهو الصراط الموصل إليها. فن هدي في هذه الدار إلى صراط الله المستقيم الذي أرسل به رسوله، وأنزل به كتابه، هدي هناك إلى الصراط المستقيم الموصل إلى جنته ودار ثوابه. وعلى قدر ثبوت قدمه على هذا الصراط الذي نصبه الله لعباده في هذه الدار يكون ثبوت قدمه على الصراط المنصوب على متن جهنم. وعلى قدر سيره على هذه الصراط يكون سيره على ذاك الصراط، فمنهم من يمر كالبرق، ومنهم من يمر كالطرف، [ومنهم من يمر كالريح]، ومنهم من يمر كشد الركاب، ومنهم من يسعى سعياً، ومنهم يمر مشياً، ومنهم من يحبو حبواً، ومنهم المخدوش المسلم، ومنهم المكردس في

plunge into the Fire.¹² Let every servant anticipate his journey on that path by looking at his journey on this path, as the latter will follow the former step by step, a fitting recompense: “Do you receive but the wages of what you used to do?” [27:90].

Let [each servant] watch out for the doubts and desires that obstruct his journey on this straight path. They are like ferocious dogs on either side of that path that keep the traveler from continuing on the straight path. If these dogs are numerous and strong enough to keep you from God’s path in this world, so will they be on that path: “Your Lord is not unjust to His servants” [41:46].

The plea for guidance thus includes the plea for all that is good as well as safety from all evil.

Seventh, [the affirmation of prophethood can be derived] from the object of supplication, namely, the “straight path.” A path cannot be called *ṣirāṭ* unless it has five attributes: straightness, connection to the destination, nearness [to the destination if one treads on it], sufficient expanse for travelers to tread, and its designation as a way to get to the destination. It is evident that “the straight path” is characterized by these five attributes. Its characterization as “straight” implies its nearness, for a straight line is the shortest distance between two points; the more crooked a path, the longer it is. Its straightness also assures the arrival at the destination of anyone who walks on it, guarantees its expanse to accommodate all, and [guarantees] its link to their Benefactor. Its contrast with the path of the people of wrath and error further ascertains its being the right path. [In the Qur’an] the path is sometimes possessively attributed to God, as He is the One who has decreed and instituted it, as in God’s words, “And this is My path, which is straight” [6:153], and His words, “Surely you [shall] guide unto a straight path, the path of God ...” [42:52–53]. On other occasions, the path’s possession is attributed to the servants, as in *The Opening*, for they are the ones who traverse it.

Eighth, [the affirmation of prophethood can be derived from] the mention of those who have received God’s gift and their distinction from the people of wrath and those of error; people are divided by their knowledge of the truth and practice in accordance with it into these three categories. For a servant either has the knowledge of the truth or not, and the one who knows the truth either acts on it or opposes it. These three categories include all those beings that are answerable before God without exception. The one whom God blesses is the one who knows the truth, acts in accordance with it, and purifies his soul with beneficial knowledge and righteous action. Such is the successful one:

12 Based on Bukhārī #7439; Muslim #183.

النار. فليُنظر العبد سيره على ذلك الصراط من سيره على هذا حذو القذة بالقذة، جزاءً وفاقاً: ﴿هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾ [النمل:90].

ولينظر الشبهات والشبهات التي تعوقه عن سيره على هذا الصراط المستقيم، فإنها الكلايب التي بجنتي ذاك الصراط تحطفه وتعوقه عن المرور عليه، فإن كثرت هنا وقويت فكذلك هي هناك ﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فصلت:46]. فسؤال الهداية متضمن لحصول كل خير، وللسلامة من كل شر. الموضع السابع: من معرفة نفس المسؤول، وهو الصراط المستقيم، ولا تكون الطريق صراطاً حتى تتضمن خمسة أمور: الاستقامة، والإيصال إلى المقصود، والقرب، وسعته للهارين عليه، وتعيينه طريقاً للمقصود. ولا يخفى تضمن الصراط المستقيم لهذه الأمور الخمسة. فوصفه بالاستقامة يتضمن قربه لأن الخط المستقيم هو أقرب خط فاصل بين نقطتين، وكلما تعوج طال وبعد، واستقامته تتضمن إيصاله إلى المقصود، ونصبه لجميع من يمر عليه يستلزم سعته وإضافته إلى المنعم عليهم، ووصفه بخالفة صراط أهل الغضب والضلال يستلزم تعيينه طريقاً.

والصراط تارةً يضاف إلى الله، إذ هو الذي شرعه ونصبه كقوله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا﴾ [الأنعام:153]، وقوله: ﴿وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ﴾ [الشورى:52-53]، وتارةً يضاف إلى العباد كما في الفاتحة، لكونهم أهل سلوكه، وهو المنسوب لهم، وهم المارون عليه.

الموضع الثامن: من ذكر المنعم عليهم، وتمييزهم عن طائفتي الغضب والضلال. فانقسم الناس بحسب معرفة الحق والعمل به إلى هذه الأقسام الثلاثة، لأن العبد إما أن يكون عالماً بالحق، أو جاهلاً به. والعالم بالحق إما عامل بموجبه، أو مخالف له. فهذه أقسام المكلفين لا يخرجون عنها البتة، فالعالم بالحق العامل به هو المنعم عليه، وهو الذي زكى نفسه بالعلم النافع، والعمل الصالح، وهو المفلح: ﴿قَدْ

"Indeed, successful is he who purifies it" [91:9]. In contrast, the one who knows but chooses rather to follow his base desire is the one who receives wrath, and the one who is ignorant of the truth is the one in error.

Now, the one who incurs wrath is in error for lacking the guidance to practice his knowledge, and the one who is in error also incurs wrath for failing to acquire the knowledge that would lead to righteous action. Thus, both are in error and incur wrath. But the one who fails to act in accordance with the truth after having known it is more deserving of being associated with wrath. Thus, the Jews fall into this category: "What an evil price for which they have sold themselves: they deny what God has revealed, outraged that God should send down His grace upon a servant of His choosing. They have thus earned wrath upon wrath" [2:90]. God the Exalted further says, "Say: Shall I tell you of a recompense with God worse than that? Whomsoever God has cursed, and with whom He is wroth, and made some of them apes and swine, and worshippers of a false god.¹³ Such are worse and greater in their deviance from the right path" [5:60]. Those ignorant of the truth are more deserving of being associated with error, hence Christians have been characterized thus, as in the words of the Exalted, "Say: 'O People of the Book, go not beyond the bounds in your religion, other than the truth, and follow not the desires of a people who went astray before, and led astray many, and now again have gone astray from the right way'" [5:77]. The first two verses occur in the context of addressing the Jews and the last one in the context of addressing the Christians. In *al-Tirmidhī* and *Ṣaḥīḥ* of Ibn Ḥibbān, there is a report on the authority of Ubayy b. Ḥatīm that the Messenger of God said, "The Jews are the ones who have incurred wrath whereas the Christians are the ones in error." Thus [*The Opening*, 1:5–6] mentions those who are blessed, namely those who have known the truth and have followed it; those who have incurred wrath, namely those who have known the truth but followed their desire; and those in error, namely those who are ignorant of what is necessary to establish the messengerhood and prophethood.¹⁴ The division of people in these categories is a known reality and is implied by the establishment of prophethood.

13 *Ṭāghūt* has been rendered by translators as "idols" (Arberry, Pickthall) or "evil" (Yusuf Ali). The preferred rendering here is the more general "false gods," as it accords better with the exegetical and linguistic tradition, where the meaning is "everything that is worshipped beside God," "the chief of every misguidance," "Satan," "idols," "soothsayers," and, according to the exegetes in reference to 4:51, two men accepted as their authorities by the Jews of Medina. *Lisān al-'Arab*, s.v. *ṭ-w-gh* and *ṭ-gh-y*. For a recent discussion of Ibn al-Qayyim's use of the term, see Ovadia, 66, and for a general introduction, see "Ṭāghūt" in *EI*2, 10:93–94.

أَفْلَحَ مَنْ زَكَّاهَا ﴿[الشمس:9]﴾. والعالم به المتبع هواه: هو المغضوب عليه، والجاهل بالحق: هو الضال، والمغضوب عليه ضال عن هداية العمل، والضال مغضوب عليه لضلاله عن العلم الموجب للعمل، فكل منهما ضال مغضوب عليه، ولكن تارك العمل بالحق بعد معرفته به أولى بوصف الغضب وأحق به. ومن هاهنا كان اليهود أحق به، وهو متغلظ في حقهم كقوله تعالى في حقهم: ﴿بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ﴾ [البقرة:90]، وقال تعالى: ﴿قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ﴾ [المائدة:60]. والجاهل بالحق أحق باسم الضلال، ومن هاهنا وصفت النصارى به في قوله تعالى: ﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾ [المائدة:77]. فالأولى في سياق الخطاب مع اليهود، والثانية في سياقه مع النصارى. وفي الترمذي وصحيح ابن حبان من حديث عدي بن حاتم قال: قال رسول الله ﷺ: «اليهود مغضوب عليهم، والنصارى ضالون».

ففي ذكر المنعم عليهم وهم من عرف الحق واتبعه، والمغضوب عليهم وهم من عرفه واتبع هواه، والضالين وهم من جهله، ما يستلزم ثبوت الرسالة والنبوة، لأن انقسام الناس إلى ذلك هو الواقع المشهود، وهذه القسمة إنما أوجبها ثبوت الرسالة.

14 For a discussion of the various proposed distinctions between the meanings of "prophet" (*nabī*) and "messenger" (*rasūl*), see Ibn Taymiyya, *al-Nubuwwāt*, 2:714.

1.2 *A Lesson in Etiquette toward God*

He attributed the possession of blessing to Himself and elided the agent of wrath [in verse 1:7] for a few reasons. One is that blessing is goodness and grace whereas wrath falls in the category of revenge and justice, and mercy overwhelms wrath; thus He attributed to Himself the better, superior, and stronger of the two types of attributes. This is the manner of the Qur'an in attributing good things and blessings to Him and elision of the agent in the opposite cases. For instance, thus the believers among the Jinn say: "And so we know not whether evil is intended for those on the earth, or whether their Lord intends for them rectitude" [72:10]. Similarly the statement of al-Khidr¹⁵ concerning the wall and the two orphans: "As for the wall, it belonged to two orphan lads in the city, and under it was a treasure belonging to them. Their father was a righteous man; and your Lord desired that they should come of age and then bring forth their treasure as a mercy from your Lord" [18:82]; but concerning the hole in the boat, he said, "I desired to damage it" [18:79] and then added, "I did it not of my own bidding" [18:82]. Consider also the words of Almighty, "Permitted to you, upon the night of the Fast, is to go in to your wives ..." [2:187]; "Forbidden to you are carrion, blood, the flesh of swine ..." [5:3]; and "Forbidden to you are your mothers ..." and then said, "and He has permitted for you all that is beyond that ..." [4:23–24].

Among the wisdoms of His singling out the people of the straight path for blessing, one is that only the blessing that leads to eternal success is [characterized as] unqualified blessing; whereas all, believers as well as unbelievers, enjoy blessing in general, for all creation is encompassed by His blessings. This is the resolution of the controversy on the question whether the unbeliever receives God's blessing. The unqualified blessing is for the people of faith whereas general blessing is for both the believer and the unbeliever, as the Exalted said, "If you count God's blessing, you will never encompass it; surely man is sinful, ungrateful!" [14:34]. Blessing is a genus of favor, rather it is favor itself, and the favors of the Exalted Lord encompass the righteous and the wicked, the believing and the unbelieving, but the unlimited favor is only for the pious and those who excel in righteousness.

Another fine point is that God the Exalted is the sole benefactor—"Whatsoever blessing you have is from God" [16:53]—thus whatever He alone is the agent of has been rightly attributed to Him, but whatever is attributed to anyone else, that agent is merely a path or a means of blessing. However, wrath

15 Also pronounced al-Khaḍir; A.J. Wensinck, "Khaḍir" in *The Encyclopedia of Islam* no. 29

وأضاف النعمة إليه وحذف فاعل الغضب لوجه:

منها أن النعمة هي الخير والفضل، والغضب من باب الانتقام والعدل، والرحمة تغلب الغضب، فأضاف إلى نفسه أكل الأمرين وأسبقهما وأقواهما، وهذه طريقة القرآن في إسناد الخيرات والنعم إليه. وحذف الفاعل في مقابلها كقول مؤمني الجن: ﴿وَأَنَا لَا نَدْرِي أَشْرَأُ رَيْدَ يَمِّنٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا﴾ [الجن:10]، ومنه قول الخضر في شأن الجدار واليتيمين: ﴿فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا﴾ [الكهف:82]، وقال في خرقه السفينة: ﴿فَأَرَدْتُ أَنْ أَعِيبَهَا﴾ [الكهف:79]، ثم قال بعد ذلك: ﴿وَمَا فَعَلْتُهُ عَنْ أَمْرِي﴾ [الكهف:82]، وتأمل قوله تعالى: ﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ﴾ [البقرة:187]، وقوله: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ﴾ [المائدة:3]، وقوله: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ﴾ [النساء:23]، ثم قال: ﴿وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ﴾ [النساء:24]. وفي تخصيصه لأهل الصراط المستقيم بالنعمة ما دل على أن النعمة المطلقة هي الموجبة للفلاح الدائم، وأما مطلق النعمة فعلى المؤمن والكافر، فكل الخلق في نعمة. وهذا فصل النزاع في مسألة: هل لله على الكافر من نعمة أم لا؟

فالنعمة المطلقة لأهل الإيمان، ومطلق النعمة يكون للمؤمن والكافر، كما قال تعالى: ﴿وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾ [إبراهيم:34]. والنعمة من جنس الإحسان بل هي الإحسان، والرب تعالى إحسانه على البر والفاجر والمؤمن والكافر.

وأما الإحسان المطلق فللذين اتقوا والذين هم محسنون. الوجه الثاني: أن الله سبحانه هو المتفرد بالنعم ﴿وَمَا يَكُرُّ مِنْ نِعْمَةٍ فَنَالَهُ﴾ [النحل:53]، فأضيف إليه ما هو متفرد به، وإن أضيف إلى غيره فلكونه طريقاً ومجرى للنعمة، وأما الغضب على

(Leiden: E.J. Brill, 1925), 861. *Sahīḥ Bukhārī* (#3402) records that the Prophet said, "He was named *al-Kh-ḍ-r* because he sat upon barren land and when he did, it became green with vegetation." The story of al-Khiḍr and the Prophet Moses in the Qur'an, which demonstrates the ideal student-teacher relationship, is significant in Sufi circles because it reflects the fact that Moses needed to complement his extensive knowledge in law and exoteric affairs with inner and esoteric knowledge. See Nada Unus, s.v. "Moses" in *The Oxford Encyclopedia of the Islamic World*.

upon His enemies is not limited to Him but shared by His angels, prophets, messengers, and allies, who are displeased with those with whom He is displeased. Thus in the wording “those who have incurred wrath” there is an implied inclusion of His allies with Him whereas there is allusion to His singularity as the Beneficent that would not be evident had the wording been “those who have been blessed.”

A third point is that in the elision of the agent of wrath there is disgrace and disparagement of those incurring the wrath, which contrasts with the mention of the agent of blessing, honoring, and praise of the ones that are blessed by His mention. For instance, when you see someone whom a king has honored and ennobled, you would say, “This is the one whom the Sultan has ennobled and bestowed upon the robe of honor and given whatever he desired,” which would be more eloquent in praise and reverence than if you said, “This is the one who has been ennobled, given a robe, honored, and given gifts.”

Consider the subtle wisdom in the mention of the cause and the reward for all the three groups in the most brief and concise wording. The blessing on them includes His blessing them with guidance, which comprises beneficial knowledge and righteous action, and this is “the guidance and the religion of truth” [9:33; 48:28; 61:9]; and also includes the perfection of blessing with goodly reward and recompense, which is the perfection of favor; and the wording [of the verse] “those whom You have blessed” is inclusive of both of these.

Similarly, the mention of His wrath upon “those who have incurred wrath” also includes two things: the wrath that leads to the ultimate punishment and dishonor, and the cause by which they have deserved the wrath of the Exalted. He is much too merciful and compassionate to be wrathful without their committing crime and error, and the wrath on them has been entailed by their error. The mention of “those who have erred” also earns them His wrath and chastisement for them, for the one who has erred deserves punishment, which is caused by his error and God’s displeasure with him. Thus, the attributes of each of the three groups imply, and require, the [associated] cause and the recompense, all expressed with utmost concision, clarity, and eloquence; mentioning the agent in the case of the successful and omitting it in the case of those who have earned wrath; and the attribution of the act of error to its subject, in the case of the people of error.

Consider also the contrast between guidance and blessing on the one hand and wrath and error on the other. The mention of “those who have incurred wrath” and “those who have erred” appears in contrast with those that are guided and blessed. This contrast between error and [its associated] misfortune on the one hand and guidance and [its associated] success on the other occurs

أعدائه فلا يختص به تعالى، بل ملائكته وأنبيأؤه ورسله وأولياؤه يغضبون لغضبه. فكان في لفظة: «المغضوب عليهم» من الإشارات بموافقة أوليائه له في غضبه ما لم يكن في «غضبت عليهم»، وكان في لفظة «أنعمت عليهم» من الدلالة على تفرده بالإنعام، وأن النعمة المطلقة منه وحده هو المتفرد بها، ما ليس في لفظة «المنعم عليهم».

الوجه الثالث: أن في حذف فاعل الغضب من الإشارات بإهانة المغضوب عليه وتحقيره وتصغير شأنه ما ليس في ذكره وفي ذكر فاعل النعمة من إكرام المنعم عليه والإشادة بذكره ورفع قدره ما ليس في حذفه. فإذا رأيت من قد أكرمه ملك، وشرفه، ورفع قدره، فقلت: هذا الذي أكرمه السلطان وخلع عليه وأعطاه ومناه، كان أبلغ في الثناء والتعظيم من قولك: هذا الذي أكرم، وخلع عليه، وشرف، وأعطى.

وتأمل سراً بديعاً في ذكر السبب والجزاء للطوائف الثلاثة بأوجز لفظ وأخصره، فإن الإنعام عليهم يتضمن إنعامه بالهداية التي هي العلم النافع والعمل الصالح، وهي الهدى ودين الحق، ويتضمن كمال الإنعام بحسن الثواب والجزاء، فهذا تمام النعمة، ولفظة «أنعمت عليهم» تتضمن الأمرين.

وذكر غضبه على المغضوب عليهم يتضمن أيضاً أمرين: الجزاء بالغضب الذي موجه غاية العذاب والهوان، والسبب الذي استحقوا به غضبه سبحانه، فإنه أرحم وأرأف من أن يغضب بلا جناية منهم ولا ضلال، وكان الغضب عليهم مستلزماً لضلالهم، وذكر الضالين مستلزم لغضبه عليهم وعقابه لهم، فإن من ضل استحق العقوبة التي هي موجب ضلاله وغضب الله عليه، فاستلزم وصف كل واحد من الطوائف الثلاث للسبب والجزاء أبين استلزام، واقتضاه أكل اقتضاء في غاية الإيجاز والبيان والفصاحة مع ذكر الفاعل في أهل السعادة، وحذفه في أهل الغضب، وإسناد الفعل إلى السبب في أهل الضلال.

وتأمل المقابلة بين الهداية والنعمة، والغضب والضلال، فذكر: «المغضوب عليهم» و«الضالين» في مقابلة المهتدين بالمنعم عليهم، وهذا كثير في القرآن، يقرن بين الضلال والشقاء وبين الهدى والفلاح،

frequently in the Qur'an. This latter can be seen in His words, "Those are the ones upon guidance from their Lord, and those are the ones that are successful" [2:5] and "Those are the ones with safety and they are the guided ones" [6:82], and the former in the words of the Exalted, "Surely, the criminals are in error, in the fires" [54:47], and His words, "God has set a seal on their hearts and on their hearing, and on their eyes is a covering, and there awaits them a mighty chastisement" [2:7]. The Exalted has brought together all four things in the following, "Then, if there comes to you from Me guidance, then whosoever follows My guidance shall not go astray, neither shall he be unprosperous," this is guidance and success; then He said, "but whosoever turns away from My remembrance, his shall be a constricted life, and on the Resurrection Day We shall raise him blind. He shall say, 'O my Lord, why have You raised me blind, and I was wont to see?' God shall say, 'Even so it is. Our signs came to you, and you forgot them; and so today you are forgotten'" [20:123–125], mentioning error and misfortune. Thus, guidance and success imply each other, as do error and misfortune.

1.3 "The Straight Path" Q. 1:6

He mentioned "the straight path" as a unique path, made doubly definitive with two qualifications, once with the definite article ("*al-*") and once with the qualifier ["straight"] added to it. This serves to specify it exclusively as one particular path.

As for the paths of the people of wrath and the people of error, the Exalted at times makes them plural and at other times singular, as in His words, "And that this is My path, straight; so do follow it, and follow not sundry paths lest they scatter you from His path" [6:153]. Thus He has singularized the words "*al-ṣirāṭ*" and "*sabīl*" [to represent His one true path] and pluralized the paths ("*subul*") that are in opposition to it. [ʿAbdallāh] ibn Masʿūd, God be pleased with him, said, "The Messenger of God drew for us a line and said, 'This is the path of God,' then drew lines to its right and left and said, 'These are paths, upon each there is a devil calling to it,' then he recited the words of the Exalted, 'And that this is My path, straight; so follow it, and follow not sundry paths lest they scatter you from His path. That, then, He has charged you with; haply you will be godfearing.'"¹⁶

This is because the path that leads to God is one, and that is what He sent with His messengers and revealed in His books; none can attain to Him except through this path. If people were to come from all different paths and knock from every door, their paths would be blocked, the doors locked, except from this one path. This is the one linked to God and the one that carries one to Him.

¹⁶ Aḥmad 7:207, graded *ṣaḥīḥ*.

فالثاني كقوله: ﴿أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [البقرة:5]، وقوله: ﴿أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ [الأنعام:82]، والأول كقوله تعالى: ﴿إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ﴾ [القمر:47]، وقوله: ﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [البقرة:7]. وقد جمع سبحانه بين الأمور الأربعة في قوله: ﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنْ هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾ [طه:123]، فهذا الهدى والسعادة. ثم قال: ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى﴾ [طه:124-126]، فذكر الضلال والشقاء. فالهدى والسعادة متلازمان، والضلال والشقاء متلازمان.

فصل

وذكر «الصراط المستقيم» مفرداً معرّفاً تعريفين، تعريفاً بالالام، وتعريفاً بالإضافة، وذلك يفيد تعيينه واختصاصه، وأنه صراط واحد، وأما طرق أهل الغضب والضلال، فإنه سبحانه يجمعها ولا يفرداها كقوله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ [الأنعام:153]، فوحد لفظ «صراطه» و«سبيله» وجمع «السُّبُل» المخالفة له. وقال ابن مسعود—رضي الله عنه—: خَطَّ لَنَا رَسُولُ اللَّهِ خَطًّا وَقَالَ: هَذَا سَبِيلُ اللَّهِ. ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، وَقَالَ: هَذِهِ سُبُلٌ، عَلَى كُلِّ سَبِيلٍ شَيْطَانٌ يَدْعُو إِلَيْهِ، ثُمَّ قَرَأَ قَوْلَهُ تَعَالَى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [الأنعام:153].

وهذا لأن الطريق الموصل إلى الله واحد، وهو ما بعث به رسله، وأنزل به كتبه، لا يوصل إليه إلا من هذا الطريق.

ولو أتى الناس من كل طريق أو استفتحوا من كل باب، فالطرق عليهم مسدودة، والأبواب في وجوههم مغلقة، إلا من هذا الطريق الواحد، فإنه متصل بالله تعالى موصل إلى الله تعالى.

God the Exalted said, “This is a straight path on Me” [15:41]. Al-Ḥasan said, “It means straight path to Me.” This [interpretation] carries two possible meanings; that this is a case of replacement of one prepositional particle by another, thus the particle “on” in place of “to.” Or, he meant it by way of explanation, and this is closer to the way of the Predecessors.¹⁷ That is, “the path that connects to Me.” Mujaḥid said, “The truth returns to God, and upon Him is His path that does not divert.” This is similar to the opinion of al-Ḥasan and clearer than it, and is among the soundest opinions on the verse. It has been said that “on” entails incumbency, that is, it is upon Me to explain it, make it known, and guide to it. The two opinions [concerning this verse] are similar to the two opinions on the verse in Sūra *The Bee*, which is, “And upon God is the goal¹⁸ of the path” [16:9]. The correct opinion in this case is the same as the correct opinion in the earlier verse of [Sūra] *The Rock* [15:41]: that the intended way, the balanced and straight, returns to God and connects to Him. Ṭufayl al-Ghanawī¹⁹ said,

They have passed, upon them is the path
Rounds of death ever turn men over
That is, our passage is upon theirs,
and to them is our destination.

Another said,

These are deaths, any vale I pass
Upon them is my path, or upon me is theirs

If it is said: If this meaning were intended, it would have been more appropriate to use the particle “to” which indicates an end rather than “on” which indicates incumbency. Do you not see that when He intended attainment He said, “Surely, to Us is their return, then upon Us is their reckoning” [88:25–26] and, “To Us is their return” [31:23], and, “Then to their Lord is their return” [6:108],

17 That is, replacing the words of the Qur’an with ones that seemed more fitting to them and ignoring the original text altogether was not the way of the Predecessors—it was rather something, the author frequently complains, that later theologians were wont to do. The Predecessors would leave the original text and give a more customary reading as a possible explanation.

18 Most English translations ignore the subtlety that is being discussed here and translate this as “the direction of the path”, thus rendering *qaṣd* as a verbal noun, whereas literally

قال الله تعالى: ﴿قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ [الحجر:41]، قال الحسن —رضي الله عنه—: معناه صراط إلى مستقيم. وهذا يحتمل أمرين: أحدهما: أن يكون أراد به أنه من باب إقامة الأدوات بعضها مقام بعض، فقامت أداة «على» مقام «إلى».

والثاني: أنه أراد التفسير على المعنى، وهو الأشبه بطريق السلف: أي صراط موصل إلى. وقال مجاهد —رضي الله عنه—: الحق يرجع إلى الله وعليه طريقه لا يعرج على شيء. وهذا مثل قول الحسن وأبين منه، وهو أصح ما قيل في الآية. وقيل: «علي» فيه للوجوب أي علي بيانه وتعريفه والدلالة عليه، والقولان نظير القولين في آية النحل: ﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ﴾ [النحل:9]، والصحيح فيها كالصحيح في آية الحجر، أن السبيل القاصد، وهو المستقيم المعتدل يرجع إلى الله، ويوصل إليه. قال طفيل الغنوي:

مضوا سلفاً قَصْدُ السبِيلِ عَلَيْهِمْ وصرف المنايا بالرجال تقلب.

أي ممرنا عليهم، وإليهم وصولنا.
وقال الآخر:

فهن المنايا أي واد سلكته عليها طريقي أو عليّ طريقها.

فإن قيل: لو أريد هذا المعنى لكان الأليق به أداة «إلى» التي هي للانتهاء، لا أداة «على» التي هي للوجوب، ألا ترى أنه لما أراد الوصول قال: ﴿إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾ [الغاشية:25-26]، وقال: ﴿إِلَيْنَا مَرْجِعُهُمْ﴾ [لقمان:23]، ﴿ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ﴾ [الأنعام:108]، وقال لما أراد

it is more accurate to render it as "the goal of the path" which makes clear the linguistic subtlety that the author is belaboring.

19 Ṭufayl b. Ka'b al-Ghanawī, a pre-Islamic warrior-poet, also known as Ṭufayl al-Khayl (Ṭufayl of the Horses) for his skill in describing horses. Ibn Qutayba al-Dīnawarī, *al-Shi'r wa-l-shu'arā'* (al-Qāhira: Dār al-Ḥadīth, 1423), 1:444.

but when He intended incumbency, He said, "Then upon Us is their reckoning" [88:26] and, "Surely, upon Us is its collection and its recitation" [75:17], and, "No creature crawls on earth but that its provision rests on God" [11:6], and the like?

It would be said in response: in employing the particle "on" there is a subtle wisdom, which is to inform the traveler on this path that he is upon guidance, the truth, as He said concerning the believers, "Those are upon guidance from their Lord" [2:5], and said to His Messenger, God grant him blessing and peace, "So put your trust in God; you are upon the manifest truth" [27:79]. And God Almighty and Magnificent is the Truth, His path is the truth, and His religion is the truth. Whosoever stands steadfast upon His path, he is upon truth and guidance. Thus in the use of the particle "on," on this view, there is something that is not evident in the particle "to." Contemplate this; there is magnificent wisdom in it.

If you say: What is the benefit in that? And how is a believer dominant on the truth and on guidance? I would say: What it suggests of his dominance and loftiness is by virtue of the truth and guidance, his perseverance and steadfastness. Thus, in the employment of the particle "on" there is a hint of his preeminence, steadfastness, and perseverance, in contrast to error and doubt, in which case the particle "in" is employed, which suggests besiegement, suppression, and limitation, as in the words of the Exalted, "So in their doubt they are puzzled" [9:45]; "And those who cry lies to Our signs are deaf and dumb, dwelling in the darkness" [6:39]; "So leave them in their perplexity for a time" [23:54]; "And indeed they are, concerning it, in disquieting doubt" [41:45]; and "Surely, either we or you are upon right guidance, or in manifest error" [34:24]. For the path of truth goes upwards bringing along its companions to the Most High, the Magnificent, and the path of misguidance goes downwards, dragging down with its companions to the lowest depths.

[Returning now to] the words of the Exalted, "He said, 'This is the straight path on Me'" there is a third opinion, that of al-Kisā'ī,²⁰ which is that [this usage] indicates warning and threat, like His words, "Surely, your Lord is ever on the watch" [89:14]. This is similar to the [customary] saying, "Your path is on me" or "Your passage is on me" to someone you want to inform that he cannot escape or overcome you. But the context does not permit this, nor is it appropriate, if one thinks about it, for He said this in response to Iblīs who had said, "I shall pervert them all, save Your chosen servants among them" [15:39–40], for I have no way of perverting them, nor do I have power over them." So God

20 See Glossary, "Exegetes: al-Kisā'ī".

الوجوب: ﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾ [الغاشية:26]، ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [القيامة:17]، ﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾ [هود:6]، ونظائر ذلك.

قيل في ذكر أداة «على» سر لطيف، وهو الإشعار بكون السالك على هذا الصراط على هدى وحق، مع وصوله إلى الله تعالى، فغايته الوصول إلى الله وهو في حال استقامته على هدى وحق، كما قال في حق المؤمنين: ﴿أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ﴾ [البقرة:5]، وقال لرسوله: ﴿فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾ [النمل:79]. والله عز وجل هو الحق، وصراطه حق، ودينه حق، فمن استقام على صراطه فهو على الحق والهدى، فكان في دلالة أداة «على» على هذا المعنى ما ليس في أداة «إلى» فتأمل، فإنه سر بديع.

فإن قلت: فما الفائدة في ذكر «على» في ذلك أيضاً، وكيف يكون المؤمن مستعلياً على الحق وعلى الهدى؟

قلت: لما فيه من استعلائه وعلوه بالحق والهدى مع ثباته عليه واستقامته إليه، فكان في الإتيان بأداة «على» ما يدل على علوه وثباته واستقامته، وهذا بخلاف الضلال والريب، فإنه يؤتى فيه بأداة «في» الدالة على انغماس صاحبه فيه وانقماعه وتدسسه فيه، كقوله تعالى: ﴿فَهُمْ فِي رَيْبٍ يَتَرَدَّدُونَ﴾ [التوبة:45]، وقوله: ﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْرٌ فِي الظُّلُمَاتِ﴾ [الأنعام:39]، وقوله: ﴿فَذَرَهُمْ فِي عَمَرَتِهِمْ حَتَّى حِينٍ﴾ [المؤمنون:54]، وقوله: ﴿وَأَنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ﴾ [هود:110]، وتأمل قوله تعالى: ﴿وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ﴾ [سبأ:24]. [فإن طريق الحق تأخذ علواً صاعدة بصاحبها إلى العلي الكبير، وطريق الضلال تأخذ سفلاً هاوية بسالكها في أسفل سافلين]. وفي قوله تعالى: ﴿قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ [الحجر:41] قول ثالث، وهو قول الكسائي إنه على التهديد والوعيد نظير قوله: ﴿إِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾ [الفجر:14]، كما يقال: طريقك علي وممرك علي لمن تريد إعلامه بأنه غير فائت لك، ولا معجز، والسياق يأبى هذا ولا يناسبه لمن تأمله، فإنه قاله مجيباً لإبليس: ﴿لَا غُوبَ لَهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾ [الحجر:39-40]، فإنه لا سبيل لي إلى إغوائهم، ولا طريق لي عليهم.

Almighty and Magnificent finalized that with ultimate finality and announced that “purity”²¹ is the straight path *on* Him, that you [Iblis] have no authority over My servants that are on this path, for that path is on Me. Iblis has no way to this path, nor to roam around its boundaries, for it is guarded and protected by God such that the enemies of God cannot get to His people. Let one who knows think about this and look at this meaning, and compare it to the other two opinions [on the verse], which one is more appropriate to the verses, nearer to the intention of the Qur’an and the opinions of the Predecessors.

As for the likeness al-Kisā’ī draws with the verse, “Surely, your Lord is ever on the watch,” the difference between the two contexts and meanings is not unclear. Think about it; it is not said as a warning to one who does not take the path, “This is the straight path to Me”—nor is the path that is cautioned against straight; for [Iblis] is not cautioned against the straight path to God, and the path he is on is not the straight path to God. This opinion, therefore, cannot be correct at all.

As for those who explain “on” as indicating incumbency, that is, that it indicates that the explanation of and guidance to [the straight path] is incumbent on God, the meaning is correct, but that it is intended by this verse is questionable, because the omission of [the verb or noun indicating what is supposed to be incumbent on God] is not customary, such that it becomes what is signified when omitted. This case is in contrast to a situational motive when it appears as an attribute, for that is an omission that is customary and known, so much so that it is not mentioned at all. So, if you said, “He has a dirham on me” [i.e., I owe him a dirham] the omission is customary and known. If, however, you meant by it “On me is its evaluation” or “On me is to weigh and protect it” and the like, but you omitted [what it is concerning the dirham that is incumbent on you], it would not be permissible. If that were the intended meaning of the verse, it would say “Upon Me is its explication.” However, that which the Predecessors have said is more appropriate to the context, and the clearer and greater of the two possible interpretations.

I have heard Shaykh al-Islam Taqī al-Dīn Aḥmad Ibn Taymiyya,²² God be pleased with him, say, “These two are like the words of the Exalted, ‘Surely, on Us is the guidance, and surely, to Us is the end and the beginning’” [Sūra *The Night*, 92:12–13]. He said, “These three places in the Qur’an have the same mean-

21 For the particular significance of *ikhhlās* and its translation as “purity,” see Glossary, “ikhhlās.”

22 This is the first mention of Ibn Taymiyya in the text of *Madārij*, on whom see the Translator’s Introduction.

فقرر الله عز وجل ذلك أتم التقرير، وأخبر أن الإخلاص صراط عليه مستقيم، فلا سلطان لك على عبادي الذين هم على هذا الصراط، لأنه صراط علي ولا سبيل لإبليس إلى أهل هذا الصراط، [ولا الحوم حول ساحته]، فإنه محروس محفوظ بالله، فلا يصل عدو الله إلى أهله.

فليتأمل العارف هذا الموضع حق التأمل، ولينظر إلى هذا المعنى، ويوازن بينه وبين القولين الآخرين أيهما أليق بالآيتين، وأقرب إلى مقصود القرآن، وأقوال السلف.

وأما تشبيه الكسائي له بقوله: ﴿إِنَّ رَبَّكَ لَبَلْصَادٍ﴾ [الفجر:14] فلا يخفى الفرق بينهما سياقاً ودلالةً فتأمل. ولا يُقال في التهديد: هذا طريق مستقيم علي لمن لا يسلكه، وليست سبيل المهتد مستقيمة، فهو غير مهتد بصراط الله المستقيم، وسبيله التي هو عليها ليست مستقيمة على الله، فلا يستقيم هذا القول البتة.

وأما قول من فسرهُ بالوجوب، أي علي بيان استقامته والدلالة عليه، فالمعنى صحيح، لكن في كونه هو المراد بالآية نظر، لأنه حذف في غير موضع الدلالة، ولم يؤلف الحذف المذكور ليكون مدلولاً عليه إذا حذف بخلاف حذف عامل الظرف إذا وقع صفةً، فإنه حذف مألوف معروف حتى إنه لا يذكر البتة، فإذا قلت: له درهم علي كان الحذف معروفاً مألوفاً، فلو أردت: علي نقده، أو علي وزنه وحفظه ونحو ذلك وحذفت لم يسغ، وهو نظير: علي بيانه المقدر في الآية، مع أن الذي قاله السلف أليق بالسياق، وأجل المعنيين وأكبرهما.

وسمعت شيخ الإسلام تقي الدين أحمد بن تيمية—رضي الله عنه—يقول: وهما نظير قوله تعالى: ﴿إِنَّ عَلَيْنَا لَلْهُدَى﴾ [الليل:12]، قال: فهذه ثلاثة مواضع في القرآن في هذا المعنى.

ing.”²³ I say: the majority of the [later] exegetes do not mention in the Sūra *The Night* [92:12] except the meaning of incumbency, that is, [they render it as:] “Upon us is to *explicate* the guidance from error,” and among them some do not mention in Sūra *The Bee* [16:9] except this meaning [of incumbency], such as al-Baghawī,²⁴ but [these same exegetes] mention in the case of Sūra *The Rock* all three opinions [discussed here], and al-Wāhidī mentioned in his *Basīṭ*²⁵ the two meanings in case of *The Bee* [19:9], whereas our Shaykh [Ibn Taymiyya] has preferred the opinions of Mujāhid and al-Ḥasan in all three cases.

1.4 *The Meaning of God Being on the Straight Path*

The straight path is the path of God, yet He declares that the path is on Him, the Exalted, as we have mentioned, and also that the Exalted is on the straight path, and this appears twice in the Qurʾan, once in Sūra *Hūd* and once in *The Bee*; in *Hūd* He says, “There is no creature that crawls, but He takes it by the forelock. Surely my Lord is on a straight path” [11:56], and said in *The Bee*,

God has struck a similitude: two men, one of them dumb, having no power over anything, and he is a burden upon his master—wherever he dispatches him, he brings no good. Is he equal to him who bids to justice, and is on a straight path? [16:76]

This [second verse] is a similitude God has struck of an idol that neither hears nor utters speech nor thinks and is dependent on its worshippers. An idol needs its worshipper to carry it, place it, erect it, and serve it; how can they equate him, as they do customarily, to God, the One who commands justice and monotheism, and is capable of all things, including speaking, is self-sufficient, and He is upon the right path in His speech and action. His speech is true, righteous, sincere, and comprises guidance; and His action is [characterized by] wisdom, justice, mercy, and beneficence. This is the soundest opinion concerning this verse, and it is the only one that most exegetes have mentioned. Those who mention others mention this one first and then relate others, as al-Baghawī has done, who considers this final as the exegesis of the verse, then he related that al-Kalbī²⁶ says that it means “He guides you to the straight path.” I say that God’s guiding us to the straight path is a corollary of the Exalted being on the straight path, for His guidance is by action and speech while He is on the straight path in His deeds and speech. This, therefore, does not contradict the view that the Exalted is on the straight path. He further noted that it has

23 I.e., Sūra *The Night*, 92:12 (“On Us is the guidance”); *The Bee*, 16:9 (“On God is the goal of the

قلت: وأكثر المفسرين لم يذكروا في سورة ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل:1] إلا معنى الوجوب، أي علينا بيان الهدى من الضلال، ومنهم من لم يذكر في سورة النحل إلا هذا المعنى كالبغوي، وذكر في الحجر الأقوال الثلاثة، وذكر الواحدي في بسيطه المعنيين في سورة النحل، واختار شيخنا قول مجاهد والحسن في السور الثلاث.

فصل

والصراط المستقيم هو صراط الله، وهو يخبر أن الصراط عليه سبحانه كما ذكرنا، ويخبر أنه سبحانه على الصراط المستقيم، وهذا في موضعين من القرآن في هود والنحل. قال في هود: ﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ أَخَذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الآية:56]، وقال في النحل: ﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكُرُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْتَمًا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الآية:76]. فهذا مثل ضربه الله تعالى للأصنام التي لا تسمع ولا تتطق ولا تعقل، وهي كل على عابدها، يحتاج الصنم إلى أن يحمله عابده ويضعه ويقيمه ويخدمه، فكيف يسوونه في العبادة بالله الذي يأمر بالعدل والتوحيد، وهو قادر متكلم غني، وهو على صراط مستقيم في قوله وفعله؟ فقوله صدق ورشد ونصح وهدى، وفعله حكمة وعدل ورحمة ومصلحة، هذا أصح الأقوال في الآية، وهو الذي لم يذكر كثير من المفسرين غيره، ومن ذكر غيره قدمه على الأقوال، ثم حكاه بعده كما فعل البغوي—رحمه الله—، فإنه جزم به، وجعله تفسير الآية، ثم قال: وقال الكلبي: يدلكم على صراط مستقيم.

قلت: ودلالته لنا على الصراط المستقيم هي من موجب كونه سبحانه على الصراط المستقيم، فإن دلالته بفعله وقوله، وهو على الصراط المستقيم في أفعاله وأقواله، فلا يناقض قول من قال: إنه سبحانه على الصراط المستقيم.

path”); and *The Rock*, 15:41 (“This is a straight path on Me”). In all three cases, the verb or verbal noun that would render the meaning of the participle “on” straightforwardly into incumbency is omitted, hence the author’s preference for the exegesis he has given in the foregoing.

been said that it refers to the Messenger of God, who commands justice and he is on a straight path. I say that this is true and it does not contradict the first opinion, for God is on the straight path as is His Messenger, and he does not command or do except what He requires of him. On this view, the similitude struck for the leader and guide of the unbelievers is the idol that is dumb, incapable of guiding anyone or bringing any good, and the leader of the righteous is the Messenger of God who bids justly and is on a straight path. On the first view, the similitude concerns the deity of the unbelievers and the deity of the righteous. The two opinions imply each other, and so some have mentioned one opinion and others have mentioned the other, and both are meant by the verse. It has also been said that the two correspond to the believer and the unbeliever, as is related by ‘Aṭīyya²⁷ on the authority of Ibn ‘Abbās²⁸ as well as ‘Aṭā²⁹ that by “the dumb” is meant Ubayy b. Khalaf³⁰ whereas “those who bid justly” include Ḥamza, ‘Uthmān b. ‘Affān, and ‘Uthmān b. Maz‘ūn.³¹

I say that the verse could mean this and it does not contradict the two opinions noted earlier, for God is on a straight path, as is His Messenger and the followers of the Messenger, and opposed to this is the deity and the guide of the unbelievers, and the unbeliever could be the follower, the followed, or the worshipped. Some of the Predecessors mentioned the highest of the kind, others mentioned the leader, and others mentioned the follower, and the verse encompasses all that, and the examples of this are numerous in the Qur’an.

As for the verse in [Sūra] *Hūd*, it is explicit and carries but one meaning, that God the Exalted is on a straight path, and the Exalted is most deserving of being on a straight path, for all His words are of truth, righteousness, guidance, justice, and wisdom: “Perfect are the words of your Lord in truth and justice” [6:115]; all His actions are beneficent, wise, merciful, just, and good, for evil does not enter into His actions or words, for evil has no part of the straight path. How would it enter the actions or words of the One who is on the straight path? In the supplications of [the Prophet], God grant him blessing and peace, “Here I am at Your service, here I am at Your service, all goodness is in Your hands, and evil is not [attributed] to You.”³² Some explain this to mean that “evil does not serve to draw near to You” and “evil does not rise to You,” but they are not to be heeded,

24 See Glossary, “Exegetes: al-Baghawī.”

25 See Glossary, “Exegetes: al-Wāḥidī.”

26 See Glossary, “Exegetes: al-Kalbī.”

27 Abū l-Ḥasan ‘Aṭīyya (d. 111/730), a Successor of shī‘ī leanings. *Sīyar* 5:325.

28 ‘Abdallāh b. ‘Abbās (d. ca. 80/700), son of the Prophet’s uncle, al-‘Abbās, and the single

قال: وقيل هو رسول الله ﷺ يأمر بالعدل وهو على صراط مستقيم. قلت: وهذا حق لا يناقض القول الأول. فالله على الصراط المستقيم، ورسوله عليه، فإنه لا يأمر ولا ينهى إلا مقتضاه وموجبه، وعلى هذا يكون المثل مضروباً لإمام الكفار وهاديهم، وهو الصنم الذي هو أبكم لا يقدر على هدى ولا خير، وإمام الأبرار، وهو رسول الله ﷺ الذي يأمر بالعدل، وهو على صراط مستقيم. وعلى القول الأول يكون مضروباً لمعبود الكفار ومعبود الأبرار، والقولان متلازمان، فبعضهم ذكر هذا وبعضهم ذكر هذا، وكلاهما مراد من الآية. قال: وقيل: كلاهما للمؤمن والكافر يرويه عطية عن ابن عباس، وقال عطاء: الأبكم: أبي بن خلف، ومن يأمر بالعدل: حمزة، وعثمان بن عفان، وعثمان بن مظعون.

قلت: والآية تحتمله، ولا يناقض القولين قبله، فإن الله على صراط مستقيم، ورسوله وأتباع رسوله، وضد ذلك معبود الكافر وهاديه، والكافر التابع والمتبوع والمعبود، ويكون بعض السلف ذكر أعلى الأنواع، وبعضهم ذكر الهادي، وبعضهم ذكر المستجيب القابل، وتكون الآية متناولة لذلك كله، ولذلك نظائر كثيرة في القرآن.

وأما آية هود—عليه السلام—فصريحة لا تحتمل إلا معنى واحداً، وهو أن الله سبحانه على صراط مستقيم، وهو سبحانه أحق من كان على صراط مستقيم، فإن أقواله كلها صدق ورشد وهدى وعدل وحكمة: ﴿وَوَعَدْتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ [الأنعام: 115]، وأفعاله كلها مصالح وحكم ورحمة وعدل وخير، فالشر لا يدخل في أفعاله ولا أقواله البتة، لخروج الشر عن الصراط المستقيم، فكيف يدخل في أفعال من هو على الصراط المستقيم أو أقواله؟ وإنما يدخل في أفعال من خرج عنه وفي أقواله. وفي دعائه عليه الصلاة والسلام: «لييك وسعديك، وانخير كله بيدك، والشر ليس إليك»، ولا يلتفت إلى تفسير من فسره بقوله: والشر لا يتقرب به إليك، أو لا يصعد إليك، فإن المعنى أجل من

most important authority among the Companions in Qur'anic exegesis. His disciples who conveyed his exegesis are Mujāhid, Sa'īd b. Jubayr, 'Ikrima, Anas b. Mālik, 'Urwā b. al-Zubayr, Tāwūs, 'Aṭā' b. Yāsār, and many others. *Ṣīyar* 3:331.

29 Abū Muḥammad 'Aṭā' b. Abī Rabāḥ (d. ca. 115/734), born during the caliphate of 'Uthmān b. 'Affān, eventually became the leading muftī of Mecca. *Ṣīyar* 5:78.

30 A Meccan detractor of the Prophet, killed in the Battle of Uhūd. *Ṣīyar*; *Sīra*:403.

31 Ḥamza b. 'Abd al-Muṭṭalib was the Prophet's uncle (*Ṣīyar* 1:171); 'Uthmān b. 'Affan, the third caliph and the Prophet's son-in-law; and 'Uthmān b. Maẓ'ūn (*Ṣīyar* 1:53), an early Companion from the Jumah clan of Quraysh. These Companions along with their unbelieving freedmen or slaves are mentioned in various reports by early exegetes as being the referents of the verse.

32 Muslim #771; Tirmidhī #3422; etc.

for the meaning is nobler and greater than that. Each one of His names is beautiful, His attributes all perfection, His deeds all wise, His speech all truthful and just. It is impossible for evil to enter His names, attributes, deeds, or speech. Juxtapose this meaning against His words “Surely, My Lord is on a straight path” and consider how He mentioned it after His words, “Truly, I have put my trust in God, my Lord and your Lord, [there is no creature that crawls, but He takes it by the forelock]” [11:56]. That is, He is my Lord and thus will not surrender me or waste me and He is your Lord and so will not let you prevail over me and give you power over me, for your forelock is in His hand, you do nothing without His will, as the forelock of every creature is in His hand and it cannot so much as move without His leave. He disposes [His creatures] as He wills. Yet, in His disposition of them, in moving them, applying His decision and power over them, He is on a straight path, and does not do any of it without wisdom, justice, and beneficence. If He were to allow you to prevail over me, there would be wisdom in that, for which He is praised, for it would be the act of One who is on a straight path, who does no wrong, nor does anything without purpose or wisdom.

This is the true knowledge of God, unlike the knowledge claimed by the Qadarites of the Magians and the Jabrites among the Qadarites, who deny [God’s actions] wisdom and beneficence and reason, and from God is all success.³³

1.5 *The Company of the Blessed against Loneliness on the Straight Path*

Being that the seeker of the straight path seeks what most men avoid, companions on his path are all too rare. Being disposed against loneliness and to intimacy and friendship, he is reminded by God the Glorious of companions on this path: “whom God has blessed from among the prophets, the truth-lovers, the martyrs, and the righteous, and how wonderful are such companions!” [4:69]. He has attributed the the path to the companions who tread it, the ones whom God has blessed [1:6], so the seeker’s anguish of being alone among the people of his time and his kind may be allayed, and so he may know that his company on this path comprises the blessed ones, and not care about the opposition of those who divert from the path, for, though in majority, they are of little worth. As one of the Predecessors said, “Follow the path of truth, let the paucity of its travelers not make you feel lonely, and avoid the path of falsehood, and not let the abundance of the ruined deceive you.” If you ever

33 Curiously, the term “Qadarites” in the early period referred to a partisan in the controversy over free will on either side. It primarily referred to those who affirm free will at the

ذلك، وأكبر وأعظم قدراً، فإن من أسماؤه كلها حسنى، وأوصافه كلها كمال، وأفعاله كلها حكم، وأقواله كلها صدق وعدل، يستحيل دخول الشر في أسمائه أو أوصافه كلها أو أفعاله أو أقواله. وطابق بين هذا المعنى وبين قوله: ﴿إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [هود:56]، وتأمل كيف ذكر هذا عقيب قوله: ﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ﴾ [هود:56]، أي هوري، فلا يسلمني ولا يضيعني، وهوريكم فلا يسلمكم علي، ولا يمكنكم مني، فإن نواصيكم بيده، لا تفعلون شيئاً بدون مشيئته، فإن ناصية كل دابة بيده، لا يمكنها أن تتحرك إلا بإذنه، فهو المتصرف فيها.

ومع هذا فهو في تصرفه فيها، وتحريكه لها، ونفوذ قضائه وقدره فيها على صراط مستقيم، لا يفعل ما يفعل من ذلك إلا بحكمة وعدل ومصلحة، ولو سلطكم عليّ فله من الحكمة في ذلك ماله الحمد عليه، لأنه تسليط من هو على صراط مستقيم، لا يظلم ولا يفعل شيئاً عبثاً بغير حكمة. فهكذا تكون المعرفة بالله، لا معرفة القدرية المجوسية، ولا القدرية الجبرية نفاة الحكم والمصالح والتعليل. والله الموفق سبحانه.

فصل

ولما كان طالب الصراط المستقيم طالب أمر أكثر الناس ناكبون عنه، مريداً سلوك طريق مُرافقه فيها في غاية العزة، والنفوس مجبولة على وحشة التفرد، وعلى الأئس بالرفيق، تبه الله سبحانه على الرفيق في هذه الطريق، وأنهم هم الذين: ﴿أَنعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ [النساء:69]، فأضاف الصراط إلى الرفيق السالكين له، وهم الذين أنعم الله عليهم، ليزول عن الطالب للهداية وسلوك الصراط وحشة تفرده عن أهل زمانه وبني جنسه، وليعلم أن رفيقه في هذا الصراط هم الذين أنعم الله عليهم، فلا يكثرث بخالفة الناكبين عنه له، فإنهم هم الأقلون قدراً، وإن كانوا الأكثرين عدداً، كما قال بعض السلف: «عليك بطريق الحق، ولا تستوحش لقلّة السالكين. وإياك وطريق الباطل، ولا تغتر بكثرة الهالكين». وكلها استوحشت في تفردك فانظر إلى

expense of divine omnipotence and hence are called here "the Qadarites of the Magians," since the Magians posited a god of evil separate from the god of good. But the term also referred to those who denied human free will and hence responsibility altogether in favor of divine omnipotence. See Glossary, "Qadarites."

feel lonely, look at those who have passed of old and yearn to join them, and turn your eyes away from those other than them, for the [unworthy many] will be of no avail to you against God. If they call out to you in your journey on the path, turn not to them, for if you do they will take you away and deprive you.

Two parables have been struck in this regard; mind them. The first parable is of a man who left home to offer prayers and desired nothing else. A devil from among humans accosted him and disparaged him, and he paused and responded in coin, and they came to blows. Maybe the human devil was stronger and overcame him and prevented him from the mosque, or maybe he was stronger but the altercation kept him from the first row and perfect attainment of the congregation. If he turns to [the distraction], it may tempt him and weaken his resolve [to continue to the congregation]. Therefore, if he has inner awareness and knowledge, he would hasten in proportion to the temptation or faster. If he avoids [the distraction] and minds what is at stake, fearing loss of prayers or his time, his foe would not have his way with him. The second parable is that of a fawn that is faster than a dog, but if it senses the dog, it gets distracted and slows down and the dog gets to him.

The gist of all this is that mentioning this companionship [of the blessed of old] subsides the loneliness and encourages one to march on and roll up the sleeves to join them. This is one of the benefits of the Supplication of Devotion [ritually said in the last prayer of the day]: “O God, guide me among the guided,” that is, let me enter their rank and make me their companion. Another benefit is that the seeker thus seeks a means³⁴ to God through His blessings and favor to those blessed with guidance, thus saying, “You have blessed [many] with guidance, so apportion for me some of it, make me one of those blessed,” which is tantamount to seeking a means to God by His favor. A third benefit is that it is like a petitioner asking a generous patron, “Give me among all the others whom you have given, teach me among all those you have taught, and bestow favor on me among all you have favored.”

34 The concept of seeking a means (*wasila*) to God, called *tawassul*, is mentioned in the Qur'an (5:35; 17:57), as explained below.

الرفيق السابق، واحرص على اللحاق بهم، وغض الطرف عن سواهم، فإنهم لن يغنوا عنك من الله شيئاً، وإذا صاحوا بك في طريق سيرك، فلا تلتفت إليهم، فإنك متى التفت إليهم أخذوك أو عاقوك. وقد ضرب لذلك مثلاً فليكونا منك على بال:

المثل الأول: رجل خرج من بيته إلى الصلاة لا يريد غيرها، فعرض له في طريقه شيطان من شياطين الإنس، فألقى عليه كلاماً يؤذيه، فوقف ورد عليه وتماسكاً، فربما كان شيطان الإنس أقوى منه، فقهره ومنعه عن الوصول إلى المسجد حتى فائته الصلاة، وربما كان الرجل أقوى من شيطان الإنس، ولكن اشتغل بمهاوشته عن الصف الأول، وكال إدراك الجماعة، فإن التفت إليه أطمعه في نفسهن وربما قترت عزيمته، فإن كان له معرفة وعلم زاد في السعي واجز بقدر التفاته أو أكثر، فإن أعرض عنه واشتغل بما هو بصده، وخاف فوت الصلاة أو الوقت لم يبلغ عدوه منه ما شاء.

المثل الثاني: الظبي أشد سعيًا من الكلب، ولكنه إذا أحس به التفت إليه فيضعف سعيه، فيدركه الكلب فيأخذه.

والقصد أن في ذكر هذا الرفيق ما يزيل وحشة التفرد، ويحث على السير والتشمير للحاق بهم. وهذه إحدى الفوائد في دعاء القنوت: «اللهم اهدني فيمن هديت» أي أدخلني في هذه الزمرة، واجعلني رفيقاً لهم ومعهم.

والفائدة الثانية: أنه توسل إلى الله بنعمه وإحسانه إلى من أنعم عليه بالهداية، أي قد أنعمت بالهداية على من هديت، وكان ذلك نعمة منك، فاجعل لي نصيباً من هذه النعمة، واجعلني واحداً من هؤلاء المنعم عليهم، فهو توسل إلى الله بإحسانه.

والفائدة الثالثة كما يقول السائل للكریم: تصدق عليّ في جملة من تصدّقت عليهم، وعلّمني في جملة من علّمته، وأحسن إليّ في جملة من شملته بإحسانك.

1.6 *Seeking a Means to God (tawassul) by His Greatest Names*

Pleading to God for guidance to the straight path being the most significant of all pleas and its attainment being the noblest of gifts, God has taught His servants the mode of pleading to Him and bidden them to mention before Him His gratitude and praise and glorify Him [in verses 1:1–4]. He then mentioned their worshipful bondage and affirmation of His Unicity [in verse 1:5], making these two the means to their plea [which follows in 1:6–7], seeking a means to Him by His names and attributes and through worship. A plea accompanied by these two means is seldom rejected.

Added to these two means are the two mentioned in the two traditions concerning “the Greatest Name”³⁵ that Ibn Ḥibbān related in his *Ṣaḥīḥ*, as did al-Imām Aḥmad [ibn Ḥanbal] and al-Tirmidhī. One is the tradition of ‘Abdallāh b. Burayda on the authority of his father who said,

The Prophet heard a man pray saying, “O God, I ask You upon that I declare that You are God and none other than You, the One, the Self-Sufficient, who neither begets nor is begotten, nor is there to Him an equal,” so he said, “By the One in whose hand is my soul, he has asked God through His Greatest Name by which, when called on, He answers, and when asked, He gives.”

Al-Tirmidhī noted that this tradition is sound. This is seeking a means to God by affirming His Unicity, and witnessing His Unicity and other attributes signified in the name the Self-Sufficient, which means, as Ibn ‘Abbās said, “the knower whose knowledge is perfect, the powerful whose power is perfect”; a report on this authority adds, “the master whose mastery is perfect in every way.” Abū Wā’il said, “It means ‘the master whose mastery is ultimate,’” and Sa’īd b. Jubayr said, “the one perfect in all his attributes, deeds, and speech.” Furthermore, [this is seeking a means to God] by denying similitude and likeness of Him by His words “nor is there to Him an equal,” and this is but a translation of the creed of Ahl al-Sunna, and seeking God by means of faith in it and declaration of it, and that is “the Greatest Name.”

35 Based on the hadiths cited below, “the Greatest Name” refers to one of the names of God by which if He is called upon, He will answer the call. Scholars, however, have not come to a consensus on the Greatest Name or the effects of using it as a result of varying narrations. For examples, see Ibn Māja #3856, Tirmidhī #3544, Abū Dāwūd #1493.

فصل

ولما كان سؤال الله الهداية إلى الصراط المستقيم أجل المطالب، ونيله أشرف المواهب، علم الله عباده كيفية سؤاله، وأمرهم أن يقدموا بين يديه حمده والثناء عليه وتحييده، ثم ذكر عبوديتهم وتوحيدهم. وهاتان الوسيلتان لا يكاد يرد معهما الدعاء. وهما الوسيلتان المذكورتان في حديثي الاسم الأعظم اللذين رواهما ابن حبان في صحيحه، والإمام أحمد والترمذي رضي الله عنهم.

أحدهما حديث عبد الله بن بريدة عن أبيه—رضي الله عنهما—قال: سمع النبي ﷺ رجلاً يدعو ويقول: اللهم إني أسألك بأني أشهد أنك الله الذي لا إله إلا أنت، الأحد الصمد، الذي لم يلد ولم يولد، ولم يكن له كفواً أحد. فقال: «والذي نفسي بيده لقد سأل الله باسمه الأعظم الذي إذا دُعي به أجاب، وإذا سئل به أعطى». قال الترمذي: حديث حسن صحيح.

فهذا توسل إلى الله بتوحيده، وشهادة الداعي له بالواحدانية، وثبوت صفاته المدلول عليها باسم «الصمد»، وهو كما قال ابن عباس—رضي الله عنهما—: «العالم الذي كل علمه، القادر الذي كلت قدرته». وفي رواية عنه: «هو السيد الذي قد كل فيه جميع أنواع السؤدد». وقال أبو وائل: «هو السيد الذي قد انتهى سؤدده». وقال سعيد بن جبیر: «هو الكامل في جميع صفاته وأفعاله وأقواله». وبنفي التشبيه والتمثيل عنه بقوله: ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص:4]، وهذه ترجمة عقيدة أهل السنة، والتوسل بالإيمان بذلك، والشهادة به هو الاسم الأعظم.

The second is the tradition of Anas that the Messenger of God, God grant him blessing and peace, heard a man pray,

“O God, I ask You upon that all praise is Yours, none is worthy of worship but You, the Benefactor, Originator of the heavens and the earth, Magnificent and Munificent; O Alive, O Sustaining,” so he said, “You have asked God by His Greatest Name.”

This is seeking a means to God through His names and attributes.

The Opening brings together both of these means, the seeking of means to God through praise, gratitude, and glorification and seeking of means to Him through worship and affirming Unicity. Then comes, after the two means so that the caller is certain of acceptance, the greatest of all pleas, and the most desired of all accomplishments: guidance.

An example of this is in the supplication of the Prophet, God grant him blessing and peace, that he used to say when he stood to pray at night, related by al-Bukhārī in his *Ṣaḥīḥ* from the tradition of Ibn ‘Abbās:

O God, Yours is all praise, You are the light of the heavens and the earth and all within them, Yours is all praise, You are the Sustainer of the heavens and the earth and all within them, Yours is all praise, You are the Truth, Your promise is true, Your meeting is true, the Garden is true, Hellfire is true, Prophets are true, the Hour is true, Muhammad is true. O God, to You I submit, in You I believe, on You I rely, to You I return, by You I dispute, to You I turn for judgment, so forgive me what I have done in the past and will do in the future, what I have concealed and what I have announced. You are my God, none is worthy of worship but You.

In this, he first sought a means to God by His praise and gratitude and by worship then asked for forgiveness.

2 *The Opening Affirms All the Three Types of Divine Unicity*

On the inclusion of the three types of Affirmation of Unicity in this Sūra on which all messengers have agreed, God’s blessings and peace be upon them.

The Affirmation of Divine Unicity is of two kinds, one in regard to knowledge and creed and the other in regard to will and intention; the first may be called Noetic Affirmation of Unicity and the second Volitive Affirmation of Unicity, for the first pertains to communication and awareness and the second to will

والثاني حديث أنس—رضي الله عنه—أن رسول الله ﷺ سمع رجلاً يدعو: «اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت المنان، بديع السماوات والأرض، ذا الجلال والإكرام، يا حي يا قيوم». فقال: «لقد سأل الله باسمه الأعظم». فهذا توسل إليه بأسمائه وصفاته.

وقد جمعت الفاتحة الوسيطتين، وهما التوسل بالحمد والثناء عليه وتجيده، والتوسل إليه بعبوديته وتوحيده. ثم جاء سؤال أهم المطالب، وأنجح الرغائب، وهو الهداية بعد الوسيطتين، فالداعي به تحقيق بالإجابة.

ونظير هذا دعاء النبي ﷺ الذي كان يدعو به إذا قام يصلي من الليل، رواه البخاري في صحيحه من حديث ابن عباس—رضي الله عنهما—: «اللهم لك الحمد، أنت نور السماوات والأرض ومن فيهن، ولك الحمد أنت قيم السماوات والأرض ومن فيهن، ولك الحمد أنت الحق، ووعدك الحق، ولقاؤك حق، والجنة حق، والنار حق، والنبيون حق، والساعة حق، ومحمد حق. اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنبت، وبك خاصمت، وإليك حاكمت، فاغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، أنت إلهي لا إله إلا أنت». فذكر التوسل إليه بحمده، والثناء عليه، وعبوديته له، ثم سأله المغفرة.

فصل

في اشتمال هذه السورة على أنواع التوحيد الثلاثة التي اتفقت عليها الرسل صلوات الله وسلامه عليهم. التوحيد نوعان: نوع في العلم والاعتقاد، ونوع في الإرادة والقصد، ويسمى الأول التوحيد العلمي. والثاني التوحيد القصدي الإرادي، لتعلق الأول بالأخبار والمعرفة، والثاني بالقصد والإرادة.

and intention. This second is also of two types, Unicity in Lordship and perfection from any flaws and deficiencies.

Two things [in *The Opening*] lead to [the affirmation of] these [attributes], one general and the other detailed. The general one is the praise for the Glorious, and the detailed one is the mention of the attributes of godhood, lordship, mercy, and dominion; these four are the pivots of all the divine names and attributes.

Praise [of God] includes mentioning the one being praised with the attributes of His perfection and magnificence, with love, delight, and humility. No one who disputes these attributes can praise, nor does anyone who praises turn away from loving Him and being humble before Him. The more the attributes of perfection [are mentioned] the more perfect the praise, and vice versa, which is why the praise of God is a praise that none other than Him can deserve, due to the perfection and plenitude of His attributes. None among His creation can encompass His attributes of perfection, which is why God the Exalted dispraised the gods of the unbelievers for lacking the attributes of perfection and said that they do not hear, see, speak, guide, benefit, or harm. These are the attributes of the god of the Jahmites by which God has faulted the idols; exalted is God above what the transgressors and vain disputers say.³⁶ Consider what the Exalted has reported concerning His friend, Abraham, peace be upon him, in his argument with his father, “Father, why do you worship that which neither hears nor sees, nor avails you anything?” [19:42]. If Abraham’s deity were devoid of these attributes, Āzar [his father] would have said, “And you, your god is similar, why do you deny me mine?” But despite his polytheism, he knew God better than the Jahmites. The same is true of the unbelievers of the Quraysh, who despite their polytheism, acknowledged the attributes of [God being] the Creator, the Glorious, and Superior above His creation, as the Exalted said, “And the people of Moses took to themselves, after him, of their ornaments a Calf—a mere body that lowed. Did they not see it spoke not to them, neither guided them to any path? Yet they took it to themselves, and were wicked” [7:148]. Had the God of all creation been thus [i.e., without these attributes] He would not have rebuked them thus and invoked [the lack of these attributes] as an argument for the falsity of their divinity.

36 See Glossary, “Jahmites”. For more on Ibn al-Qayyim’s criticism of Jahmites, see Translation, 1:234 (Prolegomenon § 7.5.1); for al-Harawī’s view, see Translation, 1:532 (Chapter 4 § 8.1), on fatalism, see below.

وهذا الثاني أيضاً نوعان: توحيد في الربوبية، وتوحيد في الإلهية، فهذه ثلاثة أنواع: فأما توحيد العلم، فمداره إلى إثبات صفات الكمال، وعلى نفي التشبيه والمثال، والتنزيه عن العيوب والنقائص، وقد دل على هذا شيثان: مجمل ومفصل. أما المجمل: فإثبات الحمد له سبحانه. وأما المفصل: فذكر صفة الإلهية والربوبية، والرحمة والملك. وعلى هذه الأربع مدار الأسماء والصفات.

فأما تضمن الحمد لذلك، فإن الحمد يتضمن مدح الحمود بصفات كماله ونعوت جلاله مع محبته والرضا عنه والخضوع له، فلا يكون حامداً من مجد صفات الممدوح، ولا من عرض عن محبته والخضوع له. وكلما كانت صفات كمال الممدوح أكثر كان حمده أكمل، وكلما نقص من صفات كماله نقص من حمده بحسبها، ولهذا كان الحمد كله لله حمداً لا يحصى أحد سواه، لكمال صفاته وكثرتها. ولهذا لا يحصى أحد من خلقه ثناء عليه، لما له من صفات الكمال ونعوت الجلال التي لا يحصىها سواه، ولهذا ذم الله تعالى آلهة الكفار وعابها بسلب أوصاف الكمال عنها، فعابها بأنها لا تسمع ولا تبصر، ولا تتكلم ولا تهدي، ولا تنفع ولا تضر، وهذه صفة إله الجهمية التي عاب بها الأصنام، نسبوها إليه، تعالى الله عما يقول الظالمون والجاحدون علواً كبيراً، فقال تعالى حكاية عن خليله إبراهيم عليه السلام في حاجته لأبيه: ﴿يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئاً﴾ [مریم: 42]. فلو كان إله إبراهيم بهذه الصفة والمثابة لقال له آزر: وأنت إلهك بهذه المثابة فكيف تنكر علي؟ لكن كان مع شركه أعرف بالله من الجهمية، وكذلك كفار قريش كانوا مع شركهم مقرين بصفات الصانع سبحانه وعلوه على خلقه. وقال تعالى: ﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّمَ مِجَالاً جَسَداً لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلاً اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ﴾ [الأعراف: 148]. فلو كان إله الخلق سبحانه كذلك لم يكن في هذا إنكار عليهم، ولا استدلال على بطلان الإلهية بذلك.

If it is said that it is only to His servants that God the Exalted does not speak [though He may speak otherwise], it would be said: Nay, He indeed spoke to them, among them those to whom He spoke from behind a veil, without any mediation, as with Moses, and among them are the prophets to whom God spoke through the tongue of His angelic emissaries. God has spoken to all humans through the tongues of His messengers by revealing unto them His words that His [angelic] emissaries [in turn] had conveyed to them. They said to them: This is the speech of God that He has uttered and commanded us to preach to you. Hence, the Predecessors have said that whoever denies God's being a speaker has denied the message of His messengers, for the essence [of sending messengers] is the preaching of His speech that He has spoken to His servants. If His speech is denied, so is His sending of messengers.

The Exalted said in *Sūra Ṭā Hā* concerning the Samaritan: "Then he brought out for them a Calf, a mere body that lowed; and they said, 'This is your god, and the god of Moses, whom he has forgotten.' What? Did they not see that it returned no word unto them, neither had any power to hurt or profit them?" [20:88]. The "returning of word" is nothing but speech.

Similarly, the Exalted said, "God has struck a similitude: two men, one of them dumb, having no power over anything, a burden upon his master—wherever he dispatches him, he brings no good. Is he equal to him who bids to justice, and is on a straight path?" [16:76]. Thus He made the absence of the attribute of speech a cause for rejecting divinity.

It is known by nature and sound reason as well as the revealed scriptures that a being lacking the attributes of perfection cannot be a deity, or the planner and sustainer, rather, dispraised, flawed, and deficient, who commands no admiration, neither in the beginning nor in the end. Praise in the beginning and the end is for the one who possesses the attributes of perfection and magnificence. This is why the Predecessors titled their books that they composed on the Sunna and the affirmation of divine attributes and His superiority over His creation and His speech "Affirmation of Unicity," for the negation [of God's faculty of speech] or its denial is tantamount to rejecting the Creator. The affirmation of Unicity consists in affirming the divine attributes of perfection and denying anthropomorphism and any flaws in God.

The negationists, on the other hand, vainly consider rejecting the attributes and stripping the Creator of these attributes affirmation of Unicity, and have paradoxically equated affirming these attributes of God tantamount to anthropomorphism, reification of God and accusing God of complexity.³⁷ They have

37 On the question of God's complexity and attributes, see Glossary, "Negationists."

فإن قيل: فالله تعالى لا يكلم عباده.

قيل: بلى قد كلمهم، فمنهم من كلمه الله من وراء حجاب منه إليه بلا واسطة كموسى عليه السلام، ومنهم من كلمه الله على لسان رسوله الملكي وهم الأنبياء عليهم السلام. وكلم الله سائر العباد على السنة رسله، فأنزل عليهم كلامه الذي بلغته رسله عنه، وقالوا لهم: هذا كلام الله الذي تكلم به وأمرنا بتبليغه إليكم. ومن هاهنا قال السلف: من أنكر كون الله متكلماً، فقد أنكر رسالة الرسل كلهم، لأن حقيقة تبليغ كلامه الذي تكلم به إلى عباده، فإذا انتفى كلامه انتفت الرسالة. وقال تعالى في سورة طه عن السامري: ﴿فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيًا فَلَا يَرُونَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا﴾ [الآية: 88-89]، ورجع القول هو التكلم والتكليم. وقال تعالى: ﴿وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ [النحل: 76]. فجعل نفي صفة الكلام موجبا لبطلان الإلهية. وهذا أمر معلوم بالفطر والعقول السليمة والكتب السماوية، أن فاقد صفات الكمال لا يكون إلهاً، ولا مدبراً، ولا رباً، بل هو مذموم معيب ناقص، ليس له الحمد لا في الأولى ولا الآخرة، وإنما الحمد في الأولى والآخرة لمن له صفات الكمال، ونعوت الجلال التي لأجلها استحق الحمد، ولهذا سمى السلف كتبهم التي صنفوها في السنة وإثبات صفات الرب وعلوه على خلقه وكلامه وتكليمه توحيداً، لأن نفي ذلك وإنكاره والكفر به إنكار للصانع وحده، وإنما توحيده إثبات صفات كماله، وتنزيهه عن التشبيه والنقائص. فجعل المعطلة بحد الصفات وتعطيل الصانع عنها توحيداً، وجعلوا إثباتها لله تشبيهاً وتجسيماً وتركيباً. فسموا الباطل باسم الحق ترغيباً فيه

called falsehood truth for their love of falsehood and for what they invest in it, and have named the truth falsehood to run away from it. [Lamentably,] people accept this without thinking, “Whomsoever God guides is guided and whomsoever He misguides shall not find an ally or a guide” [18:17].

Praise is never applied to an absence or a silence, except if it is denial and absence of flaws and deficiencies, and that in order to affirm their opposite, namely, perfection in positive attributes. For sheer negation deserves no praise, no tribute, for it is not perfection. Similarly, His praise for Himself for not taking a son contains assertion of the perfection of His Self-sufficiency and dominion and servitude of everything else to Him, which taking a son would negate. As the Exalted said, “They say, ‘God has taken to Himself a son.’ Glory be to Him! He is All-sufficient; to Him belongs all that is in the heavens and in the earth” [10:67]. Similarly, His praise of Himself for the absence of a partner affirms His uniqueness in lordship and divinity, and Unicity in His attributes of perfection that cannot be claimed for any other than Him. Hence, none has a claim to be His partner. If God were lacking these [attributes], every existent would be more perfect than Him, for the existent is more perfect than the non-existent.

Therefore, God the Glorious does not praise Himself for an absence except if it is to imply the affirmation of a perfection, as He praised Himself for being above death to affirm the perfection of His life [25:58]. He praised Himself for not falling in slumber to affirm His eternal vigilance [2:255]. He praised Himself for not being ignorant of even the smallest particle in the heavens and the earth to affirm the perfection of His knowledge [34:3]. He praised Himself for never wronging a soul to affirm the perfection of His justice and bounty [10:44]. He praised Himself for the eyesight’s inability to encompass Him to affirm His greatness that can be witnessed but not encompassed, just as He can be known but not encompassed in knowledge [6:103]. For mere negation of being seen is not perfection, for nothingness cannot be seen, so there is no perfection in something being invisible; perfection is that which cannot be encompassed by any sight due to its greatness in its self and its transcendence above the creatures’ senses. Similarly, He praised Himself for never being heedless or neglectful due to the perfection of His knowledge. Thus, every negation in the Qur’an by which God has praised Himself is to affirm its opposite and to establish the perfection of its opposite attribute.

Hence you know that the reality of praise follows the affirmation of attributes of perfection and that their denial is denial of His praise, and the negation of praise establishes its opposite.

وزخراً ينفقونه به، وسموا الحق باسم الباطل تنفيراً عنه، والناس أكثرهم مع ظاهر السكة، ليس لهم نقد النقد: ﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾ [الكهف:17]. والمحمود لا يحمد على العدم والسلوب البتة، إلا إذا كانت سلب عيوب ونقائص تتضمن إثبات أضدادها من الكمالات الثبوتية، وإلا فالسلب المحض لا حمد فيه ولا مدح ولا كمال. وكذلك حمده لنفسه على عدم اتخاذ الولد المتضمن لكمال صمديته، وغناه وملكوته وتعبد كل شيء له، فاتخاذ الولد ينافي ذلك، كما قال تعالى: ﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ [يونس:68]. وحمد نفسه على عدم الشريك المتضمن تفرد بالربوبية والإلهية، وتوحده بصفات الكمال التي لا يوصف بها غيره، فيكون شريكاً له، فلو عدمها لكان كل موجود أكل منه، لأن الموجود أكل من المعدوم، ولهذا لا يحمد نفسه سبحانه بعدم إلا إذا كان متضمناً ثبوتاً، كما حمد نفسه بكونه لا يموت، لتضمنه كمال حياته. وحمد نفسه بأنه لا تأخذه سنة ولا نوم، لتضمن ذلك كمال قيوميته. وحمد نفسه بأنه لا يعزب عن علمه مثقال ذرة في الأرض ولا في السماء ولا أصغر من ذلك ولا أكبر، لكمال علمه وإحاطته. وحمد نفسه بأنه لا يظلم أحداً، لكمال عدله وإحسانه. وحمد نفسه بأنه لا تدركه الأبصار، لكمال عظمته يرى ولا يدرك، كما أنه يعلم ولا يحاط به علماً، وإلا فيجرد نفي الرؤية ليس بكمال، لأن العدم لا يرى، فليس في كون الشيء لا يرى كمال البتة، وإنما الكمال في كونه لا يحاط به رؤية ولا إدراكاً لعظمته في نفسه، وتعالیه عن إدراك المخلوق له. وكذلك حمد نفسه بعدم الغفلة والنسيان لكمال علمه.

فكل سلب في القرآن حمد الله به نفسه، فلبضادته لثبوت ضده، ولتضمنه كمال ثبوت ضده. فعملت أن حقيقة الحمد تابعة لثبوت أوصاف الكمال، وأن نفيها نفي لحدده، ونفي الحمد مستلزم لثبوت ضده.

3 The Five Pivotal Names of God Affirm His Attributes

This, then, is the proof of the unicity of the divine names and attributes [as implied in the praise of God]. The proof of the same based on the five names—namely, God, Lord, All-merciful, Ever-merciful, and the Master—turns on two points.

The first one is that the names of the Lord, Blessed and Exalted, imply the attributes of His perfection, since [the names] are derived from the attributes. Thus, they are names as well as attributes, and by virtue of that, beautiful. For had they been mere arbitrary utterances with no meanings, they would not be deemed beautiful, nor would they signify praise or perfection. Indeed, it would then be possible to place names of revenge and wrath in place of mercy and favor and vice versa, so it could be said, “O God, I have wronged myself, forgive me, for You are the Avenger,” or “O God, give me for You are the One who harms and the One who denies,” and so on. Therefore, to deny the meanings or meaningfulness of His Beautiful Names is the greatest blasphemy [*ilhād*]³⁸ concerning which God the Exalted has said, “Leave those who blaspheme His Names—they shall assuredly be recompensed for what they did” [7:170].

If they did not carry any meanings, it would not be appropriate for God to inform us of their verbal nouns and be characterized by them. But God has taught the verbal nouns [of His names], and affirmed them for Himself as did His Messenger, as in the words of the Exalted, “Surely, God is the Provider, Possessor of enduring strength” [51:58]; thus it is known that “the Strong” is among His names, and its meaning is characterized by strength. Similarly His words, “Honor, all of it, belongs to God”; thus the honorable is the one who has honor. He would not take the names “the Strong” and “the Honorable” if not for the sake of affirming His strength and honor. The same is affirmed by His words, “He revealed it knowingly” [4:166]; “Then know that it has been revealed with God’s knowledge” [11:14]; “And they encompass nothing of His knowledge” [2:255].

In the *Ṣaḥīḥ* [*Muslim*] on the authority of the Prophet, [it is reported:] “Surely God neither sleeps nor is it fitting for Him to sleep; He lowers the scale and lifts it; the action of the night is raised to Him before the day breaks and the action of the day before nightfall; His veil is light, if He uncovers it, the splendor of His countenance would consume His creation so far as His sight reaches.”³⁹ This affirms the verbal nominative from which His name “the Seeing” is derived. In *Ṣaḥīḥ al-Bukhārī* on the authority of ‘Ā’isha, God be pleased with her, [it is reported:] “Praise to God whose hearing encompasses [all] sounds.”⁴⁰ Also, the

38 Literally, the word *ilhād* carries the meaning “diverting from the right religion;” it has also

فصل

فهذه دلالة على توحيد الأسماء والصفات، وأما دلالة الأسماء الخمسة عليها وهي: «الله»، و«الرب»، و«الرحمن»، و«الرحيم»، و«الملك» فبني على أصلين:

أحدهما: أن أسماء الرب تبارك وتعالى دالة على صفات كماله، فهي مشتقة من الصفات، فهي أسماء، وهي أوصاف، وبذلك كانت حسنى، إذ لو كانت ألفاظاً لا معاني فيها لم تكن حسنى، ولا كانت دالة على مدح ولا كمال، ولساغ وقوع أسماء الانتقام والغضب في مقام الرحمة والإحسان، وبالعكس. فيقال: اللهم إني ظلمت نفسي فاغفر لي إنك أنت المنتقم، واللهم أعطني فإنك أنت الضار المانع، ونحو ذلك.

[هذا] ونفي معاني أسمائه الحسنى من أعظم الإلحاد فيها، قال تعالى: ﴿وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ [الأعراف: 180]، ولأنها لو لم تدل على معان وأوصاف لم يجوز أن يخبر عنه بمصادرها ويوصف بها، لكن الله أخبر عن نفسه بمصادرها، وأثبتها لنفسه، وأثبتها له رسوله ﷺ كقوله تعالى: ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات: 58]، فعلم أن «القوي» من أسمائه ومعناه الموصوف بالقوة. وكذلك قوله: ﴿فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾ [فاطر: 10]. فالعزيم من له العزة، فلو لا ثبوت القوة والعزة له لم يسم قوياً ولا عزيزاً. وكذلك قوله: ﴿أَنْزَلَهُ بِعِلْمِهِ﴾ [النساء: 166]، ﴿فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ﴾ [هود: 14]، ﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ﴾ [البقرة: 255].

وفي الصحيح عن النبي ﷺ: «إن الله لا ينام، ولا ينبغي له أن ينام، يخفض القسط ويرفعه، يرفع إليه عمل الليل قبل عمل النهار، وعمل النهار قبل عمل الليل، حجاب النور، لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه». فأثبت المصدر الذي اشتق منه اسمه «البصير».

وفي صحيح البخاري عن عائشة رضي الله عنها: «الحمد لله الذي وسع سمعه الأصوات».

come to connote a range of concepts, ranging from irreligion and heresy to atheism. See W. Madelung, "Mulhid" in *EI2*, 7:546.

39 Muslim #179.

40 This hadith is narrated in Bukhārī under a subheading in the chapter of Tawhīd. For more, see *Madārij(S)*, 228.

Ṣaḥīḥ has the tradition of asking God's Favor: "O God, I ask You for what is good in Your knowledge; I ask for capacity through Your capacity,"⁴¹ thus He is "the Capable" who possesses capacity. God the Exalted said to Moses, "I have chosen you over all men with My message and My speech," thus He speaks with speech. He is "the Great" who possesses greatness, as in the *Ṣaḥīḥ* in which God says, "Greatness is My cloak, and pride is My robe."⁴² He is "the Wise" who possesses judgment, "Judgment is for God, the Exalted, the Great" [40:12].

Furthermore, Muslims have agreed that if an oath is taken by the life of God, or His hearing, sight, strength, honor, or greatness, the oath is validly established, and its violation requires expiation, for these are the attributes of His perfection from which His names are derived. Moreover, if His names had not signified meanings, it would not have been permissible to attribute to Him the corresponding actions; thus, it could not be said, "He hears, or sees, or knows, or is capable, or wills." The establishment of the rulings concerning His attributes is a corollary of their affirmation; and if the essence of the attribute is denied, the affirmation of its ruling is also impossible. Also, if His names possessed no meanings, they would be constant as mere proper names, all would be the same with no distinction between their signified meanings, and this is open obstinacy and folly; whoever thinks that the meaning of the name al-Qadīr (the Omnipotent) is the same as that of al-Baṣīr (the Seeing); the meaning of the name al-Tawwāb (the Forgiving) is the same as that of al-Muntaqim (the Avenger); the meaning of the name al-Mu'ṭī (the Giver) is the same as that of al-Māni' (the Withholder), opposes reason, language, and nature. Thus, denial of the meaningfulness of His names is the greatest heresy concerning them. There being different kinds of heresies in God's names,⁴³ this is one of them.

A second [kind of *ilhād*] is the naming of idols by [divine names], as they [the polytheists] call them gods. Ibn 'Abbās and Mujāhid hold that they misused the names of God the Exalted and named their idols with them, augmenting or shortening them. Thus, they derived al-Lāt from Allāh, al-'Uzzā from al-'Azīz (the Honorable), and Manāt from al-Mannān (the Beneficent). It has been related from Ibn 'Abbās [concerning the Qur'anic verse]: "They commit *ilhād* in His names" [7:180] means "they lie about them." This is exegesis by meaning. The reality of *ilhād* in this case is divergence from truth, adulterating the meaning with what does not belong and excluding from it the true meanings; this is the essence of *ilhād*, and whosoever does so lies against God. For Ibn 'Abbās explained *ilhād* as lying, for that is the ultimate purpose of a blasphemer with respect to divine names. If one adulterates the meanings with what does not belong and excludes some or all of the meanings that do belong, one has diverted from the truth, and that is the essence of *ilhād*.

41 Bukhārī #6382.

وفي الصحيح حديث الاستخارة: «اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك»، فهو قادر بقدره.

وقال تعالى لموسى عليه السلام: ﴿قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي﴾ [الأعراف:144]، فهو متكلم بكلام. وهو العظيم الذي له العظمة كما في الصحيح عنه ﷺ: «يقول الله تعالى: العظمة إزاري، والكبرياء ردائي». وهو الحكيم الذي له الحكم، ﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾ [غافر:12].

وأجمع المسلمون أنه لو حلف بحياة الله، وسمعه، وبصره، وقوته، وعزته، وعظمته انعدت يمينه، وكانت مكفرة، لأن هذه صفات كماله التي اشتقت منها أسماءه.

وأيضا لو لم تكن أسماءه مشتملة على معان وصفات لم يسع أن يخبر عنه بأفعالها. فلا يقال: يسمع ويرى، ويعلم، ويقدر، ويريد. فإن ثبوت أحكام الصفات فرع ثبوتها، فإذا انتفت أصل الصفة استحال ثبوت حكمها.

وأيضا فلو لم تكن أسماءه ذوات معان وأوصاف، لكانت جامدة كالأعلام المحضة التي لم توضع لمسامها باعتبار معنى قام به، فكانت كلها سواء ولم يكن فرق بين مدلولاتها، وهذا مكابرة صريحة وبهت بين، فإن من جعل معنى اسم «القدير» هو معنى اسم «السميع البصير»، ومعنى اسم «التواب» هو معنى اسم «المنتقم»، ومعنى «المعطي» هو معنى اسم «المانع»، فقد كابر العقل واللغة والفطرة. فنفي معاني أسمائه من أعظم الإلحاد فيها، والإلحاد فيها أنواع هذا أحدها.

الثاني: تسمية الأوثان بها كما يسمونها آلهة، وقال ابن عباس ومجاهد: «عدلوا بأسماء الله تعالى عما هي عليه، فسموا بها أوثانهم، فزادوا ونقصوا، فاشتقوا اللات من الله، والعزى من العزيز، ومناة من المنان». وروي عن ابن عباس: ﴿يُلْحِدُونَ فِي أَسْمَائِهِ﴾، يكذبون عليه، وهذا تفسير بالمعنى.

وحقيقة الإلحاد فيها العدول بها عن الصواب فيها، وإدخال ما ليس من معانيها فيها، وإخراج حقائق معانيها عنها، هذا حقيقة الإلحاد. ومن فعل ذلك فقد كذب على الله تعالى. ففسر ابن عباس—رضي الله عنهما—الإلحاد بالكذب، إذ هو غاية الملحد في أسمائه تعالى، فإنه إذا أدخل في معانيها ما ليس منها، وخرج بها عن حقائقها أو بعضها، فقد عدل بها عن الصواب، والحق وهو حقيقة الإلحاد.

42 Ibn Māja #3383; Abū Dawūd #4090.

43 The reference is to a verse that speaks of *ilhād* in God's names, Q. 7:180, as explained below.

Thus, blasphemy consists in either disputing or outright denying [the names], either by denying their meanings or by changing them from their correct understanding, separating them from the truth by means of invalid interpretations; or by deeming these names created, constructed entities, this being the blasphemy of the monists (*ahl al-ittihād*). They have deemed these names as names of this universe, praiseworthy as well as blameworthy, so much so that their leader said, "And He is named by every name that is praised by intellect, Law, and gnosis, as well as by every name that is blameworthy by intellect, Law, and gnosis." Exalted, far too exalted, is God above what the blasphemers say.

3.1 *The Second Principle of the Meaning of Divine Names*

The second principle [concerning the significance of the five divine names in affirming Unicity] is that any of the names of the Blessed and Exalted, just as it signifies the being and the attribute from which it is derived, has two other corollaries by inclusion and necessity. [A divine name] signifies the attribute in itself by inclusion and also the being in itself distinct from the attribute, and signifies other attributes by necessity. Thus, the name "the Hearing" signifies and affirms the being of the Lord and His hearing, and the being in itself and the hearing in itself, by inclusion, and also points to the name "the Living" and the attribute of life by necessity. This is true of all the divine names and attributes.

However, people vary with respect to what they consider [logical] necessity, and thus there is much disagreement concerning many of the names and attributes and the rulings concerning them. Whoever knows that a voluntary action is a necessary corollary of life, and that hearing and sight are necessary for a perfect kind of life, and that all perfection is necessary for the perfect life, such a one would affirm the names, attributes, and actions of the Lord that others, who do not understand the necessity nor the reality of life and its implications, would negate. The same is true of all the attributes. Thus, the name "the Great" has necessary implications that only one who does not know the greatness of God denies.

The same is true of the name "the Most High," "the Wise," and all the other names. For among the necessary implications of the name "the Most High" is unqualified highness in every way; thus, His is highness in every aspect of highness: highness of worth, might, and being; and whosoever disputes the highness of God's being in fact disputes a necessary implication of the name "the Most High." The same is true of His name "the Ascendant," which requires that there be nothing above Him, as reported in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace, "You are the Ascendant,

فالإلحاد إما بجحدها وإنكارها، وإما بجحد معانيها وتعطيلها، وإما بتحريفها عن الصواب، وإخراجها عن الحق بالتأويلات الباطلة، وإما بجعلها أسماءً لهذه المخلوقات المصنوعات كاللحاد أهل الإلحاد، فإنهم جعلوها أسماءً هذا الكون محمودها ومذمومها، حتى قال زعيمهم: «وهو المسمى بكل اسم ممدوح عقلاً وشرعاً وعرفاً، وبكل اسم مذموم عقلاً وشرعاً وعرفاً». تعالى الله عما يقول الملحدون علواً كبيراً.

فصل

الأصل الثاني: أن الإسم من أسمائه تبارك وتعالى كما يدل على الذات والصفة التي اشتق منها بالمطابقة، فإنه يدل دلتين آخرين بالتضمن واللزوم، فيدل على الصفة بمفردها بالتضمن، وكذلك على الذات المجردة عن الصفة، ويدل على الصفة الأخرى باللزوم، فإن اسم «السميع» يدل على ذات الرب وسمعه بالمطابقة، وعلى الذات وحدها، والسمع وحده بالتضمن، ويدل على اسم «الحي» وصفة الحياة بالالتزام، وكذلك سائر أسمائه وصفاته، ولكن يتفاوت الناس في معرفة اللزوم وعدمه، ومن هاهنا يقع اختلافهم في كثير من الأسماء والصفات والأحكام. فإن من علم أن الفعل الاختياري لازم للحياة، وأن السمع والبصر لازم للحياة الكاملة، وأن سائر الكمال من لوازم الحياة الكاملة، أثبت من أسماء الرب وصفاته وأفعاله ما ينكره من لم يعرف لزوم ذلك، ولا عرف حقيقة الحياة ولوازمها، وكذلك سائر صفاته. فإن اسم «العظيم» له لوازم ينكرها من لم يعرف عظمة الله ولوازمها. وكذلك اسم «العلي» واسم «الحكيم»، وسائر أسمائه، فإن من لوازم اسم «العلي» العلو المطلق بكل اعتبار، فله العلو المطلق من جميع الوجوه: علو القدر، وعلو القهر، وعلو الذات. فمن جحد علو الذات، فقد جحد لوازم اسمه «العلي».

وكذلك اسمه «الظاهر» من لوازمه ألا يكون فوقه شيء كما في الصحيح عن النبي ﷺ: «وأنت الظاهر فليس فوقك شيء»، بل هو سبحانه فوق كل شيء، فمن جحد فوقيته سبحانه فقد جحد لوازم اسمه «الظاهر»، ولا يصح أن يكون «الظاهر» هو من له فوقية القدر فقط، كما يقال: الذهب فوق

and there is nothing above You.”⁴⁴ The Exalted is above all things, and whoever disputes His aboveness disputes a necessary corollary of the name “the Ascendant.” It cannot be that “the Ascendant” be one who possesses ascendance in value only, as it is said that gold is above silver or pearl is above glass. For this ascendance is limited to outward appearance, and it remains possible that the thing not ascendant [in one respect] is above what is ascendant. Thus, it cannot be that ascendance be limited to power and might only, even though “the Exalted” is ascendant in power and might as well. This contrasts with the [divine] name “the Inward,” thus nothing is closer than Him. Similarly, [the same tradition] contrasted “The First, before whom is nothing” with “the Last, after whom there is nothing.” In the same vein, the name “the Wise” necessarily implies praiseworthy ends and objectives in His deeds and decisions, and His placing of things in their place and in the best possible fashion. To deny this is to deny this name and its implications. The same is true of all other Beautiful Divine Names.

3.2 *The Name “Allah” Signifies All Other Divine Names and Attributes*

If these two principles are established, it follows that the name *Allah* signifies all other Beautiful Names and Noble Attributes in three ways. It signifies His divinity that is inclusive of affirming His divine attributes and negation of their opposites. The attributes of divinity are the attributes of perfection, above anthropomorphism and similitude, flaws and deficiencies, which is why God mentions all other names as properties of this great name, as the words of the Exalted, “And to Allah belong all beautiful names” [7:180]. It is, therefore, said that the All-merciful and the Ever-merciful, the Holy, the Perfect, the Honorable, and the Wise are among Allah’s names, and it is not said that Allah is among the names of the All-merciful or of the Honorable and so on. Thus it is known that His name Allah necessarily leads to all the meanings of the Beautiful Names in general, and the Beautiful Names are detailed explication of the divine attributes from which is derived the name *Allah*. The name *Allah* implies His being the deity, the one who is worshipped, to whom the creation turns in adoration, glorification, humility, and fear, in the face of needs and calamities. This, in turn, necessitates His lordship and mercy, which also means dominion and praise. His divinity, lordship, mercy, and dominion imply all of His attributes of perfection, for it is impossible to affirm these for anyone who is not alive, hearing, seeing, omnipotent, endowed with speech, and capable of accomplishing whatever He wills, and wise in His action. The attributes

44 Part of a tradition in Abū Dawūd #5051, Tirmidhī #3481, and elsewhere.

الفضة، والجوهر فوق الزجاج، لأن هذه الفوقية تتعلق بالظهور، بل قد يكون المَفوق أظهر من الفائق فيها، ولا يصح أن يكون ظهور القهر والغلبة فقط، وإن كان سبحانه ظاهراً بالقهر والغلبة لمقابلة الاسم «الباطن»، وهو الذي ليس دونه شئ كما قابل الأول الذي ليس قبله شيء بـ«الآخر» الذي ليس بعده شيء.

وكذلك اسم «الحكيم» من لوازمه ثبوت الغايات الحمودة المقصودة له بأفعاله، ووضعه الأشياء في مواضعها، وإيقاعها على أحسن الوجوه، فإنكار ذلك إنكار لهذا الإسم ولوازمه، وكذلك سائر أسمائه الحسنى.

فصل

إذا تقرر هذان الأصلان، فاسم «الله» دال على جميع الأسماء الحسنى والصفات العليا بالدلالات الثلاث، فإنه دال على إلهيته المتضمنة لثبوت صفات الإلهية له مع نفي أضدادها عنه.

وصفات الإلهية هي صفات الكمال المنزهة عن التشبيه والمثال، وعن العيوب والنقائص، ولهذا يضيف الله تعالى سائر الأسماء الحسنى إلى هذا الاسم العظيم، كقوله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى﴾ [الأعراف: 180]. ويقال: «الرحمن، والرحيم، والقدوس، والسلام، والعزیز، والحكيم» من أسماء الله، ولا يقال: «الله» من أسماء الرحمن، ولا من أسماء العزيز، ونحو ذلك.

فعلم أن اسمه «الله» مستلزم لجميع معاني الأسماء الحسنى دال عليها بالإجمال، والأسماء الحسنى تفصيل وتبيين لصفات الإلهية التي اشتق منها اسم «الله»، واسم «الله» دال على كونه مألوهاً معبوداً تأله الخلائق محبة، وتعظيماً، وخضوعاً، ومفرعاً إليه في الحوائج والنائب، وذلك مستلزم لكمال ربوبيته ورحمته المتضمنين لكمال الملك والحمد، وإلهيته وربوبيته ورحمانيته وملكه مستلزم لجميع صفات كماله، إذ يستحيل ثبوت ذلك لمن ليس بحي، ولا سمیع، ولا بصیر، ولا قادر، ولا متكلم، ولا فعال لما يريد، ولا حكيم في أفعاله.

of power and beauty are more particular than the name *Allah*. The attributes of action, might, exclusive power to bring harm or benefit, to give and withhold, to implement His will, and perfection of strength, and management of the affairs of His creation, are more particular than the name Lord. The attributes of beneficence, generosity, benevolence, love, compassion, leniency, and subtlety are more particular than the name the All-merciful, the Ever-merciful. Furthermore, He repeated [the attribute of mercy] to emphasize the profound roots of the attribute, the actuality of its implications, and its association with occasions where it appears.

Thus, “*al-Raḥmān*” (All-merciful) means the one whose attribute is mercy. [He is] *al-Raḥīm* [in Himself] and *al-Rāḥim* to His servants, which is why the Exalted says, “And He was *Raḥīm* to the believers” [33:43] and “Surely, He is to them Compassionate and *Raḥīm*” [9:117]. But it has not been said, “*Raḥmān* to His servants” or “*Raḥmān* to the believers,” due to the inclusiveness inherent in the form of the noun *Raḥmān*—which is of the form *fa’lān*—and due to the vastness of this attribute and affirmation of all the related meanings. Do you not see that they say *ghaḍbān* for one who is filled with anger, and similarly, *nad-mān* (filled with regret), *ḥayrān* (filled with confusion), *sukrān* (intoxicated), and *lahfān* (covered as under a blanket); in each case it implies being filled with that attribute. Thus, the form *fa’lān* signifies vastness and comprehensiveness.

This is why His settling on the Throne is frequently associated with this attribute, as the words of the Exalted, “The All-merciful, on the Throne He settled” [20:5], and “Then settled on the Throne the All-merciful” [25:59]. He settled on the Throne by the name All-merciful because the Throne encompasses all creatures, and His mercy is inclusive of them all, as the Exalted said, “And My mercy encompasses all things” [7:156]. Thus, He settled on the greatest of His creations with the greatest of the attributes, which emphasizes that His mercy encompasses all things. In the *Ṣaḥīḥ* on the authority of Abū Hurayra, God be pleased with him, he reported that the Messenger of God, God grant him blessing and peace, said, “When God completed creation, He wrote in a scroll which is placed with Him on the Throne, ‘Surely, My mercy shall overcome My wrath;’” and another version adds, “which is with Him on the Throne.”⁴⁵

Consider the distinction with which this Scroll mentions mercy and its placement with Him on the Throne, and juxtapose that with His words, “The All-merciful, on the Throne He settled” and “Then settled on the Throne the All-merciful; ask, then, one who is well-informed” [25:59]. A great door of inner knowledge of the Lord, Blessed and Exalted is He, will open to you, if denial and Jahmism have not already locked it!

45 Bukhārī #3194; Muslim #2751.

فصفات الجلال والجمال أخص باسم «الله».

وصفات الفعل والقدرة، والتفرد بالضر والنفع، والعطاء والمنع، ونفوذ المشيئة وكمال القوة، وتديير أمر الخليقة أخص باسم «الرب». وصفات الإحسان، والجود، والبر، والحنان، والمنة، والرأفة، واللطف أخص باسم «الرحمن الرحيم»، وكرر إيدانا بثبوت الوصف، وحصول أثره وتعلقه بمتعلقاته. فالرحمن الذي الرحمة وصفه، والرحيم الراحم لعباده، ولهذا يقول تعالى: ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ [الأحزاب:43]، ﴿إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ﴾ [التوبة:117]، ولم يجيء رحمان بعباده، ولا رحمان بالمؤمنين مع ما في اسم «الرحمن» الذي هو على وزن فعلان من سعة هذا الوصف، وثبوت جميع معناه للموصوف به. ألا ترى أنهم يقولون: غضبان للممتلى غضباً، وندمان وحيران وسكران ولهفان لمن مليء بذلك، فبناء فعلان للسعة والشمول، ولهذا يقرن استواءه على العرش بهذا الاسم كثيراً، كقوله تعالى: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5]، ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ﴾ [الفرقان:59]، فاستوى على عرشه باسم الرحمن، لأن العرش محيط بال مخلوقات قد وسعها، والرحمة محيطية بالخلق واسعة لهم، كما قال تعالى: ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ [الأعراف:156]، فاستوى على أوسع المخلوقات بأوسع الصفات، فلذلك وسعت رحمته كل شيء.

وفي الصحيح من حديث أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لما قضى الله الخلق كتب في كتاب، فهو عنده موضوع على العرش: إن رحمتي تغلب غضبي»، وفي رواية: «سبقت»، وفي لفظ: «فهو عنده على العرش».

فتأمل اختصاص هذا الكتاب بذكر الرحمة، ووضعه عنده على العرش، وطابق بين ذلك وبين قوله: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5]، وقوله: ﴿الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا﴾ [الفرقان:59]، يفتح لك باب عظيم من معرفة الرب تبارك وتعالى إن لم يغلقه عنك التعطيل والتجهيم.

Similarly, the attributes of justice, contraction and expansion,⁴⁶ lowering and raising, giving and withholding, honoring and dishonoring, enforcement and judgment, and the like are more particular than the name “the Master.” He particularized it by “the Day of Recompense,” which is justice concerning what God alone can be the judge; it is [also] the Day of Truth, [so called because] what is before it is little more than an hour, and also because it is the end and the days of this world are merely stages toward it.

3.3 *Creation and Command Are Implied in the Three Divine Names*

Contemplate also the association of creation and command with these three names—God, Lord, and All-merciful—and how He brought out from them the creation and the command, and reward and punishment, and how [these names] bring together the creatures and how they separate them. The name “*al-Rabb*” brings all the creation together, for He is the Lord of everything, its creator and wielder of power over it; nothing is excluded from His Lordship, and all that is in the heavens and the earth is in His bondage, His control, and under His mighty decree. [All things] are brought together under the attribute of lordship, and they are separated by His divinity, for the successful alone turn to Him in adoration and affirm Him in obedience, for He is *Allah* (“the god”) other than whom there is no god. None other than Him deserves the servants’ worship, reliance, hope, fear, love, repentance, meekness, trepidation, and submission. Hence, humans are separated into two groups, the associationists in the Blaze and the affirmers of Unicity in the Garden. Thus, His divinity separates them just as His lordship gathers them. The religion, the Law, the command, and the prohibition are His manifestation and His enactment from His attribute of divinity; creation, invention (creation *ex nihilo*), order and proportion, and action derive from the attribute of lordship; and reward, punishment, and the Garden and Fire derive from the attribute of dominion and kingdom, for He is the Master (or King) of the Day of Recompense. Thus, He bids them by virtue of His attribute of divinity, and He sustains them, grants them success, guides and misguides them, by virtue of His lordship; and He rewards and punishes them by virtue of His dominion and justice; and every one of these is inseparable from the rest.

As for mercy, it is the connection, the link between God and His servants. Adoration is from them to Him, lordship is from Him to them, and mercy is the connecting link between Him and His servants, by virtue of which He has sent His messengers and revealed to them His books, guided them and settled them

46 For the notions of contraction and expansion, see Translation, 2:152 and 2:464.

وصفات العدل، والقبض والبسط، والخفض والرفع، والعطاء والمنع، والإعزاز والإذلال، والقهر والحكم، ونحوها أخص باسم «الملك» وخصه بيوم الدين وهو الجزاء بالعدل، لتفرد به بالحكم فيه وحده، ولأنه اليوم الحق، وما قبله كساعة، ولأنه الغاية وأيام الدنيا مراحل إليه.

فصل

وتأمل ارتباط الخلق والأمر بهذه الأسماء الثلاثة وهي: «الله، والرب، والرحمن»، كيف نشأ عنها الخلق والأمر، والثواب والعقاب؟ وكيف جمعت الخلق وفرقتهم؟ فلها الجمع ولها الفرق.

فاسم «الرب» له الجمع الجامع لجميع المخلوقات، فهو رب كل شيء وخالقه، والقادر عليه لا يخرج شيء عن ربوبيته، وكل من في السماوات والأرض عبد له في قبضته وتحت قهره، فاجتمعوا بصفة الربوبية، واقتروا بصفة الإلهية. فآله وحده السعداء، وأقروا له طوعاً بأنه الله الذي لا إله إلا هو الذي لا تنبغي العبادة والتوكل، والرجاء والخوف، والحب والإنابة، والإحبات والخشية، والتذلل والخضوع إلا له.

وها هنا افترق الناس، وصاروا فريقين: فريقاً مشركين في السعير، وفريقاً موحدين في الجنة. فالإلهية هي التي فرقهم، كما أن الربوبية هي التي جمعتهم.

فالدين والشرع والأمر والنهي مظهره وقيامه من صفة الإلهية. والخلق، والإيجاد، والتدبير والفعل من صفة الربوبية. والجزاء بالثواب والعقاب، والجنة والنار من صفة «الملك» وهو ملك يوم الدين، فأمرهم بإلهيته، وأعانهم ووفقهم وهداهم وأضلهم بربوبيته، وأثابهم وعاقبهم بملكه وعدله، وكل واحد من هذه الأمور لا تنفك عن الآخرين.

وأما الرحمة فهي التعلق والسبب الذي بين الله وبين عباده، فالتأله منهم له والربوبية منه لهم، والرحمة سبب واصل بينه وبين عباده، بها أرسل إليهم رسله، وأنزل عليهم كتبه، وبها هداهم،

in the abode of His reward, provided them, protected them, and blessed them. Thus, from them to Him is the link of worship, and from Him to them is the link of mercy.

The intimate association of His lordship and His mercy is like that between His settling on His throne and His mercy; thus, “The All-merciful, on the Throne He settled” accords with “The Lord of all worlds, the All-merciful, the Ever-merciful.” The inclusiveness of lordship lends its expansiveness to [His mercy] as well, just as nothing escapes [His lordship], so too absolutely everything is encompassed by His mercy. He has encompassed everything in His lordship and mercy, as shall be explained, God willing.

3.4 *Divine Perfection in Pairs*

Mentioning these names after the praise and the association of praise to their content and their implication means that He is praiseworthy in His divinity, lordship, mercy, dominion, and that He is the praised deity, praised Lord, praised Merciful, praised King. Included in this are all kinds of perfection: perfection in one attribute in itself, perfection in the other in itself, and perfection in the association of one with the other, as in the words of Almighty, “And God is Self-sufficient, praised,” “And God is All-knowing, wise,” “And God is Forgiving, Ever-merciful.” Thus, self-sufficiency is an attribute of perfection, praise is an attribute of perfection, and so is the association of His self-sufficiency with His praise. Similarly, His knowledge is perfection, His wisdom is perfection, and so is the commingling of knowledge and wisdom.

Similarly, His power is perfection, His forgiveness is perfection, and the association of power with forgiveness is perfection. The same is true of forgiveness after power, “Surely God was Forgiving, Powerful” [4:149] and the association of knowledge with forbearance: “And God is All-knowing, Forbearing” [4:12]. The carriers of the Throne are four [angels]; two say: “Glory to You O God and praise, Yours is praise for Your forbearance after Your knowledge,” for not everyone who has power pardons, and not everyone who pardons does so while possessing power; not everyone who possesses knowledge is forbearing, and not everyone who forbears has knowledge. Nothing added to another is more beautiful than forbearance to knowledge, pardon to power, dominion to praiseworthiness, and might to mercy. “And Surely Your Lord, He is the Mighty, the Ever-Merciful” [26:9].

Hence, the statement of Christ, upon him be peace, “If You punish them, indeed they are Your servants; but if You forgive them, indeed it is You who is the Almighty, All-wise” [5:118] was better than if he had said, “If You forgive them, You are the Forgiving, the Ever-merciful.” [It is so because Christ meant that] if You forgive them, the provenance of Your forgiveness was Your might,

وبها أسكنهم دار ثوابه، وبها رزقهم وعافاهم وأنعم عليهم، فينبهم وبينه سبب العبودية، وبينه وبينهم سبب الرحمة.

واقتران ربوبيته برحمته كاقتران استوائه على عرشه برحمته ف ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5] مطابق لقوله: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ﴾ [الفاتحة:1-2]. فإن شمول الربوبية وسعتها بحيث لا يخرج شيء عنها اقتضى شمول الرحمة وسعتها. فوسع كل شيء برحمته وربوبيته، مع أن في كونه رباً للعالمين ما يدل على علوه على خلقه، وكونه فوق كل شيء، كما يأتي بيانه إن شاء الله.

فصل

وفي ذكر هذه الأسماء بعد الحمد وإيقاع الحمد على مضمونها ومقتضاها ما يدل على أنه محمود في إلهيته، محمود في ربوبيته، محمود في رحمانيته، محمود في ملكه، وأنه إله محمود، ورب محمود، ورحمان محمود، وملك محمود، فله بذلك جميع أقسام الكمال: كمال من هذا الاسم بمفرده، وكمال من الآخر بمفرده، وكمال من اقتران أحدهما بالآخر.

مثال ذلك قوله تعالى: ﴿وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾ [التغابن:6]، ﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء:26]، ﴿وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [المتحنة:7]. فالغنى صفة كمال، والحمد صفة كمال، واقتران غناه بحمده كمال أيضاً. وعلمه كمال، وحكمته كمال، واقتران العلم بالحكمة كمال أيضاً. وقدرته كمال، ومغفرته كمال، واقتران القدرة بالمغفرة كمال. وكذلك العفو بعد القدرة ﴿إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ [النساء:149]، واقتران العلم بالحلم ﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء:12].

وحملة العرش أربعة: اثنان يقولان: «سبحانك اللهم وبحمدك، لك الحمد على حلمك بعد علمك». واثنان يقولان: «سبحانك اللهم وبحمدك، لك الحمد على عفوك بعد قدرتك». فما كل من قدر عفا، ولا كل من عفا يعفو عن قدرة، ولا كل من علم يكون حليماً، ولا كل حليم عالم. فاقترن شيء إلى شيء أزين من حلم إلى علم، ومن عفو إلى قدرة، ومن ملك إلى حمد، ومن عزة إلى رحمة ﴿وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ﴾ [الشعراء:9]، ومن هاهنا كان قول المسيح عليه السلام: ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة:118] أحسن من أن يقول: «وإن تغفر لهم فإنك أنت الغفور الرحيم»، أي إن تغفر لهم كان مصدر مغفرتك عن عزة وهي كمال القدرة، وعن حكمة وهي

and this is the perfection of power, and it was Your wisdom, which is the perfection of knowledge. [Unlike someone who] forgives out of incapacity to do otherwise or ignorance of the crime, You forgive with absolute power, absolute knowledge, and wisdom to place things where they belong. This is better than saying “Forgiving, Ever-Merciful” in this context where it could signify a kind of opposition by asking for forgiveness in what is not its place. Similarly, if he had said “And if You forgive them, You are the Forgiving, the Ever-merciful,” it would constitute leniency and objection [to God’s plan] by asking for forgiveness for those who may not deserve it. Christ, upon him be peace, is above this, for this is an occasion of majesty, might, and retribution against those who have claimed for God a son and taken him as a god other than Him. Thus, the mention of might and wisdom is more appropriate than that of mercy and forgiveness. This stands in contrast with the statement of the Friend [of God; Abraham], upon him be peace: “And turn me and my children away from serving idols; my Lord, they have led astray many men. Then whoso follows me belongs to me; and whoso rebels against me, surely You are All-forgiving, All-compassionate” [14:35–36]. He did not say, “You are Almighty, All-wise” because the occasion is one of leniency and seeking compassion through prayer. That is, “If You forgive them and have mercy on them” by granting them safety from polytheism in affirmation of divine unicity and from disobedience in obedience, as in the tradition, “O God, forgive my people, for they know not.” This is the clearest evidence that the names of the Exalted Lord are derived from the attributes and meanings on which they are [linguistically] built, and that every name is appropriate to what it is mentioned for and associated with from among His actions and His commands, and God alone grants success in seeking the truth.

4 Ten Levels of Divine Guidance

Concerning general and special levels of guidance, and they are ten in number.

4.1 *First Level: Unmediated Divine Speech*

The first level is the speech of God, Almighty and Magnificent, to His servant, in the state of wakeful alertness, without mediation, directly from Him to him. This is the highest of ranks, as He spoke to Moses the son of ‘Imrān, may God’s blessings and peace be upon our Prophet and upon him. God the Exalted said, “And unto Moses God spoke with [direct] speech” [4:164]. In the beginning of this verse, He mentioned His revelation to Noah and the prophets following him, then singled out Moses from among them to declare that He spoke to Him, which proves that the speech to him is more particular than the revela-

كمال العلم، فما غفر عن عجز وجهل بجرم الجاني فأنت لا تغفر إلا عن قدرة تامة، وعلم تام، وحكمة تضع بها الأشياء مواضعها، فهذا أحسن من ذكر «الغفور الرحيم» في هذا الموضع الدال ذكره على التعريض بطلب المغفرة في غير حينها، وقد فاتت. فإنه لو قال: وإن تغفر لهم فإنك أنت الغفور الرحيم، كان في هذا من الاستعطاف والتعريض بطلب المغفرة لمن لا يستحقها ما نزه عنه منصب المسيح عليه السلام، لا سيما والموقف موقف عظمة وجلال، وموقف انتقام ممن جعل لله ولداً واتخذة إلهاً من دونه، فذكر العزة والحكمة فيه أليق من ذكر الرحمة والمغفرة. وهذا بخلاف قول الخليل عليه السلام: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾ [إبراهيم: 35-36]، ولم يقل: فإنك عزيز حكيم، لأن المقام مقام استعطاف وتعريض بالدعاء، أي إن تغفر لهم وترحمهم بأن توفقه للرجوع من الشرك إلى التوحيد، ومن المعصية إلى الطاعة كما في الحديث: «اللهم اغفر لقومي فإنهم لا يعلمون».

وفي هذا أظهر الدلالة على أن أسماء الرب تعالى مشتقة من أوصاف ومعان قامت به، وأن كل اسم يناسب ما ذكر معه واقترن به من فعله وأمره. والله الموفق للصواب.

فصل

في مراتب الهداية الخاصة والعامة، وهي عشر مراتب:

المرتبة الأولى: مرتبة تكليم الله عز وجل لعبده يقظةً بلا واسطة بل منه إليه، وهذه أعلى مراتبها، كما كلم موسى بن عمران صلوات الله وسلامه على نبيينا وعليه، قال الله تعالى: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: 164]، فذكر في أول الآية وحيه إلى نوح والنبيين من بعده، ثم خص موسى من بينهم بالإخبار بأنه كلمه، وهذا يدل على أن التكليم الذي حصل له أخص من مطلق الوحي الذي ذكر في أول الآية،

tion in general alluded to in the beginning of the verse. He further emphasized that by adding the verbal noun that is the origin of "*kallama*," namely "*taklīm*," to preclude the conjectures of the negationists, the Jahmites, the Mu'tazila, and others who hold that [what is meant by the verse] is inspiration, allusion or inner cognition of meaning by some means other than speech. Thus, He emphasized this by the verbal noun that serves to confirm the attribution [of speech to God] and erases any doubt of it being a metaphor. Al-Farrā' said, "The Arabs name whatever reaches a human being [by way of communication] *kalām* but they do not emphasize it with the verbal noun, and if they do so, it means nothing but the reality of speech. The same is true of intention: it is said that 'Someone intended by way of intention,' by which is meant the literal reality of intention. It is also said, 'He intended a wall' but it could not be added 'by way of intention' for that is metaphorical not literal usage." These are his words.

The Exalted Lord also said, "And when Moses came to Our appointed time and his Lord spoke to him, he said, 'Oh my Lord, show me, that I may behold You!'" [7:142]. This [occasion of] speech is different from the first speech in which He sent him to Pharaoh. In this second speech, he asked to behold [God], not in the first. On this [occasion], he was given the Tablets, and this occurred at a time appointed by God, whereas the first one did not take place at an appointed time. In the first, God said to him, "O Moses, I have chosen thee above all humans by virtue of My message and My speech," which, by the consensus of the Predecessors, means "by virtue of my speaking to you."

The Glorious has also said in His Book that He called [Moses] and spoke to him in whisper, "call" being from a distance and "speaking in whisper" from nearby. The Arabs say, "When the circle gets large, either yell out loud or quietly whisper."

His father Adam said to him in his pleading, "You O Moses God chose by His speech and wrote for you the Torah by His hand."⁴⁷ The people of the Standing [on the Day of Judgment] will say something similar to him when asking for his intercession with his Lord.⁴⁸ The same is true in the tradition of the Night Journey⁴⁹ in meeting with Moses on the sixth heaven or the seventh, according to different traditions,⁵⁰ [in which the Prophet] said that that was because of his elevation by God's speaking to him. Had this speech been of the same kind as occurs for other prophets, there would be nothing to make it special as in these traditions, nor would he be known with the soubriquet "the one spoken to by the All-merciful"—as the Exalted said, "It belongs not to any mortal that

47 Bukhārī #6614; Muslim #2652.

48 In reference to what is known as the Hadith of Intercession. See Bukhārī #4712; Muslim #194.

ثم أكدّه بالمصدر الحقيقي الذي هو مصدر «كَلَّمَ» وهو «التكليم» رفعاً لما يتوهمه المعطلة، والجهمية والمعتزلة وغيرهم من أنه إلهام، أو إشارة، أو تعريف للمعنى النفسي بشيء غير التكليم. فأكدّه بالمصدر المفيد لتحقيق النسبة ورفع توهم المجاز. قال الفراء: «العرب تسمي ما يوصل إلى الإنسان كلاماً بأي طريق وصل، ولكن لا تحققه بالمصدر، فإذا حققته بالمصدر لم يكن إلا حقيقة الكلام كالإرادة، يقال: فلان أراد إرادةً، يريدون حقيقة الإرادة، ويقال: أراد الجدار، ولا يقال: إرادة، لأنه مجاز غير حقيقة». هذا كلامه.

وقال تعالى: ﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ [الأعراف: 143]. وهذا التكليم غير التكليم الأول الذي أرسله به إلى فرعون، وفي هذا التكليم الثاني سأل النظر، لا في الأول، وفيه أعطي الألواح، وكان عن مواعدة من الله له. والتكليم الأول لم يكن عن مواعدة، وفيه قال الله له: ﴿يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي﴾ [الأعراف: 144]، أي بتكليمي لك، بإجماع السلف.

وقد أخبر سبحانه في كتابه أنه ناداه وناجاه، فالنداء من بعد، والنجاء من قرب. تقول العرب: إذا كبرت الحلقة، فهو نداء أو نجاء. وقال له أبوه آدم عليه السلام في حاجته: «أنت موسى الذي اصطفاك الله بكلامه، وخط لك التوراة بيده؟». وكذلك يقول له أهل الموقف إذا طلبوا منه الشفاعة إلى ربه عز وجل، وكذلك في حديث الإسراء في رؤية موسى عليه السلام في السماء السادسة أو السابعة على اختلاف الرواية. قال: «وذلك بتفضيله بكلام الله تعالى». ولو كان التكليم الذي حصل له من جنس ما حصل لغيره من الأنبياء عليهم السلام، لم يكن لهذا التخصيص به في هذه الأحاديث معنى، ولا كان يسمى «كليم الرحمن». وقال تعالى: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلَّهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ

49 The Night Journey and Ascension (*al-isrā' wa-l-mi'rāj*) is a reference to a miraculous event (alluded to in Q. 17:1 and detailed in numerous Hadiths) that took place toward the end of the Meccan part of the Prophet's life in which he was taken to Jerusalem and then to the heavens to converse with earlier prophets and ultimately with God.

50 For some of the traditions on the Ascension, see Bukhārī #3342, #7517; Muslim #162.

God should speak to him, except by revelation, or from behind a veil, or that He should send a messenger and He reveal whatsoever He will, by His leave" [42:51]. Thus, He distinguished between speech through revelation, speech by sending a[n angelic] messenger and speech from behind a veil.

4.2 *Second Level: Special Revelation to Prophets*

The second level is that of revelation that is particular to prophets. God the Exalted said, "We have revealed to you as We revealed to Noah, and the Prophets after him ..." [4:163–164], and He said, "It belongs not to any mortal that God should speak to him, except by revelation, or from behind a veil ..." [42:50]. He thus classified revelation in this verse as a kind of speech, whereas in the verse of Sūra *The Women* [4:163–164] He classified speech as a type of revelation. This is so because [the two verses] take two different perspectives: revelation is the general class of which speech is a particular kind—one that involves no mediation; yet it is also a type of general speech, which is communication of meaning by any of the various means. Linguistically, "*waḥy*" is a "quick, unnoticeable communication," its verbal forms being "*waḥā*" and "*awḥā*." [The poet] Ru'ba⁵¹ said, "He inspired stillness in her, and she settled down."

[*Waḥy*] is of different kinds, which we shall now mention.

4.3 *Third Level: By Sending Angelic Emissaries*

The third level is the sending of angelic emissary to the human messenger to inspire to him from God what He has commanded them. These are then the three levels [of revelation] exclusive to prophets only. This angelic emissary may resemble a human being, a man whom he sees and talks to. [The human messenger] may alternatively see him in his original form. Finally, the angel may assimilate into [the human prophet's] body and reveal unto him what he does, and then separate from him. All three occurred to our Prophet, God grant him blessing and peace.⁵²

⁵¹ Ru'ba b. al-'Ijāj (d. 145), a famous poet.

⁵² The reference is to traditions the author has mentioned elsewhere. For revelation when the angel took a human form, see the well-known "Hadith of Gabriel" (Muslim #1); for the Prophet seeing the angel in his "original form," see Q. 53:13–14; and for angelic assimilation into the Prophet's body, Bukhārī #2; Muslim #2333.

وَرَاءَ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ ﴿[الشورى:51]﴾، ففرق بين تكليم الوحي، والتكليم بإرسال الرسول، وتكليمه من وراء حجاب.

فصل

المرتبة الثانية: مرتبة الوحي المختص بالأنبياء عليهم السلام.
قال الله تعالى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ مِنْ بَعْدِهِ﴾ [النساء:163]، وقال: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلِّهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءَ حِجَابٍ﴾ [الشورى:51]، فجعل الوحي في هذه الآية قسماً من أقسام التكليم، وجعله في آية النساء قسيماً للتكليم، وذلك باعتبارين، فإنه قسم التكليم الخاص الذي هو بلا واسطة، وقسم من التكليم العام الذي هو إيصال المعنى بطرق متعددة.
والوحي في اللغة: هو الإعلام السريع الخفي. ويقال في فعله: وحى وأوحى. قال رؤية:
وحى لها القرار فاستقرت.
وهو أقسام كما سنذكره.

فصل

المرتبة الثالثة: إرسال الرسول الملكي إلى الرسول البشري، فيوحى إليه عن الله ما أمره أن يوصله إليه.
فهذه المراتب الثلاث خاصة بالأنبياء—عليهم السلام—لا تكون لغيرهم.
ثم هذا الرسول الملكي قد يمثل للرسول البشري رجلاً يراه عياناً ويخاطبه، وقد يراه على صورته التي خلق عليها، وقد يدخل فيه الملك ويوحى إليه ما يوحى، ثم يقصم عنه، أي يقصم. والثلاثة حصلت لنبينا ﷺ.

4.4 *Fourth Level: Specific Inspiration*

The fourth level is that of specific inspiration,⁵³ and this is lower than the level of the special revelation; it may even be below the level of truth-lovers, as was the case with ‘Umar b. al-Khaṭṭāb, God be pleased with him, as the Prophet, God grant him blessing and peace, said, “In the nations before you there were the inspired ones, and if there is one in this nation, it would be ‘Umar b. al-Khaṭṭāb.”⁵⁴

I heard Shaykh al-Islam Taqī al-Dīn Ibn Taymiyya, God have mercy on him, say,

[In this tradition, the Prophet] said that they existed for certain in communities before us, but qualified their existence in this community with a conditional particle ‘if’ despite the fact that it is the noblest of communities. This is because communities before us needed them, whereas this community does not, due to the perfection of its prophet and his message. Thus, God left no need after him for the community for one specifically or otherwise inspired, nor one to whom realities are unveiled, nor one with visions. This is a comment on the perfection of this nation and its self-sufficiency, not its deficiency.

The Inspired one (*muḥaddath*) is someone who is told something secretly in his heart and then what he is told comes to pass.

Our Shaykh [Ibn Taymiyya] said, “The truth-lover⁵⁵ is more perfect than the Inspired one, for due to his utmost affirmation of truth and following [of the prophet] he is in no need of specific inspiration, revelation, or unveiling. For he has surrendered wholeheartedly, inwardly and outwardly, to the Messenger, and he is therefore in no need of what comes [directly] to him.” He further said, “This specific inspiration is to be juxtaposed to what is said by the revelation to the Messenger; if it agrees, it is accepted, if not, it is rejected. Thus, it is evident that the rank of truth-loving is higher than the rank of specific inspiration.”

He further said, “As for what those who speak from their own imagination and ignorance say, ‘My heart has reported to me on the authority of my Lord,’ [it is said concerning them:] true, his heart has reported, but on whose authority? His devil or his Lord? Whosoever says, ‘My heart has reported to me on the authority of my Lord’ indeed relates on the authority of one about whom he does not know, and that is a fabrication.” He further said, “The Inspired one of

53 *Tahdīth*, lit. simply “speaking,” has a particular meaning in Islamic tradition which is best conveyed as “specific inspiration.” The *muḥaddath* is someone who receives inspired infor-

فصل

المرتبة الرابعة: مرتبة التحديث. وهذه دون مرتبة الوحي الخاص، فتكون للصدّيقين كما كانت لعمر بن الخطاب رضي الله عنه كما قال النبي ﷺ: «إنه قد كان في الأمم قبلكم محدثون، فإن يكن في هذه الأمة فعمربن الخطاب».

وسمعت شيخ الإسلام ابن تيمية—رحمه الله—يقول: جزم بأنهم كائون في الأمم قبلنا، وعلق وجودهم في هذه الأمة بـ«إن» الشرطية مع أنها أفضل الأمم، لا احتياج الأمم قبلنا إليهم، واستغناء هذه الأمة عنهم بكمال نبوة نبيها ورسالته، فلم يحوج الله الأمة بعده إلى محدث، ولا ملهم، ولا صاحب كشف ولا إلى منام، فهذا التعليق لكمال الأمة واستغنائها لا لنقصها.

والمحدث هو الذي يحدث في سره وقلبه بالشيء، فيكون كما يحدث به. قال شيخنا—رضي الله عنه—: والصدّيق كان أكمل من المحدث، لأنه استغنى بكمال صدّيقته ومتابعته عن التحديث والإلهام والكشف، فإنه قد سلّم قلبه كله، وسره، وظاهره وباطنه للرسول ﷺ، فاستغنى به عما منه.

قال: وكان هذا المحدث يعرض ما يحدث به على ما جاء به الرسول ﷺ، فإن وافقه قبله وإلا رده، فعلم أن مرتبة الصدّيقية فوق مرتبة التحديث.

قال: وأما ما يقوله كثير من أصحاب الخليات والجهالات: «حدثني قلبي عن ربي» فصحيح أن قلبه حدثه ولكن عمن؟ عن شيطانه أو عن ربه؟ فإذا قال: «حدثني قلبي عن ربي» كان مسنداً للحديث إلى من لم يعلم أنه حدثه به، وذلك كذب.

information about particular events or things that is not available to others. For example, 'Umar is reported to have received information about his far-flung armies' predicaments and other such things, but nothing of general religious significance. This feature sets this type of "inspiration" apart from prophetic revelation (*wahy*) as well as the kind of inspiration (*ilhām*), to be discussed by the author below, that is general to all creatures, such as the inspiration of a novel idea, a righteous deed, etc.

54 Bukhārī #3689. This Hadith is also reported in Muslim #2398; Bukhārī #1531; and Tirmidhī #3693, with slightly different wordings.

55 "The Truth-lover" or *al-Ṣiddiq*, is an honorific usually applied to Abū Bakr, higher in status than 'Umar according to the Sunni tradition.

this community [i.e., ‘Umar b. al-Khaṭṭāb] never said any such thing. Never in his life did he ever utter such a thing. God had protected him from saying such things. One day his scribe wrote, ‘This is what God has shown to the Chief of the Believers, ‘Umar b. al-Khaṭṭāb,’ so he said, ‘No, erase that. Instead, write, “This is the opinion of ‘Umar b. al-Khaṭṭāb; if it is correct, it is from God, and if it is an error, it is from ‘Umar, and God and His Messenger are free of that.”’⁵⁶ [‘Umar] also said concerning the issue of *Kalāla*,⁵⁷ ‘I speak on this by my own opinion, if correct, it is from God, if incorrect, it is from me and from the Devil.’ These are the words of the Inspired one, whose status was indicated by the testimony of the Messenger, God grant him blessing and peace. In contrast, you see the monist,⁵⁸ the assimilationist,⁵⁹ the antinomian,⁶⁰ the one given to ecstatic outbursts,⁶¹ and the one given to vulgar and mendacious music⁶² saying: ‘My heart reports on the authority of my Lord!’”⁶³

One should contemplate the difference between the two types of speakers [i.e., ‘Umar on the one hand and these latter types on the other], their ranks, their statements, and their spiritual states, and give each one his due, and not conflate the impure and the pure.

4.5 *Fifth Level: Understanding*

The fifth level is that of [God’s] granting of understanding. God the Exalted said,

And David and Solomon when they gave judgment concerning the tillage, when the sheep of the people strayed there, and We bore witness to their judgment; and We made Solomon to understand it, and unto each gave We judgment and knowledge. [21:79]

Thus He mentioned these two noble prophets and praised them for their knowledge and judgment, and singled out Solomon for his understanding in this particular case. ‘Alī b. Abī Ṭālib, God be pleased with him, when asked, “Has the Messenger of God singled you [all] in some respect from among other people?” said, “No, by the One who splits the seed and creates man, except understanding that God gives a servant in His Book, and what is in this scroll”—and that scroll contained [rules concerning] blood-money, freeing of prisoners, and that a Muslim is not killed for an unbeliever.⁶⁴

56 In *I’lām al-Muwaqqi’in*, Ibn al-Qayyim references this anecdote to the authority of Sufyān al-Thawrī, from Masrūq.

57 In the Qur’anic verses on inheritance, *kalāla* in traditional Muslim view is one who dies without leaving children/grandchildren or parents/grandparents as heirs.

58 See Glossary, “Monism” (*ittiḥād*).

59 Assimilationism, or *ḥulūl*, similar to *ittiḥād*, is in-dwelling or a union with God that leads to His incarnation in man. See Glossary.

قال: ومحدث الأمة لم يكن يقول ذلك، ولا تفوه به يوماً من الدهر، وقد أعاده الله من أن يقول ذلك، بل كتب كاتبه يوماً «هذا ما أرى الله تعالى أمير المؤمنين عمر بن الخطاب»، فقال: «لا، محه، واكتب: هذا ما رأى عمر بن الخطاب، فإن كان صواباً فمن الله، وإن كان خطأً فمن عمر، والله ورسوله منه بريء».

وقال في الكلاله: «أقول فيها برأى، فإن يكن صواباً فمن الله، وإن يكن خطأً فني ومن الشيطان». فهذا قول المحدث بشهادة الرسول ﷺ، وأنت ترى الاتحاد، والحلولي، والمباحي والشطاح، والسماعي مجاهراً بالقحة والفرية، ويقول: «حدثني قلبي عن ربي». فانظر إلى ما بين القائلين، والمترتبين، والقولين، والحالين، وأعط كل ذي حق حقه، ولا تجعل الزغل والخالص شيئاً واحداً.

فصل

المرتبة الخامسة: مرتبة الإفهام.

قال الله تعالى: ﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعَلَّمْنَا سِحْرَنَا مَعَ دَاوُدَ الْجِبَالِ يُسَبِّحْنَ وَالطَّيْرُ وَكُنَّا فَاعِلِينَ﴾ [الأنبياء: 78-79]. فذكر هذين النبيين الكريمين، وأثنى عليهما بالعلم والحكم، وخص سليمان بالفهم في هذه الواقعة المعينة. وقال علي بن أبي طالب—رضي الله عنه—وقد سئل: هل خصكم رسول الله ﷺ بشيء دون الناس؟ فقال: «لا»، والذي فلق الحبة، وبرأ النسمة إلا فهما يؤتيه الله عبداً في كتابه، وما في هذه الصحيفة، وكان فيها العقل، وهو الديات، وفكالك الأسير، وألا يقتل مسلم بكافر».

60 Antinomianism, or *ibāḥa*, is to erase the distinction between licit and illicit. The *Mubāḥiyya*, a term derived from the concept of *ibāḥa*, refers to those who claim that God has lifted from them the responsibilities and legal obligations of the Law; for more, see "Translator's Introduction".

61 See Glossary, "Ecstatic outbursts" (*shataḥāt*).

62 *Samā'*, in this reference, is the practice of listening to music or singing for spiritual effect and pleasure. See Alexander Knysh, *Islamic Mysticism: A Short History* (Leiden: Brill, 2010), 321–325.

63 Ibn Taymiyya's discussion of this issue appears in *MF*, 13:218 ff.; and more generally in his *Risāla al-Furqān*, *MF*, 11:156 ff.

64 Bukhārī #111.

The epistle of ‘Umar b. al-Khaṭṭāb to Abū Mūsā al-Ash‘arī, God be pleased with them both, says, “[You must acquire] true understanding of what has been brought before you.”⁶⁵ Understanding is a bounty of God on His servant and a light God casts in his heart by which he comes to know and encompass with knowledge what others cannot; thus he understands from the scriptural text what others do not even if they are equal in their ken of knowledge and memory and in the understanding of the original meaning.

The understanding of [the teachings of] God and His Messenger, God grant him blessing and peace, is the index of the state of truthfulness and the charter of prophetic legacy. The levels of scholars vary in this respect so much so that one may equal one thousand. Look at that understanding of Ibn ‘Abbās, God be pleased with them both, when ‘Umar, God be pleased with him, asked him and others of the Companions who had attended [the Battle of] Badr⁶⁶ concerning the Sūra “When there came the help of God, and victory.” Ibn ‘Abbās was alone in his understanding that it is the summoning by God the Glorious of His Prophet to Himself and the news of his death, and ‘Umar’s agreement with him on this, even though this understanding remained inaccessible to those other than these two, and even though Ibn ‘Abbās was the youngest of them. Where [in this Sūra] do you find the news of his death if it were not for the special understanding? Such a person gets deeper in his understanding until he reaches levels inaccessible to many who need help in addition to [direct reading of] scripture, and it is not sufficient for them to have access only to the scripture, whereas the one given understanding needs no other help in addition.

4.6 *Sixth Level: General Explication*

The sixth level is that of general explication, which is the explication of truth and its separation from falsehood by means of arguments, proofs, and signs, such that it becomes evident to the heart just as visible objects are evident to the eye. This level is God’s proof against His creatures; without it having been established, none can be held liable to punishment [in the afterlife], and only upon [rejecting it after] having access to it is one considered misguided. God the Exalted said, “It is not for God to misguide a people after He guides them until He makes clear to them what they must avoid” [9:115]. This “misguiding” is His punishment to them after He explicated to them but they refused to accept what He made clear and failed to act accordingly. He thus took them to account by misguiding them. God does not ever misguide anyone except after this explication.

65 Discussed at length by the author in *I’lām al-muwaqqi’in*, ed. Mashhūr Abū ‘Ubayda (Dammām: Dār Ibn al-Jawzī, 2002), 2:164.

وفي كتاب عمر بن الخطاب—رضي الله عنه—لأبي موسى الأشعري: «والفهم الفهم فيما أدلي إليك». فالفهم نعمة من الله على عبده، ونور يقذفه في قلبه يدرك به ما لا يدركه غيره، فيفهم من النص ما لا يفهمه غيره مع استوائهما في حفظه، وفهم أصل معناه.

فالفهم عن الله ورسوله عنوان الصديقية، ومنشور الوراثة النبوية، وفيه تفاوتت مراتب العلماء حتى عد ألف بواحد، فانظر إلى فهم ابن عباس—رضي الله عنهما—، وقد سأله عمر ولمن حضر من أهل بدر وغيرهم عن سورة: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [النصر:1]، وما خص به ابن عباس من فهمه منها نعي الله سبحانه نبيه إلى نفسه، وإعلامه بحضور أجله، وموافقة عمر له على ذلك، وخفاؤه عن غيرهما من الصحابة—رضي الله عنهم—، وابن عباس إذ ذاك أحدثهم سنأً. وأين تجد في هذه السورة الإعلام بأجله لولا الفهم الخاص؟ ويدق هذا حتى يصل إلى مراتب يتقاصر عنها أفهام أكثر الناس، فيحتاج مع النص إلى غيره، ولا يقع الاستغناء بالنصوص في حقه، وأما في حق صاحب الفهم فلا يحتاج مع النصوص إلى غيرها.

فصل

المرتبة السادسة: مرتبة البيان العام.

وهو تبين الحق وتمييزه من الباطل بأدلتها، وشواهد وأعلامه بحيث يصير مشهوداً للقلب كشهود العين للمراتب.

وهذه المرتبة هي حجة الله على خلقه التي لا يعذب أحداً، ولا يضل إلا بعد وصوله إليها. قال الله تعالى: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾ [التوبة:115]، فهذا الإضلال عقوبة منه لهم حين بين لهم، فلم يقبلوا ما بينه [لهم]، ولم يعملوا به فعاقبهم بأن أضلهم عن الهدى، وما أضل الله سبحانه أحداً قط إلا بعد هذا البيان.

66 The first battle of the Prophet's community in Medina against Quraysh in 2/624; those who participated in it were considered the highest-ranked Companions. See *Sīyar*, *Sīra*:301.

When you know this, you will know the secret of predestination and avoid many a doubt and confusion concerning it, and come to know God's wisdom in misguiding those He misguides among His servants. The Qur'an elucidates this on more than one occasion, as in His words, "When they deviated, God caused their hearts to deviate" [61:5]; and also, "And for their saying, 'Our hearts are enveloped'—nay, but God has sealed them for their unbelief" [4:155]. The first of these is a case of the unbelief of obstinacy and the second that of the unbelief due to being sealed. His words, "We confound their hearts and their eyes, as they believed not therein the first time; and We leave them in their insolence wandering blindly" [6:110] mean that He took them to task for abandoning faith in Him when they [first] looked into it and investigated it, by turning about their hearts and eyes so that they found no guidance in it. Contemplate this example as it deserves, for it has a great lesson.

The Exalted also said, "As for Thamūd,⁶⁷ We guided them but they preferred blindness to guidance" [41:17]—this then is guidance after explication and evidence. This shows that [explication] is a condition of but not a sufficient means [to guidance], for if it is not accompanied by another kind of guidance, which is success and inspiration [to act according to it], the guidance is not complete. This explication is of two kinds: one occurs by means of audible and recited signs and the other by means of the witnessed and visible signs. Both are proofs and signs of the unicity of God and His names, attributes, and perfection, and the truthfulness of what the messengers have reported. This is why He has invited His servants in His recited signs to reflect on His witnessed signs and encouraged them to contemplate both. This explication is the one sent to them with the messengers, and its responsibility is upon the messengers and after them, the scholars. After this [guidance has reached people], God misguides whosoever He wills. God the Exalted said, "And We have sent no messenger save in the tongue of his people, that he might make all clear to them; then God leads astray whomsoever He wills, and He guides whomsoever He wills; and He is the Almighty, the All-wise" [14:4]. Thus, it is for messengers to explicate, and God is the one who misguides whomsoever He wishes and guides whomsoever He wishes, by His might and wisdom.

67 An Arab people of northern Arabia whom the Qur'an says God destroyed for their rejection of God's prophet.

وإذا عرفت هذا عرفت سر القدر، وزالت عنك شكوك كثيرة وشبهات في هذا الباب، وعلمت حكمة الله في إضلاله من يضلّه من عباده، والقرآن يصرح بهذا في غير موضع كقوله: ﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾ [الصفحة: 5]، وقوله: ﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾ [النساء: 155]. فالأول كفر عناد، والثاني كفر طبع. وقوله: ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [الأنعام: 110]، فعاقبهم على ترك الإيمان به حين تبينوه وتحققوه بأن قلب أفئدتهم فلم يهتدوا له.

فتأمل هذا الموضع حق التأمل فإنه موضع عظيم. وقال تعالى: ﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾ [فصلت: 17]، فهذا هدى بعد البيان والدلالة، وهو شرط لا موجب، فإنه إن لم يقرن به هدى آخر بعده لم يحصل به كمال الاهتداء، وهو هدى التوفيق والإلهام.

وهذا البيان نوعان: بيان بالآيات المسموعة المتلوة، وبيان بالآيات المشهودة المرئية، وكلاهما أدلة وآيات على توحيد الله، وأسمائه، وصفاته، وكأله، وصدق ما أخبرت به رسله عنه، ولهذا يدعو الله عباده بآياته المتلوة إلى التفكير في آياته المشهودة، ويحضهم على التفكير في هذه وهذه. وهذا البيان هو الذي بعثت به الرسل، وجعل إليهم وإلى العلواء بعدهم، وبعد ذلك يضل من يشاء ويهدي من يشاء. قال الله تعالى: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [إبراهيم: 4]. فالرسل تبين، والله هو الذي يضل من يشاء، ويهدي من يشاء بعزته وحكمته.

4.7 *Seventh Level: Special Explication*

The seventh level is special explication, the explication that is the result of special guidance. It is explication accompanied by [divine] attention, granting of success, and election, in addition to protection from the causes of failure and their occurrence in the heart, such that total guidance is not far from him. God the Exalted said concerning this level, “[Even] if you should strive for their guidance, indeed, God does not guide those He sends astray, and they will have no helpers” [16:37], and “Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided” [28:56]. The first explication [in the sixth level] is a condition [for guidance] whereas this one is a sufficient cause.

4.8 *Eighth Level: Guidance to Listen*

The eighth level is the level of God making them listen. God the Exalted has said, “If God had known any good in them, He would have made them hear; and if He had made them hear, they would have turned away, swerving aside” [8:23], and the Exalted has said, “Not equal are the blind and the seeing, the shadows and the light, the shade and the torrid heat; nor are the living and the dead equal. God enables whomsoever He wills to listen; you cannot make those in their graves listen—you are only a warner” [35:19–23]. This listening is more specific than the hearing which consists of proof and invitation, for that has already obtained with respect to [the audience of the Qur’an], and by virtue of it [God’s] conclusive argument has been established against them. However, that is the hearing of the ears, and this [listening] is the hearing of the heart, for speech consists of utterance and meaning, and it is related to the ear, the heart, and to them both. The hearting of the utterance is the portion of the ear, whereas the hearing of the reality of its meaning and purpose is the portion of the heart. The Glorious One has denied the unbelievers the hearing that pertains to grasping the objective and purpose of speech that is the portion of the heart, but affirmed for them the hearing of utterances that pertains to the ears, in saying, “No new remembrance from their Lord came to them but that they heard it playfully: frivolous are their hearts” [21:2–3]. This is the kind of hearing that is of no benefit to its hearer save in establishing the proof against him. As for the purpose of hearing and its fruit, that does not obtain to a heart diverted by play, heedlessness, and rejection. Rather, such a one leaves [the speech] saying to those present around him, “What did he just say?: Such are those whose hearts God has sealed” [47:16].

The difference between this level and the level of understanding is that it obtains by means of the ear whereas the level of understanding is general. But the level of understanding is more specific from a different perspective, for it

فصل

المرتبة السابعة: البيان الخاص.

وهو البيان المستلزم للهداية الخاصة، وهو بيان تقارنه العناية والتوفيق والاجتباء، وقطع أسباب الخذلان ومواردها عن القلب، فلا تتخلف عنه الهداية البتة. قال تعالى في هذه المرتبة: ﴿إِنْ تَحَرَّضَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ﴾ [النحل:37]، وقال: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [القصص:56]. فالبيان الأول شرط، وهذا موجب.

فصل

المرتبة الثامنة: مرتبة الإسماع.

قال الله تعالى: ﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾ [الأنفال:23]. وقال تعالى: ﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَلَا الظُّلُمَاتُ وَلَا النُّورُ وَلَا الظِّلُّ وَلَا الْحَرُورُ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ إِنْ أَنْتَ إِلَّا نَذِيرٌ﴾ [فاطر:19-23]. وهذا الإسماع أخص من إسماع الحجة والتبليغ، فإن ذلك حاصل لهم، وبه قامت الحجة عليهم، لكن ذاك إسماع الآذان، وهذا إسماع القلوب، فإن الكلام له لفظ ومعنى، وله نسبة إلى الأذن والقلب وتعلق بهما، فسماع لفظه حظ الأذن، وسماع حقيقة معناه ومقصوده حظ القلب، فإن الله سبحانه نفى عن الكفار سماع المقصود والمراد الذي هو حظ القلب، وأثبت لهم سماع الألفاظ الذي هو حظ الأذن في قوله: ﴿مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ لَا هِيَةٌ قُلُوبُهُمْ﴾ [الأنبياء:2-3]. وهذا السماع لا يفيد السامع إلا قيام الحجة عليه أو تمكنه منها، وأما مقصود السماع، وثمرته، والمطلوب منه فلا يحصل مع لهو القلب، وغفلته، وإعراضه، بل يخرج السامع قائلاً للحاضر معه: ﴿مَاذَا قَالَ أَنْفًا أَوْلَيْتَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ﴾ [محمد:16].

والفرق بين هذه المرتبة ومرتبة الإفهام أن هذه المرتبة إنما تحصل بواسطة الأذن، ومرتبة الإفهام أعم، فهي أخص من مرتبة الفهم من هذا الوجه، ومرتبة الفهم أخص من وجه آخر، وهي أنها تتعلق

relates to the meaning of what is intended, and its implications and allusions, whereas the level of audition revolves around the attainment of the objective of speech to the heart, and upon this type of audition depends the hearing of acceptance. This level, thus, has three ranks: the hearing of the ear, the hearing of the heart, and the hearing of acceptance and response.

4.9 *Ninth Level: Inspiration*

The Exalted has said, “By the soul, and That which shaped it, and inspired to it its wickedness and its righteousness” [91:7–8]. The Prophet, God grant him blessing and peace, said to Ḥuṣayn b. al-Mundhir, [a Companion from the tribe] of al-Khuzā’a, God be pleased with him, when he embraced Islam, “Say: ‘O God, inspire righteousness to me and save me from the evil of my soul.’”⁶⁸

The author of *al-Manāzil*⁶⁹ considered inspiration the same as the station of the specifically inspired. He said, “It is above the station of discernment,”⁷⁰ for discernment may be rare and impenetrable at times or made difficult for the seeker, but inspiration does not occur except in a state of readiness.

I say: specific inspiration (*taḥdīth*) is more specific than inspiration (*ilhām*), for inspiration is general to the believers in proportion to their faith, since to every believer it is God who has inspired his share of righteousness by virtue of which he is a believer. As for qualified inspiration, the Prophet, God grant him blessing and peace, said concerning it that “If there were to be one [such Inspired one] in this umma, it would be ‘Umar”—he meant those specifically inspired. Thus, *taḥdīth* is specific inspiration. It is essentially revelation given to non-prophets, God’s peace be upon them all, be they among those morally responsible [in divine law], as in the words of the Exalted, “And We revealed unto the mother of Moses to nurse him” [28:7], and His words, “And I revealed unto the disciples to believe in Me and My Messenger” [5:111], as well as among those free of moral responsibility, as in the words of the Exalted, “And your Lord revealed unto the bees, saying: ‘Take unto yourselves, of the mountains, houses, and of the trees, and of what they are building, then eat of all manner of fruit, and follow the ways of your Lord easy to go upon’” [16:68]. [This is true of] all

68 Tirmidhī #3483; graded *gharīb*.

69 ‘Abdallāh b. Muḥammad al-Anṣārī, also known as Abū Ismā‘īl al-Harawī (d. 481/1089); see “Translator’s Introduction.” This is al-Harawī’s first direct mention in *Madārij*.

70 The station of discernment (*firāsa*) is one of the stations in the scheme of Shaykh al-Harawī’s hundred stations that the author intends to elaborate on in much of the present work. Here, Ibn al-Qayyim has chosen to discuss one of the spiritual stations, *ilhām*, out of al-Harawī’s original order of ascending stations, according to which discernment comes

بالمعنى المراد، ولوازمه، ومتعلقاته، وإشارات. ومرتبة السماع مدارها على إيصال المقصود بالخطاب إلى القلب، وترتب على هذا السماع سماع القبول. فهو إذن ثلاث مراتب: سماع الأذن، وسماع القلب، وسماع القبول والإجابة.

فصل

المرتبة التاسعة: مرتبة الإلهام.

قال تعالى: ﴿وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: 7-8]. وقال النبي ﷺ لحصين بن المنذر الخزاعي لما أسلم: «قل اللهم ألهمني رشدي، وقني شر نفسي». وقد جعل صاحب المنازل «الإلهام» هو مقام المحدثين قال: «وهو فوق مقام الفراسة، لأن الفراسة ربما وقعت نادرةً واستصعبت على صاحبها وقتاً، أو استعصت عليه، والإلهام لا يكون إلا في مقام عتيد».

قلت: التحديث أخص من الإلهام، فإن الإلهام عام للمؤمنين بحسب إيمانهم، فكل مؤمن فقد ألهمه الله رشده الذي حصل له به الإيمان. فأما التحديث فالنبي ﷺ قال فيه: «إن يكن في هذه الأمة أحد فعمر» يعني من المحدثين، فالتحديث إلهام خاص، وهو الوحي إلى غير الأنبياء—عليهم السلام—إما من المكلفين كقوله تعالى: ﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ﴾ [القصص: 7]، وقوله: ﴿وَإِذْ أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي﴾ [المائدة: 111]، وإما من غير المكلفين كقوله تعالى: ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾ [النحل: 68]. فهذا كله وحي إلهام.

prior to inspiration. Ibn al-Qayyim's reason for doing so is noteworthy: whereas al-Harawī's original treatise is a manual for the initiates in ecstatic, mystical Sufism, for Ibn al-Qayyim, it is precisely a disciplined epistemology that must be explained prior to spiritual stations. As noted elsewhere, Ibn al-Qayyim is not opposed to spiritual stations or Sufism *per se*, but only to its tendency to claim a source of knowledge that supersedes or neglects scriptural knowledge and reasoning.

inspiration of this kind. As for deeming it higher than the station of perspicuity, [al-Harawī's] argument is that perspicuity occurs rarely, and what is rare is not an apt basis for the judgment [of a station]. Besides, one may be unreceptive to it, or it may be difficult for him, thus rendering him unable to follow it, whereas inspiration does not occur except in a state of readiness and presence.

The fact of the matter is that both perspicuity and inspiration are of two kinds, general and specific. The specific case of both is superior to the general case of either, and the general in either case is far more frequent than the specific. The specific may be rare but the proper distinction between the two is that in perspicuity there may be an element of acquisition and effort whereas inspiration is purely God's gift, human effort having no part in it.

4.9.1 Interlude: The Station of Inspiration⁷¹

[Al-Harawī] said,

[Inspiration] has three levels. The first level is the tiding that occurs in the form of a definitive revelation, whether aural or otherwise.

Tiding is a report that is of great significance, thus not every report is tiding; this tiding is the report concerning the greatest unseen reality. By 'revelation' (*wahy*) and 'inspiration' (*ilhām*) he means the communication whose arrival through whatever means is certain, either via the ear or without a medium.

I say: Its aural occurrence is not called inspiration, rather it belongs to the category of speech. If the speaker is God Almighty and Glorious, this cannot obtain for non-prophets. It is what distinguished Moses, peace be upon him.

The aural experiences of the masters of inner disciplines are one of three kinds to which there is no fourth. The highest of them is that one is addressed by an angel with a partial⁷² speech, and this occurs to non-prophets, as the angels used to address 'Imrān b. al-Huṣayn with greetings, and when he cauterized [wounds], they ceased, and when he ceased [cauterizing], the angelic salutation was returned to him.⁷³ This can be of two kinds. One of them is when the speech is audible to one's ears, and this is rare with respect to the generality of believers. The other one is speech cast in one's heart, thus the angel addresses it to one's soul, as in the famous report, "The angel has a touch on the heart of the son of Adam, as does the Satan. The touch of the angel is to

⁷¹ *Ilhām* is the fifty-seventh station in al-Harawī's ordering, two stations after *al-firāsa*. Ibn al-Qayyim has reorganized the material, focusing on epistemology and his critique of mystical claims in the prefatory material here before delving into the stations successively.

وأما جعله فوق مقام الفراسة، فقد احتج عليه بأن الفراسة ربما وقعت نادرةً كما تقدم، والنادر لا حكم له، وربما استصعبت على صاحبها واستعصت عليه فلم تطاوعه، والإلهام لا يكون إلا في مقام عتيد، يعني في مقام القرب والحضور.

والتحقيق في هذا أن كل واحد من الفراسة والإلهام ينقسم إلى عام وخاص، وخاص كل واحد منهما فوق عام الآخر، وعام كل واحد قد يقع كثيراً وخاصة قد يقع نادراً، ولكن الفرق الصحيح أن الفراسة قد تتعلق بنوع كسب وتحصيل، وأما الإلهام فوهبة مجردة لا تنال بكسب البتة.

فصل

قال: «وهو على ثلاث درجات: الدرجة الأولى: نبأ يقع وحياً قاطعاً مقروناً بسماع، أو مطلقاً».

النبأ: الخبر الذي له شأن، فليس كل خبر نبأً وهو نبأٌ خبر عن غيب معظم.

ويريد بالوحي والإلهام الإعلام الذي يقطع من وصل إليه بموجبه إما بواسطة سماع، أو بلا واسطة. قلت: أما حصوله بواسطة سماع فليس ذلك إلهاماً، بل هو من قبيل الخطاب، وهذا يستحيل حصوله لغير الأنبياء—عليهم السلام—، وهو الذي خص به موسى عليه السلام إذ كان المخاطب هو الحق عز وجل.

وأما ما يقع [لكثير] من أرباب الرياضات من سماع الخطاب، فهو من أحد وجوه ثلاثة لا رابع لها. أحدها أن يخاطبه الملك خطاباً جزئياً، فإن هذا يقع لغير الأنبياء، فقد كانت الملائكة تخاطب عمران بن حصين بالسلام، فلما اكتوى تركت خطابه، فلما ترك الكي عاد إليه، وهذا خطاب ملكي، وهو نوعان:

أحدها: خطاب يسمعه بأذنه، وهو نادر بالنسبة إلى عموم المؤمنين. والثاني: خطاب يلقي في قلبه يخاطب به الملك روحه كما في الحديث المشهور: «إن للملك لمة بقلب ابن آدم، وللشيطان لمة، فلمة الملك

72 By "partial speech" (*khiṭāb juz'ī*), the author presumably means communication about particular things, rather than general verities that are part of a total message and given only to prophets.

73 A report to this effect concerning 'Imrān b. al-Ḥuṣayn (d. 52/672), a Companion, appear in Abū Dāwūd #3865. The author mentions the practice of cauterizing (*iktiwā'*) in passing, and does not explain why the practice of cauterizing wounds may be religiously questionable.

encourage righteousness and confirm the [divine] promise, and the touch of Satan is to encourage wickedness and disaffirm the promise. Then he recited, ‘Satan promises you poverty, and bids you unto indecency; but God promises you His pardon and His bounty’” [2:268].⁷⁴

The Exalted has said, “When your Lord revealed unto the angels, ‘I am with you, so make firm the believers’” [8:12]. In exegesis, it was said that [making firm] means “strengthen their hearts and give them tidings of success,” and it was also said, “join the battle with them”—and both opinions are correct, for they attended the battle with them and strengthened their hearts.

Part of this type of speech is the admonisher of God in the heart of His believing servants, as in the *Jāmi‘* of al-Tirmidhī and *Musnad* of Aḥmad, in the report of al-Nuwās b. Sam‘ān, God be pleased with them, on the authority of the Prophet, God grant him blessing and peace, who said, “God the Exalted strikes the parable of a straight path on either side of which are two walls with open doors and drawn curtains, and a caller on the head of the path and a caller above the path. The straight path is Islam, the two walls are the limits of God, and the open doors are the prohibitions of God. He who falls into a limit from the limits of God uncovers the veil. The caller at the head of the path is the Book of God, and the caller above the path is the admonisher of God in the heart of every believer.”⁷⁵

The occurrence of such speech [to non-prophets] without a medium is not clear, and anything definitive about it, by way of affirmation or negation, would depend on the evidence. And God knows best.

4.9.2 The Second Kind of Aural Experience

The second type of aural experience is when the speaker is either of the believing, righteous *jīns* or the devils (i.e., unbelieving *jīns*). This is of two kinds as well. One, to be addressed audibly through one’s ears, and the other, that [the speaker] casts in one’s heart when he touches him. Of this type are [the Satan’s] promises and tall tales, when he makes promises to man and stirs in him vain hopes and prevents him, as the Exalted said, “He promises them and fills them with fancies, but there is nothing Satan promises them except delusion” [4:120], and also, “Satan promises you poverty, and bids you unto indecency” [2:268]. The heart has a share of this speech as does the ear, and protection from such is for none but the messengers and the Community as a whole.⁷⁶

74 Tirmidhī #2988, who graded it *ḥasan-gharīb*.

75 Graded *ṣaḥīḥ*, reported by Aḥmad 29:181; Tirmidhī #2859.

76 On the doctrine of infallibility (*‘isma*) or protection from error of prophets and its connection to the infallibility of the Muslim community as a whole, see Anjum, *Politics*, 230;

إِيعَادُ بِالْخَيْرِ، وَتَصْدِيقُ بِالْوَعْدِ، وَلَمَّةُ الشَّيْطَانِ إِيعَادُ بِالشَّرِّ، وَتَكْذِيبُ بِالْوَعْدِ». ثُمَّ قَرَأَ قَوْلَهُ: ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمُ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا﴾ [البقرة: 268]، وَقَالَ تَعَالَى: ﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا﴾ [الأنفال: 12]. قِيلَ فِي تَفْسِيرِهَا: قَوَّوْا قُلُوبَهُمْ، وَبَشَّرُوهُمْ بِالنَّصْرِ. وَقِيلَ: احْضَرُوا مَعَهُمُ الْقِتَالَ. وَالْقَوْلَانِ حَقٌّ، فَإِنَّهُمْ حَضَرُوا مَعَهُمُ الْقِتَالَ، وَثَبَّتُوا قُلُوبَهُمْ.

وَمِنْ هَذَا الْخُطَابِ وَاعَظَ اللَّهُ عَزَّ وَجَلَّ فِي قُلُوبِ عِبَادِهِ الْمُؤْمِنِينَ كَمَا فِي جَامِعِ التِّرْمِذِيِّ، وَمُسْنَدُ أَحْمَدَ مِنْ حَدِيثِ النَّوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى ضَرَبَ مِثْلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى كَنَفَيْ الصِّرَاطِ سُورَانِ لِمَا أَبْوَابُ مَفْتُوحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مَرْخَاةٌ، وَدَاعٌ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ، وَدَاعٌ يَدْعُو فَوْقَ الصِّرَاطِ، فَالصِّرَاطُ الْمُسْتَقِيمُ الْإِسْلَامُ، وَالسُّورَانِ حُدُودُ اللَّهِ، وَالْأَبْوَابُ الْمَفْتُوحَةُ مَحَارِمُ اللَّهِ، فَلَا يَقَعُ أَحَدٌ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ حَتَّى يَكْشِفَ السُّتُرَ، وَالدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ تَعَالَى، وَالدَّاعِي فَوْقَ الصِّرَاطِ وَاعَظَ اللَّهُ فِي قَلْبِ كُلِّ مُؤْمِنٍ». هَذَا أَوْ مَعْنَاهُ، فَهَذَا الْوَاعِظُ فِي قُلُوبِ الْمُؤْمِنِينَ، هُوَ الْإِلْهَامُ الْإِلَهِيُّ بِوَسْطَةِ الْمَلَائِكَةِ. وَأَمَّا وَقُوعُهُ بِغَيْرِ وَاسِطَةٍ فَمَا لَمْ يَتَبَيَّنْ بَعْدُ، وَالْجَزْمُ فِيهِ بِنَفْيٍ أَوْ إِثْبَاتٍ مُوقُوفٌ عَلَى الدَّلِيلِ، وَاللَّهُ أَعْلَمُ.

فصل

النوع الثاني من الخطاب المسموع: خطاب الهواتف من الجن. فقد يكون المخاطب جنياً مؤمناً صالحاً، وقد يكون شيطاناً مغوياً، وهذا أيضاً نوعان: أحدهما أن يخاطبه خطاباً يسمعه بأذنه.

والثاني: أن يلقي في قلبه عندما يلم به، ومنه وعده وأمنيته حين يعد الإنسي ويمنيّه، ويأمره وينهاه، كما قال تعالى: ﴿يَعِدُهُمْ وَيُمَنِّيهِمْ﴾ [النساء: 120]، وقال: ﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمُ بِالْفَحْشَاءِ﴾ [البقرة: 268]، وَلِلْقَلْبِ مِنْ هَذَا الْخُطَابِ نَصِيبٌ، وَلِلْأُذُنِ أَيْضاً مِنْهُ نَصِيبٌ، وَالْعَصْمَةُ مُنْتَفِئَةٌ إِلَّا عَنِ الرِّسْلِ وَمَجْمُوعِ الْأُمَّةِ.

But how could one thus spoken to be certain that the speaker was indeed the All-merciful or an angel [of His]? By what proof and what evidence? For the devil, too, casts into the soul its own revelations and into the ears its speech, so the deceived and the conceited says, "It was said to me" or "I was thus addressed." This is true enough, but he is asked, Who exactly was it that addressed you? For indeed, 'Umar b. al-Khaṭṭāb, God be pleased with him, said to Ghaylān b. Salama, who had divorced his women and distributed his wealth among his sons, "I think it to be Satan, who steals from the hearing, who heard of your death and cast it into your heart."⁷⁷

Who will vouch for the pious, after you, O Shahr!⁷⁸

4.9.3 The Third Kind of Aural Experience

The third type is the situational speech that begins with the self and returns to it, but one imagines that it originated from outside. This is often a source of error for the seekers. He thinks that it is the Almighty God's speech to him, a word from Him to him. The source of this error is that when the perceptive powers of man are polished through spiritual exercises and cut off from things that usually keep them occupied, they become such that the soul⁷⁹ and the heart overcome the body, and the self and the heart concentrate exclusively on the meanings that attend them. The self becomes so intensely focused on these that they replace worldly connections and occupations altogether. Thus filling the heart, these meanings proceed, by way of habit, to the faculty of speech and the speech of the heart and the self. When they are incident upon an unoccupied self, they appear to the faculty of hearing in the form of audible sounds and to the faculty of sight in the form of visible persons; thus one sees forms and hears speech, but all of this is within his self rather than from outside. He swears that he saw and heard, and he is truthful, but the question is whether he saw or heard something outside or just within himself. The weakness of discretion, lack of knowledge, and overwhelming force of such meanings all come together upon an unoccupied self.

⁷⁷ Aḥmad 8:251.

⁷⁸ That is, if a Companion of the Prophet could confuse a thought from the devil with a righteous idea from God, and given that the Companions are the most truthful generation in Sunni theology, who could guarantee that his inspirations are from God? The reference is to Shahr b. Hawshab al-Ash'arī, a pious man of knowledge, who was found guilty of stealing a leather sleeve, and someone composed the great scandal in verse: Shahr has sold his religion for a sleeve/ Who will vouch for the pious, after this, O Shahr!

⁷⁹ The original *rūḥ* has been translated here as *soul*; it seems that the author here uses the *rūḥ* interchangeably with *nafs*. In the pre-Qur'anic and Qur'anic usage, *nafs* is the *self* or

فمن أين للمخاطب أن هذا الخطاب رحمني، أو ملكي؟ بأي برهان أو بأي دليل؟ والشيطان يقذف في النفس وحيه، ويلقى في السمع خطابه، فيقول المغرور المخدوع: «قيل لي، وخوطبت». صدقت، لكن الشأن في القائل لك والمخاطب، وقد قال عمر بن الخطاب رضي الله عنه لغيلان بن سلمة— وهو من الصحابة— لما طلق نساءه، وقسم ماله بين بنيهِ: «إني لأظن الشيطان فيما يسترق من السمع سمع بموتك، فقفذه في نفسك». فمن يأمن القراء بعدك يا شهر؟

فصل

النوع الثالث: خطاب حالي تكون بدايته من النفس وعوده إليها، فيتوهمه أنه من خارج، وإنما هو من نفسه منها بدا وإليها يعود. وهذا كثيراً ما يعرض للسالك، فيغلط فيه، ويعتقد أنه خطاب من الله كلمه به منه إليه، وسبب غلظه أن اللطيفة المدركة من الإنسان إذا صفت من الرياضة، وانقطعت علقها عن الشواغل الكثيفة، صار الحكم لها بحكم استيلاء الروح والقلب على البدن، ومصير الحكم لهما، فتتصرف عناية النفس والقلب إلى تجريد المعاني التي هي متصلة بهما، وتشتد عناية الروح بها وتصير في محل تلك العلائق والشواغل، فتملاً القلب، فتتصرف تلك المعاني إلى النطق والخطاب القلبي الروحي بحكم العادة. ويتفق تجرد الروح، فتتشكل تلك المعاني للقوة السامعة تشكل الأصوات المسموعة، وللقوة الباصرة بشكل الأشخاص المرئية، فترى صورها، وتسمع الخطاب، وكله في نفسه ليس في الخارج منه شيء، ويخلف أنه رأى وسمع وصدق، لكن رأى وسمع في الخارج أو في نفسه. ويتفق ضعف التمييز، وقلة العلم، واستيلاء تلك المعاني على الروح وتجردها عن الشواغل.

person, whereas *rūḥ* in the pre-Qur'anic usage is breath and wind and in the Qur'an, it is a special angel (Archangel Gabriel), and a special divine breath breathed into Adam (e.g. 15:29, 38:72, 32:8). In the post-Qur'anic usage, *rūḥ* is conflated with *naḥs*. *Rūḥ* came to be applied to the human *spirit*, influenced by Christian and Neoplatonic ideas. Al-Ash'arī reports the Rāfiḍite doctrine of the *rūḥ* of Allah in Adam and other prophets, and controversies about whether the human being is body only, body and *rūḥ*, or just *rūḥ*; the Sunnis have no definitive doctrine on it. Muslims had widely different views on the matter; Ghazālī popularized the Aristotelian view that *rūḥ* is an incorporeal spirit, while al-Rāzī rejects the view that it is incorporeal. See E.E. Calverly and I.R. Netton, "*naḥs*," in *EI2*, 7:880–884.

These three are the ways of speech; anyone's claims to have heard anything other than these are conceit, deception, and confusion. This topic is the final word, and it is the clearest of topics for those who investigate the matter and understand it, and from God alone is the correct understanding.

4.9.4 The Second Level of Inspiration according to al-Harawī
[al-Harawī] said,

The second level is the inspiration that occurs visually, and the sign of its soundness is that it breaches no veil, transgresses no limits, and never fails.

The difference between this and inspiration in the first level is that the first one is almost necessary knowledge that cannot be repelled from the heart, whereas this one is observation and unveiling, thus it is above the last one in rank, more complete in occurrence, and its relation to the heart is like a visible object to the eye. He then mentioned its three signs.

First, it breaches no veils, that is, he who received an unveiling concerning another person should not breach his veil, be it good or bad, and not breach what God has veiled of him to the people, but covers him and hides what has been unveiled to him.

Second, "he transgresses no limits," which may have one of two meanings. First, that he does not employ [his unveiling] in the service of sinful ends and transgression of God's limits, unlike soothsayers and those given to Satanic visions. Second, that [this inspiration] must not be employed against the limits of the Law, such as if one employs it to spy on hidden things [belonging to other people] that God has prohibited to spy on. If one follows such an aim and such things appear to him through such an unveiling, it is Satanic, not Providential. Third, that it never fails, in contrast with Satanic visions, for it often fails [in its prophecies]. As the Prophet, God grant him blessing and peace, said to Ibn Ṣā'id, "What do you see?" He said, "I see truth and falsehood." He said, "You are deceived."⁸⁰

Thus, Satanic visions often prove false and can never continue to come true.

80 Bukhārī #1354; Muslim #2930. For Ibn Ṣā'id or Ibn Ṣayyād traditions, see Bukhārī #2638, #3056.

فهذه الوجوه الثلاثة هي وجوه الخطاب، فلا يسمع غيرها، فإنما هو غرور، وخدع، وتلبيس، وهذا الموضع مقطع القوم، وهو من أجل المواضع لمن حققه وفهمه، والله الموفق للصواب.

فصل

قال: «الدرجة الثانية: إلهام يقع عياناً، وعلامة صحته أنه لا يخرق سترًا، ولا يجاوز حدًا، ولا يخطيء أبدًا».

الفرق بين هذا وبين الإلهام في الدرجة الأولى، أن ذلك علم شبيه بالضروري الذي لا يمكن دفعه عن القلب، وهذا معاينة ومكاشفة، وهو فوقه في الدرجة، وأتم منه ظهوراً، ونسبته إلى القلب نسبة المرئي إلى العين، وذكر له ثلاث علامات:

إحداها: «أنه لا يخرق سترًا»، لأن صاحبه إذا كوشف بحال غيره المستور عنه لا يخرق ستره ويكشفه، خيراً كان أو شراً، وأنه لا يخرق ما ستر الله تعالى من نفسه عن الناس، بل يستر نفسه، ويستر من كوشف بحاله.

الثانية: «أنه لا يجاوز حدًا»، يحتمل وجهين:

أحدهما: أنه لا يتجاوز به إلى ارتكاب المعاصي، وتجاوز حدود الله، مثل كشف الكهان، والكشف الشيطاني.

الثاني: أنه لا يقع على خلاف الحدود الشرعية، مثل أن يتجسس به العورات التي نهى الله عن التجسس عليها وتبعتها، فإذا تبعتها ووقع عليها بهذا الكشف، فهو شيطاني لا رحمني.

الثالثة: أنه لا يخطيء أبدًا بخلاف الشيطاني، فإن خطأه كثير، كما قال النبي ﷺ لابن صائد: «ما ترى؟» قال: أرى صادقاً وكاذباً. فقال: «لبس عليك». فالكشف الشيطاني لا بد أن يكذب، ولا يستمر صدقه البتة.

4.9.5 The Third Level of Inspiration

He said,

The third level is the inspiration that renders manifest the essence of pure realization and utters nothing but on the authority of the eye of eternity, and the inspiration is an end to which it is forbidden to allude.

The essence of realization, according to [al-Harawī], is annihilation⁸¹ in the witnessing of the reality, such that everything other than him disappears and all forms turn to pure nothingness.

Inspiration at this level manifests this essence for the inspired exclusively, adulterated by nothing of the consciousness of reason or senses, for if there were any mental or sensual awareness, the manifestation of the reality would be impure. The speaker of this unveiling cannot, in the People's⁸² view, be understood except by someone who is with him and shares his experience. The masters of this unveiling hold that all creation is veiled from Him, and knowledge, intellect, and inner state all are veils, and the speech of all creation but occurs through a language of veil, and they do not understand the language of what is beyond the veil of the meanings of the One veiled. This is why allusion to or expression of this is forbidden, for allusion and expression pertain to what can be sensed and rationally grasped, whereas this matter is beyond sense or intellect.

The upshot of this [third level of] inspiration is that through it all media are removed, erased, and obliterated, but in respect of witnessing, not existence. The monists, who uphold the doctrine of the Unicity of Being, attribute this erasure and annihilation to existence and attempt to count the author of *al-Manāzil* as one of them, but he is quit of them in intellect, in religion, in states, and in inner knowledge.⁸³ And God knows best.

4.10 The Tenth Level of Guidance: Truthful Visions

The tenth level of the levels of guidance is the true vision, which is a part of prophethood, as is reported authentically from the Prophet, God grant him blessing and peace, who said, "True vision is one of the forty-six parts of

81 This is the first mention of annihilation, *fanā'*, which is the axial notion and the end goal of al-Harawī's Sufism, and the object of Ibn al-Qayyim's sustained critique and corrective. The expression in Arabic is complex: *fanā' fī Allāh* means "he annihilated into God," sometimes adding *bī nafsihī*, meaning "he annihilated himself into God," or "he erased himself into God," thus in some way becoming one with God. See "Translator's Introduction" for more on *fanā'*.

فصل

قال: «الدرجة الثالثة: إلهام يجلو عين التحقيق صرفاً، وينطق عن عين الأزل محضاً. والإلهام غاية تمتنع الإشارة إليها».

عين التحقيق عنده هي الفناء في شهود الحقيقة بحيث يضمحل كل ما سواها في ذلك الشهود، وتعود الرسوم أعداماً محضة، فالإلهام في هذه الدرجة يجلو هذه العين للمهم صرفاً، بحيث لا يمازجها شيء من إدراك العقول ولا الحواس، فإن كان هناك إدراك عقلي أو حسي لم يتحضر جلاء عين الحقيقة. والناطق عن هذا الكشف عندهم لا يفهم عنه إلا من هو معه ومشارك له. وعند أرباب هذا الكشف أن كل الخلق عنه في حجاب، وعندهم أن العلم والعقل والحال حجب عليه، وأن خطاب الخلق إنما يكون على لسان الحجاب، وأنهم لا يفهمون لغة ما وراء الحجاب من المعنى المحجوب، فلذلك تمتنع الإشارة إليه والعبارة عنه، فإن الإشارة والعبارة إنما يتعلقان بالحسوس أو المعقول، وهذا أمر وراء الحس والعقل.

وحاصل هذا الإلهام أنه إلهام ترتفع معه الوسائط وتضمحل وتعدم، لكن في الشهود لا في الوجود. وأما الاتحادية القائلون بوحدة الوجود، فإنهم يجعلون ذلك اضمحلاً وعدمياً في الوجود، ويجعلون صاحب المنازل منهم، وهو بريء منهم عقلاً ودينياً وحالاً ومعرفةً. والله أعلم.

فصل

المرتبة العاشرة من مراتب الهداية: الرؤيا الصادقة. وهي من أجزاء النبوة كما ثبت عن النبي ﷺ أنه قال: «الرؤيا الصادقة جزء من ستة وأربعين جزءاً من النبوة».

82 See Glossary, "The People" (*al-qawm*).

83 For the monist interpreters mentioned here such as al-Tilimsānī and Ibn al-ʿArīf, see "Translator's Introduction" and Gino Schallenberg, "Ibn Qayyim al-Jawziyya's Manipulation of Sufi Terms: Fear and Hope," in *Islamic Theology, Philosophy and Law: Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya*, ed. Birgit Krawietz and Georges Tamer (Berlin: de Gruyter, 2013), 94–112.

prophethood.”⁸⁴ It has been said concerning this qualification that the first onset of revelation was [the seeing of] truthful visions or dreams, a state that lasted for half a year and then proceeded to revelation in a wakeful state for a period of twenty-three years from the time he was sent until he died, God’s blessings and peace be upon him. Thus, the proportion of the period of revelation in dream from that comes to be one of the forty-six parts. This would be a good explanation, were it not for another sound report that states, “It is one of seventy parts.”⁸⁵ It has been said in an attempt to reconcile the two that it depends on the state of the one who has the vision. The vision of truth-lovers is one of forty-six parts whereas the vision of the generality of believers is one of seventy parts, and God knows best.

The vision is the first stage of revelation, and its truthfulness depends on the truthfulness of its seer: the more truthful a person, the more truthful his vision. When the days draw near [to the end of the world] it would seldom fail to come true, as the Prophet, upon him be blessings and peace, said.⁸⁶ This is because such a time is lacking in prophethood and its effect, thus believers are given visions as compensation. However, when the light of prophecy is bright and strong, its brightness and strength leave no need for visions.

This is similar to the frequent occurrence of miracles⁸⁷ after the time of the Companions, whereas they did not occur to them precisely because they had no need of them owing to the strength of their faith; the need arose afterward due to the weakening of faith. Aḥmad has a report to this effect: ‘Ubāda b. al-Ṣāmit,⁸⁸ God be pleased with him, said, “The vision of a believer is speech by which the Lord speaks to His servant in his sleep.” The Prophet, God grant him blessing and peace, said, “Nothing is left of prophethood except for good tidings.” It was said, “What are good tidings, O Messenger of God?” He said, “The good vision; the believers sees it or he is shown it.”⁸⁹

When the visions of Muslims confirm each other, they cannot be false; as the Prophet, God grant him blessing and peace, said to his companions when they were shown the Night of Destiny in the last ten [nights of Ramadan], “You have been shown visions that confirm each other [that it is] in the last ten, so whosoever seeks it should seek it in the last ten of Ramadan.”⁹⁰

84 Bukhārī #6989; Muslim #2263; some reports have “good dream” rather than “true dream”.

85 Muslim #2265.

86 Muslim #2263.

87 Unlike miracles that are unique to Prophets (*mu’jizāt*), *karāmāt* are miracles performed by saints of God (*awlīyā’*). Ibn Taymiyya contends that the best of the saints of God may be honored by a *karāma* as a means to carry out a proof from God for the sake of His reli-

وقد قيل في سبب هذا التخصيص بالعدد المذكور: إن أول مبدأ الوحي كان هو الرؤيا الصادقة، وذلك نصف سنة، ثم انتقل إلى وحي اليقظة مدة ثلاث وعشرين سنة، من حين بعث إلى أن توفي صلوات الله وسلامه عليه. فنسبة مدة الوحي في المنام من ذلك جزء من ستة وأربعين جزءاً، وهذا حسن لولا ما جاء في الرواية الأخرى الصحيحة: «إنها جزء من سبعين جزءاً».

وقد قيل في الجمع بينهما: إن ذلك بحسب حال الرائي، فإن رؤيا الصديقين من ستة وأربعين، ورؤيا عموم المؤمنين الصادقين من سبعين. والله أعلم.

والرؤيا مبدأ الوحي، وصدقها بحسب صدق الرائي، وأصدق الناس رؤيا أصدقهم حديثاً، وهي عند اقتراب الزمناً تكاد تخطيء كما قال النبي ﷺ، وذلك لبعده العهد بالنبوة وآثارها، فيعوض المؤمن بالرؤيا، وأما في زمن قوة نور النبوة، ففي ظهور نورها وقوته ما يغني عن الرؤيا.

ونظير هذا الكرامات التي ظهرت بعد عصر الصحابة—رضي الله عنهم—ولم تظهر عليهم لاستغنائهم عنها بقوة إيمانهم، واحتياج من بعدهم إليها لضعف إيمانهم، وقد نص أحمد—رضي الله عنه—على هذا المعنى. قال عبادة بن الصامت—رضي الله عنه—: «رؤيا المؤمن كلام يكلم به الرب عبده في المنام». وقد قال النبي ﷺ: «لم يبق من النبوة إلا المبشرات». قيل: وما المبشرات يا رسول الله؟ قال: «الرؤيا الصالحة يراها المؤمن أو ترى له». وإذا تواطأت رؤيا المسلمين لم تكذب. وقد قال النبي ﷺ لأصحابه لما أروا ليلة القدر في العشر الأواخر: «أرى رؤيا كم قد تواطأت في العشر الأواخر، فمن كان متحريراً فليتحربها في العشر الأواخر من رمضان».

gion or to fulfill a need of the Muslims (i.e. strengthen their faith), just as the prophets performed miracles to demonstrate their proof of God. Hence, he notes that there was a greater number of *karāmāt* among the Successors, who did not encounter the Prophet and his miracles, compared to the Companions since these miracles functioned to increase their faith. See Ibn Taymiyya, *al-Furqān*, 206–230.

88 'Ubāda b. al-Ṣāmit, a senior Companion from the Anṣār from the Khazraj clan, who participated in the 'Aqaba Pledge with the Prophet and participated in all the major battles, died circa 34–45; *Ṣiyar*, 2:5.

89 Bukhārī #6990. Other reports link this statement to the exegesis of the verse "For them is the good tiding in earthly life" [10:64].

90 Bukhārī #6991.

The case with a vision is the same as with unveiling [by inspiration]: it could be Providential, self-generated, or Satanic. The Prophet, God grant him blessing and peace, said, “The visions are three, a vision from God, an ominous vision from Satan, and a vision from what a man tells himself while awake and sees it while asleep.”⁹¹

The one that is a means of guidance is the one from God. All Muslims agree that the visions of prophets are revelation since they are protected from Satan. This is why the Friend [of God, Abraham] proceeded to sacrifice his son Ismāʿīl, God’s peace be upon them both, on the basis of a vision. As for the visions of non-prophets, they must be judged against the explicit and clear revelation. If they agree, [they are good;] if not, they are not acted on. If it is said, “What would you say if it is a righteous vision or multiply confirmed?” We say: if it is so, it is impossible for it to oppose revelation. The two must be in agreement. [The vision serves to] draw attention to [revealed teachings] or to a particular issue in them that the one given the vision had not been aware of and is alerted through the vision.

Whosoever wishes that his visions be truthful must seek to attain truthfulness, consume nothing but what is lawful, hold fast to the commandments and prohibitions. Furthermore, he should sleep in the state of ritual purity,⁹² face the *Qibla* and mention God until overtaken by sleep. The vision of such a one is seldom false. In addition, the most truthful of visions are those seen in the early morning [before dawn], as that is the time of divine descent,⁹³ and proximity of mercy and forgiveness, respite from the devils. Its opposite is the vision seen in the early part of the night when the devils and devilish souls are spread about.

ʿUbāda b. al-Ṣāmit, God be pleased with him, said, “The vision of a believer is speech with which the Lord speaks to His servant while he sleeps.” There is an angel of visions who shows them to the servant in images that are appropriate to the servant, thus he strikes images for everyone accordingly. Mālik [b. Anas] said, “The vision is revelation from among revelations” and discouraged interpreting them without knowledge, saying, “Do you play thus with God’s revelation!”

There are books dedicated to the rulings, details, and ways of interpreting visions, but the mention of these things here will distract us from our purpose. God knows best.

91 Abū Dawūd #5019. Similar reports appear in Muslim #2263; *al-Muwaṭṭaʿ* 52:1754.

92 That is, having made ablution.

93 The reference is to Hadiths to the effect that God comes down to the nearest heaven during the last third of the night. See Bukhārī #7494.

والرؤيا كالكشف منها رحمني، ومنها نفساني، ومنها شيطاني. وقال النبي ﷺ: «الرؤيا ثلاثة: رؤيا من الله، ورؤيا تخزين من الشيطان، ورؤيا مما يحدث به الرجل نفسه في اليقظة فيراه في المنام». والذي هو من أسباب الهداية، هو الرؤيا التي من الله خاصة.

ورؤيا الأنبياء—عليهم السلام—وحي، فإنها معصومة من الشيطان، وهذا باتفاق الأمة، ولهذا أقدم الخليل على ذبح إسماعيل عليهما السلام بالرؤيا. وأما رؤيا غيرهم، فتعرض على الوحي الصريح، فإن وافقته وإلا لم يعمل بها، فإن قيل: فما تقولون إذا كانت رؤيا صادقة أو تواطأت؟

قلنا: متى كانت كذلك استحال مخالفتها للوحي، بل لا تكون إلا مطابقة له، منبهة عليه، أو منبهة على اندراج قضية خاصة في حكمه، لم يعرف الرائي اندراجها فيه، فينبه بالرؤيا على ذلك، ومن أراد أن تصدق رؤياه، فليتحرق الصدق، وأكل الحلال، والمحافظة على الأمر والنهي، ولينم على طهارة كاملة مستقبل القبلة، ويذكر الله حتى تغلبه عيناه، فإن رؤياه لا تكاد تكذب البتة.

وأصدق الرؤيا رؤيا الأسحار، فإنه وقت للنزول الإلهي، [واقتراب الرحمة والمغفرة]، وسكون الشياطين. وعكسه رؤيا العتمة عند انتشار الشياطين والأرواح الشيطانية. وقال عبادة بن الصامت رضي الله عنه: «رؤيا المؤمن كلام يكلم به الرب عبده في المنام».

وللرؤيا ملك موكل بها يريها العبد في أمثال تناسبه وتشاكله، فيضربها لكل أحد بحسبه. وقال مالك—رضي الله عنه—: «الرؤيا من الوحي». وزجر عن تفسيرها بلا علم وقال: «أيتلاعب بوحى الله؟».

ولذكر الرؤيا وأحكامها وتفصيلها وطرق تأويلها مظان مخصوصة بها يخرجنا ذكرها عن المقصود. والله أعلم.

5 *The Opening Heals Hearts as well as Bodies*

Explication that *The Opening* encompasses the two kinds of healing—the healing of hearts and of bodies.

As for the healing of hearts, [*The Opening*] includes it in the most perfect fashion, for all weaknesses and illnesses of hearts revolve around two axes, the corruption of knowledge and the corruption of intention. These two lead to two lethal ailments: error and wrath. Error is the result of the corruption of knowledge and wrath the result of the corruption of intention. These two are the source of all ailments of the heart. Guidance to the straight path, thus, includes healing from the ailment of error, which is why the plea for this guidance is the greatest of obligations upon every servant every day and night in every regular prayer, due to the utter need of the servant for the guidance that is required [to avert these ailments]. No other supplication may supplant it.

The realization of “You alone we worship and You alone we supplicate for help” in knowledge and inner awareness, in action and being, constitutes healing from the ailment of the corruption of intention. The corruption of intention pertains to ends as well as means. Whosoever seeks an end that is futile, deficient, and transient, and seeks to attain it by all means that lead to it [indiscriminately], both types of his intention are corrupt. This is the case with anyone whose ultimate end is other than God and His worship, from among the polytheists and followers of desires who have no end beyond that. In particular, those in power who follow the demands of establishing their power by any means necessary, right or wrong, and when truth comes in the way of their power, they crush it and trample over it with their feet. Failing that, they repel it with tyranny. Failing that, they capture it in its path and divert it to another. They are prepared to go to any lengths to repel it. Finally, if they find it ineluctable, they grant it the mint and the sermon, but deprive it of any effective power, authority, or promulgation. If, on the other hand, the truth happens to be on their side, in their favor, they protect and hover around it, coming to it submissively, not because it is the truth, but because it happens to agree with their ends and desires, and to recruit it to their ends: “When they are called to God and His Messenger that he may judge between them, lo, a party of them are swerving aside; but if the right happened to be theirs, they come to him submissively. What, is there sickness in their hearts, or are they in doubt, or do they fear that God and His Messenger would wrong them? Nay, but they are the evildoers” [24:48–50].

This is to say that their intentions are corrupt with regard to their ends as well as their means. When the ends that they seek vanish, they are left with the greatest loss and regret. When the truth comes true and falsehood is fal-

فصل

في بيان اشتغال الفاتحة على الشفاءين: شفاء القلوب، وشفاء الأبدان.
فأما اشتغالها على شفاء القلوب، فإنها اشتملت عليه أتم اشتغال، فإن مدار اعتلال القلوب وأسقامها على أصلين: فساد العلم، وفساد القصد.

ويترتب عليهما داءان قاتلان وهما: الضلال والغضب. فالضلال نتيجة فساد العلم، والغضب نتيجة فساد القصد. وهذان المرضان هما ملاك أمراض القلوب جميعها. فهداية الصراط المستقيم تتضمن الشفاء من مرض الضلال، ولذلك كان سؤال هذه الهداية أفرض دعاء على كل عبد وأوجه عليه كل يوم وليلة في كل صلاة لشدة ضرورته وفاقته إلى الهداية المطلوبة، ولا يقوم غير هذا السؤال مقامه. والتحقق بـ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ علماً ومعرفةً وعملاً وحالاً، يتضمن الشفاء من مرض فساد القصد. فإن فساد القصد يتعلق بالغاية والوسائل، فمن طلب غاية منقطعةً مضمحلةً فانيةً وتوسل إليها بأنواع الوسائل الموصلة إليها، كان كلا نوعي قصده فاسداً. وهذا شأن كل من كان غاية طلبه غير الله وعبوديته من المشركين، ومتبعي الشهوات الذين لا غاية لهم رواءها، وأصحاب الرياسات المتبعين لإقامة رياستهم بأي طريق كان من حق أو باطل. فإذا جاء الحق معارضاً في طريق رياستهم طحنوه وداسوه بأرجلهم، فإن عجزوا عن ذلك دفعوه دفع الصائل، فإن عجزوا عن ذلك حبسوه في الطريق وحادوا عنه إلى طريق أخرى، وهم مستعدون لدفعه بحسب الإمكان، فإذا لم يجدوا منه بداً أعطوه السكة، والخطبة، وعزلوه عن التصرف والحكم والتنفيذ، وإن جاء الحق ناصراً لهم وكان لهم صالوا به وجالوا، وأتوا إليه مذعنين لا لأنه حق، بل لموافقته غرضهم وأهواءهم وانتصارهم به: ﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ﴾ [النور: 48-50].

والمقصود أن قصد هؤلاء فاسد في غاياتهم ووسائلهم، وهؤلاء إذا بطلت الغايات التي طلبوها واضمحلت وفنيت حصلوا على أعظم الخسران والخسرات، وهم أعظم الناس ندامةً وتحسراً إذا حق

sified, they are the most regretful and indignant of all. The bonds of loyalty amongst them are shred to pieces, and they become certain of their separation from the caravan of success and happiness. This is all too common in the world. This [regret] is even stronger at the time of their death and presentation before God, and its realization while in the Barzakh.⁹⁴ All is fully exposed on the Day of the Meeting, when realities are realized, when the truthful attain success and the liars lose, as they come to know that they indeed were liars, deceived, and conceited. What use, alas, is knowledge that cannot benefit and certitude that cannot save? Similar is the case of one who sought the highest end and loftiest goal, but failed to do so by the means appropriate to it, rather, employing means that he imagined led to it, but in reality it was the greatest obstruction. The two share their state, as both have corrupted goals, and there is no cure from this ailment except through the remedy of “You alone we worship and of You alone we supplicate for help.” For this remedy comprises six parts: worship of God and none else, through His command and His law, not through one’s desire or opinions of men, or their fabrications, rituals, and ideas. This is seeking His help for the sake of His worship by it, not by one’s own self, or power, or anything else. These are the parts of “You alone we worship and You alone we supplicate for help,” which when the physician who knows the ailment mixes and the patient uses, complete cure is achieved, and no defect remains except if one or more of the parts are missed.

Two other great ailments threaten the heart, which, if untreated, lead to ruin, and these are ostentation and arrogance. The remedy of ostentation is “You alone we worship” and the remedy of arrogance is “You alone we supplicate for help.”

I often heard Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, say, “‘You alone we worship’ repels ostentation and ‘You help we supplicate for help’ repels arrogance.”

When one is protected from the ailment of ostentation by means of “You alone we worship” and from the ailment of arrogance and conceit by means of “You alone we supplicate for help,” and from the ailments of misguidance and ignorance by means of “Guide us to the Straight Path,” one is saved from his ailments and discomforts, and lives large in the vestments of wellness, the bounty upon him being complete. He is included in those blessed, not among “those who have incurred wrath,” namely those whose intentions are corrupt, who knew the truth but diverted from it, nor among “the misguided,” namely those who are ignorant of the truth, never having known it.

94 The intermediary stage between death and resurrection. This period usually alludes to the time one spends in one’s grave, which includes the interrogation by the angels to deter-

الحق وبطل الباطل، وتقطعت بهم أسباب الوصل التي كانت بينهم، وتيقنوا انقطاعهم عن ركب الفلاح والسعادة، وهذا يظهر كثيراً في الدنيا، ويظهر أقوى من ذلك عند الرحيل منها والقدوم على الله تعالى، ومسك ظهوره وتحققه في البرزخ، وينكشف كل الانكشاف يوم اللقاء إذا حقت الحقائق، وفاز المحقون، وخسر المبطون، وعلوا أنهم كانوا كاذبين، وكانوا مخدوعين مغرورين، فياله هنالك من علم لا ينفع عالمه، ويقين لا ينجي مستيقنه.

وكذلك من طلب الغاية العليا والمطلب الأعلى، ولكن لم يتوصل إليه بالوسيلة الموصلة له وإليه، بل توسل إليه بوسيلة ظنها موصلةً إليه، وهي من أعظم القواطع عنه، فحاله أيضاً كحال هذا وكلاهما فاسد القصد، ولا شفاء من هذا المرض إلا بدواء: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فإن هذا الدواء مركب من ستة أجزاء: عبودية لله لا غيره، بأمره وشرعه، لا بالهوى، ولا [لا] بآراء الرجال، وأوضاعهم، ورسومهم، وأفكارهم، واستعانة على عبوديته به لا بنفس العبد وقوته وحوله، ولا بغيره.

فهذه هي أجزاء ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. فإذا ركبها الطبيب العالم بالمرض، واستعملها المريض حصل بها الشفاء التام، وما نقص من الشفاء فهو لفوات جزء من أجزائها، أو اثنين، أو أكثر.

ثم إن القلب يعرض له مرضان عظيمان إن لم يتداركهما العبد تارمياً به إلى التلف ولا بد، وهما: الرياء، والكبر. فدواء الرياء بـ«إياك نعبد»، ودواء الكبر بـ«إياك نستعين».

وكثيراً ما كنت أسمع شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: «إياك نعبد» تدفع الرياء، و«إياك نستعين» تدفع الكبرياء.

فإذا عُوفي من مرض الرياء بـ«إياك نعبد»، ومن مرض الكبرياء والعجب بـ«إياك نستعين»، ومن مرض الضلال والجهل بـ«اهدنا الصراط المستقيم»، عُوفي من أمراضه، وأسقامه، ورغل في أثواب العافية، وتمت عليه النعمة، وكان من المنعم عليهم «غير المغضوب عليهم»، وهم أهل فساد القصد الذين عرفوا الحق وعدلوا عنه، والضالين وهم أهل فساد العلم الذين جهلوا الحق ولم يعرفوه.

mine if one was a believer during his or her lifetime and the preliminary punishment or reward that then ensues. For more, see Salman Bashier, "The Barzakh" in *Ibn al-Arabi's Barzakh* (New York: State University of New York Press, 2004), 75–96.

It is the right of this sūra that comprises these two healings that the cure of every ailment be sought in it. For this reason, comprising as it does this [inward] healing which is the greater of the two healings, the attainment of the lesser healing through it is true *a fortiori*. Nothing is more wholesome for the hearts that have received from God the Exalted His word, and acquired from it an understanding that He has chosen for them, than the meanings of this sūra.

5.1 *Testimony from the Sunna*

As for its inclusion of remedy for the bodies, we shall mention what the Sunna has brought, and what the principles of medicine have witnessed, and [what] experience has confirmed.

As for the Sunna, a sound tradition of Abū l-Mutawakkil, on the authority of Abū Saʿīd al-Khudrī,⁹⁵ God be pleased with him, has it:

Some from among the companions of the Prophet, God's peace and blessings be upon him, passed by the neighborhood of the Bedouins who refused to greet or entertain them. Their leader was bit [by a snake], so they came to them and said, "Do you have a healing incantation?" or "Do you have a healer among you?" They said, "Yes, but since you failed to host us, we will not do it until you compensate us for it." They offered them some sheep. A man from among us began to recite upon him *The Opening of the Book*, and he got up as if no ailment had struck him. We said, "Do not haste until we come to the Prophet, God grant him blessing and peace." So we came to him and mentioned this to him. He said, "How did you know that it is an incantation for healing? Eat, and give me some of your share too."⁹⁶

This tradition is proof of the cure for snakebite in the reading of *The Opening*. It sufficed him against any medication, providing him even perhaps a more complete cure. This happened despite the fact that the recipient [of this incantation] was unaccepting, either because that neighborhood belonged to non-Muslims, or due to their being miserly and low. How much more so it would be if the recipient were worthy.

95 Abū Saʿīd al-Khudrī (d. 63 or 74), an Anṣārī-Khazrajī Companion, whose father participated in the Battle of Uḥud and was killed; he had been thirteen and the Prophet refused to let him join the battle; he participated in later battles, one of the leaders in knowledge (*Sīyar* 3:169).

96 Bukhārī #2276, Muslim #2201.

وحق لسورة تشتمل على هذا الشفاء أن يُستشفى بها من كل مرض. ولهذا لما اشتملت على هذا الشفاء الذي هو أعظم الشفاءين، كان حصول الشفاء الأدنى بها أولى كما سنبينه. فلا شيء أشفى للقلوب التي عقلت عن الله تعالى كلامه، وفهمت عنه فهماً خاصاً اختصها به من معاني هذه السورة. وسنبين إن شاء الله تعالى تضمنها للرد على جميع أهل البدع بأوضح البيان، وأحسن الطرق.

فصل

وأما تضمنها لشفاء الأبدان، فنذكر منه ما جاءت به السنة، وما شهدت به قواعد الطب، ودلت عليه التجربة.

فأما ما دلت عليه السنة، ففي الصحيح من حديث أبي المتوكل عن أبي سعيد الخدري—رضي الله عنه—: «أن ناساً من أصحاب النبي ﷺ مروا بجي من العرب، فلم يقروهم، ولم يضيفوهم، فلدغ سيد الحي، فأتوهم فقالوا: هل عندكم من رقية، أو هل فيكم من راقٍ؟ فقالوا: نعم. ولكنكم لم تقرونا، فلا نفعل حتى تعجلوا لنا جعلاً، فجعلوا لهم على ذلك قطعاً من الغنم، فجعل رجل منا يقرأ عليه بفاتحة الكتاب، فقام كأن لم يكن به قلبية. فقلنا: لا تعجلوا حتى نأتي النبي ﷺ فأتيناه، فذكرنا له ذلك فقال: «وما يدريك أنها رقية، كلوا واضربوا لي معكم بسهم».

فقد تضمن هذا الحديث حصول شفاء هذا اللدغ بقراءة الفاتحة عليه، فأغنته عن الدواء، وربما بلغت من شفاؤه ما لم يبلغه الدواء.

هذا مع كون المحل غير قابل إما لكون هؤلاء الحي غير مسلمين، أو أهل بخل ولؤم، فكيف إذا كان المحل قابلاً.

5.2 *Testimony of Medicine*

As for the testimony of medicine, know that the sting comes from poisonous creatures which have malignant spirits that prosper in a state of wrath. These spirits cause in these creatures an effect of a fiery poison that makes them sting.⁹⁷ Its intensity differs in proportion to the intensity, state, and malignance of those spirits. When the malignant spirit takes on a wrathful state, it imparts it a poisonous nature, which finds comfort and delight in delivering it to a susceptible target, just as wicked men find comfort and delight in delivering their evil to whomever is susceptible. Many a man cannot rest for a day without harming one of his kind, and finds in his soul unease for carrying the poison and the evil that it possesses until he delivers it to others, which cools his eyes and comforts his soul. He experiences something similar to one craving sexual intercourse. Such a one becomes petulant and heavy-hearted until he relieves himself of his need; this is in respect of sexual drive and that in respect of wrath. God the Exalted thanks to His wisdom has established for such wrathful souls the [political] authority to constrain them, but for which they would corrupt the land and ruin the world: “And if it were not for God’s checking [some] people by means of others, the earth would have been corrupted, but God is full of bounty to the worlds” [2:251]. God has [similarly], in His compassion and mercy, permitted such individuals spouses and what their right hands possess to take the edge off their drive.

The point is that such wrathful souls influence whatever susceptible target they find; some it affects by merely being in its presence without touch, others it blinds, and yet others it causes to miscarry. Of this kind is the eye of one who eyes; when his eye falls upon its target it causes a poisonous state in proportion to how unprepared and unarmed with defense or strong the latter is. Many of these souls influence their target when the latter is described to them. They adapt themselves to it and encounter it from a distance, and it is thus affected. One who denies this cannot be counted from among the children of Adam except in appearance. When pure, lofty, and ennobled souls that possess wrath and zeal for the truth encounter these malignant, poisonous souls, adapting themselves to the realities of *The Opening*, its secrets and meanings, and what it comprises of divine unicity and reliance, praise of God the Exalted and High, mentioning His principal names and attributes and His name that is not mentioned upon any evil except that it eliminates and erases it nor upon

97 For Ibn al-Qayyim’s treatment of Prophetic medicine, see his *al-Tibb al-nabawī*, translated by Penelope Johnstone as *Medicine of the Prophet* (Cambridge, UK: Islamic Texts Society, 1998), 133–136.

فصل

وأما شهادة قواعد الطب بذلك، فاعلم أن اللدغة تكون من ذوات الحيات والسموم، وهي ذوات الأنفس الخبيثة التي تتكيف بكيفية غضبية نثير فيها سميةً ناريةً يحصل بها اللدغ، وهي متفاوتة بحسب تفاوت خبث تلك النفوس وقوتها وكيفيةها، فإذا تكيفت أنفسها الخبيثة بتلك الكيفية الغضبية أحدث لها ذلك طبيعةً سميةً تجد راحةً ولذةً في إلقائها إلى المحل القابل، كما يجد الشرير من الناس راحةً ولذةً في إيصال شره إلى من يوصله به. وكثير من الناس لا يهتأ له عيش في يوم لا يؤذي فيه أحداً من بني جنسه، ويجد في نفسه تأذياً بجمل تلك السمية والشر الذي فيه حتى يفرغه في غيره، فيبرد عند ذلك أئينه، وتسكن نفسه، ويصيبه في ذلك نظير ما يصيب من اشتدت شهوته إلى الجماع، فيسوء خلقه، وثقل نفسه حتى يقضي وطره. هذا في قوة الشهوة، وذاك في قوة الغضب.

وقد أقام الله تعالى بحكمته السلطان وازعاً لهذه النفوس الغضبية، فلولا هو لفسدت الأرض وخرب العالم: ﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾ [البقرة: 251]. وأباح بلطفه ورحمته لهذه النفوس من الأزواج وملك اليمين ما يكسر حدتها. والمقصود أن هذه النفوس الغضبية إذا اتصلت بالمحل القابل أثرت فيه، ومنها ما يؤثر في المحل بمجرد مقابلته له وإن لم يمسه، فمنها ما يطمس البصر، ويسقط الجبل.

ومن هذا نظر العائن، فإنه إذا وقع بصره على المعين حدثت في نفسه كيفية سمية أثرت في المعين بحسب عدم استعداده، وكونه أعزل من السلاح، وبحسب قوة تلك النفس، وكثير من هذه النفوس يؤثر في المعين إذا وصف له، فتكيف نفسه وتقبله على البعد، فيتأثر به، ومنكر هذا ليس معدوداً من بني آدم إلا بالصورة والشكل. فإذا قابلت النفس الزكية العلوية الشريفة التي فيها غضب وحمية للحق هذه النفوس الخبيثة السمية، وتكيفت بحقائق الفاتحة، وأسرارها، ومعانيها، وما تضمنته من التوحيد والتوكل والثناء على الله، وذكر أصول أسمائه الحسنى، وذكر اسمه الذي ما ذكر على شراً إلا أزاله ومحقه،

any good except that it nourishes and increases it, such a soul repels by means of its preparation the effect of that malignant, devilish soul, and recovery is attained. The basis of healing and recovery is based on opposing a thing with its opposite, and protection of a thing by its like. For wellbeing is protected by its like and illness is repelled by its opposite. These are the causes that the All-wise and All-knowing has tied to their causers, through creation and command. This cannot be attained except through the power of an acting soul and reception by a receiving nature. If the soul of the one who is bit does not receive the incantation, and if the soul of the administering it does not overpower the effect, recovery is not attained.

There are three things here: the correspondence of the remedy to the illness, the physician's dispensation of it, and reception by the ill person. If any one of these is left out, healing is not attained, and when they all come together, the healing must occur, by the leave of God the Exalted.

Whoever knows this properly, the secrets of incantation are unveiled to him and he can distinguish between the beneficial kind and the rest, and heals the ailment by the means that are appropriate to it. He would find that incantation depends upon the incanter and acceptance by the subject, just like a sword's effectiveness depends upon its wielder as well as the liability of its target to cutting. This is but a preliminary allusion to what lies beyond it for whoever seeks diligently and reflects soundly, and God knows best.

Experience has testified to this innumerable times. I have experienced in my own case and in others' wonderful things, especially while staying in Mecca, may God the Exalted honor it. I used to suffer from many frustrating discomforts that almost paralyzed me, and this happened during circumambulation as well as otherwise. I turned to the recitation of *The Opening* and rubbed over the spot where it hurt, and it dropped like a pebble. I have experienced this a number of times. I would take a tumbler filled with the water of *zamzam*,⁹⁸ recite *The Opening* over it many times and drink it, and find the benefit and strength that I have not seen in any remedy. The matter is in fact greater than this, but [its benefits obtain] in accordance with the strength of faith and soundness of belief, and God is the Helper.

98 Sacred water from a well in Mecca that miraculously burst forth when Hagar ran in search of water for her son Ishmael. See Bukhārī #3364.

ولا على خير إلا نماء وزاده، دفعت هذه النفس بما تكيفت به من ذلك أثر تلك النفس الخبيثة الشيطانية، فحصل البرء. فإن مبنى الشفاء والبرء على دفع الضد بضده، وحفظ الشيء بمثله، فالصحة تحفظ بالمثل، والمرض يدفع بالضد. أسباب ربطها بمسبباتها الحكيم العليم خلقاً وأمرأً، ولا يتم هذا إلا بقوة من النفس الفاعلة، وقبول من الطبيعة المنفعلة، فلو لم تتفعل نفس المددوخ لقبول الرقية، ولم تقو نفس الراقي على التأثير لم يحصل البرء.

فهنا أمور ثلاثة: موافقة الدواء للداء، وبذل الطبيب له، وقبول طبيعة العليل، فتي تخلف واحد منها لم يحصل الشفاء، وإذا اجتمعت حصل الشفاء ولا بد بإذن الله سبحانه وتعالى. ومن عرف هذا كما ينبغي تبين له أسرار الرقي، وميز بين النافع منها وغيره، ورقى الداء بما يناسبه من الرقي، وتبين له أن الرقية براقبها وقبول المحل كما أن السيف بضاربه مع قبول المحل للقطع، وهذه إشارة مطلعة على ما وراءها لمن دق نظره، وحسن تأمله. والله أعلم.

وأما شهادة التجارب بذلك، فهي أكثر من أن تذكر، وذلك في كل زمان. وقد جربت أنا من ذلك في نفسي وفي غيري أموراً عجيبَةً، ولا سيما مدة المقام بمكة أعزها الله تعالى، فإنه كان يعرض لي آلام مزعجة بحيث تكاد تقطع الحركة مني، وذلك في أثناء الطواف وغيره، فأبادر إلى قراءة الفاتحة، وأمسح بها على محل الألم، فكأنه حصاة تسقط، جربت ذلك مراراً عديدةً، وكنت آخذ قدحاً من ماء زمزم، فأقرأ عليه الفاتحة مراراً فأشربه فأجد به من النفع والقوة ما لم أعهد مثله في الدواء، والأمر أعظم من ذلك، ولكن بحسب قوة الإيمان وصحة اليقين. والله المستعان.

6 Refutation of Heresies

The inclusion in *The Opening* of the refutation of impostors from various sects and creeds as well as the heretical innovators and the misguided from this community.

This is known in two ways; in general terms and in detail.

In general terms, the straight path comprises knowing the Truth, preferring it over all alternatives, placing it above all else, loving and obeying it, calling to it, and striving against its enemies according to one's capacity. The Truth is the way of the Messenger of God, God grant him blessing and peace, and his companions, and what he taught of knowledge and practice concerning the attributes of the Lord the Glorified and Exalted, His names, His unicity, His commands and prohibitions, His promise and warning, as well as concerning the fine points of faith that are the stations of the travelers to God the Exalted. All of these [domains of knowledge] must be submitted to the Messenger of God, God grant him blessing and peace, for approval rather than opinions, invented notions, ideas, and terminologies of men.

Every [kind of] knowledge, practice, spiritual state, or station that emanates from the niche of his prophethood, and upon it is fixed the Muhammadan seal minted in Medina, that is part of the straight path. Whatever is not of this kind, it is from the path of wrath and misguidance. There is no way but to follow one of these three paths: the path of the Messenger, God grant him blessing and peace, and his teachings; the path of wrath, which is the path of those who know the truth and oppose it; and the path of misguidance, which is that path of those misguided by God. This is why 'Abdallāh b. 'Abbās, God be pleased with them both, said, "The straight path is Islam." Ibn Mas'ud and 'Alī b. Abī Ṭālib said, "It is the Qur'an," and in this meaning there is a Hadīth raised [to the Prophet's authority] in *al-Tirmidhī* and elsewhere.⁹⁹ Sahl b. 'Abdallāh [al-Tustarī] said, "[It is] the path of the Ahl al-Sunna wa-l-Jamā'a." Bakr b. 'Abdallāh al-Muzanī¹⁰⁰ said, "The path of the Messenger of God, God grant him blessing and peace."

This was, doubtless, the path of the Messenger of God, God grant him blessing and peace, and his companions, in knowledge and practice, which consists in knowing the truth, putting it above and preferring it to all else. We know through this general description that all that opposes this path is false and belongs to the path of two groups, the people of wrath and the people of misguidance.

99 Tirmidhī #2906.

100 Bakr b. 'Abdallāh al-Muzanī (d. 108/726), an eminent scholar of Basra, contemporary of al-Ḥasan of Basra, a Successor. *Sīyar* 4:532.

فصل

في اشتغال الفاتحة على الرد على جميع المبطلين من أهل الملل والنحل، والرد على أهل البدع والضلال من هذه الأمة.

وهذا يعلم بطريقتين: مجمل ومفصل.

فأما المجمل، فهو أن الصراط المستقيم يتضمن معرفة الحق، وإيثاره، وتقديمه على غيره، ومحبته، والانقياد له، والدعوة إليه، وجهاد أعدائه بحسب الإمكان.

والحق هو ما كان عليه رسول الله ﷺ وأصحابه، وما جاء به علماً وعملاً في باب صفات الرب سبحانه، وأسمائه وتوحيده، وأمره ونهيه، ووعدته ووعدته، وفي حقائق الإيمان التي هي منازل السائرين إلى الله تعالى. وكل ذلك مسلم إلى رسول الله ﷺ دون آراء الرجال، وأوضاعهم، وأفكارهم، واصطلاحاتهم.

فكل علم أو عمل أو حقيقة أو حال أو مقام خرج من مشكاة نبوته، وعليه السكة المحمدية بحيث يكون من ضرب المدينة، فهو من الصراط المستقيم، وما لم يكن كذلك فهو من صراط أهل الغضب والضلال. فإثم خروج عن هذه الطرق الثلاث: طريق الرسول ﷺ وما جاء به، وطريق أهل الغضب وهي طريق من عرف الحق وعانده، وطريق أهل الضلال وهي طريق من أضله الله عنه، ولهذا قال عبد الله ابن عباس رضي الله عنه: «الصراط المستقيم هو الإسلام». وقال عبد الله بن مسعود، وعلي بن أبي طالب رضي الله عنهما: «هو القرآن». وفيه حديث مرفوع في الترمذي وغيره، وقال سهل بن عبد الله: «طريق السنة والجماعة». وقال بكر بن عبد الله المزني: «طريق رسول الله ﷺ».

ولا ريب أنه ما كان عليه رسول الله ﷺ وأصحابه علماً وعملاً وهو معرفة الحق، وتقديمه، وإيثاره على غيره.

فهذا الطريق المجمل نعلم أن كل ما خالفه فباطل، وهو من صراط الأمتين: الأمة الغضبية، وأمة الضلال.

6.1 *Refutation of Heresies in Detail*

The detailed way is to know the heretical sects and how *The Opening* includes their refutation.

We say that people are of two kinds: those who affirm the Exalted Creator and those who deny Him. *The Opening* includes the affirmation of the Exalted Creator and refutation of the negationists by affirming the lordship of the Exalted over all worlds. If you reflect on the state of the entire world, its higher as well as lower realms, in all its parts, you shall find it testifying to its maker, originator, and king. Denying its maker is tantamount to denying the world itself, there being no difference between them. In fact, the testimony of the creator on the created, the actor on the act, the maker over states that are created is stronger than the reverse for intellects that are pure, enlightened, and noble. The knowers are those insightful men who argue [starting] from God to [prove] His deeds and creation when [other] men argue from His creation and deeds to [prove] God. Both ways are correct, no doubt, and the Qur'an includes both.

The arguments based on the creation are frequent, but those based on the creator have a different power altogether, and it is that which the messengers pointed out to their people, saying, "Is there doubt in God?" [14:10], that is, do we have any doubt in God so that you ask for a proof to establish His existence? Which proof can be more sound and evident than the proved in this case? How to argue for the more evident based on the less evident? Then they alerted them to the proof, saying, "the creator of the heavens and the earth."

I have heard Shaykh al-Islam Ibn Taymiyya, God be pleased with him, say, "How can one demand proof of one who is the proof of all things?" He would frequently recite this line of poetry:

Nothing whatever is sound in minds
When the bright daylight need be shown¹⁰¹

It is known beyond doubt that the existence of the Lord the Exalted is more evident for intellects and natures than the existence of the day, and whoever does not see this through his intellect and nature, should lament them both.

When this opinion is proven false, so is the school of the heretics¹⁰² who advance the doctrine of unicity of being, that it is not the eternal creator [on the one hand] and the created, the originated in time [on the other], but rather [identifying them such that] the existence of this world is the essence of the

¹⁰¹ This line is from al-Mutanabbī. See *Madārij*(§), 298n7.

فصل

وأما الطريق المفصلة فمعرفة المذاهب الباطلة، واشتمال كلمات الفاتحة على إبطالها.

فنعول: الناس قسمان: مقر بالخالق تعالى، وجاحد له. فتضمن الفاتحة لإثبات الخالق تعالى، والرد على من يجده بإثبات ربوبيته تعالى للعالمين.

وتأمل حال العالم كله علويه وسفليه بجميع أجزائه تجده شاهداً بإثبات صانعه، وفطره، ومليكه، فإنكار صانعه وحده في العقول والفطر بمنزلة إنكار العالم وحده لا فرق بينهما، بل دلالة الخالق على المخلوق، والفاعل على الفعل، والصانع على أحوال المصنوع عند العقول الزاكية المشرقة العلوية والفطر الصحيحة أظهر من العكس.

والعارفون أرباب البصائر يستدلون بالله على أفعاله وصنعه إذا استدل الناس بصنعه وأفعاله عليه، ولا ريب أنهما طريقان صحيحان كل منهما حق، والقرآن مشتمل عليهما.

فأما الاستدلال بالصنعة فكثير، وأما الاستدلال بالصانع فله شأن، وهو الذي أشارت إليه الرسل بقولهم لأئمتهم: ﴿أَفِي اللَّهِ شَكٌّ﴾ [إبراهيم: 10]، أي أنشك في الله حين تطلب إقامة الدليل على وجوده؟ وأي دليل أصح وأظهر من هذا المدلول؟ فكيف يستدل على الأظهر بالأخفى؟ ثم نبهوا على الدليل بقولهم: ﴿فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ﴾ [إبراهيم: 10].

وسمعت شيخ الإسلام ابن تيمية—رضي الله عنه—يقول: كيف تطلب الدليل على من هو دليل على كل شيء؟ وكان كثيراً ما يمثّل بهذا البيت:

وليس يصح في الأذهان شيء إذا احتاج النهار إلى دليل.

ومن المعلوم أن وجود الرب تعالى أظهر للعقول والفطر من وجود النهار، ومن لم ير ذلك في عقله وفطرته فليتهمهما.

وإذا بطل قول هؤلاء بطل قول أهل الاتحاد القائلين بوحدة الوجود، وأنه ما ثم وجود قديم خالق، ووجود حادث مخلوق، بل وجود هذا العالم هو عين وجود الله، وهو حقيقة وجود هذا العالم.

102 Some manuscripts have it “*ittihād*”, which is then equated later in the sentence with *wahdat al-wujūd* (unicity of being); these, however, are distinct doctrines whose difference is known to the author, and I therefore prefer the manuscripts that read “*ilhād*”—heresy—which is a general term; this attribution is also repeated at the end of this section.

existence of God, and He is the reality of this world. In their view, there is not the Lord and the slave, the owner and the owned, the dispenser of mercy and its receiver, the worshipper and the worshipped, the seeker of help and its giver, the giver of guidance and its receiver, the giver of bounty and its receiver, the subject of wrath and its object. Rather, [according to them] the Lord is the same as the slave, the former being the latter's reality, the owner is the same as the owned, the giver of mercy is the same as its receiver, and the worshipper is the same as the worshipped. The difference is a matter relative to the manifestations of being and its illuminations. It appears at times in the image of the worshipped as it did in the case of Pharaoh, and at times in the image of the slave as it does in the case of [human] servants, and in the image of a guide as it did in the case of prophets, God's peace be upon them, and the same being true in the case of messengers and scholars. All are from the same essence, but rather, each is the essence itself, such that the reality of the worshipper, his existence, and his true reality are the same as the worshipped, his existence, and his true reality.¹⁰³ *The Opening* from the beginning to the end is an exposition of the falseness and misguidance of the doctrine of these heretics.

6.2 *Refutation of the Negationists*

Those who affirm the Exalted Lord as the creator of the world are of two types.

The first type are those who deny His separation from his creation and hold that [He is] neither separate nor in any direction, neither inside the world nor outside it, neither above it nor below it, neither to its right nor to its left, neither behind it nor in front of it, neither in it nor outside of it. *The Opening* contains the refutation of those in two ways.

First, the affirmation of Almighty's lordship over the world: absolute lordship requires separation of the Lord from the world in essence, attributes, and actions, just as He is separate from them in respect of His mastery of them. Whosoever does not affirm a lord distinct from the world has not affirmed a lord at all. When separation is denied, one of two things must be true, with no other possibility: either He is the same as this world so that [the non-separation] would be true, as the world is not separate from itself. It is from this side that the monists have entered; they used to be deniers of [divine] attributes who later became unionists.¹⁰⁴ Alternatively, one might say that there is no lord,

103 There is no easy way to translate "*inniyya*"—a derivation by philosophical mystics from the Arabic particle *inna*, which adds surety and emphasis to a statement; the *inniyya* of a thing would thus be its "true reality."

104 For an overview of negationist views (*ta'ṭīl*) and their relation to the debate about God, see van Ess, "Tashbīh wa Tanzīh," in *EI2*, 341ff. For Ibn al-Qayyim and his teacher's classi-

فليس عند القوم رب وعبد، ولا مالك ومملوك، ولا راحم ومرحوم، ولا عابد ومعبود، ولا مستعين ومستعان به، ولا هاد ومهدي، ولا منعم ومنعم عليه، ولا غضبان ومغضوب عليه، بل الرب هو نفس العبد وحقيقته، والمالك هو عين المملوك، والراحم عين المرحوم، والعابد نفس المعبود، وإنما التغاير أمر اعتباري بحسب مظاهر الذات وتجلياتها. فتظهر تارة في صورة المعبود كما ظهرت في صورة فرعون، وفي صورة عبد كما ظهرت في صورة العبيد، وفي صورة هاد كما ظهرت في صورة الأنبياء—عليهم السلام—والرسل والعلماء، والكل من عين واحدة، بل هو العين الواحدة. فحقيقة العابد ووجوده وإنيته هي حقيقة المعبود ووجوده وإنيته. والفاصلة من أولها إلى آخرها تبين بطلان قول هؤلاء الملاحدة وضلالهم.

فصل

والمقرون بالرب سبحانه وتعالى [أنه] صانع العالم نوعان:

نوع ينفي مباينته لخلقه، ويقولون: لا مباين، ولا محايت، ولا داخل العالم، ولا خارجه، ولا فوقه، ولا تحته، ولا عن يمينه، ولا يساره، ولا خلقه، ولا أمامه، ولا فيه، ولا بائن عنه.

فتضمنت الفاتحة الرد على هؤلاء من وجهين:

أحدهما: إثبات ربوبيته تعالى للعالم، فإن الربوبية المحضة تقتضي مباينة الرب للعالم بالذات كما باينهم بالربوبية وبالصفات والأفعال. فمن لم يثبت رباً مبايناً للعالم فما أثبت رباً. فإنه إذا نفى المباينة لزمه أحد أمرين لزوماً لا انفكاك له عنه البتة: إما أن يكون هو نفس هذا العالم، وحينئذ يصح قوله، فإن العالم لا يباين ذاته ونفسه، ومن هاهنا دخل أهل الوحدة وكانوا معطلةً أولاً، واتحاديةً ثانياً.

fication of negationists and unionists along with other schools on the question of divine attributes, see Anjum, *Politics*, 179. The negationists (Mu'aṭṭila) engaged in what is referred to as *ta'ṭil*, or the depriving God's names and attributes of their metaphorical interpretation. See Jon Hoover, "Hanbali Theology" in *The Oxford Handbook of Islamic Theology*, 15. The unionists (Ittiḥādiyya), on the other hand, believed in a possible union with man and God, or divine incarnation. See Martin Nguyen, "Sufi Theological Thought" in *The Oxford Handbook of Islamic Theology*, 8–9.

separate or within, inside or outside, as held by the materialists who deny the Creator altogether. As for this third opinion that consists of uniting two opposites, affirmation of the lord separate from the world while also denying His separability from the world, affirmation of a self-subsisting creator, yet neither in the world nor outside it, neither above it nor below it, neither behind it nor in front of it, neither to its right nor to its left, the upholder of such an opinion is merely dissimulating, for intellects cannot imagine it so as to affirm it. If a thing is impossible to imagine in the mind, the impossibility of affirming it is even more evident. Such [a description] is applicable to a pure non-existence and total non-being; the truth of this is even more evident to intellects and nature than the affirmation of the Lord of the worlds.

Place this negation next to these words denoting an impossible absence, then apply them to a being that is claimed to be self-subsisting yet that is neither dissolved into the world nor is the world dissolved into it, then decide which appellation is more fitting?

Wake up, then, for your own sake, stand for God as one reflecting in solitude on this matter, away from doctrines and their authors and from desire, prejudice, and chauvinism, truthful in seeking guidance from God the Exalted. God is too noble and magnanimous to disappoint a servant with this attitude. This problem needs no more than affirming a self-subsisting lord separate from His creation; this is the essence of its resolution.

6.3 *Refutation of Those Who Deny Divine Omnipotence*

[The second type are those who affirm a creator of the world separate from it.] The affirmers of [such] a creator can be divided into two types: monotheists and associationists.¹⁰⁵ Associationists [themselves] are of two types. The first comprises those who associate in His lordship and divinity, such as the Magians,¹⁰⁶ and their like from among the Qadarites, who affirm alongside God another creator even if they do not say that [the other creator] is His equal. The Magian-Qadarites affirm alongside God creators of deeds. [On this view, human] deeds are not apportioned by God, nor created by Him, but rather issued without His will, He having no power over them. Nor is it Him who has made them the doers, but rather it is they who made themselves desire, will, and perform.

105 The concept of *shirk* is best rendered as “associationism” rather than “polytheism” for the obvious reason that *shirk* encompasses much more than the conventional concept of polytheism.

106 Magians (Majūs), often referred to as Zoroastrians, believed in two gods: the god of eternal light that created goodness and the god of eternal darkness that created evil, thus

وإما أن يقول: ما ثم رب يكون مبيناً، ولا محايثاً، ولا داخلاً، ولا خارجاً كما قالته الدهرية المعطلة للصانع.

وأما هذا القول الثالث المشتمل على جمع النقيضين: إثبات الرب مغايراً للعالم مع نفي مباينته للعالم، وإثبات خالق قائم بنفسه لا في العالم، ولا خارج العالم، ولا فوق العالم، ولا تحته، ولا خلفه، ولا أمامه، ولا يمينه، ولا يساره فقول له خبيء، والعقول لا تتصوره حتى تصدق به، فإذا استحال في العقل تصوره فاستحالة التصديق به أظهر، وهو منطبق على العدم المحض، والنفي الصرف، وصدقه عليه أظهر عند العقول والفطر من صدقه على رب العالمين.

فضع هذا النفي وهذه الألفاظ الدالة عليه على العدم المستحيل، ثم ضعها على الذات القائمة بنفسها التي لم تحل في العالم، ولا حل العالم فيها، ثم انظر أي المعلومين أولى به. واستيقظ لنفسك، وقم لله قومة مفكر في نفسه في الخلوة في هذا الأمر، متجرد عن المقالات وأربابها، وعن الهوى والحمية والعصبية، صادقاً في طلب الهدى من الله تعالى، فالله أكرم من أن يخيب عبداً هذا شأنه، وهذه المسألة لا تحتاج إلى أكثر من إثبات رب قائم بنفسه مابين خلقه، بل هذا نفس ترجمتها.

فصل

ثم المثبتون للخالق تعالى نوعان: أهل توحيد، وأهل إشراك.

وأهل الإشراك نوعان:

أحدهما: أهل الإشراك به في ربوبيته وإهيته، كالجوس ومن ضاهاهم من القدرية، فإنهم يثبتون مع الله خالقاً آخر، وإن لم يقولوا: إنه مكافي له. والقدرية المجوسية ثبتت مع الله خالقين للأفعال ليست أفعالهم مقدورة لله، ولا مخلوقة لهم، وهي صادرة بغير مشيئته، ولا قدرة له عليها، ولا هو الذي جعل أربابها فاعلين لها، بل هم الذين جعلوا أنفسهم شائين مرادين فاعلين.

having associated in His lordship and divinity; see *Madārij*(S), 303. A contemporary historian notes that "Zoroastrianism had a monotheistic strand, but one that had coexisted with dualism and folk polytheism; its dependence on the empire rather than a canonized scripture may have contributed to this plurality," Jonathan Berkey, *The Formation of Islam: Religion and Society in the Near East, 600-1800* (Cambridge: Cambridge University Press, 2003), 27.

His total, unqualified, and all-inclusive lordship of the world [as established in *The Opening*] establishes the falsity of all their opinions, for it requires His lordship over all that there is in [the world], be it beings, attributes, movements, or acts. The reality of the doctrine of the Magian-Qadarites is that He the Exalted is not the lord of the acts of any living being, nor does His lordship encompass them in any way. How could it encompass what is beyond His capacity, will, and creation? Whereas an implication of His praise is His praise for His creatures' obedience to Him, for He is the one who helps them and gives them success, and the one who willed it from them, as He says on more than one occasion in His Book, "And you do not will except if God wills" [76:30]. He is praised for willing their [acts of obedience], and they performed them by His capacity and will, and He therefore is the one praised for them in reality. [These people, in contrast,] hold that they themselves are to be praised for [their acts of obedience] and praise is not for God for accomplishing [the deeds of obedience] in their view, nor for compensating for and rewarding them. The former because the accomplishment [of deeds] is from them and not from Him [hence He deserves no praise] and the latter because the reward they deserve is the wage of a wage-earner for his services, and it is therefore their right [to be rewarded and praised] for what they provided to Him.

In His words "And You alone we worship" there is clear refutation of this, for [the servants'] seeking of help from Him must be for something that is in His hand, within His capacity and will. How could one who has the capacity of a deed entirely in his hand—he could originate it or not as he pleases—ask someone who has no such capacity or will for help? His words "Guide us to the straight path" also refute them, for absolute and total guidance requires the accomplishment of what one is guided to. If it were not in the hand of God the Exalted rather than in their own hand, they would not ask Him for [guidance], for it includes both setting one right as well as explicating the right course to him, to give successful attainment as well as enabling, rendering [the one asking for guidance] guided. The [servants when asking for guidance] do not ask merely for explanation and evidence as the Qadarites have thought, for this much alone does not guarantee guidance nor save one from ruin, as this much is true for the disbelievers who prefer blindness upon guidance and traded guidance for misguidance.¹⁰⁷

107 The reference is to Q. 41:17; 2:175.

فربوبية العالم الكاملة المطلقة الشاملة تبطل أقوال هؤلاء كلهم، لأنها تقتضي ربوبيته لجميع ما فيه من الذوات، والصفات، والحركات، والأفعال.

وحقيقة قول القدرية المجوسية أنه تعالى ليس رباً لأفعال الحيوان، ولا تناولها ربوبيته، إذ كيف تناول ما لا يدخل تحت قدرته ومشيتته وخلقته؟ مع أن في عموم حمده ما يقتضي حمده على طاعات خلقه، إذ هو المعين عليها، والموفق لها، وهو الذي شاءها منهم، كما قال في غير موضع من كتابه: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الإنسان: 30]. فهو محمود على أن شاءها منهم، فهم فاعلوها بقدرته ومشيتته، فهو المحمود عليها في الحقيقة، وعندهم أنهم هم المحمودون عليها، فلهم الحمد على فعلها، وليس لله حمد على نفس فاعليتها عندهم، ولا على ثوابه جزائه عليها.

أما الأول، فلأن فاعليتها بهم لا به، وأما الثاني، فلأن الجزاء مستحق عليه استحقاق الأجرة على المستأجر، فهو محض حقهم الذي عاوضوه عليه.

وفي قوله: ﴿وَإِيَّاكَ نَسْتَعِينُ﴾ رد ظاهر عليهم، إذ استعانتهم به إنما تكون على شيء هو بيده، وتحت قدرته ومشيتته، فكيف يستعين من بيده الفعل وهو موجد إن شاء أوجده، وإن شاء لم يوجده، بمن ليس ذلك الفعل بيده ولا هو داخل تحت قدرته ولا مشيتته؟

وفي قوله: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ أيضاً رد عليهم، فإن الهداية المطلقة التامة هي المستلزمة لحصول الاهتداء، ولولا أنها بيده تعالى دونهم ما سألوه إياها، فهي المتضمنة للإرشاد والبيان، والتوفيق والاعتدال، وجعلهم مهتدين. وليس مطلوبهم مجرد البيان والدلالة كما ظنته القدرية، لأن هذا القدر وحده لا يوجب الهدى، ولا ينجي من الردى، وهو حاصل لغيرهم من الكفار الذين استحبوا العمى على الهدى، واشتروا الضلالة بالهدى.

6.4 *Refutation of Those Who Associate in Divinity*

The second type [of associationists who affirm a transcendent God] comprises those who associate in His divinity. They affirm that He alone is the lord, master, and creator of all things, and that He is their lord and the lord of their ancestors, the lord of the seven heavens, the lord of the great throne. In spite of all this, they worship someone other than Him, turning to someone else in love, obedience and veneration. They take partners other than Him and thus fail to fulfill the meaning of “You alone we worship.” Even though they have a part of “we worship you” they do not have any of “You alone we worship” in love, fear, hope, obedience, and veneration.

Just as “You alone we ask for help” is the realization of the unicity of lordship and rejection of associating with Him in this respect, similarly in His words “Guide us to the straight path, the path of those whom You have blessed”—[the blessed] are those affirming His unicity, who uphold the truth of “You alone we worship and Your help alone we seek.” The associationists [who do not fulfill this supplication], therefore, are those who have incurred wrath and are misguided.

6.5 *Refutation of the Jahmites*

Its inclusion of the refutation of the Jahmites, the deniers of the [divine] attributes.

This is so from a number of perspectives.

First, from His words “The praise is for God,” [we conclude] that the affirmation of perfect praise requires the affirmation of everything for which He is praised, including the attributes of perfection and praise of His majesty, for someone is lacking in attributes of perfection deserves no praise at all; at best, he can be praised in some respects and not all. None can be praiseworthy in every way, with every kind of praise, except if he encompasses all attributes of perfection; if he lacks even one attribute, His praise is limited accordingly.

Similarly, affirming the attribute of mercy for Him includes affirming attributes that are implied by it such as life, will, capacity, hearing, sight, and others. In the same fashion, the attribute of lordship necessitates all attributes of action, and the attribute of divinity necessitates all attributes of perfection in being and in action, as already explained.

His being praiseworthy, deity and lord, all-merciful and ever-merciful, king, the one worshipped and sought out for help, guide, bountiful, the one who is pleased and displeased, on the one hand, and the denial of any attributes to Him, [on the other,] are two irreconcilable positions, the most impossible of impossible things.

فصل

النوع الثاني: أهل الإشراك به في إلهيته. وهم المقرون بأنه وحده رب كل شيء ومليكه وخالقه، وأنه ربهم ورب آبائهم الأولين، ورب السماوات السبع ورب العرش العظيم، وهم مع هذا يعبدون غيره، ويعدلون به سواه في المحبة والطاعة والتعظيم، وهم الذين اتخذوا من دونه أنداداً. فهؤلاء لم يوفوا ﴿إِيَّاكَ نَعْبُدُ﴾ حقه، وإن كان لهم نصيب من «نعبدك» لكن ليس لهم نصيب من ﴿إِيَّاكَ نَعْبُدُ﴾ المتضمن معنى لا نعبد إلا إياك حباً، وخوفاً، ورجاءً، وطاعةً، وتعظيماً. ف﴿إِيَّاكَ نَعْبُدُ﴾ تحقيق لهذا التوحيد، وإبطال للشرك في الإلهية، كما أن ﴿وَأِيَّاكَ نَسْتَعِينُ﴾ تحقيق لتوحيد الربوبية، وإبطال للشرك به. وكذلك قوله: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾. فإنهم أهل التوحيد، وهم أهل تحقيق ﴿إِيَّاكَ نَعْبُدُ وَأِيَّاكَ نَسْتَعِينُ﴾. وأهل الإشراك هم أهل الغضب والضلال.

فصل

في تضمينها الرد على الجهمية معطلة الصفات.

وذلك من وجوه:

أحدها: من قوله: ﴿الْحَمْدُ لِلَّهِ﴾. فإن إثبات الحمد الكامل له يقتضي ثبوت كل ما يحمد عليه من صفات كماله، ونعوت جلاله، إذ من عدم صفات الكمال فليس بمحمود على الإطلاق، وغايته أنه محمود من وجه دون وجه، ولا يكون محموداً بكل وجه وبكل اعتبار بجميع أنواع الحمد إلا من استولى على صفات الكمال جميعها، فلو عدم منها صفة واحدة لنقص من حمده بحسبها.

وكذلك في إثبات صفة الرحمة له ما يتضمن إثبات الصفات التي تلزمها من الحياة، والإرادة، والقدرة، والسمع، والبصر، وغيرها.

وكذلك صفة الربوبية تستلزم جميع صفات الفعل، وصفة الإلهية تستلزم جميع أوصاف الكمال ذاتاً وأفعالاً كما تقدم بيانه.

فكونه محموداً إلهاً رباً، رحماناً رحيماً، ملكاً، معبوداً، مستعاناً، هادياً، منعماً، يرضى ويغضب، مع نفي قيام الصفات به جمع بين النقيضين، وهو من أحمل المحال.

This way includes affirmation of the [scripturally] reported [divine] attributes in two ways. First, they are necessitated by His ultimate perfection, for His settling on His throne implies His being on high; His descending every night to the heaven of this world in the middle of the second half of the night implies His mercy and lordship; His pleasure, happiness, love, wrath and displeasure imply His will, wish, dominion, and lordship. This is true of all of His reported attributes. Second, revelation has brought these attributes by way of praising and eulogizing Him, and His self-description to His servants through them. To deny or alter what they explicate and imply is to contradict the purpose for which they have been revealed. You may argue by way of revelation that they are perfection, or you may do so by way of reason, as described earlier.

6.6 *Refutation of the Fatalists*

On its inclusion of the refutation of the fatalists.

And that is so in a number of ways.

First, the affirmation of the generality of His praise, Exalted is He, which requires that He not penalize His servants for something that they have no power over, is not their doing, and is like their complexion or height. [It amounts to Him] penalizing them for His own action through them, since He is the doer of their evil in reality and He is the one to hold them accountable. His praise refutes and negates this in the strongest possible way. Far too great, far too exalted is He, to whom is all the praise, above such things. Nay, but He holds them accountable for their actions that they did in reality; they are their deeds, not His; His deeds are justice, benevolence, and charity.

Second, the affirmation of His mercy and His mercifulness negates this, for it is impossible for these two things to be reconciled: that He be All-merciful, Ever-merciful, and yet hold His servant accountable to what he has no power over and what is not his deed; to impose upon him what he has no power to do and no capacity whatsoever to do, then punish him for it. Is this anything but the opposite of mercy, its negation and falsification? Can any intelligent person attribute this, on the one hand, and ultimate and perfect mercy, on the other, to one and the same being?

Third, the affirmation of worship and seeking help on their part, as in their saying “You alone we worship and You alone we supplicate for help”—this being an actual and not metaphorical attribution to them. By God, it can never be justified to attribute worship and seeking help to Him, for these are the deeds of His servants. The servant is the worshipper and the seeker of help in reality, and God is the one worshipped and sought for help.

وهذه الطريق تتضمن إثبات الصفات الخيرية من وجهين:
أحدهما: أنها من لوازم كماله المطلق، فإن استواءه على عرشه من لوازم علوه، ونزوله كل ليلة إلى
سما الدنيا في نصف الليل الثاني من لوازم رحمته وربوبيته. ورضاه وفرحه وحبّه وغضبه وسخطه من
لوازم إرادته وملكه وربوبيته، وهكذا سائر الصفات الخيرية.
الوجه الثاني: أن السمع ورد بها ثناء على الله، ومدحاً له، وتعرفاً منه إلى عبادته بها، فجلّها
وتحريفها عما دلت عليه وأريد بها مناقض لما جاءت له، فلك أن تستدل بطريق السمع على أنها
كمال، وأن تستدل بالعقل كما تقدم.

فصل

في تضمينها الرد على الجبرية.

وذلك من وجوه:

أحدها: من إثبات عموم حمده سبحانه، فإنه يقتضي ألا يعاقب عبده على ما لا قدرة لهم عليه،
ولا هو من فعلهم، بل هو بمنزلة ألوانهم، وطولهم، وقصرهم، بل هو يعاقبهم على نفس فعله بهم، فهو
الفاعل لقبائهم في الحقيقة، وهو المعاقب لهم عليها، فحمده عليها يأتى ذلك أشد الإباء، وينفيه أعظم
النفي، فتعالى من له الحمد كله عن ذلك علواً كبيراً، بل إنما يعاقبهم على نفس أفعالهم التي فعلوها
حقيقة، فهي أفعالهم لا أفعاله، وإنما أفعاله العدل، والإحسان، والخيرات.

الوجه الثاني: إثبات رحمته ورحمانيته ينفي ذلك، إذ لا يمكن اجتماع هذين الأمرين قط: أن يكون
رحماناً رحيماً، ويعاقب العبد على ما لا قدرة له عليه، ولا هو من فعله، بل يكلفه ما لا يطيقه، ولا له
عليه قدرة البتة، ثم يعاقبه عليه. وهل هذا إلا ضد الرحمة ونقض لها وإبطال؟ وهل يصح في معقول
أحد اجتماع ذلك، والرحمة التامة الكاملة في ذات واحدة؟

الوجه الثالث: إثبات العبادة والاستعانة لهم، ونسبتها إليهم بقولهم: «نعبد ونستعين»، وهي نسبة
حقيقية لا مجازية. والله لا يصح وصفه بالعبادة والاستعانة التي هي من أفعال عبده، بل العبد
حقيقة هو العابد المستعين، والله [هو] المعبود المستعان به.

6.7 *Refutation of the Doctrine of a Necessary Existent without Will*

Explicating its inclusion of the refutation of the doctrine of the necessary being without choice and will, and affirming that He is an actor with choice.

This is so from a number of perspectives.

The first [proof against them] is the affirmation of His praise, for how can one who has no choice over his existence, nor over his will or deed, be praised? Does it make sense, by reason or by nature, to praise water over its effects and properties, or fire and iron and other things for that matter? Only someone who is an actor with a choice and by his own capacity and will is praised for His praiseworthy deeds. Neither intellect nor human nature allow anything else. Its opposite is contradictory to nature and reason, and the exclusion of such a thing from all divine laws and prophethoods cannot be blamed, but rather it should be praised and considered a cause for pride.

Second, the affirmation of His lordship, Exalted is He, requires His acting with will and choice, His plan and capacity. It is right neither by reason nor nature to attribute lordship to the sun for its rays, water for its cooling effect and the vegetation that comes as a result, or to anyone for things he has no choice over at all. Is [this doctrine] anything but a declaration of denying lordship? These people have only alluded [to this declaration] for the naïve but have left no doubt for the wise.

Third, the affirmation of His dominion [is another proof], for the attainment of dominion by anyone who has no choice, nor act, nor will, is unintelligible. Rather, a slave has a will and choice more sound and complete than this [so-called] dominion. "Is, then, the one who creates like the one who does not? Do you not remember?" [16:17].

Fourth, His being sought for help, for help from someone who has no choice, will, or capacity for help is impossible.

Fifth, His being asked to guide His servants; for [attaining one's] plea from someone who has no choice is impossible. Another proof is His being bounteous [for the same reason].

6.8 *Refutation of Those Who Deny Divine Knowledge of Particulars*

Explicating its inclusion of the refutation of those who deny the attachment of His knowledge to particulars.

This is so from a number of perspectives.

First, the perfection of His praise; for how can one deserve praise if he knows nothing of the world, neither its condition and particulars, nor the number of orbits or stars, nor who obeys him and who disobeys, nor who calls upon him and who does not?

فصل

في بيان تضمنها للرد على القائلين بالموجب بالذات بدون الاختيار والمشيئة، وبيان أنه سبحانه فاعل مختار.

وذلك من وجوه:

أحدها: من إثبات حمده، إذ كيف يحمده على ما ليس مختاراً لوجوده ولا هو بمشيئته وفعله؟ وهل يصح حمد الماء على آثاره وموجباته أو النار والحديد وغيرها في عقل أو فطرة؟ وإنما يحمده الفاعل المختار بقدرته ومشيئته على أفعاله الحميدة، هذا الذي ليس في العقول والفطر سواه، بخلافه خارج عن الفطرة والعقل، وهو لا ينكر خروجه عن الشرائع والنبوات، بل يتبجح بذلك ويعده فخراً.

الثاني: إثبات ربوبيته تعالى يقتضي فعله بمشيئته، واختياره، وتديره، وقدرته، وليس يصح في عقل ولا فطرة ربوبية الشمس لضوئها، والماء لتبريده والنبات الحاصل به، ولا ربوبية شيء أبداً لما لا قدرة له عليه البتة، وهل هذا إلا تصریح بمحمد الربوبية؟ فالقوم كنوا للأغمار وصرحوا لأولي الأفهام.

الثالث: إثبات ملكه، وحصول ملك لمن لا اختيار له ولا فعل ولا مشيئة غير معقول، بل كل مملوك له مشيئة، واختيار، وفعل أتم من هذا الملك وأكمل: ﴿أَفَن يَخْلُقُ كَنَ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ﴾ [النحل: 17].

الرابع: من كونه مستعاناً، فإن الاستعانة بمن لا اختيار له، ولا مشيئة، ولا قدرة محال. [الخامس: من كونه مسؤولاً أن يهدي عباده، فسؤال من لا اختيار له محال]، وكذلك من كونه منعماً.

فصل

في بيان تضمنها للرد على منكري تعلق علمه تعالى بالجزئيات.

وذلك من وجوه:

أحدها: كمال حمده، إذ كيف يستحق الحمد من لا يعلم شيئاً من العالم، وأحواله، وتفصيله، ولا عدد الأفلاك، ولا عدد النجوم، ولا من يطيعه ممن يعصيه، ولا من يدعو ممن لا يدعو؟

Second, such a being cannot be a deity, or lord, for a deity who is worshipped and a lord who governs must know His worshipper and his circumstances.

Third, the affirmation of His mercy; for it is impossible for him to have mercy on those He does not know.

Fourth, the affirmation of His dominion, for if a king knows none of his subjects nor anything of the state of his kingdom is not a king altogether from any perspective at all.

Fifth, His being sought to help.

Sixth, His being sought for guidance and that He responds.

Seventh, His being the guide.

Eighth, His being the bounteous.

Ninth, His being wrathful against those who oppose Him.

Tenth, His being the one who rewards, who compensates men for their deeds on the day of recompense.

Denying His knowledge of particulars gives lie to all of this.

6.9 *Refutation of the Deniers of Prophethood*

Explicating its inclusion of the refutation of the deniers of prophethood.

This is so from a number of perspectives.

First, the affirmation of His perfect praise, which necessitates perfection of His wisdom, and that He not create in vain, leaving them purposeless, without being commanded and prohibited. That is why He has distanced Himself from such a thing on more than one occasion in His book,¹⁰⁸ and declared that whoever denies messengerhood and prophethood and that He has revealed anything to a human being has not known Him properly, nor appreciated His greatness properly, nor estimated Him properly, but had attributed unfitting things to Him, and denied Him praise and glory.¹⁰⁹ Thus, whoever gives His praise its due in his rational and inward knowledge and discernment, he deduces "I testify that Muhammad is the messenger of God" from it just as he deduces "I testify that there is no god but God," and comes to know beyond doubt that denying prophethood is a violation of His praise no less than denying His attributes of perfection and positing partners and equals to Him.

¹⁰⁸ E.g. Q. 23:115; 75:36.

¹⁰⁹ Q. 6:91.

الثاني: أن هذا مستحيل أن يكون إلهاً، وأن يكون رباً، فلا بد للإله المعبود والرب المدبر أن يعلم عابده ويعلم حاله.

الثالث: من إثبات رحمته، فإنه يستحيل أن يرحم من لا يعلمه.

الرابع: إثبات ملكه، فإن ملكاً لا يعرف أحداً من رعيته البتة ولا شيئاً من أحوال مملكته البتة ليس بملك بوجه من الوجوه.

الخامس: كونه مستعاناً.

السادس: كونه مسؤولاً أن يهدي سائله ويحييه.

السابع: كونه هادياً.

الثامن: كونه منعماً.

التاسع: كونه يغضب على من خالفه.

العاشر: كونه مجازياً، يدين الناس بأعمالهم يوم الدين. فنفي علمه بالجزئيات مبطل لذلك كله.

فصل

في بيان تضمناها للرد على منكري النبوات.

وذلك من وجوه:

أحدها: إثبات حمده التام، فإنه يقتضي كمال حكمته، وألا يخلق خلقه عبثاً، ولا يتركهم سدى لا يؤمرون ولا ينهون، ولذلك زه نفسه عن هذا في غير موضع من كتابه، وأخبر أن أنكر الرسالة والنبوة وأن يكون أنزل على بشر من شيء، فإنه ما عرفه حق معرفته، ولا عظمه حق عظمته، ولا قدره حق قدره، بل نسبه إلى ما لا يليق به، ويأباه حمده ومجده.

فن أعطى الحمد حقه علماً ومعرفة وبصيرة استنبط منه «أشهد أن محمداً رسول الله»، كما استنبط منه «أشهد ألا إله إلا الله»، وعلم قطعاً أن تعطيل النبوات في منافاته للحمد كتعطيل [صفات] الكمال، وكإثبات الشركاء والأنداد له.

Second, affirmation of divinity, for His being deity necessitates His being worshipped and obeyed, and there is no way to the knowledge of how to worship and obey Him except through His messengers.

Third, His being a lord, for lordship requires commanding and prohibiting servants, rewarding the good among them for their good and the evil ones for their evil. This is the essence of lordship which cannot be complete without messengerhood and prophethood.

Fourth, His being All-merciful and Ever-merciful, for the perfection of His mercy is that He makes Himself and His attributes known to His servants, guiding them to what will draw them close to Him or push them far from Him, and He rewards them for their obedience and compensates them with good, and that cannot be fulfilled without messengerhood and prophethood, thus His mercy necessitates it.

Fifth, His dominion, for dominion requires having power through words just as ownership requires the power to act [with respect to one's property], for a king is one who issues commands and words and His commands and regulations are put into effect wherever He wills, and an owner is one who disposes of his property by acting with respect to it [as he wills]. To God belongs dominion and ownership, thus He disposes of His creation as He wills through word and deed.

His acting through word is of two kinds: acting through existential words and acting through normative words;¹¹⁰ the perfection of dominion is [attained only] with both. The sending of messengers is a corollary of the perfection of His dominion and authority. This is the meaning of dominion that is comprehensible in the nature and intellects of people. A king who has no messengers spread throughout his kingdom cannot be called a king. [Prophethood] is also how the existence of His angels is known, and believing in them is one of the requisites of faith in his kingdom, for they are messengers of God with respect to His creation as well as command.

Sixth, the affirmation of the day of recompense, which is the day of compensation, the day on which God will compensate the servants for their deeds, good or evil, and this cannot be except after affirmation of messengerhood and prophethood, and establishment of the proof on the basis of which the dutiful and the defiant are compensated.

Seventh, His being one who is worshipped [is another proof], for He is not worshipped except through what He loves and what pleases Him, and there is no way for the creation to know that except through messengers. Denying messengers is, thus, tantamount to denying His being worshipped.

110 For the *kawniyya* versus *dīniyya* dichotomy see Glossary, "*kawniyya*."

الثاني: إثبات الإلهية وكونه إلهاً، فإن ذلك مستلزم لكونه معبوداً مطاعاً، ولا سبيل إلى معرفة ما يعبد به ويطاع إلا من جهة رسله.

الثالث: كونه رباً، فإن الربوبية تقتضي أمر العباد ونهيمهم، وجزاء محسنهم بإحسانه ومسيئهم بإساءته، هذا حقيقة الربوبية، وذلك لا يتم إلا بالرسالة والنبوة.

الرابع: كونه رحماناً رحيماً، فإن من كمال رحمته أن يعرف عباده نفسه وصفاته، ويدلهم على ما يقربهم إليه، ويباعدهم منه، ويثيبهم على طاعته، ويجزيهم بالحسن. وذلك لا يتم إلا بالرسالة والنبوة، فكانت رحمته مقتضية لها.

الخامس: ملكه، فإن الملك يقتضي التصرف بالقول كما أن الملك يقتضي التصرف بالفعل، فالملك هو المتصرف بأمره وقوله، فينفذ أوامره ومراسيمه حيث شاء، والمالك المتصرف في ملكه بفعله، والله له الملك وله الملك، فهو المتصرف في خلقه بالقول والفعل.

فتصرفه بقوله نوعان: تصرف بكلماته الكونية، وتصرف بكلماته الدينية، وكال الملك بهما. فإرسال الرسل موجب كمال ملكه وسلطانه، وهذا هو الملك المعقول في فطر الناس وعقولهم، فكل ملك لا تكون له رسل يبنهم في أقطار مملكته فليس بملك. وبهذه الطريق يعلم وجود ملائكته، وأن الإيمان بهم من لوازم الإيمان بملكه، فإنهم رسل الله في خلقه وأمره.

السادس: ثبوت «يوم الدين»، وهو يوم الجزاء، اليوم الذي يدين الله فيه العباد بأعمالهم خيراً وشرّاً، وهذا لا يكون إلا بعد ثبوت الرسالة، والنبوة، وقيام الحجة التي بسببها يدان المطيع والعاصي.

السابع: كونه معبوداً، فإنه لا يعبد إلا بما يحبه ويرضاه، ولا سبيل للخلق إلى معرفة ذلك إلا من جهة رسله، فإنكار رسله إنكار لكونه معبوداً.

Eighth, His being the guide to the straight path, which comprises knowledge of the truth as well as acting upon it, and it is the shortest path leading to the desired goal, since a straight line is the shortest path between two points; this cannot be known except through messengers. Its reliance upon messengers is necessary, more necessary even than the reliance of following a physical path on sound senses.

Ninth, His being bountiful toward the people guided to the straight path, for His blessing upon them is not complete except through the sending of messengers and making them accept His messages and respond to His call. This is how He reminds them in His Book of His favor and bounty upon them.

Tenth, the division of creation between those blessed, those who have incurred wrath, and those who are misguided. This is necessary in accordance with their division with respect to their knowledge of and acting upon the truth, which is this: the knower of truth who acts in accordance with its requirement is the blessed; the knower of the truth who opposes it has incurred wrath; and the one ignorant of it is misguided. This division arose only after the sending of messengers, for without them they would all have been one people. Their division into these kinds is impossible without messengerhood, and this division is necessary, in accordance with the reality at hand; the messengerhood is, therefore, necessary.

This way and the preceding one before shows to you that [*The Opening*] includes refutation of those who reject physical resurrection and the resurrection of bodies. You also have learned its necessity for establishing the reward and punishment and command and prohibition, this being the truth upon which heavens and earth and this world and afterlife have been created and the requirement of creation and command; to reject [bodily resurrection] is to reject both.

6.10 *Affirming the Divine Attribute of Speech*

If prophethood and messengerhood are established, so are the attribute of speech and [the fact of] speaking.

The essence of messengerhood is to preach the speech of the one who sent the message, for if there were no such speech, what would the messenger preach? How could even his being a messenger be understood? This is why more than one of the Predecessors has said, "Whoever denies that God is a speaker or that the Qur'an is His speech, has denied the messengerhood of Muhammad, God grant him blessing and peace, as well as the messengerhood of all messengers, whose very essence is to preach the speech of the Lord, Blessed and Exalted is He." This is why the deniers of his messengerhood, God grant him blessing and peace, said concerning the Qur'an: "This is nothing

الثامن: كونه هادياً إلى الصراط المستقيم، وهو معرفة الحق والعمل به، وهو أقرب الطرق الموصلة إلى المطلوب، فإن الخط المستقيم هو أقرب خط فاصل بين نقطتين، وذلك لا يعلم إلا من جهة الرسل قطعاً. فتوقفه على الرسل ضروري أعظم من توقف الطريق الحسي على سلامة الحواس.

التاسع: كونه منعماً على أهل الهداية إلى الصراط المستقيم، فإن إنعامه عليهم إنما تم بإرسال الرسل إليهم، وجعلهم قابليين لرسالاته، مستجيبين لدعوته، وبذلك ذكرهم منته عليهم وإنعامه في كتابه.

العاشر: انقسام خلقه إلى منعم عليهم، ومغضوب عليهم، وضالين. فإن هذا الانقسام ضروري بحسب انقسامهم في معرفة الحق، والعمل به إلى عالم به عامل بموجبه وهم أهل النعمة، وعالم به معاند له وهم أهل الغضب، وجاهل به وهم الضالون. وهذا الانقسام إنما نشأ بعد إرسال الرسل، فلو لا الرسل لكانوا أمة واحدة. فانقسامهم إلى هذه الأقسام مستحيل بدون الرسالة، وهذا الانقسام ضروري بحسب الواقع، فالرسالة ضرورية.

وقد تبين لك بهذه الطريق وبآتي قبلها تضمناها للرد على من أنكر المعاد الجسماني وقيامه الأبدان، وعرفت اقتضاءها ضرورة لثبوت الثواب والعقاب، والأمر والنهي، وهو الحق الذي خلقت به وله السماوات والأرض، والدنيا والآخرة، وهو مقتضى الخلق والأمر، ونفيه نفي لهما.

فصل

وإذا ثبتت النبوات والرسالة ثبتت صفة التكلم والتكليم. فإن حقيقة الرسالة تبليغ كلام المرسل، فإذا لم يكن ثم كلام فإذا يبلغ الرسول؟ بل كيف يعقل كونه رسولاً؟ ولهذا قال غير واحد من السلف: من أنكر أن يكون الله متكلماً، وأن يكون القرآن كلامه فقد أنكر رسالة محمد ﷺ، بل ورسالة جميع الرسل التي حقيقتها تبليغ كلام الرب تبارك وتعالى، ولهذا قال منكرو رسالته ﷺ عن القرآن: ﴿فَقَالَ

but sorcery, transmitted. This is nothing but the saying of a mortal" [84:24–25]; by this they meant the Qur'an as it is heard, through which they were preached and warned. Whoever says that God has not spoken these words has opposed [the Predecessors'] position; exalted is God above what such transgressors ascribe to Him.

6.11 *Refutation of the Doctrine of the Eternity of the World*

Explicating its inclusion of the refutation of those who uphold the eternity of the world.

This is so from a number of perspectives.

First, the affirmation of His praise, which requires affirming His actions, especially since in general the mention of praise in the Qur'an, or all the occurrences [thereof], are associated with deeds. It is the same in this case [of *The Opening*], for He has praised Himself for His lordship, which includes His actions associated with choice. Now, it is impossible to compare a deed with its doer [in terms of which came first], for a deed necessarily follows its doer in time [and the world, therefore, cannot be co-eternal with God]. In addition, [a deed] is dependent on will, effect, and capacity, and as such cannot be eternal categorically.

Second, the affirmation of His lordship of the worlds, He being as we have already mentioned, and the world being all that is other than Him. It is therefore established that all that is other than Him is dependent [upon a lord for sustenance], and anything that is dependent upon a lord for sustenance is necessarily created, and every created thing is originated after it did not exist. Therefore, His lordship over all other than Him requires His being prior to it and the latter's origination in time. It is unimaginable that the world is both dependent and eternal, for it is dependent eternally, whereas an eternal being is independent of any doer for its eternity. Every dependent being is in need by essence, and nothing that is dependent can be either absolutely needless or eternal.

Third, the affirmation of His unicity, which requires that nothing of the world participates in His attribute of lordship [and eternity is one of the properties of lordship, and unicity therefore necessarily negates that [eternity] could be established for any other than Him, just as it negates the same with respect to lordship]¹¹¹ and divinity for any other than Him.

¹¹¹ This addition exists in some of the manuscripts. See *Madārij*(§), 321.

إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٤﴾ [المدثر: 24-25]، وإنما عنوا القرآن المسموع الذي بلغوه وأنذروا به.

فن قال: إن الله لم يتكلم به، فقد ضاهأ قوله قولهم، تعالى الله عما يقول الظالمون علوا كبيرا.

فصل

في بيان تضمنها للرد على من قال بقدم العالم.

وذلك من وجوه:

أحدها: إثبات حمده، فإنه يقتضي ثبوت أفعاله، لا سيما وعامة موارد الحمد في القرآن أو كلها إنما هي على الأفعال، وكذلك هاهنا، فإنه حمد نفسه على ربوبيته المتضمنة لأفعاله الاختيارية، ومن المستحيل مقارنة الفعل لفاعله، هذا ممتنع في كل عقل سليم وفطرة مستقيمة، فالفعل متأخر عن فاعله بالضرورة.

وأيضاً فإنه متعلق الإرادة والتأثير والقدرة، ولا يكون متعلقها قديماً البتة.

الثاني: إثبات ربوبيته للعالمين وتقرير ما ذكرنا والعالم كل ما سواه، فثبت أن كل ما سواه مربوب، والمربوب مخلوق بالضرورة، وكل مخلوق حادث بعد أن لم يكن، فإذا ربوبيته تعالى لكل ما سواه تستلزم تقدمه عليه وحدوث المربوب، ولا يتصور أن يكون العالم قديماً مربوباً، وهو مربوب أبداً، فإن القديم مستغن بأزليته عن فاعل له، وكل مربوب فهو فقير بالذات، فلا شيء من المربوب بغني ولا قديم.

الثالث: إثبات توحيده، فإنه يقتضي عدم مشاركة شيء من العالم له في خصائص الربوبية [والقدم من خصائص الربوبية، فالتوحيد ينفي ثبوته لغيره ضرورة، كما ينفي ثبوت الربوبية] والإلهية لغيره.

6.12 *Refutation of Those Who Impugn the Prophet's Companions*

Its inclusion of refutation of the Rāfiḍa.¹¹²

And this is based on His words “Guide us to the straight path” until the end.

Its inclusion of their refutation is that the Exalted has divided people into three types: “those blessed” and they are the people of the straight path, who knew the truth and followed it; “those who have incurred wrath,” who are those who have known the truth and have rejected it; and “the misguided” who are those who have missed the truth altogether and are ignorant of it.

The more one is knowledgeable of the truth and follows it the more one is deserving of the straight path. There is no doubt that the Companions of the Messenger of God, God grant him blessing and peace, are more deserving of this attribute than the Rāfiḍa, for it is impossible that the companions of the Messenger of God were ignorant of the truth which the Rāfiḍa have known, or that they rejected it and the Rāfiḍa held fast to it.

Furthermore, we have seen the legacy of both groups that shows which of them is upon the truth. We have seen that the companions of the Messenger of God conquered cities of disbelief and established Islam in them, and opened hearts through the Qur’an, knowledge, and guidance. Their legacy demonstrates that they are the people of the straight path. We, on the other hand, see the Rāfiḍa in every age in an opposite fashion, for there has never been an enemy of Muslims from outside except that they have supported them against Islam. How many calamities they have brought upon Islam and its people! And were the swords of the polytheists, the idol-worshippers, from the army of Hulagu and his people unsheathed except under their gaze?¹¹³ Were the mosques desecrated, copies of the Qur’an burnt, the nobles, scholars, worshippers, and the caliph of the Muslims murdered, except because of them? Their support of the polytheists and the Christians is well known to the elite and the commoner, as is their legacy in religion.

Which of the two sides, then, is more deserving of the straight path, and which more deserving of wrath and misguidance?

This is why the predecessors explained “the straight path” and its people as Abū Bakr and ‘Umar and the companions of the Messenger of God, and it is as they have explained it. For it is their path upon which they treaded and that is the same as the path of their Prophet, God grant him blessing and peace, and they are the one God has blessed, and whose enemies He is angry with, and has judged as being misguided. Abū l-‘Āliya Rufay‘al-Riyāḥī¹¹⁴ and al-Ḥasan

112 Those Shi‘a who rejected the legitimacy of the caliphate of Abū Bakr and ‘Umar. See Glossary, “Rāfiḍa”.

فصل

في بيان تضمنها للرد على الرافضة.

وذلك من قوله: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ إلى آخرها.

ووجه تضمنه إبطال قولهم أنه سبحانه قسم الناس إلى ثلاثة أقسام: «منعم عليهم» وهم أهل الصراط المستقيم الذين عرفوا الحق واتبعوه، و«مغضوب عليهم» وهم الذين عرفوا الحق ورفضوه، و«ضالون» وهم الذين أخطأوه وجهلوه.

فكل من كان أعرف بالحق وأتبع له كان أولى بالصراط المستقيم.

ولا ريب أن أصحاب رسول الله ﷺ أولى بهذه الصفة من الروافض، فإنه من المحال أن يكون أصحاب رسول الله ﷺ جاهلوا الحق وعرفه الروافض، أو رفضوه وتمسك به الروافض.

ثم إنا رأينا آثار الفريقين تدل على أهل الحق منهما، فرأينا أصحاب رسول الله ﷺ فتحوا بلاد الكفر وأقاموها بلاد إسلام، وفتحوا القلوب بالقرآن والعلم والهدى، فأثارهم تدل على أنهم هم أهل الصراط المستقيم. ورأينا الرافضة بالعكس في كل زمان، فإنه قط ما قام للمسلمين عدو من غيرهم إلا كانوا أعوانهم على الإسلام، وكم جروا على الإسلام وأهله من بلية. وهل عاثت سيوف المشركين عباد الأصنام من عسكر هولاء وذويه إلا من تحت رءوسهم؟ وهل عطلت المساجد، وحرقت المصاحف، وقتل سروات المسلمين، وعلماءهم، وعبادهم، وخليفتهم إلا بسببهم ومن جرائمهم؟ ومظاهرتهم للمشركين والنصارى معلومة عند الخاصة والعامة، وآثارهم في الدين معلومة.

فأي الفريقين أحق بالصراط المستقيم؟ وأيهم أحق بالغضب والضلال؟

ولهذا فسر السلف الصراط المستقيم وأهله بأبي بكر وعمر وأصحاب رسول الله ﷺ، وهو كما فسروه. فإنه صراطهم الذي كانوا عليه، وهو عين صراط نبيهم ﷺ، وهم الذين أنعم الله عليهم، وغضب على أعدائهم، وحكم لهم بالضلال. وقال أبو العالية رفيع الرياحي والحسن البصري—رضي الله عنهما—

113 Hulagu Khan, a grandson of Chingiss Khan, was a Mongol ruler who led the destruction of Baghdad and killed legions of Muslims in his pursuit of conquering regions throughout Western Asia.

114 See Glossary.

of Basra, God be pleased with them both, who are among the most preeminent of the Successors, said, "The straight path is the Messenger of God, God grant him blessing and peace, and his two Companions."¹¹⁵ Abū l-ʿĀliya also said in his explanation of "the path of those You have blessed," "They are the family of the Messenger of God, God grant him blessing and peace, and Abū Bakr and ʿUmar, God be pleased with them both."¹¹⁶ This is correct, for his family, Abū Bakr and ʿUmar are upon the same path, there being no discord between them. Their mutual alliance, friendship, and praise, and hostility against each other's enemies, and peace with each other's allies, is well-known to the community, its elite and its commoners. Zayd b. Aslam¹¹⁷ said, "Those whom He has blessed' are the Messenger of God, God grant him blessing and peace, and Abū Bakr and ʿUmar, God be pleased with them both."

Doubtless, the blessed ones are his followers and the ones who have incurred wrath are those who have left his followers. His most devout and obedient followers in this community are his companions and his family, and the most devout followers among the companions, his hearing and sight, are Abū Bakr and ʿUmar, and the most obdurate of his opponents are the Rāfiḍa, and their difference from him is well-known to all the sects of the community. This is why they are hostile to and enemies of the Sunna and its people. They are the enemies of his Sunna, his family, and his companions in particular. Their inheritance is entirely that of the two communities of wrath and misguidance. In contrast, the inheritance of his companions and family and their followers is entirely that of their prophet; they are his true heirs. It is clear that the straight path is that of his companions and his followers and the path of wrath and misguidance is that of the Rāfiḍa.

In the exact same way the Khārījites¹¹⁸ are refuted, for their opposition to the companions is well known.

7 Exegesis of "You we worship and You we supplicate for help"

The secret of the creation, the books, command and prohibitions, and reward and punishment is found in these two statements. Upon them is the axis of worship and affirmation of His unicity, so much so that it has been said, "God has revealed one hundred and four books, whose meanings He gathered in the Torah and the Gospels and the Qur'an, and gathered the meanings of these

¹¹⁵ Al-Ḥākim, *al-Mustadrak* 2:259; *Tafsīr al-Ṭabarī*, 1:75.

¹¹⁶ Al-Baghawī, *Tafsīr al-Baghawī*, 1:76.

، وهما من أجل التابعين: «الصراط المستقيم: رسول الله ﷺ وصاحبه». وقال أبو العالية أيضا في قوله: ﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾. هم آل رسول الله ﷺ، وأبو بكر، وعمر رضي الله عنهما، وهذا حق، فإن آل الله وأبا بكر وعمر على طريق واحد، ولا خلاف بينهم، وموالاتهم بعضا، وثناؤهم عليه، ومحاربة من حاربه، ومسالمة من سالمه معلومة عند الأمة خاصها وعامها. وقال زيد بن أسلم: «الذين أنعم [الله] عليهم هم رسول الله ﷺ وأبو بكر وعمر رضي الله عنهما».

ولا ريب أن المنعم عليهم هم أتباعه، والمغضوب عليهم هم الخارجون عن أتباعه. وأتبع الأمة له وأطوعهم أصحابه وأهل بيته، وأتبع الصحابة له السمع والبصر أبو بكر وعمر، وأشد الأمة مخالفة له هم الرافضة، فخلافهم له معلوم عند جميع فرق الأمة، ولهذا يبغضون السنة وأهلها، ويعادونها، ويعادون أهلها، فهم أعداء سنته وأهل بيته وأصحابه بالذات. فميراثهم من أمتي الغضب والضلال أتم ميراث. وميراث أصحابه وأهل بيته وأتباعهم من نبيهم أكمل ميراث، بل هم ورثته حقاً. فقد تبين أن الصراط المستقيم طريق أصحابه وأتباعه، وطريق أهل الغضب والضلال طريق الرافضة. وبهذه الطريق بعينها يرد على الخوارج، فإن معاداتهم للصحابة معروفة.

فصل

وسر الخلق والأمر والنهي والشرائع والثواب والعقاب انتهى إلى هاتين الكلمتين، وعليهما مدار العبودية والتوحيد حتى قيل: أنزل الله مئة كتاب وأربعة كتب، جمع معانيها في التوراة والإنجيل والقرآن، وجمع

117 Zayd b. Aslam (d. 136/754), of Medina, son of Aslam, client of the Second Caliph 'Umar, was a *muhaddith* to whom an exegesis of the Qur'an is attributed, he led circles of knowledge in the Prophet's mosque. *Sīyar*, 5:316.

118 See Glossary for "Khārijites."

three books in the Qur'an, and gathered the meanings of the Qur'an in "the separated ones,"¹¹⁹ and the meanings of the separated ones" in *The Opening*, and the meanings of *The Opening* in "You we worship and You we supplicate for help." These two statements are divided between the Lord and the servant in two halves: one half is for Him the Exalted, and that is "You we worship"; and the other half is for the servant, and that is "You we supplicate for help."¹²⁰ The secret of this will be explained in its place, God willing.

Worship unites two principles: ultimate love with surpassing humility and submission. The Arabs say, "a *mu'abbad* path," that is, one leveled and well-trodden, hence, *ta'abbud* means humility and submissiveness. If you love someone but are not submissive and humble to him, you are not his worshipper, and if you are submissive toward someone without love, you are not his worshipper. You worship someone if you are loving as well as submissive.

Therefore, those who deny the [possibility of the] love of servants toward their lord in fact deny the essence of worship. Those who deny that He is their beloved, their ultimate objective, His Exalted face being their utmost goal, deny His being their deity, even if they affirm His being the lord of the worlds and their creator. They limit their affirmation of His unicity to unicity of lordship, which the polytheists of the Arabs also acknowledged, but which was not sufficient to cleanse them of polytheism, as the Exalted said, "And if you ask them who created them, they would surely say, God" [43:87]; and the Exalted said, "And if you ask them who created the heavens and the earth, they would say, God" [31:25]; "Say: to whom belongs the earth and all that is in it, if you know; they would say, to God" [23:84–85]. This is why this [affirmation] is used to prove to them the unicity of His divinity, and that none other than Him ought to be worshipped, just as there is no creator and lord other than Him.

The seeking of help unites two realities: trust in God and reliance on God the Exalted. For a servant may trust another person but not rely on him in his affairs in spite of his trust for he may not need to do so, and he may rely on someone without trusting him due to necessity and lack of an alternative, which leads him to depend on that person without trusting him.

Reliance is a concept that unites both essences, trust and dependence, and it is the reality of "You we supplicate for help."

The two essences, reliance and worship, have been mentioned in the Qur'an on numerous occasions where the two have been associated with each other.

119 *Al-mufaṣṣal* refers to the last of the seven *hizbs* of the Qur'an, from Sūra Qaf until the

معاني هذه الكتب الثلاثة في القرآن، وجمع معاني القرآن في الفصل، وجمع معاني الفصل في الفاتحة، ومعاني الفاتحة في ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

وهما الكلمتان المقسومتان بين الرب وبين عبده نصفين، فنصفهما له تعالى وهو ﴿إِيَّاكَ نَعْبُدُ﴾، ونصفهما لعبده وهو ﴿وَإِيَّاكَ نَسْتَعِينُ﴾.

وسياقي سر هذا ومعناه إن شاء الله في موضعه.

والعبادة تجمع أصليين: غاية الحب بغاية الذل والخضوع، والعرب تقول: طريق معبد، أي مذل. والتعبد: التذل والخضوع، فمن أحببته ولم تكن خاضعاً له لم تكن عابداً له، ومن خضعت له بلا محبة لم تكن عابداً له حتى تكون محباً خاضعاً.

ومن هاهنا كان المنكرون محبة العباد لربهم منكرين حقيقة العبودية، والمنكرون لكونه محبوباً لهم، بل هو غاية مطلوبهم ووجهه الأعلى نهاية بغيتهم منكرين لكونه إلهاً، وإن أقروا بكونه رباً للعالمين وخالقاً لهم، فهذا غاية توحيدهم، و[هو] توحيد الربوبية الذي اعترف به مشركو العرب، ولم يخرجوا به عن الشرك، كما قال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ [الزخرف: 87]، وقال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان: 25]، ﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِلَى قَوْلِهِ سَيَقُولُونَ لِلَّهِ﴾ [المؤمنون: 84-85]. ولهذا يحتج عليهم به على توحيد إلهيته، وأنه لا ينبغي أن يعبد غيره، كما أنه لا خالق غيره، ولا رب سواه.

والاستعانة تجمع أصليين: الثقة بالله والاعتماد عليه، فإن العبد قد يثق بالواحد من الناس ولا يعتمد عليه في أموره مع ثقته به، لاستغنائه عنه، وقد يعتمد عليه مع عدم ثقته به لحاجته إليه، ولعدم من يقوم مقامه، فيحتاج إلى اعتماده عليه مع أنه غير واثق به.

والتوكل معنى يلتزم من أصليين: من الثقة والاعتماد، وهو حقيقة ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. وهذان الأصلان، وهما التوكل والعبادة، قد ذكرا في القرآن في عدة مواضع قرن بينهما فيها، هذا أحدها.

end, so named, according to one explanation, due to the frequency of chapter-separators between each to Sūras, since they are short Sūras. See al-Suyūṭī, *al-Itqān*, 1:219.

120 The reference is to a tradition in Muslim #395.

This [i.e., 1:5] is one of them. The second is the saying of [the prophet] Shu‘ayb, upon him be peace, “And my success is from none but God, upon him I rely and to him I turn penitently” [11:88]. The third is the words of the Exalted, “And God’s is the unseen of the heavens and the earth and to Him return all matters, so worship Him and rely on Him” [11:123]. The fourth is the words of the Exalted concerning the saying of the believers, “Our Lord, upon you we have relied, to you we have turned penitently, and to you is the final return” [60:4]. The fifth is the saying of the Exalted, “And mention the name of your Lord and devote yourself to Him in exclusive devotion, Lord of the east and the west, no deity there is except Him, so take Him as your reliance” [73:8–9]. The sixth is the saying of the Exalted, “Say, He is my Lord, no deity there is except Him, upon Him I rely and to Him I repent” [13:30].

These are the six occasions where the two essences are brought together, the two being “You alone we worship and Your help alone we seek.”

The placing of worship before the supplication for help in *The Opening* falls under the category of prioritizing ends over means. For worship is the ultimate end of the servants, one for which they have been created, and the supplication for help is a means to it. Also, “You we worship” is related to His divinity and His name “Allah,” and “You we supplicate for help” is related to His lordship and His name “the Lord” in the beginning of the chapter. Therefore, “You we worship” has been placed before “You we supplicate for help” just as the name “Allah” has been placed before “the Lord” in the beginning of the chapter. “You we worship” is the half for the Lord, and therefore belongs to the first half [of *The Opening*], which comprises a eulogy of the Exalted Lord, as He is more deserving of it. “You we supplicate for help” is the half for the servant, and thus it is adjacent to the half [of the chapter] that is for him, and that is “Guide us to the straight path” until the end of the chapter.

Furthermore, the general meaning of worship is inclusive of supplication for help but not the other way around. For everyone who worships God in a perfect way supplicates for His help, but not the other way around, since one devoted to personal ends and desires may supplicate to Him [only] to help with his desires. Thus, worship is more perfect and complete and therefore part of the half belonging to the Exalted Lord. Supplication for help is part of worship but not the other way around [also] because supplication is asking of Him, and worship is asking for Him. Furthermore, worship does not come except from a sincere person, whereas supplication for help comes from the sincere as well as the insincere. Furthermore, worship is His right that He has made your duty, and supplication for help is asking for help that is like His charity upon you, and fulfilling His right is more important than asking for His charity. In addition,

الثاني: قول شعيب—عليه السلام—: ﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ [هود:88].
 الثالث: قوله تعالى: ﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾ [هود:123].

الرابع: قوله تعالى حكاية عن المؤمنين: ﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾ [الممتحنة:4].
 الخامس: قوله تعالى: ﴿وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾ [المزمل:8-9].

السادس: قوله تعالى: ﴿قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ﴾ [الرعد:30].
 فهذه ستة مواضع يجمع فيها بين الأصلين وهما: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

وتقديم العبادة على الاستعانة في الفاتحة من باب تقديم الغايات على الوسائل، إذ العبادة غاية العباد التي خلقوا لها، والاستعانة وسيلة إليها. ولأن ﴿إِيَّاكَ نَعْبُدُ﴾ متعلق بألوهيته واسمه «الله»، و﴿وَإِيَّاكَ نَسْتَعِينُ﴾ متعلق بربوبيته واسمه «الرب»، فقدم ﴿إِيَّاكَ نَعْبُدُ﴾ على ﴿وَإِيَّاكَ نَسْتَعِينُ﴾ كما تقدم اسم «الله» على «الرب» في أول السورة. ولأن ﴿إِيَّاكَ نَعْبُدُ﴾ قسم الرب، فكان من الشطر الأول الذي هو ثناء على الرب تعالى لكونه أولى به، و﴿وَإِيَّاكَ نَسْتَعِينُ﴾ قسم العبد، فكان مع الشطر الذي له، وهو ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ إلى آخر السورة.

ولأن العبادة المطلقة تتضمن الاستعانة من غير عكس، فكل عابد لله عبودية تامة مستعين به، ولا ينعكس، لأن صاحب الأغراض والشهوات قد يستعين به على شهواته، فكانت العبادة أكل وأتم، ولهذا كانت من قسم الرب تعالى.

ولأن الاستعانة جزء من العبادة من غير عكس، ولأن الاستعانة طلب منه، والعبادة طلب [له].
 ولأن العبادة لا تكون إلا من مخلص، والاستعانة تكون من مخلص وغير [مخلص].

ولأن العبادة حقه الذي أوجبه عليك، والاستعانة طلب العون، وهو بيان صدقته التي تصدق بها عليك، وأداء حقه أهم من التعرض لصدقته.

worship is gratitude for His blessings upon you, and God loves to be thanked, whereas supplication for help is His acting for you and granting you success. So if you adhere to His worship and bind yourself to it He would help you in it, and adherence to it and binding yourself to it become the cause of attaining His help. The more a servant is perfect in his worship, the greater the help of God for him.

Worship, in fact, is surrounded by two kinds of help, one before it that enables one to adhere to it and establish it, and another kind after it toward another act of worship, and thus it continues forever, until the servant has fulfilled his terms [and meets death].

Since “You we worship” is for Him and “You we supplicate for help” is through Him, what is for Him is prior to what is through Him. What is for Him is related to His love and pleasure, and what is through Him is related to His will, and what is related to His love is more perfect than what is related to His will alone. For the entire universe is related to His will—the angels, the devils, the believers and the unbelievers, and acts of obedience as well as disobedience. But the attachments of His love are their acts of obedience and faith. The unbelievers, therefore, are the creatures of His will and the believers are people of His love. This is why nothing that is *for* God abides in hellfire, but whatever is in it is through His will.

These are the secrets that unveil the wisdom of prioritizing worship over supplication. As for placing the object of worship and supplication before the verb, that is an indication of their etiquette toward God the Exalted by placing His name before their actions, and of utmost concern and attention, and an emphasis on the exclusivity of the named. Thus, in its strength it is like saying, “We do not worship except You and we do not supplicate for help except you.” The judge in this case is taste and discernment in the Arabic language, and induction from the cases of such prioritization in use. Sibawayh¹²¹ has declared [the reason to be] veneration [of the object when it is placed before the verb in this fashion], and no one has expressed disagreement.

For it is ungainly to say to one of the ten slaves one has freed, “You are the one I have freed.” Whoever hears this would find it strange and say, “You have freed the other ones too.” If the meaning of singling out was not part of [this construction], such speech could not be ungainly, nor would its disapproval be appropriate.

121 ‘Amr b. ‘Uthmān Sibawayh (d. 180/797), a Persian who settled in Basra, was the pioneer and leading scholar of Arabic grammar in his time. See *Sīyar* 8:351.

ولأن العبادة شكر نعمته عليك، والله يحب أن يشكر، والإعانة فعله بك وتوفيقه لك، فإذا التزمت عبوديته، ودخلت تحت رقها أعانك عليها، فكان التزامها والدخول تحت رقها سبباً لئيل الإعانة. وكلما كان العبد أتم عبودية كانت إعانة الله له أعظم.

والعبودية مخفوفة بإعانتين: إعانة قبلها على التزامها والقيام بها، وإعانة بعدها على عبودية أخرى، وهكذا أبداً حتى يقضي العبد نجه.

ولأن ﴿إِيَّاكَ نَعْبُدُ﴾ له و﴿وإِيَّاكَ نَسْتَعِينُ﴾ به، وما له مقدّم على ما به، لأن ما له متعلق بمحبته ورضاه، وما به متعلق بمشيئته. وما تعلق بمحبته أكمل مما تعلق بمجرد مشيئته، فإن الكون كله متعلق بمشيئته، الملائكة والشیاطين والمؤمنون والكفار، والطاعات والمعاصي. والمتعلق بمحبته طاعاتهم وإيمانهم، فالكفار أهل مشيئته، والمؤمنون أهل محبته، ولهذا لا يستقر في النار شيء لله أبداً، وكل ما فيها فإنه به وبمشيئته.

فهذه الأسرار يتبين بها حكمة تقديم ﴿إِيَّاكَ نَعْبُدُ﴾ على ﴿وإِيَّاكَ نَسْتَعِينُ﴾.

وأما تقديم المعبود والمستعان على الفعلين، ففيه أدبهم مع الله تعالى بتقديم اسمه على فعلهم، وفيه الاهتمام وشدة العناية به، وفيه الإيذان بالاختصاص المسمى بالخصر. فهو في قوة: لا نعبد إلا إياك ولا نستعين إلا بك، والحاكم في ذلك ذوق العربية والفقه فيها، واستقراء موارد استعمال ذلك مقدماً، وسيبويه نص على الاهتمام ولم ينف غيره.

ولأنه يقيح من القائل أن يعتق عشرة أعبد مثلاً ثم يقول لأحدهم: إياك أعقت، ومن سمعه أنكر ذلك [عليه]، فقال: وغيره أيضاً أعقت. ولولا فهم الاختصاص لما قبح هذا الكلام، ولا حسن إنكاره.

Consider the words of the Exalted, “And Me you fear” [2:40] and “And Me you be mindful of” [2:41] and how you find it comparable it in strength with, “Do not fear except Me” and “Do not be mindful except of Me.” The same is the case with “You we worship and You we supplicate for help,” which is the same in strength as: We do not worship but You, nor do we supplicate for help but You. Anyone with sound taste [of the language] would understand this singling out in this context.

Heed not those lacking in understanding and given to doubt and skepticism, for such people are the plague of knowledge, deficient in mind and understanding. For the pronoun “*īyyāka*” points to the being and reality [of the object] that is not found in the attached pronoun. So, in “you I intend and love” there is a connotation that I intend your being and reality that is not in “I intended and loved you.” Thus, in “*īyyāka*” there is a sense of “your person and being” as well as “your reality.”

Hence one grammarian has said that “*īyyā*” is a dominant noun added to an attached pronoun, and such a one has not been refuted sufficiently. Were it not that our purpose here is beyond this, we would have said what would have sufficed, and we would have mentioned the [various] opinions of grammarians and supported the preferred opinion, and perhaps we will turn to it [in the future] by God’s help.

In the repetition of “*īyyāka*” there is indication that all these things [just discussed about added emphasis] apply to both of the acts, for the repetition of pronoun suggests stronger emphasis than if [repetition] were omitted. If you said to a king, for instance, “You I love and you I fear,” it would constitute a singling out and emphasis on each of love and fear that would not be in saying, “You I love and fear.”

7.1 *The Essence, Requisites, and Types of Worship*

This being known, [it follows that] people with respect to these two foundations, that is, worship and supplicating for help, are of four kinds.

The noblest and best are those who worship and supplicate for help in its regard, thus, worship of God is their ultimate goal and their plea to Him is to help them in it and grant them success in establishing it. Thus, the most righteous thing to ask the Exalted and Blessed Lord is help in attaining His pleasure, and this is what the Prophet, God grant him blessing and peace, taught Mu’ādh b. Jabal,¹²² God be pleased with him, due to his love for the latter. He said,

¹²² Mu’ādh b. Jabal (d. c. 17/638) was among the four Companions chosen to compile the Qur’an during the life of the Prophet and he was considered the most knowledgeable of the four in determining what is licit and illicit. See *Sīyar* 1:443.

وتأمل قوله تعالى: ﴿وَإِيَّايَ فَارْهَبُونِ﴾ [البقرة: 40]، ﴿وَإِيَّايَ فَاتَّقُونِ﴾ [البقرة: 41] كيف تجده في قوة: لا ترهبوا غيري، لا تتقوا سواي. وكذلك ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ هو في قوة: لا نعبد غيرك، ولا نستعين بسواك. وكل ذي ذوق سليم يفهم هذا الاختصاص من علة السياق. ولا عبرة بجدل من قل فقهه، وفتح عليه باب الشك والتشكيك، فهؤلاء هم آفة العلوم، وبلية الأذهان والفهوم، مع أن في ضمير «إياك» من الإشارة إلى نفس الذات والحقيقة ما ليس في الضمير المتصل. ففي «إياك قصدت وأحببت» من الدلالة على معنى: حقيقتك وذاتك قصدي، ما ليس في قولك: قصدتك وأحببتك. وإياك أعني فيه معنى: نفسك، وذاتك، وفيه معنى: حقيقتك أعني. ومن هاهنا قال من قال من النحاة: إن «إيا» اسم ظاهر مضاف إلى الضمير المتصل، ولم يرد عليه برد شاف. ولولا أنا في شأن وراء هذا لأشبعنا الكلام في هذه المسألة، وذكرنا مذاهب النحاة فيها، ونصرنا الراجح، ولعل أن نعطف على ذلك بعون الله. وفي إعادة «إياك» مرة أخرى دلالة على تعلق هذه الأمور بكل واحد من الفعلين، ففي إعادة الضمير من قوة الاقتضاء لذلك ما ليس في حذفه، فإذا قلت لملك مثلاً: إياك أحب، وإياك أخاف، كان فيه من اختصاص الحب والخوف بذاته، والاهتمام بذكره ما ليس في قولك: إياك أحب وأخاف.

فصل

إذا عرفت هذا، فالناس في هذين الأصلين وهما: العبادة، والاستعانة أربعة أقسام. أجلاها وأفضلها: أهل العبادة والاستعانة بالله عليها، فعبادة الله غاية مرادهم، وطلبهم منه أن يعينهم عليها، ويوفقهم للقيام بها، ولهذا كان من أفضل ما يسأل الرب تبارك وتعالى الإعانة على مرضاته، وهو الذي علمه النبي ﷺ لحبه معاذ بن جبل رضي الله عنه فقال: «يا معاذ، والله إني لأحبك، فلا تنس أن تقول دبر كل صلاة: اللهم أعني على ذكرك وشكرك وحسن عبادتك».

O Mu'adh, I love you. So do not forget to say after every prayer, "O God, help me upon Your remembrance, gratitude to You, and beautifying Your worship."¹²³

The most beneficial of supplications is to ask for help upon that which pleases Him, and the best of gifts is His succor in the attainment of this beloved objective. All of the transmitted supplications revolve around securing it, repelling its opposite, perfecting it, and asking for the facilitation of its means, so reflect on them.

Shaykh al-Islam Ibn Taymiyya, God be pleased with him, said, "I thought about the most beneficial supplication of all, and [found that] it is supplicating God for help to attain what He loves, and found it in *The Opening* in 'You we worship and You we supplicate for help.'"

Directly opposed to these are the second kind who turn away from worship as well as supplication. They have neither worship nor supplication. If one of them asks of Him and supplicates, it is limited at best to His gratification and desires, not for His help in attaining His pleasure and fulfilling His rights. For all that is in the heavens and the earth supplicates the Exalted, as do His allies as well as enemies, and He satisfies both. Even His enemy Iblis, the most hated of His creation to Him, God curse him, when he asked of Him his need He granted it. But since the help that was sought was not for His pleasure, it only increased his misfortune, his distance from God the Exalted, and His rejection of him. This is the case with anyone who supplicates and asks Him something that does not aid one in His obedience, for it distances him from His pleasure and severs one from it.

Let every intelligent person observe this in his soul and in others, and know that God's answering those who supplicate Him is not always to honor that person. Rather, a servant may ask for a need and God will fulfill it but in it is his ruin and misfortune, and God's fulfilling it for him is due to his low status before Him and falling from His eyes. [Conversely,] His not fulfilling [a plea] may be due to His regard and love for him, thus He prevents it from him to protect and preserve him, not for lack of generosity. He does this only for a servant whom He wishes to honor and love, so He treats him gently but due to his ignorance, he might think that his Lord does not love and honor him, and that He fulfills others' needs but not his, thus he may think ill toward his Lord. This is just the ignorant fancy of his heart of which he is unaware, and only those that God protects are protected.

¹²³ Aḥmad 36:430; Abū Dawūd #1522.

فأنفع الدعاء طلب العون على مرضاته، وأفضل المواهب إسعافه بهذا المطلوب، وجميع الأدعية الماثورة مدارها على هذا، وعلى دفع ما يضاده، وعلى تكميله وتيسير أسبابه، فتأملها.

وقال شيخ الإسلام ابن تيمية—قدس الله روحه—: «تأملت أنفع الدعاء، فإذا هو في سؤال العون على مرضاته، ثم رأيت في الفاتحة في ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

ويقابل هؤلاء القسم الثاني، وهم المعرضون عن عبادته والاستعانة به، فلا عبادة ولا استعانة، بل إن سأله أحدهم، واستعان به فعلى حظوظه وشهواته لا على مرضاة ربه وحقوقه. فإنه سبحانه يسأله من في السماوات والأرض، يسأله أولياؤه وأعداؤه ويمد هؤلاء وهؤلاء. وأبغض خلقه إليه عدوه إبليس—لعنه الله—، ومع هذا فقد سأله حاجة فأعطاه إياها ومتعه بها، ولكن لما لم تكن عوناً له على مرضاته كانت زيادةً له في شقاوته، وبعده عن الله تعالى وطرده عنه. وهكذا كل من استعان به على أمر وسأله إياه ولم يكن عوناً على طاعته، كان مبعداً له عن مرضاته، قاطعاً له عنه ولا بد.

فليتأمل العاقل هذا في نفسه وفي غيره، وليعلم أن إجابة الله لسائله ليست لكرامة كل سائل عليه، بل يسأله عبده الحاجة فيقضيها له، وفيها هلاكه وشقوته، ويكون قضاؤها له من هوانه عليه وسقوطه من عينه. ويكون منعه منها لكرامته عليه ومحبتة له، فيمنعه حمايةً وصيانةً، وحفظاً لا بخلاً. وهذا إنما يفعله بعبده الذي يريد كرامته ومحبتة، ويعامله بلطفه، فيظن بجهله أن ربه لا يحبه ولا يكرمه. ويراه

[*There seems to be some lost or miscopied text from here until the end of this paragraph*] A man knows his soul, an evidence for which is his attributing [of such seemingly unanswered prayers] to fate and his hidden resentment of it, as someone has said:

An unthinking man wastes away his chances
Until it is too late, then he blames his fate

So by God, if the end results and secrets were disclosed, he would see their resentment and blaming of fate, and that it was supposed to be this way and that way, but what is my excuse, when the matter is not in my hand. A wise man finds fault with himself, whereas an ignorant one with his fate.

So beware of asking for specific things whose good and end result is unknown to you. If you must, attach to it the condition that God knows it to be good, and seek [God's] choice before your supplication. Supplicating for God's choice should not be with tongue only without knowledge, but it should be the asking of one who knows that he has no knowledge of his [ultimate] interests and no power over them, nor access to their details, who owns neither benefit nor harm for himself, and if left to his own devices would be ruined and his affairs scattered.

If He has given you things without asking, ask Him to make them an aid in His obedience, a means to His pleasure, and not make them obstructions on your way to Him and His pleasure. Do not think that His giving to someone all that he has is a measure of how honorable he is in His eyes. Nor is His withholding from a servant sign that he is insignificant to Him. Rather, both His giving and withholding are tests and trials through which He tests His servants. The Exalted has said, "As for men, when His Lord tests him by giving him honor and bounty, he says, My Lord has honored me; but when He tries him by straitening his provisions, he says, My Lord has humiliated me. Nay!" [89:15–16]. That is, not everyone that I have given bounty and luxury I have honored, for that is not due to his honor in My eyes, but a trial and a test from Me to him to see whether he is grateful, so I may give him even more, or ungrateful, so I take it away from him and indulge another. Similarly, not everyone I have tried by straitening provisions, making them barely enough for him, is because he is insignificant to Me. Rather, it is a trial and a test from Me to him to see whether he is patient so I give him many, many fold what he has lost, or he is indignant so that displeasure becomes his lot.

God the Glorified has refuted those who think that the plenitude of provisions is His favor and destitution is His disfavor, and said: I do not test a servant with riches because he is dear to Me nor a servant with poverty because he is worthless to Me. He thus declares that favor and disfavor do not revolve around

يقضي حوائج غيره فيسيء ظنه بربه، وهذا حشو قلبه ولا يشعر به، والمعصوم من عصمه الله. والإنسان على نفسه بصيرة، وعلامة هذا حملة على الأقدار، وعتابه الباطن لها كما قيل:

وعاجز الرأي مضياغ لفرصته حتى إذا فات أمر عاتب القدر

فوالله لو كشف عن حاصله وسره لرأى هناك معاتبة القدر واتهامه، وأنه قد كان ينبغي أن يكون كذا وكذا، ولكن ما حيلتي والأمر ليس إلي؟ والعاقل خصم نفسه، والجاهل خصم أقدار ربه. فاحذر كل الحذر أن تسأل شيئاً معيناً خيرته وعاقبته مغيبة عنك، وإذا لم تجد من سؤاله بدأ فعلقه على شرط عليه تعالى فيه الخيرة، وقدم بين [يدي] سؤالك الاستخارة. ولا تكن استخارةً باللسان بلا معرفة، بل استخارةً من لا علم له بمصالحه، ولا قدرة له عليها، ولا اهتمام له إلى تفاصيلها، ولا يملك لنفسه ضرراً ولا نفعاً، بل إن وكل إلى نفسه هلك كل الهلاك، وانفرط عليه أمره.

وإذا أعطاك ما أعطاك بلا سؤال، فاسأله أن يجعله عوناً لك على طاعته، وبلاغاً إلى مرضاته، ولا يجعله قاطعاً لك عنه، ولا مبعداً عن مرضاته، ولا تظن أن عطاءه كل ما أعطى لكرامة عبده عليه، ولا منعه كل ما يمنعه لهوان عبده عليه، ولكن عطاؤه ومنعه ابتلاء وامتحان يمتحن بهما عباده. قال تعالى: ﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ كَلَّا﴾ [الفجر: 15-17]، أي ليس كل من أعطيته ونعمته وخولته فقد أكرمته، وما ذاك لكرامته علي، ولكنه ابتلاء علي وامتحان له، أيشكرني فأعطيته فوق ذلك، أم يكفرني فأسلبه إياه، وأخول فيه غيره؟ وليس كل من ابتليته، فضيقته عليه رزقه، وجعلته بقدر لا يفضل عنه، فذلك من هوانه علي، ولكنه ابتلاء وامتحان مني له أيصبر؟ فأعطيته أضعاف ما فاته من سعة الرزق، أم يتسخط فيكون حظه السخط؟

فرد الله سبحانه على من ظن أن سعة الرزق إكرام، وأن الفقر إهانة فقال: لم أبتل عبدي بالغنى لكرامته علي، ولم أبتله بالفقر لهوانه علي. فأخبر أن الإكرام والإهانة لا يدوران على المال وسعة الرزق

abundance of wealth and provisions or their dearth, for He neither gives the disbeliever to honor him nor holds back from the believer to dishonor him. He truly honors only him whom He honors with His inner knowledge, love, and obedience, and He truly dishonors him whom He dishonors with heedlessness and disobedience toward Him. His is praise for this and that, and He is above all needs, worthy of praise.

The success of this world and the hereafter thus all comes back to “You we worship and You we supplicate for help.”

The third kind are those who partake in worship without supplication for help. These are of two further types.

The first are the Qadarites who say that He has dispensed toward the servant all favors that are within His capacity, leaving nothing in His capacity to help him act. He has helped him by creating sound means, announcing the right path, sending messengers, giving him the capacity to act. There is nothing left after this by way of help that he should ask of Him. Indeed, He has given equal help to His allies and His enemies, helping the former just as He has helped the latter. His allies have chosen faith for themselves and His enemies infidelity, without God the Glorified being the granter of the additional success to the former that led them to faith or the failure to the latter that led them to infidelity. Servants in their view have only a limited portion of worship, one that lacks supplication for help, for they are reliant upon themselves, the path of supplication and divine unicity being shut upon them. Ibn ‘Abbās, God be pleased with him, said, “Faith in predestination is the principle of affirming divine unicity. Whoever believes in God and denies His predestination, his denial contradicts His affirmation of divine unicity.”

The second type are those who have acts of worship and invocations, but their share of reliance and supplication is deficient, [for] their hearts do not expand through the appreciation of the connection between causes and predestination. [They fail to realize that the causes] fade in the folds [of predestination], that the former are established upon the latter, and that without it they are dead and worthless, or rather, non-existent, for divine predestination is like the spirit that quickens them, and depends upon the Prime Mover. Their faculty of sight does not go past the moved to the Mover, the caused to the Cause, the tool to the Wielder. Their resolve is thus enervated, aspirations cut short. Their portion from “You we supplicate for help” is but a little, as they lack the taste of worship through reliance and supplication, even if they may taste some of its delights through litanies and invocations. They have a portion of success and effect in accordance with the extent of their supplication and

وتقديره، فإنه سبحانه يوسع على الكافر لا لكرامته، ويقتصر على المؤمن لا لإهانتة له، وإنما يكرم من يكرمه بمعرفته ومحبتة وطاعته، ويهين من يهينه بالإعراض عنه ومعصيته، فله الحمد على هذا وهذا، وهو الغني الحميد.

فَعَادَتِ سَعَادَةُ الدُّنْيَا وَالْآخِرَةِ إِلَى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فصل

القسم الثالث: من له نوع عبادة بلا استعانة، وهؤلاء نوعان:

أحدهما: القدرة القائلون بأنه قد فعل بالعبد جميع مقدوره من الألفاظ، وأنه لم يبق في مقدوره إعانة له على الفعل. فإنه قد أعانه بخلق الآلات وسلامتها، وتعريف الطريق، وإرسال الرسل، وتمكينه من الفعل، فلم يبق بعد هذا إعانة مقدورة يسأله إياها، بل قد ساوى بين أوليائه وأعدائه في الإعانة، فأعان هؤلاء كما أعان هؤلاء. ولكن أوليائه اختاروا لنفوسهم الإيمان، وأعداءه اختاروا لنفوسهم الكفر من غير أن يكون الله سبحانه وفق هؤلاء بتوفيق زائد أوجب لهم الإيمان، وخذل هؤلاء بامر آخر أوجب لهم الكفر، فعباد هؤلاء لهم نصيب منقوص من العبادة لا استعانة معه، فهم موكولون إلى أنفسهم، مسدود عليهم طريق الاستعانة والتوحيد. قال ابن عباس رضي الله عنهما: الإيمان بالقدر نظام التوحيد، فمن آمن بالله، وكذب بقدره نقض تكذيبه توحيد.

النوع الثاني: من لهم عبادات وأوراد، ولكن حفظهم ناقص من التوكل والاستعانة، لم تتسع قلوبهم لارتباط الأسباب بالقدر وتلاشيها في طيه، وقيامها به، وأنها بدون القدر كالموات الذي لا تأثير له، بل كالعدم الذي لا وجود له، وأن القدر كالروح المحرك لها، والمعول على المحرك الأول. فلم تنفذ قوى بصائرهم من المتحرك إلى المحرك، ومن السبب إلى المسبب، ومن الآلة إلى الفاعل، فضعفت عزائمهم، وقصرت همهم، فقل نصيبهم من ﴿وَإِيَّاكَ نَسْتَعِينُ﴾. ولم يجدوا ذوق التعبد بالتوكل والاستعانة، وإن وجدوا ذوقه بالأوراد والوظائف.

وهؤلاء لهم نصيب من التوفيق والنفوذ والتأثير بحسب استعانتهم وتوكلهم، ولهم من الخذلان

reliance, and a share of failure, weakness, disgrace, and vulnerability in accordance with their deficiency in their supplication and reliance. For if a servant who is commanded to move a mountain from its place were to truly rely upon God, he could move it.

If you say, what does reliance and supplication for help mean, then?

I say: it is the state of the heart that has attained the inner knowledge of God the Exalted and faith in His exclusive power in creation, planning, harm, benefit, giving, and withholding, and [belief] that what He wills happens even if people do not want it, and what He does not will does not happen even if people desire it. This breeds trust in Him, [the virtue of] handing over his affairs to Him, tranquility and certitude in Him, belief in His total power and control over what he has entrusted to Him, and that it cannot happen except by His will, whether or not men desire it. The case of such [a servant] is like a child with his parents in whatever occurs to him, be it fear or desire, even though (unlike God) they too are filled with the same feelings. Look at his heart's exclusive devotion to his parents, and the sole focus of his concerns on what they do in response to whatever happens to him. This is the state of a reliant servant with God, for God is sufficient for him. God the Exalted has said, "And whosoever relies on God, He is his *ḥasb*" [65:3]; *al-ḥasb* means that which is sufficient. If with this [trust in God] he pursues pious goals, a praiseworthy prospect awaits him.

If [he does not possess piety], he is from the fourth kind, which comprises those who testify that harm and benefit are by God exclusively, what He wills occurs and what He does not will does not. However, he does not know what He loves and is pleased with, so he relies on Him and supplicates for the fulfillment of his own gratification, desires and goals, asking these of Him, equating [his own desires] to [what He loves]. So [his desires] are fulfilled and he is helped in their attainment, but such a one has nothing in the hereafter. It does not matter whether [his desire] was for wealth, power, or honor among people, or even states of unveiling, or influence, strength, and supremacy, for all these fall in the category of outwardly power and wealth, the attainment of which do not guarantee even Islam, let alone sainthood and nearness to God, for kingdom, wealth, honor, and [mystical] states¹²⁴ are given to the good and the wicked, the believer and the nonbeliever. Therefore, if someone uses what God has given him [by way of states] as a sign of God's love and his sainthood, nearness and divine pleasure with him, he is most ignorant and distant from the inner knowledge of God the Exalted and His religion, and [deprived of] the

¹²⁴ Remarkably, the author here classifies mystical states (*ḥāl/aḥwāl*) alongside secular human desires and goods, rather than as the essential Islamic good of "nearness to God".

والضعف والمهانة والعجز بحسب قلة استعانتهم وتوكلهم. ولو توكل العبد على الله حق توكله في إزالة جبل عن مكانه، وكان مأموراً بإزالته لأزاله.

فإن قلت: فما معنى التوكل والاستعانة؟

قلت: هو حال للقلب ينشأ عن معرفته بالله تعالى، وتفرد به بالخلق والتدبير، والضر والنفع، والعطاء والمنع، وأنه ما شاء كان وإن لم يشأ الناس، وما لم يشأ لم يكن وإن شاء الناس، فيوجب له هذا اعتماداً عليه، وتفويضاً إليه، وطمأنينةً به، وثقةً به، ويقيناً بكفايته لما توكل عليه فيه، وأنه ملي به، ولا يكون إلا بمشيئته شاء الناس أم أبوه.

فتشبه حالته حالة الطفل مع أبويه فيما ينويه من رغبة ورهبة هما مليان بهما. فانظر في تجرد قلبه عن الالتفات إلى غير أبويه، وحبس همه على إزال ما ينويه بهما. فهذا حال المتوكل، ومن كان هكذا مع الله فالله كافيه ولا بد. قال الله تعالى: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق:3]، أي كافيه، والحسب: الكافي. فإن كان مع هذا من أهل التقوى، كانت له العاقبة الحميدة، وإن لم يكن من أهل التقوى فهو.

القسم الرابع: وهو من شهد تفرد الله بالنفع والضر، وأنه ما شاء كان وما لم يشأ لم يكن، ولم يدر مع ما يحبه ويرضاه، فتوكل عليه، واستعان به على حظوظه وشهواته وأغراضه، وطلبها منه، وأنزلها به، فقضيت له، وأسعف بها، ولكن لا عاقبة له، سواء كانت أموالاً أو رياسةً أو جاهاً عند الخلق، أو أحوالاً من كشف وتأثير وقوة وتمكين، فإنها من جنس الملك الظاهر والأموال لا تستلزم الإسلام، فضلاً عن الولاية والقرب من الله، فإن الملك والمال [والجاه] والحال يعطاه البر والفاجر والمؤمن والكافر.

فن استدل بشيء من ذلك على محبة الله لمن آتاه إياه، ورضاه عنه، وأنه من أوليائه المقربين، فهو من أجهل الجاهلين، وأبعدهم معرفةً بالله تعالى ودينه، والتمييز بين ما يحبه ويرضاه، ويكرهه

distinction between what He loves and is pleased with and what He hates and is displeased with. For [mystical] states are of this world, like kingdom and wealth; if they help him upon God's obedience, seeking His pleasure, and carry out His commands, He includes him with just and pious kings; or else, they are a calamity, distancing one from God the Exalted, and He includes him with tyrannical kings and the wicked among the rich.

7.2 *The Two Requisites for Acceptance: Sincerity and Compliance*

This being known, a servant cannot realize "You we worship" except through two great foundations.

The first is the following of the Messenger, and the other, sincerity toward the one worshipped; this is the realization of "You we worship."

People are classified in accordance with these two foundations, as well, into four kinds.

First, the true subjects of "You we worship" are those who are sincere in their exclusive devotion to God and follow [the Messenger]. Their actions are all for God, as are their words, their giving and withholding, their love and hate. Their dealings, outwardly and inwardly, are for the sake of God alone. They seek neither any return from the people nor gratitude, nor seek honor with them nor praise, nor seek a high station in [people's] hearts nor flee from their dispraise. Rather, they consider people like the dwellers of graves, who possess neither harm nor benefit, nor life nor death nor resurrection. To act for their sake, seek their honor and lofty station in their eyes, hoping for their harm or benefit, does not behoove anyone who knows them at all, but only those who are ignorant of the people as well as of his Lord. Whoever knows people puts them in their place and whoever knows God purifies his acts and words, giving and withholding, love and hate, for Him. No one prefers to deal with people instead of God except one ignorant of God and of people both, or else he would prefer to deal with God rather than with the people.

The same is true of all of their acts and worship, which are in accord with the command of God and His love and pleasure. This is the only kind of act that God accepts, for which He has tested His servants with life and death. The Exalted says, "The one who has created death and life to test you which of you is best in conduct" [67:2], and made all that is on the earth as an adornment to test them which of them is best in deeds. Al-Fuḍayl b. 'Iyāḍ,¹²⁵ God be pleased with him, said, "[The best in conduct means] the most sincere and correct." They said, "Abū 'Alī, what is the most sincere and correct?" He said, "If an act is

¹²⁵ For al-Fuḍayl, see "Translator's Introduction."

ويستخطه، فالحال من الدنيا. وهو كالمملك والمال، إن أعانه على طاعة الله ومرضاته وتنفيذ أوامره، ألحقه بالملوك العادلين البررة، وإلا فهو وبال على صاحبه، ومبعد له عن الله تعالى، وملحق له بالملوك الظلمة والأغنياء الفجرة.

فصل

إذا عرف هذا، فلا يكون العبد متحققاً بـ ﴿إِيَّاكَ نَعْبُدُ﴾. إلا بأصلين عظيمين:

أحدهما: متابعة الرسول ﷺ.

والثاني: الإخلاص للمعبود، فهذا تحقيق ﴿إِيَّاكَ نَعْبُدُ﴾.

والناس منقسمون بحسب هذين الأصلين أيضاً إلى أربعة أقسام:

أحدها: أهل الإخلاص للمعبود والمتابعة، وهم أهل ﴿إِيَّاكَ نَعْبُدُ﴾. حقيقة، فأعمالهم كلها لله، وأقوالهم لله، وعطاؤهم لله، ومنعهم لله، وحبهم لله، وبغضهم لله. فعاملتهم ظاهراً وباطناً لوجه الله وحده، لا يريدون بذلك من الناس جزاءً ولا شكوراً، ولا ابتغاء الجاه عندهم، ولا طلب الحمدة والمنزلة في قلوبهم، ولا هرباً من ذمهم، بل قد عدوا الناس كأصحاب القبور، لا يملكون لهم ضرراً ولا نفعاً، ولا موتاً ولا حياةً ولا نشوراً، فالعمل لأجل هؤلاء، وابتغاء الجاه والمنزلة عندهم، ورجائهم للضر والنفع منهم، لا يكون من عارف بهم البتة، بل من جاهل بشأنهم وجاهل بربه، فمن عرف الناس أنزلهم منازلهم، ومن عرف الله أخلص له أعماله وأقواله، وعطاءه ومنعه، وحيه وبغضه، ولا يعامل أحد الخلق دون الله إلا لجهله بالله وجهله بالخلق، وإلا فإذا عرف الله وعرف الناس آثر معاملة الله على معاملتهم.

وكذلك أعمالهم كلها وعبادتهم موافقة لأمر الله ولما يحبه ويرضاه، وهذا هو العمل الذي لا يقبل الله من عامل سواه، وهو الذي بلا عباده بالموت والحياة لأجله، قال الله تعالى: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [المك:2]، وجعل ما على الأرض زينةً لها، لِيختبرهم أيهم أحسن عملاً. قال الفضيل بن عياض رضي الله عنه: هو أخلصه وأصوبه. قالوا: يا أبا علي، ما أخلصه

sincere but not correct it is not accepted, and if it is correct but not sincere it is not accepted. It must be both sincere and correct. Sincere means that it is for God alone, and correct means that it is in accordance with the Sunna.”

This is what has been mentioned in His words, “So whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner” [18:110] and in His words, “And who is better in religion than one who submits himself to God while doing good” [4:125]. So, God does not accept an act except what is sincerely for His sake, in accordance with His command. All else is rejected, and what one most needs comes back to him as scattered dust. It is reported in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace, that “Every act that we have not commanded is rejected”¹²⁶ and every act that is not in compliance only increases one in distance from God, for God the Exalted is worshipped as He commands, not by opinions and desires.

7.3 *Those Who Lack Sincerity and Compliance*

The second kind is one who lacks sincerity as well as compliance, so that his conduct is neither in accord with the Law nor sincere toward the One worshipped, like the deeds of those who seek to look good in the eyes of other people, showing off their deeds that God the Exalted and Magnificent has not authorized. Such people have a good share from these words of His, “And never think that those who rejoice in what they have brought and like to be praised for what they did not do—never think them [to be] in safety from the punishment, and for them is a painful punishment” [3:188]. They are pleased with what they have brought forth from heretical innovation, misguidance, and association [of others with God], and love to be praised for their compliance with the Sunna and sincerity. This kind is found aplenty among those who claim knowledge, [ascetic] poverty, and worship but have deviated from the straight path, for they perpetrate innovations and acts of misguidance, ostentation, and praise seeking, and love to be praised for what they have not done of deeds [characterized by] compliance, sincerity, and knowledge. Such are deserving of wrath and misguidance.

The third kind is one who is sincere in his deeds but non-compliant with the command, like the ignorant among worshippers and claimants to asceticism and poverty. Anyone who worships God with other than His decree, believing it to be an act of devotion to God, falls into this category. These are like those who think, for instance, that the hearing of whistles and hand-clapping,

126 Bukhārī #2297, Muslim #1718.

وأصوبه؟ قال: إن العمل إذا كان خالصاً ولم يكن صواباً لم يقبل، وإذا كان صواباً ولم يكن خالصاً لم يقبل، حتى يكون خالصاً صواباً. فالخالص أن يكون لله، والصواب أن يكون على السنة. وهذا هو المذكور في قوله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: 110]، وفي قوله: ﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ [النساء: 125]. فلا يقبل الله من العمل إلا ما كان خالصاً لوجهه على متابعة أمره، وما عدا ذلك فهو مردود على عامله، يعود أحوج ما هو إليه هباءً منثوراً. وفي الصحيح عن النبي ﷺ: «كل عمل ليس عليه أمرنا فهو رد». وكل عمل بلا اقتداء، فإنه لا يزيد عامله من الله إلا بعداً، فإن الله تعالى إنما يعبد بأمره، لا بالآراء والأهواء.

فصل

الضرب الثاني: من لا إخلاص له ولا متابعة، فليس عمله موافقاً لشرع، ولا هو خالص للمعبود كأعمال المتزينين للناس، المرائين لهم بما لم يشرعه الله ورسوله، وهؤلاء [هم] شرار الخلق وأمقتهم إلى الله عز وجل، ولهم أوفر نصيب من قوله: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُمَجَّدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبْنَهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [آل عمران: 188]، يفرحون بما أتوا من البدعة والضلالة والشرك، ويحبون أن يمجّدوا باتباع السنة والإخلاص.

وهذا الضرب يكثر فيمن انحرف من المنتسبين إلى العلم والفقر والعبادة عن الصراط المستقيم، فإنهم يرتكبون البدع، والضلالات، والرياء والسمعة، ويحبون أن يمجّدوا بما لم يفعلوه من الاتباع والإخلاص والعلم، فهم أهل الغضب والضلال.

الضرب الثالث: من هو مخلص في أعماله، لكنها على غير متابعة الأمر، كجهال العباد، والمنتسبين إلى طريق الزهد والفقر، وكل من عبد الله بغير أمره واعتقده قربة إلى الله، فهذه حاله كمن يظن أن

going into seclusion, abandoning the Friday congregation and congregational prayers, and extending the fasting of the day into the night, and fasting the day when people break their fast [on days of Eid], and the like, are acts of devotion.

The fourth kind is one whose deeds are compliant to the command, but they are for other than God the Exalted, like those who worship to show off, or a man who fights to show off, out of group-feeling, courage, or booty, or makes the annual pilgrimage or recites the Qur'an so that he would be thus mentioned. Their deeds are righteous and compliant to the command but impure and will not be accepted: "And they were not commanded except to worship God, purifying their religion for Him" [98:5]. That is, no one has been commanded except to worship God by what He has commanded and do so sincerely, and such are the people of "You we worship and You we supplicate for help."

7.4 *The Best Kind of Worship*

Those who uphold "You we worship" have four paths with respect to what they consider the best, most beneficial, and preferred form of worship. Accordingly, they are of the following four types.

The first are those to whom the most beneficial and best worship is that which is hardest and most arduous. They say that it is so because [such worship] is the most distant from [one's] desire, and that is the essence of worship. They further hold that reward accrues in proportion to hardship, narrating a tradition that has no basis, "The best of actions is the most biting," that is, hardest and most arduous. Such are the people of prolonged effort and severity toward the soul. They say that this is how the ego¹²⁷ is trained, for otherwise it is slothful and dishonorable, seeking to cling to the bottom, and cannot stay upright except by withstanding dread and hardship.

The second type are those who say that the best and most beneficial form of worship is abstinence from and renunciation of this world, reducing involvement in it as much as possible, abjuring concern for it and ceasing to think about all that belongs to it. These are of two types. Their commoners think that this is the end, which they seek and work for and call others to, saying that this is better than seeking knowledge and worship, thus thinking that abstinence from the world is the end and the ultimate objective of all worship. Their elite deem this as a means to something else, which is the attachment of the heart to God the Exalted, concentration of all concern upon Him, emptying out the heart for His love, turning to Him and relying upon Him, and engaging with what attains His pleasure. They see that the highest form of worship is to

¹²⁷ The word *naḥs* is a keyword in Islamic devotional tradition; in the Qur'an, it refers simply to one's self, but in later Sufi usage, it is systematically identified as the baser, inner self that

سماع المكاء والتصدية قربة، وأن الخلوة التي يترك فيها الجمعة والجماعة قربة، وأن مواصلة صوم النهار بالليل قربة، وأن صيام يوم فطر الناس كلهم قربة، وأمثال ذلك.

الضرب الرابع: من أعماله على متابعة الأمر، لكنها لغير الله تعالى كطاعة المرائين، وكالرجل يقاتل رياءً وحميةً وشجاعةً، وللمغنم، ويحج ليقال، ويقرأ القرآن ليقال، فهؤلاء أعمالهم أعمال صالحة مأمور بها، لكنها غير خالصة فلا تقبل. ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة:5]. فكل واحد لم يؤمر إلا بعبادة الله بما أمر، والإخلاص له في العبادة وهم أهل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فصل

ثم أهل مقام ﴿إِيَّاكَ نَعْبُدُ﴾ لهم في أفضل العبادة وأنفعها وأحقها بالإيثار والتخصيص، أربع طرق، فهم في ذلك أربعة أصناف:

الصنف الأول: عندهم أنفع العبادات وأفضلها، أشقها على النفوس وأصعبها. قالوا: لأنه أبعد الأشياء عن هواها، وهو حقيقة التبعيد. قالوا: والأجر على قدر المشقة. ورووا حديثاً لا أصل له: «أفضل الأعمال أحمرها»، أي أصعبها وأشقها.

وهؤلاء هم أهل المجاهدات والجور على النفوس.

قالوا: وإنما تستقيم النفوس بذلك، إذ طبعها الكسل والمهانة والإخلاق إلى الأرض، فلا تستقيم إلا بركوب الأهوال، وتحمل المشاق.

الصنف الثاني: قالوا أفضل العبادات وأنفعها التجرد، والزهد في الدنيا والتقلل منها غاية الإمكان، واطِّراح الاهتمام بها، وعدم الاكتراث بكل ما هو منها.

ثم هؤلاء قسمان:

فعوامهم ظنوا أن هذا غاية، فשמروا إليه، وعملوا عليه، ودعوا الناس إليه، وقالوا: هو أفضل من درجة العلم والعبادة، فرأوا الزهد في الدنيا غاية كل عبادة ورأسها.

وخواصهم رأوا هذا مقصوداً لغيره، وأن المقصود به عكوف القلب على الله، وجمع الهمة عليه، وتفرغ القلب لمحبهه، والإنابة إليه، والتوكل عليه، والاشتغال بمرضاته، فرأوا أن أفضل العبادات في

needs that is given to desire and self-gratification, and needs disciplining. When used in the latter sense, it has been translated as *ego*. Admittedly, a clear-cut distinction between *self* and *ego* is not always possible.

concentrate upon God the Exalted, persisting in His eternal remembrance by heart and by tongue, engagement in His meditation, rather than anything that separates and divides the heart. These are of further two types, the knowers among them who respond earnestly to the command and prohibition even if that leads to separation and loss of concentration. But [the other type are] the deviant ones among them [who] say that the ultimate purpose from worship is to concentrate the heart upon God, therefore, that which distracts from God is not to be paid heed. They may say,

Litanyes, true, are asked of the heedless
But what of the heart whose every moment is a litany?

This type can be further divided into two: those who abandon [divine] obligations for the sake of their concentration, and those who uphold those but abandon the Sunnas, supererogatory worship, and seeking beneficial knowledge for the sake of their concentration.

One of them asked a wise shaykh, "If the muezzin calls when I am in my concentration upon God the Exalted, if I were to stand up and respond I would be separated, and if I stayed I would keep my concentration; which is better for me?" He said, "If the muezzin calls while you are under the divine throne, stand up and respond to the caller of God, then return to your place." It is so because concentration upon God is a delight for the soul and the heart, and responding to the caller is the right of the Lord. Whoever prefers the delight of his soul to the right of His Lord is not among the people of "You we worship."

The third type are those who deem the best and most beneficial form of worship to be that which benefits others, rather than whose benefit is limited. They see serving the poor, involvement in the welfare of the people, fulfilling their needs, helping them with wealth, influence, and other benefits as the best. They turn to this and act upon it, offer for proof the saying of the Prophet, God grant him blessing and peace, "The creation is the dependent of God, and the dearest of them to Him are the most beneficial to His dependents."¹²⁸ They argue that the act of a worshipper is limited to himself, whereas the deed of a philanthrope transcends to others, this being incomparably superior to the last. They also say that this is the reason for the superiority of the scholar over the worshipper being like that of the moon over the rest of the planets. The

¹²⁸ Al-Ṭabarānī, *al-Kabīr* #10033, declared weak or fabricated by many hadith scholars (*Madārij*(§), 351n6).

الجمعية على الله تعالى، ودوام ذكره بالقلب واللسان، والاشتغال بمراقبته دون كل ما فيه تفريق للقلب وتشيت له.

ثم هؤلاء قسمان: فالعارفون المتبعون منهم، إذا جاء الأمر والنهي بادروا إليه، ولو فرقههم وأذهب جمعيتهم. والمنحرفون منهم يقولون: المقصود من العبادة جمعية القلب على الله، فإذا جاء ما يفرقه عن الله لم يلتفت إليه، وربما يقول:

يطالب بالأوراد من كان غافلاً فكيف بقلب كل أوقاته ورد.

ثم هؤلاء أيضاً قسمان: منهم من يترك الواجبات والفرائض لجمعيته، ومنهم من يقوم بها ويترك السنن والنوافل، وتعلم العلم النافع لجمعيته.

وسأل بعض هؤلاء شيخاً عارفاً فقال: إذا أذن المؤذن وأنا في جميعتي على الله تعالى، فإن قمت وخرجت تفرقت، وإن بقيت على حالي بقيت على جميعتي، فما الأفضل في حقي؟ فقال: إذا أذن المؤذن وأنت تحت العرش، فقم وأجب داعي الله، ثم عد إلى موضعك، وهذا لأن الجمعية على الله حظ الروح والقلب، وإجابة الداعي حق الرب، ومن أثر حظ روحه على حق ربه فليس من أهل ﴿إِيَّاكَ نَعْبُدُ﴾.

الصنف الثالث: رأوا أن أنفع العبادات وأنفعها ما كان فيه نفع متعدد، فأروه أفضل من ذي النفع القاصر، فأروا خدمة الفقراء، والاشتغال بمصالح الناس، وقضاء حوائجهم، ومساعدتهم بالمال والجاه والنفع أفضل. فتصدوا له، وعملوا عليه، واحتجوا بقول النبي ﷺ: «الخلق كلهم عيال الله، وأحبهم إليه أنفعهم لعياله».

واحتجوا بأن عمل العابد قاصر على نفسه، وعمل النفاع متعدد إلى الغير، وأين أحدهما من الآخر؟ قالوا: ولهذا كان فضل العالم على العابد كفضل القمر على سائر الكواكب.

Messenger of God, God grant him blessing and peace, said to ‘Alī b. Abī Ṭālib, God be pleased with him, “That God guides one man through you is better for you than red camels,”¹²⁹ and this superiority is due to the transitive benefit. They also invoke as argument his words, God grant him blessing and peace, “Whoever calls to guidance received the reward of whoever follows him without there being any deficit in the latter’s reward.”¹³⁰ They also adduce as proof his words, God grant him blessing and peace, “God and His angels send blessings upon those who teach people good things” and his words, “All that is in the heavens and the earth supplicates for forgiveness for a scholar, even the fish in the sea and the ant in its hole.”¹³¹ They further adduce as proof the fact that the acts of a worshipper cease with his death where the deeds of one who benefits others do not, so long as their benefit continues. They further argue that the prophets, upon them be peace, were sent to do good to the people and guide them, thus benefitting them in this life and the next life, rather than to seek seclusion, cutting off from people and pushing them away. This is why the Prophet, God grant him blessing and peace, rejected those who wished to seclude themselves for worship and cease mingling with the people. They hold that [spiritual] interruption for the sake of the divine command and the benefit of His servants and doing good things for them is superior to concentration upon Him without doing these things.

The fourth type are those who hold that the best worship is to work to seek the pleasure of the Exalted Lord in every moment according to what that occasion requires. The best worship on the occasion of jihad is jihad even if it requires having to give up litanies, prayers of the night and fasting of the day, and even the completion of obligatory prayers from their original state in the time of peace. The best act when a guest arrives, for instance, is to give him his due and busy oneself with that at the cost of supererogatory litanies. The same is true of the rights of one’s wife and family. The best act at the time of instructing the pupil or an ignorant person is to turn to instruction and busy oneself with it. The best act at the time of dawn is to busy oneself with prayers, [reciting] the Qur’an, supplication, remembrance [and asking for forgiveness]. The best act at the time of *adhān* is to stop whatever litanies one may be in the middle of and respond to the muezzin. The best act at the time of the five prayers is to strive and do one’s utmost in dispensing them in the most perfect way, attending to them in the earliest hour, setting out to the mosque, and if it is far, it is even better. The best act when someone is in need of one’s assistance, being it influence, physical, or financial help is to help him and fulfill his wish and prefer that to your litanies and seclusion.

129 Al-Bukhārī #3710, Muslim #2406.

[قالوا]: وقد قال رسول الله ﷺ لعلي بن أبي طالب رضي الله عنه: «لأن يهدي الله بك رجلاً واحداً خير لك من حمر النعم». وهذا التفضيل للنفع المتعدي، واحتجوا بقوله ﷺ: «من دعا إلى هدى كان له من الأجر مثل أجور من اتبعه، من غير أن ينقص من أجورهم شيء». واحتجوا بقوله: «إن الله وملائكته يصلون على معلمي الناس الخير»، وبقوله: «إن العالم ليستغفر له من في السماوات ومن في الأرض، حتى الحيتان في البحر، والنملة في جحرها».

واحتجوا بأن صاحب العبادة إذا مات انقطع عمله، وصاحب النفع لا ينقطع عمله ما دام نفعه الذي تسبب إليه.

واحتجوا بأن الأنبياء إنما بعثوا بالإحسان إلى الخلق وهدايتهم ونفعهم في معاشهم ومعادهم، لم يبعثوا بالخلوات والانقطاع عن الناس والترهب، ولهذا أنكر النبي ﷺ على أولئك النفر الذين هموا بالانقطاع للتعب وترك مخالطة الناس. ورأى هؤلاء أن التفرق في أمر الله ونفع عباده والإحسان إليهم أفضل من الجمعية عليه بدون ذلك.

الصنف الرابع: قالوا: إن أفضل العبادة العمل على مرضاة الرب تعالى في كل وقت بما هو مقتضى ذلك الوقت ووظيفته، فأفضل العبادات في وقت الجهاد الجهاد، وإن آل إلى ترك الأوراد من صلاة الليل، وصيام النهار، بل ومن ترك إتمام صلاة الفرض، كما في حالة الأمن. والأفضل في وقت حضور الضيف مثلاً، القيام بحقه والاشتغال به عن الورد المستحب، وكذلك في أداء حق الزوجة والأهل.

والأفضل في وقت استرشاد الطالب وتعليم الجاهل، الإقبال على تعليمه والاشتغال به. والأفضل في أوقات السحر الاشتغال بالصلاة والقرآن والدعاء والذكر [والاستغفار]. والأفضل في أوقات الأذان ترك ما هو فيه من ورده والاشتغال بإجابة المؤذن. والأفضل في أوقات الصلوات الخمس، الجد والنصح في إيقاعها على أكمل الوجوه، والمبادرة إليها في أول الوقت، والخروج إلى الجامع وإن بعد كان أفضل. والأفضل في أوقات ضرورة المحتاج إلى المساعدة بالجاء أو البدن أو المال، الاشتغال بمساعدته وإغاثة لهفته وإيثار ذلك على أورادك وخلوتك.

130 Muslim #2674.

131 The former tradition is found in Tirmidhī, *hasan-gharib* and the latter in Aḥmad, with disagreement about its soundness; see *Madārij*(S), 353n6.

The best conduct at the time of the recitation of the Qur'an is the concentration of the heart and determination to contemplating and understanding it, until it becomes as if God is Himself addressing him, so he focuses his heart [i.e., thoughts and feelings] upon its understanding and reflection and determination to enact its commands. This should be much greater than it is when he receives a letter from the sultan.

The best conduct at the time of the standing-vigil on the day of 'Arafa [during the pilgrimage] is to do one's best in pleading, supplicating, and saying prayers, rather than fasting which would weaken one in that respect.

The best conduct during the first ten days of Dhū al-Ḥijja is to increase one's worship, especially the saying of "God is great," "There is no god but God," and "All praise is to God," these being superior to the jihad that is not obligatory.

The best conduct during the last ten days of Ramadan is to stay in the mosque, in solitude and seclusion, without paying attention to the people and being occupied with them. It is even better than attending to them to teach them religious knowledge or the recitation of the Qur'an, according to many of the scholars.

The best conduct when your Muslim brother is ill or has passed away is to visit him or attend his funeral prayers and procession, preferring that over your seclusion and concentration.

The best conduct at the time of general calamity or when people cause you suffering is to uphold the obligation of patience and to attend to them rather than running away from them, for the believer who attends to the people and is patient over their harm is better than the one who does not attend to them and they, therefore, do not harm him.

The best thing is to join the people in anything good, which is better than leaving them. [It is best to] leave them in evil and it is better than joining them in that; but if he thinks that he would eliminate it or at least reduce it by attending to them, it is better to do so than to abandon them.

Thus, the best conduct in every time and state is to prefer what pleases God the Exalted in that time and state and occupying oneself in the obligation, the function, and the need of that moment.

Such are the people of unlimited worship, whereas the types mentioned earlier are the people of limited worship. When one of them parts from the branch of worship that he is attached to, he sees himself as deficient and as having abandoned his worship. Such a person worships God in one way alone. The one whose worship is unqualified does not see his ultimate goal in a particular worship itself which he prefers over all others but his end is to follow the pleasure of God the Exalted wherever it may be. His worship revolves around it and he constantly moves from one station of worship to another. Whenever

والأفضل في وقت قراءة القرآن جمعية القلب والهمة على تدبره وتفهمه، حتى كأن الله تعالى يخاطبك به، فتجمع قلبك على فهمه وتدبره والعزم على تنفيذ أوامره أعظم من جمعية قلب من جاءه كتاب من السلطان على ذلك.

والأفضل في وقت الوقوف بعرفة الاجتهاد في التضرع والدعاء والذكر دون الصوم المضعف عن ذلك.

والأفضل في أيام عشر ذي الحجة الإكثار من التعبد، لا سيما التكبير والتهيل والتحميد فهو أفضل من الجهاد غير المعين

والأفضل في العشر الأخير من رمضان لزوم المسجد فيه والخلوة والاعتكاف، دون التصدي لمخالطة الناس والاشتغال بهم، حتى إنه أفضل من الإقبال على تعليمهم العلم، وإقراءهم القرآن عند كثير من العلماء.

والأفضل في وقت مرض أخيك المسلم أو موته عيادته وحضور جنازته وتشيعه وتقديم ذلك على خلوتك وجمعيتك.

والأفضل في وقت نزول النوازل وأذاة الناس لك أداء واجب الصبر مع خلطتك بهم دون الهرب منهم، فإن المؤمن الذي يخالط الناس ويصبر على أذاهم أفضل من الذي لا يخالطهم ولا يؤذونه. والأفضل خلطتهم في الخير فهي خير من اعتزالهم فيه، وعزلتهم في الشر فهي أفضل من خلطتهم فيه، فإن علم أنه إذا خالطهم أزاله أو قلله فهي خير من عزلتهم.

فالأفضل في كل وقت وحال إثارة مرضاة الله تعالى في ذلك الوقت والحال، والاشتغال بواجب ذلك الوقت ووظيفته ومقتضاه.

وهؤلاء هم أهل التعبد المطلق، والأصناف قبلهم أهل التعبد المقيد، فمضى خرج أحدهم عن الفرع الذي تعلق به من العبادة وفارقه، يرى نفسه كأنه قد نقص وترك عبادته، فهو يعبد الله على وجه واحد. وصاحب التعبد المطلق ليس له غرض في تعبد بعينه يؤثره على غيره، بل غرضه تتبع مرضاة الله تعالى أين كانت. فمدار تعبده عليها، فهو لا يزال متنقلاً في منازل العبودية، كلما رفعت له منزلة عمل على سيره إليها واشتغل بها، حتى تلوح له منزلة أخرى، فهذا دأبه في السير حتى ينتهي سيره.

a station is presented to him, he sets upon his journey to it. When you see the scholars, you see him with them; when you see worshippers, you see him with them; when you see the warriors, you see him with them; when you see those given to litanies, you see him with them; when you see righteous philanthropes, you see him with them; and when you see men of concentration and devotion of the heart to God, you find him with them. This is the unqualified servant, not owned by forms, unencumbered by limits. His conduct is not to please his ego, nor to worship to gain the pleasure and delight of worship, but the pleasure of his Almighty Lord, even if the pleasure and comfort of his ego lay in something else. This is the true embodiment of “You alone we worship and You alone we supplicate for help,” upholding it in truth. He wears what is available, eats what is easy to attain, and busies himself with what is commanded at every moment. His [spiritual] session is whenever he is done [with other forms of worship] and finds an empty moment. No allusion owns him, no limit limits him, no form confines him; he is free and unbound, going with the [divine] command wherever it goes, accustomed in the custom of the commander wherever His caravan turns and wherever His tents are set up. Every truthful person finds his company welcoming, and every liar runs away from him. Like the rain, he benefits wherever he goes, or like the date-palm whose leaves never fall and every bit of it is of benefit, including its thorns. He is wroth against those who oppose God’s command, angry when God’s sanctities are violated. He is for God, from God, with God. He is in the company of God without the creation, and with the creation without the ego. When with God, all created things he removes the creation from the middle, and when with the creation of God he removes his own ego from the middle and discards it. What a man! How strange he is among men, and how total his loneliness in their midst! How great his intimacy with God and his happiness in Him, and his tranquility and peace that he finds in Him.

God alone is the helper and supporter.

7.5 *Classification of Worshippers with respect to the Purpose of Worship*

People are further divided with respect to the benefit, wisdom, and purpose of worship into four kinds.

7.5.1 Worship as an Arbitrary Burden: The Jahmites

The first kind are those who deny wisdom and causality, who reduce the [divine] command to pure and simple will. Such people limit worship to the mere following of God’s decree without attributing any significance to their worship with respect to success and happiness in this world and the afterlife or cause for salvation. It is only obeying the command and will. They similarly say

فإن رأيت العلماء رأيته معهم، وإن رأيت العباد رأيته معهم، وإن رأيت المجاهدين رأيته معهم، وإن رأيت الذاكرين رأيته معهم، وإن رأيت المتصدقين المحسنين رأيته معهم، وإن رأيت أرباب الجمعية وعكوف القلب على الله رأيته معهم، فهذا هو العبد المطلق الذي لم تملكه الرسوم، ولم تقيدته القيود، ولم يكن عمله على مراد نفسه وما فيه لذتها وراحتها من العبادات، بل هو على مراد ربه، ولو كانت راحة نفسه ولذتها في سواه، فهذا المتحقق بـ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ حقاً، القائم بهما صدقاً، ملبسه ما تهيأ، ومأكله ما تيسر، واشتغاله بما أمر الله به في كل وقت وبوقته، ومجلسه حيث انتهى ووجده خالياً، لا تملكه إشارة، ولا يقيدته قيد، ولا يستولي عليه رسم، حر مجرد دائر مع الأمر حيث دار، يدين بدين الأمر أنى توجهت ركائبه، ويدور معه حيث استقلت مضاربه، يأنس به كل محق، ويستوحش منه كل مبطل، كالغيث حيث وقع نفع، وكالخنزلة لا يسقط ورقها وكلها منفعة حتى شوكتها، وهو موضع الغلظة منه على المخالفين لأمر الله والغضب إذا انتهكت محارم الله تعالى، فهو لله، وبالله، ومع الله، قد صحب الله بلا خلق، وصحب الناس بلا نفس، بل إذا كان مع الله عزل خللاثق من البين وتخلى عنهم، وإذا كان مع خلقه عزل نفسه من الوسط وتخلى عنها، فوها له ما أغربه بين الناس! وما أشد وحشته منهم! وما أعظم أنسه بالله وفرحه به وطمأنينته وسكونه إليه! والله المستعان، وعليه التكلان.

فصل: ثم للناس في منفعة العبادة، وحكمتها، ومقصودها طرق أربعة، وهم في ذلك أربعة أصناف:

الصنف الأول: نفاة الحكم والتعليل الذين يردون الأمر إلى محض المشيئة، وصرف الإرادة، فهؤلاء عندهم القيام بها ليس إلا لمجرد الأمر، من غير أن تكون سبباً لسعادة في معاش ولا معاد، ولا سبباً لنجاة، وإنما القيام بها لمجرد الأمر. ومحض المشيئة كما قالوا في الخلق: إنه لم يخلق ما خلقه لعله ولا لغاية

with respect to creation that He did not create for any reason, nor an end that is intended by it, nor any wisdom. Nor are among the creation causes that lead to their effects, nor do they possess faculties or natures. Fire does not burn, water does not quench or bring forth vegetation, nor do they have a faculty or nature that leads to these effects. The burning and quenching is not caused by them, but they are associated by custom such that one occurrence usually follows the other, not due to a cause or a faculty. The same is true for them in terms of the [normative] command. The forbidden things are the same in nature as the prescribed things; they are forbidden or prescribed not because what is commanded brings good results and what is prohibited leads to ugly results. This principle has many corollaries and implications that are corrupt which we have mentioned in our large treatise called *Miftāḥ dār al-saʿāda wa-maṭlab ahl al-ʿilm wa-l-irāda*,¹³² where we mentioned about sixty ways in which this principle is unsound; it is a wonderful book in its meanings. We also mentioned them in our book *Safar al-hijratayn wa-ṭarīq al-saʿādatayn*.¹³³

Such people's worship is dry and dreary, devoid of sweetness and bliss. Their prayers do not cool their eyes. God's commandments neither please their hearts nor nourish their bodies. They rightly call their worship a *burden*, that is, what has been imposed. If someone who claims to love a worldly king or anyone called his beloved's commands a burden and declared that he does it only because it has been imposed, no one will consider such a person a lover. This is why many of these [deniers of wisdom] reject the possibility of a servant's love for his Lord. They say what is loved [by the servants] is His reward and what He has given him of bounties that he enjoys, not His being in itself. Thus, the love [that a servant has] is for His creation [i.e., His reward], not Him.

In this way they reject the very reality of worship and its essence, which lies in His being the one who is turned to in any need or distress, the Ultimate Beloved, in a state of extreme humility, glorification, and reverence. They deny His being the most beloved, which is tantamount to denying His divinity. The master of these men is al-Ja'd b. Dirham¹³⁴ whom Khālīd b. ʿAbdallāh al-Qasrī¹³⁵ slaughtered on the Day of Sacrifice, saying, "He claimed that God did not speak to Moses through speech nor did He take Abraham as a friend."¹³⁶ His denial was only that God the Exalted could be loved. He did not deny Abraham's need for Him, which is what friendship means to the Jahmites. Since all creation participates in this attribute [of needing God], all are God's friends in their opinion.

¹³² See Glossary, "Ibn Qayyim al-Jawziyya's works: *Miftāḥ*."

¹³³ *Safar al-hijratayn*, 92, 110, 147; see Glossary, "Ibn Qayyim al-Jawziyya's works: *Ṭarīq*."

¹³⁴ See Glossary, "Ja'd."

هي المقصودة به، ولا لحكمة تعود إليه منه، وليس في المخلوقات أسباب مقتضيات لمسبباتها، ولا فيها قوى ولا طبائع، فليست النار سبباً للإحراق، ولا الماء سبباً للإرواء والتبريد وإخراج النبات، ولا فيما قوة ولا طبيعة تقتضي ذلك. وحصول الإحراق والري ليس بهما، لكن بإجراء العادة الاقترانية على حصول هذا عند هذا، لا بسببه ولا بقوة قامت به، وهكذا الأمر عندهم في أمره سواء، لا فرق في نفس الأمر بين المأمور والمحذور، ولكن المشيئة اقتضت أمره بهذا ونهيه عن هذا من غير أن يقوم بالمأمور به صفة اقتضت حسنه، ولا بالمنهي صفة اقتضت قبحه.

ولهذا الأصل لوازم وفروع كثيرة فاسدة، قد ذكرناها في كتابنا الكبير المسمى بـ«مفتاح دار السعادة ومطلب أهل العلم والإرادة»، وبيننا فساد هذا الأصل من نحو ستين وجهاً، وهو كتاب بديع في معناه، وذكرناه أيضاً في كتابنا المسمى بـ«سفر المهجرتين وطريق السعادتين».

وهؤلاء لا يجدون حلاوة العبادة ولا لذتها، ولا يتنعمون بها، وليست الصلاة قرّة أعينهم، وليست الأوامر سرور قلوبهم وغذاء أرواحهم وحياتهم، ولهذا يسمونها «تكاليف» أي قد كلفوا بها، ولو سعى مدح لحبة ملك من الملوك أو غيره ما يأمره به تكليفاً، وإني إنما أفعله بكلفة، لم يعده أحد محباً له، ولهذا أنكر هؤلاء—أو كثير منهم—محبة العبد لربه، وقالوا: إنما يحب ثوابه وما يخلقه له من النعيم الذي يتمتع به، لا أنه يحب ذاته، فجعلوا المحبة لمخلوقه دونه. وحقيقة العبودية هي كمال المحبة، فأنكروا حقيقة العبودية ولها. وحقيقة الإلهية كونه مألوهاً محبوباً بغاية الحب المقرون بغاية الذل والخضوع والإجلال والتعظيم، فأنكروا كونه محبوباً، وذلك إنكار لإلهيته. وشيخ هؤلاء هو الجعد بن درهم الذي ضحى به خالد بن عبد الله القسري في يوم أضحى، وقال: إنه زعم أن الله لم يكلم موسى تكليماً، ولم يتخذ إبراهيم خليلاً. وإنما كان إنكاره لكونه تعالى محبوباً، لم ينكر حاجة إبراهيم إليه التي هي الخلقة عند الجهمية، التي يشترك فيها جميع الخلائق، فكلهم أخلاء لله عندهم.

135 Khālid al-Qasrī (d. 126/743) was an Arab chief of Asad tribe, leader of Yaman in Yaman-Qays rivalry, the Umayyad governor over Mecca under al-Walid b. 'Abd al-Malik and then over all of Iraq under Caliph Hishām; he executed Ja'd for his heretical denial of God's actions recounted in the Qur'an.

136 See Glossary, "Jahmites."

We have elaborated on the falseness of this opinion and their denial of the love of God in more than eighty ways in a book called *Qurrat 'uyūn al-muḥibbīn wa-rawḍat qulūb al-ārifīn*.¹³⁷ There we have mentioned the relation of love to the First Love in all manner of proof, revelational, rational, spiritual, and natural, and established that no man can ever attain perfection without it—just as there is no perfection for his body except if it possesses soul and life, nor for his eyes unless it possesses the light of sight, nor his ears unless it possesses hearing. The matter, in fact, is even greater and loftier than that.

7.5.2 Worship as Exchange-Price for Reward: The Qadarites

The second group is the partisans of free will and negationists [i.e., deniers of divine attributes], who affirm some wisdom and reason [for worship], but it has no relation to the Lord nor does it return to Him, rather, it is only for the benefit and purpose of the creation. To them, the acts of worship are an exchange price for what the servant is going to receive from the reward and blessings [in the Garden]. Worship is a service in return for which one gets rewarded. They say that this is why God makes it an exchange as in His words, “And they were called [and told] these are the gardens you have inherited by (*bi-ma*) your actions” [7:43], and His words, “Enter the Garden by what you used to do” [16:32], and the words of the Exalted, “Are you recompensed but for what you used to do?” [27:90]. Also, his saying, God grant him blessing and peace, in which he reports on the authority of his Almighty Lord, “My servants, these are your deeds I count them for you and return them.”¹³⁸ Also, the words of the Exalted, “The patient ones are given their reward without reckoning” [39:10].

They argue that God has named our return as reward (*jazā'*) and recompense (*thawāb*) because he returns the wages for his deeds. If it had no connection with the deeds, it would have no sense to refer to it as reward, wage, and recompense.

They also argue that [this exchange relation] is alluded in the comparison; if the reward and punishment had no relationship to the deeds and their implications, as in being like their exchange price, the comparison would make no sense. God the Exalted has said, “The weight that day is the truth; whoever has his scales heavy will be the successful, and whoever has his scales light, such are those who have lost themselves because of (*bi-mā*) how they use to wrong our signs” [7:8–9].

¹³⁷ *Qurrat 'uyūn al-muḥibbīn*, often referred to as *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn*, or *The Garden of Lovers and the Promenade of Those Who Yearn*, discusses love through a theological lens. See Glossary, “Ibn Qayyim al-Jawziyya's works: *Rawḍat*.”

¹³⁸ Muslim #2577.

وقد بينا فساد قولهم هذا، وإنكارهم محبة الله من أكثر من ثمانين وجهاً في كتابنا المسمى بـ«قرة عيون المحبين وروضة قلوب العارفين»، وذكرنا فيه وجوب تعلق المحبة بالحبيب الأول من جميع طرق الأدلة النقلية والعقلية والذوقية والفطرية، وأنه لا كمال للإنسان بدون ذلك البتة، كما أنه لا كمال لجسمه إلا بالروح والحياة، ولا لعينه إلا بالنور الباصر، ولا لأذنه إلا بالسمع. إن الأمر فوق ذلك وأعظم.

فصل

الصف الثاني: القدرة النفاة الذين يثبتون نوعاً من الحكمة والتعليل لا تقوم بالرب ولا ترجع إليه، بل ترجع إلى مجرد مصلحة المخلوق ومنفعته.

ف عندهم أن العبادات شرعت أثماناً لما يناله العباد من الثواب والنعيم، وأنها بمنزلة استيفاء أجرة الأجير.

قالوا: ولهذا يجعلها الله تعالى عوضاً كقوله: ﴿وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةُ أَوْ رِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الأعراف: 43]، وقوله: ﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل: 32]، وقوله: ﴿هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ [النمل: 90]، وقوله ﷺ فيما يحكى عن ربه عز وجل: «يا عبادي، إنما هي أعمالكم أحصيها لكم، ثم أوفيكم إياها»، وقوله تعالى: ﴿إِنَّمَا يُوقِ الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر: 10]. قالوا: وقد سماه الله سبحانه جزاءً وأجرًا وثواباً، لأنه يثوب إلى العامل من عمله، أي يرجع إليه. قالوا: ولولا ارتباطه بالعمل، لم يكن لتسميته جزاءً ولا أجراً ولا ثواباً معنى.

قالوا: ويدل عليه الموازنة، فلولا تعلق الثواب والعقاب بالأعمال واقتضاؤها لها وكونها كالأثمان لها، لم يكن للموازنة معنى. وقد قال تعالى: ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ [الأعراف: 9-8].

These two groups could not be more different. The Jabrites¹³⁹ posit that there is no connection between actions and the reward at all, permitting that God may punish one who spent his life in obedience and bless one who spent his life in disobedience; they both, in their view, are the same. They deem it possible that one with few good deeds would be raised above those who have more good deeds and higher ranks, for ultimately everything is pure, arbitrary will, without any rationale or causality. Nor is there any wisdom that would differentiate those deserving reward from those deserving punishment.

The partisans of free will [in contrast] oblige Him to act in accordance with the optimum, all of [the reward] is purely a return for the deeds and an exchange price for them, and the granting of reward to the servant without corresponding deeds is failure to do the best, as it is a kind of charity without proper exchange.

Woe to them! Who can be more ignorant of God and more conceited? They compare God's favors and mercy upon a servant with servants' charity to each other, so much so that they say that God's reward to him as an exchange-price of his actions is better and dearer to him than God's charity!

The Jabrites took the opposite extreme and stripped [human] actions of any worth and meaning whatsoever.

Both groups are erroneous and have strayed from the Straight Path upon which God created man and towards which the Messengers invited and the Books were revealed. [This Straight Path] is that actions are causes that lead to reward and punishment; the former are the requisites for the latter as are all causes for their effects.

The good deeds are by God's permission *and* grace. They are His charity to his servants. God creates in his servant the intention as well as the capability to do these deeds, making them beloved and beautiful to his heart, and made their opposite hateful to them. Yet, these actions are far from being an exchange-price for God's blessings (in this world) and reward (in the after-life)! Neither do these deeds measure up to the reward that is anticipated. The purpose of these deeds—if performed with due sincerity and in the best manner—is to be an expression of gratitude for some of God's blessings. Had God required us to thank in full for His blessings, we could never do so. Therefore, if He chooses to punish all the dwellers of the Earth, He would not be unjust.

Similarly, if He chooses to have mercy upon them all, His mercy would be certainly worth more than their deeds.

139 See Glossary, "Jabrites."

وهاتان الطائفتان متقابلتان أشد التقابل، وبينهما أعظم التباين. فالجبرية لم تجعل للأعمال ارتباطاً بالجزاء البتة، وجوزت أن يعذب الله من أفنى عمره في طاعته، وينعم من أفنى عمره في معصيته، وكلاهما بالنسبة إليه سواء. وجوزت أن يرفع صاحب العمل القليل على أعظم منه عملاً وأكثر وأفضل درجات، والكل راجع إلى محض المشيئة من غير تعليل ولا سبب ولا حكمة تقتضي تخصيص هذا بالثواب وهذا بالعقاب.

والقدرية أوجبت عليه رعاية الأصلاح، وجعلت ذلك كله بمحض الأعمال وثمناً لها، وأن وصول الثواب إلى العبد بدون عمله فيه تنغيص باحتمال منة الصدقة عليه بلا ثمن. فقاتلهم الله ما أجهلهم بالله وأغرمهم به! جعلوا تفضله وإحسانه إلى عبده بمنزلة صدقة العبد على العبد، حتى قالوا: إن إعطاءه ما يعطيه أجرة على عمله أحب إلى العبد وأطيب له من أن يعطيه فضلاً منه بلا عمل. فقاتلهم الجبرية أشد المقابلة، ولم يجعلوا للأعمال تأثيراً في الجزاء البتة.

والطائفتان جائرتان منحرفتان عن الصراط المستقيم الذي فطر الله عليه عباده، وجاءت به الرسل، ونزلت به الكتب، وهو أن الأعمال أسباب موصلة إلى الثواب والعقاب، مقتضيات لهما كإقتضاء سائر الأسباب لمسبباتها، وأن الأعمال الصالحة من توفيق الله وفضله ومنه وصدفته على عبده، أن أعانه عليها، ووفقه لها، وخلق فيه إرادتها، والقدرة عليها، وحببها إليه وزينها في قلبه، وكره إليه أضدادها. ومع هذا فليست بثمن لجزائره وثوابه، ولا هي على قدره، بل غايتها إذا بذل العبد فيها نصحه وجهده وأوقعها على أكمل الوجوه أن تقع شكرًا له على بعض نعمه عليه. فلو طالبه بحقه لبقيت عليه من الشكر على تلك النعمة بقية لم يتم بها. فلذلك لو عذب أهل سماواته وأهل أرضه لعذبهم وهو غير ظالم لهم، ولو رحمهم لكانت رحمته خيراً لهم من أعمالهم كما ثبت ذلك عن النبي ﷺ. ولهذا نفى النبي ﷺ

This is precisely why the Messenger of God, God grant him blessing and peace, has said, “The actions of none of you will enter him into the Garden,” and in another wording, “None of you shall enter the Garden through his actions [alone],” and in another wording, “The actions of none of you shall save him.” The Companions wondered: “Including you, O Messenger of God?” He said “Yes, including me. Except if God shades me with His mercy and grace.”¹⁴⁰

God has also declaimed in His Book that entry to the Garden is by one’s actions: “Enter the Garden *because* of what you used to do” [7:43]. There is no contradiction between the two, for the negation and assertion do not pertain to the same meaning. For what is negated [in the Hadith] is that it is deserved purely through one’s deeds as a price and an exchange for [the Garden], rejecting the Magian-Qadarites, who claimed that granting the ability to earn reward constitutes repetition of the favor.

This group, the Qadarites, is the most ignorant of God, veiled by the thickest veil from Him, and has been rightly called the Magians of this Community. What can be a greater ignorance than not knowing that the dwellers of His heavens and earth dwell but amongst His favors, and that the ultimate joy and pleasure lies in acknowledging and remembering the favors of their Master and True Lord? And that their life is possible only because of this favor. The greatest of them in station and nearest to Him are those most appreciative of this favor, the greatest in acknowledging it, mentioning it, thanking for it, and loving Him for it. Is there any but wallows in His favor?:

[The Bedouins] impress on you as a favor that they have become Muslims. Say: Count not your Islam as a favor upon me. Nay, God has conferred a favor upon you that he has guided you to faith, if you indeed are true and sincere. [49:17]

To bear the favor of a creation is indeed a deficiency, for they are of the same kind, and if one favors another, he dominates him and the one being favored sees himself as being below him. This, nevertheless, is not the case with every creation, for the Messenger of God, God grant him blessing and peace, has a favor upon his Community, and his Companions, God be pleased with them, used to say, “God and His Messenger are greater in favor [upon us].”¹⁴¹ Nor is there a disparagement in a father’s favor upon his son, nor any shame in accepting it; the same is true for a master toward his slave. If so, how much more

140 Bukhārī #6463–6464, #6467; Muslim #2816–2818.

141 This is part of a tradition in Muslim #1061.

دخول الجنة بالعمل، كما قال: «لن يدخل أحداً منكم الجنة عمله». وفي لفظ: «لن يدخل أحد منكم الجنة بعمله». وفي لفظ: «لن ينجي أحداً منكم عمله». قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا، إلا أن يتغمدني الله برحمته منه وفضل». وأثبت سبحانه دخول الجنة بالعمل كما في قوله: ﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل:32]، ولا تنافي بينهما، إذ توارد النفي والإثبات ليس على معنى واحد، فالمنفي استحقاقها بمجرد الأعمال ثمناً وعوضاً لها، رداً على القدرية المجوسية التي زعمت أن التفضل بالثواب ابتداء متضمن لتكرير المنة.

وهذه الطائفة من أجهل الخلق بالله تعالى وأغلظهم عنه حجاباً، وحق لهم أن يكونوا مجوس هذه الأمة، ويكفي في جهلهم بالله أنهم لم يعلموا أن أهل سماواته وأرضه في منته، وأن من تمام الفرح والسرور والغبطة واللذة اغتباطهم بمنة سيدهم ومولا هم الحق، وأنه إنما طاب لهم عيشهم بهذه المنة. وأعظمهم منه منزلة، وأقربهم إليه أعرفهم بهذه المنة، وأعظمهم إقراراً بها، وذكرها لها، وشكراً عليها، ومحبةً له لأجلها، فهل يتقلب أحد قط إلا في منته؟ ﴿يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامُكُمْ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ هَذَا كُرٌّ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [الحجرات:17].

واحتمال منة المخلوق إنما كانت نقصاً، لأنه نظيره، فإذا من عليه استعلى عليه، ورأى الممنون عليه نفسه دونه، هذا مع أنه ليس في كل مخلوق، فلرسول الله ﷺ المنة على أمته، وكان أصحابه يقولون: «الله ورسوله آمن»، ولا نقص في منة الوالد على ولده، ولا عار عليه في احتمالها، وكذلك السيد على عبده، فكيف بب العالمين الذي إنما يتقلب الخلائق في مجرد منته عليهم، ومحض صدقته عليهم بلا عوض

so for the Lord of the worlds, in whose pure favor and absolute charity all of the creation wallow without any return from them at all? If their actions were causes through which they access His generosity and magnanimity, he still is the Bestower of Favors upon them, for He is the one who enabled, guided, and helped them to exploit those causes, and completed [the causes] for them and accepted it from them despite whatever [shortcomings] they may have. This is the meaning that is affirmed by their entry into the Garden through their actions in His saying, “because of (*bi-mā*) what you used to do” [7:43]. This is the “*bāʾ* of causation” that the Jabrite-Qadarites¹⁴² refused, who say that there is no connection between actions and their reward, nor do the former cause the latter; the best that can be said about them is that the former are latter’s indicants. They further say that this relationship [of one indicating the other] is not constant, for the compensation does not always follow the action in either good or bad, and nothing remains except the command and arbitrary will.

Clear texts [from the Quran and Sunna] falsify their opinion, as they falsify also the opinion of those other ones. Arguments from reason and natural disposition¹⁴³ also falsify the opinions of both groups, and the worthiness of the doctrine of Ahl al-Sunna becomes clear to anyone who possesses a heart and intelligence. They are the middle and the best group who uphold the all-inclusivity of the will of God and His power, His creation of the servants as well as their actions, for a wisdom that is perfect and includes the connection between causes and their effects, and their validity both in Law and nature, and their relationship both here and in afterlife.

Both of the groups are deviants, having denied part of the truth. God has guided the people of Sunna, the middle community of Muslims, from their disagreements over these issues. “And God guides whomever He wills to a Straight Path” [2:213] and “That is a grace from God that He bestows on whomsoever He wills, and God is the lord of mighty grace” [62:4].

7.5.3 Worship as Training: Philosophers and Mystics

The third type are those who claim that the benefit of worship is merely training and preparation of the selves for [inner] knowledge, and a fence against the lower, animalistic desires. If the selves were to abandon worship, they would become like the selves of predators and beasts. Worship removes the soul from its routine and custom toward the likeness of pure intellects¹⁴⁴ and prepares it for the imprint of sciences and gnosis. Two groups take this stance.

¹⁴² In the complex polemical theological debates of early Islam, the appellation “Qadarites” applied to both the partisans and emphatic deniers of free will; Ibn al-Qayyim here refers to the deniers as Jabrite-Qadarites.

منهم البتة؟ وإن كانت أعمالهم أسباباً لما ينالونه من كرمه وجوده، فهو المان عليهم بأن وفقهم لتلك الأسباب، وهداهم لها، وأعانهم عليها، وكلها لهم، وقبلها منهم على ما فيها، وهذا هو المعنى الذي أثبت به دخول الجنة في قوله: ﴿بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [النحل:32].

فهذه باء السببية، رداً على القدرية والجبرية الذين يقولون: لا ارتباط بين الأعمال والجزاء، ولا هي أسباب له، وإنما غايتها أن تكون أمارات. قالوا: وليست أيضاً مطردة لتخلف الجزاء عنها في الخير والشر، فلم يبق إلا محض الأمر والمشية.

فالنصوص مبطلّة لقول هؤلاء، كما هي مبطلّة لقول أولئك، وأدلة المعقول والفطرة أيضاً تبطل قول الفريقين، وتبين لمن له قلب ولب مقدار قول أهل السنة، وهم الفرقة الوسط المثبتون لعموم مشيئة الله وقدرته وخلقه العباد وأعمالهم، ولحكمته التامة المتضمنة ربط الأسباب بمسبباتها، وانعقادها بها شرعاً وقدرًا، وترتيبها عليها عاجلاً وآجلاً.

وكل واحدة من الطائفتين المنحرفتين تركت نوعاً من الحق، ارتكبت لأجله نوعاً من الباطل، بل أنواعاً، وهدى الله أهل السنة لما اختلفوا فيه من الحق بإذنه: ﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة:213]، و﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الجمعة:4].

فصل

الصنف الثالث: الذين زعموا أن فائدة العبادة رياضة النفوس، واستعدادها لفيض العلوم عليها، وخروج قواها عن قوى النفوس السبعية والبهيمية. فلو عطلت عن العبادات لكنت من جنس نفوس السباع والبهائم. فالعبادات تخرجها عن مألوفها وعوائدها، وتنقلها إلى مشابهة العقول المجردة، فتصير عالمة قابلة لا تتقاس صور العلوم والمعارف فيها، وهذا يقوله طائفتان:

143 See Glossary, "fitra or natural disposition."

144 See Glossary, "Pure Intellect."

The first are those among the philosophers who seek to reconcile with Prophethood and divine Laws, who uphold the eternity of the world, deny God's creation of the universe from nothing, and deny [God as] an actor with a will.¹⁴⁵

The second are those who became philosophized from among the Sufis of Islam and drew close to the philosophers in their views. They claim that the acts of worship are training and purification of the selves, their separation from the sensory world, and reception of [spiritual] incidents and inner knowledge.

Furthermore, among them some do not see the need for worship except for this purpose and thus claim that once this state is achieved, one can choose whether or not to perform his litanies or become occupied with what he has received [in the spiritual incident]. Others consider litanies and rosaries mandatory and do not allow abandoning them. They two are of two types. The first type consider it an obligation in order to uphold the Canon and adhering to the Nomos,¹⁴⁶ while others consider it an obligation only to protect the spiritual incidence, fearing the regression of the self to its earlier, animalistic states.

This is the highest reach of the People of Kalam¹⁴⁷ on the spiritual path, the ultimate limit of their knowledge concerning worship and its purpose. One does not find among them except these three ways, pursued all at once or as alternatives.

7.5.4 Worship as Loving Obedience: True Followers of the Prophetic Way

As for the fourth type, they are the true followers of Muhammad and Abraham, the two friends [of God]. They are the knowers of God, aware of His wisdom in His Law and creation, and in worship and His purpose for [instituting] it. The three groups are veiled from this straight path due to their false conjectures and corrupt principles. They have nothing beyond that; they are pleased with what they have of the impossible and content with what they have fabricated from their fantasies. If they only knew that beyond what they have is something much greater and loftier, they would not be pleased with anything else. But their intellects have fallen short and failed to be guided by the light of prophethood. They have not appreciated it enough to exert themselves in acquiring [the prophetic knowledge], and think that what they have is better than ignorance, and they see the contradiction and corruption of what others possess. This has led them to prefer what they have to what others possess; this is the calamity of partisanship, and only those that God saves are saved.

¹⁴⁵ See Glossary, "Philosophers, or *falāsifa*."

إحداهما: من تقرب إلى النبوات والشرائع من الفلاسفة القائلين بقدوم العالم، وعدم انشقاق الأفلاك، وعدم الفاعل المختار.

الطائفة الثانية: من تفلسف من صوفية الإسلام وتقرب إلى الفلاسفة، فإنهم يزعمون أن العبادات رياضات لاستعداد النفوس وتجردها، ومفارقة العالم الحسي، ونزول الواردات والمعارف عليها. ثم من هؤلاء من لا يوجب العبادات إلا لهذا المعنى، فإذا حصل لها بقي مخيراً في حفظ أوراده أو الاشتغال بالوارد عنها، ومنهم من يوجب القيام بالأوراد والوظائف، وعدم الإخلال بها، وهم صنفان أيضاً:

أحدهما: من يوجبونه حفظاً للقانون وضبطاً للناموس.

والآخرون: يوجبونه حفظاً للوارد، وخوفاً من تدرج النفس بمفارقته إلى حالتها الأولى من البهيمية. فهذه نهاية أقدام المتكلمين على طريق السلوك، وغاية معارفهم بحكم العبادات وما شرعت لأجله، ولا تكاد تجد في كتب القوم غير هذه الطرق الثلاثة على سبيل الجمع أو على سبيل البدل.

فصل

وأما الصنف الرابع: وهم الحمديدية الإبراهيمية أتباع الخليلين، العارفون بالله وحكمته في أمره وشرعه وخلقه وأهل البصائر في عبادته، ومراده بها.

فالطوائف الثلاث مجبويون عنهم بما عندهم من الشبه الباطلة والقواعد الفاسدة. ما عندهم وراء ذلك شيء، قد فرحوا بما عندهم من المحال، وقنعوا بما ألفوه من الخيال. ولو علموا أن وراء ما هو أجل منه وأعظم لما ارتضوا بدونه، ولكن عقولهم قصرت عنه، ولم يهتدوا إليه بنور النبوة، ولم يشعروا به ليجتهدوا في طلبه، ورأوا أن ما معهم خير من الجهل، ورأوا تناقض ما مع غيرهم وفساده. فتركب من هذه الأمور إثار ما عندهم على ما سواه وهذه بلية الطوائف، والمعاني من عافاه الله.

146 *Nāmūs* in Arabic is a transliteration of the Greek *nomos* and refers to the religious law.

147 The Arabic term *mutakallimūn* refers to practitioners of Muslim scholastic theology, on which see Glossary, "Kalam."

Know that the secret of worship, its goal and its wisdom, are known to only those who are aware of the attributes of the Lord Almighty and who do not deny any of them. They realize the meaning and reality of the divinity of God, and that He is a deity, rather, the true deity, and every deity other than Him is false, the falsest of lies, and that the reality of divinity does not befit but Him. Worship is a consequence and effect of His divinity. They are connected as the consequences of attributes are [connected] to the attributes, as what is known is linked to knowledge, what one is capable of doing is to the capacity, voices are to hearing, favor to mercy, and giving to generosity.

How can the knowledge of the wisdom of acts of worship and their ends be revealed to one who denies and is ignorant of the reality of divinity? How could his knowledge of the fact that worship is the ultimate goal of creation be established; for it they were created, the Messengers sent, the Books revealed, and the Heaven and Hell created. To suppose that the creation is devoid of [any wisdom] is to attribute to God what does not behoove Him. God is far above that, for He created the heavens and the earth in truth, not in falsehood, nor did He create man in vain, nor did He leave them without direction. God the Exalted said, "Do you think that you were created for naught and you will not be returned to us?" [23:115]; "And I have not created the Jinn and Men except that they worship Me" [51:56]. Worship, therefore, is the purpose for which the Jinn and men and all creatures have been created. The Exalted has said, "Does man think that he is left without purpose?" [75:36], that is, neglected. Al-Shāfi'ī said [concerning this word *sudā*], "[It is someone] who is not commanded or prohibited." Another said, "Someone who is not rewarded or punished." The correct view is that it is both, for reward and punishment are based on command and prohibition. The command and prohibition consist of the demand of worship and its intention, and the reality of worship is to do both of these [i.e., intend to worship and worship]. The Exalted has said, "And [the believers] reflect in the creation of the Heavens and the Earth: O our Lord, you have not created this for naught. Glory to You! Save us from the chastisement of the fire!" [3:191]. He also said, "And God created the Heavens and the Earth in Truth so each soul may be recompensed for what it earned" [45:22].

Thus, God has declaimed that He created the world in truth, which includes His prescriptions and prohibitions and [the ensuing] reward and punishment. Given that the heavens and the earth were created for this, and it is the purpose of creation, how could it be said that [the creation] has no reason, nor wisdom that is intended from it? Or that it only serves as the wage of the workers so that He does not offend them by rewarding them only as a favor, or merely to prepare their selves for intellectual awareness or to train them for opposing the routine?

فاعلم أن سر العبودية وغايتها وحكمتها إنما يطلع عليه من عرف صفات الرب عز وجل ولم يعطلها، وعرف معنى الإلهية وحقيقتها، ومعنى كونه إلهاً، بل هو الإله الحق، وكل إله سواه فباطل، بل أبطل الباطل، وأن حقيقة الإلهية لا تنبغي إلا له، وأن العبادة موجب إلهيته وأثرها ومقتضاها، وارتباطها بها كارتباط متعلق الصفات بالصفات، وكارتباط المعلوم بالعلم، والمقدور بالقدرة، والأصوات بالسمع، والإحسان بالرحمة، والعطاء بالجود.

فن أنكر حقيقة الإلهية ولم يعرفها كيف يستقيم له معرفة حكمة العبادات وغاياتها ومقاصدها وما شرعت لأجله؟ وكيف يستقيم له العلم بأنها هي الغاية المقصودة بالخلق، فلها خلقوا ولها أرسلت الرسل وأُنزلت الكتب، ولأجلها خلقت الجنة والنار؟ وأن فرض تعطيل الخليفة عنها نسبة لله إلى ما لا يليق به ويتعالى عنه من خلق السماوات والأرض بالحق، ولم يخلقها باطلاً ولم يخلق الإنسان عبثاً ولم يتركه سدىً مهملاً، قال تعالى: ﴿أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ [المؤمنون: 115]، أي لغبر شيء ولا حكمة، ولا لعبادكم لي ومجازاتي لكم، وقد صرح تعالى بهذا في قوله: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: 56]. فالعبادة هي الغاية التي خلق لها الجن والإنس والخلقات كلها. قال الله تعالى: ﴿أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى﴾ [القيامة: 36]، أي مهملاً. قال الشافعي — رضي الله عنه —: لا يؤمر ولا ينهى. وقال غيره: لا يثاب ولا يعاقب. والصحيح الأمران، فإن الثواب والعقاب مترتب على الأمر والنهي، والأمر والنهي طلب العبادة وإرادتها، وحقيقة العبادة امتثالهما. وقال تعالى: ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ﴾ [آل عمران: 191]، وقال: ﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ﴾ [الحجر: 85]، ﴿وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ﴾ [الجن: 22].

فأخبر أنه خلق السماوات والأرض بالحق المتضمن أمره ونهيه، وثوابه وعقابه. فإذا كانت السماوات والأرض وما بينهما خلقت لهذا — وهو غاية الخلق — فكيف يقال: إنه لا علة له ولا حكمة مقصودة هي غايته، وأن ذلك مجرد استئجار العمال، حتى لا يتكدر عليهم الثواب بالمنة، أو مجرد استعداد النفوس للمعارف العقلية، وارتباطها بخالفة العوائد؟

Let an intelligent observer reflect on the difference between these opinions on the one hand and what the evident meaning of the revelation shows. He shall find that the partisans of these opinions have failed to value God as He should be valued and failed to know Him as He should be known. For God the Exalted has only created the creation for His worship that combines perfect love for Him and obedience to Him and adherence to His command. The essence of worship is the love of God, rather, loving Him exclusively, and that all his love be for God alone, such that he does not love with Him anyone other than Him, and that one loves what he loves for His sake and in Him, such as His love for His prophets, messengers, angels, and allies. Our love for them, therefore, is part of perfecting love for Him, not a love alongside His love, as is the case with the love of those who take partners to God and love them as they ought to love God.

If the love for Him is the reality and secret wisdom of worship, it cannot be realized except through the following of His command and avoidance of His prohibition. For the reality of worship is tested only upon the following of the command {and prohibition}. This is why the Glorious has made following the Messenger, God grant him blessing and peace, an index of [His love] and a witness for one who claims it. The Exalted has said, "Say: If you love God, follow me, God will love you" [3:31]. Thus, He made the following of His Messenger a condition of their love for God, and a condition for God's love for them. The result of a condition cannot exist without the realization of the condition, thus the absence of love is known upon the absence of the following. The nonexistence of their love for God is a corollary of the nonexistence of their following of His Messenger, and [conversely,] the nonexistence of their following is necessitated by the nonexistence of their love for God. Thus, their love for God and God's love for them are impossible without the following of His Messenger, God grant him blessing and peace.

It also proves that the following of the Messenger is indeed the love of God and His Messenger; and the obedience to His command is not sufficient in worship until and unless God and His Messenger become more beloved to the servant than all that is other than them. There must be nothing that is dearer to him than God and His Messenger. Where there is something that is dearer to him than these two, there is unforgivable polytheism, nor does God the Exalted guide him. The Exalted has said, "And if your fathers, sons, brothers, spouses, friends, the wealth you have earned, the trade whose decrease you fear, or your beloved houses become dearer to you than God and His Messenger and jihad in His path: Then wait until God brings forth His decree, and God does not guide the wicked" [9:24].

فليتأمل اللبيب الفرقان بين هذه الأقوال وبين ما دل عليه صريح الوحي، يجد أن أصحاب هذه الأقوال ما قدروا الله حق قدره، ولا عرفوه حق معرفته.

فإن الله تعالى إنما خلق الخلق لعبادته الجامعة لكمال محبته مع الخضوع له والالتقياد لأمره. فأصل العبادة محبة الله، بل إفراده بالمحبة، وأن يكون الحب كله لله، فلا يحب معه سواه، وإنما يحب ما يحبه لأجله وفيه، كما يحب أنبياءه ورسله وملائكته وأوليائه. فحُببتنا لهم من تمام محبته، وليست محبة معه كمحبة من يتخذ من دون الله أنداداً يحبونهم كحبه.

وإذا كانت المحبة له هي حقيقة عبوديته وسرها، فهي إنما تتحقق باتباع أمره واجتناب نهيه، فعند اتباع الأمر [واجتناب] النهي تبين حقيقة العبودية والمحبة، ولهذا جعل تعالى اتباع رسوله ﷺ علماً عليها وشاهداً لمن ادعاه، فقال تعالى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: 31]، فجعل اتباع رسوله مشروطاً بحبهم لله وشرطاً لمحبة الله لهم. ووجود المشروط ممتنع بدون تحقق شرطه، فعلم انتفاء المحبة عند انتفاء المتابعة، فانتفاء محبتهم لله لازم لانتفاء المتابعة لرسوله، وانتفاء المتابعة ملزوم لانتفاء محبة الله لهم، فيستحيل إذاً ثبوت محبتهم لله وثبوت محبة الله لهم بدون المتابعة لرسوله ﷺ.

ودل على أن متابعة الرسول ﷺ هي حب الله ورسوله وطاعة أمره، ولا يكفي ذلك في العبودية حتى يكون الله ورسوله أحب إلى العبد مما سواهما. فلا يكون عنده شيء أحب إليه من الله ورسوله، ومتى كان عنده شيء أحب إليه منهما، فهذا هو الشرك الذي لا يغفر لصاحبه البتة، ولا يهديه الله. قال تعالى: ﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [التوبة: 24].

Anyone who puts obedience to anyone above obedience to God and His Messenger, or the opinion of anyone above the words of God and His Messenger, or the pleasure of anyone above the pleasure of God and His Messenger, or the fear or hope of anyone or reliance upon anyone above the fear and hope of God and reliance upon Him, or dealing with anyone above His dealing with God, such a one is among those to whom God and His Messenger are not more beloved than all else. If he says so with his tongue, he is lying, claiming something other than what is true of him. Anyone who puts the judgment of another above that of God and His Messenger, that [authority] is more beloved to Him than God and His Messenger. However, he who prioritizes someone else's opinion, judgment, obedience, or pleasure may be confused, thinking that [his authority] does not command, judge, or say except what the Messenger has said, so he obeys him and turns to him for arbitration and receives his opinions. Such a one is excused if he is not capable of doing anything different. If, however, he is capable of reaching to the Messenger, God grant him blessing and peace, and knows that someone other than the one he follows is closer to [the Messenger] in every matter or in some matters, but he does not turn to the Messenger and to the one who is close to him, such is the one who is feared for, and he is the one included in this warning. If such a person, however, permits himself to torture or harm the one who opposes him and does not agree to follow his shaykh, he is counted among the transgressors and oppressors! God has made a measure for everything.

7.6 *Worship of the Tongue, Heart, and Body*

The foundation of "You we worship" is built upon four principles, the realization of what God loves and is pleased with, including the (i) speech of the tongue and (ii) the heart, and (iii) the action of the heart and (iv) the limbs. Worship refers to all of these four ranks and those who uphold "You we worship" truly are the true worshippers.

The speech of the heart is the belief in what God the Glorious has declaimed about Himself, His names and attributes, His deeds, His angels, and His meeting, through the speech of His Messenger, God grant him blessing and peace.

The speech of the tongue is the [tongue's] expression of all of [what the heart believes], and calling to it, protecting it, exposition of the heresies that oppose it, remembering it, and preaching its commands.

The action of the heart includes love for Him, reliance upon Him, repenting to Him, fearing him, hoping in Him, making one's religion exclusive for Him, persevering upon His commands and prohibitions and His [creative] decrees, being pleased for Him and with Him, taking allies and enemies for His sake, submission and surrender to Him, meekness toward Him, tranquility in Him,

فكل من قدم طاعة أحد هؤلاء على طاعة الله ورسوله، أو قول أحد منهم على قول الله ورسوله، أو مرضاة أحد منهم على مرضاة الله ورسوله، أو خوف أحد منهم ورجاءه والتوكل عليه على خوف الله ورجائه والتوكل عليه، أو معاملة أحد منهم على معاملة الله، فهو ممن ليس الله ورسوله أحب إليه مما سواهما، وإن قاله بلسانه فهو كذب منه، وإخبار بخلاف ما هو عليه. وكذلك من قدم حكم أحد على حكم الله ورسوله، فذلك عنده أحب إليه من الله ورسوله، لكن قد يشتبه الأمر على من يقدم قول أحد أو حكمه أو طاعته أو مرضاته ظناً منه أنه لا يأمر ولا يحكم ولا يقول إلا ما قاله الرسول ﷺ، فيطيعه ويحكم إليه ويتلقى أقواله كذلك، فهذا معذور إذا لم يقدر على غير ذلك. وأما إذا قدر على الوصول إلى الرسول ﷺ وعرف أن غير من اتبعه هو أولى به مطلقاً أو في بعض الأمور، ولم يلتفت إلى الرسول ولا إلى من هو أولى به فهذا الذي يُخاف عليه، وهو داخل تحت الوعيد. فإن استحل عقوبة من خالفه وآذاه ولم يوافقته على اتباع شيخه، فهو من الظلمة المعتدين، وقد جعل الله لكل شيء قدراً.

فصل

وبناء ﴿إِيَّاكَ نَعْبُدُ﴾ على أربع قواعد: التحقق بما يحبه الله ويرضاه من قول اللسان والقلب وعمل القلب والجوارح.

فالعبودية اسم جامع لهذه المراتب الأربع. فأصحاب ﴿إِيَّاكَ نَعْبُدُ﴾ حقاً هم أصحابها. فقول القلب: هو اعتقاد ما أخبر الله سبحانه به عن نفسه وأسمائه وصفاته وأفعاله وملائكته ولقائه على لسان رسوله ﷺ.

وقول اللسان: الإخبار عنه بذلك والدعوة إليه والذب عنه، وتبيين بطلان البدع المخالفة له والقيام بذكره وتبليغ أوامره.

وعمل القلب: كالحبة له والتوكل عليه والإنابة إليه والخوف منه والرجاء له وإخلاص الدين له، والصبر له على أوامره وعن نواهيه وعلى أقداره، والرضا به وعنه والموالاتة فيه والمعاداة فيه، والذل له

and other actions of the heart. The obligatory ones among these [actions] are greater than the obligatory actions of the physical body, and the beloved ones among them are more beloved than the beloved actions [of the body], and actions of the body without [the actions of the heart] are of little or no benefit at all.

The actions of the body are such as [regular] prayers, jihad, walking toward the Friday and other congregational worship, helping the needy, charity toward the creation, and the like.

Thus, “You we worship” requires adhering to all of these and affirming them, and “You we supplicate for help” is to ask for help in fulfilling them and success in them. “Guide us to the Straight Path” includes [asking for] the detailed knowledge of both of these and inspiration to fulfill them. The path of the aspirants to God is through these two.

7.7 *Worship: The Way of All the Messengers*

All of the Messengers called to nothing but “You we worship and You we supplicate for help.” They all called to the affirmation of God’s unicity and worship, from the very first of them to the very last one. Noah said to his people, “Worship God, you have no god but Him” [7:59], as did [the Prophets] Hūd, Šālīḥ, Shu‘ayb, and Abraham, upon them be peace. God the Exalted said, “We surely sent in every nation a messenger that you must worship God and reject the false god” [16:36]. The Exalted said, “We have not sent before you a Messenger except that we revealed unto him that there is no god but Me, so worship Me” [21:25]. The Exalted also said, “O messengers! Eat of the good things, and do right. Lo! I am Aware of what you [all] do. And lo! this community of yours is one community, and I am your Lord, so fear Me” [23:51–52].

7.8 *The Noble Status of Worship and Servanthood*

God the Exalted has made worship the attribute of His most perfect and nearest creation to Him, saying, “Never would the Messiah disdain to be a servant of God, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant, He will gather them to Himself all together” [4:172]. He also said, “Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate” [7:206].

This also clarifies the proper place of pause in [recitation of] the following verse: “God’s is whoever is in the heavens and the earth,” here [is the pause], then begins, “And whoever is in His presence, do not stay back in arrogance from His worship, nor do they tire; they glorify day and night without any fatigue” [21:19–20]. These are two independent and complete sentences.

والخضوع والإخبات إليه والطمأنينة به، وغير ذلك من أعمال القلوب التي فرضها أفرض من أعمال الجوارح، ومستحبها أحب إلى الله من مستحبها، وعمل الجوارح بدونها إما عديم المنفعة أو قليل المنفعة.

وأعمال الجوارح: كالصلاة والجهاد ونقل الأقدام إلى الجمعة والجماعات ومساعدة العاجز والإحسان إلى الخلق ونحو ذلك.

ف ﴿إِيَّاكَ نَعْبُدُ﴾ التزام لأحكام هذه الأربعة، وإقرار بها. و﴿وَأِيَّاكَ نَسْتَعِينُ﴾ طلب الإعانة عليها والتوفيق لها، و﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ متضمن للتعريف بالأمرين على التفصيل، وإلهام القيام بهما، وسلوك طريق السالكين إلى الله بها.

فصل

وجميع الرسل إنما دعوا إلى ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فإنهم كلهم دعوا إلى توحيد الله وعبادته من أولهم إلى آخرهم، فقال نوح لقومه: ﴿اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ﴾ [الأعراف: 59]، وكذلك قال هود وصالح وشعيب وإبراهيم عليه السلام، قال الله تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [التحل: 36]، وقال: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الأنبياء: 25]، وقال تعالى: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ [المؤمنون: 51-52].

فصل

والله تعالى جعل العبودية وصف أكل خلقه وأقربهم إليه، فقال: ﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾ [النساء: 172]، وقال: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف: 206]. وهذا يبين أن الوقف التام في قوله: ﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾ هاهنا، ثم يبتدئ ﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾ [الأنبياء: 19-20]. فهما جملتان تامتان مستقلتان، أي له من في السماوات ومن في الأرض عبيداً

They mean that God's is whoever is in the heavens and the earth, be they servants or kings. Then He continues with another sentence saying, "And those who are in His presence do not stay back in arrogance from His worship," that is, the angels that are in His presence are not too proud or arrogant to stay back from His worship, nor do they compete in showing their high status, nor do they get tired, nor do they get exhausted and stop. [Concerning the meaning of the word in the verse] it is said, *ḥasara* and *istaḥsara*, to indicate being tired and exhausted. [The angels do not get tired,] rather, their worship and glorification is like breathing for the children of Adam. The former [i.e., worship] is the servants' praise of His lordship, and the latter is the servants' praise of His divinity.

The Exalted said, "And they say, 'The Most Merciful has taken a son.' Exalted is He! Rather, they are [but] honored servants. They cannot precede Him in word, and they act by His command" [21:26–27].

The Exalted also said, "The servants of the All-merciful are those who walk on earth with humility" [25:63], [and their description continues] until the end of the *sūra*. He also said, "A spring of which the servants of God will drink; they will make it gush forth in force [and abundance]" [76:6]. He also said, "And recall our servant, David" [38:17]; "And recall our servant, Job" [38:41]; "And remember our servants Abraham, Isaac, and Jacob" [38:45]. He said concerning Solomon, "How excellent a good servant—he indeed was oft-returning in repentance" [38:30]. He also said concerning Christ, "He was only a servant whom We blessed" [43:59]. Thus, He made [Christ's] ultimate objective worship, not divinity, contrary to what his enemies, the Nazarenes—God curse them!—allege. He characterized the noblest and loftiest of His creation to Him with worship, and that on the most honorable occasions. He said, for instance, "And if you are in doubt concerning what We revealed unto Our servant" [2:23], and also, "Blessed is He who revealed the Criterion unto His servant so that it may be a warning for the worlds" [25:1]. He also said, "All praise is to God who revealed the Book unto His servant" [18:1]. Thus, He mentioned [the Prophet Muhammad] through his servanthood when mentioning the sending down of the Book and challenging that [his detractors] bring anything like it. He further said, "And that when the servant of God stood calling to Him, they crowded around him" [72:19], thus mentioning him for his servanthood on the occasion of his calling out to Him. He also said, "Glorious is He who took His servant by night" [17:1], thus mentioning him by his servanthood on the occasion of His night journey.

A sound tradition has it, "Do not exaggerate me as Christians did Christ, for I am only a servant, so say: servant of God and His Messenger"¹⁴⁸ and another

¹⁴⁸ Bukhārī #3445.

وملكاً. ثم استأنف جملة أخرى فقال: ﴿وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾، يعني أن الملائكة الذين عنده لا يستكبرون عن عبادته، لا يأنفون عنها ولا يتعاضمون ولا يستحسرون فيعيون وينقطعون. يقال: حسر واستحسر إذا تعب وأعيأ، بل عبادتهم وتسييحهم كالنفس لبني آدم. فالأول وصف لعبيد ربوبيته، والثاني وصف لعبيد إلهيته. وقال تعالى: ﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾ [الأنبياء: 26-27]، وقال تعالى: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾ [الفرقان: 63] إلى آخر السورة، وقال: ﴿عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ [الإنسان: 6]، وقال: ﴿وَاذْكُرْ عَبْدَنَا دَاوُودَ﴾ [ص: 17]، ﴿وَاذْكُرْ عَبْدَنَا أَيُّوبَ﴾ [ص: 41]، ﴿وَاذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾ [ص: 45]، وقال عن سليمان: ﴿نَعَمْ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾ [ص: 30]، وقال عن المسيح: ﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾ [الزخرف: 59]، فجعل غايته العبودية لا الإلهية كما يقول أعداؤه النصارى لعنهم الله، ووصف أكرم خلقه عليه وأعلاهم عنده منزلة بالعبودية في أشرف مقاماته، فقال: ﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا﴾ [البقرة: 23]، وقال: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ [الفرقان: 1]، وقال: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾ [الكهف: 1]، فذكره بالعبودية في مقام إنزال الكتاب عليه، والتحدي بأن ياتوا بمثله، وقال: ﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ [الجن: 19]، فذكره بالعبودية في مقام الدعوة إليه، وقال: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا﴾ [الإسراء: 1]، فذكره بالعبودية في مقام الإسراء. وفي الصحيح عنه ﷺ: «لا تطروني كما أطرت النصارى المسيح، فإنما أنا عبد فقولوا: عبد الله ورسوله»، وفي الحديث الآخر: «إنما أنا عبد، أكل كما يأكل العبد، وأجلس كما يجلس العبد».

tradition says, "I am only a servant, I eat like a servant eats, I sit like a servant sits."¹⁴⁹ In the *Ṣaḥīḥ* of al-Bukhārī, on the authority of 'Abdallāh b. 'Amr who said,

I read in the Torah the description of Muhammad, God grant him blessing and peace, "Muhammad the Messenger of God, My servant and Messenger, I named him the trusting, he is not bad-mouthed or ill-mannered, nor a hustler in the marketplace, nor does he repay evil with evil, rather, he overlooks and forgives."¹⁵⁰

The Glorious declared an unqualified glad tiding for His servants, saying, "Give good news, then, to My servants, who listen to the word and follow the best of it" [39:17–18]. He promised them total peace, saying, "O My servants, no fear upon you today, nor do you grieve, those who believed in Our signs and were Muslims" [43:68–69]. He also declared that Satan does not have authority over them, but over those who take him as their ally and as an equal [of God], "Surely, over My servants you have no authority, except for those misguided ones who follow you" [15:42], and said, "He surely has no authority over those who have believed and trusted in and relied upon their Lord; his authority being on those only who take him as their ally and a partner" [16:99–100].

The Prophet, God grant him blessing and peace, made beautifying worship the highest level of religion, which is the beauty¹⁵¹ mentioned in the tradition of Gabriel, upon him be peace, in which he said when Gabriel asked him about beauty, "That you worship God as if you see Him, for even though you do not see Him, He sees you."¹⁵²

7.9 *Worship until Death*

On adhering to "You we worship" as an obligation upon every servant until death. God the Exalted said to His Messenger, God grant him blessing and peace, "And worship your Lord until the certainty comes to you" [15:99] and the people of the Fire said, "And we gave lie to the Day of Recompense, until the certainty came to us" [74:46–47]. "Certainty" here means "death" by the agreement of the exegetes. The *Ṣaḥīḥ* records in the story of [the death of] 'Uthmān b. Maz'ūn,¹⁵³ God be pleased with him, that the Prophet, God grant him blessing and peace, said, "As for 'Uthmān, the certainty has come to him from his

149 Reported in *al-Muṣannaf* of 'Abd al-Razzāq 10:415; graded as *ṣaḥīḥ* or *ḥasan*.

150 Bukhārī #2125.

151 For a discussion of the translation of *iḥsān* as beauty, see Sachiko Murata and William Chittick, *The Vision of Islam* (New York: Paragon, 1998), 267.

وفي صحيح البخاري عن عبد الله بن عمرو قال: «قرأت في التوراة صفة محمد ﷺ: محمد رسول الله عدي ورسولي، سميت المتوكل، ليس بفظ ولا غليظ، ولا صخاب بالأسواق، ولا يجزي بالسيئة السيئة، ولكن يعفو ويغفر».

وجعل الله سبحانه البشارة المطلقة لعباده، فقال تعالى: ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ [الزمر: 17-18]، وجعل الأمن المطلق لهم فقال: ﴿يَا عِبَادَ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ﴾ [الزخرف: 68-69]، وعزل الشيطان عن سلطانه عليهم خاصة، وجعل سلطانه على من تولاه وأشرك به، فقال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ [الحجر: 42]، وقال: ﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾ [النحل: 99-100].

وجعل النبي ﷺ إحسان العبودية أعلى مراتب الدين وهو الإحسان، فقال في حديث جبريل عليه السلام وقد سأله عن الإحسان: «أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك».

فصل

في لزوم ﴿إِيَّاكَ نَعْبُدُ﴾ لكل عبد إلى الموت.

قال الله تعالى لرسوله ﷺ: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]، وقال أهل النار: ﴿وَكُنَّا نُكَذِّبُ بَيِّنَاتٍ مِّنَ الدِّينِ حَتَّى أَتَانَا الْيَقِينُ﴾ [المدثر: 46-47]، واليقين هاهنا: الموت بإجماع أهل التفسير. وفي الصحيح في قصة [موت] عثمان بن مظعون رضي الله عنه أن النبي ﷺ قال: «أما عثمان فقد جاءه اليقين من ربه»، أي الموت وما فيه، فلا ينفك العبد من العبودية ما دام في دار التكليف، بل

152 Bukhārī #50; Muslim #8, #9.

153 'Uthmān b. Maz'ūn (d. 3/625), a Companion of the Prophet, who was among those who emigrated to both Abyssinia and Medina. See *Sīyar* 1:155.

Lord,”¹⁵⁴ that is, death and what is in it. Thus, the servant is not untethered from his servanthood [or worship] so long as he is in the abode of responsibility [i.e., this life]. In fact, in the state of the Barzakh [i.e., the state between life and death] there is another kind of worship for him when the two angels ask him what he used to worship and what he says about the Messenger of God, God grant him blessing and peace, and they receive his response. He has another [occasion to] worship on the Day of Resurrection when God calls all of the creation to prostrate and the believers do so but the disbelievers and hypocrites stay back and are unable to prostrate. When they enter the abode of reward or punishment, that is where their responsibility ends; and the worship of the people of the reward becomes their glorification [of God] attached to their breaths such that they will find in it neither exhaustion nor fatigue.

Whoever thinks that he has reached a [spiritual] state such that he is free of the duty of worship is a heretic¹⁵⁵ and disbeliever in God and His Messenger. He has only reached the station of disbelief in God the Exalted, having left His religion. The more a servant is established in the stations of worship, the greater his worship, and his duty is greater than the duty of those lesser than him. This is what was the duty of the Messenger of God, God grant him blessing and peace; in fact the duty of all the messengers was greater than that upon their communities. {And the duty upon the most perseverant [among the messengers] is greater than that upon the lesser ones}. Similarly, the duty upon those given knowledge is greater than those lesser than them, and everyone is [burdened] according to his rank.

7.10 *General and Special Worship*

On the classification of worship (or servanthood) into general and special.

General worship is the worship of all the denizens of the heavens and the earth, which is all for God, be they righteous or wicked, believing or disbelieving. This is the worship of compulsion and dominion. The Exalted said,

And they say, “The Most Merciful has taken [for Himself] a son.” You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son. And it is not for the Most Merciful that He should take a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. [19:88–93]

¹⁵⁴ Bukhārī #1243.

¹⁵⁵ See Glossary, “*zindiq*.”

عليه في البرزخ عبودية أخرى لما يسأله الملكان من كان يعبد، وما يقول في رسول الله ﷺ، ويلتمسان منه الجواب. وعليه عبودية أخرى يوم القيامة، يوم يدعو الله الخلق كلهم إلى السجود فيسجد المؤمنون، ويبقى الكفار والمنافقون لا يستطيعون السجود، فإذا دخلوا دار الثواب والعقاب، انقطع التكليف هناك، وصارت عبودية أهل الثواب تسبيحاً مقروناً بأنفسهم لا يجدون له تعباً ولا نصباً. ومن ظن أنه يصل إلى مقام يسقط عنه التعب، فهو زنديق كافر بالله ورسوله، وإنما وصل إلى مقام الكفر بالله تعالى والانسلاخ من دينه، وكلما تمكن العبد في منازل العبودية كانت عبوديته أعظم، والواجب عليه منها أكثر من الواجب على من دونه، ولهذا كان الواجب على رسول الله ﷺ، بل على الرسل أعظم من الواجب على أممهم. [والواجب على أولي العزم أعظم من الواجب على من دونهم]. والواجب على أولي العلم أعظم من الواجب على من دونهم، وكل أحد بحسب مرتبته.

فصل

في انقسام العبودية إلى عامة وخاصة.

العبودية نوعان: عام وخاص.

فالعبودية العامة: عبودية أهل السماوات والأرض كلهم لله: برهم وفاجرهم مؤمنهم وكافرهم. فهذه عبودية القهر والملك، قال تعالى: ﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ شَيْئًا إِدًّا تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾ [مریم: 88-93]، فهذا يدخل فيه مؤمنهم وكافرهم.

This [reference to servants] includes believers as well as disbelievers among them.

The Exalted has said, "And [mention] the Day He will gather them and that which they worship besides God and will say, 'Did you mislead these, My servants, or did they [themselves] stray from the way?'" [25:17]. He called them *His* servants despite their misguidance but their naming is qualified by the demonstrative [pronoun]. As for in an unqualified state, [the reference to servants] never appears [in the Qur'an] except for the second kind [of worship], as shall be explained if God the Exalted wills.

The Exalted also said, "Say, 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ'" [39:46]. He also said, "And God does not wish injustice for the servants" [40:31]; "God has surely judged between the servants" [40:48]. This includes both general and special servanthood.

As for the second kind, it is the servanthood or worship of obedience, love, and following of commands. The Exalted said, "O My servants, there is no fear upon you today, nor shall you grieve" [43:68]. He also said, "Then give glad tidings to My servants, who listen to the word and follow the best of it" [39:17–18]. He also said, "And the servants of the All-merciful who walk upon the earth in humility and when the ignorant address them they say, 'Peace'" [25:63]. The Exalted said, reporting the words of Iblis, "And I shall misguide them all, except your true servants" [15:39–40]. And He said, "Surely you have no authority over My servants" [15:42].

All creatures, therefore, are slaves to His Lordship, whereas the people of His obedience and allegiance are slave-servants of His divinity. The Qur'an has not associated servants to Himself [i.e., in a genitive compound, thus saying 'My servants'], except when referring to this [second] type.

As for the attribution of the servants of His lordship to worship, it has not come except in one of these five ways. Either in negation, that is, "There is no one in the heavens and the earth except that he comes to the All-merciful as a slave-servant" [19:93]. Second, defined by [the definitive article *alif*] *lām*, such as in "And God does not wish injustice for the servants" [40:31] and "Surely God has judged between the servants" [40:48]. Third, qualified by a demonstrative noun or the like, such as, "Did you [all] misguide those servants of Mine?" [25:17]. Fourth, mentioned with the generality of His servants, thus being included along with the servants of obedience in the mention, as in, "You judge between Your servants in what they used to differ" [39:46]. Fifth, mentioned while being characterized by their action, as in, "Say: O My servants who have wronged themselves, do not lose hope in God's mercy" [39:53].

وقال تعالى: ﴿وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ يَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ﴾ [الفرقان:17]، فسماهم عباده مع ضلالهم، لكن تسمية مقيدة بالإشارة، وأما المطلقة فلم تنجيء إلا لأهل [النوع] الثاني كما سيأتي بيانه إن شاء الله.

وقال تعالى: ﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [الزمر:46]، وقال: ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ﴾ [غافر:31]، ﴿إِنَّ اللَّهَ قَدْ حَكَّمَ بَيْنَ الْعِبَادِ﴾ [غافر:48]، فهذا يتناول العبودية الخاصة والعامة.

وأما النوع الثاني: عبودية الطاعة، والمحبة واتباع الأوامر، قال تعالى: ﴿يَا عِبَادَ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ [الزحرف:68]، وقال: ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾ [الزمر:17-18]، وقال: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ [الفرقان:63]، وقال تعالى عن إبليس: ﴿لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾ [الحجر:39-40]، وقال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ [الحجر:42].

فانخلق كلهم عبيد ربوبيته وأهل طاعته وولايته هم عبيد إلهيته، ولا يجيء في القرآن إضافة العباد إليه مطلقاً إلا لهؤلاء.

وأما وصف عبيد ربوبيته بالعبودية فلا يأتي إلا على أحد خمسة أوجه: إما منكراً كقوله: ﴿إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾ [مریم:93]. والثاني: معرفاً باللام كقوله: ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ﴾ [غافر:31]، ﴿إِنَّ اللَّهَ قَدْ حَكَّمَ بَيْنَ الْعِبَادِ﴾ [غافر:48].

الثالث: مقيداً بالإشارة أو نحوها كقوله: ﴿أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ﴾ [الفرقان:17]. الرابع: أن يذكروا في عموم عباده فيندرجوا مع أهل طاعته في الذكر، كقوله: ﴿أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ [الزمر:46].

الخامس: أن يذكروا موصوفين بفعلهم كقوله: ﴿قُلِ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر:53].

It may be said that He called them His servants only if they avoid losing hope in His mercy, repent to Him, follow the best of what has been revealed to them from their Lord, and thus become servants of His divinity and obedience.

Worship or servanthood has been divided into general and special only because the meaning of the word is abasement and submission. It is said, "A well-trodden (the root here being the same as that of the Arabic words for 'worship' and 'servanthood') path," if it is well-paved and compressed by the feet. Or, "Someone has been enslaved by love," that is, debased by it. But, His allies have submitted to Him and lowered themselves with obedience and choice, following His command and prohibition, whereas His enemies have surrendered to Him out of compulsion and inescapability.

A likeness of dividing worship into special and general is the division of devoutness into special and general, and prostration as well.

God the Exalted said with respect to special devoutness, "Is he who is devout during the two extremes of the night, prostrating, standing, fearing the hereafter, and hoping for his Lord's mercy" [39:9] and also said, "And Mary, the daughter of 'Imrān, who had protected her chastity, We breathed into [her womb] from Our breath; she firmly believed in her Lord's words and His Books, and was among the devout" [66:12]; and this is frequent in the Qur'an. Concerning general devoutness, he said, "To Him belongs all that is in the heavens and the earth: all obey Him in devoutness" [30:26], that is, in submission and lowliness.

He said with respect to special prostration, "Those who are with your Lord are not too proud to worship Him, glorify Him, and prostrate to Him" [7:206]. He also said, "When the signs of the All-merciful are recited unto them they fall in prostration, weeping" [19:58], and this is also frequent {in the Qur'an}. With respect to general prostration, He said, "To God prostrate all that is in the heavens and the earth, with and without choice; and [so too] their shadows by morning and by afternoon" [13:15]. This is how this kind of prostration of compulsion is different from the prostration mentioned in His words, "Do you not see that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many of the people?" [22:18]. Here, He particularized "many of the people" as prostrating, while in Sūra al-Naḥl¹⁵⁶ he made it general, for that is the prostration of incapacity, coercion, and submission. Everyone is subdued to His Lordship, lowered before His honor, compelled by His authority.

¹⁵⁶ This seems to be an error; the reference is to the second to last verse mentioned here, from Sūra al-Ra'd, 13:15.

وقد يقال: إنما سماهم عباده إذا لم يقنطوا من رحمته وأنبأوا إليه واتبعوا أحسن ما أنزل إليهم من ربهم، فيكونون من عبيد الإلهية والطاعة.

وإنما انقسمت العبودية إلى خاصة وعامة، لأن أصل معنى اللفظة الذل والخضوع. يقال: طريق معبد إذا كان مذكلاً بوطء الأقدام. وفلان عبده الحب إذا ذله، لكن أولياؤه خضعوا له وذلوا طوعاً واختياراً وانقياداً لأمره ونهيه، وأعداؤه خضعوا له قهراً ورغماً.

ونظير انقسام العبودية إلى خاصة وعامة انقسام القنوت إلى خاص وعام، والسجود كذلك، قال تعالى في القنوت الخاص: ﴿أَمَّنْ هُوَ قَانَتْ آَنَاءُ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾ [الزمر:9]، وقال: ﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتَيْنِ﴾ [التحریم:12]، وهو كثير في القرآن.

وقال في القنوت العام: ﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانِتُونَ﴾ [الروم:26]، أي خاضعون أذلاء. وقال في السجود الخاص: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف:206]، وقال: ﴿إِذَا نَتَلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا﴾ [مريم:58]، وهو كثير في القرآن.

وقال في السجود العام: ﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدُوِّ وَالْآصَالِ﴾ [الرعد:15].

ولهذا كان هذا السجود الكره غير السجود المذكور في قوله: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ﴾ [الحج:18]، نفص هنا بالسجود كثيراً من الناس وعمهم بالسجود في سورة النحلن وهو يسجد الذل والقهر والخضوع، فكل أحد خاضع لربوبيته، ذليل لعزته، مقهور تحت سلطانه تعالى.

7.11 *Ranks of Worshippers with respect to Knowledge and Action*

Worship has ranks in accordance with knowledge and action. Its ranks with respect to knowledge are two, the first being the knowledge of God and the second the knowledge of his religion. As for the knowledge of Him the Glorious, it has five ranks: knowledge of His being, His attributes, His actions, His names, and their transcendence above anything that does not behoove Him. The knowledge of His religion has two ranks; His normative Law, which is the Straight Path that leads one to Him; and second, His law of recompense [in the afterlife], which includes His reward and punishment, and this kind of knowledge includes the knowledge of His angels, Books, and messengers.

As for the ranks of [action,]¹⁵⁷ they are two: the rank of the people of the right hand¹⁵⁸ {and the rank of the foremost and the nearest servants. As for the rank of the people of the right hand,} it comprises fulfillment of duties, avoidance of prohibitions, along with the doing of permissible things, along with some of the things disliked and avoidance of some of things that are loved [by God]. As for the rank of the foremost, it comprises upholding the obligations as well as things loved, abandonment of the prohibitions as well as things disliked, taking as little as possible of things that do not benefit in the afterlife, and avoidance of [permissible] things whose harm is feared.

The elite among them are such that permissible things turn into acts of worship and devotion through the intention; for them, there is nothing that is neutral whose advantage and disadvantage is equal, rather, every act that they choose is the best possible one. Those lesser than them leave out neutral acts being preoccupied with worship, but they engage in them as acts of obedience and devotion. The people of these two ranks are further divided into myriad ranks of whose count only God the Exalted is aware.

7.12 *The Fifteen Elements of Worship*

The axis of worship turns on fifteen elements; whoever perfects them has perfected worship.

Their explanation is that worship is divided into [the worship of] the heart, tongue, and the body, and each one has acts of worship specific to it.

The rulings [or juridical categories] that pertain to worship are five: obligatory, liked, prohibited, disliked, and permissible. Each of these applies to each one of the heart, the tongue, and the body.

¹⁵⁷ The manuscripts say “ranks of knowledge” once again, but the context suggests that this is an error.

فصل

في مراتب ﴿إِيَّاكَ نَعْبُدُ﴾ علماً وعملاً.

للعبودية مراتب بحسب العلم والعمل، فأما مراتبها العلمية فمرتبتان: إحداهما: العلم بالله. والثانية: العلم بدينه. فأما العلم به سبحانه فخمس مراتب: العلم بذاته، وصفاته، وأفعاله، وأسمائه، وتنزيهه عما لا يليق به. والعلم بدينه مرتبتان: إحداهما: دينه الأمري الشرعي، وهو الصراط المستقيم الموصل إليه. والثانية: دينه الجزائي المتضمن ثوابه وعقابه، وقد دخل في هذا العلم بملائكته، وكتبه، ورسله. وأما مراتبها العلمية فمرتبتان: مرتبة لأصحاب اليمين، [ومرتبة للسابقين المقربين. فأما مرتبة أصحاب اليمين] فأداء الواجبات وترك المحرمات مع ارتكاب المباحات وبعض المكروهات وترك بعض المستحبات. وأما مرتبة المقربين، فالقيام بالواجبات، والمندوبات، وترك المحرمات والمكروهات، زاهدين فيما لا ينفعهم في معادهم، متورعين عما يخافون ضرره. وخاصتهم قد انقلبت المباحات في حقهم طاعات وقربات بالنية، فليس في حقهم مباح متساوي الطرفين، بل كل أعمالهم راجحة، ومن دونهم يترك المباحات مشغولاً عنها بالعبادات، وهؤلاء يأتونها طاعات وقربات. ولأهل هاتين المرتبتين درجات لا يحصيها إلا الله تعالى.

فصل

ورحى العبودية تدور على خمس عشرة قاعدة، من كملها كل مراتب العبودية. وبيانها: أن العبودية منقسمة على القلب واللسان والجوارح، وعلى كل منها عبودية تخصه. والأحكام التي للعبودية خمسة: واجب، ومستحب، وحرام، ومكروه، ومباح، وهي لكل واحد من القلب واللسان والجوارح.

158 This is a reference to the people of the Garden, who are divided into the foremost (*al-sābiqūn*) and those of the right hand (*aṣḥāb al-yamīn*) in reference to Sūra al-Wāqī'a, esp. Q. 56:7-10.

7.12.1 Worship of the Heart

The obligations of the heart are as follows, including some whose obligation is agreed upon and others that are disagreed.

What is agreed upon is the obligation of purification [of worship solely to God], reliance, love, patience, repentance, fear, hope, definitive affirmation, and intention to worship; and these [latter ones] are in addition to the purification, purification itself being making one's worship and servanthood exclusive to the one worshipped.

The intention of worship has two stages: distinguishing worship from custom and distinguishing various acts of worship from each other.

All three kinds [of purification, including that pertaining to the heart, tongue, and body] are obligatory.

The same is true of truthfulness. The difference between it and purification is that purification is the unicity of what he seeks, and truthfulness is the unicity of his search. Purification, that is, is that he must not seek more than or other than the one thing, and truthfulness is that his search must not be split. Truthfulness, therefore, is the exertion of one's best effort, whereas purification is the exclusiveness of what one seeks.

The Community [of Muslims] has generally agreed on the obligation of these actions upon the heart. The same is true of sincere effort in worship, and the dependence of religion upon it, and its definition is the exertion of one's best effort in performing the worship in a way loved by the Lord whose pleasure is sought. The essence of this is an obligation and its perfection is for those nearest [to God].

Similarly, every one of these obligations of the heart has two sides: that which is an obligation and a right, and that is the rank of the people of the right hand; and that which is loved, which is the rank of those nearest.

Patience, similarly, is an obligation by the agreement of the Community. Imam Aḥmad, God be pleased with him, said, "{God mentioned} patience in ninety places in the Qur'an, or ninety-some." It, too, has two parts: that which is an obligation and a right, and that which leads to perfection and love.

As for what is disagreed upon [in terms of its being an obligation among the actions of the heart], these include contentment, for in its obligation there are two opinions: that of the jurists and that of the Sufis. Both opinions are to be found among the companions of [Imam] Aḥmad. Those who make it an obligation say that discontent is prohibition and it cannot be overcome except by contentment, and whatever is necessary to avoid a prohibition is an obligation.

They further argue using the report, "Whoever is not patient over my affliction and is not content with My judgment should take a Lord other than Me."¹⁵⁹

¹⁵⁹ Narrated by Ibn Ḥabbān, *al-Majrūḥīn* 1:412; al-Ṭabarānī, *al-Kabīr*, 22:230–231.

فواجب القلب: منه متفق على وجوبه ومختلف فيه.

فالمتفق على وجوبه كالإخلاص، والتوكل، والمحبة، والصبر، والإنابة، والخوف، والرجاء، والتصديق الجازم، والنية للعبادة، وهذه قدر زائد على الإخلاص، فإن الإخلاص هو أفراد المعبود عن غيره.

ونية العبادة لها مرتبتان: إحداهما: تمييز العبادة عن العادة. والثانية: تمييز مراتب العبادات بعضها عن بعض. والأقسام الثلاثة واجبة.

وكذلك الصدق، والفرق بينه وبين الإخلاص أن للعبد مطلوباً وطلباً، فالإخلاص توحيد مطلوبه، والصدق توحيد طلبه.

فالإخلاص: ألا يكون المطلوب منقسماً، والصدق ألا يكون الطلب منقسماً، فالصدق بذل الجهد، والإخلاص أفراد المطلوب.

واتفقت الأمة على وجوب هذه الأعمال على القلب من حيث الجملة.

وكذلك النصح في العبودية، ومدار الدين عليه، وهو بذل الجهد في إيقاع العبودية على الوجه المحبوب للرب المرضي له. وأصل هذا واجب، وكأله مرتبة المقربين.

وكذلك كل واحد من هذه الواجبات القلبية له طرفان: واجب مستحق وهو مرتبة أصحاب اليمين، وكأله مستحب وهو مرتبة المقربين.

وكذلك الصبر واجب باتفاق الأمة، قال الإمام أحمد—رضي الله عنه—: [ذكر الله] الصبر في تسعين موضعاً من القرآن أو بضعاً وتسعين. وله طرفان أيضاً: واجب مستحق، وكأله مستحب.

وأما المختلف فيه فكالرضا، فإن في وجوبه قولين للفقهاء والصوفية، والقول لأصحاب أحمد، فمن أوجبه قال: السخط حرام، ولا خلاص عنه إلا بالرضا، وما لا خلاص عن الحرام إلا به فهو واجب. واحتجوا بأثر: «من لم يصبر على بلائي، ولم يرض بقضائي، فليتخذ رباً سواي».

As for those who consider it liked [but not an obligation], they say that it does not occur as a command in the Qur'an or in the Sunna, in contrast with patience. For God commanded [patience] in many places in the Qur'an, as He did trust and reliance upon Him. He said, "And trust and rely upon God if you are believers" [5:23]. He commanded repentance, saying, "And turn to your Lord in repentance" [39:54]. He commanded purification, as in His words, "And they have not been commanded except to worship God, making their religion sincere to Him, exclusively" [98:5]. Also, His words, "Then call upon God, making your religion sincerely and exclusive to Him" [40:14]. Similarly, fear [is an obligation] as in His words, "Do not fear them, fear Me" [3:175], and "Do not fear people, fear Me" [5:44], and His words, "And Me you all must fear" [2:40]. Similarly, truthfulness [is an obligation], as the Exalted said, "O believers, be mindful of God and be among the truthful" [9:119]. The same is true of love, and it is the greatest of all obligations, for it is the worship of the heart that has been commanded; it is the essence and spirit [of the worship of the heart].

As for contentment, much praise has come in the Qur'an for those who have it, but not a command to it.

They further argue that the tradition that has been mentioned is an Israelite tradition,¹⁶⁰ which cannot be used as a proof.

They further say that in the well-known tradition on the authority of the Prophet, God grant him blessing and peace, "If you can act for God with contentment and certitude, do so; if not, there is still much good in being patient over what you dislike," and this tradition appears in the *Sunan*.¹⁶¹

They further said: As for your contention that "There is no escape from discontent except through [contentment]," that is not true, for the ranks of people in what occurs to them [by way of predestination] are three: contentment or pleasure, which is the highest; discontent, which is the lowest; and patience upon it without being pleased or content with it, which is the middle. The first one is for the nearest and foremost ones, the third one is for the moderate ones, and the second one is for the wrongdoers. Many are patient over what has been predestined for them without being pleased with it, for pleasure and contentment are something different altogether.

160 See Glossary, "*isrā'īliyyāt*."

161 Narrated in Tirmidhī 4:667 (*Ṣifat al-qiyāma*); Aḥmad 5:19 (Ibn 'Abbās); *Madārij*(š), 396.

ومن قال هو مستحب قال: لم يجيء الأمر به في القرآن ولا في السنة بخلاف الصبر، فإن الله أمر به في مواضع كثيرة من القرآن، وكذلك التوكل. [قال تعالى]: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]، وأمر بالإجابة فقال: ﴿وَأَنِيبُوا إِلَى رَبِّكُمْ﴾ [الزمر: 54]، وأمر بالإخلاص كقوله: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة: 5]، وقوله: ﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [غافر: 14]، وكذلك الخوف كقوله: ﴿فَلَا تَخَافُوهُمْ وَخَافُوا﴾ [آل عمران: 175]، وقوله: ﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْا﴾ [المائدة: 44]، وقوله: ﴿وَإِيَّايَ فَارْهَبُوا﴾ [البقرة: 40]، وكذلك الصدق، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: 119]، وكذلك المحبة وهي أفضى الواجبات، إذ هي قلب العباداة المأمور بها ونخها وروحها.

وأما الرضا، فإنما جاء في القرآن مدح أهله والثناء عليهم، لا الأمر به.

قالوا: وأما الأثر المذكور فإسرائيلي لا يحتاج به.

قالوا: وفي الحديث المعروف عن النبي ﷺ: «إن استطعت أن تعمل لله بالرضا مع اليقين فافعل، فإن لم تستطع فإن في الصبر على ما تكره خيراً كثيراً». وهو في بعض السنن.

قالوا: وأما قولكم: «لا خلاص عن التسخط إلا به» فليس بلازم، فإن مراتب الناس في المقدور ثلاثة: الرضا وهو أعلاها، والسخط وهو أسفلها، والصبر عليه بدون الرضا به وهو أوسطها. فالأولى للمقربين السابقين، والثالثة للمقتصدين، والثانية للظالمين، وكثير من الناس يصبر على المقدور فلا يتسخطه وهو غير راض به، فالرضا أمر آخر.

Some are confused about the coexistence of contentment with the feeling of pain and think that the two are exclusive of each other, but this is not the case. A sick person who drinks a distasteful medication is discomforted by it but is [at the same time] pleased and content with it. Similarly, a fasting person during the days of Ramadan feels the pain of fasting but is pleased with it. A stingy person feels the pain of having to pay his alms-due but is pleased and content with it. The feeling of pain just as it does not contradict patience does not contradict contentment.

This disagreement among them pertains only to contentment with respect to ontological decree;¹⁶² as for contentment with Him as the Lord and God, and pleasure with His normative decree, there is no disagreement about it being an absolute obligation. In fact, a servant cannot be considered Muslim without this kind of contentment, which is that he be pleased with God as his Lord, Islam as his religion, and Muhammad as his messenger.

This is similar to their disagreement concerning humility in the prayer. There are two schools concerning it among the jurists, and these two exist within the school of Aḥmad and others; accordingly, they disagree on the obligation of repeating [the obligatory prayers] for one who is overwhelmed by whisperings in his prayers. Ibn Ḥāmid among the companions of Aḥmad and Abū Ḥāmid [al-Ghazālī] in his *Iḥyāʾ* have considered it an obligation, whereas the majority of the jurists have not.¹⁶³

They further argue that the Prophet, God grant him blessing and peace, commanded one who forgets in his prayer to perform two prostrations and did not command him to repeat [the prayer], while having said, "The Satan comes to him in his prayers and suggests that he remember this or that until he makes the man forget how many he has prayed."¹⁶⁴ There is no disagreeing, however, that no reward comes of a prayer except in accordance to the extent of the presence of his heart and humility, as the Prophet, God grant him blessing and peace, said, "A servant completes the prayer but only a half of it has been accepted of it, or a third, or a fourth, until he reached a tenth."¹⁶⁵ Ibn ʿAbbās, God be pleased with him and his father, said, "There is nothing for you in your prayer except what you understood of it." Such a prayer, therefore, is not correct with respect to the attainment of its complete objective, even if it is labeled as complete from the perspective that we do not ask him to repeat it. It is not appropriate to call it sound in an unqualified way; rather, it should be labeled as sound even though its performer has no reward.

¹⁶² See Glossary, "*Kawniyya* vs. *dīniyya*."

¹⁶³ This point is elaborated on in detail later under the "Station of Humility." See Translation, 2:178 (Chapter 14).

وقد أشكل على بعض الناس اجتماع الرضا مع التألم، وظن أنهما متنافيان، وليس كما ظنه، فالمرضى الشارب للدواء الكريه متألم به راض به، والصائم في نهار رمضان في شدة الحر متألم بصومه راض به، والبخیل متألم بإخراج زكاته راض بها. فالتألم كما لا ينافي الصبر لا ينافي الرضا به. وهذا الخلاف بينهم إنما هو في الرضا بقضائه الكوني، وأما الرضا به رباً وإلهاً والرضا بأمره الديني فتفق على فرضيته، بل لا يصير العبد مسلماً إلا بهذا الرضا، أن يرضى بالله رباً، وبالإسلام ديناً، وبمحمد رسولاً.

ومن هذا أيضاً اختلافهم في الخشوع في الصلاة، وفيه قولان للفقهاء، وهما في مذهب أحمد وغيره. وعلى القولين اختلافهم في وجوب الإعادة على من غلب عليه الوسوسة في صلاته، فأوجبها ابن حامد من أصحاب أحمد، وأبو حامد الغزالي في إحيائه، ولم يوجبها أكثر الفقهاء.

واحتجوا بأن النبي ﷺ أمر من سها في صلاته بسجدة السهو، ولم يأمره بالإعادة، مع قوله: «إن الشيطان يأتي أحدكم في صلاته، فيقول: اذكر كذا، اذكر كذا، حتى يضل الرجل أن يدري كم صلى». ولكن لا نزاع أن هذه الصلاة لا يثاب منها إلا بقدر حضور قلبه وخشوعه، كما قال النبي ﷺ: «إن العبد لينصرف من الصلاة، ولم يكتب له إلا نصفها، ثلثها ربعها—حتى بلغ عشرها». وقال ابن عباس رضي الله عنهما: «ليس لك من صلاتك إلا ما عقلت منها». فليست صحيحة باعتبار ترتب كمال مقصودها عليها، وإن سميت صحيحة باعتبار أن لا تأمره بالإعادة. ولا ينبغي أن يطلق لفظ الصحة عليها، فيقال: صلاة صحيحة مع أنه لا يثاب فاعلها.

164 Bukhārī #1231; Muslim #389.

165 Abū Dāwūd 1:503; Aḥmad 31:171 (with slight variance; graded *ṣaḥīḥ*).

The purpose from all this is that these acts, be they obligatory or liked, are in fact the worship of the heart, and whoever neglects this worship has neglected the worship of the king, even if he performed the worship of his subjects from the physical body. What is desired is that the king of the organs (namely, the heart) perform the worship of God the Exalted along with his subjects.

As for the prohibitions, the things that count against [the heart] are arrogance, ostentation, self-admiration, envy, heedlessness, hypocrisy—these are of two kinds, one being disbelief and the other sin.

Disbelief includes [that caused by] doubt, hypocrisy, and associationism and its corollaries.

Sinful acts are of two types, major and minor.

The major ones are ostentation, self-admiration, arrogance, pride, showing off, despair from God's mercy, hopelessness from the spirit of God, sense of security against God's plan [to punish the sinners], delight and pleasure in harming Muslims and joy at their calamity, love of spreading obscene things among them, envy toward them for what God has given them of His grace, wish to remove a blessing from them, and the likes of these, that are in fact greater in prohibition than illicit sex, drinking wine, and other major outwardly sins. There is no safety for the heart nor for the body except in staying away from them all, repenting from them; else, a heart that carries these is a rotten one, and when the heart rots, so does the body.

These ailments only arise from ignorance of and abandoning the servanthood or worship of the heart.

The function of "You we worship," therefore, relates to the heart before the body, and if he is ignorant of it and neglects it, [the heart] inescapably becomes filled with its opposites, and only to the extent of its [inner worship] can it rid itself of its opposites.

Such matters may be minor sins or major in accordance with their strength and thickness or lightness and subtleness.

Among the minor sins also is the drive and desire toward what is illicit. The variation in the degree of desire in being major or minor depends on what is desired. The desire for disbelief and association [of partners to God], or the desire for heretical innovation, are wicked. The desire for committing major sins is disobedience; if he desists from committing them while having the capacity to do them, he is rewarded. If he leaves them because of his incapacity while doing his best to commit them, he would deserve the punishment of the one who committed them. This is so because of the equivalence of [such desire backed by the effort to commit a sin] to [the actual committing of sin] in terms of [divine] reward and punishment, even if in the Law it is not so. This is why the Prophet, God grant him blessing and peace, said,

والقصد أن هذه الأعمال واجبة ومستحبها هي عبودية القلب، فمن عطّلها فقد عطّل عبودية الملك وإن قام بعبودية رعيته من الجوارح. والمقصود أن يكون ملك الأعضاء قائماً بعبوديته لله سبحانه هو ورعيته.

وأما المحرمات التي عليه، فالكبر، والرياء، والعجب، والحسد، والغفلة، والنفاق، وهي نوعان: كفر ومعصية.

فالكفر كالشك، والنفاق، والشرك، وتوابعها.

والمعصية نوعان: كبائر وصغائر.

فالكبائر: كالرياء، والعجب، والكبر، والفخر، والخيلاء، والقنوط من رحمة الله تعالى، واليأس من روح الله، والأمن من مكر الله، والفرح والسرور بأذى المسلمين والشماتة بمصيبتهم، ومحبة أن تشيع الفاحشة فيهم، وحسدهم على ما آتاهم الله من فضله، وتمني زوال ذلك عنهم، وتوابع هذه الأمور التي هي أشد تحريماً من الزنا وشرب الخمر وغيرهما من الكبائر الظاهرة، ولا صلاح للقلب ولا للجسد إلا باجتنابها والتوبة منها، وإلا فهو قلب فاسد، وإذا فسد القلب فسد البدن.

وهذه الآفات إنما تنشأ من الجهل بعبودية القلب وترك القيام بها.

فوظيفة ﴿إِيَّاكَ نَعْبُدُ﴾ على القلب قبل الجوارح، فإذا جهلها وترك القيام بها امتلاً بأضدادها ولا بد، وبحسب قيامه بها يتخلص من أضدادها.

وهذه الأمور ونحوها قد تكون صغائر في حقه، وقد تكون كبائر بحسب قوتها وغلظها وخفتها ودقتها.

ومن الصغائر أيضاً شهوة المحرمات وتمنيها، وتفاوت درجات الشهوة في الكبر والصغر بحسب تفاوت درجات المشتى، فشهوة الكفر والشرك كفر، وشهوة البدعة فسق، وشهوة الكبائر معصية، فإن تركها لله مع قدرته عليها أتيب، وإن تركها عجزاً مع بذله مقدوره في تحصيلها استحق عقوبة الفاعل لتنزله منزلته في أحكام الثواب والعقاب وإن لم ينزل منزلته في أحكام الشرع، ولهذا قال النبي ﷺ:

“When two Muslims face each other with their swords, both the killer and the one who is killed are in the fire.” They said, “O Messenger of God, one is a killer, but why the one killed?” He said, “He was eager to kill the other one.”¹⁶⁶

Thus, he made it equivalent to the status of the killer because of his eager desire to commit the sin, without their judgment (or, legal responsibility) being the same. There are many other examples of this in terms of reward and punishment. The same is true of the liked and neutral acts of the heart.

7.12.2 Worship of the Tongue

As for the five acts of worship of the tongue, they are as follows. The obligatory ones are the saying of the two testimonies; recitation [from the Qur’an] of what is necessary, which is the part necessary to perform regular prayers; the saying of the obligatory words of prayer within the regular prayer that God and His Messenger have commanded, like the glorification in bowings and prostrations, the saying of “Our Lord, for you is the praise” after standing up [from a bow], the saying of the testimonies while sitting down, and the saying “God is great.” Included in the obligation [of the tongue] is the returning of greetings, there being two opinions concerning its initiation. Included in the obligation is the commanding of what is good and forbidding of what is evil, educating an ignorant person and guiding a misguided one, performing the testimony in specific cases, and, in general, the truthfulness of speech.

Its liked [acts] are the recitation of the Qur’an, perpetual remembrance of God, and studying beneficial knowledge and its corollaries.

Its prohibitions are saying all that displeases God and His Messenger, such as heretical innovations that oppose what God sent through His Messenger, calling to such, praising and strengthening such, and such as slandering and abusing a Muslim or harming one with any word, lying, false testimony, and speaking for God without knowledge, this last being the greatest prohibition.

Its disliked [acts] are speaking of what is better to be silent about, even though there is no punishment for it.

The Predecessors disagreed as to the possibility of speech that is neutral, whose two sides are equal. There are two opinions [on this], as mentioned by Ibn al-Munzir and others.

The first of the two is that everything that is spoken is ineluctably either for him or against him [in reward or punishment], there being nothing such that it counts that is neither for nor against him. They argue using the well-known

¹⁶⁶ Bukhārī #7083; Muslim #2888.

«إذا تواجه المسلمان بسيفيهما، فالقاتل والمقتول في النار». قالوا: هذا القاتل يا رسول الله، فما بال المقتول؟ قال: «إنه كان حريصاً على قتل صاحبه». فنزله منزلة القاتل لحرصه في الإثم دون الحكم، وله نظائر كثيرة في الثواب والعقاب. وقد علم بهذا مستحب القلب، ومباحه.

فصل

وأما عبوديات اللسان الخمس فواجبها النطق بالشهادتين، وتلاوة ما يلزمه تلاوته من القرآن، وهو ما يتوقف صحة صلاته عليه، وتلفظه بالأذكار الواجبة في الصلاة التي أمر الله بها ورسوله، كما أمر بالتسبيح في الركوع والسجود، وأمر بقول: «ربنا ولك الحمد» بعد الاعتدال، وأمر بالتشهد، وأمر بالتكبير.

ومن واجبه رد السلام، وفي ابتدائه قولان. ومن واجبه الأمر بالمعروف والنهي عن المنكر، وتعليم الجاهل، وإرشاد الضال، وأداء الشهادة المتعينة، وصدق الحديث.

وأما مستحبه: فتلاوة القرآن، ودوام ذكر الله، والمذاكرة في العلم النافع، وتوابع ذلك. وأما محرمه: فهو النطق بكل ما يبغضه الله ورسوله، كالنطق بالبدع المخالفة لما بعث الله به رسوله، والدعاء إليها، وتحسينها وتقويتها، وكالقذف وسب المسلم وأذاه بكل قول، والكذب، وشهادة الزور، والقول على الله بلا علم، وهو أشدها تحريماً.

ومكروهه: التكلم بما تركه خير من الكلام به، مع عدم العقوبة عليه. وقد اختلف السلف هل في حقه كلام مباح متساوي الطرفين، على قولين ذكرهما ابن المنذرو غيره، أحدهما أنه لا يخلو كل ما متكلم به، إما أن يكون له أو عليه، وليس في حقه شيء لا له ولا عليه.

tradition, “Every speech of the son of Adam is against him, not for him, except for the remembrance of God and what follows from it.”¹⁶⁷ They further argue that every speech of his is recorded [by the angels], and [it is known] that only either good or evil is recorded [—and hence, every speech is either good or bad].

Another group says no, there is in speech that which is neutral that counts neither for nor against him, just as the movements of the body. They say that the majority of speech does not pertain to commanding or prohibiting, and this is neutral.

The truth is that the movement of the tongue with speech cannot be equal in both sides, but rather, it is either preferred or not, for the tongue is not like the rest of the organs. Every morning, every organ of the son of Adam beseeches¹⁶⁸ the tongue, saying, “Fear God {in our right}, for we are only by you; if you are right, so are we, and if you are crooked, so are we.”¹⁶⁹ What more than anything else hurls people into the fire headlong is the earning of their tongues. Everything that the tongue articulates is either from what pleases God or not; if it does, it is good, and if not, it is bad. This is different from the movement of the rest of the body. For one may benefit from the movement of the body in a way that is neutral with respect to its good or evil, as it is in whatever brings him comfort and benefit, and it is permissible for him to use it in whatever way benefits him, and there is no harm for him in the hereafter. As for the movement of the tongue, whatever is not beneficial is nothing but harmful, so beware.

If it is said that it may be used in what brings worldly benefit, but neutral with respect to the two sides, and so its use should be classified in the same way—it would be said that its use when it is needed is good, and if not then it is bad, for it does not benefit him, and counts against him not for him. If it is said that if the act is neutral, so is the use of the tongue that serves as a means to it, for a means takes the judgment of its end—it would be said that that is not necessarily the case, for a thing may be neutral or obligatory, but its means may be disliked, such as fulfilling an act of obedience that has been vowed being an obligation even though its means, which is the vow, is disliked and we are told not to do it. The same is true of the disliked pledge [in order to save a life] being good, and its fulfillment or expiation an obligation. Similarly, asking the creation [for help] when in need is disliked, but it is permissible for one to benefit from it. This is very common indeed, and the means may itself be disliked or prohibited, while the end for which that means is employed is neither disliked nor prohibited.

¹⁶⁷ Tirmidhī 4:608; graded as *ḥasan gharīb*.

واحتجوا بالحديث المشهور وهو: «كل كلام ابن آدم عليه لا له، إلا ما كان من ذكر الله وما والاه». واحتجوا بأنه يكتب كلامه كله، ولا يكتب إلا الخير والشر.

وقالت طائفة: بل في الكلام مباح لا له ولا عليه، كما في حركات الجوارح.

قالوا: لأن كثيراً من الكلام لا يتعلق به أمر ولا نهي، وهذا شأن المباح.

والتحقيق أن حركة اللسان بالكلام لا تكون متساوية الطرفين، بل إما راجحة وإما مرجوحة، لأن لساناً شأناً ليس لسائر الجوارح، وإذا أصبح ابن آدم فإن الأعضاء كلها تكفر اللسان تقول: «اتق الله [فينا]»، فإنما نحن بك، فإن استقمت استقمنا، وإن اعوججت اعوججنا». وأكثر ما يكب الناس على مناخرهم في النار حصائد ألسنتهم. وكل ما يتلفظ به اللسان فيما أن يكون مما يرضي الله ورسوله أم لا، فإن كان كذلك فهو الراجح، وإن لم يكن كذلك فهو المرجوح. وهذا بخلاف سائر الجوارح، فإن صاحبها ينتفع بتحركها في المباح المستوي الطرفين، لما له في ذلك من الراحة والمنفعة، فأباح له استعمالها فيما فيه منفعة له ولا مضرة عليه فيه في الآخرة. وأما حركة اللسان بما لا ينتفع به فلا يكون إلا مضرة، فتأمله.

فإن قيل: فقد يتحرك بما فيه منفعة دنيوية مباحة مستوية الطرفين، فيكون حكم حركته حكم ذلك الفعل.

قيل: حركته بها عند الحاجة إليها راجحة، وعند عدم الحاجة عبث، مرجوحة لا تفيد، فتكون عليه لا له.

فإن قيل: إذا كان الفعل متساوي الطرفين، كانت حركة اللسان الوسيلة إليه كذلك، إذ الوسيلة تابعة للمقصود في الحكم.

قيل: لا يلزم ذلك، فقد يكون الشيء مباحاً، بل واجباً، ووسيلته مكروهة، كالوفاء بالطاعة المنذورة هو واجب مع أن وسيلته—وهو النذر—مكروه منهي عنه. وكذلك الحلف المكروه مرجوح مع وجوب الوفاء أو الكفارة. وكذلك سؤال الخلق عند الحاجة مكروه، ويباح له الانتفاع بما أخرجه له المسألة. وهذا كثير جداً، فقد تكون الوسيلة متضمنة مفسدة تكره أو تحرم لأجلها، وما جعلت وسيلة إليه ليس بحرام ولا مكروه.

168 Most of the manuscripts have here *t-k-f-r* (i.e., either *takfir* or *tukaffir*), which would mean “beseech.” For the tradition and the editor’s explanation of it, see Aḥmad 18:402; see also, *Madārij*(§), 405.

169 Tirmidhī 4:605; Aḥmad 18:402.

7.12.3 Worship of the Body

As for the five kinds of worship [incumbent] upon the limbs, they also come to be twenty-five types. For the senses are five and on each there are five types of worship.

Upon the sense of hearing, it is an obligation to focus and listen to what God the Exalted and His Messenger, God grant him blessing and peace, have made obligatory, such as to listen to [the teachings] of Islam and [articles of] faith and their obligations, to the recitation in the prayer when the imam recites aloud, and to the Friday sermon, according to the more correct of the two positions among the scholars on the matter.¹⁷⁰ It is prohibited upon [the sense of hearing] to listen to disbelief and heretical innovation except where there is preponderant benefit in listening to it, such as refuting it, testifying against its perpetrator, increasing in faith and adherence to the Sunna through knowledge of their opposite, of disbelief and heretical innovation, and the like. [Prohibited also is listening to] the secrets of someone who had not made you privy to his secret and does not like you to know it, except if it comprises a right of God that is an obligation or for the sake of harming a Muslim and one is appointed to advise him and warn him. Similarly [prohibited is] listening to the voices of unrelated women in whose voices temptation is feared, if there is no need for it as testimony, dealings [of trade etc.], seeking of fatwa, court procedures, medical needs, the like. The same is true of listening to music and instruments of entertainment and diversion like the lute, mandolin, pipe, and the like. It is not obligatory to cover one's ears if one happens to hear it without intending to listen to it except if he feels drawn and attracted to it, and only in such cases is it obligatory to avoid hearing it by way of closing the door [to sin].¹⁷¹ The case of this prohibition is similar to that of the prohibition against intending to smell the perfume [of unrelated women], and if the wind carries the smell to his nasal cavity, he is not obliged to block his nose. A similar example is that of an unintended look [at an unrelated member of the opposite sex], which is not prohibited, but the second look, if intended, is.

As for the listening that is liked, it includes listening to what is liked of knowledge, recitation of the Qur'an, remembrance of God, and anything that God loves that is not an obligation. The disliked is the opposite of this, namely, listening to all that is disliked but not deserving of punishment. The neutral, then, is obvious.

170 Ibn Qudāma, *al-Mughnī*, 3:193–196.

171 "Closing the door to the means" (*sadd bāb al-dharā'ī*) to sinful acts is a juristic doctrine, in particular in the Ḥanbalite school of Islamic law.

فصل

وأما العبوديات الخمس على الجوارح، فعلى خمس وعشرين مرتبة أيضا. إذ الحواس خمسة، وعلى كل حاسة خمس عبوديات.

فعلى السمع وجوب الإنصات والاستماع لما أوجبه الله ورسوله ﷺ عليه من استماع الإسلام والإيمان وفروضهما، وكذلك استماع القراءة في الصلاة إذا جهر بها الإمام، واستماع الخطبة للجمعة في أصح قولي العلماء.

ويحرم عليه استماع الكفر والبدع إلا حيث يكون في استماعه مصلحة راجحة، من رده أو الشهادة على قائله، أو زيادة قوة الإيمان والسنة بمعرفة ضدتهما من الكفر والبدعة، ونحو ذلك، وكاستماع أسرار من يهرب عنك بسرّه ولا يجب أن يطلعك عليه، ما لم يكن متضمناً لحق لله يجب القيام به، أو لأذى مسلم يتعين نصحه وتحذيره منه.

وكذلك استماع أصوات النساء الأجانب التي تخشى الفتنة بأصواتهن، إذا لم يدع إليه حاجة من شهادة، أو معاملة، أو استفتاء، أو محاكمة، أو مداواة ونحوها.

وكذلك استماع المعازف، وآلات الطرب واللّهو كالعود والطنبور واليراع ونحوها، ولا يجب عليه سد أذنه إذا سمع الصوت وهو لا يريد استماعه إلا إذا خاف السكون إليه والإنصات، فحينئذ يجب تجنب سمعه وجوب سد الذرائع.

ونظير هذا المحرم لا يجوز له تعمد شم الطيب، وإذا حملت الريح رائحته وألقتها في مشامه لم يجب عليه سد أنفه.

ونظير هذا نظرة الفجاءة لا تحرم على الناظر، وتحرم عليه النظرة الثانية إذا تعمدها.

وأما السمع المستحب فكاستماع المستحب من العلم، وقراءة القرآن، وذكر الله، واستماع كل ما يحبه الله، وليس بفرض.

والمكروه عكسه، وهو استماع كل ما يكره، ولا يعاقب عليه. والمباح ظاهر.

As for the obligatory part of sight, it is looking at the scripture, the books of knowledge if that knowledge is obligatory, and in general looking to see the difference between the permissible and the prohibited in things one eats, spends, enjoys, and things he is entrusted with in order to return them to their owners, and the like. The prohibited sight is to look at unrelated women with desire, and even without desire except when needed, such as [the necessity] for one who is proposing, bargaining, trading, or the witness, judge, physician, and [unmarriageable] relatives. The recommended sight is to look at the books of knowledge and religion by which a man increases in faith and knowledge, to look at the scripture, the faces of the scholars, the righteous, the parents, and the witnessed signs of God that lead to [affirming] His unicity, awareness, and wisdom. The disliked sight is that which has no benefit, for the sight has a useless aspect just like the tongue. How often useless looking leads to useless things, which [looking] is honorable to avoid and to cure the [ailments that come from such looking] is very difficult. One of the Predecessors said that they used to dislike unnecessary looking just as they used to dislike unnecessary speech. The neutral part of sight is that which has neither any harm in short or long term nor any benefit. The prohibited sight is to look at the concealed parts of other people. These are of two types: what is concealed behind clothes and what is concealed behind doors. If he saw what is concealed behind a door and the concealed person pokes his eye and he loses it as a result, there is no [compensation] for him, by the clear command of the Messenger of God, God grant him blessing and peace, {in a tradition} that is agreed upon in its soundness, even if some jurists consider it weak for it being unclear or subject to interpretation.¹⁷² This [prohibition] is the case if there is no overriding cause that makes such looking permissible, such as looking at something concealed that belongs to him or to follow up on a suspicion that he is appointed or permitted to confirm.

As for the obligatory tasting, it includes the eating of food and drink when it is necessary [to save his life] and death is feared, for if one avoids it until he dies, he would die in disobedience for committing suicide. Imam Aḥmad and Ṭāwūs,¹⁷³ God be pleased with them both, said, "Whoever is compelled by necessity to eat carrion but does not do so enters the Fire." The case is the same for taking medicine if it is certain that taking it would save his life, according to the more correct of the two positions on the matter. If, however, the cure is only likely, there is well-known disagreement among the Predecessors as well as

172 The reference is to the tradition in Bukhārī #6902; an account of the disagreement can be found in Ibn Ḥajar, *Fath al-bārī*, 12:245.

وأما النظر الواجب: فالنظر في المصحف وكتب العلم عند تعين تعلم الواجب منها، والنظر إذا تعين تمييز الحلال من الحرام في الأعيان التي يأكلها وينفقها ويستمتع بها، والأمانات التي يؤديها إلى أربابها ليميز بينها، ونحو ذلك.

والنظر الحرام: النظر إلى الأجنبية بشهوة مطلقاً، وبغيرها إلا الحاجة، كنظر الخاطب، والمستام، والمعامل، والشاهد، والحاكم، والطبيب، وذو المحرم.

والمستحب: النظر في كتب العلم والدين التي يزداد به الرجل إيماناً وعلماً. والنظر في المصحف ووجوه العلماء الصالحين والوالدين. والنظر في آيات الله المشهودة ليستدل بها على توحيده ومعرفته وحكمته.

والمكروه: فضول النظر الذي لا مصلحة فيه، فإن له فضولاً كما للسان فضولاً، وكما قد فضولها إلى فضول عز التلخيص منها، وأعيادها. وقال بعض السلف: كانوا يكرهون فضول النظر، كما يكرهون فضول الكلام.

والمباح: النظر الذي لا مضرة فيه في العاجل والآجل، ولا منفعة.

ومن النظر الحرام النظر إلى العورات، وهي قسمان: عورة وراء الثياب، وعورة وراء الأبواب. ولو نظر في العورة التي وراء الأبواب فرماه صاحب العورة ففقاً عينه لم يكن عليه شيء، وذهبت هدرأ بنص رسول ﷺ [في الحديث] المتفق على صحته، وإن ضمنه بعض الفقهاء لكونه لم يبلغه النص أو تأوله. وهذا إذا لم يكن للناظر سبب يباح النظر لأجله، كعورة له هناك ينظرها، أو ريبة هو مأثور أو مأذون له في اطلاعها.

وأما الذوق الواجب: فتناول الطعام والشراب عند الاضطرار إليه، وخوف الموت، فإن تركه حتى مات مات عاصياً قاتلاً لنفسه، قال الإمام أحمد وطاووس—رضي الله عنهما—: من اضطر إلى أكل الميتة فلم يأكل حتى مات دخل النار.

ومن هذا: تناول الدواء إذا تيقن النجاة به من الهلاك على أصح القولين، وإن ظن الشفاء به، فهل هو مستحب مباح أو الأفضل تركه، فيه نزاع معروف بين السلف والخلف.

173 Ṭāwūs b. Kaysān (d. 10/725) was among the leading Successors and a leading scholar of Yemen in his time. See *Sīyar* 5:38.

later authorities on whether taking [medicine] is liked, or neutral, or if it is better avoided. Examples of prohibited tasting include the tasting of wine, poison, and tasting during the obligatory fast. As for the disliked tasting, it includes tasting doubtful things, eating more than one's need, and eating the sudden meal, by which is meant the meal that belongs to someone who does not expect or intend to share it with him, and the eating of meals of those who compete or show off in feasts and invitations and the like. In the *Sunan* [it is recorded] that the Messenger of God, God grant him blessing and peace, "prohibited breaking bread with the show offs [those who take pride in their largesse]."¹⁷⁴ The same [dislike] holds for eating food that someone feeds you compelled by courtesy and not with the pleasure of his heart. The liked tasting includes whatever helps you in the obedience of God Almighty and Magnificent from what God has permitted, eating with your guest in order to make his meal more pleasant, and eating with a host, accepting whose invitation is an obligation or liked in itself. Some jurists have considered it obligatory to eat from the feast accepting which is itself an obligation, due to the command to that effect by the lawgiver.¹⁷⁵

The neutral tasting is whatever in which there is neither sin nor anything that inclines it [in a good or bad direction].

As for the five classes of worship with respect to the sense of smell, [they are as follows]. The obligatory smelling is what is necessary to establish the distinction between the permissible and the impermissible, such as the smelling by which the nature of something is known as to whether it is corrupt or sound and whether it is poisonous or harmless, or to distinguish between what one can benefit from and what one cannot benefit from, and for an expert when judging something to be sound or flawed and the like. The impermissible smelling is to intentionally smell fragrant perfume while in the state of *iḥrām*, to smell usurped or stolen perfume, and the smell of the perfume of unrelated women lest it incline one to what is beyond [merely smelling]. As for the liked smelling, it is whatever aides you in obedience to God, strengthens the senses, and relaxes the soul for knowledge and action. Of this kind is the gift of perfume and sweet basil that has been presented to you, as it has been recorded in the *Ṣaḥīḥ* of Muslim, God be pleased with him, that the Prophet, God grant him blessing and peace, said, "Whoever is presented with sweet basil as a gift, for it has good smell, light in weight."¹⁷⁶

¹⁷⁴ Abū Dāwūd 4:132; al-Ḥākim, *al-Mustadrak* 4:129.

¹⁷⁵ The term "lawgiver" is employed in Islamic literature for both God and the Prophet Muhammad, depending on the context. This is in reference to the tradition narrated in the *Sunan* of Abū Dāwūd 2:828.

¹⁷⁶ Muslim #2253.

والذوق الحرام: كذوق الخمر، والسموم القاتلة، والذوق الممنوع منه للصيام الواجب. وأما المكروه: فكذوق المشتبهات، والأكل فوق الحاجة، وذوق طعام الفجاءة، وهو الطعام الذي تنفجأ آكله ولم يرد أن يدعوك إليه، وكأكل أطعمة المتبارين في الولائم والدعوات ونحوها. وفي السنن أن رسول الله ﷺ نهى عن طعام المتبارين وذوق طعام من يطعمك حياءً منك لا بطيبة نفس. والذوق المستحب: أكل ما يعينك على طاعة الله عز وجل مما أذن الله فيه، والأكل مع الضيف ليطيب له الأكل فينال منه غرضه، والأكل من طعام صاحب الدعوة الواجب إجابتها أو المستحب. وقد أوجب بعض الفقهاء الأكل من الوليمة الواجب إجابتها للأمر به من الشارع. والذوق المباح: ما لم يكن فيه إثم ولا رجحان.

وأما تعلق العبوديات الخمس بحاسة الشم، فالشم الواجب: كل شم تعين طريقاً للتمييز بين الحلال والحرام، كالشم الذي يعلم به هذا العين هل هو خبيث أو طيب، وهل هو سم قاتل أو لا مضرة فيه، أو يميز به بين ما يملك الاتفاع به و[ما] لا يملكه، ومن هذا شم المقوم، ورب الخبرة عند الحكم في التقويم، والعيب ونحو ذلك.

وأما الشم الحرام: فالتعمد لشم الطيب في الإحرام، وشم الطيب المغصوب والمسروق، وتعمد شم الطيب من النساء الأجنبية خشية الافتتان بما وراءه.

وأما الشم المستحب: فشتم ما يعينك على طاعة الله، ويقوي الحواس، ويبسط النفس للعلم والعمل، ومن هذا: هدية الطيب والريحان، إذا أهديت لك. ففي صحيح مسلم — رضي الله عنه — عن النبي ﷺ: «من عرض عليه ريحان فلا يردّه، فإنه طيب الريح خفيف المحمل».

The disliked is to smell the scent of the oppressors and people of doubt and the like. The neutral [kind of smell] is whatever has no prohibition or liability, or any religious benefit {nor is it related to the Law}.

As for the relation of these five [categories] to the sense of touch, the obligatory kind of touching is to touch one's wife when having intercourse with her or the slave girl when it is obligatory to protect her chastity [by fulfilling her desire]. The prohibited part is to touch unrelated women. The liked part is [to touch one's wife for sex] if it [has not become an obligation but] helps to avert one's eyes [from unrelated women due to sexual frustration] and restrain the ego from what is prohibited and chastity of his wife. The disliked touch is to touch one's wife for pleasure when in the state of *iḥrām* or in the state of seclusion [during Ramadan] and while fasting if he cannot control himself. Similarly [disliked] is to touch a dead body [of an unrelated man or woman] except for the one washing it, for the body upon death becomes like a living unrelated woman in honor; and it is liked to cover it from the eyes and to wash it while covered with a shirt, according to one of the opinions. Similarly [disliked] is to touch a man's thigh for those who say that it is a private part. The neutral part of [touch] is whatever has no harm or religious benefit.

These categories apply also to holding with the hand, walking with the legs, and their likes in obvious ways. Thus, earning what one is capable of for one's sustenance and that of one's wife and dependents is an obligation. Whether it is an obligation in order to pay off his loan there is disagreement. The correct opinion is that it is indeed an obligation for him to be able to pay off his loan. It is not so, however, for paying zakat. It is debatable whether it is an obligation to perform the obligation of the Pilgrimage.¹⁷⁷ The stronger evidence suggests that [earning enough if one is capable] is an obligation in order to possess the capacity to perform it and to be able to perform the sacrifice; the well-known opinion, however, is that it is not obligatory.

The obligatory part of holding [by the hand] is to help anyone in need, to throw stones at the Satan [during Pilgrimage], perform ablution and dry-ablution.

The prohibited is to kill a soul God has prohibited, seize protected property, hit someone that one is not permitted to, and the like. Included also are some kinds of games prohibited by text¹⁷⁸ such as backgammon, and chess, which

¹⁷⁷ In the case of zakat, if one does not possess the minimum amount, it is not due, and there is no need to earn more to pay it. The obligation of Hajj is qualified by the ability to pay for it, and whether one who is capable is religiously obliged to earn enough to perform it is debatable.

¹⁷⁸ This is in reference to Muslim #2260.

والمكروه: كشم طيب الظلمة، وأصحاب الشبهات، ونحو ذلك.
والمباح: ما لا منع فيه من الله ولا تبعة، ولا فيه مصلحة دينية، [ولا تعلق له بالشرع].
وأما تعلق هذه الخمسة بحاسة اللمس، فاللمس الواجب: كلبس الزوجة حين يجب جماعها، والأمة الواجب إعفافها.

والحرام: لمس ما لا يحل من الأجنيات.
والمستحب: إذا كان فيه غض بصره، وكف نفسه عن الحرام، وإعفاف أهله.
والمكروه: لمس الزوجة في الإحرام للذة، وكذلك في الاعتكاف، وفي الصيام إذا لم يأمن نفسه.
ومن هذا لمس بدن الميت لغير غاسله، لأن بدنه قد صار بمنزلة عورة الحي تكريماً له، ولهذا يستحب ستره عن العيون، وتغسيه في قيص في أحد القولين، ولمس نخذ الرجل إذا قلنا هو عورة.
والمباح: ما لم يكن فيه مفسدة، ولا مصلحة دينية.

وهذه المراتب أيضاً على البطش باليد، والمشي بالرجل، وأمثلتها لا تخفى. فالتكسب المقدور للنفقة على نفسه وأهله وعياله واجب، وفي وجوبه لقضاء دينه خلاف، والصحيح وجوبه لتمكّنه من أداء دينه، ولا يجب لإخراج الزكاة، وفي وجوبه لأداء فريضة الحج نظر. والأقوى في الدليل وجوبه لدخوله في الاستطاعة، وتمكّنه بذلك من أداء النسك، والمشهور عدم وجوبه.

ومن البطش الواجب إعانة المضطر، ورمي الجمار، ومباشرة الوضوء، والتيمم.
والحرام: كقتل النفس التي حرم الله، ونهب المال المعصوم، وضرب من لا يحل ضربه، ونحو ذلك. وكأنواع اللعب المحرم بالنص كالنرد، أو ما هو أشد تحريماً منه عند أهل المدينة كالشطرنج، أو

is even more strictly prohibited than that in the view of the Medinan school, and the same as [backgammon] in the school of the jurists of hadith such as Aḥmad and others, and less than that according to others among them. Also [prohibited] are things like writing or copying innovated heresies that oppose the Sunna except when accompanied by their refutation and critique, and the writing of injustice and wrong, oppressive judgment, slander, flirtation with unrelated women, and whatever harms the Muslims in their religion or life, especially if one makes one's earning with it, "Woe to them, then, from what their hands write, and woe to them in what they have earned" [2:79]. Similarly [prohibited] is a *muftī*'s writing of a verdict that opposes God and His Messenger, except if he is one who strives his best and gets it wrong, in which case the sin has been removed from him.

As for the disliked [actions of the hand], it includes all useless things and games that are not prohibited, and the writing of that which has no benefit or harm in this world or the next.

The liked includes the writing of all that benefits the religion or a Muslim in any way, charitable acts such as to help an artisan, to fix a broken thing, or pour from one's own bucket into the bucket of someone in need, or help someone lift his load to his beast or hold it until he rides it, or to help him with his hand in whatever he needs, and the like. This also includes the touching of the pillar [of the Ka'ba facing south toward Yemen] during circumambulation; in kissing it after touching it there are two opinions.

As for the permissible, it includes all things in which there is no harm or benefit.

As for walking, the obligatory part includes walking to Friday prayers and congregational prayers, according to the more correct of the two opinions on the matter, for twenty-some proofs that have been mentioned elsewhere.¹⁷⁹ Also [obligatory is] walking around the [Sacred] House for that circumambulation which is [itself] obligatory, and between Ṣafā and Marwa either by himself or in a carriage, and in general walking to fulfill the command of God and His Messenger when one is called to it, walking to keep good relations with one's relatives, his parents, walking toward gatherings of the knowledge that is obligatory to obtain, or to teach [such obligatory knowledge], and walking toward Pilgrimage if the distance is not too great and if there is no harm upon him in it.

179 The reference may be to the author's treatise, Ibn al-Qayyim, *al-Ṣalāh wa-ḥukm tārikhā*, ed. 'Abdallāh al-Manṣhāwī (al-Manṣūra: Maktabat al-Īmān, n.d.).

مثله عند فقهاء الحديث كأحمد وغيره، أو دونه عند بعضهم، ونحو كتابة البدع المخالفة للسنة تصنيفاً ونسخاً، إلا مقروناً بردها ونقضها، وكتابة الزور والظلم، والحكم الجائر، والقذف، والتشبيب بالنساء الأجانب، وكتابة ما فيه مضرة على المسلمين في دينهم أو دنياهم، ولا سيما أن كسب عليه مالا: ﴿فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾ [البقرة: 79]، وكذلك كتابة المفتي على الفتوى ما يخالف حكم الله ورسوله إلا أن يكون مجتهداً مخطئاً، فالإثم موضوع عنه.

وأما المكروه: فكالعبث واللعب الذي ليس بحرام، وكتابة ما لا فائدة في كتابته ولا منفعة فيه في الدنيا ولا في الآخرة.

والمستحب: كتابة كل ما فيه منفعة في الدين، أو مصلحة لمسلم، والإحسان بيده بأن يعين صانعاً، أو يصنع لأخرق، أو يفرغ من دلوه في دلو المستقي، أو يحمل له على دابته أو يمسكها حتى يحمل عليها، أو يعاونه بيده فيما يحتاج إليه، ونحو ذلك. ومنه لمس الركن بيده في الطواف، وفي تقيلها بعد اللمس قولان.

والمباح: ما لا مضرة فيه ولا ثواب.

وأما المشي الواجب: فالمشي إلى الجماعات والجماعات في أصح القولين، لبضعة وعشرين دليلاً مذكورة في غير هذا الموضع، والمشي حول البيت للطواف الواجب، والمشي بين الصفا والمروة بنفسه أو بمركوبه، والمشي إلى حكم الله ورسوله إذا دعي إليه، والمشي إلى صلاة رحمه وبر والديه، والمشي إلى مجالس العلم الواجب طلبه أو تعلمه، والمشي إلى الحج إذا قربت المسافة ولم يكن عليه فيه ضرر.

The prohibited walking is all that is in disobedience to God, and it is part of the legs of Satan that the Exalted mentioned [in the verse:] “And assail them with your cavalry and infantry” [17:64]. Muqātil,¹⁸⁰ God be pleased with him, said, “Seek help against them with the cavalry and infantry of your army, for any rider or on foot in the disobedience of God is from the army of Iblīs, God curse him.”

In the same vein, these five rules apply to riding as well.

The obligatory riding is for war, jihad, and obligatory pilgrimage.

The recommended riding is what is liked of these acts, and for seeking knowledge, caring for relatives, and honoring the parents. Concerning the stay at ‘Arafa there is disagreement as to whether riding there is better or walking on foot, and the right opinion is that riding is better if it is of benefit in teaching the rituals [of Pilgrimage] and following them, and if it is more helpful for him in supplicating and if it does not harm the animal. Its prohibited part is to ride in disobedience to God. Its disliked part is to ride for the sake of diversion and play and in anything that is better to avoid. Its neutral is what brings neither reward nor punishment.

These are fifty categories of ten things: the heart, hearing, seeing, tongue, nose, mouth, hand, leg, genitals, and riding.

¹⁸⁰ Muqātil b. Sulaymān (d. 150/767), originally from the Balkh and who settled in Basra, was among the leading exegetes, highly praised by the likes of al-Shāfi‘ī, but was accused of extreme anthropomorphism and was deemed weak in Hadith. See *Sīyar* 7:201.

والحرام: المشي إلى معصية الله، وهو من رَجَلَ الشيطان. قال تعالى: ﴿وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ﴾ [الإسراء:64]. قال مقاتل رضي الله عنه: استعن عليهم بركبان جندك ومشاتهم، فكل راكب وماش في معصية الله فهو من جند إبليس لعنه الله.

وكذلك تتعلق هذه الأحكام الخمس بالركوب أيضاً.

فواجبه: الركوب للغزو والجهاد والحج الواجب.

ومستحبه: الركوب للمستحب من ذلك، ولطلب العلم، وصلة الرحم، وبر الوالدين. وفي الوقوف بعرفة نزاع، هل الركوب فيه أفضل أم على الأرض؟ والتحقيق أن الركوب أفضل إذا تضمن مصلحة من تعليم للناسك، واقتداء به، وكان أعون له على الدعاء ولم يكن فيه ضرر على الدابة.

وحرامه: الركوب في معصية الله عز وجل.

ومكروهه: الركوب للهو واللعب، وكل ما تركه خير من فعله.

ومباحه: الركوب لما لم يتضمن فوت أجر ولا تحصيل وزر.

فهذه خمسون مرتبة على عشرة أشياء: القلب، والسمع، والبصر، واللسان، والأنف، والفم، واليد، والرجل، والفرج، والاستواء على ظهر الدابة.

The Stations of the Journey

On the stations of “You alone we worship” in which the heart moves from station to station in its journey to God the Exalted.

The People [of Sufism] have said much in characterizing the stations and their number; some say they number a thousand, others say a hundred, and others say more or less than that. Everyone has described them in accordance with his journey and experience. I will mention of that what is beneficial briefly and comprehensively, God willing.

1 The Station of Awakening

The first of the stations of servanthood is the *awakening*. It is the stirring of the heart to an awesome and sudden panic from the slumber of heedlessness. By God, how beneficial this panic is, how invaluable and vital, how direly needed for the journey ahead. Whosoever feels it, by God, feels the breeze of felicity, without which he stays in the stupor of heedlessness. When he is alerted, he resolves to journey to the first stations, starting for his land from where, unbeknownst to him, he was once captured.

Hurry to the Gardens of Eden for they are
Your first destination, where you shall camp
Once captured by the enemy, now
We return home and celebrate

He now gathers his provisions and sets off for the station of *resolve*, which is the solemn pledge to undertake the journey, parting from anything that obstructs and hinders it, taking up everything that helps and brings it closer. His resolve is only as good as his initial alertness and awakening, and his preparation is only as good as his resolve.

When he awakens, his awakening leads him to *thinking*, which is the name for the focusing of the heart on his sought after goal for which he is now prepared, but only in a general way, not yet knowing its specifics, nor the way that leads to it.

فصل

في منازل ﴿إِيَّاكَ نَعْبُدُ﴾ التي ينتقل فيها القلب منزلةً منزلةً في حال سيره إلى الله تعالى. وقد أكثر الناس في صفة المنازل وعددها، فمنهم من جعلها ألفاً، ومنهم من جعلها مائةً، ومنهم من زاد ونقص، فكل وصفها بحسب سيره وسلوكه. وسأذكر فيها أمراً مختصراً جامعاً نافعاً إن شاء الله تعالى.

فأول منازل العبودية «اليقظة»، وهي انزعاج القلب لروعة الانتباه من رقدة الغافلين، والله ما أنفع هذه الروعة! وما أعظم قدرها وخطرها! وما أشد إعانتها على السلوك! فن أحس بها فقد أحس — والله — بالفلاح، وإلا فهو في سكرات الغفلة، فإذا انتبه شمر الله بهمة إلى السفر إلى منازل الأولى وأوطانه التي سبي منها.

فخي على جنات عدن فإنها منازلك الأولى وفيها الخيم.
ولكننا سبي العدو فهل ترى نعود إلى أوطاننا ونسلم؟

فأخذ في أهبة السفر، فانتقل إلى منزلة «العزم»، وهو العقد الجازم على المسير ومفارقة كل قاطع ومعوق، ومرافقة كل معين وموصل. وبحسب كمال انتباهه ويقظته يكون عزمه، وبحسب قوة عزمه يكون استعداده.

فإذا استيقظ أوجبت له اليقظة «الفكرة»، وهي تحديق القلب نحو المطلوب الذي قد استعد له مجللاً، ولما يهتد إلى تفصيله، وطريق الوصول إليه.

2 The Station of Insight

When his thinking is sound, it leads him to *insight*, which is the light in the heart by which he sees the promise and the warning, the Garden and the Fire, and what God has promised in the former to His ally-saints and in the latter to his enemies. He sees men rising up from their graves, rushing toward the call of the truth. The angels of the heavens have descended and surrounded them, and God has come and His Chair installed for the Final Judgment, the earth illumined by His light. The book [of deeds] has been placed, the prophets and martyr-witnesses brought forth, the Balance installed, the scrolls rolled out, disputants gathered, everyone carrying his burden. A glimpse of the Cistern and the cups is seen; the thirsty are many but the invited a few. The Bridge has been installed and men are drawn near to it. The divine lights for crossing it have been distributed to overcome its darkness, the fire swallowing itself in rage just underneath, and those falling into it many, many more than the saved ones.

There opens an eye in his heart by which he sees all this and a specter installed in his heart shows him the afterlife and its eternity and this world and its transience.

Insight is the light that God throws in the heart by which the reality of what the Messengers have brought is seen. One sees it as if he is looking with his eyes, thus realizing the benefit of prophetic teachings and the harm of opposing them. This is the meaning of the saying of one of the knowers, "Insight is the realization of the benefit and harm of a thing."¹ Another one of them said, "Insight is what rids you of confusion either through faith or direct sight."²

Insight has three levels; whosoever completes them has attained it completely. Insight in divine names and attributes, in command and prohibition, and in the promise and the warning. Insight in divine names and attributes means that your faith is not afflicted by any doubt that contradicts God's description of Himself and the Messenger's description of Him. Rather, the doubt contradicting that becomes for you tantamount to doubting the existence of God, for both are equal in their falsehood for men of insight.

The essence of this is that your heart sees the Lord Almighty and Magnificent settled on His Throne, issuing through speech His command and prohibition, watching the movements of the world higher and lower, individuals and beings, hearing their voices, watching their inwardly states and secrets. The affairs of kingdoms are under His watch, descending from Him and rising up to Him, His possessions stand before Him upholding His commands throughout the kingdoms. Characterized by traits of perfection and glory, transcendent above any

¹ See al-Baghawī, *Tafsīr al-Baghawī* 2:263.

فإذا صحت فكرته أوجبت له «البصيرة»، فهي نور في القلب يبصر به الوعد والوعيد، والجنة والنار، وما وعد الله في هذه لأوليائه، وفي هذه لأعدائه، فأبصر الناس وهم قد خرجوا من قبورهم مهطعين لدعوة الحق، وقد نزلت ملائكة السماوات، فأحاطت بهم، وقد جاء الله، ونصب كرسيه لفصل القضاء، وقد أشرقت الأرض لنوره، ووضع الكتاب، وجيء بالنبيين والشهداء، وقد نصب الميزان، وتطايير الصحف، واجتمعت الخصوص، وتعلق كل غريم بغريمه، ولاح الحوض وأكوابه عن كئيب، وكثر العطاش، وقل الوارد، ونصب الجسر للعبور، ولز الناس إليه، وقسمت الأنوار دون ظلمته للعبور عليه، والنار يحطم بعضها بعضاً تحته، والمتساقطون فيها أضعاف أضعاف الناجين. فينفتح في قلبه عين يرى بها ذلك، ويقوم بقلبه شاهد من شواهد الآخرة يريه الآخرة ودوامها، والدنيا وسرعة انقضائها.

ف«البصيرة» نور يقذفه الله في القلب يرى به حقيقة ما أخبرت به الرسل، كأنه شاهد رأي عين، فيتحقق مع ذلك انتفاع بما دعت إليه الرسل، وتضرره بخالفاتهم، وهذا معنى قول بعض العارفين: «البصيرة تحقق الانتفاع بالشيء، والتضرر به». وقال بعضهم: «البصيرة ما خلصك من الحيرة، إما بإيمان وإما بعيان».

والبصيرة على ثلاث درجات من استكملها، فقد استكمل البصيرة: بصيرة في الأسماء والصفات، وبصيرة في الأمر والنهي، وبصيرة في الوعد والوعيد.

فالبصيرة في الأسماء والصفات: ألا يتأثر إيمانك بشبهة تعارض ما وصف الله به نفسه، ووصفه به رسوله، بل تكون الشبهة المعارضة لذلك عندك بمنزلة الشبه والشكوك في وجود الله، فكلاهما سواء في البلاء عند أهل البصائر.

وعقد هذا أن يشهد قلبك الرب تبارك وتعالى مستوياً على عرشه، متكلماً بأمره ونهيه، بصيراً بحركات العالم علويه وسفليه، وأشخاصه وذواته، سميعاً لأصواتهم، رقيباً على ضمائرهم وأسرارهم، وأمر الممالك تحت تدبيره نازل من عنده وصاعد إليه، وأملاكه بين يديه تنفذ أوامره في أقطار الممالك، موصوفاً بصفات الكمال، منعوتاً بنعوت الجلال، منزهاً عن العيوب والنقائص والمثال،

2 See al-Tilismānī, *Sharḥ al-Manāzil* 2:343.

flaws, deficiencies, and likeness, He is how He describes Himself in His Book, above what His creation attributes to Him. Ever-living, He does not die; Ever-watchful, He does not sleep; All-knowing, from whom not the slightest morsel in the heavens and the earth is hidden; All-seeing, He sees the crawling of the black ant, on a fixed rock in a dark night; All-hearing, He hears all voices, despite the differences of languages and varieties of needs. His words have attained perfection in truth and justice, His attributes are too far above in greatness to be analogized to the attributes of His creation in likeness or parable; His being, similarly, too lofty to be likened to other beings in essence. His acts have encompassed all creation in justice, wisdom, mercy, charity, and grace. His is the creation and the command, His is all bounty and grace, His is the kingdom and praise, His is all tribute and splendor. He is the First, there is nothing before Him; He is the Last, there is nothing after Him; He is the Dominant, there is nothing above Him; He is the Hidden, there is nothing other than Him. His names are names of praise, eulogy, tribute, and splendor, which is why [they are described] as beautiful. His attributes are all attributes of perfection, His description is all description of glory, His acts are all acts of wisdom, mercy, benefit, and justice. Everything in His creation points to Him, guiding to Him whomsoever heeds them with insight. He did not create the heavens and the earth without purpose, nor abandon man idle and aimless. Rather, He created the creation to establish His unicity and worship, and perfected His bounty upon them so that they may attain more of His bounty and generosity by thanking Him for it. He made Himself known to His servants in all manner of ways. He dedicated to them signs, diversified the proofs, calling upon them to His love from all the doors, extending between Him and them the surest of ropes, thus completing for them all the blessings, thereby establishing upon them the most decisive of proofs. He has filled them with His blessings, obligating Himself to mercy, beginning His Book that He has written with [the promise] that His mercy overwhelms His wrath.

Men differ in their insight according to the difference in their knowledge and understanding of the prophetic teachings and knowledge of the falsehood of the doubts that oppose their reality.

You shall find the weakest of men in insight the men of the scholastic discourse that is false and blameworthy, whom the Predecessors have censured, due to the former's ignorance of scriptural texts and their meanings and the obduracy of false doubts in their hearts. If you consider the state of the commoners who are, in their claim, not even believers, you shall find them better in insight, stronger in faith, greater in surrendering to revelation, and submitting to the truth.³

3 For a treatment of the doctrine of the unbelief of the commoners and the reaction against

هو كما وصف نفسه في كتابه، وفوق ما يصفه به خلقه، حي لا يموت، قيوم لا ينام، عليم لا يخفى عليه مثقال ذرة في السماوات ولا في الأرض، بصير يرى ديب النملة السوداء على الصخرة الصماء في الليلة الظلماء، سميع يسمع ضجيج الأصوات باختلاف اللغات على تفنن الحاجات، تمت كلماته صدقاً وعدلاً، جلت صفاته أن تقاس بصفات خلقه شياً ومثلاً، وتعالى ذاته أن تشبه شيئاً من الذوات أصلاً، ووسعت الخليقة أفعاله عدلاً وحكمةً ورحمةً وإحساناً وفضلاً. له الخلق والأمر، وله النعمة والفضل، وله الملك والحمد، وله الثناء والمجد. أول ليس قبله شيء، وآخر ليس بعده شيء، ظاهر ليس فوقه شيء، باطن ليس دونه شيء، أسماؤه كلها أسماء مدح وحمد وثناء وتمجيد ولذلك كانت حسنى، وصفاته كلها صفات كمال، ونعوته كلها نعوت جلال، وأفعاله كلها حكمه ورحمة ومصلحة وعدل. كل شيء من مخلوقاته دال عليه ومرشد لمن رآه بعين البصيرة إليه، لم يخلق السماوات والأرض وما بينهما باطلاً، ولا ترك الإنسان سدى عاطلاً، بل خلق الخلق لقيام توحيده وعبادته، وأسبغ عليهم نعمه ليتوسلوا بشكرها إلى زيادته وكرامته. تعرف إلى عبادته بأنواع التعريفات، وصرف لهم الآيات، ونوع لهم الدلالات، ودعاهم إلى محبته من جميع الأبواب، ومد بينه وبينهم من عهده أقوى الأسباب، فأتم عليهم نعمه السابعة، وأقام عليهم حجته البالغة، أفاض عليهم النعمة، وكتب على نفسه الرحمة، وضمن الكتاب الذي كتبه أن رحمته تغلب غضبه، وتفاوت الناس في هذه البصيرة بحسب تفاوتهم في معرفة النصوص النبوية وفهمها، والعلم بفساد الشبه المخالفة لحقائقها.

وتجد أضعف الناس بصيرة أهل الكلام الباطل المذموم الذي ذمه السلف لجهلهم بالنصوص ومعانيها، وتمكن الشبه الباطلة من قلوبهم، وإذا تأملت حال العامة الذين ليسوا مؤمنين عند أكثرهم رأيهم أتم بصيرة منهم، وأقوى إيماناً، وأعظم تسليماً للوحي، وانقياداً [للمحق].

it in the writings of al-Ghazali and other theologians, see Anjum, "Cultural Memory of the Pious Ancestors in al-Ghazali," *Numen* 58 (2011), 351 ff.

The second level of insight is insight in command and prohibition, which means purifying [one's awareness of these] from opposition to them through the ruse of interpretation,⁴ blind following, or desire, such that there remains no doubt in one's heart that opposes his definitive knowledge of the command of God and His prohibition, nor any desire that prohibits him from putting it into action, practicing it, and adopting it. No blind following [of other men] diverts him from putting forth his best effort in receiving the commands from the niche of the [scriptural] texts. This is how you know those possessed of insight and knowledge from those without.

The third level is insight in the promise and the warning, which is to testify that God the Exalted watches over every soul, seeing what it has earned of good and evil, past and future, in the abode of action and the abode of reward. This is a corollary of His divinity, lordship, justice, wisdom, doubting which is like doubting His divinity and lordship, rather, doubting His existence, for it is impossible for it to be otherwise. For it is not fitting that leaving the creation aimless, idle, and without purpose be attributed to Him; God is far, far above such a thought.

Which is why the testimony of the intellect to reward and punishment [in the afterlife] is like the intellect's testimony to divine unicity. The correct opinion [on this debate among scholars], therefore, is that the afterlife is known by reason, but its specifics can be known only through revelation. This is why God Almighty and Exalted has made the rejection of the afterlife tantamount to disbelief in Him Almighty, for it is rejection of His power or His divinity, and both are tantamount to disbelief in Him. The Exalted said,

And if you are astonished, then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally. [13:5]

There are two opinions concerning this verse. One is that it means if you are astonished by their doubt, "When we are dust, will we indeed be [brought back] into a new creation?" it truly is astonishing, for how can they deny this, when they have been created from dust when they were nothing. The other is that

⁴ See Glossary, "*ta'wīl*."

فصل

المرتبة الثانية من البصيرة البصيرة في الأمر والنهي، وهي تجريده عن المعارضة بتأويل أو تقليد أو هوى، فلا يقوم بقلبه شبهة تعارض العلم بأمر الله ونهيه، ولا شهوة تمنع من تنفيذه وامتناله والأخذ به، ولا تقليد يزيحه عن بذل الجهد في تلقي الأحكام من مشكاة النصوص. وقد علمت بهذا أهل البصائر من العلماء من غيرهم.

فصل

المرتبة الثالثة. البصيرة في الوعد والوعيد.

وهو أن تشهد قيام الله تعالى على كل نفس بما كسبت في الخير والشر عاجلاً وآجلاً، في دار العمل ودار الجزاء، وأن ذلك هو موجب إلهيته وربوبيته وعدله وحكمته، وأن الشك في ذلك شك في إلهيته وربوبيته، بل شك في وجوده، فإنه يستحيل عليه خلاف ذلك، ولا يليق أن ينسب إليه تعطيل الخليفة وإرسالها هماً وتركها سدىً، تعالى الله عن هذا الحسبان علواً كبيراً.

فشهادة العقل بالجزاء كشهادته بالوحدانية، ولهذا كان الصحيح أن المعاد معلوم بالعقل، وإنما اهتدي إلى تفاصيله بالوحي، ولهذا يجعل الله سبحانه إنكار المعاد كفراً به سبحانه، لأنه إنكار لقدرته أو لإلهيته، وكلاهما مستلزم للكفر به. قال تعالى: ﴿وَأَنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ إِذَا تَكَا تَرَاباً إِنَّآ لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [الرعد:5].

وفي الآية قولان:

أحدهما: إن تعجب من قولهم: ﴿إِذَا تَكَا تَرَاباً إِنَّآ لَفِي خَلْقٍ جَدِيدٍ﴾ فعجب قولهم! كيف ينكرون هذا وقد خلقوا من تراب ولم يكونوا شيئاً؟

if you are astonished by their associating partners to God and refusal to submit to divine unicity and monotheistic worship, then their rejection of resurrection and saying “When we are dust, will we indeed be [brought] into a new creation?” is even more astonishing.

Either way, the human being's rejection of resurrection is a strange thing, and it is nothing but rejection of the Lord and disbelief in Him and rejection of His divinity, power, wisdom, justice, and authority.

The author of *al-Manāzil* has a different interpretation of insight. He said,

Insight is what rids you of confusion. It has three levels. First, that you know that the [scriptural] report that informs of the divine law issues from a Being that does not fear its repercussions. You, therefore, recognize its right to be upheld with certitude, and feel anger for its violation, guarding it jealously.

The meaning of his words is that what the Messenger, God grant him blessing and peace, has taught has issued in reality from the Truth, and its follower does not fear any evil, but is secure, for it is the truth and the follower of the truth does not fear. It is the right of that report upon you that you fulfill what you are commanded, without entertaining any doubt or obeying just because it is a safer wager. Rather, your duty is not fulfilled nor your job done until you do it with a certitude that accepts no doubt. You also feel anger toward one who opposes the law, jealously guarding its right against loss or neglect.

Jealousy, in the view of Shaykh al-Islam [al-Harawī], is part of the perfection of insight. For the feeling of jealousy and anger upon seeing neglect toward something is proportional to one's inner awareness of its truth and its rightness, and the love and honor one feels for it. It is proof of the love, honor, and reverence one has toward the Truth. This is the essence of insight, for just as the doubt that spoils the perfection of obedience blinds the eye of insight, similarly, lack of anger and jealousy for its rights when they are violated and its sanctions when they are opposed blinds the eye of insight.

He said,

The second level is that you witness in the guidance or misguidance by the Truth [i.e., God] justice, and in the variation of its kinds, [you see] consideration of benevolence, and you see in this attraction the rope of connection.

والثاني: إن تعجب من شركهم مع الله غيره، وعدم انقيادهم للتوحيد وعبادته وحده لا شريك له، فإنكارهم للبعث وقولهم: ﴿إِذَا كُنَّا تُرَابًا إِنَّا لَنَعِي خَلْقٍ جَدِيدٍ﴾ أعجب. وعلى التقديرين، فإنكار المعاد عجب من الإنسان، وهو محض إنكار الرب، والكفر به، والجدد لإلهيته وقدرته وحكمته وعدله وسلطانه.

ولصاحب المنازل في «البصيرة» طريقة أخرى.

قال: «البصيرة: ما يخلصك من الحيرة، وهي على ثلاث درجات: الأولى: أن تعلم أن الخبر القائم بتمهيد الشريعة يصدر عن عين لا تخاف عواقبها، فترى من حقه أن تؤديه يقيناً، وتغضب له غيره». ومعنى كلامه: أن ما أخبر به الرسول ﷺ صادر عن حقيقة صادقة، لا يخاف متبعها فيما بعد مكروهاً، بل يكون آمناً من عاقبة اتباعها، إذ هي حق، ومتبع الحق لا خوف عليه. ومن حق ذلك الخبر عليك أن تؤدي ما أمرت به منه من غير شك ولا شكوى، ولا سلوك الأحوط، بل لا تبرأ ذمتك وتنال الأمر إلا بامثال صادر عن تصديق محقق لا يصحبه شك، وتغضب على من خالف ذلك غيره عليه أن يضيع حقه، ويهمل جانبه.

وإنما كانت الغيرة عند شيخ الإسلام من تمام «البصيرة»، لأنه على قدر المعرفة بالحق ومستحقه ومحبته وإجلاله تكون الغيرة عليه أن يضيع، والغضب على من أضاعه، فإن ذلك دليل على محبة صاحب الحق وإجلاله وتعظيمه. وذلك عين البصيرة، فكما أن الشك القادح في كمال الامثال معمم لعين البصيرة، فكذلك عدم الغضب والغيرة على حقوقه إذا أضيعت ومحارمه إذا انتهكت معمم لعين البصيرة.

قال: «الدرجة الثانية: أن تشهد في هداية الحق وإضلاله إصابة العدل، وفي تلوين أقسامه رعاية البر، وتعين في جذبه حبل الوصل».

By one's witnessing of justice in His guidance of whomever He guides and His misguidance of whomever He misguides he, God have mercy on him, means two things. First, His exclusive agency in creation, guidance, and misguidance. Second, His wielding of that agency is accompanied by wisdom and justice, not arbitrary or haphazard. His wisdom requires guidance of whomever He knows is fit for guidance, acceptance, and gratitude, and will flourish, and misguidance of whomever He knows does not deserve guidance, nor will he accept it or be grateful for it, nor will it bear fruit with him. For God is best aware of where to render His message both originally [in choosing messengers] and by inheritance [in choosing followers of his messenger]. The Exalted has said,

And thus We have tried some of them through others that the disbelievers might say, "Is it these whom God has favored among us?" Is not God most knowing of those who are grateful? [6:53]

Such are the ones who appreciate the value of His guidance and are grateful for it. They love Him and praise Him for making them His people, for He Almighty never deviates from the requirement of justice and charity in guiding whomever He guides and misguiding whomever He misguides. He never turns away from His door nor repels from His company anyone who deserves to be drawn close and receive guidance and generosity. He repels only those who deserve rejection and repulsion. His wisdom and praiseworthiness refuse drawing close and honoring such a person and making him among His people, His chosen elite, and His allies.

It may still be said, "Why did He create such people?"

This is the question of an ignorant, wrongful one exceeding in ignorance and wrong! The creation of opposites and complements is the perfection of His lordship, like day and night, hot and cold, pain and pleasure, good and evil, and the heavenly blessings and the fire.

His words, "in the variation of its kinds you see consideration of benevolence," mean by diversity of kinds difference in type, measure, and attribute, from the various kinds of opinions and faculties and sciences, and the like. He has divided [people] in keeping with His benevolence and benefit, giving each one what is best for it, what is most beneficial to it, out of benevolence and charity.

His words, "you see in this attraction the rope of connection," mean you see His enabling you to obey what He wants to draw you close to Him. He uses "attraction" as a metaphor for this special enabling and granting of success, and he meant by "connection" drawing near, and by "rope" the means that takes you to Him. He thus alludes to the fact that you find guidance by His enabling of you

يريد رحمه الله بشهود العدل في هدايته من هداة، وفي إضلاله من أضله أمرين: أحدهما: تفرده بالخلق والهدى والضلال.

والثاني: وقوع ذلك منه على وجه الحكمة والعدل، لا بالاتفاق ولا بمحض المشيئة المجردة عن وضع الأشياء مواضعها وتنزيلها منازلها، بل بحكمة اقتضت هدي من علم أنه يزكو على الهدى، ويقبله، ويشكره عليه، ويثمر عنده، وإضلال من علم أنه لا يزكو على الهدى ولا يقبله ولا يشكر عليه ولا يثمر عنده، فالله أعلم حيث يجعل رسالاته أصلاً وميراثاً، وقال تعالى: ﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ [الأنعام: 53]، وهم الذين يعرفون قدر نعمته بالهدى ويشكرونه عليها، ويحبونه ويحمدونه على أن جعلهم من أهله، فهو سبحانه ما عدل عن موجب العدل والإحسان في هداية من هدى، وإضلال من أضل، ولم يطرد عن بابه ولم يبعد عن جنبه من يليق به التقريب والهدى والإكرام، بل طرد من لا يليق به إلا الطرد والإبعاد، وحكمته وحمده تأبى تقريبه وتكريمه، وجعله من أهله وخاصته وأوليائه.

ولا يبقى إلا أن يقال: فلم خلق من هو بهذه المثابة؟

فهذا سؤال جاهل ظالم مفرط في الجهل والظلم وخلق الأضداد والمتقابلات هو من كمال الربوبية، كالليل والنهار، والحر والبرد، واللذة والألم، والخير والشر، والنعيم والحجم. قوله: «وفي تلوين أقسامه رعاية البر».

يريد بتلوين الأقسام: اختلافها في الجنس والقدر والصفة، من أقسام الأقوال والقوى والعلوم والأعمال والصنائع وغيرها. قسمها على وجه البر والمصلحة، فأعطى كلا منهم ما يصلحه، وما هو الأنفع له برأ به وإحساناً.

وقوله: «وتعاین في جذبه حبل الوصال».

يريد تعاین في توفيقه لك للطاعة، وجذبه إياك من نفسك أنه يريد تقريبك منه، فاستعار للتوفيق انخااص الجذب، وللتقريب الوصال، وأراد بالحبل السبب الموصل لك إليه.

and His drawing you close to Him, making you hold on to His rope—which is His pledge and promise to His servants. Witnessing this makes you stronger in love and gratitude and urges you to do your utmost in worship. This is all part of insight; he who lacks insight is deprived of all this.

He said,

The third level is the insight that opens up inner awareness, establishes the allusion, and gives rise to perspicuity.

He means the insight that comprises [spiritual] unveiling and experience, by which wellsprings of inner awareness⁵ in the heart issue forth. He did not say, “knowledge issues forth” because inner awareness is more specific than that in the view of the People.⁶ It is to knowledge what soul is to the body; it is the soul of the knowledge and its essence.

He has stated the truth, God have mercy on him, for through this insight break open from the heart wellsprings of awareness that do not come through training or study. Rather it is understanding that God gives His servant in His Book and religion in accordance with his insight.

In his words “and it establishes the allusion,” by “allusion” he means what the People refer to as states, stations, and tastes that someone unfamiliar to this path denies, but men of insight affirm. Many of these matters return to the aspirant, for if he has insight, it affirms these things for him, makes these things a reality for him, and makes him aware of their details. If he is deficient in insight, or is ignorant, he does not know the details of what he is denying and is not guided to its affirmation.

His words, “it gives rise to perspicuity,” mean that insight causes to grow truthful perspicuity⁷ in the heart, which is a light that God throws into the heart by which one separates between right and wrong and truth and falsehood. The Exalted said, “Indeed, in that there are signs for the discerning” [15:75]. Mujāhid said, “[the discerning means] the perspicuous.” It is recorded in *al-Tirmidhī* in the tradition of Abū Saʿīd al-Khudrī, God be pleased with him, on the authority of the Prophet, God grant him blessing and peace, that he said, “Beware the perspicuity of a believer, for he sees with the light of God Almighty.” Then he

5 The term *maʿrifa* can be translated rightly in al-Harawī’s usage as “gnosis,” but not so in Ibn al-Qayyim’s usage, which is why I have opted to translate it as “inner awareness.” It is the key to al-Harawī’s mystical contentions; for more, see “Translator’s Introduction.”

6 See Glossary, “The People or *al-qawm*.”

7 For *firāsa*, translated here as perspicuity, see T. Fahd, “*firāsa*,” in *EI2*, 2:916, who defines it as “the foretelling of moral conditions and psychological behavior from external indications and

فأشار بهذا إلى أنك تستدل بتوفيقه لك، وجذبك من نفسك، وجعلك متمسكا بجله الذي هو عهده ووصيته إلى عبادته على تقريره لك، بل تشهد ذلك ليكون أقوى في المحبة والشكر وبذل النصيحة في العبودية، وهذا كله من تمام البصيرة، فمن لا بصيرة له فهو بمعزل عن هذا.

قال: «الدرجة الثالثة: بصيرة تفجر المعرفة، وثبت الإشارة، وتنبت الفراسة».

يريد البصيرة في الكشف والعيان أن تنفجر بها ينابيع المعارف من القلب، ولم يقل: «تفجر العلم» لأن المعرفة أخص من العلم عند القوم، ونسبتها إلى العلم نسبة الروح إلى البدن، فهي روح العلم ولبه. وصدق رحمه الله، فإن هذه البصيرة تنفجر من قلب صاحبها ينابيع من المعارف التي لا تتال بكسب ولا دراسة، إن هو إلا فهم يؤتيه الله عبداً في كتابه ودينه على قدر بصيرته. وقوله: «وثبت الإشارة».

يريد بالإشارة ما يشير إليه القوم من الأحوال والمنازلات والأذواق التي ينكرها الأجنبي من السلوك، ويثبتها أهل البصائر، وكثير من هذه الأمور ترد على السالك، فإن كان له بصيرة ثبتت بصيرته ذلك له، وحققته عنده، وعرفته تفاصيله، وإن لم يكن له بصيرة، بل كان جاهلاً، لم يعرف تفصيل ما يرد عليه، ولم يهتد لتثبيته.

قوله: «وتنبت الفراسة».

يعني أن البصيرة تنبت في أرض القلب الفراسة الصادقة، وهي نور يقذفه الله في القلب يفرق به بين الحق والباطل، والصادق والكاذب، قال الله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ﴾ [الحج: 75]. قال مجاهد للمتفرسين. وفي الترمذي من حديث أبي سعيد الخدري رضي الله عنه عن النبي ﷺ أنه قال: «اتقوا فراسة المؤمن، فإنه ينظر بنور الله عز وجل». ثم قرأ: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ﴾.

physical states,” this definition, however, conflates *firāsa* with *qiyāfa* (physiognomy). Ibn al-Qayyim’s definition of the term as a kind of spiritual insight not necessarily related to physical features is in keeping with the way al-Harawī and the Prophetic traditions employ it.

recited, "Indeed, in that there are signs for the discerning."⁸ [In the aforementioned verse], *al-tawassum* is of the form *tafaʿul* from the word *al-sīmā*, which means a mark. A perspicuous person has been called *mutawassim* because he infers from what he witnesses information about what is unseen, thus he goes from seeing to believing. This is why God the Exalted singled out such people as drawing benefit from signs, for they establish evidence based on what they see for the reality of what the messengers have taught of the command and prohibition, reward and punishment. God granted this faculty to Adam, upon him be peace, and taught him it when He taught him names of everything, and his children and successors inherited those from him. Every heart [i.e., mind] is capable of that, and [this faculty of discernment] exists in [the heart] and by it the proof [of God upon humans] is established, lessons learned, and correct argumentation achieved. For God has sent His messengers with reminders and warnings in order to perfect this capacity with the light of revelation and faith, adding that to the light of perspicuity and capacity. It thus becomes light upon light; the insight is strengthened, the light redoubled, and it continues to increase until it can be seen on one's face and body and speech and actions.

Whosoever does not accept God's guidance and raise his head to it [in eagerness] his heart enters into an envelope and a cover and becomes dark and blind from insight, and the realities of faith are concealed from him. He sees the truth as falsehood and falsehood as truth, guidance as misguidance and misguidance as guidance. The Exalted has said, "Nay, but that which they have earned is rust (*rān*) upon their hearts" [83:14]. Here, *al-rayn* or *al-rān* [the verbal noun of the verb *rāna*] means a thick veil that prevents the heart from seeing the truth and submitting to it.

The strength of one's perspicuity depends on the strength of insight. [Perspicuity] is of two kinds: the noble and upright perspicuity, which is limited to the people of faith; and the low and mean perspicuity, which is shared between the believer and the disbeliever. This latter one is the perspicuity of those who train themselves through hunger, night vigil, and seclusion, stripping their attention from all kinds of engagements. Such people acquire a perspicuity that unveils images and information concerning some of the hidden things of a base nature whose unveiling or discovery does not comprise any perfection of the soul, nor purity of faith, nor inner knowledge. Their perspicuity does not go beyond these lowly things, because they are veiled from the Truth Almighty and Exalted, so their perspicuity does not rise up to differentiate between His ally-saints and enemies, and [between] the path of the former and the path of the latter.

⁸ This tradition is generally graded as weak. See *Madārij*(§), 437n1.

و«التوسم» تفعل من السيماء، وهي العلامة، فسمي المتفرس متوسماً، لأنه يستدل بما يشهد على ما غاب، فيستدل بالعيان على الإيمان، ولهذا خص الله تعالى بالآيات والانتفاع بها هؤلاء، لأنهم يستدلون بما يشاهدون منها على حقيقة ما أخبرت به الرسل من الأمر والنهي، والثواب والعقاب. وقد أهدى الله تعالى ذلك لآدم عليه السلام وعلمه إياه حين علمه أسماء كل شيء، وبنيه هم نسخته وخلقاؤه، فكل قلب فهو قابل لذلك، وهو فيه بالقوة وبه تقوم الحجة وتحصل العبرة وتصح الدلالة. فبعث الله رسله مذكرين ومنبهين ومكملين لهذا الاستعداد بنور الوحي والإيمان، فينضاف ذلك إلى نور الفراسة والاستعداد، فيصير نوراً على نور، فتتقوى البصيرة ويعظم النور ويدوم بزيادة مادته ودوامها، ولا يزال في تزايد حتى يرى على الوجه والجوارح والكلام والأعمال.

ومن لم يقبل هدى الله، ولم يرفع به رأساً دخل قلبه في الغلاف والكنان فأظلم وعمي عن البصيرة، فحجبت عنه حقائق الإيمان، فيرى الحق باطلاً والباطل حقاً، والرشد غيماً والغى رشداً، قال تعالى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين: 14]. والرين والران هو الحجاب الكثيف المانع للقلب من رؤية الحق، والانقياد له.

وعلى حسب قوة البصيرة وضعفها تكون الفراسة، وهي نوعان:

فراسة علوية شريفة مختصة بأهل الإيمان، وفراسة سفلية دنيئة مشتركة بين المؤمن والكافر، وهي فراسة أهل الرياضة والجوع والسمهر والخلوة، وتجريد البواطن من أنواع الشواغل، فهؤلاء لهم فراسة كشف الصور، والإخبار ببعض المغيبات السفلية التي لا يتضمن كشفها والإخبار بها كمالاً للنفس ولا زكاة ولا إيماناً ولا معرفة، وهؤلاء لا تتعدى فراستهم هذه السفليات، لأنهم مجربون عن الحق تعالى، فلا تصعد فراستهم إلى التمييز بين أوليائه وأعدائه، وطريق هؤلاء وطريق هؤلاء.

As for the perspicuity of the truthful, the knowers of God the Exalted and His command, when their ultimate concern becomes attached to the love of God the Exalted, His knowledge, worship, and calling the creation to Him upon insight, their perspicuity becomes attached to God and to the light of revelation along with the light of faith. It distinguishes between what God loves and hates of people, sayings, and actions. It distinguishes between the corrupt and the sound, truth and falsehood, the truthful and the liar, and recognizes the measure of the preparedness of the aspirants to God the Exalted, and thus treats every person according to his capacity in knowledge, determination, and practice.

The perspicuity of such men commits them to the unveiling of the prophetic path and teaching it to others and purifying it from all other paths, and the unveiling of the deficiencies of the ego, the ailments of spiritual practices that prevent the aspirant from the path of the messengers. This is the noblest and most beneficial kind of insight and perspicuity in this life of the servant and the next.

3 The Station of Purpose

When one is awakened and acquires insight, he moves toward purpose and sincere will, gathering his purpose to undertake the journey of flight to God, knowing with certitude that it must be done. He packs his necessary belongings and provisions for the journey, disengaging himself from all the attachments that prevent him from taking off.

The author of *al-Manāzil* has divided purpose into three levels, saying,

The first level is the purpose that motivates one to undertake the discipline, removes the hesitation, and invites one to separate from one's possessions.

He mentioned three things here: it motivates one to start on the path without interruption and hesitation, untainted by other purposes such as ostentation or fame or desire for praise or power or honor in the eyes of others.

He said,

The second level is the purpose that cuts off anything that may prevent him, resists any obstacle, and overcomes any difficulty.

وهذه فراسة الصادقين العارفين بالله وأمره، فإن هممهم لما تعلق ببحبة الله ومعرفته وعبوديته، ودعوة الخلق إليه على بصيرة، كانت فراستهم متصلةً بالله، متعلقةً بنور الوحي مع نور الإيمان، فميزت بين ما يحبه الله وما يبغضه من الأعيان والأقوال والأعمال، وميزت بين الخبيث والطيب، والحق والمبطل، والصادق والكاذب، وعرفت مقادير استعداد السالكين إلى الله تعالى، فحملت كل إنسان على قدر استعداده علماً وإرادةً وعملاً.

وفراسة هؤلاء دائماً حائمة حول كشف طريق الرسول وتعريفها وتخليصها من بين سائر الطرق، وبين كشف عيوب النفس وآفات الأعمال العائقة عن سلوك طريقة المرسلين، فهذا أشرف أنواع البصيرة والفراسة، وأنفعها للعبد في معاشه ومعاده.

فصل

فإذا انتبه وأبصر أخذ في «القصد» وصدق الإرادة، وأجمع القصد والنية على سفر الهجرة إلى الله، وعلم وتيقن أنه لا بد له منه فأخذ في أهبة السفر، وتعبئة الزاد [ليوم المعاد]، والتجرد عن عوائق السفر، وقطع العلائق التي تمنعه من الخروج.

وقد قسم صاحب المنازل القصد إلى ثلاث درجات، فقال:

«الدرجة الأولى: قصد يبعث على الارتياض، ويخلص من التردد، ويدعو إلى مجانية الأغراض». فذكر له ثلاث فوائد: أنه يبعث على السلوك بلا توقف ولا تردد ولا علة، غير العبودية من رياء أو سمعة، أو طلب محمدة، أو جاه ومنزلة عند الخلق.

قال: «الدرجة الثانية: قصد لا يلقي سبباً إلا قطعه، ولا حائلاً إلا منعه، ولا تحاملاً إلا سهله».

He means that [the seeker's strength of purpose in this level] overcomes any difficulty or obstacle, and renders any blow bearable.

He said,

The third level is the purpose that surrenders to the discipline of the knowledge [of the law], and resolves to respond to the call of the wisdom of the ruling and to cross the ocean of annihilation.

He means that [this level of purpose] adheres to [esoteric] knowledge in order to be disciplined and reformed by it. By "responding to the caller to the religious, normative command" he means whenever it makes a demand on him—for every judgment on every scholarly matter calls out to be believed in and acted on—he intends to respond to it. He means by "the wisdom of the ruling" the secrets and wisdom that led to the legislation of the ruling. This is to respond to it at a level higher than merely obeying, namely, love and reverence, and inner knowledge and praise. For the command itself calls for obedience and the wisdom and purposes that it contains furnishes inner knowledge and love.

His words, "the resolve ... to cross the ocean of annihilation" refer to the ultimate goal of the People. According to some of them, however, it is a necessity for the path and not its ultimate end, whereas for others it is an obstacle from the obstacles of the path, not its end. Nor is it necessary for every aspirant. Those who have strength and determination do not encounter it, for the state of *subsistence* is more perfect than it. This is why subsistence was the state of our Prophet, God grant him blessing and peace, on the Night Journey, even as he saw what he saw. The state of Moses, however, was annihilation, which is why he fell unconscious when he saw God reveal Himself to the mount.⁹ The wife of the minister was more perfect than the other women in her love for Yusuf, yet what happened to them [when they cut their fingers] did not happen to her, for they were annihilated but she subsisted.¹⁰ This will be investigated further presently, God willing.

4 The Station of Resolve

When one's purpose is consolidated, it turns into firm resolve that necessitates the onset of the journey accompanied by reliance upon God. God the Exalted has said, "Once you are resolved, trust God" [3:159]. *Resolve* means firm pur-

⁹ This is in reference to Q. 7:143.

يعني: أنه لا يلقى سبباً يعوق عن المقصود إلا قطعه، ولا حائلاً دونَه إلا منعه، ولا صعوبةً إلا سهلها. قال: «الدرجة الثالثة: قصد الاستسلام لتهديب العلم، وقصد إجابة دواعي الحكم الديني الأمري، وقصد اقتحام بحر الفناء».

يريد: أنه ينقاد إلى العلم ليتهدب به ويصلح به. ويقصد إجابة داعي الحكم الديني الأمري كلما دعاه، فإن للحكم في كل مسألة من مسائل العلم منادياً ينادي للإيمان بها علماً وعملاً، فيقصد إجابة داعيها، ولكن مراده بدواعي الحكم الأسرار، والحكم الداعية إلى شرع الحكم، فإجابتها قدر زائد على مجرد الامتثال، فإنها تدعو إلى المحبة والإجلال، والمعرفة والحمد، والأمر يدعو إلى الامتثال وما تضمنه من الحكم والغايات تدعو إلى المعرفة والمحبة. وقوله: «وقصد اقتحام بحر الفناء».

هذا هو الغاية المطلوبة عند القوم، وهو عند بعضهم لازم من لوازم الطريق وليس بغاية، وعند آخرين عارض من عوارض الطريق وليس بغاية ولا هو لازم لكل سالك، وأهل القوة والعزم لا يعرض لهم، وحال البقاء أكمل منه، ولهذا كان البقاء حال نبينا ﷺ ليلة الإسراء وقد رأى ما رأى، وحال موسى الفناء ولهذا خر صعباً عند تجلي الله للجبل، وامرأة العزيز كانت أكل حبا ليوسف من النسوة ولم يعرض لها ما عرض لمن عند رؤيته، لفنائهن وبقائها، وسيأتي إن شاء الله تحقيق الكلام فيه.

فصل

فإذا استحكم قصده، صار عزمه جازماً مستلزماً للشروع في السفر مقروناً بالتوكل على الله، قال تعالى: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ [آل عمران: 159].

pose joined with action. That is why it has been said that it is the onset of the movement to seek what is intended. The fact of the matter, however, is that the beginning of the movement comes from resolve, but is not [part of] it. However, since it is immediately followed by [resolve], it is sometimes conflated with it. Its essence is the concentration of all faculties of will upon the action. Resolve is of two kinds. First, the resolve of the aspirant to start on the path, and this is part of the initial stages. Second, resolve during the journey, which is more specific than this and is part of the states, and we shall mention it in its place God willing.

In this station, one needs to distinguish between what is in his favor and what counts against him, so that he may bring along the former and compensate for the latter. This is [the station of] *self-reckoning*, which comes in succession before [the station of] *repentance*, for when he comes to know what is for and what is against him, he embarks on the task of compensating for what is against him and unburdens himself from it, which is repentance.

The author of *al-Manāzil* has placed repentance before self-reckoning, the reason being that he saw repentance as the first of the stations of the aspirant after awakening, and that repentance is not completed without self-reckoning; thus self-reckoning is the completion of the station of repentance. The purpose of self-reckoning is, then, to continue to protect the repentance lest one lose it. It is like fulfilling the promise entailed in the repentance.

5 Interlude: On the Ordering of the Stations

Know that the ordered arrangement of these stations does not mean that the seeker crosses a station and then leaves it behind to move on to another, as is the case in a physical journey.¹¹ This is impossible. Consider, for instance, that “awakening” accompanies him in every station, as do “insight,” “purpose,” and “resolve.” So does “repentance,” for just as it is one of the first stations, it is one of the last as well, and it accompanies every station, and this is why God has made it the last of the stations of His elite. God the Exalted said concerning the Battle of Tabūk, which was the last battle in which [the Muslims along with the Prophet] crossed valleys, beginnings, tribulations, and far off lands:

11 The linearity of the mystic trajectory, and the hierarchy of ranks that accompanied it, had become an important part of mystical Sufism; for the significance of Ibn al-Qayyim's rejection of it, see “Translator's Introduction.”

والعزم: هو القصد الجازم المتصل بالفعل، ولذلك قيل: إنه أول الشروع في الحركة لطلب المقصود، والتحقيق أن الشروع في الحركة ناشيء عن العزم لا أنه نفسه، ولكن لما اتصل به من غير فصل ظن أنه هو.

وحقيقته هو استجماع قوى الإرادة على الفعل. والعزم نوعان: أحدهما: عزم المريد على الدخول في الطريق، وهذا من البدايات. والثاني: عزم في حال السير، وهو أخص من هذا، وهو من المقامات، وسنذكره في موضعه إن شاء الله تعالى.

وفي هذه المنزلة يحتاج إلى تمييز ما له مما عليه، ليستصحب ما له ويؤدي ما عليه وهو «المحاسبة»، وهي قبل «التوبة» في الرتبة، فإنه إذا عرف ما له وما عليه أخذ في أداء ما عليه، والخروج منه، وهو «التوبة».

وصاحب المنازل قدم التوبة على المحاسبة، ووجه هذا أنه رأى «التوبة» أول منازل السائر بعد يقطته، ولا تتم التوبة إلا بالمحاسبة، فالمحاسبة تكميل مقام التوبة، فالمراد بالمحاسبة الاستمرار على حفظ التوبة حتى لا يخرج عنها، وكأنه وفاء بعقد التوبة.

واعلم أن ترتيب هذه المقامات ليس باعتبار أن السالك يقطع المقام ويفارقه وينتقل إلى الثاني، كمنازل السير الحسي، هذا محال، ألا ترى أن «اليقظة» معه في كل مقام لا تفارقه، وكذلك «البصيرة» و«الإرادة» و«العزم»، وكذلك «التوبة» فإنها كما أنها من أول المقامات فهي آخرها أيضاً، بل هي في كل مقام مستصعبة، ولهذا جعلها الله تعالى آخر مقامات خاصته، فقال تعالى في غزوة تبوك، وهي آخر الغزوات التي قطعوا فيها الأودية والبدايات والأحوال والنهايات: ﴿لَقَدْ تَابَ اللَّهُ

God has forgiven the Prophet, and the Emigrants and the Helpers who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful. [9:117]

Thus, He turned to them in repentance at the beginning of their affair as well as its conclusion. He also says in the Sūra of the Appointment [i.e., death] of the Messenger of God, God grant him blessing and peace, which was the last sūra to be revealed:

When the victory of God and the opening has come,
And you see the people entering into the religion of God in multitudes,
Then exalt [Him] with praise of your Lord and ask forgiveness of Him.
Indeed, He is Oft-returning. [Sūra 110]

On the authority of ‘Ā’isha, God be pleased with her, it is recorded in the two *Ṣaḥīḥs* that the Messenger of God, God grant him blessing and peace, never offered a single prayer after the revelation of this chapter without saying while bowing and prostrating, “Exalted are You, O God, our Lord, and so is Your praise, O God, forgive me.”¹²

Turning to God in repentance, therefore, is the summit of every seeker and friend of God, and it is the utmost desire to which hasten those with inner knowledge of God, His worship, and His rights. The Exalted said,

Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but the human being [undertook to] bear it. Indeed, he was unjust and ignorant. [It was] so that God may punish the hypocrite men and women and the men and women who associate others with Him and that God may accept repentance from the believing men and believing women. And ever is God Forgiving and Merciful. [33:72–73]

Thus God has made repentance the ultimate objective of every believing man and woman.

The same is true of patience: it is a station that must accompany all other stations.

¹² Bukhārī #4867; Muslim #484.

عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿[التوبة: 117]﴾، فجعل التوبة أول أمرهم وآخره، وقال في سورة أجل رسول الله ﷺ التي هي آخر سورة أنزلت جميعاً: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [النصر: 1-2-3].

وفي الصحيحين عن عائشة رضي الله عنها: أن رسول الله ﷺ ما صلى صلاة بعد إذ أنزلت عليه هذه السورة إلا قال في ركوعه وسجوده: «سبحانك اللهم ربنا وبمحمدك، اللهم اغفر لي». فالتوبة هي نهاية كل سالك وكل ولي لله، وهي الغاية التي يجري إليها العارفون بالله وعبوديته وما ينبغي له، قال تعالى: ﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [الأحزاب: 72-73]، فجعل سبحانه التوبة غاية كل مؤمن ومؤمنة.

وكذلك «الصبر»، فإنه لا ينفك عنه في مقام من المقامات.

This ordering is only by way of specifying prerequisites. For instance, joyful contentment is placed beyond patience because it depends on patience and it is impossible to establish it without [patience]. If it is said that the station of contentment—or its state, for whether it is a station or a state is disagreed among them—comes after the station of patience, it does not mean that one leaves off patience and moves to contentment. Rather, it means that the station of contentment cannot be attained until the station of patience is attained before it. Thus you should understand the ordering of the stations of worship.

This being so, you now know that purpose and resolve come before all of the stations, and there is no reason to place them any later [as al-Harawī does]. This way you also know that self-reckoning comes before repentance in order. For when one examines oneself he rids oneself of his wont, and this is the essence of repentance. The station of reliance, similarly, falls before the station of oft-returning, for one must practice reliance in order to attain [return to God]; reliance is the means and return is the end.

In addition, the station of divine unicity is the most deserving of being the first, for it is the call of every messenger. The Prophet, God grant him blessing and peace, said to Mu'ādh b. Jabal, "Let the first thing to which you invite them be the testimony that there is no god but God."¹³ No station or state is valid without it, and therefore, there is no justification for making it the last [as al-Harawī does]. It is the key to the call of the messengers, the first obligation that God has imposed upon His servants, and any other opinion on this matter is wrong, like those who hold that the first obligation is speculation, or the purpose to speculate, or inner knowledge, or the doubt that necessitates speculation.¹⁴ Each of these opinions is incorrect, for [it is] the first obligation, the key to the call of every last one of the messengers, including the very first one of them, Noah, who said, "O my people, worship God, you have no god but Him" [7:59]. This is also the first thing to which the last of them, Muhammad, God grant him blessing and peace, called.

The masters of the path have disagreed greatly concerning the number and ordering of the stations, each one characterizing the stations of his own journey and the state of his own path. They also disagree concerning some of the stations of the journey as to whether they fall in the category of stations or states. The difference between the two is that stations are earned

13 This tradition and similar ones are found in Bukhārī #1395, #1458 and Muslim #19.

14 For the doctrine of speculative reasoning as the first obligation and Ibn Taymiyya's views of its development, see Anjum, *Politics*, 213.

وإنما هذا الترتيب ترتيب للمشروط المتوقف على شرطه المصاحب له. مثال ذلك أن الرضا مترتب على الصبر لتوقف الرضا عليه واستحالة ثبوته بدونه، فإذا قيل: إن مقام الرضا أو حاله على الخلاف بينهم هل هو مقام أو حال بعد مقام الصبر؟ لا يعني به أنه يفارق الصبر وينتقل إلى الرضا، وإنما يعني أنه لا يحصل له مقام الرضا حتى يتقدم له قبله مقام الصبر، فافهم هذا الترتيب في مقامات العبودية.

وإذا كان كذلك علمت أن القصد والعزم متقدم على سائر المنازل فلا وجه لتأخيرها، وعلمت بذلك أن المحاسبة متقدمة على التوبة بالرتبة أيضاً. فإنه إذا حاسب العبد نفسه خرج مما عليه وهي حقيقة التوبة. وأن منزلة التوكل قبل منزلة الإنابة، لأنه يتوكل في حصولها، فالتوكل وسيلة، والإنابة غاية.

وأن مقام التوحيد أولى المقامات أن يبدأ به، كما هو أول دعوة الرسل كلهم. قال النبي ﷺ لمعاذ بن جبل: «فليكن أول ما تدعوهم إليه شهادة ألا إله إلا الله». ولأنه لا يصح مقام من المقامات، ولا حال من الأحوال إلا به، فلا وجه لجعله آخر المقامات، وهو مفتاح دعوة الرسل، وأول فرض فرضه الله على العباد، وما عدا هذا من الأقوال نخطأ، كقول من يقول: أول الفروض النظر، أو القصد إلى النظر، أو المعرفة، أو الشك الذي يوجب النظر.

وكل هذه الأقوال خطأ، بل أول الواجبات مفتاح دعوة المرسلين كلهم، وهو أول ما دعا إليه فاتحهم نوح، [فقال]: ﴿يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: 59]، وهو أول ما دعا إليه خاتمهم محمد ﷺ.

ولأرباب السلوك اختلاف كثير في عدد المقامات وترتيبها، كل يصف منازل سيره وحال سلوكه، ولهم اختلاف في بعض منازل السير، هل هي من قسم المقامات أو من قسم الأحوال؟

whereas states are divinely bestowed. Some of them say that states result from stations and stations result from practices, and the better one's practice the better one's stations, and the better one's stations, the better one's states.

Among what they disagree upon also is whether joyful contentment is a state or station; the disagreement is between those of Khurasan and those of Iraq. One of the elders judged between them saying that if it has been earned, it is a station, else it is a state. The correct opinion is that spiritual occurrences and stations have names in accordance with their states; they are like glimpses, or bolts of lightning, or appearances, when they first become evident and emerge, just like the lightning flashes from a distance. When it descends upon one and he embraces it, it becomes a state, and when it is settled in him and becomes established, it becomes a station. Thus, it is a flash and glimpse at its beginning, state in its middle, and station at the end. What once was a glimpse is the exact same thing that then becomes a state, and what was once a state is the exact same thing that becomes a station. These names correspond to its attachment and appearance to and establishment in the heart.

An aspirant may part from his station just like one parts from one's clothes and take on another station, and he may later return to it or he may not.

Some stations are such that they combine within them two other stations, and some that combine more than two. Some are such that they contain within them all of the other stations and the aspirant does not deserve to be labeled with them except when all of the stations have gathered within. Thus, repentance combines the station of self-reckoning and fear, and cannot be imagined without these two. Joyful contentment brings together the station of patience and the station of love and cannot be imagined without both of these. Reliance brings together the station of relegation [of one's affairs to God] and supplication and contentment, and cannot be imagined without any of these. Hope combines the stations of fear and will, and fear, in turn, combines stations of hope and will. Oft-returning brings together the stations of love and trepidation, for a servant cannot be oft-returning except by the coming together of these two. Meekness combines the stations of love, humility, and humbleness, and cannot be called meekness if it lacks any one of them. Asceticism brings together desire and fear, and one who does not desire some kind of benefit and fear some kind of harm cannot be called an ascetic. The station of love gathers in its ambit gnosis, fear, hope, and will; love, therefore, is a concept that is made of these four and through them it is realized. The station of fear combines the station of the gnosis of God, and the knowledge of God's sole right of being worshipped, and when he knows God and His right, His trepidation is enhanced, as the Exalted said, "Indeed, only the knowers among His servants fear God" [35:28]. Thus, those who know Him and His command are the people of fear and trepidation. The

والفرق بينهما أن المقامات كسبية، والأحوال موهبة. ومنهم من يقول: الأحوال من نتائج المقامات، والمقامات نتائج الأعمال، [فكل من كان أصلح عملاً كان أعلى مقاماً، وكل من كان أعلى مقاماً كان أعظم حالاً]. فما اختلفوا فيه الرضا هل هو حال أو مقام؟ فيه خلاف بين الخراسانيين والعراقيين.

وحكم بينهم بعض الشيوخ فقال: إن حصل بكسب فهو مقام، وإلا فهو حال. والصحيح [في هذا] أن الواردات والمنازلات لها أسماء باعتبار أحوالها، فتكون لوامع وبوارق ولوائج عند أول ظهورها وبدونها، كما يلمع البارق ويلوح عن بعد، فإذا نازلته وباشرها فهي أحوال، فإذا تمكنت منه وثبتت له من غير انتقال فهي مقامات، وهي لوامع ولوائج في أولها، وأحوال في أوسطها، ومقامات في نهايتها. فالذي كان بارقاً هو بعينه الحال، والذي كان حالاً هو بعينه المقام، وهذه الأسماء له باعتبار تعلقه بالقلب، وظهوره له، وثباته فيه.

وقد ينسلخ السالك من مقامه كما ينسلخ من الثوب وينزل إلى ما دونه، ثم قد يعود إليه وقد لا يعود. ومن المقامات ما يكون جامعاً لمقامين. ومنها ما يكون جامعاً لأكثر من ذلك.

ومنها ما يندرج فيه جميع المقامات، فلا يستحق صاحبه اسمه إلا عند استجماع جميع المقامات فيه. فالتوبة جامعة لمقام المحاسبة، ومقام الخوف لا يتصور وجودها بدونها.

والتوكل جامع لمقام التفويض والاستعانة والرضا، لا يتصور وجوده بدونها.

والرجاء جامع لمقام الخوف والإرادة.

والخوف جامع لمقام الرجاء والإرادة.

والإنابة جامعة لمقام المحبة والخشية، لا يكون [العباد] منيباً إلا باجتماعهما.

والإخبات له جامع لمقام المحبة والذل والخضوع، لا يكون أحدها بدون الآخر إخباتاً.

والزهد جامع لمقام الرغبة والرغبة، لا يكون زاهداً من لم يرغب فيما يرجو نفعه ويرهب مما يخاف

ضرره.

ومقام المحبة جامع لمقام المعرفة والخوف والرجاء والإرادة، فالمحبة معنى يلتزم من هذه الأربعة،

وبها تحققها.

ومقام الخشية جامع لمقام المعرفة بالله، والمعرفة بحق عبوديته، فتي عرف الله وعرف حقه

اشتدت خشيته له، كما قال تعالى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: 28]، فالعلماء به وبأمره

هم أهل خشيته. قال النبي ﷺ: «أنا أعلمكم بالله، وأشدكم له خشية».

Prophet, God grant him blessing and peace, said, "I am the most knowledgeable of you of God and the most intense in His fear."¹⁵ The station of awe combines the stations of love, exaltation, and glorification. The station of gratitude gathers within it all of the stations of faith, which is why it is the highest and loftiest of them; it is above contentment, and it contains patience within it but not vice versa, and also contains reliance, oft-returning, love, meekness, humility, fear, and hope; all of these stations are within its ambit, and one cannot be labeled with it except when all of these come together in that person. This is why faith is two halves; one half is patience, the other, gratitude. And since patience is contained in gratitude, all of faith is included in gratitude, and the grateful are the fewest among the servants, as the Exalted said, "And few of my servants are truly grateful" [34:13]. The station of modesty contains within it the station of inner knowledge and self-vigilance. The station of intimacy contains within it the stations of love along with nearness. If the beloved is distant from the lover, he is not intimate, nor if he is close to someone without loving him; intimacy is not attained until love and nearness come together.

The station of truthfulness brings together purification and resolve; when they are brought together, truthfulness is attained. The station of self-vigilance brings together inner knowledge and fear, and only to the extent these are attained is the station of self-vigilance attained. The station of tranquility combines oft-returning, reliance, relegation, contentment, and submission. [Tranquility] is the concept that results with the confluence of all of these states; when he has them, he becomes tranquil, and he is deficient in tranquility to the extent that he lacks any of these states. The same is true of yearning and fright, as each one of these is made of hope and fear, but hope is stronger than yearning and fear is stronger than fright.

The aspirants are of two kinds with respect to each of these stations: the righteous and the elite. The righteous are in the back and the elite are the foremost. This is true of all of the stations of faith. The difference between the two is so great that none but God can fathom it.

Their division of stations into three types—commoners, elite, and elite of the elite—is the work of those who have made annihilation the end of the path, the emblem of the People to which they all aspire, as we shall soon explain, if God wills. There are types of annihilation, some praiseworthy others blameworthy, some better than others. It is the ultimate aim and axis of the People [of Sufism].

All the same, the ordering that every author puts forth is not without arbitrariness and claim without a mooring, for when a servant ties the knot of Islam

15 Bukhārī #6101; Muslim #2356.

ومقام الهيبة جامع لمقام المحبة والإجلال والتعظيم.
ومقام الشكر جامع لجميع مقامات الإيمان، ولذلك كان أرفعها وأعلاها، وهو فوق الرضا، وهو يتضمن الصبر من غير عكس، ويتضمن التوكل والإنابة والحب والإخبات والخشوع والخوف والرجاء، فجميع هذه المقامات مندرجة فيه، لا يستحق صاحبه اسمه على الإطلاق إلا باستجماع المقامات له، ولهذا كان الإيمان نصفين: نصف صبر، ونصف شكر. والصبر داخل في الشكر، فرجع الإيمان كله إلى الشكر، والشاكرون هم أقل العباد، كما قال تعالى: ﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ﴾ [سبأ: 13].

ومقام الحياء جامع لمقام المعرفة والمراقبة.
ومقام الأنس جامع لمقام الحب مع القرب، فلو كان الحب بعيداً من محبوبة لم يأنس به، ولو كان قريباً من رجل ولم يحبه لم يأنس به حتى يجتمع له حبه مع القرب منه.
ومقام الصدق جامع للإخلاص والعزم، فباجتماعهما يصح له مقام الصدق.
ومقام المراقبة جامع للمعرفة مع الخشية، فيحسبهما يصح مقام المراقبة.
ومقام الطمأنينة جامع للإنابة والتوكل والتفويض والرضا والتسليم، فهو معنى ملتم من هذه الأمور، إذا اجتمعت صار صاحبها صاحب طمأنينة، وما نقص منها نقص من الطمأنينة.
وكذلك الرغبة والرغبة كل منهما ملتم من الرجاء والخوف، والرجاء على الرغبة أغلب، والخوف على الرغبة أغلب.

وكل مقام من هذه المقامات، فالسالكون بالنسبة إليه نوعان: أبرار ومقربون. فالأبرار في أذباله، والمقربون في ذروة سنامه، وهكذا مراتب الإيمان جميعها، وكل من النوعين لا يحصي تفاوتهم وتفاضل درجاتهم إلا الله تعالى.

وتقسيمهم ثلاثة أقسام: عام، وخاص، وخاص خاص، إنما نشأ من جعل الفناء غاية الطريق، وعلم القوم الذي شئروا إليه، وسنذكر ما في ذلك إن شاء الله تعالى. وأقسام الفناء محجوده ومذمومه، وفاضله ومفضوله، فإن إشارة القوم إليه ومدارهم عليه.

على أن الترتيب الذي يشير إليه [كل] مرتب للمنازل لا يخلو عن تحكم ودعوى من غير مطابقة، فإن العبد إذا التزم عقد الإسلام ودخل فيه كله، فقد التزم لوازمه الظاهرة والباطنة، ومقاماته وأحواله،

and enters into it in totality he adheres to all its implications open and hidden, its stations and its states. In every one of its knots [of belief] and obligations there are states and stations that must be attained. Whenever he fulfills one obligation he faces another, and every station he crosses brings him to another.

It may be that he encounters the highest of the stations and states in the very beginning of his journey, and thus the states of love, contentment, intimacy, and tranquility open up to him in a way not available to one at the end of his journey. Similarly, the aspirant at the end of his journey needs insight, repentance, and self-reckoning that is greater than one just beginning. Therefore, there is no ordering that is indispensable for the journey.

We have also mentioned that repentance, which they have deemed the first of the stations, is the end-goal of the knowers and the conclusion of the quest of the friends of God nearest to Him. Without doubt their need for self-reckoning is much greater toward the end than their need for it toward the beginning.

The best approach to these stations is the way of the early People [of Sufism], which was general [rather than concerned with ordering and status of the aspirant], every station on its own, by explaining its reality and cause, its ailments that prevent its attainment, its obstructions, and the mention of the commoner's share of it and the elite's.

The discourse of the masters of the path follows this approach, as is evident to anyone who examines it. This is the case with Sahl b. 'Abdallāh al-Tustarī, Abū Ṭālib al-Makkī, al-Junayd b. Muḥammad, Abū 'Uthmān al-Naysābūrī, Yaḥyā b. Mu'adh al-Rāzī, and higher even than these, such as Abū Sulaymān al-Dārānī, 'Awn b. 'Abdallāh who is called the Sage of the Community, and others like them.¹⁶ Their discourse on the actions of the heart and its states was comprehensive, thorough, accessible, and unconstrained by artificial ordering or a specific count of the stations. Their concerns were loftier than these trivialities. Their concerns hovered around deriving wisdom and knowledge, purification of hearts and souls and rectification of behavior. It is for this reason that their discourse is small in quantity, but all the same has much blessing, while the lengthy discourses of those who came later have little benefit.

The people of every age, however, must be addressed in the language of their age, for they have no strength equal to the task of attaining to the path, words, and manner of the earliest Predecessors. If their path were to appear to them, they would find it strange, they would think it the path of the commoners, and insist that the path of the elite is something different altogether,

¹⁶ For more on these figures, see "Translator's Introduction."

وله في كل عقد من عقودهم وواجب من واجباته أحوال ومقامات، لا يكون موفياً لذلك العقد والواجب إلا بها، وكلما وفى واجباً أشرف على واجب آخر بعده، وكلما قطع منزلةً استقبل أخرى. وقد يعرض له أعلى المقامات والأحوال في أول بداية سيره، فينتفع عليه من حال المحبة والرضا والأنس والطمأنينة ما لم يحصل بعد للسالك في نهايته، ويحتاج هذا السالك في نهايته إلى أمور من البصيرة والتوبة والمحاسبة أعظم من حاجة صاحب البداية إليها. فليس في ذلك ترتيب كلي لازم للسلوك.

وقد ذكرنا أن التوبة التي جعلوها من أول المقامات هي غاية العارفين، ونهاية أولياء الله المقربين، ولا ريب أن حاجتهم إلى المحاسبة في نهايتهم فوق حاجتهم إليها في بدايتهم.

فالأولى الكلام في هذه المقامات على طريقة المتقدمين من أئمة القوم كلاماً مطلقاً في كل مقام، ببيان حقيقته وموجبه وآفته المانعة من حصوله، والقاطع عنه وذكر عامه وخاصه.

فكلام أئمة الطريق هو على هذا المنهاج لمن تأمله، كسهل بن عبد الله التستري، وأبي طالب المكي، والجنيد بن محمد، وأبي عثمان التيسابوري، ويحيى بن معاذ الرازي، وأرفع من هؤلاء طبقة مثل أبي سليمان الداراني، وعون ابن عبد الله الذي كان يقال له حكيم الأمة، وأضرابهما. فإنهم نظموا على أعمال القلوب وعلى الأحوال كلاماً مفصلاً جامعاً مبيناً مطلقاً، من غير ترتيب ولا حصر للمقامات بعدد معلوم، فإنهم كانوا أجل من هذا وهمهم أعلى وأشرف، إنما هم حائثون على اقتباس الحكمة والمعرفة وطهارة القلوب وزكاة النفوس وتصحيح المعاملة، ولهذا كلامهم قليل فيه البركة، وكلام المتأخرين كثير طويل قليل البركة.

ولكن لا بد من مخاطبة أهل الزمان باصطلاحهم، إذ لا قوة لهم للتشهير إلى تلقي السلوك عن السلف الأول وكلما تهم وهديتهم، ولو برز لهم هديهم وحالهم لأنكروه، ولعدوه سلوكاً عامياً. وللخاصة

as the misguided and ignorant among the People of Kalam do. They say, "Their path was safer and our path is more learned." Similarly, some who claim the knowledge of jurisprudence but have failed to appreciate the worth [of the elders] say, "They did not have the occasion to derive it, hone its principles and rulings, as they were busy with something else, whereas the later generations have the opportunity to do so, they are therefore greater in jurisprudential acumen." Such people are veiled from the status of the Predecessors, the depth of their knowledge, their lack of affectation, their perfection of insight. By God, the later generations have not distinguished themselves except in affectation, busying themselves with the marginalia of matters the attainment of whose essence, principles, and coherence was the concern of [the Predecessors]. Their aims were directed toward the highest attainment in everything; the later generations are in a class altogether different from theirs: "God has made for everything a fixed measure" [65:3].

The best way for us is to mention the stations of servanthood given in the Qur'an and the Sunna, alluding to their definitions and levels, for the awareness of that is part of the perfection of the limits of what God has revealed upon His Messenger, God grant him blessing and peace, and God has characterized those who do not know that with ignorance and hypocrisy, saying, "The Bedouins are stronger in unbelief and hypocrisy, and more likely to be unaware of the limits of what God has revealed to His Messenger" [9:97]. Therefore, only through the awareness of their limits with understanding and upholding them with care is a servant's faith perfected and he is entered into the class of "You alone we worship and you alone we supplicate for help."

We shall mention them in order not by way of imposition but by way of preference, in accordance with the ordering of the physical journey so that it becomes easier to bring the abstract closer to experience, so that its approval becomes easier, its knowledge more perfect, and its memorization easier.

This is the benefit of mentioning parables, and the way of intellect and its essence, which is why the Exalted has so frequently mentioned [parables] in the Qur'an, and that their comprehension is accessible only to the knowers, saying, "Those are the parables that we strike for men, which none but the knowers comprehend" [29:43].

Know, therefore, that before motivation makes its way to him in his slumber, the servant's heart is asleep even if his body is awake. When the truth-teller issues his clarion call, when the caller of the Most Merciful calls out, "Come to Success" [as in the adhan], the servant feels a yearning for success. The first of the stations of one lost in sleep is the awakening and the alarm, which, as we mentioned earlier, is like the stirring of the heart due to an awesome and sudden panic from the slumber of heedlessness.

سلوك آخر كما يقوله ضلال المتكلمين وجهلتهم: «إن القوم كانوا أسلم، وإن طريقنا أعلم». وكما يقوله من لم يقدر قدرهم من المنتسبين إلى الفقه: «إنهم لم يتفرغوا لاستنباطه وضبط قواعده وأحكامه اشتغالاً منهم بغيره، والمتأخرون تفرغوا لذلك، فهم أفقه».

فكل هؤلاء محجوبون عن معرفة مقادير السلف وعن عمق علومهم وقلة تكلفهم وكال بصائرهم، وتالله ما امتاز عنهم المتأخرون إلا بالتكلف والاشتغال بالأطراف التي كانت همة القوم مراعاة أصولها، وضبط قواعدها، وشد معاقدها، وهمهم مشمرة إلى المطالب العالية في كل شيء، فالتأخرون في شأن، والقوم في شأن آخر، و﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ [الطلاق:30].

فالأولى بنا أن نذكر منازل العبودية الواردة في القرآن والسنة، ونشير إلى معرفة حدودها ومراتبها، إذ معرفة ذلك من تمام معرفة حدود ما أنزل الله على رسوله ﷺ، وقد وصف الله تعالى من لم يعرفها بالجهل والنفاق، فقال تعالى: ﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾ [التوبة:97]. فبمعرفة حدودها دراية والقيام بها رعاية، يستكمل العبد الإيمان، ويكون من أهل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

ونذكر لها ترتيباً غير مستحق، بل مستحسن بحسب ترتيب السير الحسي، ليكون ذلك أقرب إلى تنزيل المعقول منزلة المشهود بالحس، فيكون التصديق به أتم، ومعرفته أكمل، وضبطه أسهل.

فهذه فائدة ضرب الأمثال، وهي خاصة العقل ولبه، ولهذا أكثر الله تعالى منها في القرآن، ونفى عقلها عن غير العلماء فقال: ﴿وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت:43].

فاعلم أن العبد قبل وصول الداعي إليه في نوم الغفلة، قلبه نائم وطرفه يقظان، فصاح به الناصح وأسمعه داعي النجاح، وأذن به مؤذن الرحمن: «حي على الفلاح!».

فأول مراتب هذا النائم: اليقظة والانتباه من النوم، وقد ذكرنا أنها انزعاج القلب لروعة الانتباه.

The author of *al-Manāzil* says,

It is the standing for God mentioned in His words, “Say: I only exhort you to one thing: that you stand for God in pairs and singly” [34:46].

He then said,

The standing for God is the awakening from the slumber of heedlessness, the rising from the entanglements of indifference. It is the first ray that illumines the heart of the servant with the life that comes from the sight of the first glimmer of alertness. It consists of three things: the heart’s appreciation of the divine blessing despite his hopelessness in counting it or defining it; meditating through the awareness of divine favor in it; and certainty of failure in fulfilling its right.

This is the cause of awakening as well as its effect, for when one rises from the state of heedlessness, his heart now illumined by the light of alertness, he is granted the witnessing of divine blessings, open and hidden. The more his heart and sight are sharpened in beholding it the more he witnesses their vast magnitude and plenitude. He finds himself helpless in counting, measuring, or encompassing it. His heart disengages from everything else to meditate the favor of God in bestowing it without [anyone] deserving it or earning it by [way of its] price; he thus becomes certain of his deficiency in fulfilling its right. This is the enactment of gratitude for it.

The view of these favors and deficiencies grant him two splendid kinds of servanthood: love of the One who granted these blessings and profusion of His remembrance, his humility and willing effacement to Him, and deprecation of his own ego for failing in gratitude for His blessings. Thus he realizes the [Prophetic supplication], “I come to you with Your blessings upon me, and I come to you with my sins, so forgive me, for none but You forgives sins.”¹⁷ He realizes that this supplication of forgiveness truly deserves [as the Prophet has declared it to be,] the master of all supplications of forgiveness. He knows also that if God punished the denizens of His heavens and His earth He would punish without being unjust to them, and if He were to be merciful to them His mercy to them would be better than their deeds. He would know that the servant is ever in a journey to God between the states of studying favors and witnessing deficiencies.

17 Bukhārī #6306.

وصاحب المنازل يقول: «هي القومة لله المذكورة في قوله: ﴿قُلْ إِنَّمَا أَعْظُمُ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتْنِي وَفُرَادَى﴾ [سبأ:46]».

قال: «القومة لله هي اليقظة من سنة الغفلة، والنهوض عن ورطة الفترة، وهي أول ما يستنير قلب العبد بالحياة لرؤية نور التنبيه. وهي ثلاثة أشياء: لحظ القلب إلى النعمة على اليأس من عدها، والوقوف على حدها، والتفرغ إلى معرفة المنة بها، والعلم بالتقصير في حقها».

وهذا الذي ذكره هو موجب اليقظة وأثرها، فإنه إذا نهض من ورطة الغفلة واستنار قلبه برؤية نور التنبيه أوجب له ذلك ملاحظة نعم الله الباطنة والظاهرة، وكلما حدق قلبه وطرّفه فيها شاهد عظمتها وكثرتها، فيئس من عدها والوقوف على حدها، وفرغ قلبه لمشاهدة منة الله عليه بها من غير استحقاق ولا استجلاب لها بئس، فتيقن حينئذ تقصيره في واجبها، وهو القيام بشكرها.

فأوجب له شهود تلك المنّة والتقصير نوعين جليلين من العبودية: محبة المنعم واللهج بذكره، وتذلل وخضوعه له، وإزراءه على نفسه حيث عجز عن شكر نعمه، فصار متحققاً بـ: «أبوء لك بنعمتك علي وأبوء بذنبي، فاغفر لي إنه لا يغفر الذنوب إلا أنت». وعلم حينئذ أن هذا الاستغفار حقيق بأن يكون سيد الاستغفار. وعلم حينئذ أن الله لو عذب أهل سماواته وأهل أرضه لعذبهم وهو غير ظالم لهم، ولو رحمهم لكانت رحمته خيراً لهم من أعمالهم. وعلم أن العبد دائماً سائراً إلى الله بين مطالعة المنّة ومشاهدة التقصير.

He said,

The second level is to study the crime and dwell on its peril, to roll up the sleeves to rectify it, to break out of its prison, and seek salvation by purifying yourself from it.

Thus one looks at the evil he has done in the past, knowing that he faces a great peril in it, about to be ruined when the rightful owner demands His right. In His Book, God the Exalted has censured those who forget what they have sent forth, "And who is more unjust than he who is reminded of his Lord's signs yet he turns away, forgetting what he has sent forth" [18:57]. When he studies his crime, he is motivated to rectify what he has missed of knowledge and deeds. He turns to removing the chains of the crime through penitence, regret, and purification. This entails purifying his faith and knowledge from the smut of the crime just like gold and silver are purified through fire from any impurities. He cannot enter the Garden except after this purification, for it is pure and only the pure shall enter it. This is why the angels will say to them, "Peace be upon you; you are pure, enter it, then, for eternity" [39:73]. The Exalted also said, "Those whom the angels receive in the state of purity saying, 'Peace be upon you, enter the Garden'" [16:32]. There is not, therefore, even a speck of filth in the Garden.

This purification [from sins] occurs in this world through four means: repentance, seeking forgiveness, good deeds that erase them, and afflictions that cancel them out. The purification of these four could be from those that the angels receive in the state of purity with the glad tidings of the Garden, and from the people upon whom the angels descend at [their] death, saying:

Do not fear and do not grieve but receive good tidings of the Garden, which you were promised. We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your selves desire, and you will have therein whatever you request. As accommodation from a [Lord who is] Forgiving and Merciful. [41:30–32]

If the aforementioned four means are not sufficient for purification and decontamination, because one's repentance was not sincere, general, all-inclusive, and truthful; and [if] his seeking forgiveness was not complete and whole—and failed to be accompanied by retreat from sin and regret over it as any beneficial supplication of forgiveness must be, rather than the supplication of someone who has the bottle in his hand even as he says, "I seek God's for-

قال: «الثاني: مطالعة الجناية، والوقوف على الخطر فيها، والتشمير لتداركها، والتخلص من رقتها، وطلب النجاة بتمحيصها».

فينظر إلى ما سلف منه من الإساءة، ويعلم أنه على خطر عظيم فيها، مشرف على الهلاك بمؤاخذه صاحب الحق بموجب حقه، وقد ذم الله تعالى في كتابه من نسي ما قدمت يده، فقال: ﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَلَنِيَ مَا قَدَّمَتْ يَدَاهُ﴾ [الكهف:57]، فإذا طالع جنايته شمر لاستدراك الفارط بالعلم والعمل، وتخلص من رق الجناية بالاستغفار والندم، وطلب التمحيص، وهو تخليص إيمانه ومعرفته من خبث الجناية، كتتمحيص الذهب والفضة وهو تخليصهما من خبثهما، ولا يمكن دخوله الجنة إلا بعد هذا التمحيص، فإنها [طيبة] لا يدخلها إلا طيب، ولهذا تقول لهم الملائكة: ﴿سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾ [الزمر:73]، وقال تعالى: ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ﴾ [النحل:32]، فليس في الجنة ذرة خبث.

وهذا التمحيص يكون في دار الدنيا بأربعة أشياء: بالتوبة والاستغفار وعمل الحسنات الماحية والمصائب المكفرة. فإن محصته هذه الأربعة وخلصته كان من الذين يتوفاهم الملائكة طيبين يبشرونهم بالجنة، وكان من الذين: ﴿يُنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ﴾ عند الموت ﴿أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ نَزَلًا مِنْ غَفُورٍ رَحِيمٍ﴾ [فصلت:30-32].

وإن لم تف هذه الأربعة بتمحيصه وتخليصه فلم تكن التوبة نصوحاً، وهي العامة الشاملة الصادقة، ولم يكن الاستغفار كاملاً تاماً وهو المصحوب بمفارقة الذنب والندم عليه، وهذا هو الاستغفار النافع، لا استغفار من في يده قدح المسكر، يقول: أستغفر الله ثم يرفعه إلى فيه. ولم تكن الحسنات في كميتها

giveness" and then raises it to his mouth; and if his good deeds and his affliction in their quantity and quality do not measure up to cancel out his sins, whether due to the greatness of his crimes or the weakness of these purifying factors or both, [then] there is purification in the purgatory by three things.

First, the prayer of the people of faith upon him, and their seeking of forgiveness for him, and their intercession for him.

Second, his purification through the punishment of the grave, the terror of the trial, the squeezing [by the grave] and the scolding [by the angels], and other such things.

Third, what his Muslim brothers may offer to him by way of charitable deeds such as charity, pilgrimage, fasting, recitation of the Qur'an, prayers on his behalf, and offering the reward for these things to him. People have agreed that charity and prayer reach him, and Imam Aḥmad, God's mercy be upon him, said, "[Scholars] do not disagree concerning [the validity of] these two, but beyond these two, there is disagreement." Most hold that the pilgrimage is also [accepted and] received [on a deceased person's behalf]. Abū Ḥanīfa, God be pleased with him, says, "Only the reward of charity reaches him." Aḥmad and those who agree with him in this respect have the most generous school on this as they say that the reward of all righteous deeds may reach him, physical and financial as well as those that require both. They offer as proof in this respect that the Prophet, God grant him blessing and peace, said to one who asked him, "O Messenger of God, is there anything in righteousness toward my parents through which I can do my duty to them after their death?" He said, "Yes," and then he mentioned the tradition.¹⁸ The Prophet, God grant him blessing and peace, also said, "If one dies and has fasts to make up, his guardian should fast for him."¹⁹

If these three are not sufficient to cleanse his record, it is purified during the standing [on the Day of Resurrection] by three things: the terrors of Resurrection and the intensity of the standing, the intercession of the intercessors, and forgiveness by God Almighty.

If these three are not sufficient, he must then enter the Fire as a mercy for him so that he is purified and decontaminated therein; thus the fire becomes a purification and decontaminator for his filth. He stays there in accordance with

18 The Hadith, as mentioned in Abū Dawūd #5142, is, "Yes, pray upon them, supplicate for their forgiveness, fulfill their promises, maintain relations that are connected to you only through them, and honor their friends." Its authenticity is debated.

19 Bukhārī #1952; Muslim #1147.

وكيفيتها وافيةً بالتكفير ولا المصائب، وهذا إما لعظم الجناية، وإما لضعف المحص، وإما لهما. محص في البرزخ بثلاثة أشياء:

أحدها: صلاة أهل الإيمان عليه، واستغفارهم له، وشفاعتهم له.

الثاني: تحييصه بفتنة القبر وروعة الفتان والعصرة والانتهاز، وتوابع ذلك.

الثالث: ما يهدي إليه إخوانه المسلمون من هدايا الأعمال من الصدقة عنه، والحج عنه، والصيام عنه، وقراءة القرآن عنه، والصلاة، وجعل ثواب ذلك له. وقد أجمع الناس على وصول الصدقة والدعاء. قال الإمام أحمد رحمه الله عليه: لا يختلفون في ذلك، وما عداهما فيه اختلاف. والأكثرون يقولون بوصول الحج. وأبو حنيفة رحمه الله يقول: إنما يصل إليه ثواب الإنفاق. وأحمد ومن وافقه مذهبهم في ذلك أوسع المذاهب يقولون: يصل إليه ثواب جميع القرب بدنيا وماليا، والجامع للأمرين، واحتجوا بأن النبي ﷺ قال لمن سأله: يا رسول الله: هل بقي من بر والدي شيء أبرهما به بعد موتهما؟ قال: «نعم». فذكر الحديث.

وقد قال ﷺ: «من مات وعليه صيام صام عنه وليه».

فإن لم تف هذه بالتمحيص، محص في الموقف بأربعة أشياء: أهوال القيامة، وشدة الموقف، وشفاعة الشفعاء، وعفو الله عز وجل.

فإن لم تف هذه الثلاثة بتمحيصه فلا بد له من دخول الكبير رحمةً في حقه، ليتخلص ويتمحص ويتطهر في النار، فتكون النار طهرةً له، وتحيصاً لحبته، ويكون مكثه فيها على حسب كثرة الخبث

the extent of his filth, its intensity or weakness and accumulation. When his filth is removed, his gold is purified, he is brought out of the Fire and entered into the Garden.

He said,

The third of the levels of awakening is the feeling of alarm by the knowledge of the passing of days, the fear of their loss, and [the urge to] leave no stone unturned in exploiting them to compensate for what has been lost and putting to good use the remaining ones.

That is, as one realizes what he has earned of profit and loss, he seeks to make up for what he has lost during the rest of his life, which time he realizes is priceless. He becomes most jealous of his time, rather of each breath, lest they go to waste without drawing him near to God the Exalted. This is the reality of the shared loss of all human beings, despite their varying worths, some more and some less. Every breath that is exhaled without drawing near to God the Exalted is a cause of regret for the servant in his afterlife, an interruption in his journey to God, a setback if he continues and a veil if it ends his journey.

He said,

The inner knowledge of divine bounty is purified with three things: the light of intellect, the sensing of the glimpse of divine favor, and consideration of those in calamity.

He means that the essence of witnessing the divine bounty is purified with three things. These are, [first,] the light that initially caused the awakening to begin and illumined the heart by alerting it. The extent of its strength purifies for him the witnessing of the blessing. One who does not see God's blessings except in his food and clothing, the health of his body, and the respect he might have among other people has not received any part of this light whatsoever. For the blessing of God that is Islam and faith and his yearning toward the path of God, the delight in remembering Him and pleasure in obeying Him, is the greatest of blessings; and this is known only through the light of intellect and the guidance that is divinely bestowed.

The same [purification] is attained through the glimpse of divine favor upon oneself, which is to observe it and see it in spite of the fog of custom and the darkness of the ego, and through observing the people of calamity, who are those given to heedlessness of God and innovation in God's religion. These two types of people are the people of calamity in reality. When one sees them and

وقلته وشدته وضعفه [وتراكمه]، فإذا خرج خبيثه، [وصفى ذهبه، وصار خالصاً طيباً] أخرج من النار وأدخل الجنة.

قال: «الثالث—يعني من مراتب اليقظة—: الانتباه لمعرفة الزيادة والنقصان من الأيام، والتوصل عن تضيقها، والنظر إلى الظن بها لتدارك فائتها وتعمير باقيها».

يعني أنه يعرف ما معه من الزيادة والنقصان، فيتدارك ما فاتته في بقية عمره التي لا ثمن لها، وبخل بساعاته، بل بأنفاسه عن ذهابها ضياعاً في غير ما يقربه إلى الله، فهذا هو حقيقة الخسران المشترك بين الناس مع تفاوتهم في قدره—قلة وكثرة—فكل نفس يخرج في غير ما يقرب إلى الله فهو حسرة على العبد في معاده، ووقفة له في طريق سيره، أو نكسة إن استمر، وحجاب إن انقطع به.

قال: «فأما معرفة النعمة، فإنها تصفو بثلاثة أشياء: بنور العقل، وشيم بروق المنة، والاعتبار بأهل البلاء».

يعني أن حقيقة مشاهدة النعمة تصفو بهذه الثلاثة، وهي النور الذي أوجب اليقظة فاستنار القلب به لرؤية التنبيه، وعلى حسبه قوة وضعفاً تصفو له مشاهدة النعمة، فإن من لم ير نعمة الله عليه إلا في مأكله وملبسه وعافية بدنه وقيام وجهه بين الناس، فليس له نصيب من هذا النور البتة، فنعمة الله بالإسلام والإيمان، وجذب عبده إلى الإقبال عليه، والتنعيم بذكره، والتلذذ بطاعته هو أعظم النعم، وهذا إنما يدرك بنور العقل، وهداية التوفيق.

وكذلك شيمه بروق من الله عليه، وهو النظر إليها ومطالعتها من خلال سحب الطبع وظلمات النفس، والنظر إلى أهل البلاء وهم أهل الغفلة عن الله والابتداع في دين الله، فهذان الصنفان

knows their situation the blessing of God is multiplied in one's heart and its recognition becomes purer. He thus comes to better appreciate the worth of what he has, for the opposite of a thing brings out its beauty, and with opposites things are clarified. This is why the completion of the blessing of the people of the Garden is the view of the people of the Fire and their punishment.

He said,

The study of the crime is made whole with three things: magnifying the Truth, knowing the self, and affirming the warning.

He means if the greatness of the Truth is perfected in one's heart, the opposition to it becomes an enormous thing, for opposing a great thing is not the same as opposing lesser things. Furthermore, whoever knows the worth of one's self and its true nature, its destitution before its True Master at every moment and in every breath, and the greatness of its need for Him, the more enormous opposition to Him becomes [in his eyes].

Also, when he realizes the worthlessness of [his ego] along with the greatness of the One whom it has opposed, he is motivated to get rid of his crime. Similarly, his motivation to rid himself of the crime is proportional to the extent of his affirmation and certitude of the truth of the warning.

The pivot as well as axis of his success depends on his affirmation of the warning. When his affirmation of the warning is lax, he faces a ruin from which no success can be hoped for whatsoever. God the Exalted has declared that the signs and warnings benefit only one who believes in the warning and fears the punishment of the afterlife. Such people are the intended audience of the warnings and beneficiaries of the signs and no one else. The Exalted said, "Indeed in that there is a sign for whoever fears the punishment of the afterlife" [11:103], and said, "You are only a warner to whoever fears it" [79:45]. He also said, "Remind, then, through the Qur'an whoever fears the warning" [50:45]. The Exalted also declared that the people of salvation in his life and the afterlife are those who believe in the warning and fear it:

And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them. That is for he who fears My place and fears My threat." [14:13–14]

هم أهل البلاء حقاً، فإذا رآهم وعلم ما هم عليه عظمت نعمة الله عليه في قلبه، وصفت له، وعرف قدرها، فالضد يظهر حسنة الضد، وبضدها تبين الأشياء.

حتى إن من تمام نعيم أهل الجنة رؤية أهل النار وما هم فيه من العذاب. قال: «وأما مطالعة الجناية فإنها تصح بثلاثة أشياء: بتعظيم الحق، ومعرفة النفس، وتصديق الوعيد».

يعني أن من كملت عظمة الحق تعالى في قلبه عظمت عنده مخالفته، لأن مخالفة العظيم ليست كمخالفة من هو دونه، ومن عرف قدر نفسه وحقيقتها وفقرها الذاتي إلى مولاها الحق في كل لحظة ونفس، وشدة حاجتها إليه، عظمت عنده جناية المخالفة لمن هو شديد الضرورة إليه في كل لحظة ونفس.

وأيضاً إذا عرف حقارتها مع عظم قدر من خالفه عظمت الجناية عنده، فشمر في التخلص منها، وكذلك بحسب تصديقه بالوعيد ويقينه به، يكون تسميره في التخلص من الجناية التي تلحقه به.

ومدار السعادة وقطب رحاها على التصديق بالوعيد، فإذا تعطل من قلبه التصديق بالوعيد خرب خراباً لا يرجى معه فلاح البتة، والله تعالى أخبر أنه إنما تنفع الآيات والإنذار لمن صدق بالوعيد، وخاف عذاب الآخرة، فهؤلاء هم المقصودون بالإنذار، والمتفعلون بالآيات دون من عداهم، قال الله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ﴾ [هود: 103]، وقال: ﴿إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يُخْشَاهَا﴾ [النازعات: 45]، وقال: ﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾ [ق: 45]. وأخبر تعالى أن أهل النجاة في الدنيا والآخرة هم المصدقون بالوعيد الخائفون منه، فقال تعالى: ﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوْدَنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾ [إبراهيم: 13-14].

He (al-Harawī) said,

As for the knowledge of the gain and loss of days, it is made whole with three things: hearing of knowledge, responding to the drives of prohibition, and the company of the righteous; and the summation of it all is in abandoning habits.

He means that the aspirant's awareness of the profit and loss of days with respect to his inner state and faith is only as strong as his knowledge of the ranks and nobility of deeds. Similarly, his quick or slow response to threat of prohibitions affects the greatness of God's prohibitions in his heart. His gain and loss, therefore, correspond to how swiftly he responds to such a drive. Keeping the company of those dedicated to reaching the Highest Council [of angels] also makes him realize what he has gained and what he has lost. What brings all of these together is his willingness to part from his habits and customs, and training of the self to repel them, and the feeling of being a stranger among the people of heedlessness and evasion. There is nothing more harmful to the servant than his habits' hold over him. The unbelievers did not oppose the Messengers except with their inherited customs that had been passed down to them from their ancestors. Whoever does not train his ego to repel them and abandon them and to prepare for what is demanded [by God's path] is blocked and shut off from the path of success:

And if they had intended to go forth, they would have prepared for it [some] preparation. But God disliked their being sent, so He kept them back, and they were told, "Stay [behind] with those who stay." [9:46]

قال: «وأما معرفة الزيادة والنقصان من الأيام، فإنها تستقيم بثلاثة أشياء: سماع العلم، وإجابة دواعي الحرمة، وصحبة الصالحين، وملاك ذلك كله خلع العادات».

يعني أن السالك على حسب علمه بمراتب الأعمال ونفائس الكسب، تكون معرفته بالزيادة والنقصان في حاله وإيمانه، وكذلك تفقد إجابة داعي تعظيم حرمة الله من قلبه، هل هو سريع الإجابة لها أم هو بطيء عنها؟ فيحسب إجابة الداعي سرعةً وإبطاءً تكون زيادته ونقصانه. وكذلك صحبة أرباب العزائم المشمرين إلى الخلق بالملا الأعلى، يعرف به ما معه من الزيادة والنقصان.

والذي يملك به ذلك كله خروجه عن العادات والمألوفات، وتوطين النفس على مفارقتها، والغربة بين أهل الغفلة والإعراض، وما على العبد أضر من ملك العادات له، وما عارض الكفار الرسل إلا بالعادات المستمرة الموروثة لهم عن الأسلاف الماضين، فمن لم يوطن نفسه على مفارقتها والخروج عنها، والاستعداد للمطلوب منه، فهو مقطوع وعن فلاحه وفوزه ممنوع. ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ [التوبة: 64].

The Station of Reflection

When his awakening is secured, it results in *reflection*, which as mentioned earlier is the sharpening of the heart and its focus in the required direction.

The author of *al-Manāzil* has placed it after insight, and said concerning it: “It focuses the insight on the objective,” that is, focusing of the intellect on what is desired by investigating it. He said,

It is of three kinds: reflection on the essence of affirming divine unicity, reflection on the subtleties of creation, and reflection on the meanings of actions and circumstances.

I say, reflection is of two types, one that pertains to knowledge and awareness, and one that pertains to search and will.

The one pertaining to knowledge and awareness is one that distinguishes between right and wrong, and positive and negative. The one pertaining to search and will is the one that distinguishes between the beneficial and the harmful.

Another kind of reflection is built on the last: one that concerns the path which leads to the attainment of what is beneficial so as to take it, and [one that concerns] the path which leads to harm so as to avoid it. These are the six kinds of [reflection], not more: this is the entire field of the reflection of the wise.

Reflection on testifying to divine unicity comprises recalling its proofs and signs that establish the falsehood of associationism and its impossibility, that it is impossible that divinity be established for two entities just as it is impossible that lordship be established for two, hence, the worship of two entities is false. Worship or servitude is not right except for the true deity, the true lord, and that is God, the One, the Mighty.

فصل

فإذا استحكمت يقطته أوجبت له الفكرة، وهي كما تقدم تحديق القلب إلى جهة المطلوب التماساً له. وصاحب المنازل جعلها بعد البصيرة، وقال في حدها: «هي تلمس البصيرة لاستدراك البغية»، أي التماس العقل المطلوب بالتفتيش عليه. قال: «وهي ثلاثة أنواع: فكرة في عين التوحيد، وفكرة في لطائف الصنعة، وفكرة في معاني الأعمال والأحوال».

قلت: الفكرة فكرتان: فكرة تتعلق بالعلم والمعرفة، وفكرة تتعلق بالطلب والإرادة. فالتى تتعلق بالعلم والمعرفة فكرة التمييز بين الحق والباطل، والثابت والمنفي. والتي تتعلق بالطلب والإرادة هي الفكرة التي تميز بين النافع والضار. ثم يترتب عليها فكرة أخرى في الطريق إلى حصول ما ينفع فيسلكها، والطريق إلى ما يضر فيتركها. فهذه ستة أقسام لا سابع لها، هي مجال أفكار العقلاء. فالفكرة في التوحيد استحضار أدلته وشواهد الدلالة على بطلان الشرك واستحالته، وأن الإلهية يستحيل ثبوتها لاثنين كما يستحيل ثبوت الربوبية لاثنين، فكذاك أبطل الباطل عبادة اثنين، بل لا تصلح العبادة إلا للإله الحق والرب الحق، وهو الله الواحد القهار.

1 Interlude: The Station of Annihilation

The author of *al-Manāzil* stumbles on this point and has put forth a doctrine the most perfect of the seekers and attainers of God have avoided. He said,

Reflection on the essence of affirming divine unicity is to dive into the ocean of denial.

This is based on the principle upon which he has founded the whole enterprise [of the Sufi path]. Accordingly, his treatise culminates in the concept of annihilation.¹ When he says that reflection on the essence of affirming unicity distances the servant from correct affirmation of unicity, [it is so] because for him the correct affirmation of unicity is not possible except after the annihilation of reflection as well as the one reflecting. For reflection points to the subsistence of the form, as it requires the existence of the one reflecting and the act of reflection. Perfect affirmation of unicity, in his view, is not possible if any forms survive. Reflection, therefore, is to him a sign of denial, for it dives into its ocean. He elucidates this further in his lines at the end of the treatise:

No one testifies to the Unicity of the One
 For any who does so is a denier
 The testimony of he who utters His praise
 Is a loan, erased by the One
 His testimony of unicity alone is the testimony of His unicity
 And the praise of any who praises is astray

The meaning of his lines is that no one testifies to God Almighty's unicity as is the right of His special testimony of unicity, in which all forms vanish, every [created] being disappears, every constituted thing ceases to exist. For one cannot imagine testifying to God's unicity except if his own form exists, as he is the testifier of unicity, and his testimony depends on Him, and when he testifies to His unicity he simultaneously witnesses his own act of testifying, which is a creation, and his own form, which is a creation, and this constitutes a denial of the essence of testifying to divine unicity, which requires that all forms vanish

¹ There is no satisfactory English rendering of the Sufi concept of *fanā'*; it refers to the notion of the total erasure or annihilation of one's own self and the self's various attributes into, or in favor of, God.

وقد خبط صاحب المنازل في هذا الموضع، وجاء بما يرغب عنه الكل من سادات السالكين والواصلين إلى الله.

فقال: «الفكرة في عين التوحيد اقتحام بحر الجحود».

وهذا بناء على أصله الذي أصله وانتهى إليه كتابه في أمر الفناء، فإنه لما رأى أن الفكرة في عين التوحيد تبعد العبد عن التوحيد الصحيح، لأن التوحيد الصحيح عنده لا يكون إلا بعد فناء الفكرة والمتفكر. والفكرة تدل على بقاء الرسم لاستلزامها مفكراً وفعلاً قائماً به، والتوحيد التام عنده لا يكون مع بقاء رسم أصلاً كانت الفكرة عنده علامة الجحود لاقتحامها لبحره، وقد صرح بهذا في أبياته في آخر الكتاب:

ما وحد الواحد من واحد إذ كل من وحده جاحد
توحيد من ينطق عن نعته عارية أبطلها الواحد
توحيد إياه توحيد ونعت من ينعت لاحد.

ومعنى أبياته: ما وحد الله عز وجل أحد حق تويده الخاص الذي تفنى فيه الرسوم، ويضمحل فيه كل أحد، ويتلاشى فيه كل مكون، فإنه لا يتصور منه التوحيد إلا ببقاء الرسم وهو الموحد، وتويده القائم به، فإذا وحده شهد فعله الحادث ورسمه الحادث، وذلك بجحود لحقيقة التوحيد الذي تفنى فيه

and all constituted beings disappear. This is why he said, "For any who testifies to His unicity is a denier." This is the best interpretation of what he has said, even though the monists have clearly interpreted his words in accordance with their own school.

They say that the meaning of "any who testifies to His unicity is a denier" is that anyone who affirms His unicity has attributed to the one being described an attribute that is tantamount to denying His right, which is that He cannot be encompassed by any attribute. Whoever ascribes an attribute to Him has therefore denied His freedom from attributes.

His words, "The testimony of he who utters His praise is a loan" means that the affirmation of divine unicity by a created being who speaks with His praise is a temporarily borrowed thing, for His unicity was affirmed before this speaker affirmed it and it will be after he is gone. Thus, his affirming of divine unicity is a loan that [God] the Truth erases by annihilating all other than Himself.

The monist interprets this to mean that the one whose unicity is being affirmed is singular in every way, and the simplicity of His being voids the complexity of the speech of he who praises him, and His freedom from any qualification voids the qualification of praise offered by the one testifying to His unicity.

His words "His testimony of unicity alone is the testimony of His unicity" mean that the real affirmation of divine unicity is [God's] own affirmation of His unicity, for there remains no form nor any created being, and nothing but God Himself can truly affirm God's unicity.

The monist says that there *is* none other than Him. He is the only affirmer of His unicity since there exists none other than Him in reality.

His words "And the praise of any who praises is astray" mean that the praise of anyone who praises Him is a deviation and departure from the true affirmation of unicity. The base meaning of *ilhād* is deviation; by praising Him one maintains the forms, and the subsistence of forms violates true affirmation of unicity.

The monist says that the praise of the one who praises him is associationism [i.e., polytheism] because he has attributed to the absolute that which is not appropriate to Him for it qualifies Him; and that is associationism and deviance.

God have mercy on Abū Ismā'īl [al-Harawī], for he has thus opened the door of unbelief and deviance for the heretics, and they entered from it swearing by God that he is with them and among them, but in fact he is not. The mirage of annihilation deceived him, and he thought it was the ocean of gnosis, the ultimate end of the knowers, and exaggerated in attempting to realize and affirm it, which led him ineluctably to what you see.

الرسوم وثلاثي فيه الأكوان، فلذلك قال: «إذ كل من وحده جاحد»، هذا أحسن ما يحمل عليه كلامه، وقد فسر أهـل الوحدة بصريح مذهبهم.

قالوا: معنى «كل من وحده جاحد» أي كل من وحده فقد وصف الموحد بصفة تتضمن بحد حقه الذي هو عدم انحصاره تحت الأوصاف، فمن وصفه فقد بحد إطلاقه عن قيود الصفات. وقوله: «توحيد من ينطق عن نعتة عارية» أي توحيد المحدث له الناطق عن نعتة عارية مستردة، فإنه الموحد قبل توحيد هذا الناطق وبعد فنائه، فتوحيده له عارية أبطلها الواحد الحق بإفناؤه كل ما سواه.

والاتحادي يقول: معناه أن الموحّد واحد من جميع الوجوه، فأبطل ببساطة ذاته تركيب نطق واصفه، وأبطل بإطلاقه تقييد نعت موحده.

وقوله: «توحيده إياه توحده» يعني أن توحيده الحقيقي هو توحيده لنفسه، حيث لا هناك رسم ولا مكنون، فما وحد الله حقيقة إلا الله.

والاتحادي يقول: ما ثم غير يوحده، بل هو الموحد لنفسه بنفسه، إذ ليس ثم سوى في الحقيقة. قوله: «ونعت من ينعتة لا حد» أي نعت الناعت له ميل وخروج عن التوحيد الحقيقي، والإلحاد أصله الميل، لأنه بنعتة له قائم بالرسوم، وبقاء الرسوم ينافي توحيده الحقيقي. والاتحادي يقول: نعت الناعت له شرك، لأنه أسند إلى المطلق ما لا يليق به إسناده من التقييد، وذلك شرك وإلحاد.

فرحمة الله على أبي إسماعيل، فتح للزنادقة باب الكفر والإلحاد، فدخلوا منه وأقسموا بالله جهد أيمانهم إنه معهم ومنهم، وغره سراب الفناء فظن أنه لجة بحر المعرفة وغاية العارفين، وبالغ في تحقيقه وإثباته فقاده قسراً إلى ما ترى.

The annihilation to which the [Sufis] allude and work for is that the created beings vanish from the servant's wits, setting into the horizon of nothingness as they were before their existence, and the Truth Almighty is all that remains as He always was. Then the image and form of the one witnessing too vanish and cease to exist, and then finally his wits too vanish and cease to exist. All that remains is the Truth witnessing Himself as it was before the creation of all things. Thus, it amounts to the vanishing of that which was not and the subsistence of that which always was.

The author of *al-Manāzil* said,

It is the disappearance of all that is other than the Truth in knowledge, then in denial, then in reality. It has three levels.

The first level is the annihilation of awareness into the object of awareness, and that is the annihilation by way of knowledge; the annihilation of the one observing into that which is being observed, and this is the annihilation by way of denial; [and] the annihilation of the search [for existence] into existence, and this is the real annihilation.

The second level is the annihilation of witnessing of the search, because of the termination [of the search]; the annihilation of the witnessing of awareness, because of the termination [of awareness]; and the annihilation of the witnessing of the essence, because of the termination [of all essence].

The third level is the annihilation of the witnessing of annihilation, which is the true annihilation, now leading to the glimpse of the [divine] essence, riding the ocean of union, treading the path of eternal subsistence.

We shall now mention which is true and false in this discourse, followed by an enumeration of the types of annihilation and the difference between the praiseworthy annihilation that is the annihilation of the elite and close friends of God, and the blameworthy annihilation that is the annihilation of the heretics who hold the doctrine of the unity of being,² and the annihilation of those in between, those deficient in their level, by God's help and support.

He does not mean by his words "It is the disappearance of all that is other than the Truth by way of denial" that it all vanishes from existence altogether,

2 On the doctrine of the unity of being, see Glossary, "monism".

والفناء الذي يشير إليه القوم ويعملون عليه، أن تذهب المحدثات في شهود العبد وتغيب في أفق العدم كما كانت قبل أن توجد، ويبقى الحق تعالى كما لم يزل، ثم تغيب صورة المشاهد ورسمه أيضاً فلا يبقى له صورة ولا رسم، ثم يغيب شهوده أيضاً فلا يبقى له شهود، ويصير الحق هو الذي يشاهد نفسه بنفسه كما كان الأمر قبل إيجاد المكونات. وحقيقته أن يفنى من لم يكن، ويبقى من لم يزل.

قال صاحب المنازل: «هو اضمحلال ما دون الحق علماً، ثم بجداً، ثم حقاً، وهو على ثلاث درجات: الدرجة الأولى: فناء المعرفة في المعروف وهو الفناء علماً، وفناء العيان في المعان وهو الفناء بجداً، وفناء الطلب في الوجود وهو الفناء حقاً.

الدرجة الثانية: فناء شهود الطلب لإسقاطه، وفناء شهود المعرفة لإسقاطها، وفناء شهود العيان لإسقاطه.

الدرجة الثالثة: الفناء عن شهود الفناء، وهو الفناء حقاً، شأناً برق العين، راجعاً بحر الجمع، سالكاً سبيل البقاء».

فنذكر ما في هذا الكلام من حق وباطل، ثم نتبعه ذكر أقسام الفناء والفرق بين الفناء المحمود الذي هو فناء خاصة أولياء الله المقربين، والفناء المذموم الذي هو فناء أهل الإلحاد القائلين بوحدة الوجود، وفناء المتوسطين الناقصين عن درجة الكمال بعون الله وحوله وتأييده.

فقلوه: «الفناء اضمحلال ما دون الحق بجداً» لا يريد به أنه يعدم من الوجود بالكلية، وإنما يريد اضمحلاله في العلم، فيعلم أن ما دونه باطل وأن وجوده بين عدمين، وأنه ليس له من ذاته إلا العدم.

but rather, from knowledge, thus [the aspirant] knows that all that is other than Him is false, its existence bordered on both sides by non-existences, and that its essence is non-existence. That is, his own essence is non-existence and its existence is only through its creation by the Truth. Thus, [all other than God] becomes non-existent in his knowledge just as it was prior to its existence. When it vanishes from his knowledge, he rises to a higher level which is the denial and refusal of all that is other [than God], and this is more far-reaching than the first, for the first is his absence from the other without its denial whereas this one is denial in addition to rejection.

It is from here that the monist finds a point of entry and says that his meaning was to deny all that is other entirely; that there exists nothing other than Him in any way.

Far above is Shaykh al-Islam [al-Harawī] the heretical deviance of the monists, even if his expression may give one such a fancy—or even such an understanding. All he meant by denial is in respect of witnessing, not existence. He means that one denies that [all other than God] can be witnessed; he denies its witnessed, experiential existence, not its essential, external existence. For he first becomes absent from its witnessed, experiential existence, then he denies its existence in his knowledge, which is its disappearance through denial. Then he climbs above this level to one farther than it, which is its disappearance in reality, and there is no existence for [other than God] altogether; its existence is reliant on the existence of the Truth. Were it not for the existence of the Truth, it would not exist. Thus, in reality the only existent is the Truth alone, and the beings are but an effect of His existence. This is the meaning of their saying that they have no existence; they are non-existent and annihilated.

The monist says that the seeker sees that there is no actor other than God in the beginning of his journey, and this is the unity of knowledge, and he cannot attain a higher state in this stage. Then he passes to a second level which is the witnessing of the returning of acts to attributes, and attributes to being, such that everything devolves upon being, and he thus denies the existence of other than God altogether. This is the disappearance through denial. Then he rises to a higher level, riding the ocean in which acts, names, and attributes all drown, and there remains nothing except the absolute command unqualified by name, act, or attribute. All meanings vanish, as do all limits, attributes, and forms. This to them is the ultimate end of the first journey. When he begins the second journey, that is the journey of subsistence.

His words, “The first level is the annihilation of knowing into He who is known.”

فعدمه بالذات ووجوده بإيجاد الحق له، فيفنى في علمه كما كان فانياً في حال عدمه، فإذا فني في علمه ارتقى إلى درجة أخرى فوق ذلك، وهي جحد السوى وإنكاره، وهذه أبلغ من الأولى، لأنها غيبته عن السوى، فقد يغيب عنه وهو غير جاحد له، وهذه الثانية بجده وإنكاره.

ومن هاهنا دخل الاتحادي وقال: المراد بجحد السوى بالكلية، وأنه ما ثم غير بوجه ما. وحاشا شيخ الإسلام من إلحاد أهل الاتحاد، وإن كانت عبارته موهمة بل مفهومة [ذلك]، وإنما أراد بالمجد في الشهود لا في الوجود، أي يحجده أن يكون مشهوداً، فيجحد وجوده الشهودي العلي لا وجوده العيني الخارجي. فهو أولاً يغيب عن وجوده الشهودي العلي، ثم ينكر ثانياً وجوده في علمه وهو اضمحلاله بجحداً، ثم يرتقي من هذه الدرجة إلى أخرى أبلغ منها وهي اضمحلاله في الحقيقة، وأنه لا وجود له البتة، وإنما وجوده قائم بوجود الحق، فلولا وجود الحق لم يكن هذا موجوداً. ففي الحقيقة الموجود إنما هو الحق وحده والكائنات من أثر وجوده، هذا معنى قولهم: إنها لا وجود لها [ولا أثر لها]، وإنها معدومة وفانية ومضمحلة.

والاتحادي يقول: إن السالك في أول سلوكه يرى أنه لا فاعل في الحقيقة إلا الله، فهذا توحيد العلم. ولا يقدر في طوره على أكثر من ذلك. ثم ينتقل عن هذا إلى الدرجة الثانية، وهي شهود عود الأفعال إلى الصفات، والصفات إلى الذات، فعاد الأمر كله إلى الذات، فيجحد وجود السوى بالكلية، فهذا هو الاضمحلال بجحداً، ثم يرتقي عن هذه الدرجة إلى ركوب البحر الذي تغرق فيه الأفعال والأسماء والصفات، ولا يبقى إلا أمر مطلق لا يتقيد باسم ولا فعل ولا صفة، قد اضمحل فيه كل معنى وقيد وصفة ورسم، وهذا عندهم غاية السفر الأول. فحينئذ يأخذ في السفر الثاني وهو البقاء. قوله: «الدرجة الأولى: فناء المعرفة في المعروف».

He means the disappearance and vanishing of his knowledge into He who is known, and that he is lost in what is known from the knowing, in what is witnessed from the witnessing, in what is remembered from the remembering, in what is loved from the love, and in what is feared from the fear. There is no doubt that this kind of thing can take place. When the heart is filled with something it does not leave room for anything else. You see a man witnessing his beloved, lost in what he loves, such that his love seeps through each corner of his heart. Or one who witnesses a thing he fears and becomes filled with its fear. He encounters such awe from his love or fear, due to the total control of his beloved or his feared entity over his heart and his inability to witness anything else. But this is due to his deficiency, not his perfection, for perfection lies beyond this stage. For there is none greater in love for God than the two friends [Prophets Abraham and Muhammad]; their state was more perfect than the state just described, and [their] witnessing of worship more perfect, complete, and deeper than being lost from [the worship] in the witnessing of the one worshipped. The witnessing of the worship as well as the one worshipped is the level of the perfect ones, and to be lost from either of them is for the deficient ones. Just as being lost in worship from the one being worshipped is a deficiency, so similarly is being lost in the one being worshipped from the worship. So much so that a certain knower does not even count such a state as worship and sees its existence and non-existence the same, and says that it is like the worship of someone who is sleeping or insane; it does not count. He is not far from truth.

The Truth Almighty demands of His servant to be attentive to his worship, not to be lost from it; the one who seeks to be lost from it in fact seeks his own desire from God, and his own pleasure and delight in annihilation, not the demand of God of him. These two are obviously far apart. How can one who upholds the reality of worship, who says "You alone we worship," be without awareness of it altogether? But in reality, "You alone we worship" in knowledge, awareness, intention, will, and action, and this is impossible in the vale of annihilation. Whoever has the taste knows the difference between the two.

His words, "The annihilation of the one observing into that which is being observed, and this is the annihilation of denial," mean that if the prior stages were the annihilation of knowledge in what is known, of inner knowledge in He who is inwardly known, this level is the annihilation of the observing into the one being observed. For observation is above knowledge and inner awareness, like the act of knowing about something is to the act of looking at it. Thus, annihilation in this stage is the annihilation of his observation in what he observes.

يريد اضمحلال معرفته وتلاشيها في معروفة، وأن يغيب بمعروفة عن معرفته كما يغيب بمشهوده عن شهوده، وبمذكوره عن ذكره، ومحبوبه عن حبه، وبخوفه عن خوفه، وهذا لا ريب في إمكانه ووقوعه، فإن القلب إذا امتلأ بشيء لم يبق فيه متسع لغيره. وأنت ترى الرجل يشاهد محبوبه الذي قد استغرق في حبه بحيث تخلل حبه جميع أجزاء قلبه، أو شاهد المخوف الذي امتلأ قلبه بخوفه فيعترضه دهش عن شعوره بحبه أو خوفه، لاستيلاء سلطان المحبوب أو المخوف على قلبه، وعدم اتساعه لشهود غيره البتة، ولكن هذا لنقصه لا لكمال، والكمال وراء هذا. فلا أحد أعظم محبة لله عز وجل من الخليلين عليهما الصلاة والسلام، وكانت حالهما أكل من هذه الحال، وشهود العبودية أكل وأتم وأبلغ من الغيبة عنها بشهود المعبود، فشهود العبودية والمعبود درجة الكل، والغيبة بأحدهما عن الآخر للتأقصين. فكما أن الغيبة بالعبادة عن المعبود نقص، كذلك الغيبة بالمعبود عن عبادته، حتى إن من العارفين من لا يعتد بهذه العبادة، ويرى إيجادها عدماً ويقول: هي بمنزلة عبودية النائم وزائل العقل، لا يعتد بها، ولم يبعد هذا القائل.

فالحق تعالى مراده من عبده استحضر عبوديته لا الغيبة عنها، والعامل على الغيبة عنها عامل على مراده من الله وعلى حفظه والتنعيم بالفناء في شهوده، لا على مراد الله منه، وبينهما ما بينهما. فكيف يكون قائماً بحقيقة العبودية من يقول: ﴿إِيَّاكَ نَعْبُدُ﴾ ولا شعور له بعبوديته البتة؟ بل حقيقة ﴿إِيَّاكَ نَعْبُدُ﴾ علماً ومعرفةً وقصدًا وإرادةً وعملاً، وهذا مستحيل في وادي الفناء، ومن له ذوق يعرف هذا وهذا.

قوله: «وفناء العيان في المعانين، وهو الفناء بحداً».

لما كان ما قبل هذا فناء العلم في المعلوم، والمعرفة في المعروف، والعيان فوق العلم والمعرفة، إذ نسبتها إلى العلم كنسبة المرئي إليه، كان الفناء في هذه المرتبة فناء عيانه في معانيه، ومحو أثره وضمحل رسمه.

His words, “And the annihilation of the search [for existence] into existence, and this is the real annihilation,” mean that the one who attains this witnessing is left with no demand, for he delights in what he was in search of; what has been found is not to be searched for. The search is for that which is absent from one’s observation. When he is lost in his observation, his search ends.

By his words, “The second level is the annihilation of the witnessing of annihilation, which is the true annihilation, now leading to the glimpse of the [divine] essence, riding the ocean of union, treading the path of eternal subsistence,” he means that as the search ends, the servant witnesses its absence. One of three things occurs. The annihilation of the search and its end, then the witnessing of the end, and then the end of the witnessing. This is the annihilation of the witnessing of the search, for it no longer continues. As for “the annihilation of the witnessing of inner knowledge owing to its end,” he means that inner knowledge ends once one observes the essence, and he then is above it, and it is annihilated into it, he therefore witnesses its end; and then the witnessing itself ends.

In the view of the author of *al-Manāzil*, inner knowledge is not free of the veil of knowledge, a veil that does not lift except by direct observation. When all objects of knowledge vanish, he witnesses their vanishing and their end, but still there remains something that does not vanish until even the witnessing of their vanishing itself comes to an end. Thus, for a knower, something of knowledge remains until he directly observes, and for the observer, something of the inner knowledge remains until he witnesses its fall, and finally, he departs even from the witnessing of this fall.

As for “The annihilation of the witnessing of the observation, because of the termination [of observation],” he means that the observation also ends, and the servant witnesses it having ended, and there remains nothing but the one being observed.

The monist takes this to prove that the Shaykh adheres to the monist opinion, for the observation only ends in the beginning of the union, for it requires three things—the observer, the observed, and the observation—and the union refuses multiplicity.

This is a lie against the Shaykh al-Islam. He only meant the annihilation of the witnessing of the observation, such that he is annihilated from witnessing the observation, and in the one being observed from the observation itself. He does not mean the end of multiplicity and differentiation between the observer and the one being observed. He meant the disappearance of the separation at the level of witnessing, not at the level of existence. It is, however, a door to heretical deviance and those deviants enter from it.

قوله: «وفناء الطلب في الموجود، وهو الفناء حقاً».

يريد أنه لا يبقى لصاحب هذا العيان طلب، لأنه قد ظفر بموجوده ومطلوبه، وطلب الموجود محال لأنه إنما يطلب المفقود عن العيلاً الموجود، فإذا استغرق في عيانه وشهوده في الطلب حقاً. قوله: «الدرجة الثانية: فناء شهود الطلب لإسقاطه، وفناء شهود المعرفة لإسقاطها، وفناء شهود العيلاً لإسقاطها».

يريد أن الطلب يسقط فيشهد العبد عدمه، فهأنا أمور ثلاثة مترتبة: أحدها: فناء الطلب وسقوطه، ثم شهود سقوطه، ثم سقوط شهوده. فهذا هو فناء شهود الطلب لإسقاطه.

وأما «فناء شهود المعرفة لإسقاطها»، فيريد به أن المعرفة تسقط في شهود العيان إذ هو فوقها، وهي تنفى فيه فيشهد سقوطها في العيان، ثم يسقط شهود سقوطها.

وصاحب المنازل يرى أن المعرفة قد يصحبها شيء من حجاب العلم، ولا يرتفع ذلك الحجاب إلا بالعيان، فحينئذ تنفى في حقه المعارف، فيشهد فناءها وسقوطها، ولكن عليه بعد بقية لا تزول عنه حتى يسقط شهود فناءها وسقوطها منه. فالعارف يخالطه بقية من العلم لا تزول إلا بالمعانية، والمعين قد يخالطه بقية من المعرفة لا تزول إلا بشهود سقوطها، ثم سقوط شهود هذا السقوط.

وأما «فناء شهود العيلاً لإسقاطه» فيعني أن العيان أيضاً يسقط فيشهد العبد ساقطاً، فلا يبقى إلا المعين وحده.

قال الاتحادى: هذا دليل على أن الشيخ يرى مذهب أهل الوحدة، لأن العيان إنما يسقط في مبادئ حضرة الجمع، لأنه يقتضى ثلاثة أمور: معين، ومعانٍ، ومعانية، وحضرة الجمع تنفى التعداد. وهذا كذب على شيخ الإسلام، وإنما مراده فناء شهود العيان، فينفى عن مشاهدة المعانية، ويغيب بمعانيه عن معانيته، لا أن مراده انتفاء التعداد والتغاير بين المعانٍ والمعين. وإنما مراده انتفاء الحاجب عن درجة الشهود لا عن حقيقة الوجود، ولكنه باب لإلحاد هؤلاء الملاحدة، منه يدخلون.

The difference between the vanishing of a thing from the level of intellectual, experiential existence and from ontological existence is clear; the Shaykh al-Islam and in fact [all] the masters of the Sufis who speak of annihilation mean only the former.

As for the monists, their meaning [by statements like this] is that union negates multiplicity as well as any qualification in either witnessing or existence, such that the one who is known, the knowledge, and the one who acquires inner knowledge all are of the same essence, or rather they are all one, single essence. Knowledge, intellect, and inner awareness are all veils, some thicker than others. According to [the monists], an aspirant does not become confirmed until he rends the veils of knowledge, inner awareness, and intellect. Only then is he conducted to that which is beyond the veil that is the witnessing of the absolute unicity unqualified by any limit and unspecified by any attribute.

His words "The third level is annihilation from the witnessing of annihilation" mean that he witnesses the annihilation of all other than the Truth into the existence of the Truth, then he witnesses the annihilation itself being annihilated, and then finally he is annihilated from the witnessing of annihilation itself. This is the true annihilation.

His words "catching the glimpse of the essence" means he looks at the essence of the union; once he catches its glimpse and persists in it he moves to riding the ocean of union, and riding it is the annihilation into its union.

By the union he means the creative, predestinarian reality in which all differentiated beings become one. That is the aspiration of the [Sufis], to witness it, being drowned in it and annihilated in it. To them, this is the ultimate objective of this path and knowledge.

We will mention, God willing, that this annihilation and witnessing does not even suffice a servant to enter into Islam, let alone causing him to be among the believers, or causing him to be among God's closest friends. This testimony, namely that there is no creator other than God, is common to an experience shared by the worshippers of idols and people of all the religions. The Almighty said, "And if you ask them who created the heavens and the earth they will say, God" [31:25], and "And if you ask them who created them, they will say, God" [43:87]. To drown and annihilate oneself in witnessing this divine apportionment has as its ultimate end the actualization of the unicity of lordship, which even the associationists affirmed, but that was not sufficient to enter them into Islam. What matters is the affirmation of the unicity of divinity for the sake of which the messengers preached, the Books were revealed, and by dint of which the friends of God are separated from His enemies. It consists in not worshipping anyone other than God, nor loving other than Him, nor relying in trust on

وفرق بين إسقاط الشيء عن درجة الوجود العلمي الشهودي وإسقاطه عن رتبة الوجود الخارجي العيني [بين]، فشيخ الإسلام، بل مشايخ القوم المتكلمون بلسان الفناء هذا مرادهم. وأما أهل الوحدة، فرادهم أن حضرة الجمع والوحدة تنفي التعداد والتقييد في الشهود والوجود، بحيث يبقى المعروف والمعرفة والعارف من عين واحدة، لا بل ذلك هو نفس العين الواحدة. وإنما العلم والعقل والمعرفة حجب بعضها أغلظ من بعض. ولا يصير السالك عندهم محققاً حتى يخرق حجاب العلم والمعرفة والعقل، فحينئذ يفضي إلى ما وراء الحجاب من شهود الوحدة المطلقة التي لا تنقيد بقيد، ولا تختص بوصف.

قوله: «الدرجة الثالثة: الفناء عن شهود الفناء».

أي يشهد فناء كل ما سوى الحق تعالى في وجود الحق، ثم يشهد الفناء قد فني أيضاً، ثم يفني عن شهود الفناء، فذلك هو الفناء حقاً.

وقوله: «شأناً برق العين».

يعني ناظراً إلى عين الجمع، فإذا شام برقه من بعد انتقل من ذلك إلى ركوب لجة [بحر] الجمع، وركوبه إياها هو فناؤه في جمعه.

ويعني بالجمع: الحقيقة الكونية القدريّة التي يجتمع [فيها جميع المتفرقات، وتسمير القوم إلى شهودها والاستغراق والفناء فيها، فهو غاية السلوك والمعرفة عندهم.

وسنذكر إن شاء الله تعالى أن العبد لا يدخل بهذا الفناء والشهود في الإسلام، فضلاً أن يكون به من المؤمنين، فضلاً أن يكون به من خاصة أولياء الله المقربين. فإن هذا شهود مشترك لأمر أقرت به عباد الأصنام وسائر أهل الملل: أنه لا خالق إلا الله، قال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان:25]، ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾ [الزخرف:87]. فالاستغراق والفناء في شهود هذا القدر غايته التحقيق لتوحيد الربوبية الذي أقر به المشركون ولم يدخلوا به في الإسلام. وإنما الشأن في توحيد الإلهية الذي دعت إليه الرسل

anyone else. Annihilation in this testimony of unicity is the annihilation of the elite, those drawn near, as will come presently God willing.

2 Three Types of Annihilation

Now that we know what the People [of Sufism] mean by annihilation, we shall mention its types and levels, and what of it is praiseworthy, blameworthy, and neutral.

Know that *fanā'* [annihilation] is the infinitive noun of *f-n-y*: *faniya*, *yafnā*, *fanā'an*, when a thing dissolves, vanishes, and becomes non-existent. It is applied to something whose powers or attributes have waned but his essence survives, as the jurists say, "An emaciated old man [*shaykh fān*] is not to be killed in a battle." The Almighty said, "All that is upon it is going to vanish [*fān*]" [55:26], that is, it will die and go away.

They have singled this term out to denote the pure witnessing of the *real-ity* of things and being lost to witnessing things. This term is applied to three concepts: annihilation from the existence of all else [existential annihilation], annihilation from the witnessing of all else [experiential annihilation], and annihilation from willing all else [volitional annihilation].³

As for existential annihilation, it is the annihilation of the deviants who hold the doctrine of unicity of being, that there exists nothing other, and that the ultimate end of the knowers and aspirants is annihilation into absolutely unicity, and denial of multiplicity of existence in any way. Such a one does not witness other than God in essence, but witnesses that the existence of the servant is essentially the same as the existence of the Lord. Rather, in their view, there is no Lord or servant in reality. The annihilation of this group consists in witnessing the entire existence as one, and that is the Necessary Being. There are two kinds of existents, possible and necessary. They do not differentiate between the existence of created beings being reliant on God on the one hand and their existence being essentially the same as His existence on the other. Nor is there in their view any distinction between the worlds and the Creator

3 Some justification for this nomenclature is in order. *Existential annihilation* (*al-fanā' al-wujūdī*) is to deny the existence of all other than God; *experiential annihilation* (*al-fanā' al-shuhūdī*) is to deny the witnessing or experiencing of all other than God, and *volitional annihilation* (*al-fanā' al-irādī*) is to avoid any will or desire other than what God has normatively willed in His religion (for a more detailed explanation, see above Translator's Introduction, 1:53–55). Existential annihilation can be understood as the polar opposite of the

ونزلت به الكتب وتميز به أولياء الله من أعدائه، وهو ألا يعبد إلا الله، ولا يحب سواه، ولا يتوكل على غيره.

والفناء في هذا التوحيد هو فناء خاصة المقربين، كما سيأتي إن شاء الله.

فصل

إذا عرفت مراد القوم بالفناء، فنذكر أقسامه، ومراتبه، وممدوحه، ومذمومه، ومتوسطه. فاعلم أن الفناء مصدر في يَفْنَى فناء، إذا اضمحل وتلاشى وعدم، وقد يطلق على ما تلاشت قواه وأوصافه مع بقاء عينه، كما قال الفقهاء: لا يقتل في المعركة شيخ فان، وقال تعالى: ﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾ [الرحمان: 26]، أي هالك ذاهب. ولكن القوم اصطلاحوا على وضع هذه اللفظة لتجريد شهود الحقيقة الكونية والغيبية عن شهود الكائنات.

وهذا الاسم يطلق على ثلاثة معان: الفناء عن وجود السوى، والفناء عن شهود السوى، والفناء عن إرادة السوى.

فأما الفناء عن وجود السوى فهو فناء الملاحظة القائلين بوحدة الوجود، وأنه ما ثم غير، وأن غاية العارفين والسالكين الفناء في الوحدة المطلقة، ونفي التكثر والتعدد عن الوجود بكل اعتبار، فلا يشهد غيراً أصلاً، بل يشهد وجود العبد عين وجود الرب، بل ليس عندهم في الحقيقة رب وعبد.

وفناء هذه الطائفة في شهود الوجود كله واحداً، وهو الواجب بنفسه، ما ثم وجودان ممكن وواجب، ولا يفرقون بين كون وجود المخلوقات بالله وبين كون وجودها هو عين وجوده. وليس عندهم فرقان بين العالمين ورب العالمين، ويجعلون الأمر والنهي للمحبوبين عن شهودهم وفنائهم وهو

modern existentialist philosophy; nothing other than God exists. Experiential annihilation is to witness nothing but God. The translation of “witnessing” or “testimony” as ‘experience’ is justified by the distinction Shuhūdi Sufis draw between acknowledging certain facts, such as God’s angels, heaven, hell, etc., and going beyond knowledge to experience their reality as if looking at or feeling those realities directly, as if through spiritual senses. Finally, volitional annihilation means not that one has no will, but that one erases any will or desire that opposes God’s normative commandment; one loves what God loves and dislikes what God dislikes. Ibn Taymiyya mentions these three types in various books. See, for example, *MF*, 2:313 and *al-Istiqāma*, 2:142.

of the worlds. They consider divine command and prohibition to be the concern of those veiled from their witnessing and annihilation, which to them is just a guise; only the veiled one sees his deeds as obedience and disobedience, because such a one is in a place of separation. When his rank is raised, he witnesses all his deeds as obedience; there can be no disobedience in them, for he witnesses the existential reality encompassing every existent. When his rank is raised, in their view, there is no obedience or disobedience. He is unburdened of obedience and disobedience, because they necessitate duality and multiplicity, and the one being obeyed and the one obeying, the one disobedient and the one being disobeyed. This, to them, is pure polytheism, and the testimony of unicity to them precludes all that. This is annihilation according to this group.

As for experiential annihilation, that is what the majority of the later Sufis have alluded to, considering it their ultimate end, and that is what Abū Ismāʿīl al-Harawī has based his book on, making it the third level of every one of his chapters.

They do not mean by it the annihilation of the existence of all that is other than God Almighty in the external reality, but they mean it vanishes from their wit and senses. Its reality is the absence of witnessing anyone other than one's object of witness, and the absence also of witnessing his own witnessing and his self as well. For his presence with his object of worship means he is absent to the worship itself, and his presence with the one being remembered means he is absent to the remembrance itself, and his presence with what he has found means he is absent to the finding itself, and his presence with the one he loves means he is absent to the love itself, and his presence with the one witnessed means he is absent to the witnessing itself.

The state of such a person may be called intoxication, extirpation, erasure, and union; some differentiate between the meanings of these terms. The heart's witness may be overwhelmed by the one loved and remembered until he begins to think that he has become one with Him and mixed with Him, or rather that he is Him. It is said, for instance, a man's beloved threw himself into the water, and the lover too threw himself after him. He asked, "What made you fall into the water?" He replied, "I was lost in you from myself and thought that I was you."

Such a one when his reason returns to him knows that he was in error, and that realities are distinguished in their beings; the Lord is the Lord and the servant is the servant, and the Creator is distinct from the created beings, and the created beings have no part of His being in them, nor is there any part of them in His being. Only in the state of intoxication, erasure, extirpation, and annihilation does such a distinction seem to vanish. In such a state the aspirant might

تلبس عندهم. والمحجوب عندهم يشهد أفعاله طاعات أو معاص، لأنه في مقام الفرق، فإذا ارتفعت درجته شهد أفعاله كلها طاعات لا معصية فيها، لشهوده الحقيقة الكونية الشاملة لكل موجود. فإذا ارتفعت درجته عندهم فلا طاعة ولا معصية، بل ارتفعت الطاعات والمعاصي، لأنها تستلزم اثنيّةً وتعداداً، وتستلزم مطيعاً ومطاعاً وعاصياً ومعصياً. وهذا عندهم محض الشرك، والتوحيد المحض يأباه، فهذا فناء هذه الطائفة.

وأما الفناء عن شهود السوى، فهو الفناء الذي يشير إليه أكثر الصوفية المتأخرين ويعدونه غايةً، وهو الذي بنى عليه أبو إسماعيل الأنصاري كتابه، وجعله الدرجة الثالثة في كل باب من أبوابه. وليس مرادهم فناء وجود ما سوى الله في الخارج، بل فنائه عن شهودهم وحسهم، فحقيقته غيبة أحدهم عن سوى مشهوده، بل غيبته أيضاً عن شهوده ونفسه، لأنه يغيب بمعبوده عن عبادته، وبمذكوره عن ذكره، وبموجوده عن وجوده، وبمحبوبه عن حبه، وبمشهوده عن شهوده. وقد يُسمى حال مثل هذا سكرًا واصطلامًا ومحوًا وجمعًا، وقد يفرقون بين معاني هذه الأسماء، وقد يغلب شهود القلب بمحبوبه ومذكوره حتى يغيب به ويفنى به، فيظن أنه اتحد به وامتزح، بل يظن أنه نفسه كما يحكى أن رجلاً ألقى محبوبه نفسه في الماء، فألقى الحب نفسه وراءه، فقال [له]: ما الذي أوقعك في الماء؟ فقال: غبت بك عني، فظننت أنك أني.

وهذا إذا عاد إليه عقله يعلم أنه كان غالطاً في ذلك، وأن الحقائق متميزة في ذاتها، فالرب رب، والعبد عبد، والخالق بائن عن المخلوقات، ليس في مخلوقاته شيء من ذاته، ولا في ذاته شيء من مخلوقاته، ولكن في حال السكر والمحو والاصطلام والفناء قد يغيب عن هذا التمييز، وفي مثل هذه

say things like those reported concerning Abū Yazīd [al-Bisṭāmī]⁴ that he said, “Glory to me” and “There is none in my cloak except God Almighty” and words like that that if a sane person were to utter them, he would be an unbeliever. But given the collapse of distinction and cognition the pen of accountability may be lifted in his regard.

This annihilation has some praiseworthy and other blameworthy aspects, whereas others may be forgiven. What is praised is his annihilation from love, fear, hope, reliance, and supplication, and attention toward any other than God, such that the inwardly as well as outwardly religion of such a servant becomes for God. As for his lack of cognition and knowledge such that he cannot distinguish between himself and others, between the Lord and the servant—while believing that such a distinction does exist—nor [can he tell] between his witnessing and the witnessed, and he sees none other, such a state is not praiseworthy, nor is it an attribute of perfection, nor something that he has been liked or commanded to do. The best that can be said of such an aspirant is that he is excused for his incapacity, the infirmity of his heart and mind vis-à-vis the distinction and separation and placing of things in their proper place in accordance with knowledge and wisdom and witnessing of things as they truly are, and distinction between the eternal and the created, the worship and the one worshipped. [Such infirmity further prevents him from] placing worship in its rightful place, witnessing its grades and giving each its right, and witnessing fully his establishment of these. His witnessing of the enactment of his own worship is a more perfect state than if he were to be absent in his mind from it, for the performance of worship in the state of the servant’s mindlessness from it and from oneself is like the performance of someone who is inebriated or asleep. Its performance in the state of perfect wakefulness and awareness of its details and their complete fulfillment is more complete, sound, and a stronger form of worship.

Consider the state of two servants in service of their master, one of whom serves in a state of mindlessness from himself and his service due to his utter involvement in witnessing the master, whereas the other one fulfils in a state of perfect attention, distinction, and feeling of service to his master, filled with joy and bliss due to his service, taking delight and pleasure in it, attending to the meticulous details of his duty, all this while working according to the will of his master rather than his own desire from his lord. Which of the two is nearer to perfection?

4 For more on Bisṭāmī, see “Translator’s Introduction.”

الحال قد يقول صاحبها ما يحكى عن أبي يزيد أنه قال: «سبحاني» أو «ما في الجبة إلا الله»، ونحو ذلك من الكلمات التي لو صدرت عن قائلها وعقله معه لكان كافراً، ولكن مع سقوط التمييز والشعور قد يرتفع عنه قلم المؤاخذة.

وهذا الفناء يحمد منه شيء، ويذم منه شيء، ويعفى منه عن شيء. فيحمد منه فناءؤه عن حب ما سوى الله، وعن خوفه، ورجائه، والتوكل عليه، والاستعانة به، والالتفات إليه، بحيث يبقى دين العبد ظاهراً وباطناً كله لله.

وأما عدم الشعور والعلم بحيث لا يفرق صاحبه بين نفسه وغيره، ولا بين الرب والعبد مع اعتقاده الفرق، ولا بين شهوده ومشهوده، بل لا يرى سوى ولا الغير. فهذا ليس بمحمود، ولا هو وصف كمال، ولا هو مما يرغب فيه ويؤمر به، بل غاية صاحبه أن يكون معذوراً لعجزه، وضعف قلبه وعقله عن احتمال التمييز والفرقان، وإنزال كل ذي منزلة منزلته، موافقةً لداعي العلم، ومقتضى الحكمة، وشهود للحقائق على ما هي عليه، والتمييز بين القديم والمحدث، والعبادة والمعبود، فينزل العبادة منازلها، ويشهد مراتبها، ويعطي كل مرتبة منها حقها من العبودية، ويشهد قيامه بها. فإن شهود العبد قيامه بالعبودية أكل في العبودية من غيبته عن ذلك، فإن أداء العبودية في حال غيبة العبد عنها وعن نفسه بمنزلة أداء السكران والنائم. وأداؤها في حال كمال يقظته وشعوره بتفاصيلها، وقيامه بها أتم وأكل وأقوى عبودية.

فتأمل حال عبد في خدمة سيدهما، أحدهما يؤدي حقوق خدمته في حال غيبته عن نفسه وعن خدمته، لاستغراقه بمشاهدة سيده، والآخر يؤديها في حال كمال حضوره وتمييزه، وإشعار نفسه بخدمة السيد، وابتهاجاً بذلك فرحاً بخدمته وسروراً والتذاذاً منه واستحضاراً لتفاصيل الخدمة ومنازلها، وهو مع ذلك عامل على مراد سيده منه لا على مراده من سيده، فأَي العبدين أكل؟

Annihilation, therefore, is the share and desire of the aspirant, whereas the right and the demand of the Lord [upon His servant] is knowledge, awareness, distinction, criterion, and proper categorization and placement of things and acts. The two kinds of worshippers are not equal.

True, this state [of annihilation] is better than the state of one who has no share of divine presence and witnessing, who is lost fulfilling the demands of his own nature and ego, mindless of Him who he worships, mindless of his worship.

One who possesses distinction and criterion, who belongs to the third kind of annihilation, is better than both of these.

The disappearance of reason and mindlessness toward oneself and one's actions is nothing praiseworthy, let alone being the highest level of perfection. One is to be blamed if he intentionally seeks such a state and seeks means to attain such a state and avoids means that furnish distinction and reason. He is to be excused if that state occurs to him without seeking, if he is overwhelmed, in the same way as one who is asleep, unconscious, insane, or intoxicated without incurring blame, such as someone who is forced to drink or drinks unwittingly and the like.

Nor is this state [of annihilation] necessarily the lot of all aspirants, but rather it occurs to some of them, and some are tempted by it, such as Abū Yazīd [al-Bisṭāmī] and his like. Others, who are stronger and more perfect, are not tempted by it. For the companions, God be pleased with them, were the masters of all knowers, the leaders of all who have attained, and role models for the aspirants. There was not a single one among them who was tried and tempted in this manner, despite the strength of their resolve [to seek divine pleasure], the abundance of their states, and witnessing of things no one else has witnessed, smelled, or encountered even in fantasy. If such annihilation were tantamount to perfection they were more deserving of it, for they had of [attainment] that no one else did.

Nor was this the state of our Prophet, God's peace and blessings be upon him. This is why on the night of Ascension when he was taken on the Night Journey and he saw what he saw of what God showed him of His great signs, this state did not occur to him. Rather, his state was as God Almighty described it with His words, "The sight did not swerve, nor transgressed: [the Prophet] certainly saw of the greatest signs of His Lord" [53:17–18]. He further said, "And We did not make the sight which We showed you except as a trial for the people" [17:60]. Ibn 'Abbās, God be pleased with him, said, "This is a reference to the seeing by the eye that the Messenger of God, God's peace and blessings be upon him, was shown on the night of the Night-Journey."⁵ Despite all of this he

⁵ Bukhārī #4716.

فالفناء حظ الفاني ومراده والعلم، والشعور، والتمييز، والفرق، وتنزيل الأشياء منازلها، وجعلها في مراتبها حق الرب ومراده. ولا يستوي صاحب هذه العبودية وصاحب تلك.

نعم، هذا أكل حالاً من الذي لا حضور له ولا مشاهدة، بل هو غائب بطبعه ونفسه عن معبوده وعن عبادته، وصاحب التمييز والفرقان، وهو صاحب الفناء الثالث أكل منهما.

فزوال العقل والتمييز والغيبة عن شهود نفسه وأفعالها لا يتحد، فضلاً عن أن يكون في أعلى مراتب الكمال، بل يذم إذا تسبب إليه وبأشهر أسبابه، وأعرض عن الأسباب التي توجب له التمييز والعقل، ويعذر إذا ورد عليه ذلك بلا استدعاء، بل كان مغلوباً عليه كما يعذر النائم والمغمى عليه، والمجنون والسكران الذي لا يذم على سكره، كالموَجِر، والجاهل بكون الشراب مسكراً، ونحوهما.

وليس أيضاً هذه الحال بلازمة لجميع السالكين، بل هي عارضة لبعضهم، منهم من يبتلى بها كأبي يزيد وأمثاله، ومنهم من لا يبتلى بها وهم أكل وأقوى، فإن الصحابة رضي الله عنهم وهم سادات العارفين وأئمة الواصلين وقدوة السالكين، لم يكن فيهم من ابتلى بمثل ذلك، مع قوة إرادتهم وكثرة منازلهم ومعانية ما لم يعاينه غيرهم، ولا شم له رائحة ولم يخطر على قلبه. فلو كان هذا الفناء كمالاً لكانوا هم أحق به وأهله، وكان لهم منه ما لم يكن لغيرهم.

ولا كان هذا أيضاً حال نبينا ﷺ، ولهذا في ليلة المعراج لما أسري به، وعان ما عان مما أراه الله إياه من آياته الكبرى، لم تعرض له هذه الحال، بل كان كما وصفه الله عز وجل بقوله: ﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ [النجم: 17-18]، وقال: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [الإسراء: 60]. قال ابن عباس رضي الله عنهما: «هي رؤيا عين أريها رسول الله ﷺ ليلة أسري به». ومع هذا فأصبح بينهم لم يتغير عليه حاله، ولم يعرض له صمق ولا غشي،

woke up in the morning without anything having changed in his state, neither dumbfounded nor fainted, explaining to them the details of what he saw, neither lost to himself nor of what he witnessed. This is why his state, God's peace and blessings be upon him, was more perfect than that of Moses, son of 'Imrān, when he fell unconscious when God appeared to the mountain and crushed it to dust [7:143].

3 The Causes of Experiential Annihilation

This annihilation has two causes. First, the strength of the experience and the relative weakness of the one experiencing it, and this type of person is not to be blamed. Second, deficiency in knowledge and distinction, and this is blameworthy, especially of one that intentionally avoids knowledge that would prevent him from this kind of annihilation and blames [knowledge] as well as people of [knowledge] as an obstacle on the path. Such a person is blameworthy and feared for.

This is why the leaders of the People have so greatly emphasized knowledge and warned of taking the path without knowledge, and commanded to abandon anyone who abandons and evades knowledge, for they knew the end result of such a person and the evil ending of his journey. The cause of the heresy of most of the aspirants is attributable to his avoidance of what [religious] knowledge requires and taking the path based on one's personal taste, experience, and annihilation, going any which way. This is his temptation and a great one at that. God alone grants success.

4 The Essence of Experiential Annihilation

The essence of this annihilation is to drown in the witnessing of unicity of lordship, which is to posit the singularity of God Almighty in creating, owning, and inventing all things, that there is nothing in existence but in accordance with His will and causing. Such a person witnesses what all creations of God share and His will for and power over them, and His encompassing of their enactment and nurturing. Such a person does not distinguish between what God loves of these [things and acts] or hates, between what God has commanded and forbidden, and His love for some and hostility to others. Such a one does not witness the distinction in the commonality: distinction between creation and command in things gathered under His lordship, the distinction that generates divinity [His being worthy of worship] in the commonality of

يخبرهم عن تفاصيل ما رأى، غير أن عن نفسه ولا عن شهوده، ولهذا كانت حاله ﷺ أكمل من حال موسى بن عمران ﷺ لما خرصعقاً من تجلي الله للجبل وجعله دكاً.

فصل

وهذا الفناء له سببان:

أحدهما: قوة الوارد، وضعف المورد، وهذا لا يذم صاحبه.

الثاني: نقصان العلم والتمييز، وهذا يذم صاحبه، لا سيما إذا أعرض عن العلم الذي يحول بينه وبين هذا الفناء، وذمه وذم أهله، ورأى ذلك عائقاً من عوائق الطريق، فهذا هو المذموم المخوف عليه.

ولهذا عظمت وصية أئمة القوم بالعلم، وحذروا من السلوك بلا علم، وأمروا بهجر من هجر العلم وأعرض عنه، وعدم القبول منه، لمعرفتهم بمآل أمره، وسوء عاقبة سيره. وعامة من تزندق من السالكين فلا يعرضه عن دواعي العلم، وسيره على جادة الذوق والوجد والفناء، ذاهبة به الطريق كل مذهب، فهذا فتنته، والفتنة به شديدة، وبالله التوفيق.

فصل

وأصل هذا الفناء: الاستغراق في توحيد الربوبية، وهو رؤية تفرد الله بخلق الأشياء وملئها واختراعها، وأنه ليس في الوجود قط إلا ما شاءه وكونه. فيشهد ما اشتركت فيه المخلوقات من خلق الله إياها، ومشيتته لها، وقدرته عليها، وشمول قيوميته وربوبيته لها. ولا يشهد ما افرقت فيه من محبة الله لهذا، وبغضه لهذا، وأمره بما أمر به، ونهيه عما نهى عنه، وموالاته لقوم، ومعاداته لآخرين. فلا يشهد التفرقة في الجمع، وهي تفرقة الخلق والأمر في جمع الربوبية، تفرقة موجب الإلهية في

lordship. The distinction between normative will [what God has asked humans to do, which is good] in the shared attribute of the creative will [what God has willed to occur, which includes good and bad]; the distinction between what He loves and is pleased with of the things He has willed and decreed. Such a one fails to see plurality in unicity: the plurality of the beautiful names and lofty attributes, and their implications, all in the unicity of the being that possesses these attributes.⁶ Such a one does not witness the implications of the names and attributes of the Almighty Lord [that are true] despite the unicity of His being. Thus, "He is God, other than whom there is none worthy of worship, Most-Merciful, Ever-Merciful, the King, the Sacred, Source of Perfection and Safety, the Guardian, the Mighty, the Irresistible, the Proud." Every name points to an attribute, and that attribute has a meaning. Thus, the Glorious God is one in being with many names and attributes. This is plurality in unicity.

The distinction between His commands and prohibitions, His objects of love and those of hatred, His friends and enemies, is the separation within the unity. Whoever is incapable of witnessing these four matters is not among the elite friends and knowers of God. Rather, if he fails to experientially witness these while acknowledging them, he is at best a deficient believer.

The wise aspirant must reflect on this matter as it deserves and appreciate its greatness, for it bears on the paths of all the aspirants and the sources of their disagreement; I have detailed the path and explained its principles for you. God Almighty alone grants success.

Only he who has traveled through and experienced many a wilderness and crossed many an ocean may recognize this. It remains unknown to anyone who has never set out and never departed from the motherland and sanctuary of his convention and customs of his contemporaries.

Apart from this, if one [who fails to recognize the above] knows his worth and saves from his evil other people [who do know the aforementioned truths], such a one has some hope. As for he who transgresses and opposes what he does not know, gives lie to what he does not understand, resorting even to excommunicating anyone who disagrees with him and fails to blindly obey his masters, and is not pleased with what he is pleased with, such a one is an oppressor and an ignoramus who harms only himself and does not lose but his own share.

⁶ The reference here is to those who deny that God can have multiple attributes, or that God's names have any meanings. See, for example, *Prolegomenon* § 2 and § 3.

جمع الربوبية، تفرقة الإرادة الدينية في جمع الإرادة الكونية، تفرقة ما يحبه ويرضاه في جمع ما قدره وقضاه، ولا يشهد الكثرة في الوحدة، وهي كثرة معاني الأسماء الحسنى والصفات العلى واقتضاؤها لآثارها في وحدة الذات الموصوفة بها.

فلا يشهد كثرة دلالات أسماء الرب تعالى وصفاته على وحدة ذاته.

فهو الله الذي لا إله إلا هو الرحمن الرحيم، الملك القدوس، السلام المؤمن، المهيمن العزيز، الجبار المتكبر. وكل اسم له صفة، وللصفة حكم، فهو سبحانه واحد الذات كثير الأسماء والصفات، فهذه كثرة في وحدة.

والفرق بين مأموره ومنهيه، ومحبوه ومبغوضه، ووليه وعدوه تفرقة في جمع، فمن لم يتسع شهوده لهذه الأمور الأربعة فليس من خاصة أولياء الله العارفين، بل إن ضاق شهوده عنها مع اعترافه بها فهو مؤمن ناقص، وإن جدها أو شيئاً منها فكفر صريح أو بتأويل، مثل أن يجحد تفرقة الأمر والنهي أو جمع القضاء والقدر، أو كثرة معاني الأسماء والصفات أو وحدة الذات.

فليتدبر اللبيب السالك هذا الموضع حق التدبر، وليعرف حق قدره، فإنه مجامع طرق العالمين وأصل تفرقتهم، قد ضبطت لك معاقده، وأحكمت لك قواعده. وبالله التوفيق.

وإنما يعرف قدر هذا من اجتاز القفار واقتحم البحار، وعرض له ما يعرض لسالك القفر وراكب البحر. ومن لم يسافر ولم يخرج عن وطن طبعه ومرباه، وما ألف عليه أصحابه وأهل زمانه، فبمعزل عن هذا. فإن عرف قدره وكفى الناس شره، فهذا ترجى له السلامة وإن عدا طوره، وأنكر ما لم يعرفه، وكذب بما لم يحيط بعلمه، ثم تجاوز إلى تكفير من خالفه، ولم يقلد شيوخه ويرضى بما رضى هو به لنفسه، فذلك الظالم الجاهل الذي ما ضر إلا نفسه، ولا أضاع إلا حظه.

5 The Dangers on the Path of Annihilation: Antinomianism

An aspirant encounters perdition and ruin on the path of annihilation from which only he who is accompanied by the insight of knowledge can be saved, else he is on the path of perdition.

Among them is the [ruinous] idea that if he crosses the vale of annihilation the command and prohibition no longer apply to him, for he may corrupt and undo his attainment of annihilation.⁷ If annihilation in his view is the ultimate end of the knowers and the objective of affirming unicity, he would abandon all adherence to divine command and prohibition that he thinks has been erased or voided by his state. He thinks that command and prohibition apply to only those who have not witnessed Him. This conceited one does not know that his testimony of unicity is no better than that of the polytheists who have agreed with it but it did not make them even [common] Muslims. As the Almighty said, “If you were to ask them who created the heavens and the earth they would surely say: God” [39:38], and also,

Say: To whom belongs the earth and all that is in them if you know?; they will say: God, say then: Why do you not take heed? Say: Who is the lord of the seven heavens and the lord of the Great Throne? They will say: God; say: Why do you not fear? Say: Who has the dominion of everything in his hands, who protects and yet none can protect against him, if you know? They will say: God; say then: How are you bewitched? [23:84–89]

He also said, “And most of them do not believe in God without also associating partners with Him” [12:106]. Ibn ‘Abbās, God be pleased with him and his father, said, “You ask them: Who created the heavens and the earth? They will say: God, while worshipping other than Him.”

Whoever has this kind of testimony of unicity and annihilation into it as his ultimate objective has left the religion of God and has abandoned all the messengers and books if he does not distinguish between what God has commanded and what He has forbidden, between God’s friends and enemies, what God loves and what He hates, between what is good and what is evil, equating the pious with the impious, obedience and disobedience. For in his perspective there is no action possible except obedience, for all things are equal in the reality of all-inclusive, general divine will.

⁷ On antinomianism, see above, Translator’s Introduction, 1:27.

فصل

ويعرض للسالك على درب الفناء معاطب ومهالك، لا ينجيه منها إلا بصيرة العلم، التي إن صحبتها في سيره، وإلا فبسبيل من هلك.

منها: أنه إذا اقتحم عقبة الفناء ظن أن صاحبها قد سقط عنه الأمر والنهي لتشويشه على الفناء ونقضه له، والفناء عنده غاية العارفين ونهاية التوحيد، فيرى ترك كل ما أبطله وأزاله من أمر ونهي أو غيرهما، ويصرح بعضهم بأنه إنما يسقط الأمر والنهي عمن شهد الإرادة، وأما من لم يشهدا فالأمر والنهي لازم له، ولم يعلم هذا المغرور أن غاية ما معه الفناء في توحيد أهل الشرك الذي أقروا به، ولم يكونوا به مسلمين البتة، كما قال تعالى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [الزمر:38]. وقال: ﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْرِكُونَ﴾ [المؤمنون:84-88]، وقال: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف:106]. قال ابن عباس رضي الله عنهما: «تسألهم من خلق السماوات والأرض، فيقولون الله وهم يعبدون غيره».

ومن كان هذا التوحيد والفناء غاية توحيده، انسلخ من دين الله ومن جميع رسله وكتبه، إذ لم يتميز عنده ما أمر الله به مما نهى عنه، ولم يفرق بين أولياء الله وأعدائه، ولا بين محبوب ومبغوضه، ولا بين المعروف والمنكر، فسوى بين المتقين والفجار، والطاعة والمعصية، بل ليس عنده في الحقيقة إلا طاعة لاستواء الكل في الحقيقة التي هي المشيئة العامة الشاملة.

One who stands in this station thinks that he is the possessor of union and unicity, having arrived at the very essence of reality. In fact, he has only arrived at the all-inclusive reality in which Iblis and his armies are all included, and so is every unbeliever, associationist, and impious person. All of them stand equally under the ontological, predestined reality. The ultimate goal of this station is to posit the equality of these with the righteous believers, God's near friends and servants under this reality.

Despite all of this, he must necessarily experience separation, and love and hate, but having now abandoned [divinely ordained] normative distinctions, he falls to his animal instinct and natural distinctions. He necessarily distinguishes between what benefits him and so he inclines to it and what he hates and so he flees it. He opposes those who uphold normative distinctions, turning away from their path toward the path of union, yet when he recedes and comes off his high horse, he returns to the distinctions imposed by his animal nature; he makes friends and enemies and loves and hates only in accordance with his desire and will. For making distinctions is a necessity for the human being; if his distinction is not Qur'anic and Muhammadan, it is based on a different canon, either an authority above him, or personal taste, either his own or that of someone else, or an opinion that is his own or that of someone else. Or else, his distinctions are purely beastly and animalistic in accordance with nothing but pure instinct and desire wherever it goes. One must make distinctions in one of these ways.

A servant must examine who is his source of distinctions, and weigh his faith before it is weighed, and reckon himself before he is reckoned. He must replace the trash with gold, the dung with pearls, and the mirage with the nourishing water; the mirage that "the one parched with thirst thinks is water until he approaches it and finds nothing but God who then takes him to account, and God is swift in reckoning" [24:39].

He must do so before he pleads for return to the ephemeral world and he is told, "Woe to you, today is the day of settling accounts, and what is past cannot be undone, bring out the credit and the debit, you shall know what you possess of true currency versus scrap."

The followers of this reality follow every Tom, Dick, and Harry and chase every peddler untouched by the light of knowledge and unsupported by any firm pillar. For when they refuse distinctions in their reality and attribute everything to God's love and pleasure and consider everything God's will and creation, they are comparable to those to whom God said, "Those who associated with God will say: If God had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything" [6:148]. They also said, "If God had willed, we would not have worshipped anything

ثم صاحب هذا المقام يظن أنه صاحب الجمع والتوحيد، وأنه وصل إلى عين الحقيقة، وإنما وصل المسكين إلى الحقيقة الشاملة التي يدخل فيها إبليس وجنوده أجمعون، وكل كافر ومشرِك وفاجر. فإن هؤلاء كلهم تحت الحقيقة الكونية القدرية، فغاية صاحب هذا المشهد وصوله إلى أن يشهد استواء هؤلاء والمؤمنين الأبرار وأولياء الله وخاصة عبادته في هذه الحقيقة، ومع هذا فلا بد له من الفرق والمالاة والمعاداة ضرورة، فينسلخ عن الفرق الشرعي، فيعود إلى الفرق الطبيعي النفسي بهواه وطبعه، إذ لا بد أن يفرق بين ما ينفعه فيميل إليه، ويضره فيهرب منه، فبينا هو منكر على أهل الفرق الشرعي ناكباً عن طريقتهم إلى عين الجمع، إذ انتكس وارتكس، وعاد إلى الفرق الطبيعي النفسي، فيوالي ويعادي، ويحب ويغض بحسب هواه وإرادته.

فإن الفرق أمر ضروري للإنسان، فمن لم يكن فرقه قرآنيًا محمديًا فلا بد له من قانون يفرق به، إما سياسة سائس فوَّقه، أو ذوق منه أو من غيره، أو رأي منه أو من غيره، أو يفرق فرقا بهيميًا حيوانيًا بحسب مجرد شهوته وغرضه أين توجهت به، فلا بد من التفريق بأحد هذه الوجوه.

فلينظر العبد من الحاكم عليه في الفرق، وليزن به إيمانه قبل أن يوزن، وليحاسب نفسه قبل أن يحاسب، وليستبدل الذهب بالخزف، والدر بالبعر، والماء الزلال بالسراب الذي ﴿يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور: 39]، قبل أن يسأل الرجعة إلى دار الصرف، فيقال: هيات، اليوم يوم الوفاء، وما مضى فقد فات، أحصي المستخرج والمصرف، وستعلم الآن ما معك من النقد الصحيح والزيوف.

وأصحاب هذه الحقيقة أتباع كل ناعق يميلون مع كل صائح، لم يستضيئوا بنور العلم، ولم يلجأوا إلى ركن وثيق، إذا تناهوا في حقيقتهم وأضافوا الجميع إلى الله إضافة المحبة والرضا، وجعلوها عين المشيئة والخلق، ضاهوا الذين قال الله تعالى فيهم: ﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾ [الأنعام: 148]، وقولهم: ﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ لَا نَبْأُؤُنَا

other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him" [16:35]. They also said concerning their gods, "Had the Most Merciful so willed, we would not have worshipped them" [43:20]. They also said, "And when they commit shameful deeds they say: We have found our fathers upon this and God has commanded us so" [7:28]. They offer as proof God's permission in allowing it to occur by way of destiny and creation for God's pleasure and love for these things, that if God had disliked these things He would have prevented them from committing these things. Since He has permitted them to do so, they made His decree and predestination the proof of His love and pleasure. All those who abandon the Prophetic-Qur'anic distinctions and equate all creation are heirs to these [unbelievers mentioned in the Qur'an].

A group of associationists oppose God's command and prohibition and what He sent with His messengers by using His decree and predestination [as an excuse], thus opposing the normative-religious reality with the creative-destined reality, just as their [latter-day Muslim] heirs use the excuse of decree and predestination in opposing His command and prohibition. Both groups void His command and prohibition by using His decree and predestination.

A third group thinks that the affirmation of decree and predestination voids divine laws and prophetic teachings, and since the associationists [mentioned in the Qur'an] have argued for the falsehood of [laws and prophecy] by affirming [predestination], this group [opposes them] by turning their denial of [predestination] a principle of faith, indeed, the greatest its pillars. Thus, they deny God's general and all-inclusive decree and predestination by affirming His command and prohibition.

Consider the division of groups on this point, and their separation on this crossroad that pertains to knowledge and revelation, journey [to God], and reality. Consider the state of the creation on this station and the secrets of the worlds will reveal themselves to you and you will know where you stand. You will know what crime this so-called "union" and this annihilation have committed against faith, waylaying its foundations and pillars. You will realize that religion entirely consists of the separation in the unity, differentiation in the union, and plurality in unicity, as described earlier. The nearest of people to God and to His messengers, books, and religion are those who differentiate in the union. They uphold the difference between what God loves and what He hates and dislikes, what He commands and what He prohibits, whom He befriends and whom He opposes—[affirming this] in knowledge as well as experience, in will as well as practice, while also witnessing the union of all things under His decree and predestination and the general, all-inclusive will. Such people believe in the normative reality as well as creative reality, and give each its share of worship.

وَلَا حَرَمًا مِنْ دُونِهِ مِنْ شَيْءٍ ﴿[النحل:35]، وقولهم عن آلهتهم: ﴿لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾ [الزخرف:20]، وقولهم: ﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا﴾ [الأعراف:28]. فاحتجوا بإقرار الله لهم قدراً وكوناً على رضاه ومحبته وأمره، وأنه لو كره ذلك منهم لحال بينهم وبينه ولما أقرهم عليه. فجعلوا قضاءه وقدره عين محبته ورضاه، وورثهم من سوى بين المخلوقات ولم يفرق بالفرق النبوي القرآني. وطائفة من المشركين ذكرت ذلك معارضين لأمر الله ونهيه، وما بعث به رسله بقضائه وقدره، فعارضوا الحقيقة الدينية الشرعية بالحقيقة الكونية القدرية، وورثهم من يحتج بالقضاء والقدر في مخالفة الأمر والنهي. وكلا الطائفتين أبطلت أمره ونهيه بقضائه وقدره. وظنت طائفة ثالثة أن إثبات القضاء والقدر يبطل الشرائع والنبوات، وأن المشركين احتجوا على بطلانها بإثباته، فجعلت التكذيب به من أصول الإيمان، بل أعظم أصوله، فردت قضاء الله وقدره الشامل العام بأمره ونهيه.

فانظر إلى اقتسام الطوائف هذا الموضع، واقتراقتهم في مفرق هذا الطريق علماً وخبراً، وسلوكاً وحقيقةً، وتأمل أحوال الخلق في هذا المقام، تنكشف لك أسرار العالمين، وتعرف أين أنت وأين مقامك، وتعلم ما جنى هذا الجمع وهذا الفناء على الإيمان، وما خرب من القواعد والأركان، وتحقق حينئذ أن الدين كله فرقان في قرآن، فرق في جمع وكثرة في وحدة كما تقدم بيانه، وأن أولى الناس بالله وكتبه ورسله ودينه أصحاب الفرق في الجمع، فيقومون بالفرق بين ما يحبه الله ويبغضه، ويأمر به وينهى عنه، ويواليه ويعاديه علماً وشهوداً وإرادةً وعملاً، مع شهودهم الجمع لذلك كله في قضائه وقدره ومشيتته الشاملة العامة، فيؤمنون بالحقيقة الدينية والكونية، ويعطون كل حقيقة حظها من العبادة.

The share of the normative-religious (deontological) reality is that you uphold [God's] command and prohibition, love what He loves and dislike what He dislikes, befriend whom He befriends and oppose whom He opposes; the essence of that is love and hatred for His sake.

The share of the ontological reality is that one must be utterly needy toward Him alone, supplicate for His help and rely on Him, lean on Him, Him alone for asking and begging, for humility and meekness, and affirm that what He wills occurs and what He does not will does not occur. None other than Him has power concerning harm or benefit for them, nor life, death, and resurrection. And that He is the turner of the hearts: the hearts [of creation] and their forelocks are in His hand; and that there is no heart except it is between His two fingers, if He wishes He sets it aright and if He wishes He causes it to stray.

This reality has a kind of worship as does the other reality, and none invalidates the other; but in fact neither is complete without the other. Servitude is not perfect without them all, and this is the reality of His words, "You alone we worship and You alone we supplicate for help," contrary to the one who invalidates the reality of "You alone we worship" with the reality of "You alone we supplicate for help" by saying that this [latter] is union and "You alone we worship" is differentiation. When he transgresses in this station he does not see good as good and ugly as ugly. One of them says this explicitly: "The knower does not see good as good and ugly as ugly for He sees it all through the secret of predestination."

Others among them say that the reality of this perspective is that he experiences all existence as good with nothing evil in it; all his deeds are obedience with no possibility of disobedience, for even if they oppose the command, they are in obedience to the [predestined] will. They say,

I became the object of whatever You chose of Me
All my deeds, therefore, are righteous

One of them said, "Whoever has witnessed the reality, the command no longer applies to him." They use as proof the saying of the Almighty, "And worship your Lord until the *certainty* comes to you" [15:99]. They explain "certainty" as meaning the witnessing of the creative will, and this to them is the reality.

No doubt the ordinary people are far superior to these and more correct in faith, for this is heresy and hypocrisy, and a lie from them about themselves and about their prophet and their deity.

فخط الحقيقة الدينية القيام بأمره ونهيه، ومحبة ما يحبه، وكراهة ما يكرهه، وموالاة من والاه، ومعاداة من عاداه. وأصل ذلك الحب فيه والبغض فيه.

وحظ الحقيقة الكونية: إفراده بالافتقار إليه والاستعانة به والتوكل عليه، والالتجاء إليه وإفراده بالسؤال والطلب، والتذلل والخضوع، والتحقق بأنه ما شاء كان وما لم يشأ لم يكن، فلا يملك أحد سواه لهم ضرراً ولا نفعاً، ولا موتاً ولا حياةً ولا نشوراً، وأنه مقلب القلوب، فقلوبهم ونواصيهم بيده، وأنه ما من قلب إلا وهو بين إصبعين من أصابعه، إن شاء أن يقيمه أقامه، وإن شاء أن يزيغه أزاعه. فلهذه الحقيقة عبودية، [ولهذه الحقيقة عبودية]، ولا تبطل إحداها الأخرى، بل لا تتم إلا بها، ولا تتم العبودية إلا بمجموعها، وهذا هو حقيقة قوله: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، بخلاف من أبطل حقيقة ﴿إِيَّاكَ نَعْبُدُ﴾ بحقيقة ﴿إِيَّاكَ نَسْتَعِينُ﴾ وقال: إنها جمع، و﴿إِيَّاكَ نَعْبُدُ﴾ فرق، وإذا غلا في هذا المشهد لم يستحسن حسنة، ولم يستقبح قبيحة، ويصرح بذلك ويقول: العارف لا يستحسن حسنة، ولا يستقبح قبيحة لاستبصاره بسر القدر.

ومنهم من يقول: حقيقة هذا المشهد أن يشهد الوجود كله حسناً لا قبيح فيه، وأفعاله كلها طاعات لا معصية فيها، لأنهم وإن عصوا الأمر فهم مطيعون المشيئة. ويقولون:

أصبحت منفِعلاً لما تختاره مني ففعلت كل طاعات.

ويقول قائلهم: من شهد الحقيقة سقط عنه الأمر، ويحتجون بقوله تعالى: ﴿وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]، ويفسرون اليقين بشهود الحكم الكوني، وهي الحقيقة عندهم. ولا ريب أن العامة خير من هؤلاء وأصح إيماناً، فإن هذا زندقة ونفاق وكذب منهم على أنفسهم ونبئهم وإلههم.

Their lie upon themselves is that they must necessarily distinguish, so all they have done is turned away from Prophetic and Qur'anic distinctions to ones based on their own instinct, same as the case of Iblīs who was too proud to bow down before Adam, and he chose for himself the leadership of the wicked among [Adam's] progeny. He is also similar to the associationists who are too proud to worship God and are pleased with the worship of trees and the dead. He is also like the people of heretical innovation who are too proud to obey scripture and receive guidance from its ultimate niche and are pleased with the blind following of mutually opposing opinions that oppose human nature, intellect, as well as the divine law. They consider [their innovated doctrines] to be categorical rational truths, and have preferred them over the teachings of the prophets, God's peace and blessing be upon them; in reality they are only false doubts that oppose both reason as well as revelation.

Like the early Jahmites, they consider the Lord too transcendent for His throne and yet placed Him in the cavities of their houses, shops, and bath-houses, saying that He is everywhere with His being. Similarly, they stripped Him of His attributes of perfection and glory, for fear of likening Him to inanimate, mute objects that do not speak, hear, see, or possess knowledge or life; yet, they likened him to non-existents, that are impossible to exist.

Similarly, the deniers who say that there is nothing above the Throne but nothingness, that the Lord who is worshipped is not above the Throne, nor a deity who is prayed to, nor one to whom hands are raised, nor was Christ raised to Him, nor do the angels and the Holy Spirit rise to Him, nor was the Messenger of God, God grant him blessing and peace, taken on the Night Journey to Him and drew close to Him such that he was the length of two bows or closer, nor does anything come down from Him or is raised to Him, nor do the people of the Garden look at Him above them on the Day of Resurrection; that His settling on the Throne has no reality, but it is a metaphor and must be denied; that His highness above His creation relates to His rank and nobility above His creation, not in person; that His aboveness similarly is aboveness in power not in person. They stripped Him of the perfection of His Highness and Aboveness, and assigned to Him attributes that equate Him to the non-existent, the impossible. They said, He is neither inside the world nor outside it, neither connected to it nor separated from it, neither placed in it nor distinct from it, neither is He within us nor outside of us.

It is clear that if anyone is asked to characterize nothingness, that is precisely how he would describe it. To apply this negation to pure nothingness is closer in reason and nature than applying it to the Lord of the worlds, one who is not inside any of His creation; rather, He is distinct from His creatures and His creation, settled on His Throne, high and above all things. The object from all this

أما كذبهم على أنفسهم فإنهم لا بد أن يفرقوا قطعاً، فرغبوا عن الفرق النبوي والقرآني، ووقعوا في الفرق النفسي الطبيعي، مثل حال إبليس، تكبر عن السجود لآدم، ورضي لنفسه بالقيادة لفساق ذريته، ومثل المشركين تكبروا عن عبادة الله ورضوا لأنفسهم عبادة الأجار والأوثان، ومثل أهل البدع تكبروا عن تقليد النصوص وتلقي الهدى من مشكاتها، ورضوا لأنفسهم بتقليد أقوال مخالفة للفطرة والعقل والشرع، وظنوها قواطع عقلية وقدموها على نصوص الأنبياء عليهم الصلاة والسلام، وهي في الحقيقة شبهات باطلة مخالفة للسمع والعقل.

ومثل الجهمية الأولى نزهاوا الرب عن عرشه، وجعلوه في أجواف البيوت والحوانيت والحمامات، وقالوا: هو في كل مكان بذاته. ونزهوه عن صفات كماله ونعوت جلاله، حذراً بزعمهم من التشبيه، فشبهوه بالجادات الناقصة الحسيسة التي لا تتكلم ولا سمع لها ولا بصر ولا علم ولا حياة، بل شبهوه بالمعدومات الممتنع وجودها.

ومثل المعطلة الذين قالوا: ما فوق العرش إلا العدم، وليس فوق العرش رب يعبد، ولا إله يصلي له ويسجد، ولا ترتفع الأيدي إليه، ولا رفع المسيح إليه، ولا تعرج الملائكة والروح إليه، ولا أسري برسول الله ﷺ إليه ودنا منه حتى كان قاب قوسين أو أدنى، ولا ينزل من عنده شيء، ولا يصعد إليه شيء، ولا يراه أهل الجنة من فوقهم يوم القيامة، واستواوه على عرشه لا حقيقة له، بل على المجاز الذي يصح نفيه، وعلوه فوق خلقه بالرتبة والشرف لا بالذات، وكذلك فوقيته فوقية قهر لا فوقية ذات. فنزهوه عن كمال علوه وفوقيته ووصفوه بما ساووا به بينه وبين العدم والمستحيل، فقالوا: لا داخل العالم ولا خارجه، ولا متصلاً به ولا منفصلاً عنه، ولا محايثاً له ولا مبايناً له، ولا هو فينا ولا خارج عنا.

ومعلوم أنه لو قيل لأحد: صف لنا العدم، لوصفه بهذا بعينه.

وانطباق هذا السلب على العدم المحض أقرب إلى العقول والفطر من انطباقه على رب العالمين الذي ليس في مخلوقاته شيء من ذاته، ولا في ذاته شيء من مخلوقاته، بل هو بائن عن خلقه، مستو على عرشه، عال على كل شيء وفوق كل شيء.

is that whoever evades anything of the truth and denies it falls into falsehood proportionate to his evasion.

This is true even in practice; whoever turns away from acting for the sake of God alone God tries him with acting for the sake of the creation. He thus turns from working for the One in whose hands is harm, benefit, life, death, resurrection, and ultimate bliss to those who have no power. Similarly, he who turns away from spending his wealth for God in obedience is tried with spending it for other than God in a state of disgrace. Similarly, whoever turns away from hard work for the sake of God is tried with hard work for the pleasure of the creation. Whoever turns away from the guidance of revelation is tried with the rubbish of human opinions and refuse of minds and the dirt of thoughts.

Let he who is sincere to himself and seeks felicity and success take heed of this point in his own case and in others, and God alone is sought for success.

No doubt, the commoners despite their heedlessness and indulgence are more correct in faith than those, for they do not deny command and prohibition. Faith with separation and heedlessness is better than experiential union that is accompanied by corruption of and separation from faith.

As for their lying about their Prophet: they believe that his engagement in remembrance and worship was only for the sake of law-making, not because it was an obligation on him, for he had been relieved of it all as he had witnessed the reality and perfection of certainty. God Almighty and Magnificent had commanded him and all of His messengers to worship Him until the end of their terms of life, saying, "And worship until certainty comes to you" and by that is meant death by consensus. He also said in another verse concerning the unbelievers: "And we used to give lie to the Day of Recompense, until certainty came upon us" [74:46–47]. He, God's peace and blessings be upon him, said, "As for 'Uthmān b. Maz'ūn, surely the certainty from his Lord has come upon him,"⁸ upon 'Uthmān's death. Christ, may God have peace and blessings upon our Prophet and upon him, said, "I am a servant of God; He has given me the book and made me a prophet, and made me blessed wherever I be, and commanded me to pray and give alms so long as I live" [19:30–31]. This is the command of God to Christ, upon him be peace, and the same applies to all of his prophets and messengers and their followers. Al-Ḥasan [of Basra], God be pleased with him, said, "God had not made an end to the worship of a believer other than death." When they combined Jahmism in divine names and

⁸ Bukhārī #1243.

والقصد أن كل من أعرض عن شيء من الحق وحده، وقع في باطل مقابل لما أعرض عنه من الحق وحده ولا بد، حتى في الأعمال، من رغب عن العمل لوجه الله وحده ابتلاه الله بالعمل لوجوه الخلق، فرغب عن العمل لمن ضره ونفعه وموته، وحياته ونشوره وسعادته بيده، فابتلي بالعمل لمن لا يملك له شيئاً من ذلك.

وكذلك من رغب عن إنفاق ماله لله في طاعته، ابتلي بإنفاقه لغير الله وهو راغم.

وكذلك من رغب عن التعب لله، ابتلي بالتعب في خدمة الخلق ولا بد.

وكذلك من رغب عن الهدى بالوحي، ابتلي بكاسة الآراء وزبالة الأذهان ووسخ الأفكار.

فليتأمل من يريد نصح نفسه وسعادتها وفلاحها هذا الموضع في نفسه وفي غيره. والله المستعان.

ولا ريب أن العامة مع غفلتهم وشبهاتهم أصح إيماناً من هؤلاء إذا لم يعطلوا الأمر والنهي، فإن إيماناً مع تفرقة وغفلة خير من شهود وجمعية يصحبها فساد الإيمان والانسلاخ منه.

وأما كذبهم على نبيهم، فاعتقادهم أنه إنما كان قيامه بالأوراد والعبادات لأجل التشريع، لا لأنها

فرض عليه، إذ قد سقط عنه ذلك بشهود الحقيقة وكمال اليقين. فإن الله عز وجل أمره وأمر سائر

رسله بعبادته إلى حين انقضاء آجالهم، فقال: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]: وهو

الموت بالإجماع، كما قال في الآية الأخرى عن الكفار: ﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ حَتَّى أَتَانَا الْيَقِينُ﴾

[المدثر: 46-47]. وقال ﷺ: «أما عثمان بن مظعون، فقد جاءه اليقين من ربه». قاله لما مات عثمان.

وقال المسيح ﷺ: ﴿إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي

بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ [مريم: 30-31]. فهذه وصية الله للمسيح ﷺ، وكذلك لجميع أنبيائه

ورسله وأتباعهم. قال الحسن رضي الله عنه: لم يجعل الله لعبادة المؤمن أجلاً دون الموت.

attributes with this idea [that one needs no worship after attaining certainty] and its practice, only God may then protect you from abolishing the Lord and His law entirely; for now there is no Lord left to be worshipped and no law to be obeyed at all.

Whoever wants to reflect on the reality of what we have just mentioned should look at those signs and reflect on those indications, and ask these states and forms and testimonies, for if they will not speak aloud they will respond through their condition and implication. Only he [will understand this] who has accompanied the aspirants, left behind the heedless, established faith and abandoned the customs of the people of his time, and refused to concede to he who said:

Forget honor, and set not on a journey in a quest
Sit, for you are fed and clad

6 Volitional Annihilation: The True Goal of the Righteous

The third level of annihilation is the annihilation of the elite among the friends and the leaders of those nearest [to God], and this is the annihilation of the will of other than God, sensing the glimpse of the annihilation of the will of any other than Him, walking the path of union with what He loves and is pleased with, vanishing in the will of the Beloved and from his own desire from his Beloved, let alone the desire of anyone other than him. His will becomes united with the will of his Beloved—by which I mean the normative-religious will, not the creative-ontological will—and the desires of the two become one. There is no other kind of union that is right by reason other than this, in addition to union of knowledge and report, such that the two wills, two knowns, and the two objects of remembrance become one, with the distinction intact between the two wills, knowledges, and reports. The ultimate end of love is the union of the lover with the desire of the beloved, and the vanishing of the will of the lover in the will of the beloved.

This union and annihilation is the union of the elite lovers, who are annihilated in His worship from the worship of any other, as they are annihilated into His love, fear, hope, reliance, supplication, and pleading, from the love, fear, hope, or reliance toward anyone else. The actualization of this annihilation is that one loves not except in God nor does one hate except for His sake, nor does one take friends or enemies except for Him, nor does one give or prohibit except for Him, nor does one hope except for Him, nor supplicate for help except Him. Thus his religion becomes for God outwardly and inwardly, and God and His

وإذا جمع هؤلاء التجه في الأسماء والصفات إلى شهود هذه الحقيقة والوقوف عندها، فأعاذك الله من تعطيل الرب وشرعه بالكلية، فلا رب يعبد، ولا شرع يتبع بالكلية. ومن أراد الوقوف على حقيقة ما ذكرنا، فليسير طرفه بين تلك المعالم، وليقف على تلك المعاهد، وليسأل الأحوال والرسوم والشواهد، فإن لم تجبه جواراً أجابته حالاً واعتباراً. وإنما يصدق بهذا من رافق السالكين وفارق القاعدين، وتبوأ الإيمان، وفارق عوائد أهل الزمان، ولم يرض بقول القائل:

دع المكارم لا ترحل لبغيتها واقعد فإنك أنت الطاعم الكاسي.

فصل

الدرجة الثالثة من درجات الفناء:

فناء خواص الأولياء وأئمة المقربين، وهو الفناء عن إرادة السوى، شأماً برق الفناء عن إرادة ما سواه، سالكاً سبيل الجمع على ما يحبه ويرضاه، فانياً بمراد محبوبه منه على مراده هو من محبوبه، فضلاً عن إرادة غيره قد اتحد مراده بمراد محبوبه، أعني المراد الديني الأمري، لا المراد الكوني القدري، فصار المرادان واحداً.

وليس في العقل اتحاد صحيح إلا هذا، والاتحاد في العلم والخبر، فيكون المرادان والمعلوماتان والمذكوران واحداً مع تباين الإرادتين والعلمين والخبرين. فغاية المحبة اتحاد مراد المحب بمراد المحبوب، وفناء إرادة المحب في مراد المحبوب.

فهذا الاتحاد والفناء هو اتحاد خواص المحبين وفناؤهم، فنوا بعبادته عن عبادة ما سواه، وبجبه وخوفه ورجائه والتوكل عليه، والاستعانة به والطلب منه عن حب ما سواه وخوفه ورجائه والتوكل عليه.

ومن تحقيق هذا الفناء: ألا يحب إلا في الله، ولا يبغض إلا فيه، ولا يوالي إلا فيه، ولا يعادي إلا فيه، ولا يعطي إلا لله، ولا يمنع إلا له، ولا يرجو إلا إياه، ولا يستعين إلا به، فيكون دينه كله ظاهراً

messenger become more beloved to him than anyone else. He does not love those who oppose God and His messenger even if it was the closest of creation to him. Rather,

He opposes anyone among men that he opposes
All of them together, even if one was his dearest friend

The reality of that is his annihilation of his own desire and pleasure for the pleasure and rights of his Lord.

The summation of all this is the actualization of the testimony that *there is no god but God* by way of [rational] knowledge, inner awareness, practice, spiritual state, and intention. The reality of this negation and affirmation that this testimony includes is that it is annihilation and subsistence: he is annihilated from devotion to any other than Him in his knowledge, affirmation, and worship, and subsists in the devotion of Him alone.

This annihilation and this subsistence are the reality of the testimony of unicity on which the messengers have agreed, for which the books have been revealed, and for the sake of which all creation was created and laws were legislated, and upon which the carnival of the Garden was set up, and on which both the creation and command are based.

Its reality also includes alliance and disavowal; disavowal of worshiping any other than God and the alliance for God, as the Almighty said, "There has already been for you an excellent example in Abraham and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than God. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in God alone'" [60:4]. "And when Abraham said unto his father and his folk: Lo! I am innocent of what you worship, except for He who created me, He surely will guide me" [43:26–27]. He also said, "O my people, I disavow what you associate [with God] and direct my face in full devotion to the one who created the heavens and the earth" [6:78–79]. God said to His messenger, upon him be peace and blessing, "Say: O unbelievers, I worship not what you worship" until the end of the sūra. This constitutes disavowal of them and their gods; he also named [this sūra] disavowal of associationism. It is the reality of erasure and establishment [the servant] erases the divinity of other than God Almighty from his heart, in his knowledge, intention, and worship, just as it is erased from existence, and he establishes in it the divinity of the Glorious alone.

This is also the reality of erasure and distinction. He distinguishes between the true deity and those whose divinity is falsely claimed, and unites all his adoration, worship, love, fear, hope, reliance, and supplication for help for his true God other than whom there is none.

وباطناً لله، ويكون الله ورسوله أحب إليه مما سواهما، فلا يواد من حاد الله ورسوله ولو كان أقرب الخلق إليه، بل:

يعادي الذي عادى من الناس كلهم جميعاً ولو كان الحبيب المصافيا.

وحقيقة ذلك فناؤه عن هوى نفسه وحفظها بمراضي ربه وحقوقه. والجامع لهذا كله تحقيق شهادة ألا إله إلا الله علماً ومعرفةً، وعملاً وحالاً وقصدًا. وحقيقة هذا النفي والإثبات الذي تضمنته هذه الشهادة هو الفناء والبقاء، فيفنى عن تأله ما سواه علماً وإقراراً وتعبدًا، ويبقى بتأله وحده.

فهذا الفناء، وهذا البقاء هو حقيقة التوحيد الذي اتفقت عليه المرسلون، وأنزلت به الكتب، وخلقت لأجله الخليقة، وشرعت له الشرائع، وقامت عليه سوق الجنة، وأسس عليه الخلق والأمر. وحقيقته أيضا البراء والولاء. البراء من عبادة غير الله، والولاء لله، كما قال تعالى: ﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ﴾ [الممتحنة:4]، و[إذ] ﴿قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدُنِي﴾ [الزخرف:26-27]، وقال أيضا: ﴿يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجْهٌ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا﴾ [الأَنْعَام:78-79]، وقال الله تعالى لرسوله ﷺ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ﴾ إلى آخر السورة. وهذه براءة منهم ومن معبودهم، وسماها براءة من الشرك.

وهي حقيقة المحو والإثبات، فيمحو إلهية ما سوى الله عز وجل من قلبه علماً وقصدًا وعبادةً، كما هي محو من الوجود، ويثبت فيه إلهيته سبحانه وحده.

وهي حقيقة الجمع والفرق، فيفرق بين الإله الحق ومن ادعت له الإلهية بالباطل، ويجمع تأله وعبادته وحبه وخوفه ورجاءه وتوكله واستعانتة على إلهه الحق الذي لا إله سواه.

This is also the reality of *abstraction* and *singularizing*: one abstracts oneself from the worship of any other than Him and singles Him out for worship; thus abstraction is a negation and singling out is an affirmation, and the two together constitute the testimony of unicity.⁹

This annihilation and subsistence, friendship and hostility, erasure and establishment, union and separation, abstracting and singling out pertaining to the unicity of divinity is the kind that is fruitful and salvific, and the one by which felicity and success are attained. As for basing them on the unicity of lordship that even the associationists, the worshippers of idols, also affirm, its ultimate goal is annihilation in unicity that is shared by believers and unbelievers, God's friends and enemies, and it does not qualify one even as a Muslim let alone a master of inner sciences who has attained reality. This is a station concerning which great masters and aspirants have greatly erred; the saved is he alone who is saved by God, and it is He we supplicate for help.

9 "Abstraction" (*al-tajrīd*) and "Singularizing" (*al-tafrīd*) are names of two of the final stations, ninety-seventh and ninety-eighth in al-Harawī's ordering.

وهي حقيقة التجريد والتفريد، فيتجرد عن عبادة ما سواه، ويفرده وحده بالعبادة، فالتجريد نفي، والتفريد إثبات، ومجموعهما هو التوحيد.

فهذا الفناء والبقاء والولاء والبراء والحق والإثبات والجمع والفرق والتجريد، والتفريد المتعلق بتوحيد الإلهية هو النافع المثمر المنجي الذي به تنال السعادة والفلاح.

وأما تعلقه بتوحيد الربوبية الذي أقر به المشركون عباد الأصنام، فغايته فناء في تحقيق توحيد مشترك بين المؤمنين والكفار، وأولياء الله وأعدائه، لا يصير به وحده الرجل مسلماً، فضلاً عن كونه عارفاً محققاً.

وهذا الموضع مما غلط فيه من أكابر الشيوخ وأصحاب الإرادة ممن غلط، والمعصوم من عصمه الله، وبالله المستعان.

The Station of Self-Reckoning

Let us now return to the mention of the stations of “You we worship and You we supplicate for help” that a servant must traverse. Of these, we have mentioned awakening, insight, reflection, and resolve.

To the rest of the stations to God Almighty, these four are like the foundation to a building and one cannot conceive of journey to Him except by first resting at these stations. They accord with the order of the physical journey. For one who is comfortable in his home and its familiar surroundings does not take up a journey unless he is awakened from his heedlessness to the necessity of the journey. Then he undertakes to examine the journey and the attending dangers, the benefit and good that may come of it. He then begins to think about the provisions and preparation for the journey. Then he resolves to undertake it, and once he is resolved and concentrates his attention upon it, he arrives at the station of self-reckoning, which consists in the distinction between what is he owns and what he owes. He brings along what is his, pays off what he owes to others, as he is setting out on a journey from which he will never return.

Having crossed the station of self-reckoning he is now able to arrive at the station of repentance, for once he has reckoned with himself, he knows what he must do, and moves on to its companion station, which is the essence of repentance. This is why it is better to place self-reckoning before the station of repentance. It is possible to place it after [repentance] as well, for true self-reckoning does not occur until sound repentance has been achieved. To be precise, then, repentance lies between two instances of self-reckoning; one before, which requires one to [repent], and one after, which compels one to protect it. Repentance, therefore, is protected by two reckonings.

Self-reckoning has been alluded to in the words of the Almighty, “O you who have believed, fear God and let each soul see what it has sent forth for tomorrow” [59:18]. Thus, the Almighty commanded the servant to contemplate what he has done for his future, which means reckoning one’s self about that, to ask whether or not what he has sent forth is good enough to bring before God.

The objective of this contemplation is what it requires and demands, the preparation for the day of return, to send forth what will save him from the chastisement of God and illumine his face before God. ‘Umar b. al-Khaṭṭāb, God be pleased with him, said, “Examine yourself before you are examined, and

فصل

فلنرجع إلى ذكر منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ التي لا يكون العبد من أهلها حتى ينزل منازلها. فذكرنا منها اليقظة، والبصيرة، والفكرة، والعزم.

وهذه المنازل الأربعة لسائر المنازل كالأساس للبنیان، وعليها مدار منازل السفر إلى الله تعالى، ولا يتصور السفر إليه بدون نزولها البتة، وهي على ترتيب السير الحسي. فإن المقيم في وطنه لا يتأق من السفر حتى يستيقظ من غفلته عن السفر، ثم يتبصر في أمر سفره وخطره، وما فيه من المنفعة والمصلحة، ثم يفكر في أهبة السفر والتزود وإعداد عدته، ثم يعزم عليه، فإذا عزم عليه وأجمع قصده انتقل إلى منزلة المحاسبة، وهي التمييز بين ما له وعليه، فيستصحب ما له، ويؤدي ما عليه، لأنه مسافر سفر من لا يعود.

ومن منزلة المحاسبة، يصبح له نزول منزلة التوبة، لأنه إذا حاسب نفسه، عرف ما عليه من الحق، فخرج منه وتنصل منه إلى صاحبه، وهي حقيقة التوبة، فكان تقديم المحاسبة عليها لذلك أولى. ولتأخيرها عنها وجه أيضاً، وهو أن المحاسبة لا تكون إلا بعد تصحيح التوبة.

والتحقيق أن التوبة بين محاسبتين: محاسبة قبلها تقتضي وجوبها، ومحاسبة بعدها تقتضي حفظها. فالتوبة محفوفة بمحاسبتين وقد دل على المحاسبة قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ [الحشر: 18]. فأمر سبحانه العبد أن ينظر ما قدم لغده، وذلك يتضمن محاسبة نفسه على ذلك، والنظر هل يصلح ما قدمه أن يلقي الله به أو لا يصلح.

weigh yourself before you are weighed, and adorn yourself for the Great Presentation, ‘That day you will be presented and no secret of yours will remain concealed’” [69:18]; in one version he added, “[presented] before Him from whom your deeds are not hidden.”

1 The First Pillar

The author of *al-Manāzil*, God have mercy on him, said,

Self-reckoning has three pillars; first, you contrast His blessings with your crimes.

That is, that you compare and contrast what is from God and what is from you. This will show you the difference, and you will know that barring His forgiveness and mercy, you face nothing but ruin and perdition. Through this comparison you shall learn that the Lord is the lord and the servant is the servant, and the reality of the ego and its qualities and the magnificence of the glory of the Lord, the absolute singularity of the Lord in perfection and bestowal of grace, and that every bounty from Him is an act of grace and every punishment an act of justice. Before this comparison you were ignorant of the reality of your soul and the lordship of its originator and creator. When it is contrasted [with how it ought to be] it becomes clear to you that [your ego] is the source of all evil, the basis of all deficiency in you, and that it is by definition ignorant and transgressive; and were it not for the grace and mercy of God, it would never be pure. Had He not guided it, it would not be guided; and were it not for His showing the way and granting success, it would earn not a single virtue; and all its attainment is from its fashioner and originator; and its dependence on Him for virtue is not less than its dependence on Him for its very existence. Just as it has no existence of its own, it has no perfection of its own; all it possesses on its own is absence—absence of existence and absence of perfection. Hence you say,

I return to you [O Lord] with your bounty and I return with my sin!

Next, you compare your righteous deeds and evil deeds and realize which are greater and which preferable. This second comparison is between your deeds and what is your share of them.

He said,

والمقصود من هذا النظر ما يوجبه ويقتضيه من كمال الاستعداد [ليوم المعاد]، وتقديم ما ينجيهِ من عذاب الله ويبيض وجهه عند الله. وقال عمر بن الخطاب رضي الله عنه: «حاسبوا أنفسكم قبل أن تحاسبوا، وزنوها قبل أن توزنوا، وتزينوا للعرض الأكبر ﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ﴾» [الحاقة: 18]، أو قال: «على من لا تخفى عليه أعمالكم».

قال صاحب المنازل: «المحاسبة لها ثلاثة أركان: أحدها أن تقيس بين نعمته وجناتك». يعني تقيس بين ما من الله وما منك، فحينئذ يظهر لك التفاوت، وتعلم أنه ليس إلا عفوه ورحمته، أو الهلاك والعطب.

وفي هذه المقايسة تعلم أن الرب رب، والعبد عبد، وتبين لك حقيقة النفس وصفاتها، وعظمة جلال الربوبية، وتفرد الرب بالكمال والإفضال، وأن كل نعمة منه فضل، وكل نقمة منه عدل، وأنت قبل هذه المقايسة جاهل بحقيقة نفسك، وبربوية فاطرها وخالقها، فإذا قايست ظهر لك أنها منبع كل شر، وأساس كل نقص، وأن حدها الجاهلة الظالمة، وأنه لولا فضل الله ورحمته بتزكيتة [لها] ما زكت أبداً، ولولا هداها ما اهتدت، ولولا إرشاده وتوفيقه لما كان لها وصول إلى خير البتة، وأن حصول ذلك لها من بارئها وفاطرها وتوقفه عليه كتوقف وجودها على إيجاده، فكما أنها ليس لها من ذاتها وجود، فكذلك ليس لها من ذاتها كمال الوجود، فليس لها من ذاتها إلا العدم—عدم الذات، وعدم الكمال—، فهناك تقول حقاً: «أبوء لك بنعمتك علي وأبوء بذنبي».

ثم تقيس بين الحسنات والسيئات، فتعلم بهذه المقايسة أيهما أكثر وأرحم قدراً وصفة. وهذه المقايسة الثانية مقايسة بين أفعالك وما منك خاصة.

And this contrast is difficult for one who lacks three things: the light of wisdom, ill opinion of his self, and discrimination between bounty and trial.

He means this comparison and contrast and self-reckoning depends on the light of wisdom, and that is a light with which God illumines the hearts of His messengers' followers. It is the light of wisdom in proportion to which alone are you able to see the incongruity [between God's bounty and your crime] and judge your self.

The light of wisdom here means [scriptural] knowledge by which the truth is separated from falsehood, guidance from error, benefit from harm, perfection from deficiency, and good from evil. It shows him the worth of righteous deeds, the more desirable from the less so, and what is acceptable [to God] from what is not. The greater his share of this light the greater and sounder his self-reckoning.

As for ill opinion of one's self, it is only needed because being pleased with oneself prevents one from thoroughly investigating one's state and falling into deception, seeing one's vices as virtues and deficiencies as perfections; for a lover sees the evil of his beloved in the same [positive] light.

The eye of love is blind to every flaw
Just as the eye of displeasure reveals them all

Only those who truly know themselves have low opinion of themselves, and those with high opinion of themselves are the most ignorant of themselves.

As for the discrimination between bounty and trial, it means one must distinguish the bounty that is [divine] favor and indulgence and is employed to attain eternal success, on the one hand, and the bounty that is a trial and a bait. How many a servant has taken the bait with no awareness, pleased with the praise of the ignorant and deceived by God's fulfillment of his needs and concealment of his [inner state]. To most, these three appear to be signs of success and felicity; such is the limit of their knowledge.

قال: «وهذه المقايسة تشق على من ليس له ثلاثة أشياء: نور الحكمة، وسوء الظن بالنفس، وتمييز النعمة من الفتنة».

يعني أن هذه المقايسة والمحاسبة تتوقف على نور الحكمة، وهو النور الذي نور الله به قلوب أتباع الرسل، وهو نور الحكمة، فيقدره ترى التفاوت، وتتمكن من المحاسبة.

ونور الحكمة هاهنا: هو العلم الذي يميز به بين الحق والباطل، والهدى والضلال، والضار والنافع، والكامل والناقص، والخير والشر، ويبصر به مراتب الأعمال، راجحها ومرجوحها، ومقبولها ومردودها، وكلما كان حظه من هذا النور أقوى كان حظه من المحاسبة أكمل وأتم. وأما سوء الظن بالنفس، فإنما احتاج إليه، لأن حسن الظن بالنفس يمنع من كمال التفتيش، ويلبس عليه فيرى المساوىء محاسن والعيوب كمالاً، فإن المحب يرى مساويء محبوبه وعيوبه كذلك.

فعين الرضا عن كل عيب كيلة كما أن عين السخط تبدي المساويا.

ولا يسيء الظن بنفسه إلا من عرفها، ومن أحسن ظنه بها فهو من أجهل الناس بنفسه. وأما تمييز النعمة من الفتنة، فيفرق بين النعمة التي يراد بها الإحسان واللفظ، ويعان بها على تحصيل سعادته الأبدية، وبين النعمة التي يراد بها الاستدراج، فكم من مستدرج بالنعم وهو لا يشعر، مفتون بثناء الجهال عليه، مغرور بقضاء الله حوائجه وستره عليه. وأكثر الخلق عندهم أن هذه الثلاثة علامة السعادة والنجاح، ذلك مبلغهم من العلم.

When these three things are found in a person, he comes to know that whatever he has of God's bounty that unites¹ him with God is the true blessing, whereas whatever separates him from Him and takes him away from Him is a calamity in the guise of a blessing, a trial in the guise of a favor. He must beware, as he is merely being given enough rope with which to hang himself. He should thus also distinguish between favor [upon him] and proof [against him] and not conflate one with the other.

A servant is ever between God's favor upon him and God's proof against him, with no third possibility. Know that religion consists of His favor and His proof. The Almighty said, "Indeed, God has favored the believers when he sent in their midst a messenger that is of them" [3:164] and, "But it is God who bestowed favor upon them if indeed He guided them to faith" [49:17], and, "Say: to God, then, belongs the final proof" [6:149].

The existential command, too, consists of favor and proof; when a command of [predestination] is given, if it agrees with the normative command, it is a favor upon [the servant] from Him; else it is His proof against him.

Similarly, if His normative command is accompanied by His judgment of predestination, He had given [the servant] fulfillment, which is a favor from Him to him, and if it is not accompanied by His judgment of predestination, it becomes a proof against him. Thus, a favor is when either of the two types of command accompanies the other, and proof is when one is devoid of the other.

Every piece of knowledge accompanied by practice that pleases the Almighty is a favor, else it is a proof. Similarly, every power external or internal, when accompanied by its employment for His pleasure or command, is a favor, else it is a proof against him.

Every state, similarly, which is accompanied by one's support for His religion and calling others to it, is a favor, else it is a proof against him.

Every piece of property spent in the path of God and His obedience rather than seeking reward and gratitude is a blessing from God upon him, else it is a proof against him.

Every moment of leisure filled with what the Lord desires of His servant is a blessing upon him, else it is a proof against him.

One's enjoyment of recognition, honor, and love by others that is accompanied by humility and meekness before the Lord and awareness of the flaws of one's self and one's deeds and sincere advice to God's creation is a favor, else it is a proof [against him].

¹ Instead of *bi-jam'ihī*, as the editors of *Madārij*(S) have chosen, I prefer to read this word as *yajma'uhu*, which flows better in the context.

فإذا كملت هذه الثلاثة فيه، عرف حينئذ أن ما كان من نعم الله عليه بجمعه على الله فهو نعمة حقيقة، وما فرقه عنه وأخذه منه فهو البلاء في صورة النعمة، والحنة في صورة المنحة. فليحذر فإنما هو مستدرج، ويميز بذلك أيضاً بين المنة والحجة، فلم تلبس إحداهما عليه بالأخرى.

فإن العبد بين منة من الله عليه وحجة منه عليه، ولا ينفك منهما، فاعلم أن الدين متضمن لمنته وحقته، قال الله تعالى: ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾ [آل عمران: 164]، وقال: ﴿بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَذَا كُرْ لِلْإِيمَانِ﴾ [المحجرات: 17]. وقال: ﴿فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ﴾ [الأنعام: 149]. والحكم الكوني متضمن أيضاً لمنته وحقته، فإذا حكم له كوناً حكماً مصحوباً باتصال الحكم الديني به، فهو منة عليه، وإن لم يصحبه الديني، فهو حجة منه عليه.

وكذلك حكمه الديني إذا اتصل به حكمه الكوني، فوفقه للقيام بهن فهو منة منه عليه، وإن تجرد عن حكمه الكوني صار حجة منه عليه. فالمنة باقتران أحد الحكمين بصاحبه، والحجة في تجرد أحدهما عن الآخر، فكل علم صحبه عمل يرضيه سبحانه فهو منة، وإلا فهو حجة. وكل قوة ظاهرة أو باطنة صحبها تنفيذ لمرضاته وأوامره، فهي منة، وإلا فهي حجة. وكل حال صحبه تأثير في نصرته دينه والدعوة إليه، فهو منة، وإلا فهو حجة. وكل مال اقترن به إنفاق في سبيل الله وطاعته، لا لطلب الجزاء ولا للشكور، فهو منة من الله عليه، وإلا فهو حجة. وكل فراغ اقترن به اشتغال بما يريد الرب من عبده، فهو منة عليه، وإلا فهو حجة. وكل قبول في الناس وتعظيم ومحبة اتصل به خضوع للرب، وذلل وانكسار، ومعرفة بغيب النفس والعمل، وبذل النصيحة للخلق، فهو منة، وإلا فهو حجة. وكل بصيرة وموعظة وتذكير

Every insight, exhortation, reminder, and [opportunity of] awareness that God grants a servant, if accompanied by heedfulness, reason, awareness, and faith, is a favor, else it is a proof [against him].

Every state with God or station that is accompanied by progress toward God and preference for His desire over the servant's own desire is a favor from God. If accompanied by self-satisfaction and preference for one's own delight and tranquility in it, it is then God's proof against him.

Let each servant contemplate this enormous risk and discriminate between instances of favor and instances of proof. How often the two are conflated even by the elite and masters of the path! "And God guides whomsoever He wishes to the straight path" [2:213].

2 The Second Pillar

The second pillar of self-reckoning is that you discriminate between what you owe the Truth by way of the rights of servitude, adherence to obedience and avoidance of disobedience, on the one hand, and your right, which is what the divine law has permitted you, on the other. Thus, you have a duty and a right. You must distinguish between the two and give each its due.

Many conflate their duties with their rights and give themselves the right to choose if they should carry them out or not, and if they do so they think of that as a favor rather than a duty fulfilled.

Similarly, there are those who see the commission or omission of many acts that in fact fall within their choice as acts that they are [religiously] obliged to do or avoid. Thus, they seek to worship with respect to acts that are their choice, such as those who abandon many things permissible [in divine law], and think that they must do those deeds, or by doing acts that are within his rights to not do.

An example of the former is someone who seeks to worship by giving up marriage, the eating of meat or fruit or using other good things in food and clothing, and sees that as an obligation upon him due to his ignorance, forcing himself to give up that thing, seeing that as the most virtuous act of worship and highest obedience, although the Prophet, upon him be peace and blessing, expressed clear displeasure to those who made such claims. It is recorded in the *Ṣaḥīḥ*:

Some of the companions of the Prophet, upon him be peace and blessing, asked about his worship in private, and [upon hearing about it] they

وتعريف من تعريفات الحق سبحانه إلى العبد، اتصل به عبرة ومزيد في العقل والمعرفة والإيمان، فهي منة، وإلا فهي حجة. وكل حال مع الله تعالى، أو مقام اتصل به السير إلى الله وإيثار مراده على مراد العبد، فهو منة من الله، وإن صحبه الوقوف عنده، والرضا به، وإيثار مقتضاه من لذة النفس به وطمأنيتها إليه وركونها إليه، فهو حجة من الله عليه.

فليتأمل العبد هذا الموضع العظيم الخطر، ويميز بين مواقع المنة ومواقع الحجة، فما أكثر ما يلتبس ذلك على خواص الناس وأرباب السلوك، ﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: 213].

فصل

الركن الثاني من أركان المحاسبة:

أن تميز بين ما للحق عليك من وجوب العبودية والتزام الطاعة واجتناب المعصية، وبين ما لك والذي لك هو المباح الشرعي، فعليك حق ولك حق. ولا بد من التمييز بين ما لك وما عليك، وإعطاء كل ذي حق حقه.

وكثير من الناس يجعل كثيراً مما عليه من الحق من قسم ما له، فيتخير بين فعله وتركه، وإن فعله رأى أنه فضل قام به لا حق أداه.

وبإزاء هؤلاء من يرى كثيراً مما له فعله وتركه من قسم ما عليه فعله أو تركه، فيتعبد بترك ما له فعله، كترك كثير من المباحات، ويظن ذلك حقاً عليه، أو يتعبد بفعل ما له تركه ويظن ذلك حقاً عليه. مثال الأول: من يتعبد بترك النكاح، وترك أكل اللحم والفاكهة مثلاً، أو الطيبات من المطاعم والملابس، ويرى لجهله أن ذلك مما عليه، فيوجب على نفسه تركه، أو يرى تركه من أفضل القرب وأجل الطاعات، وقد أنكر النبي ﷺ على من زعم ذلك. ففي الصحيح: «أن نفراً من أصحاب النبي ﷺ سألوا عن عبادته في السر فكأنهم تقالوها، فقال أحدهم: أما أنا فلا

thought it too little. One of them said, “As for me, I will not eat meat,” and another said, “As for me, I will not marry women,” and another said, “As for me, I will not sleep in bed.” Their statements reached the Prophet, upon him be peace and blessing, so he gave a sermon and said, “What is with people—one of them says ‘I will not eat meat’ and another says ‘I will not marry women’ and another says ‘I will not sleep in bed’? But I marry women, eat meat, fast some days and do not other days, and pray at night and sleep as well: whosoever turns away from my way is not from me.”²

Thus, he disavowed those who turn away from his way and worshipped God by abandoning some good things that God has permitted to his servants, renouncing it and believing that renouncing it and abandoning it is an act of worship. This is an example of someone who failed to distinguish [correctly] between the rights upon him and his own rights.

An instance of the second case is one who worships through an innovated worship which he believes will secure a spiritual state, unveiling, and higher faculties. He believes that to obtain these things one must fulfill certain prerequisites, and he turns to worshipping through those prerequisite acts, either by way of practicing certain things or giving up certain things, deeming that his obligation, even though those things are his rights. He has the right to give up those things, such as spiritual exercises and other routines that many aspirants have established following their personal tastes, states, and terminologies, without discriminating between those things that are the servant's right to take or leave on the one hand and the duties that he owes. The two kinds of things are entirely different.

3 The Third Pillar

Of the pillars of self-reckoning that the author of *al-Manāzil* has mentioned is:

The third is that you know that every obedience that you are pleased with counts against you, and every sin with which you shame your brother returns to you.

² Bukhārī #5063; Muslim #1401.

أَكَلَ اللحم. وقال الآخر: أما أنا فلا أتزوج النساء. وقال الآخر: أما أنا فلا أنام على فراش، فبلغ النبي ﷺ مقاتلهم، فخطب وقال: «ما بال أقوام يقول أحدهم: أما أنا فلا أكل اللحم، ويقول الآخر: أما أنا فلا أتزوج النساء، ويقول الآخر: أما أنا فلا أنام على فراش. لكني أتزوج النساء وأكل اللحم، وأصوم وأفطر وأقوم وأنام، فمن رغب عن سنتي فليس مني». فتبرأ ممن رغب عن سنته وتعبد لله بترك ما أباحه لعباده من الطيبات، رغبةً عنه، واعتقاداً أن الرغبة عنه وهجره عبادة، فهذا لم يميز بين ما عليه وما له.

ومثال الثاني: من يتعبد بالعبادات البدعية التي يظنها جالبةً للحال والكشف والتصرف، ولهذه الأمور لوازم لا تحصل بدونها البتة، فيتعبد بالتزام تلك اللوازم فعلاً وتركاً، يراها حقاً عليه وهي حق له، وله تركها كفعل الرياضات، والأوضاع التي رسمها كثير من السالكين بأذواقهم ومواجيدهم واصطلاحهم، من غير تمييز بين ما فيها من حظ العبد والحق الذي عليه، فهذا لون وهذا لون.

ومن أركان المحاسبة ما ذكره صاحب المنازل فقال:

«الثالث: أن تعرف أن كل طاعة رضيتها منك فهي عليك، وكل معصية عبرت بها أخاك فهي إليك».

A servant's satisfaction with his obedience is an evidence of his being pleased with himself and his ignorance of the rights of worship and what the Lord Almighty and Glorious deserves. His ignorance of his self, its traits and afflictions, and weaknesses of his deeds, ignorance of his Lord and His rights and deserts gives rise to his satisfaction with his righteous deeds. This in turn gives rise to conceit, arrogance, and such afflictions that are greater even than major public sins such as fornication, drinking of alcohol, fleeing from the battlefield, and the like. Satisfaction with oneself, therefore, is the ego's folly. People of resolve and insight, in contrast, are most severe in seeking forgiveness right after pious acts, due to their witnessing of deficiency in them, and failure to stand before God as befits His glory and might, and were they not commanded to do so they would not even approach such worship nor be pleased with presenting it to their Master.

God Almighty, in this vein, commanded His sacred delegation, the pilgrims of His House, that they seek forgiveness right after their dispersing from the sacred grounds of 'Arafāt,³ which is the noblest and most blessed of stations. He said,

But when you depart from [the Mount of] 'Arafāt, remember God at the Sacred Monument. And remember Him, as He has guided you, for indeed, you were before that among those astray. Then depart from the place from where [all] the people depart and ask forgiveness of God. Indeed, God is Forgiving and Merciful. [2:198–199]

The Almighty also said, "And the seekers of forgiveness in the early morning" [3:17]. Al-Ḥasan, God be pleased with him, said, "[This means] they extended their prayers until the early morning, then sat seeking God Almighty's forgiveness." It is narrated in the *Ṣaḥīḥ* [of Muslim]⁴ that,

The Prophet, upon him be peace and blessing, would seek forgiveness three times upon saying *salām* (the final greeting of prayers). Then he would say, "O God, You are peace, from you is peace, blessed are you, O One of magnificence and munificence."

3 The standing-vigil on the Mount of 'Arafāt, where pilgrims remember God and seek His forgiveness, is among the last rituals of hajj. It is also where the Prophet Muhammad, God grant him blessing and peace, delivered his Farewell Sermon.

4 Muslim #591.

رضاء العبد بطاعته دليل على حسن ظنه بنفسه، وجهله بحقوق العبودية، وعدم عمله بما يستحقه الرب جل جلاله ويليق أن يعامل به.

وحاصل ذلك أن جهله بنفسه وصفاتها وآفاتا وعيوب عمله، وجهله بربه وحقوقه وما ينبغي أن يعامل به، يتولد منهما رضاه بطاعته وإحسان ظنه بها، ويتولد من ذلك من العجب والكبر والآفات ما هو أكبر من الكجائر الظاهرة من الزنا، وشرب الخمر، والفرار من الزحف ونحوها.

فالرضا بالطاعة من رعونات النفس وحماتها. وأرباب العزائم والبصائر أشد ما يكونون استغفاراً عقيب الطاعات لشهودهم تقصيرهم فيها، وترك القيام لله بها كما يليق بجلاله وكبريائه، وأنه لولا الأمر لما أقدم أحدهم على مثل هذه العبودية ولا رضىها لسيده.

وقد أمر الله تعالى وفده وحجاج بيته بأن يستغفروه عقيب إفاضتهم من عرفات، وهو أجل المواقف وأفضلها، فقال: ﴿فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوا كَمَا هَذَا كُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِينَ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: 198-199]، وقال تعالى: ﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾ [آل عمران: 17]. قال الحسن رضي الله عنه: مدوا الصلاة إلى السحر، ثم جلسوا يستغفرون الله عز وجل. وفي الصحيح أن النبي ﷺ كان إذا سلم استغفر ثلاثاً، ثم قال: «اللهم أنت السلام، ومنك السلام، تباركت يا ذا الجلال والإكرام».

Furthermore, God the Exalted commanded him to seek forgiveness after the completion of the deliverance of the message, after having borne all of its burden and [having] fulfilled the obligations of pilgrimage, and struggle [in God's path]. As his death drew near, in the last [complete sūra] to be revealed, He said,

When came the Help of God, and Victory,
And you saw people entering the religion of God in multitudes,
Then hymn the praise of your Lord and ask forgiveness of Him. Indeed,
He is ever accepting of repentance. [Sūra 110]

From this, 'Umar and Ibn 'Abbās, God be pleased with them, understood that this is the end of the term of God's messenger, God's peace and blessing be upon him, being announced, in which He commanded him to seek forgiveness after the fulfillment of his duty. It was thus an announcement that "You have now fulfilled your duty, leaving out nothing, so make its ending the seeking of forgiveness, same as the ending of prayers, pilgrimage, and the nightly prayers, as well as the completion of ablution." For one says after it, "Glory be to you O God and your praise, I bear witness that there is no god but You, I seek your forgiveness and repent to you: O God, make me among those who turn to you frequently and seek purification often."

This is the state of he who knows the due of God and what befits His majesty of the right of worship and its conditions, instead of the ignorance and ecstatic outbursts of misguided pretenders.

One of the knowers said,

When you are pleased with your self and your practice before God, know that He is not pleased with you. How can anyone who knows that his self is the abode of every flaw and evil, and his deeds open to every affliction and deficiency, be ever pleased with his self and his deeds before God?

May God honor Shaykh Abū {Madyan}⁵ for his words, "Whoever truly worships looks at his deeds with the eye of ostentation, his states with the eye of pretension, his words with the eye of fabrication." The more this sought after goal is magnified in your heart, the less worthy [your worship] becomes, and the effort you put into accomplishing it diminishes [in your eyes]. The more you witness the reality of lordship and servitude and acquire inner knowledge of God and

5 In some manuscripts, the text says "Abū Yazīd."

وأمره الله تعالى بالاستغفار بعد أداء الرسالة، والقيام بما عليه من أعبائها، وقضاء فرض الحج والجهاد، واقترب أجله، فقال في آخر ما أنزل عليه: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [النصر: 1-2-3].

ومن هاهنا فهم عمر وابن عباس رضي الله عنهم أن هذا أجل رسول الله ﷺ أعلمه [الله] به، فأمره أن يستغفره عقيب أداء ما عليه، فكأنه إعلام بأنك قد أديت ما عليك ولم يبق عليك شيء، فاجعل خاتمته الاستغفار كما كان خاتمة الصلاة والحج وقيام الليل، وخاتمة الوضوء أيضا إذ يقول بعد فراغه: «سبحانك اللهم وبحمدك، أشهد ألا إله إلا أنت، أستغفرك وأتوب إليك»، «اللهم اجعلني من التوابين، واجعلني من المتطهرين».

فهذا شأن من عرف ما ينبغي لله ويليق بجلاله من حقوق العبودية وشرائطها، لا جهل أصحاب الدعاوى وشطحاتهم.

وقال بعض العارفين: متى رضيت نفسك وعملك لله، فاعلم أنه غير راض به، ومن عرف أن نفسه مأوى كل عيب وشر، وعمله عرضة لكل آفة ونقص، كيف يرضى لله نفسه وعمله؟
ولله در الشيخ أبي يزيد حيث يقول: «من تحقق بالعبودية، نظر أفعاله بعين الرياء، وأحواله بعين الدعوى، وأقواله بعين الافتراء»، وكلما عظم المطلوب في قلبك صغرت عندك وتضاءلت القيمة التي تبذلها في تحصيله، وكلما شهدت حقيقة الربوبية وحقيقة العبودية، وعرفت الله وعرفت النفس،

of your self/ego, the clearer it becomes that what you possess of goods is of no worth before the King of Truth, and that if you brought Him [works] equivalent to the accounts of the two burdens [men and *jinn*], you should fear your place in afterlife. Furthermore, He only accepts and rewards owing to His generosity and grace.

His words, "Every sin by which you shame your brother returns to you" may mean that it will come to you and you will inescapably commit it yourself. This meaning is derived from a tradition narrated by al-Tirmidhī in his *Jāmi'* on the authority of the Prophet, God grant him blessing and peace,

Whoever shames this brother for a sin shall not die until he commits it.

Imam Aḥmad, God be pleased with him, explains this to refer to a sin from which one has repented. Furthermore, in shaming there is an element of jubilation at another's suffering, and al-Tirmidhī also reports on the authority of the Prophet, "Do not be joyous at the suffering of your brother, for God may have mercy on him and afflict you with it."⁶

It may also mean that your shaming of your brother for his sin is a greater and more severe sin than his sin for what it has of self-righteousness, jingoism, and inflation of the ego, as if proclaiming its own purity from sin, and that your brother is the only one who has fallen into it. In contrast, perhaps his being crushed by his sin, humility, meekness, self-reckoning, distance from the ailment of pretension, of arrogance and egotism, and his standing before God Almighty with his head down and body humble and heart broken, is more beneficial and better for him than your self-righteousness and ostentation, and [implied] expression of favor upon God and his creation. How near to God is such a sinner from the mercy of God and how near to God's wrath is such a braggart. For a sin that brings humility is dearer to Him than a righteous act accompanied by boastful self-righteousness. That you spend the night sleeping and wake up lamenting is better for you than if you spend the night standing in prayer and wake up self-righteous. For a self-righteous man's deed is not raised [to heaven]. That you laugh and acknowledge your sins is better than if you weep and boast. The groan of sinners is dearer to Him than the proud, self-satisfied hum of worshippers. Perhaps God made him fall into this sin as a cure that brings out a lethal illness, but your illness still resides within undetected.

⁶ The *isnāds* of both of these traditions have been deemed weak (*Madārij*(§), 527n5, 528n3).

تين لك أن ما معك من البضاعة لا يصلح للملك الحق، [ولو جئت بعمل الثقلين خشيت عاقبته]، وإنما يقبله بكرمه وجوده [وتفضله]، [ويثيبك عليه أيضاً بكرمه وجوده وتفضله].

فصل

وقوله: «وكل معصية عيرت بها أخاك، فهي إليك».

يحتمل أن يريد به أنها صائرة إليك ولا بد أن تعملها. وهذا مأخوذ من الحديث الذي رواه الترمذي في جامعه عن النبي ﷺ: «من عير أخاه بذنب، لم يمت حتى يعمله». قال الإمام أحمد رضي الله عنه في تفسيره: هذا من ذنب قد تاب منه.

وأيضاً، ففي التعبير ضرب خفي من الشماتة بالمعير، وفي الترمذي أيضاً مرفوعاً: «لا تظهر الشماتة لأخيك، فيرحمه الله ويبتليك».

ويحتمل أن يريد أن تعيرك لأخيك بذنبه أعظم إثماً من ذنبه وأشد من معصيته، لما فيه من صولة الطاعة وتزكية النفس وشكرها، والمناداة عليها بالبراءة من الذنب، وأن أخاك هو الذي باء به. ولعل كسرتة بذنبه وما أحدث له من الذلة والخضوع، والإزراء على نفسه، والتخلص من مرض الدعوى والكبر والعجب، ووقوفه بين يدي الله ناكس الرأس خاشع الطرف منكسر القلب، أنفع له وخير من صولة طاعتك وتكثرك بها، والاعتداد بها، والمنة على الله تعالى وخلقه بها. فما أقرب هذا العاصي من رحمة الله، وما أقرب هذا المدل من مقت الله. فذنب تذلل به لديه أحب إليه من طاعة تدل بها عليه، [وإنك أن تبيت نائماً وتصبح نادماً خيراً من أن تبيت قائماً وتصبح معجباً، فإن المعجب لا يصعد له عمل، وإنك أن تضحك وأنت معترف خيراً من أن تبكي وأنت مدل]، وأنين المذنبين أحب إليه من زجل المسبحين المدلين، ولعل الله أسقاه بهذا الذنب دواءً استخرج به داءً قاتلاً هو فيك ولا تشعر.

God has secret ways to deal with those who are obedient and those who sin that only He knows and only those with insight can observe them and know of them the limited extent to which men can know, and beyond that is that which even the Honorable Scribes [the angels tasked with recording human deeds] do not know.

The Prophet, God grant him blessing and peace, said, "If the bondmaid of any of you commits fornication, he should establish [the punishment of] the Limit, and then he should not reproach her [*lā yathrib*],"⁷ that is, he should not shame her, [the root word here being the same as] in the words of Joseph, upon him be peace, to his brothers, "No blame upon you today" [12:92]. For the balance is in God's hand, as is the judgment, and the lash that fell upon this sinner is in the hand of the Turner of Hearts, and the purpose is to establish the prescribed punishment, not shaming and blaming. Only those ignorant of God feel secure from the reversals and turnovers of divine decree. God Almighty has said to the most knowledgeable of the creation and nearest to Him in connection, "And were it not that we made you firm, you would have almost inclined toward them a little" [17:73]. Joseph the Truth-lover said, "If you do not ward off the machination of those women, I would fall for them and become among the ignorant" [12:33]. One common oath of the Prophet, God grant him blessing and peace, was, "Nay, by the Turner of Hearts"⁸ and he also said, "There is no heart except that it is between two fingers of the Merciful, Almighty; if He wills he sets it straight, and if He wills He makes it crooked." Then he went on to say, "O God, Turner of Hearts, make our hearts firm upon your religion; O God, Turner of Hearts, make our hearts turn to Your obedience."⁹

⁷ Bukhārī #2234, #2152; Muslim #1703.

⁸ Bukhārī #6617, #6628.

⁹ This tradition has been narrated by numerous Companions in similar expressions. For example, see Muslim #2654.

فله في أهل طاعته ومعصيته أسرار لا يعلمها إلا هو، ولا يطالعها إلا أهل البصائر، فيعرفون منها بقدر ما تناله معارف البشر، ووراء ذلك ما لا يطلع عليه الكرام الكاتبون، وقد قال النبي ﷺ: «إذا زنت أمة أحدكم، فليقم عليها الحد ولا يثرب»، أي لا يعير. من قول يوسف عليه السلام لإخوته: ﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ﴾ [يوسف: 92]. فإن الميزان بيد الله والحكم لله، فالسوط الذي ضرب به هذا العاصي بيد مقلب القلوب، والقصد إقامة الحد لا التعيير والتثريب، ولا يأمن كرات القدر وسطواته إلا أهل الجهل بالله، وقد قال الله تعالى لأعلم الخلق وأقربهم إليه وسيلة: ﴿وَلَوْ لَا أَنْ تَبْتَئَاكَ لَقَدْ كَدَتِ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ [الإسراء: 74]، وقال يوسف الصديق: ﴿وَالَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ﴾ [يوسف: 33]. وكانت عامة يمين رسول الله ﷺ: «لا ومقلب القلوب». وقال: «ما من قلب إلا وهو بين إصبعين من أصابع الرحمن عز وجل، إن شاء أن يقيمه أقامه، وإن شاء أن يزيغه أزاغه»، ثم قال: «اللهم مقلب القلوب ثبت قلوبنا على دينك، اللهم مصرف القلوب صرف قلوبنا على طاعتك».

The Station of Repentance

After he has realized this station [of self-reckoning] and dismounted at this station, [the seeker] proceeds toward the station of repentance. For if through self-reckoning he can now distinguish between what is on his side from what is against him, he must now roll up his sleeves to attain it, and stay with it until death.

The station of repentance is the first of the stations, the middle, and the last. The servant never parts from it and stays with it until death. As he journeys from one station to the next, this station must accompany him all along.

Repentance, therefore, is the beginning of a servant as it is the end, and his need for it at the end is as dire as it is in the beginning. The Exalted has said, “And repent to God, all of you, O believers, perhaps you may succeed” [24:31]. This verse was revealed in Medina and God addressed through it the faithful believers and the choicest of God’s creation after their attainment of faith, patience, emigration and jihad. Yet, He connected their success to repentance as in a cause and effect relationship. He used the particle *la’alla*, which indicates hope, thus announcing that if you repent you may hope for success, for none but the repentant are entitled to hope. May God make us among them.

God the Exalted then said, “And those who do not repent are indeed the transgressors” [49:11], thus dividing the servants into the repentant and the wrongdoers, with no third type. He applied the term wrongdoer to anyone who fails to repent. None can be more wrong than such a one, due to his ignorance toward his Lord and His right, and the flaws of his self and afflictions of his deeds. It is recorded in the *Ṣaḥīḥ* on his authority, God grant him blessing and peace, who said: “O people, repent to God, for by God, I repent to Him more than seventy times in a day.”¹ His companions could count up to a hundred times in one sitting the Prophet’s saying “O Lord, forgive me and accept my repentance, for you are the one who accepts repentance and forgives.” He never completed a prayer after “When the help and victory of God came” [Sūra al-Naṣr] was revealed without saying: “Glory and Praise be to you O God, O our Lord, O God, forgive me.”²

¹ This statement is a combination of two reports from the Prophet, the first one by Muslim, the second by Bukhārī. See Muslim #2702; Bukhārī #6307.

² Bukhārī #4967–4968; Muslim #484.

فصل

فإذا صح هذا المقام، ونزل العبد في هذه المنزلة، أشرف منها على مقام التوبة، لأنه بالحاسبة قد تميز عنده ما له مما عليه، فليجمع على التشمير إليه والنزول فيه إلى الممات.

ومنزلة التوبة أول المنازل وأوسطها وآخرها، فلا يفارقه العبد [السالك]، ولا يزال فيه إلى الممات، وإن ارتحل إلى منزل آخر ارتحل به [واستصحبه معه] ونزل به.

فالتوبة هي بداية العبد ونهايته، وحاجته إليها في النهاية ضرورية، كما أن حاجته إليها في البداية كذلك، وقد قال الله تعالى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: 31]، وهذه الآية في سورة مدنية خاطب [الله] بها أهل الإيمان وخيار خلقه أن يتوبوا إليه بعد إيمانهم وصبرهم وهجرتهم وجهادهم، ثم علق الفلاح بالتوبة تعليق المسبب بسببه، وأتى بأداة «لعل» المشعرة بالترجي إيداناً بأنكم إذا تبتم كنتم على رجاء الفلاح، فلا يرجو الفلاح إلا التائبون، جعلنا الله منهم.

وقال تعالى: ﴿وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [الحجرات: 11]، فقسم العباد إلى تائب وظالم، وما ثم قسم ثالث البتة، وأوقع اسم الظالم على من لم يتب، ولا أظلم منه لجهله بربه وبحقه وبعبث نفسه وآفات أعماله. وفي الصحيح عنه ﷺ أنه قال: «يا أيها الناس توبوا إلى الله، فوالله إني لأتوب إليه في اليوم أكثر من سبعين مرة». وكان أصحابه يعدون له في المجلس الواحد قبل أن يقوم: «رب اغفر لي وتب علي إنك أنت التواب الغفور» مئة مرة. وما صلى صلاة قط بعد إذ أنزلت عليه: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ إلا قال في صلاته: «سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي». وصح عنه ﷺ

It has also been related authentically from him, God grant him blessing and peace, “The actions of none of you will save you.” They said, “Not even you, O Messenger of God?” He said, “No, not even me. Except if God shades me with His mercy and grace.”³

May the peace and blessings of God be upon the most knowledgeable of the creation of God and His rights, and of His magnificence and what He deserves of worship, and the most aware of servitude and its duties, and the most firm in establishing them.

1 Repentance and *The Opening*

Since repentance is the return of the servant to God and his parting from “the path of those who have incurred wrath and those who are astray,” and given that that cannot be attained except by God guiding him to the straight path, and His guidance cannot be attained except by His help and the servant’s affirmation of His unicity, the Sūra of *The Opening* includes and commands all its aspects in the best of manners. Whosoever gives the Sūra of *The Opening* its full due, by way of knowledge, experience, state, and inner awareness, comes to know that its recitation is not sound without sincere repentance, for guidance to the straight path cannot be obtained in the presence of ignorance of one’s sins or persistence in them. The first is an ignorance that contravenes knowledge of guidance and the second is an error that contravenes his intention and resolve. This is why repentance cannot be completed except after the knowledge of sin, its acknowledgment, and quest for salvation from its ill consequences.

He said in *al-Manāzil*,

And it is that you see in the sin three things: the loss of protection for you when you committed it, your pleasure in committing it, and your persistence in it, while you certainly knew of the eye of the Truth upon you.

One possible meaning of “the loss of protection” is his failure to hold fast to God, for had he held onto Him he would not have left the guidance of obedience. The Almighty said, “And whoever holds fast to God is surely guided to the straight path” [3:101]. Had his holding fast to God been complete He would

3 Bukhārī #6463–6434; Muslim #2816–2818.

أنه قال: «لن ينجي أحدا منكم عمله». قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا، إلا أن يتغمدني الله برحمته منه وفضل».

فصلوات الله وسلامه على أعلم الخلق بالله وحقوقه وعظمته، وما يستحقه جلاله من العبودية، وأعرفهم بالعبودية وحقوقها وأقومهم بها.

فصل

ولما كانت التوبة هي رجوع العبد إلى الله، ومفارقته لصراط المغضوب عليهم والضالين، وذلك لا يحصل إلا بهداية الله تعالى إلى الصراط المستقيم، ولا تحصل هدايته إلا بإعانتة وتوحيده، انتظمتها سورة الفاتحة أحسن انتظام، وتضمنتها أبلغ تضمن. فمن أعطى الفاتحة حقها علماً وشهوداً وحالاً ومعرفةً، علم أنه لا تصح له قراءتها على العبودية إلا بالتوبة النصوح، فإن الهداية التامة إلى الصراط المستقيم لا تكون مع الجهل بالذنوب، ولا مع الإصرار عليها، فإن الأول جهل ينافي معرفة الهدى، والثاني غي ينافي قصده وإرادته، فلذلك لا تصح التوبة إلا بعد معرفة الذنب، والاعتراف به، وطلب التخلص من سوء عواقبه.

قال في المنازل: «وهي أن تنظر في الذنب إلى ثلاثة أشياء: إلى انخلاعك من العصمة حين إتيانه، وفرحك عند الظفر به، وعودك على الإصرار عن تداركه مع تيقنك نظر الحق إليك».

يحتمل أن يريد بالانخلاع عن العصمة انخلاعه عن اعتصامه بالله، فإنه لو اعتصم به لما خرج عن هداية الطاعة، قال الله تعالى: ﴿وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [آل عمران: 101]،

never have let him fail. The Almighty also said, “And hold fast to God, He is your patron: the best patron, and the best helper” [22:78]. That is, if you hold on to God, He will protect you and give you victory; His help includes help against your ego as well as against Satan, the two enemies that never part and whose enmity is more ruinous than the enmity of external enemies. Help and victory against this enemy is more important and a servant is in greater need of it, and the extent of this help is proportional to the extent of [the servant’s] holding fast to God.

God willing, the discourse on holding fast and its necessity for faith will follow presently.⁴

Another possible meaning is the lifting of God’s protection from him, and that you committed the sin only after the robe of divine protection was taken off you. When one realizes his lack of protection he realizes the great danger he is in, and the separation [from the divine] becomes all the more difficult. He knows that there is nothing but ruin and perdition after that, and this is the essence of desertion. God does not leave you to your sin until after He deserted you and left you to your own devices. Had He protected you and granted your success, the sin would not have had its way with you. The knowers have agreed that desertion is that God leaves you to your own self, whereas success is that God does not abandon you at the mercy of your ego. In leaving you to your sin and deserting you the Glorious One has wisdom and secrets, of which we shall mention some.

In both interpretations, you return through repentance to your holding fast to Him and His protection for you.

His words, “and your delight in committing it”: To take delight in sin is the evidence of one’s intensity of desire for it, ignorance of the status of the One whom he disobeyed, and ignorance of the evil end and the great danger that await him. His delight in it covers up all of these, and is more harmful to him than the committing of the sin itself.

A believer never enjoys his sin, never finds his delight completed. Rather, even while committing the sin his heart is faced with grief, though the intoxication of desire covers up his feeling of it. If the heart ever becomes void of this remorseful ache and the joy of sinning overpowers any feeling of remorse, then one should doubt one’s faith, and cry over the death of his heart. Were the heart alive, the committing of sin would make it sad, upbraid and constrict it, and it would sense it. A wound, after all, does not cause pain to a corpse.

4 See below Translation, 2:58.

فلو كملت عصمته بالله لم يخذله أبدا. قال الله تعالى: ﴿وَأَعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾ [الحج:78]، أي متى اعتصمتم به تولاكم ونصركم، ومن نصره لكم نصركم على أنفسكم وعلى الشيطان، وهما العدو اللدأل يفارقان، وعداوتهما أضر من عداوة العدو الخارج، فالتصر على هذا العدو أهم، والعبد إليه أحوج، وكال النصره عليه بحسب كمال الاعتصام بالله.

وسأتي الكلام إن شاء الله تعالى بعد هذا في حقيقة الاعتصام، وأن الإيمان لا يقوم إلا به. ويحتمل أن يريد الانخلاع من عصمة الله له، وأنك إنما ارتكبت الذنب بعد انخلاعك من ثوب عصمته لك. فمتى عرف هذا الانخلاع عظم خطره عنده واشتد عليه مفارقتة، وعلم أن الهلك كل الهلك بعده، وهو حقيقة الخذلان، فما خلى الله بينك وبين الذنب إلا بعد أن خذلك وخلى بينك وبين نفسك، ولو عصمك ووقفك لما وجد الذنب إليك سبيلاً.

فقد أجمع العارفون بالله على أن الخذلان أن يخلي الله بينك وبين نفسك، والتوفيق ألا يكلك الله إلى نفسك. وله سبحانه في هذه التخلية بينك وبين الذنب وخذلانك حين واقعته حكماً وأسراراً سنذكر بعضها. وعلى الاحتمالين فترجع بالتوبة إلى اعتصامك به وعصمته لك. قوله: «وفرحك عند الظفر به».

الفرح بالمعصية دليل [على] شدة الرغبة فيها، والجهل بقدر من عصاه، والجهل بسوء عاقبتها وعظم خطرها، ففرحه بها غطى عليه ذلك كله، وفرحه بها أشد ضرراً عليه من موافقتها. والمؤمن لا تتم له لذته بمعصيته أبداً، ولا يكل بها فرحه، بل لا يباشرها إلا والحزن مخالط لقلبه، ولكن سكر الشهوة يحجبه عن الشعور به، ومتى خلا قلبه من هذا الحزن واشتدت غبطته وسروره، فليتهم إيمانه وليبك على موت قلبه، فإنه لو كان حياً لأحزنه ارتكابه للذنب وغاظه وصعب عليه، ولأحس القلب بذلك فحيث لم يحس به فما لجرح بميت إيلام.

Few ever are guided to or alerted to this fine point concerning the sin, which is a dire state of affairs leading him head on towards utter ruin. This, unless he compensates by the following three things: fear of death in such a state without repentance; regret over what one committed against God by disobeying Him; and finally rolling up one's sleeves to atone for the sin and avoid it in the future.

His words, "Your persistence in [sinning]": persistence means to be established in your opposition [to divine command] and determination in it, which is another sin, possibly much greater than the actual sin. This indeed is part of the punishment for sin, namely, that it leads to a greater sin, which leads to even greater sins, until the utter destruction of the sinner is imminent.

Persistence in sinning is another sin, and desisting from compensating for the sin is tantamount to persistence in and contentment with it, which is the sign of perdition.

Worse than all of this is flouting the sin and showing it off, knowing with certainty that the Lord the Exalted and Magnificent is watching over him from above His Throne. If one believes in God's watch over him and then proceeds to commit it, it is an enormity. If he does not believe in His watch over him, it is unbelief and exit from Islam altogether. He is caught between two things: shamelessness and flouting of God's watch on him, on the one hand, and disbelief and exit from religion altogether, on the other. This is why one of the conditions of repentance is his certitude that God was watching over him and looking at him, seeing him clearly at the occasion of sin, for repentance is not valid except from a Muslim, except if one was a denier of God's looking at him. His repentance, in that case, is his entry into Islam and affirmation of the attributes of the Lord, Exalted and Magnificent.

2 The Conditions and Realities of Repentance

He said,

The conditions of repentance are three: regret, relinquishment, and apology.

The reality of repentance is regret over what one has committed in the past, relinquishing it in the present, and resolving never to return to it in the future.

All three are present at the time of repentance; he is simultaneously regretful, having relinquished it, and resolved to never return to it. Thus, he returns to the state of servitude to God for which he was created. This return is the reality of repentance. Since repentance depends on these three, they have been made its conditions.

وهذه النكتة في الذنب قل من يهتدي لها أو ينتبه عليها، وهي موضع مخوف جداً، مترام إلى الهلاك إن لم يتدارك بثلاثة أشياء: خوف من الموافاة عليه قبل التوبة، وندم على ما فاتته من الله تعالى بخالفته أمره، وتشمير للجد في استدراكه.

قوله: «وقعودك على الإصرار عن تداركه».

الإصرار هو الاستقرار على المخالفة والعزم على المعادة، وذلك ذنب آخر لعله أعظم من الذنب الأول بكثير، وهذا من عقوبة الذنب، أنه يوجب ذنباً أكبر منه، ثم الثاني كذلك، ثم الثالث كذلك حتى يستحكم الهلاك.

فالإصرار على المعصية معصية أخرى، والقعود عن تدارك الفارط من المعصية إصرار ورضاً بها وطمأنينة إليها، وذلك علامة الهلاك، وأشد من هذا كله المجاهرة بالذنب مع تيقن نظر الرب جل جلاله من فوق عرشه إليه، فإن آمن بنظره إليه وأقدم على المجاهرة فعظيم، وإن لم يؤمن بنظره إليه وإطلاعه عليه فكفر وانسلاخ من الإسلام بالكلية، فهو دائر بين الأمرين: بين قلة الحياء ومجاهرة نظر الله إليه، وبين الكفر والانسلاخ من الدين. فلذلك يشترط في صحة التوبة تيقنه أن الله كان ناظراً إليه مطلعاً عليه، يراه جهرَةً عند موقعة الذنب، لأن التوبة لا تصح إلا من مسلم، إلا أن يكون كافراً بنظر الله إليه جاحداً له، فتكون توبته دخوله في الإسلام وإقراره بصفات الرب جل جلاله.

قال: «وشرائط التوبة ثلاثة: الندم، والإقلاع، والاعتذار».

حقيقة التوبة هو الندم على ما سلف منه في الماضي، والإقلاع عنه في الحال، والعزم على ألا يعاوده في المستقبل.

والثلاثة تجتمع في الوقت الذي تقع فيه التوبة، فإنه في ذلك الوقت يندم، ويقلع، ويعزم.

فحينئذ يرجع إلى العبودية التي خلق لها، وهذا الرجوع هو حقيقة التوبة.

ولما كان متوقفاً على تلك الثلاثة جعلت شرائط له.

As for regret, repentance cannot be realized without it, for if one does not regret evil one is content with it and with persisting in it.

It is recorded in *al-Musnad* [of Aḥmad] that “Regret is Repentance.” As for the relinquishment, repentance from a sin cannot be imagined while one is committing it. As for apology, there is some confusion about it. Some say that repentance requires desisting from finding excuses, for excuse is a cover for the crime, and to stop finding excuses is to acknowledge it, and repentance is not valid without acknowledgment. Some poet once said to his patron when the latter got angry with him,

I have not met your anger with excuse
 Rather, I say as you do
 I knock at the door of your clemency with humility
 Let courtesy judge between us

When the patron heard these lines he arose and rode to him immediately and his anger vanished.

Fulfillment of acknowledgment includes giving up excuses, to say with one's heart and tongue: O God, I am not protected from sins for me to seek an excuse; I have no power for me to seek strength from. I am a sinner and I repent. O God, I have no excuse, it is nothing but your unqualified right and my unqualified crime; to forgive or not is Your right.

What appears to me from the words of the author of *al-Manāzil* that he meant by “excuse” was the following: expression of weakness and helplessness, the overpowering by the enemy [i.e., Satan] and the ego. What I did was not because I belittled Your right or was ignorant of it, nor did I deny Your watching over me nor belittle Your warning. It was, rather, due to my weakness before base desire and failure to fight off the affliction of lust. [I turn to You now] longing for Your forgiveness, relying on Your forgiveness, thinking the best of Your dealing toward me, hoping for Your generosity, the expanse of Your forbearance and mercy. I was deceived, the ego being ever the inciter of evil, while Your cover concealed me [from shame and humiliation]. My ignorance aided me [in my sinful conduct]. I have no path but that of holding on to You, no help upon Your obedience except with the success You grant.

[I understood by his words] this kind of talk that consists of pleading, humility, neediness, and acknowledgement of powerlessness and affirmation of servitude.

[If understood thus] it is part of complete repentance, attained only by the wise adorers of their Lord the Exalted and Magnificent, and God loves to be adored.

فأما الندم فإنه لا يتحقق التوبة إلا به، إذ من لم يندم على القبيح، فذلك دليل على رضاه به، وإصراره عليه، وفي المسند: «الندم توبة».

وأما الإقلاع فتستحيل التوبة مع مباشرة الذنب.

وأما الاعتذار ففيه إشكال، فإن من الناس من يقول: من تمام التوبة ترك الاعتذار، فإن الاعتذار محاجة عن الجناية، وترك الاعتذار اعتراف بها، ولا تصح التوبة إلا بعد الاعتراف، وفي ذلك يقول بعض الشعراء لرئيسه، وقد عتب عليه في شيء:

وما قابلت عتبك باعتذار ولكني أقول كما تقول.
وأطرق باب عفوك بانكسار ويحكم بيننا الخلق الجميل.

فلما سمع الرئيس مقالته، قام وركب إليه من فوره، وأزال عتبه عليه.

فتمام الاعتراف ترك الاعتذار، بأن يكون في قلبه ولسانه: [اللهم لا براءة لي من ذنب فأعذر، ولا قوة لي فأنتصر، ولكني مذنب مستغفر]، اللهم لا عذري وإنما هو محض حقد، ومحض جنابتي، فإن عفوت وإلا فالحق لك.

والذي يظهر لي من كلام صاحب المنازل أنه أراد بالاعتذار إظهار الضعف والمسكنة، وغلبة العدو، وقوة سلطان النفس، وأنه لم يكن مني ما كان استهانةً بحقدك، ولا جهلاً به، ولا إنكاراً لاطلاعك عليّ، ولا استهانةً بوعيدك، وإنما كان من غلبات الهوى وضعف القوة عن مقاومة مرض الشهوة، وطمعاً في مغفرتك واتكلاً على عفوك، وحسن ظن بك، ورجاءً لكرمك، وطمعاً في سعة حلمك ورحمتك، وغرني بك الغرور، والنفس الأمارة بالسوء، [وسترك المرخي عليّ]، وأعاني جهلي، ولا سبيل لي إلى الاعتصام إلا بك، ولا معونة على طاعتك إلا بتوفيقك، ونحو هذا من الكلام المتضمن للاستعطاف، والتذلل، والافتقار، والاعتراف بالعجز، والإقرار بالعبودية.

فهذا من تمام التوبة، وإنما يسلكه الأكياس المتملقون لربهم عز وجل، والله يحب أن يُتلقى له.

One tradition has it: “Flatter God”; and in the *Ṣaḥīḥ*, “No one loves excuses more than God Almighty.” If the meaning [of the author] is excuse, as it is said in the end of that tradition, “It is for this reason that He sent the messengers with good news and warning.”⁵ The Exalted said, “Then they deliver the reminder: either excuse or warning” [77:5–6]. It is part of His perfect justice and goodness that He excuse His servants and not take the wrongdoers among them to account except after complete exhaustion of excuses, and establishment of proof. He also loves from His servants that they offer their apology to Him, and renounce his sin and come to Him, as in a tradition, “Whoever offers an excuse to God, He accepts his excuse.” This is the excuse that is praiseworthy and beneficial.

As for the excuse of predestination, that is to argue against God and try to prove the servant’s conduct against His Lord, and explain away his sin as attributable to predestination, and this is the conduct of the enemies of God Almighty. As one of their [ignorant] elders have said concerning the words of Almighty, “Adorned for people is the love of that which they desire—of women and sons, heaped-up sums of gold and silver” [3:14], he said, “Do you know what is meant by this verse?” They said, “What is meant by it?” He said, “Establishment of excuse for the creation.”

This ignorant one has lied upon God and His words! Its meaning, rather, is only to disparage to them this ephemeral, transient world, and encourage them toward the eternal and everlasting, and upbraid those who prefer and follow this embellished [deception], like a child who loves his toys, running to them and playing with them. [God] did not mention the agent of this adornment. He did not say, “We have adorned for people,” but rather God Almighty attributes the adornment of this world and its sins to the devils, as He said, “The Satan beautified for them their deeds” [6:43], and also, “Thus their false gods beautified for many of the associationists the murder of their children” [6:137]. One tradition says, “I have been sent as a guide and preacher, but I have no part of guidance on me, and Iblīs has been sent as a deceiver, a beautifier, but he has no part of misguidance on him.”⁶

This does not contradict the saying of God Almighty, “Thus we have beautified for every nature its deeds” [6:108], for this attribution of adornment to Him is by way of predestination and decree and to Satan by way of efficient causation. In addition, the Almighty’s beautification [of their evil deeds] to them is a chastisement for their inclination toward what the devil has adorned to them, and part of the punishment of a wicked deed is another wicked deed, and part of the reward of a good deed is the opportunity for another good deed.

⁵ Bukhārī #7416; Muslim #1499.

⁶ This tradition is generally regarded as weak or fabricated. *Madārij*(S), 544m.

وفي الحديث: «تلقوا الله». وفي الصحيح: «لا أحد أحب إليه العذر من الله تعالى» وإن كان معنى ذلك الإعذار كما قال في آخره: «من أجل ذلك أرسل الرسل مبشرين ومنذرين». وقال تعالى: ﴿فَالْمُلقِيَاتِ ذِكْرًا عُدْرًا أَوْ نُذْرًا﴾ [المرسلات: 5-6]. فإنه من تمام عدله وإحسانه، أن أعذر إلى عبده، ولم يأخذ ظالمهم إلا بعد كمال الإعذار، وإقامة الحجّة، فهو أيضاً يحب من عبده أن يعتذر إليه، ويتنصل إليه من ذنبه، وفي الحديث: «من اعتذر إلى الله قبل الله عذره»، فهذا هو الاعتذار المحمود النافع. وأما الاعتذار بالقدر فهو مخاصمة لله، واحتجاج من العبد على الرب، وحمل لذنبه على الأقدار، وهذا فعل خصماء الله تعالى، كما قال بعض شيوخهم في قوله تعالى: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ﴾ [آل عمران: 14]. قال: أتدرون ما المراد بهذه الآية؟ قالوا: ما المراد بها؟ قال: إقامة أعدار الخليفة.

وكذب هذا الجاهل بالله وكلامه، وإنما المراد بها التزهيد في هذا الفاني الذاهب، والترغيب في الباقي الدائم، والإزراء بمن آثر هذا المزين واتبعه بمنزلة الصبي الذي يزين له ما يلعب به، فيهش إليه ويتحرك له، مع أنه لم يذكر فاعل التزين، فلم يقل: «زينا للناس»، والله تعالى يضيف تزيين الدنيا والمعاصي إلى الشياطين، كما قال: ﴿وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام: 43]، وقال: ﴿وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ﴾ [الأنعام: 137]. وفي الحديث: «بعثت هادياً وداعياً، وليس إلي من الهداية شيء، وبعث إبليس مغوياً ومزياً، وليس إليه من الضلالة شيء». ولا يناقض هذا قوله تعالى: ﴿كَذَلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ﴾ [الأنعام: 108]. فإن إضافة التزيين إليه قضاءً وقدرًا وإلى الشيطان تسبباً، مع أن تزيينه تعالى عقوبة لهم على ركونهم إلى ما زينه الشيطان لهم، فمن عقوبة السيئة السيئة بعدها، ومن ثواب الحسنة الحسنة بعدها.

The point is that arguing to justify sin by predestination is negation of repentance, and it is not at all the same as offering excuse. Some transmitted reports have it, "If a servant sins then says, 'O Lord, this is your decree, you destined it for me and decided it for me and wrote it upon me,' God the Exalted and Magnificent says, 'And you performed it, committed it, willed it, and sweated to carry it out, and I will take you to account for it.' And when he says instead, 'O Lord, I committed wrong, I erred, I transgressed, and I did it,' God the Exalted and Magnificent says, 'And I destined it for you and decreed it and wrote it upon you, and I forgive it for you.' Similarly, when he does a righteous deed and said, 'O Lord, I did it, I gave charity, I prayed, I obeyed,' God the Exalted and Magnificent says, 'And I helped you upon it and gave you success,' and if he says, 'O Lord, You helped me and You granted me success and You blessed this as a favor upon me,' God the Exalted and Magnificent says, 'And you did it, willed it, and earned it.'"

Thus, offering of excuse is of two kinds: one that negates acknowledgment, and this negates repentance; and another excuse that affirms acknowledgment, and that is part of the completion of repentance.

The author of *al-Manāzil*, God have mercy on him, said,

The inner realities of repentance are three things: magnification of the crime, blaming the repentance, and seeking excuses for the creation.

By "inner realities" he means that by which something is realized or actualized and its validity and soundness is established, as the Prophet, God grant him blessing and peace, said to his doorkeeper, "Every truth has a reality, what is the reality of your faith?"⁷

As for "magnification of the crime," if one belittles it, one does not regret it; only to the extent of its enormity does one regret committing it. Whoever belittles losing a [copper] *filṣ* does not lament losing it, but if he knows that it is a [gold] *dīnār*, he greatly laments it, its loss being an enormous setback to him.

Magnification of the crime comes from three things: the magnification of the command [that has been disobeyed], the magnification of the one issuing the command, and the certainty of the consequences.

As for "blaming the repentance," it is a duty upon him, and therefore, he is not certain that he has fulfilled this duty in the required manner, and he fears that he has not fulfilled its right, and that it may not be accepted from him, and that he did not put forth his best in making it. Or, that it is a defective

7 This is tradition has been declared weak by Ibn Ḥajar and others. See *Madārij*(š), 546n4.

والمقصود أن الاحتجاج بالقدر منافع للتوبة، وليس من الاعتذار في شيء، وفي بعض الآثار: «إن العبد إذا أذنب، فقال: يا رب هذا قضاؤك، وأنت قدرت علي، وأنت حكمت علي، وأنت كتبت علي، يقول الله عز وجل: وأنت عملت، وأنت جنيت، وأنت أردت واجتهدت، وأنا أعاقبك عليه. وإذا قال: يا رب أنا ظلمت، وأنا أخطأت، وأنا اعتديت، وأنا فعلت. يقول الله عز وجل: وأنا قدرت عليك وقضيت وكتبت، وأنا أغفر لك. وإذا عمل حسنة فقال: يا رب أنا عملتها، وأنا تصدقت، وأنا صليت، وأنا أطعمت، يقول الله عز وجل: وأنا أعنتك، وأنا وفقتك. وإذا قال: يا رب أنت أعنتني وأنت وفقتني، وأنت مننت علي، يقول الله: وأنت عملتها، وأنت أردتها، وأنت كسبتها». فالاعتذار اعتذاران: اعتذار ينافي الاعتراف، فذلك منافع للتوبة، واعتذار يقرر الاعتراف فذلك من تمام التوبة.

قال صاحب المنازل: «وحقائق التوبة ثلاثة أشياء: تعظيم الجناية، وإتهام التوبة، وطلب أعمار الخليفة».

يريدون بالحقائق ما يتحقق به الشيء وتبين به صحته وثبوته، كما قال النبي ﷺ لحارثة: «إن لكل حق حقيقة، فما حقيقة إيمانك؟».

فأما «تعظيم الجناية»، فإنه إذا استهان بها لم يندم عليها، وعلى قدر تعظيمها يكون ندمه على ارتكابها، فإن من استهان بإضاعة فلس مثلاً لم يندم على إضاعته، فإذا علم أنه دينار اشتد ندمه، وعظمت إضاعته عنده.

وتعظيم الجناية يصدر عن ثلاثة أشياء: تعظيم الأمر، وتعظيم الأمر، والتصديق بالجزاء. وأما «إتهام التوبة»، فلأنها حق عليه، لا يتيقن أنه أدى هذا الحق على الوجه المطلوب منه الذي ينبغي له أن يؤديه عليه، فيخاف أنه ما وفاها حقها، وأنها لم تقبل منه، وأنه لم يبذل جهده في صحتها، أو

repentance without his realizing it, such as the repentance of those who are needy and destitute, or those concerned with their honor and station among men, or that he repented only to protect his spiritual state—such a one has repented for his state, not out of fear of the Magnificent, or that he repented for his comfort, because it is too strenuous to commit the sin, or to retain his honor, wealth, and status [fearing lest God take it away], or due to the weakened drive to commit the sin and doused fire of his desire, or because the sin threatened his obtaining the knowledge or wealth that he seeks. These and many other defects prevent the repentance from being for the fear of God, His greatness and His commandments, and fear of losing status with Him, and of being deprived from His company and His sight in the Day of Judgment. Such a repentance is one thing, and the repentance of those with defects is another.

Part of blaming the repentance is also lack of determination and the attraction of the heart to the sin, albeit ever so small, and the lingering memory of the delight of committing the sin, sighing and yearning for it back again.

Part of blaming the repentance is his complacency and certainty that one has truly repented, as if he were given a pledge of safety. Such are the signs of blame.

Another sign [of a defective repentance] is continued dryness of the eyes and heedlessness, and that one fails to practice new righteous deeds after repentance that he did not do before.

Repentance that has been accepted and granted has signs.

One is that one is better after repentance than one was before the sin.

Another is that the fear accompanies him and he does not feel safe from the grasp of God even for the wink of an eye. His caution does not cease until he hears at the time of the parting of his soul, “That you neither fear nor grieve, and be pleased with tidings of the Garden that you were promised” [41:30]. Only then the fear ends.

Another is that regret and fear causes his heart as if to be ripped apart and cut into pieces, depending on the enormity of the crime. This is Ibn ‘Uyayna’s interpretation of the verse: “The building that they built [i.e., *masjid al-ḍirār*]⁸ will never cease to be a cause of doubt in their hearts, until their hearts are cut into pieces” [9:110]. Ibn ‘Uyayna said that cutting into pieces here means repentance. There is no doubt that the severe fear of a great punishment causes the heart to feel as if it is torn out; this is what is meant by *taqaṭṭu’* in this verse.

8 A mosque built by a clandestine group in Medina aimed at harming the Prophet; this Qur’anic verse pointed out the nefarious plans of this group and the building was demolished.

أنها توبة علة وهو لا يشعر بها، كتوبة أرباب الجوائح والإفلاس، والمحافظين على جاهاتهم ومنازلهم بين الناس، أو أنه تاب محافظةً على حاله، فتاب للحال لا خوفاً من ذي الجلال، أو أنه تاب طلباً للراحة من الكد في تحصيل الذنب، أو ابقاءً على عرضه وماله ومنصبه، أو لضعف داعي المعصية في قلبه ونمود نار شهوته، أو لمنافاة المعصية لما يطلبه من العلم والرزق، ونحو ذلك من العلل التي تقدر في كون التوبة خوفاً من الله تعالى، وتعظيماً له ولحرماته، وإجلالاً له، وخشيةً من سقوط المنزلة عنده، ومن البعد والطرده عنه، والحجاب عن رؤية وجهه في الدار الآخرة. فهذه التوبة لون، وتوبة أصحاب العلل لون.

ومن اتهام التوبة أيضاً ضعف العزيمة، والتفات القلب إلى الذنب الفينة بعد الفينة، وتذكر حلاوة مواقعه، وربما تنفس، وربما هاج هاجبه.

ومن اتهام التوبة طمأنينته ووثوقه من نفسه بأنه قد تاب، حتى كأنه قد أعطي منشوراً بالأمان، فهذا من علامات التهمة.

ومن علاماتها جمود العين، واستمرار الغفلة، وأنه لم يستحدث بعد التوبة أعمالاً صالحةً لم تكن له قبل.

فالتوبة المقبولة الصحيحة لها علامات:

منها أنه يكون بعد التوبة خيراً مما كان قبل الخطيئة.

ومنها أنه لا يزال الخوف مصاحباً له لا يأمن طرفة عين، نخوفه مستمر إلى أن يسمع قول الرسل لقبض روحه ﴿لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ [فصلت:30]، فهناك يزول الخوف.

ومنها: انخلاع قلبه وتقطع ندماً وخوفاً، وهذا على قدر عظم الجناية وصغرها، وهذا تأويل ابن عيينة لقوله تعالى: ﴿لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ﴾ [التوبة:110]، قال: تقطعها بالتوبة.

If one's heart is not cut into pieces in this world due to lament and fear over what it has lost, it is torn in the hereafter when the truths are revealed and the reward of the obedient and the punishment of the disobedient are meted out.

Thus, a broken heart is inescapable either in this world or in the hereafter.

Among the signs of true repentance is a particular feeling of a broken heart, a heartache that comes from nothing else but by the regret of sinning. It does not come from hunger, or spiritual training and effort, or mere love. It is beyond all of that. The heart breaks in front of the Lord completely, in pieces, in a way that surrounds the sinner from all sides, and throws him in front of his Lord, low and humble, like a convicted, runaway slave to his master. He is now taken and presented before Him, and nothing can save him from His authority. He finds no choice, no alternative, no escape. He knows now that his happiness, his success, his salvation is in his Master's pleasure with him. His Master knows everything about his crimes, yet he dearly loves and needs his Master, and knows his weakness and powerlessness and the strength of his Master; his lowliness and the loftiness of his Master. Thus, there come together in the servant the feeling of loss, lowliness, and humility—and how beneficial for the servant, how advantageous its recurrence for him, how great the power of resistance it gives, how close it makes him to his Master. Nothing is dearer to his Master than this acknowledgment of defeat, humility, lowliness, meekness, and his throwing himself before Him, submitting to Him. How sweet indeed his words in this state: O Lord, I ask in the name of Your might and My lack of it, have mercy upon me! I ask in the name of Your power and my lack of it, Your sufficiency and my need for You. This is my forehead, lying, erring, before You. You have many servants besides me, but I have no Master but You. I have no one to turn to nor any escape but You. I beseech You as a beggar, humbled and contrite. I supplicate to You beset with fear and harm. I ask you like one whose neck is lowered, nose is in dirt, eyes are filled with tears, heart humbled:

O He whom I beg to obtain what I desire
 And seek for refuge from what I fear
 Men cannot join a bone you break
 Nor break a bone that you hold together

These are the signs of true repentance. Whoever fails to detect these things in one's heart should blame his repentance and consider it deficient, and redo it correctly. How arduous it is to repent truly and how easy to claim it by the tongue. A truthful aspirant does not face any challenge greater than a truthful, sincere repentance. No power to change or resist exists except in God.

ولا ريب أن الخوف الشديد من العقوبة العظيمة، يوجب انصداع القلب وانخلاعه، وهذا هو تقطعه. وهذا حقيقة التوبة، لأنه ينقطع قلبه حسرة على ما فرط منه، وخوفاً من سوء عاقبته، فمن لم يتقطع قلبه في الدنيا على ما فرط حسرةً وخوفاً، تقطع في الآخرة إذا حقت الحقائق، وعان ثواب المطيعين وعقاب العاصين، فلا بد من تقطع القلب إما في الدنيا وإما في الآخرة.

ومن موجبات التوبة الصحيحة أيضاً كسرة خاصة تحصل للقلب لا يشبهها شيء، ولا تكون لغير المذنب، لا تحصل بجموع ولا رياضة ولا حب مجرد، وإنما هي أمر وراء هذا كله. تكسر القلب بين يدي ربه كسرةً تامةً قد أحاطت به من جميع جهاته، وألقته بين يدي ربه طريقاً ذليلاً خاشعاً، كحال عبد جان أبى من سيده، فأخذ فأحضر بين يديه، ولم يجد من ينجيهِ من سطوته، ولم يجد منه بداً ولا عنه غنى ولا منه مهرباً، وعلم أن حياته وسعادته وفلاحه ونجاته في رضاه عنه، وقد علم إحاطة سيده بتفاصيل جنائياته، هذا مع حبه لسيده وشدة حاجته إليه، وعلمه بضغفه وعجزه وقوة سيده، وذله وعز سيده. فيجتمع من هذه الأحوال كسرة وذلة وخضوع ما أنفعها للعبد، وما أجزل عائدها عليه، وما أعظم جبره بها، وما أقربها بها من سيده، فليس شيء أحب إلى سيده من هذه الكسرة، والخضوع، والتذلل، والإخبات، والانطراح بين يديه، والاستسلام له، فله ما أحلى قوله في هذه الحال: «أسألك بعزك وذلي إلا رحمتي، أسألك بقوتك وضعفي وبغناك عني وفقري إليك، هذه ناصيتي الكاذبة الخاطئة بين يديك، عبيدك سواي كثير وليس لي سيد سواك، لا ملجأ ولا منجى منك إلا إليك، أسألك مسألة المسكين، وأبتل إليك ابتال الخاضع الذليل، وأدعوك دعاء الخائف الضريع، سؤال من خضعت لك رقبته، ورغم لك أنفه، وفاضت لك عيناه، وذلل لك قلبه».

يا من ألوذ به فيما أومله ومن أعوذ به مما أحاذره
لا يجبر الناس عظماً أنت كاسره ولا يهيضون عظماً أنت جابره.

فهذا وأمثاله من آثار التوبة المقبولة، فمن لم يجد ذلك في قلبه، فليتهم توبته وليرجع إلى تصحيحها، فما أصعب التوبة الصحيحة بالحقيقة، وما أسهلها باللسان والدعوى، وما عاجل الصادق شيئاً أشق عليه من التوبة الصادقة الخالصة، فلا حول ولا قوة إلا بالله.

Most people who cleanse themselves of outwardly major sins and minor filth dwell nonetheless in major sins like them, or greater or smaller, but it does not occur to them that they are sins from which to repent. They have such contempt and disdain for those who commit major sins, and such self-righteousness toward their own worship, and vain attitude regarding their favors upon the people, and the need in their hearts for the people to obey them, a need not hidden from anyone except themselves, and things that follow from it, that are more hated to God Almighty and farther away from His door than the major sins of the former. If God approaches them with a minor filth or a major outwardly sin that He makes them fall into, only in order to break their inner selves and make them aware of their selves' true worth, to bring humiliation to them only to rid them of their self-righteousness, it is only a mercy for such a one. It is just as if He approaches the outward sinners with the opportunity to repent sincerely and turn their hearts to Him. It is a mercy for them, without which both are in danger.

3 Legitimate and Illegitimate Excuses for Sins

As for "seeking excuses for the creation," it has two possibilities, one praiseworthy and the other blameworthy and prohibited.

What is blameworthy is if the excuse is sought [for people's sins] on ground of predestination and its inevitable power over them against their will, thus excusing sinning on account of divine predestination.

This excuse is given by many aspirants who look to predestination, annihilated in their witnessing, and that is a path of grave danger as we have explained, with no benefit, nor capacity to save anyone.

This, I think, is the intended meaning of the author of *al-Manāzil*, for he said afterward:

The servant's witnessing of the Command does not leave any room for praising the good or dispraising the bad, as he has risen above all meanings to the meaning of the Command.

This witnessing is a deficient and blameworthy one, for it is rejected by the One is intended by it. For it is an excuse for the enemies of God who defy Him and His messengers, and making excuses for them is in opposition to God and His command, making excuses for those whom God has not excused, asking for vindication for those whom God has blamed. This is not harmony with God, rather, harmony with Him is to blame him and to believe that [a sinner] has

وأكثر الناس المتبرئين عن الكجائر الحسية والقاذورات في كجائر مثلها أو أعظم منها أو دونها، ولا يخطر بقلوبهم أنها ذنوب ليتوبوا منها، فعندهم من الإزراء على أهل الكجائر واحتقارهم وصولاً طاعتهم عليهم، ومنتهم على الخلق بلسان الحال، واقتضاء بواطنهم لتعظيم الخلق لهم على طاعتهم، اقتضاء لا يخفى على أحد غيرهم، وتوابع ذلك ما هو أبغض إلى الله تعالى وأبعد لهم عن بابه من كجائر أولئك، فإن تدارك الله أحدهم بقاذورة أو كبيرة يوقعه [فيها] ليكسر بها نفسه ويعرفه بها قدره ويذله بها، ويخرج بها صولة الطاعة من قلبه، فهي رحمة في حقه، كما أنه إذا تدارك أصحاب الكجائر بتوبة نصوح وإقبال بقلوبهم إليه، فهو رحمة في حقهم، وإلا فكلاهما على خطر.

فصل

وأما «طلب أعذار الخليفة»، فهذا له وجهان: وجه محمود، ووجه مذموم حرام. فالمذموم أن تطلب أعذارهم نظراً إلى الحكم القدري وجريانه عليهم، شاءوا أم أبوا، فيعذرهم بالقدر. وهذا القدر ينتهي إليه كثير من السالكين الناظرين إلى القدر القانون في شهوده، وهو كما تقدم درب خطر جداً، قليل المنفعة، لا ينبغي وحده. وأظن هذا مراد صاحب المنازل، لأنه قال بعد ذلك: «إن مشاهدة العبد الحكم لم يدع له استحسان حسنة، ولا استقباح سيئة، لصعوده من جميع المعاني إلى معنى الحكم». وهذا الشهود شهود ناقص مذموم، إن طرده صاحبه فعذر أعداء الله وأهل مخالفته ومخالفة رسله، وطلب أعذارهم، كان مضاداً لله في أمره، عاذراً من لم يعذره الله، طالباً عذر من لأمه الله وأمر بلومه، وليست هذه موافقة لله، بل موافقة لوم هذا، واعتقاد أنه لا عذر له عند الله، ولا في نفس

neither any excuse before God nor any excuse in the matter itself. For God Almighty has removed all his excuses. If he had a valid excuse before God, He would not punish him at all, for God is too merciful and just and self-sufficient to punish someone who has an excuse. Excuse is dearer to God than anyone else, and it is for this very reason that He sent messengers and revealed the Book, to remove any justification [for sin and unbelief] on the part of His creation, so that they have no case against Him.

It is an established fact that one who seeks to excuse them and validates [such excusing] upholds a proof that God has invalidated in every way, and “God’s is the ultimate proof” [6:149]. Those among His creation who have an excuse—like a child who cannot discriminate, the insane, those who have not received the call [of Islam], and a deaf and blind person who can neither see nor hear—God will not punish any of these at all, and for them there is another judgment in the afterlife, as God will test them and send a messenger to them who will command and prohibit them, and whosoever obeys the messenger will enter the Garden and whosoever disobeys will enter the Fire. This was reported by Abū Ḥasan al-Ashʿarī⁹ on the authority of the people of Sunna and Hadith in his *Maqālāt*, and there are a number of traditions in this regard, some in the *Musnad* of Aḥmad [b. Ḥanbal], like the tradition of al-Aswad b. Sarī¹⁰ and the tradition of Abū Hurayra.¹¹

Whoever questions these [Prophetic] traditions by the argument that the afterlife is the abode of reward and not responsibility, and therefore these traditions are contradictory to reason, is ignorant. For responsibility ends only upon entrance into the abode of permanence, either the Garden or the Fire. For before then responsibility continues to be in effect in the Barzakh¹² and the Field [of standing before God], which is why He calls them to prostration in that stand, when the believers will prostrate willingly and by their own choosing and the unbelievers and hypocrites will be prevented from prostrating.

The point is that there will be absolutely no excuse for anyone to disobey God or oppose His command, after knowing it and possessing the ability to do or avoid it. If there is an excuse, he would not deserve any punishment or blame, neither in this world nor in the hereafter.

⁹ See Glossary, “al-Ashʿarī, Abū Ḥasan.”

¹⁰ Al-Aswad b. Sarī (d. 42/663) was a poet and highly regarded Companion of the Prophet, who participated alongside him in four battles and who was appointed a judge in the early days of Islam. For his narrations, see *Musnad Aḥmad*, 24:351; *Madārij*(§), 555n2.

الأمر. فالله عز وجل قد أعذر إلي، وأزال عذره بالكلبية، ولو كان معذوراً في نفس الأمر عند الله لما عاقبه البتة. فإن الله عز وجل أرحم وأغنى وأعدل من أن يعاقب صاحب عذر، فلا أحد أحب إليه العذر من الله، ومن أجل ذلك أرسل الرسل وأنزل الكتب إزالةً لأعذار خلقه، لئلا يكون لهم عليه حجة.

ومعلوم أن طالب عذرهم ومصححه مقيم حجة قد أبطلها الله من جميع الوجوه، فله الحجة البالغة، ومن له عذر من خلقه كالطفل الذي لا يميز والمعتوه ومن لم تبلغه الدعوة، والأصم الأعمى الذي لا يبصر ولا يسمع، فإن الله لا يعذب هؤلاء بلا ذنب البتة، وله فيهم حكم آخر في المعاد يمتحنهم بأن يرسل إليهم رسولاً يأمرهم وينهاهم، فمن أطاع الرسول ﷺ منهم أدخله الجنة، ومن عصاه أدخله النار. حكى ذلك أبو الحسن الأشعري عن أهل السنة والحديث في مقالاته، وفيه عدة أحاديث بعضها في مسند أحمد، كحديث الأسود بن سريع، وحديث أبي هريرة.

ومن طعن في هذه الأحاديث بأن الآخرة دار جزاء لا دار تكليف، فهذه الأحاديث مخالفة للعقل، فهو جاهل، فإن التكليف إنما ينقطع بدخول دار القرار الجنة أو النار. وإلا فالتكليف واقع في البرزخ وفي العرصات، ولهذا يدعوهم إلى السجود له في الموقف، فيسجد المؤمنون له طوعاً واختياراً، ويحال بين الكفار والمنافقين وبين السجود.

والمقصود أنه لا عذر لأحد البتة في معصية الله ومخالفة أمره مع علمه بذلك، وتمكنه من الفعل والترك، ولو كان له عذر لما استحق العقوبة واللوم، لا في الدنيا ولا في العقبى.

11 In his *Maqālāt*, al-Ash'arī argues that children's fate will be left to God. Ibn al-Qayyim discusses this extensively in his *Tariq al-hijratayn* and concludes, based on Hadith reports and in agreement with Ibn Taymiyya, that such children will be tested and judged in the afterlife. See *Madārij*(S), 555n.

12 The state or period between death and resurrection.

It may be said that these words are spoken from the perspective imposed by the divine law; and had they been uttered from the tongue of reality, the creation would indeed have been excused, for they are all inescapably tied to the divine will, and what He has decreed and predestined for them, with no way out. They are running behind His predestination, whose arrows must strike them ineluctably, as they are the targets of the arrows of destiny that can never miss them. However, whoever is overwhelmed by the perspective of the divine command cannot seek an excuse for them, but whoever is overwhelmed by the creative command does excuse them. You, therefore, are excused in your objection against us in the reality of the law, and we are excused in seeking excuse in the judgment of reality, and we are both correct.

We can answer this from a number of perspectives.

First, excuse is not useful unless it is accepted, and to seek excuse through predestination is simply unacceptable, and no one is excused by its virtue, and if he presents it as an excuse, this speech would be false and would not benefit him at all; it would rather only increase the sin of that criminal and the wrath of the Lord against him. No reasonable person should engage in discourse of this nature.

Second, the seeking of excuse in predestination includes acquitting the criminal himself, exonerating his charge sheet, when he in fact is the transgressor and ignorant, and transferring the burden to predestination, attributing the sin to [God], and attributing wrongdoing to Him by implication and even explicitly by using ornate and subtle expression. Perhaps such a one is overwhelmed by his state and explicates his disclosure. As one of the enemies of God Almighty said,

He threw him into the river with hands tied and said
Be warned, be warned, let not the water touch you

Another enemy said,

They put meat for the eagles upon my roof
Then they blamed the eagles if they snatched from them
If they had intended protection from me
They would have hid your handsome face!

Another enemy said,

I have become a recipient of whatever You choose for me
My deeds are all, therefore, obedience

فإن قيل: هذا كلام بلسان ألجأه بالشرع، ولو نطق بلسان الحقيقة لعذرت الخليفة، إذ هم صائرون إلى مشيئة الله فيهم، وما قضاء وقدره عليهم، ولا بد، فهم مجار لأقداره، وسهامها نافذة فيهم، وهم أغراض لسهام الأقدار لا تخطئهم البتة، ولكن من غلب عليه مشاهدة الحكم الشرعي لم يمكنه طلب العذر لهم، ومن غلب عليه مشاهدة الحكم الكوني عذرهم، فأنت معذور في الإنكار علينا بحقيقة الشرع، ونحن معذورون في طلب العذر بحقيقة الحكم، وكلانا مصيب.

فالجواب من وجوه:

أحدها أن يقال: العذر إن لم يكن مقبولا لم يكن نافعا، والاعتذار بالقدر غير مقبول، ولا يعذر أحد به ولو اعتذر، فهو كلام باطل لا يفيد شيئا البتة، بل يزيد في ذنب الجاني وغضب الرب عليه، وما هذا شأنه لا يشتغل به عاقل.

الثاني: أن الاعتذار بالقدر يتضمن تنزيه الجاني نفسه وتبرئة ساحته، وهو الظالم الجاهل، والحمل على القدر ونسبة الذنب إليه وتظليمه بلسان الحال والقال، بتحسين العبارة وتلطيفها، وربما غلبه الحال فصرح بالوجد كما قال بعض خصماء الله تعالى:

ألقاه في اليم مكتوفاً وقال له إياك إياك أن تبتل بالماء.

وقال خصم آخر:

وضعوا اللحم للبزا ة على ذروتي عدن
ثم لاموا البزاة إذ خلعوا عنهم الرسن
لو أرادوا صيانتني ستروا وجهك الحسن.

وقال خصم آخر:

أصبحت منفعلاً لما تختاره مني ففعلني كله طاعات.

Another enemy said, complaining and imputing wrong,

If the lover has such a bad luck
His virtues are but sins

Another said, excusing Iblīs, "When Iblīs sinned, who was his Iblīs?"

The enemies of God as you see here have accusations of injustice and complaints, and if they looked into the corners of their hearts they would find an adversary [of God] who says, "I cannot say anything, for I am the wronged one in the shape of a wrongdoer," and will say with indignance and rising breath, "Poor son of Adam, he neither possesses any power nor is excused." Another says, "The son of Adam is a ball under the bat of fortunes, one hits it one way the other the other way; can a ball seek justice from the bat?"

Another enemy speaks [to God] through the words of a poet,

My father be sacrificed for you, even if
You have exceeded in abandoning me and wrongdoing

Thus, he depicts Him as a deserter without fault and a wrongdoer, indeed, excessively so, who has transgressed the limit in his wrongdoing.

Another says,

A cloud of yours once came and shaded us
Showing a glimpse of its lightning and dribbled lazily
Neither do its clouds disperse so the seeker may be content
Nor its rain come down and quench the thirst

Another enemy says,

He draws near to you but bad luck pushes him away
He tries to be upright but the caller of bane bends him double

وقال خصم آخر شاكياً متظلباً:

إذا كان المحب قليل حظ فما حسناته إلا ذنوب.

وقال آخر معتذراً عن إبليس:

إبليس لما عصى من كان إبليسه.

ولخصماء الله هاهنا تظلمات وشكايات، ولو فتشوا زوايا قلوبهم لوجدوا هناك خصماً متظلباً شاكياً عاتباً يقول: لا أقدر أن أقول شيئاً، وإني مظلوم في صورة ظالم. ويقول بحرقة، وتنفس الصعداء: مسكين ابن آدم، لا قادر، ولا معذور.

وقال الآخر: ابن آدم كرة تحت صولجانات الأقدار، يضربها واحد ويردها الآخر، وهل تستطيع الكرة الانتصاف من الصولجان؟
ويتمثل خصم آخر بقول الشاعر:

بأبي أنت وإن أس رفت في هجري وظلي.

فجعله هاجراً بلا ذنب، ظالماً، بل مسرفاً قد تجاوز الحد في ظلمه.
ويقول الآخر:

أظلت علينا منك يوماً سخابة أضاءت لنا برقاً وأبطأ رشاشها
فلا غيمها يجلو فيئس طالب ولا غيها يأتي فيروي عطاشها.

ويقول خصم آخر:

يدنو إليك ونقص الخط يبعده ويستقيم وداعي البين يلويه.

Still another says,

He stands in the water, parched
But a drink he cannot have!

Whoever has minimum understanding and insight knows that all of this is indignation and complaining and anger. One of them could almost say [addressing God], “O my oppressor.” If he investigated his self properly he would find precisely this [sentiment] there, and this state is one after which there is none other in ignorance and transgression. The human being, as his Lord said, [is] “most transgressive, most ignorant”—“And God, He is the Self-sufficient, the Praiseworthy” [35:15].

If only this oppressive, ignorant one knew that his afflictions are from his own *self* as is his well-being, and it is more deserving of every blame and capable of transgression, and it is the resting place of all evil, “Indeed, the human being is to his Lord most ingrate (*kanūd*)” [100:6].

Ibn ‘Abbās, Mujāhid, and Qatāda said, “[*Kanūd* means] ingrate, denier of God’s blessings.” Al-Ḥasan [of Basra], God be pleased with him, said, “One who counts his afflictions and forgets blessings.” Abū ‘Ubayda said, “One who has little good in him.” A *kanūd* piece of land means one that does not grow anything. Al-Fuḍayl b. ‘Iyād, God have mercy on him, said, “*Al-kanūd* is one who after one instance of adversity forgets many instances of bounty.”

Were this transgressive ignorant to know that he is the one sitting on the path of his well-being, obstructing his own path to its attainment; he is the rock in the path of the water that can bring him life; he is the dam that has impeded the flow of the water he needs to the garden of his heart—while crying “thirst.” He is the veil of his own heart against the secret of his unseen, the dark cloud that prevents the sunrise of guidance upon his heart. Nothing is more harmful to him nor enemy more deeply hostile to him than himself.

The enemies cannot hurt an ignorant one
As much as an ignorant one hurts himself

May he perish, the oppressor in the form of the oppressed, he complains while he is the criminal, who has excelled in evading but shouts, “They rejected me, they repelled me.” He turned his back to the door, if not locked it away upon himself, having broken and lost the key, and then says,

He called me, then closed the door in my face
So is there a way in for me, hear my story

ويقول خصم آخر:

واقف في الماء ظمآن ولكن ليس يسقى.

ومن له أدنى فهم وبصيرة يعلم أن هذا كله تظلم وشكاية وعتب، ويكاد أحدهم أن يقول: يا ظالمي لولا. ولو فتش نفسه كما ينبغي لوجد ذلك فيها، وهذا ما لا غاية بعده من الجهل والظلم، والإنسان كما قال ربه: ظلوم جهول، ﴿وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ [فاطر:115].

ولو علم هذا الظالم الجاهل أن بلاءه من نفسه ومصابه منها، وأنها أولى بكل ذم وظلم، وأنها مأوى كل سوء، ﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾ [العاديات:6].

قال ابن عباس ومجاهد وقتادة: «كفور جحد لنعم الله». وقال الحسن رضي الله عنه: «هو الذي يعد المصائب، وينسى النعم». وقال أبو عبيدة: «هو قليل الخير». والأرض الكنود التي لا تنبت شيئاً. وقال الفضل ابن عياض رحمه الله: «الكنود الذي أنسته الخصلة الواحدة من الإساءة الخصال الكثيرة من الإحسان».

ولو علم هذا الظالم الجاهل أنه هو القاعد على طريق مصالحه يقطعها عن الوصول إليه، فهو حجر في طريق الماء الذي به حياته، وهو السكر الذي قد سد مجرى الماء إلى بستان قلبه ويستغيث مع ذلك العطش، وقد وقف في طريق الماء، ومنع وصوله إليه، فهو حجاب قلبه عن سر غيبه، وهو الغيم المانع لإشراق شمس الهدى على القلب، فما عليه أضر منه، ولا له عدو أبلغ عداوة منه.

ما تبلغ الأعداء من جاهل ما يبلغ الجاهل من نفسه.

فتباً له ظالماً في صورة مظلوم، وشاكياً والجنابة منه، قد جد في الإعراض، وهو ينادي: طردوني وأبعدوني. ولّى ظهره الباب بل أغلقه على نفسه، وأضاع مفاتيحه وكسرها، ويقول:

دعاني وسد الباب دوني فهل إلى دخولي سبيل بينوا لي قصتي.

His well-wisher pushes away the fire while he overpowers him and jumps into it, while screaming for help, "What can I do? They brought me to this pit of fire and hurled me in?" How much the well-wisher pleaded, "Beware, beware, don't, don't!" how he grabbed him by his clothes—how often I see [the well-wisher] wrestle to prevent him from the jump:

How much sincere counsel I have offered to mend your ways
Alas, a counselor earns only animosity

Woe to him for helping Satan against his Lord, an enemy of God in consort with his ego, predestinarian when it comes to sins and champion of free will when it comes to obedience, incapable of reflection, waster of his opportunity, holding back from his well-being, angry with his decree. He argues against his Lord with a logic he would not accept of his servant, wife, or maid if they argued with him in failing to carry out his command. If he commanded one of them something and they failed, or he prohibited them from something and they did it, and then they said that my fate made me do it, he would never accept such logic from them and would hurry to chastise them.

If predestination were a justification, O transgressor and ignorant one, for your failing to uphold the right of your Lord, why would it not be a justification for your servant or maid in neglecting some of your rights? Indeed, anyone who wronged you, targeted you with a crime, and justified it with predestination, your wrath against him would be severe, and his crime in your eyes would be double. You would see his argument dishonorable.

Alas, he makes much the same foolhardy arguments when he sins against his Lord. If your destiny was an argument for usurping your Lord's rights, O ignorant one, would it not be an excuse for your wife or your son for usurping your own rights? Of course not. Indeed, if someone wrongs you and then seeks excuses of destiny, you only become angrier with him, and you would see his proof as invalid. But you argue against your Lord by it and see it as an excuse for yourself! Who is more wrong and ignorant than one like this.

All this while God is showering favors upon you with each one of your breaths: He lightened your burdens, provided you all the provisions for the journey to the Garden, and sent to you the guide. He aided you in your journey and furnished you with what you need for it and by which you can fight off the highway robbers on this [spiritual] path, and bestowed upon you hearing, sight, and heart, informed you of good and evil, of the beneficial and the harmful, sent to you His messengers, revealed to you His Book, and made it easy for remembrance and understanding. He helped you with his noble army

يأخذ الشفيق بحجزته عن النار، وهو يجاذبه ثوبه ويغلبه ويقتحمها، ويستغيث: ما حيلتي، وقد قدموني إلى الحفرة وقذفوني فيها؟ كم صاح به الناصح: الحذر الحذر، إياك إياك، وكم أمسك بثوبه، وكم أراه مصارع المقتحمين وهو يأبى إلا الاقتحام:

وكم سقت في آثاركم من نصيحة وقد يستفيد البغضة المنتصح

يا ويله ظهيراً للشيطان على ربه، خصماً لله مع نفسه. جبري المعاصي، قدرتي الطاعات، عاجز الرأي، مضيق لفرسته، قاعد عن مصالحه، معاتب لأقدار ربه، محتج على ربه بما لا يقبله من عبده وامراته وأمتة إذا احتجوا به عليه في التهاون في بعض أمره، فلو أمر أحدهم بأمر ففرط فيه أو نهاه عن شيء فارتكبه، وقال: القدر ساقني إلى ذلك، لما قبل منه هذه الحجة، ولبادر إلى عقوبته.

فإن كان القدر حجة لك أيها الظالم الجاهل في ترك حق ربك، فهلا كان حجة لعبدك وأمتك في ترك بعض حقك، بل إذا أساء إليك مسيء، وجنى عليك جان واحتج بالقدر، لا شتد غضبك عليه، وتضاعف جرمه عندك ورأيت حجة داحضة، ثم تحتج على ربك به، وتراه عذراً لنفسك، فمن أولى بالظلم والجهل ممن هذه حاله؟

هذا مع تواتر إحسان الله إليك على مدى الأنفاس، أزاح علك، ومكنك من التزود إلى جنته، وبعث إليك الدليل، وأعطاك مؤنة السفر وما تتزود به، وما تحارب به قطاع الطريق عليك، فأعطاك السمع والبصر والفؤاد، وعرفك الخير والشر، والنافع والضار، وأرسل إليك رسوله، وأنزل كتابه ويسره للذكر والفهم والعمل، وأعانك بمدد من جنده الكرام، يثبتونك ويحرسونك ويحاربون عدوك

[of angels] who support and encourage you, fight your enemy and save you from it, and wish for you not to lean towards him nor make peace with him. They are sufficient for your aid against [the devil], yet you refuse but to aid him against them, to befriend him against them. You support and befriend him against your Ally of Truth who is more deserving of you! The Almighty said,

Behold! We said to the angels, "Bow down to Adam." They bowed down except Iblīs. He was one of the Jinn, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me, and they are enemies to you! Evil would be the exchange for the wrongdoers! [18:50]

He cast off Iblīs from His heaven, expelled him from His Garden, distanced him from His company, when he refused to bow down to you—when you were still in the loins of your father Adam—only because of your honor in His eyes. Thus did He become the enemy of [Satan] and repelled him. And you, now, befriended his enemy, inclined toward him and made peace with him, and now you complain of wrongdoing after all that, and complain of being rejected and pushed away, and say:

They accustomed me to the union, and the union is sweet
And they blamed me for avoidance, and avoidance is hard

Indeed, how could one like this not be rejected, and not pushed away while this is his state? How could He make you among His elite, His near ones, you whose state with Him is this? Such a one indeed has corrupted and spoiled what was between him and God.

He commanded [his servant] to thank him, not for any need of him, but only so He may increase His bounty upon him; and He made ingratitude for His bounties and using them against His pleasure the greatest cause of the removal [of those bounties]. He ordered him to remember Him so He may remember you with His favor, and made forgetting Him the cause of God's forgetting of him: "They forgot God, so he made them forget themselves" [59:19], "They forgot God, so He forgot them" [9:67]. He ordered him to ask Him so He may give him, and he did not ask. He then gave him the noblest of bounties without asking, and he refused to accept. He complains of Him who is merciful to him to one who has no mercy for him; he attributes wrongdoing to Him who never wrongs him, but overlooks without complaint one who opposes and wrongs him. If He blesses him with health, safety, wealth, and honor, he uses all these

ويطردونه عنك، ويريدون منك ألا تميل إليه ولا تصالحه، وهم يكفونك مؤنته، وأنت تأبى إلا مظاهرتهم عليهم ومولاته دونهم، بل تظاهره وتواليه دون وليك الحق الذي هو أولى بك، قال الله تعالى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾ [الكهف:80].

طرد إبليس عن سمائه وأخرجه من جنته وأبعده من قرب، إذ لم يسجد لك وأنت في صلب أهلك آدم، لكرامتك عليه، فعاداه وأبعده، ثم واليت عدوه وملت إليه وصالحته، وتظلم مع ذلك، وتشكي الطرد والبعاد، [وتقول:

عودوني الوصال والوصل عذب ورموني بالصد والصد صعب].

نعم، كيف لا يطرد من هذه معاملته؟ وكيف لا يبعد عنه من هذا وصفه؟ وكيف يجعل من خاصته وأهل قرب من حاله معه هكذا؟ [قد أفسد ما بينه وبين الله وكدره].

أمره بشكره لا لحاجته إليه، ولكن لينال به المزيد من فضله، فجعل كفر نعمه والاستعانة بها على مساخطه من أكبر أسباب صرفها عنه.

وأمره بذكره ليذكره بإحسانه، فجعل نسيانه سبباً لنسيان الله له ﴿نُسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ﴾ [الحشر:19]، ﴿نُسُوا اللَّهَ فَانْسِيهِمْ﴾ [التوبة:67]. أمره بسؤاله ليعطيه فلم يسأله، بل أعطاه أجل العطاء بلا سؤال فلم يقبل، يشكو من يرحمه إلى من لا يرحمه، ويتظلم ممن لا يظلمه، ويدع من يعاديه ويظلمه، إن أنعم عليه بالصحة والعافية والمال والجاه استعان بنعمه على معاصيه، وإن سلبه ذلك ظل متسخطاً

in disobeying Him; when He takes them away, he becomes angry at his Lord, complaining of Him. [The servant] fails both in safety and in calamity: safety makes him fall into [disobedience which incurs] anger, and calamity causes him to be ungrateful and deny His blessings, and complain of Him to His creation!

He called him to His door but he neither stood at the door nor knocked at it; He opened it for him and yet he neither turns to it nor enters it. He sent him His messenger who calls him to the abode of His munificence, yet he disobeyed His messenger, and said, "I will not exchange here and now for the unseen, and cash for a loan, and I will not leave what I see for what I only hear about." In other words, he says,

Take what you see and leave what you only hear of
When the Sun shines bright, you do not need Saturn

If his pleasure or interest coincides with obeying the messenger, he does so in order to secure his interests, not to seek the pleasure of the One who sent the messenger, and still incurs His displeasure by his sins, until He turns away from him and closes the door in his face.

Despite all of this, He does not cause him to despair from His mercy, rather, He says: Whenever you will come to Me I will accept; if you come to Me by the night or by the day I will accept. "If you come towards Me by an inch, I will come to you by a cubit; if you come to Me walking, I will come to you running." "If you meet Me burdened with a mountain of sins but without associating partners with Me, I will come to you with even greater forgiveness, and if your sins reached the heavens and you sought My forgiveness, I would forgive you!" And who can be greater than Me in generosity and charity? My servants challenge Me while I feed them in their beds. "I and men and jinn have a great affair: I create and another besides Me is worshipped. I provide them and another besides Me is thanked. My charity descends upon them even as their misdeeds ascend to Me. I seek their love through My bounties, even though I have no need of them, and they seek to anger me, even though they need Me most."

Whoever approaches Me, I reach out to him from far; whoever avoids Me, I call him from near; whoever deprives himself for My sake, I give in abundance; whoever wants My pleasure, I want the same as he; whoever seeks My power, I soften the steel for him. Whoever chooses Me over others, I choose him over others. A good deed to Me is ten times to seven hundred times, to many more times. A bad deed, however, earns nothing but its recompense; and if one regrets it, I forgive that sin for him.

على ربه وهو شاكبه، لا يصلح له على عافية ولا على ابتلاء، العافية تلقية إلى مساخطه، والبلاء يدفعه إلى كفرانه، وجود نعمته، وشكايته إلى خلقه.

دعاه إلى بابه فما وقف عليه ولا طرقة، ثم فتحه له فما عرج عليه ولا وجه، أرسل إليه رسوله يدعوه إلى دار كرامته فعصى الرسول وقال: لا أبيع ناجزاً بغائب ونقداً بنسيئة، ولا أترك ما أراه لشيء سمعت به. [ويقول:

خذ ما تراه ودع شيئاً سمعت به في طلعة الشمس ما يغنيك عن زحل].

فإن وافق حظه طاعة الرسول أطاعه لنيل حظه لا لرضا مرسله، لم يزل يتقمت إليه بمعاصيه حتى أعرض عنه وأغلق الباب في وجهه.

ومع هذا فلم يؤسه من رحمته، بل قال: «متى جئني قبلتك، إن أتيتني ليلاً قبلتك، وإن أتيتني نهاراً قبلتك»، «وإن تقربت مني شبراً تقربت منك ذراعاً، وإن تقربت مني ذراعاً تقربت منك باعاً، وإن مشيت إلى هرولت إليك»، «ولو لقيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي، أتيتك بقرباها مغفرة، ولو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك»،

«ومن أعظم مني جوداً وكرماً؟ عبادي يبارزونني بالعظام وأنا أكلؤهم على فرشهم». «إني والجن والإنس في نأٍ عظيم، أخلق ويعبد غيري، وأرزق ويشكر سواي، خيرني إلى العباد نازل، وشهرهم إلى صاعد، أحبب إليهم بنعمتي وأنا الغني عنهم، ويتبغضون إلي بالمعاصي وهم أفقر شيء إلي».

«من أقبل إلي تلقيته من بعيد، [ومن أعرض عني ناديته من قريب]، ومن ترك لأجلي أعطيته فوق المزد، ومن أراد رضائي أردت ما يريد، ومن تصرف بحولي وقوتي ألنت له الحديد».

«أهل ذكري أهل مجالستي، وأهل شكري أهل زيادتي، وأهل طاعتي أهل كرامتي، وأهل معصيتي لا أقنطهم من رحمتي، إن تابوا فأنا حبيبهم، فإني أحب التوابين وأحب المتطهرين، وإن لم يتوبوا فأنا طيبهم، أبتليهم بالمصائب لأطهرهم من المعاييب».

«من آثرني على سواي آثرته على سواه، الحسنة عندي بعشر أمثالها إلى سبعمائة ضعف إلى أضعاف كثيرة، والسيئة عندي بواحدة. فإن ندم عليها واستغفرتني غفرتها له».

I appreciate the slightest of good deeds and forgive countless slips. My Mercy has overcome my wrath. My forbearance has overshadowed My retribution. I am more merciful to My servants than a mother to her child: "God is more pleased with the repentance of His servant than a man who lost his ride, belongings, and food in a desert, and gave hope after searching for it and fell asleep under a tree, awaiting his death, and then woke up to find it standing next to him and tied it to the tree ... God is more pleased with his repentance than he is with the returning of his ride."¹³

This is the happiness of bounty, charity, and compassion, not the happiness of need for or benefit from the repentance of His servant. Similarly, His protection of His servant is a favor upon the latter, out of sheer love and charity toward him. He neither seeks from him increase in anything, nor seeks honor against any lack of it, nor victory against any domination, nor refuge from an unseen calamity, nor [the servant's] help in any matter whatsoever.

And say: Praise is God's, Who takes neither a son nor has a partner in His dominion nor any ally against humility, and glorify His greatness. [17:111]

Thus He precludes his having allies out of weakness, for God is the ally of the believers, and they are His allies, one is the status of the Lord [to give protection in this alliance] and the other is the status of the servant [to receive protection], as they establish excuses for themselves and carry their sins despite His predestination.

God's alone is praise and glory
Man's alone is the blame

How beautiful are the words of one who said,

Your beloved passes through phases persistently
You still make him cry rolling tears
Your self lies to you, you are not among his friends
It complains of others when it is you who is the oppressor

13 Sections of this speech that are enclosed in quotes are parts of well-known traditions in Bukhārī #7405; Tirmidhī #3540; and Bukhārī #6308, respectively.

أشكر اليسير من العمل، وأغفر الكثير من الزلل، رحمتي سبقت غضبي، وحلي سبق مؤاخذتي، وعفوي سبق عقوبي، أنا أرحم بعبادي من الوالدة بولدها، «لله أشد فرحاً بتوبة عبده من رجل أضل راحلته بأرض مهلكة دوية، عليها طعامه وشرابه، فطلبها حتى يئس من حصولها فنام في أصل شجرة ينتظر الموت، فاستيقظ فإذا هي على رأسه قد تعلق خطامها بالشجرة، فالله أفرح بتوبة عبده من هذا براحلته».

وهذه فرحة إحسان وبر ولطف، لا فرحة محتاج إلى توبة عبده منتفع بها، وكذلك موالاته لعبده إحساناً إليه ومحبة له وبراً منه، لا يتكثر به من قلة ولا يتعز به من ذلة، ولا ينتصر به من غلبة، ولا يعبه لنائبة، ولا يستعين به في أمر: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلِداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِّ وَكَبِّرْهُ تَكْبِيرًا﴾ [الإسراء: III]، فنفى أن يكون له ولي من الذل، والله ولي الذين آمنوا وهم أولياؤه. فهذا شأن الرب، وشأن العبد، وهم يقيمون أعذار أنفسهم، ويحملون ذنوبهم على أقداره.

استأثر الله بالحامد والمجد وولى الملامة الرجال.

وما أحسن قول القائل:

تطوي المراحل عن حبيبك دائماً وتظل تبكيه بدمع ساجم
كذبتك نفسك لست من أحبابه تشكو البعاد وأنت عين الظالم

3.1 *The Correct Approach to Excusing the Creation*

This is one of the two meanings of his statement, “Among the realities of repentance is the seeking of excuse for the creation.” It has now become clear to you that the seeking of excuse for them for their crime renders the repentance null and void.

The second meaning is to find excuses for the [creation] in their ill behavior and crimes toward you, and looking at predestination in that respect, since their deeds are like the movement of the trees, and so you excuse them by predestination concerning your rights, not concerning the rights of your Lord, and this is from the practice of the masters of the knowers and elite of the friends of God. One of them would be annihilated from his own rights to uphold the right of his Lord, look at deficiency and wrongdoing concerning his right to predestination but look to the right of God, seeking excuse for them in their own rights but erase any excuse and void it concerning the right of God.

This was the state of our Prophet, God grant him blessing and peace, as ‘Ā’isha, God be pleased with her, said: God’s Messenger, God grant him blessing and peace, never sought revenge for his own sake but (he did) only when God’s prohibitions were violated; when God’s prohibitions were violated nothing would assuage his wrath until he avenged for God’s sake.¹⁴

‘Ā’isha, God be pleased with her, also said, “The Messenger of God, God grant him blessing and peace, never hit with his hand a servant, a riding animal, or anything at all, except when he strove in the path of God.”¹⁵ Anas, God be pleased with him, said, “I served the Messenger of God, God grant him blessing and peace, for ten years, and he never said to me about something I did, ‘Why did you do it?’ nor did he say about something I failed to do, ‘Why did you not do it?’ And if any of his family members got angry at me he would say, ‘Let him be, a thing had been decided and happened.’”¹⁶

Look at his perspective on predestination when it was his right that was concerned, and his diligence with carrying out divine command, and the cutting off the hand of the woman [when she stole] as it was God’s right. He did not say there: predestination forced her to do it.

14 This is a paraphrased tradition from Bukhārī #3560.

15 Muslim #2328.

16 Bukhārī #6038, #6911; Muslim #2309.

فصل

فهذا أحد المعنيين في قوله: «إن من حقائق التوبة: طلب أعذار الخليفة».

وقد ظهر لك بهذا أن طلب أعذارهم في الجناية عائد على التوبة بالنقض والإبطال.

والمعنى الثاني أن يكون مراده إقامة أعذارهم في إساءتهم إليك، وجنابتهم عليك، والنظر في ذلك إلى الأقدار، وأن أفعالهم بمنزلة حركات الأشجار، فتعذرهم بالقدر في حقك لا في حق ربك، فهذا حق هو من شأن سادات العارفين وخواص أولياء الله الكل، يفنى أحدهم عن حقه ويستوفي حق ربه، ينظر في التفريط في حقه، والجناية عليه إلى القدر، وينظر في حق الله إلى الأمر فيطلب لهم العذر في حقه، ويمحو عنهم العذر ويبطله في حق الله.

وهذه كانت حال نبينا ﷺ كما قالت عائشة رضي الله عنها: «ما انتقم رسول الله ﷺ لنفسه قط، ولا نيل منه شيء فانتقم لنفسه إلا أن تنتهك محارم الله، فإذا انتهكت محارم الله لم يقم لغضبه شيء حتى ينتقم الله».

وقالت عائشة رضي الله عنها [أيضاً]: «ما ضرب رسول الله ﷺ بيده خادماً ولا دابةً ولا شيئاً قط، إلا أن يجاهد في سبيل الله».

وقال أنس رضي الله عنه: «خدمت رسول الله ﷺ عشر سنين، فما قال لي شيء صنعته، لم صنعته؟ ولا شيء لم أصنعه، لم لم تصنعه؟ وكان إذا عاتبني بعض أهله يقول: دعوه، فلو قضي شيء لكان». فانظر إلى نظره إلى القدر عند حقه وقيامه بالأمر، وقطع يد المرأة عند حق الله، ولم يقل هناك: القدر حكم عليها.

Similar is the case of his wanting to burn [the houses] of those who stayed away from the congregational prayer; he did not say: had the prayer been predestined for them, it would have happened. Similarly, he lapidated the woman and the man when they committed adultery rather than arguing on their behalf by predestination. He also did something similar in the case of al-ʿArniyyīn who murdered a shepherd and ran off with the cattle and disbelieved after embracing Islam; he did not say: it was predestined for them. Rather, he commanded that their hands and feet be severed from opposite sides, eyes be gouged, and left in the heat of the desert begging for water but not given it until they parched to death. There are many other such cases whose details need not detain us.

The Messenger of God, God grant him blessing and peace, was more aware of God and of His right than to have argued by predestination to abandon His command or accept it from anyone. Despite this, he excused Anas by predestination concerning his own right and said, "A thing had been decided and it happened." May the peace and blessings of God be upon him.

Therefore, this second meaning, even though it is true, is not among the conditions of repentance, nor one of its pillars, nor does it have any relation to it. If one does not excuse others when they wrong him, that does not take anything away from his repentance. [The author] must therefore have meant the first meaning, and you now know what that entails.

There is no doubt that the author of *al-Manāzil* only meant this: to excuse them by predestination while also establishing upon them the [normative] judgment of the command. That is, he sees people with the eye of predestination and excuses them by it, and sees them with the eye of the command and holds them accountable for it and takes them to account for it. His awareness of the command does not keep him from seeing predestination, nor the view of predestination [keep him from] seeing the [normative divine] command.

This, even if true, is not a reason to excuse them, and to excuse them thus has absolutely nothing to do with repentance. Even if [excusing people with predestination] were not plain false, still, they are neither excused nor seeking to excuse them among the realities of repentance. In reality, protectiveness and anger for the sake of God are part of the realities of repentance. Thus, the refusal to excuse the creation in their opposition to the divine command or prohibition and to be severely angry about it is part of the appreciating the greatness of the prohibition, and that is more fitting to be the part of the reality of repentance than to excuse those who oppose the command or prohibition. In particular, this applies to the excusing of the worshippers of the cross and idols, the killers

وكذلك عزمه على تحريق المتخلفين عن الصلاة معه في الجماعة، ولم يقل: لو قضي لهم الصلاة لكانت.

وكذلك [رجمه المرأة والرجل لما زنيا، ولم يحتج في ذلك لهما بالقدر. وكذلك فعله في العرنين الذين قتلوا راعيه واستاقوا الذود وكفروا بعد إسلامهم، ولم يقل: قدر عليهم، بل أمر بهم فقطعت أيديهم وأرجلهم من خلاف، وسمرت أعينهم، وتركوا في الحرة يستسقون فلا يسقون حتى ماتوا عطشاً، إلى غير ذلك مما يطول بسطه].

وكان رسول الله ﷺ أعرف بالله وبحقه من أن يحتج بالقدر على ترك أمره، أو يقبل الاحتجاج به من أحد، ومع هذا فعذر أنسا بالقدر في حقه وقال: «لو قضي شيء لكان»، فصلوات الله وسلامه عليه. فهذا المعنى الثاني وإن كان حقاً، لكن ليس من شرائط التوبة ولا من أركانها، ولا له تعلق بها، فإنه لو لم يقم أعذارهم في إساءتهم إليه لما نقص ذلك شيئاً من توبته، فما أراد إلا المعنى الأول، وقد عرفت ما فيه.

ولا ريب أن صاحب المنازل إنما أراد أن يعذرهم بالقدر ويقيم عليهم حكم الأمر، فينظر بعين القدر ويعذرهم بها، وينظر بعين الأمر ويحملهم عليها ويأخذهم بموجبها، فلا يحجبه مطالعة الأمر عن القدر، ولا ملاحظة القدر عن الأمر.

فهذا وإن كان حقاً لا بد منه فلا وجه لعذرهم، وليس عذرهم من التوبة في شيء البتة، ولو كان صحيحاً فضلاً عن كونه باطلاً، فلا هم معذورون، ولا طلب عذرهم من حقائق التوبة، بل التحقيق أن الغيرة لله والغضب له من حقائق التوبة، فتعطيل عذر الخليفة في مخالفة الأمر والنهي، وشدة الغضب هو من علامة تعظيم الحرمة، وذلك بأن يكون من حقائق التوبة أولى من عذر مخالف الأمر والنهي، ولا سيما يدخل في هذا عذر عباد الصليبان والأوثان، وقتلة الأنبياء، وفرعون وهامان، وثمرود

of prophets, Pharaoh and Haman, and Nimrod son of Kin'ān, and Abū Jahl and his allies, Iblīs and his army, and every unbelieving wrongdoer and transgressor of God's limits and violator of God's prohibitions. All of them are under predestination, and they are among the creation: is excusing them part of the reality of repentance? This [absurdity] is imposed by the path of annihilation in unicity of lordship and making that the end which the spiritual aspirants seek.

Furthermore, what kind of agreement with one's beloved is it to excuse those whom He has not excused? On the contrary, He is angry with them, having distanced them from Himself and rejected them from His door, in great displeasure. Does excusing them amount to anything but exposing oneself to the displeasure of the Beloved and falling from His eyes?

This slip from the Shaykh al-Islam [al-Harawī] does not void his virtues or ruin his status, for his status in scriptural and experiential knowledge and devotion and understanding on the path of spiritual aspiration is well-known. Everyone's teachings can be chosen or rejected except for the inerrant one who did not speak of his own desire, God's peace and blessings be upon him. A perfect man is one whose flaws are countable, especially in this difficult field, this arduous battle, in which steps often slip and understanding is often confounded, and the many paths divide the aspirants, and many end up in the vales of ruin except for a few.

And why not? It is an ocean in which the ship of a sailor crosses waves like the mountain, and the battleground in which the courage of the heroes falls short and the intellects of the wisest of men are baffled, and so much of the creation stands at the shore wanting to ride it. Some among them stand in awe lacking the courage to look it in the eye or move his steps toward it, his heart being filled with the greatness of what he witnesses. He says: standing on the shore is safer, for one who endangers his soul cannot be smart. Others turn their backs and take off when they hear the sound of the waves, unable to even look at them. Others throw themselves into the middle of the waves, pulled down by one wave and thrown up by the other.

All three face a danger, for standing at the shore may cause the water to reach his feet, and the escapee no matter how hard he tries has no way out. The one who throws himself into the danger faces the possibility of drowning every moment. Only the fourth kind of people find salvation, and they are those who wait for the arrival of the boat of divine law. When it draws close to them the sailor calls out, "Ride it in the name of God is its course and its mooring" [11:41]. This is the boat of Noah, in fact, and the boat of all those who followed him of the messengers; whoever rides it finds salvation, and whosoever chooses to stay back drowns. They ride the boat of divine command; divine predestination takes them with its waves, submitting to the command of the one in whose

بن كنعان، وأبو جهل وأصحابه، وإبليس وجنوده، وكل كافر وظالم ومتعد حدود الله، ومنتهك محارم الله، فإنهم كلهم تحت القدر، وهم من الخليفة، أفيكون عذر هؤلاء من حقيقة التوبة؟ فهذا مما أوجبه السير على طريق الفناء في توحيد الربوبية، وجعله الغاية التي يشمر إليها السالكون. ثم أي موافقة للمحبوب في عذر من لا يعذره هو؟ بل قد اشتد غضبه عليه، وأبعده عن قربه، وطرده عن بابه، ومقتته أشد المقت. فإذا عذرتة، فهل يكون عذره إلا تعرضاً لسخط المحبوب، وسقوطاً من عينه؟

ولا توجب هذه الزلة من شيخ الإسلام إهدار محاسنه وإساءة الظن به، فحلله من العلم والإنابة والمعرفة والتفقه في طريق السلوك المحل الذي لا يجهل، وكل أحد فأخوذ من قوله ومتروك إلا المعصوم الذي لا ينطق عن الهوى صلوات الله وسلامه عليه. والكامل من عد خطؤه، ولا سيما في مثل هذا المجال الضنك والمعتك الصعب الذي زلت فيه أقدام وضلت فيه أفهام، واقتربت بالسالكين فيه الطرقات، وأشرفوا—إلا أقلهم—على أودية الهلكات.

وكيف لا وهو البحر الذي تجري سفينة راكمه به في موج كالجبال، والمعتك الذي تضاءلت لشهوده شجاعة الأبطال، وتحيرت فيه عقول ألباء الرجال، ووصلت الخليفة إلى ساحله ييغون ركوبه. فمنهم من وقف مطرقاً دهشاً لا يستطيع أن يملأ منه عينه، ولا ينقل عن موقفه قدمه، قد امتلأ قلبه بعظمة ما شاهد منه، فقال: الوقوف على الساحل أسلم، وليس بلييب من خاطر بنفسه. ومنهم من رجع على عقبه لما سمع أصوات أمواجه، ولم يطق نظراً إليه. ومنهم من رمى بنفسه في لجة تخفضه موجة، وترفعه أخرى.

فهؤلاء الثلاثة على خطر، إذ الوقوف على الساحل عرضة لوصول الماء إلى تحت قدميه، والهرب ولو جد في الهرب فإله مصير إلا إليه، والمخاطر ناظر إلى الغرق كل ساعة بعينه، وما نجا من الخلق إلا الصنف الرابع، وهم الذين انتظروا موافاة سفينة الأمر، فلما قربت منهم ناداهم الربان: ﴿ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا﴾ [هود:41]، فهي سفينة نوح حقاً، وسفينة من بعده من الرسل، من ركبها نجا ومن تخلف عنها غرق. فركبوا سفينة الأمر، فالقدر يجري بهم في تصارييف أمواجه على

hands is all control in the oceans. For it is only the period of a catnap before it is said to the earth of this world and its heaven, "O Earth, swallow your water, and O sky, withhold [your rain], and the water subsided and the matter decided, and the ark came to rest on Mount Judy" [11:44], which is the abode of rest.

Those who stay back from the boat like the people of Noah drown, then burn, and it is called out concerning them, "And it is said: Away with the wrongdoers!" "And We did not wrong them but they indeed were the wrongdoers" [43:76]. Then they are called in the tongue of both law and destiny, affirming His unicity and establishing His proof, and He is the Most Just, "Say: God's is the ultimate argument—Had He willed He could indeed have guided all of you" [6:149].

3.2 *Repelling One Decree by Another*

The mission of the rider of this boat of divine law is to combat the waves of predestination and oppose them by pitting one against the other [that is, one does not accept sin as predestined, but considers one's resistance to it also predestined], or else he is ruined. He opposes one decree of destiny with another, and this is the journey of men of resolve among the masters, and this is the meaning of the statement of the master of inner sciences 'Abd al-Qādir al-Kīlānī,¹⁷

People desist when they arrive at the station of decree and predestination but not me: there opened before me in [this gritty question] a crack, and I opposed the predestination of the Truth by the Truth for the sake of the Truth: a man is one who opposes predestination not one who surrenders to it.

The affairs of God's servants in this world cannot be mended unless they oppose decree with decree, how, then, in matters pertaining to afterlife?

God Almighty has commanded to repel evil, which is part of His predestination, with a good deed, which is also part of His predestination. Similarly, hunger is part of His predestination, and to repel it by eating which is also part of His predestination. If a servant were to surrender to hunger while having the capacity to repel it by eating until he died, he died a sinner. The same is true of cold, heat, thirst, etc., that are all part of predestination, and he commanded to repel them with predestination that opposes them. The one who repels, what is repelled, and the act of repelling are all God's predestination.

¹⁷ Another manuscript reads "'Abd al-Qādir al-Jīlānī" in reference to the well-known shaykh of Baghdad and Ḥanbalite scholar, remembered for his words on monotheism, divine attributes, and predestination. See Glossary, "Jīlānī" and *Sīyar* 20:439.

حكم التسليم لمن بيده التصرف في البحار، فلم يكن إلا غفوة حتى قيل لأرض الدنيا وسماؤها: يا أرض ابلي ماءك، ويا سماء أقلي، وغيض الماء وقضي الأمر، واستوت على جودي دار القرار. والمتخلفون عن السفينة كقوم نوح أغرقوا ثم أحرقوا، ونودي عليهم على رؤوس العالمين: ﴿وَقِيلَ بَعْدَ لِقَايِ الظَّالِمِينَ﴾ [هود:44]، ﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾ [الزخرف:76]، ثم نودوا بلسان الشرع والقدر تحقيقاً لتوحيده وإثباتاً لمحجته، وهو أعدل العادلين. ﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾ [الأنعام:149].

فصل

وراكب هذا البحر في سفينة الأمر، وظيفته مصادمة أمواج القدر ومعارضتها بعضها ببعض وإلا هلك، فيرد القدر بالقدر، وهذا سير أرباب العزائم من العارفين، وهو معنى قول الشيخ العارف القدوة عبد القادر الكيلاني: «الناس إذا وصلوا إلى القضاء والقدر أمسكوا إلا أنا، فانفتحت لي فيه روزنة، فنازعت أقدار الحق بالحق للحق، والرجل من يكون منازعاً للقدر، لا من يكون مستسلماً مع القدر». ولا تتم مصالح العباد في معاشهم إلا بدفع الأقدار بعضها ببعض، فكيف في معادهم؟ والله تعالى أمر أن تدفع السيئة وهي من قدره بالحسنة وهي من قدره، وكذلك الجوع من قدره، وأمر بدفعه بالأكل الذي هو من قدره، ولو استسلم العبد لقدر الجوع مع قدرته على دفعه بقدر الأكل حتى مات مات عاصياً، وكذلك البرد والحر والعطش كلها من قدره، وأمر بدفعها بأقدار تضادها، والدافع والمدفوع والدفع من قدره.

The Prophet, God grant him blessing and peace, elucidated this concept with complete lucidity when they said to him, “O Messenger of God, do you see the medicine we use to cure illness and incantation we use to heal, and means we seek to protect ourselves: do they repel anything from God’s decree?” He said, “They are part of God’s decree.”¹⁸

Another tradition has it, “Supplication and calamity wrestle between the heaven and the earth.”¹⁹

When the unbelieving enemy befall the land of Islam, they do so with the decree of God; is it permissible for Muslims to surrender to the decree and neglect to repel them with a decree like it, which is jihad by which they repel one decree of God by another decree?

The same is true of disobedience if it has been decreed for you, and you committed it by decree; you must repel its causes by sincere repentance, and that is also part of the decree.

3.3 *Navigating the Decrees*

The repelling of decree by decree is of two kinds.

First, the repelling of decree whose causes have been established but it does not occur due to other causes that are from a decree that contradicts the first, rendering impossible the occurrence of the first, like the repelling of the enemy by fighting back, and repelling cold or heat and the like.

Second, repelling of the decree that has taken place and persists with another decree that removes and eliminates it, like the repelling of the decree of illness with the decree of healing, and the repelling of the decree of sin with the decree of repentance, and the repelling of the decree of evil by the decree of doing good. This is the way of the knowers and the way of decrees; the way is not to surrender to [existential decree] and give up effort and planning, for that is tantamount to incapacity, and God Almighty blames incapacity. If one is overwhelmed, his plans fail, and no possibility of action remains, only then one surrenders to the decree, and throws oneself like the dead body before the washer to turn it over at will. Only here annihilation in decree benefits, in knowledge, state, and experiential witnessing. As for when one possesses ability and has access to means, the beneficial kind of annihilation in that case is to annihilate from the creation in the judgment of God, from his desire into the divine command, from his will and love into the will and love of God, and

18 Tirmidhī #2065.

19 Ṭabarānī, *al-Muʿjam al-awsaṭ* 3:242; Ḥākim, *al-Mustadrak* 1:492; etc.

وقد أفصح النبي ﷺ عن هذا المعنى كل الإفصاح، إذ قالوا له: يا رسول الله، أ رأيت أدويةً تتداوى بها ورقى نسترقى بها وتقى نتقي بها، هل ترد من قدر الله شيئاً؟ قال: «هي من قدر الله». وفي الحديث الآخر: «إن الدعاء والبلاء ليعتلجان بين السماء والأرض». وإذا طرق العدو من الكفار بلد الإسلام طرقوه بقدر الله، أفيحل للمسلمين الاستسلام للقدر وترك دفعه بقدر مثله، وهو الجهاد الذي يدفعون به قدر الله بقدره؟ وكذلك المعصية إذا قدرت عليك وفعلتها بالقدر، فادفع موجبها بالتوبة النصوح، وهي من القدر.

فصل

ودفع القدر بالقدر نوعان:

أحدهما: دفع القدر الذي قد انعقدت أسبابه، ولما يقع بأسباب أخرى من القدر تقابله، فيمتنع وقوعه، كدفع العدو بقتاله، ودفع الحر والبرد ونحوه. الثاني: دفع القدر الذي قد وقع واستقر بقدر آخر يرفعه ويزيله، كدفع قدر المرض بقدر التداوي، ودفع قدر الذنب بقدر التوبة، ودفع قدر الإساءة بقدر الإحسان.

فهذا شأن العارفين وشأن الأقدار، لا الاستسلام لها وترك الحركة والحيلة فإنه عجز، والله تعالى يلوم على العجز، فإذا غلب العبد وضائق به الحيل ولم يبق له مجال، فهناك الاستسلام للقدر، والانطراح كالبيت بين يدي الغاسل يقلبه كيف شاء، وهنا ينفع الفناء في القدر علماً وحالاً وشهوداً، وأما في حال القدرة وحصول الأسباب، فالفناء النافع أن يفنى عن الخلق بحكم الله، وعن هواه بأمر الله، وعن

from his power to change or resist to God's power to change and resist and His help. Such is the one who lives the reality of "You we worship and You alone we supplicate for help" in knowledge and in spiritual state, and God alone is to be sought for succor.

4 The Inner Realities of Repentance

The author of *al-Manāzil* said,

The inner realities of repentance are three things: to discriminate between protection and honor, forget the crime, and repent from repentance, for the penitent is included among all those addressed in the words of the Almighty, "And repent to God all of you O believers so you may find success," thus he commanded the penitent to repent.

By "discriminate between protection and honor" he means that the object of repentance must be seeking the protection of God in fear and trepidation, and establishing His command and avoiding His prohibitions. Thus, it is to obey God, guided by a light from God, hoping for reward from God, and to shun disobedience to God, guided by a light from God, fearing God's chastisement. He does not seek through [repentance] the honor of obedience. For both obedience and repentance have honor, inwardly and outwardly; yet his object must not be the honor, even if he knows that it will accrue to him through obedience and repentance. Whoever repents to seek this honor, his repentance is tainted. It is recorded in some reports,

God Almighty inspired a prophet among the prophets to say to a certain ascetic, "As for your renunciation in the world, it brought you comfort already; as for your celibacy for My sake, you have already earned honor through it. But what did you do with what you owe Me?" He said, "O Lord, what do I owe You after this?" He said, "Did you make friends and enemies for My sake?"

That is, the comfort and honor that you earned is your share that you attained through your asceticism and worship, but where is the establishment of My right, which is friendship and hostility for My sake?

The point, therefore, is to distinguish in dealing with commands between your share and the right of your Lord both by way of rational knowledge and experiential state.

إرادته ومحبته بإرادة الله ومحبته، وعن حوله وقوته بحول الله وقوته وإعانتة، فهذا الذي قام بحقيقة: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ علماً وحالاً، والله المستعان.

فصل

قال صاحب المنازل رحمه الله: «وسرائر حقيقة التوبة ثلاثة أشياء: تمييز التقية من العزة، ونسيان الجناية، والتوبة من التوبة، لأن التائب داخل في الجميع من قوله تعالى: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور:31]، فأمر التائب بالتوبة».

يريد بتمييز التقية من العزة أن يكون المقصود من التوبة تقوى الله، وهو خوفه وخشيته، والقيام بأمره واجتناب نهيه، فيعمل بطاعة الله على نور من الله، يرجو ثواب الله، ويترك معصية الله على نور من الله تعالى، يخاف عقاب الله لا يريد بذلك عز الطاعة، فإن للطاعة وللتوبة عزاً وظاهراً وباطناً، فلا يكون مقصوده العزة، وإن علم أنها تحصل له بالطاعة والتوبة، فمن تاب لأجل العزة فتوبته مدخولة، وفي بعض الآثار: «أوحى الله تعالى إلى نبي من الأنبياء: قل لفلان الزاهد: أما زهدك في الدنيا [فقد] تعجلت به الراحة، وأما انقطاعك إلي فقد اكتسبت به العزة، ولكن ما عملت فيما لي عليك؟ قال: يا رب، وما لك علي بعد هذا؟ قال: هل واليت في ولياً، أو عادت في عدواً؟».

يعني أن الراحة والعز حظك، وقد نلتهاما بالزهد والعبادة، ولكن أين القيام بحقي وهو الموالاة في والمعاداة [في]؟

فالشأن في التفريق في الأوامر بين حظك وحق ربك علماً وحالاً.

Many truthful aspirants are confused about the state of their selves in this respect, and only those endowed with insight make this distinction, and they are [as rare] among the truthful as the truthful are among the common men.

4.1 *Forgetting Sins versus Remembering Sins*

As for “forgetting the crime,” it requires some explanation, and the masters of the path have different opinions on it.

[Some] among them hold that to avoid the mention or remembrance of the sin entirely in favor of the purity of time with God Almighty is better and more beneficial for the repentant servant. This is why it has been said, “To remember betrayal in the moments of loyalty is betrayal.”

Others hold that it is better for the aspirant never to forget his sin, and keep it in focus in every moment to create humility, humbleness, and meekness in him is better for him than his union and purity of time [with God]. They further say that this is why David inscribed his sin on his sleeve and would look at it and weep. They also say, “When you lose your path, look at your sin, you will find the path.” This means that when you return to your sin your ego breaks down and you become humble, and you throw yourself before God, humbled, meek, fearful, and this is the path of worship.

The correct opinion is to discriminate in this matter, and to say that when in the state of purity one senses in one’s soul a cloud of self-righteousness and the thought of conceit and obliviousness of divine favor, and his ego snatches him away from the reality of his destitution and deficiency, in that state to remember his sin is more beneficial to him. If, however, he is in the state of experiential witnessing of God’s favor upon him and in the state of realizing his utter dependence on Him and his incapacity to be independent of Him even in a matter as small as a mustard seed, his heart being infused with love and delight in God and intimacy with Him, yearning for His meeting and the witnessing of the vastness of His mercy, forbearance, and forgiveness, and the lights of the divine names and attributes have illuminated his heart, then forgetting the crime and overlooking the sin is better and more beneficial to him. Between these two states is the distance between heaven and earth. This [obsession with sin in such times] occurs because of Satan’s envy toward him, who intends to make him fall from his state and end his journey between the meadows of awareness, love, and yearning to the desolation of sin and the constriction of crime. For the former state, witnessing of one’s crime is a favor from God so that He may protect him from the curse of self-righteousness, the greatest invisible and imperceptible veil. [Remembering sin] in these two different states is an entirely different matter. This question of judgment in this matter is something that cannot be articulated, and from God alone is success and He alone is sought for help.

وكثير من الصادقين يلبس عليهم حال نفوسهم في ذلك، ولا يميزه إلا أولو البصائر منهم، وهم في الصادقين كالصادقين في الناس.

وأما نسيان الجناية فهذا موضع تفصيل، وقد اختلف فيه أرباب الطريق. فمنهم من رأى الاشتغال عن ذكر الذنب والإعراض عنه صفحاً، فصفاً الوقت مع الله تعالى أولى بالتائب وأنفع له، ولهذا قيل: «ذكر الجفا في وقت الصفا جفا». ومنهم من رأى أن الأولى ألا ينسى ذنبه، بل لا يزال نصب عينيه يلاحظه كل وقت، فيحدث له ذلك انكساراً وذللاً وخضوعاً أنفع له من جمعيته وصفاء وقته. قالوا: ولهذا نقش داود الخطيئة في كفه، وكان ينظر إليها ويبكي. قالوا: ومتى تهت عن الطريق، فارجع إلى ذنبك تجد الطريق. ومعنى ذلك أنك إذا رجعت إلى ذنبك انكسرت وذللت، وأطرقت بين يدي الله عز وجل خاشعاً ذليلاً خائفاً، وهذه طريق العبودية.

والصواب: التفصيل في هذه المسألة، وهو أن يقال: إذا أحس العبد من نفسه حال الصفاء غيماً من الدعوى ورقيقة من العجب ونسيان المنة، وخطفته نفسه عن حقيقة فقره ونقصه، فذكر الذنب أنفع له. وإن كان في حال مشاهدته منة الله عليه، وكال افتقاره إليه، وقيامه به، وعدم استغنائه عنه في ذرة من ذراته، وقد خالط قلبه حال المحبة والفرح بالله، والأنس به، والشوق إلى لقائه، وشهود سعة رحمته وحلمه وعفوه، وقد أشرقت على قلبه أنوار الأسماء والصفات، فنسيان الجناية والإعراض عن الذنب أولى به وأنفع له، فإنه متى رجع إلى ذكر الجناية توارى عنه ذلك، ونزل من علو إلى سفلى، ومن حال إلى حال، بينهما من التفاوت أبعد ما بين السماء والأرض، وهذا من حسد الشيطان له، أراد أن يحطه عن مقامه، وسير قلبه في ميادين المعرفة والمحبة والشوق إلى وحشة الإساءة وحصر الجناية.

والأول يكون شهوده لجنايته منة من الله من بها عليه، ليؤمنه بها من مقت الدعوى وحجاب الكبر الخفي الذي لا يشعر به، فهذا لون وهذا لون. وهذا أمر الحكم فيه أمر وراء العبارة، وبالله التوفيق، وهو المستعان.

4.2 *Repentance from Repentance*

As for “repentance from repentance,” it is an ambiguous phrase by which both truth and falsehood could be meant, and it may be that the speaker intended it for truth but its expression fails to discriminate.

For repentance is among the greatest acts of righteousness, and repentance from righteousness is the greatest of misdeeds and ugliest of crimes, indeed rather it is unbelief if it is understood literally. For there is no difference between repentance from repentance and repentance from Islam and faith. Could it be acceptable to ever repent from faith?

However, their meaning is only that one should repent from the seeing of the repentance, for when it is attained by the favor and will of God, and if he were left to the devices of his ego, it would never have permitted him to [repent]. Therefore, when he sees it and witnesses its occurrence from himself he overlooks God’s favor on him, and he therefore repents from this witnessing and this heedlessness. However, this witnessing and heedlessness is not repentance, nor a part nor a condition for it, but rather it is another misdeed that befell the servant after his repentance. He should, therefore, repent from this misdeed just as he repented from the first misdeed. He does not repent, then, except from a sin, in the beginning and in the end. How can it be said, then, that he repents from repentance? This statement is simply unintelligible, and it is incorrect in itself. It may, however, be that there is some hidden deficiency or lack in the repentance, some malady that prevents it from being completely effective, and the repentant servant may sense it or he may not. He should, in any case, repent from the deficiency and imperfection in his repentance. This, too, is not “repentance from repentance,” but rather it is only repentance from the absence of repentance, for the measure of repentance that did occur is an act of obedience from which one does not repent; it is only what is deficient in his repentance that one needs to repent from. “Repentance from repentance” can only be understood in one of these two aforementioned ways.

Yes, there is a third, exceedingly subtle, meaning, which is that whoever has attained the state of intimacy with God, and his time has become pure with God, such that his attention to God and his engagement in the remembrance of His bounties and names and attributes is the most beneficial thing to him, until he descends from that state, and he busies himself with repenting from older misdeeds from which he has already repented, and then he studies his misdeeds and becomes distracted by it from God Almighty. This, surely, is a deficiency that he should repent to God for; it is repentance from this [untimely] repentance, because it brings him down from pure intimacy with God to minding his betrayal, and God knows best.

فصل

وأما «التوبة من التوبة»، فهي من المجملات التي يراد بها حق وباطل، ويكون مراد المتكلم بها حقاً، فيطلقه من غير تمييز.

فإن التوبة من أعظم الحسنات، والتوبة من الحسنات من أعظم السيئات وأقبح الجنايات، بل هو كفر إن أخذ على ظاهره، ولا فرق بين التوبة من التوبة والتوبة من الإسلام والإيمان، فهل يسوغ أن يقال بالتوبة من الإيمان؟

ولكن مرادهم أن يتوب من رؤية التوبة، فإنها إنما حصلت له بمنة الله ومشيتته، ولو خلى ونفسه لم تسمح بها البتة، فإذا رآها وشهد صدورها منه ووقعها به، وغفل عن منه الله عليه، تاب من هذه الرؤية والغفلة، ولكن هذه الرؤية والغفلة ليست هي التوبة ولا جزءاً منها، ولا شرطاً لها، بل هي جناية أخرى عرضت له بعد التوبة، فيتوب من هذه الجناية كما تاب من الجناية الأولى. فما تاب إلا من ذنب أولاً وأخيراً، فكيف يقال: يتوب من التوبة؟

هذا كلام غير معقول، ولا هو صحيح في نفسه، بل قد يكون في التوبة علة ونقص وآفة تمنع كمالها، وقد يشعر صاحبها بذلك، وقد لا يشعر فيتوب من نقصان التوبة، وعدم توفيتها حقها. وهذا أيضاً ليس توبة من التوبة، وإنما هو توبة من عدم التوبة، فإن القدر الموجود منها طاعة لا يتاب منها، والقدر المفقود هو الذي يحتاج أن يتوب منه. فالتوبة من التوبة إنما تعقل على أحد هذين الوجهين.

نعم، هاهنا وجه ثالث لطيف جداً، وهو أن من حصل له مقام أنس بالله، وصفا وقته مع الله، بحيث يكون إقباله على الله، واشتغاله بذكر آلائه وأسمائه وصفاته أنفع شيء له، حتى نزل عن هذه الحالة، واشتغل بالتوبة من جناية سالفة قد تاب منها، وطالع الجناية واشتغل بها عن الله تعالى، فهذا نقص ينبغي له أن يتوب إلى الله منه، وهو توبة من هذه التوبة، لأنه نزول من الصفاء إلى الجفاء، والله أعلم.

5 The Finer Points of the Inner Realities of Repentance

The author of *al-Manāzil* said,

The finer points of the inner realities of repentance are three.

The first of them is that you look at the crime and the decree and know the desire of God in it, as He left you to fall into it, for God Almighty and Exalted only leaves the servant to fall into sin for one of two reasons. First, that he may know His might in His decree, and His benevolence in covering up the sin [from the people], and His forbearance in giving more chances to the one who fell into it, His generosity in accepting the excuse from him, and His grace in forgiving him. Second, that He may establish the argument of justice upon His servant and may take him to account for his sin.

Know that if one endowed with insight falls into a sin, he ought to look at five things.

First, he should look at the promise and the threat, which will engender fear and trepidation in him and encourage him to repent.

Second, he should look at the command and prohibition of God Almighty, which will engender in him acknowledgment of his act being a sin and affirmation of sin against his ego.

5.1 *The Wisdom of God Allowing the Servant to Sin*

Third, he should look at God's enabling him to do it and leaving him to fall into it, and decreeing it for him, and that if He willed He could have protected him from it and come between the two. This leads him to all kinds of inner awareness of God and His names and attributes, wisdom, mercy, forgiveness, forbearance, and generosity, and this inner awareness causes him to worship with these Names, [a kind of worship] that can never be fulfilled except through these. He comes to realize the link between the creation and the command, the reward and the promise and warning and His names and attributes, and that [reward and punishment] are the effect of the divine names and attributes. He also realizes the other effects of divine names and attributes in life, and that every Name and every Attribute necessarily requires an effect and has implication.²⁰

²⁰ See earlier discussion at Translation, 1:122.

فصل

قال صاحب المنازل: «ولطائف أسرار التوبة ثلاثة أشياء: أولها أن تنظر الجناية والقضية فتعرف مراد الله فيها، إذ خلاك وإتيانها، فإن الله عز وجل إنما يخلي العبد والذنب لأجل معينين: أحدهما: أن يعرف عزته في قضائه، وبره في ستره، وحلمه في إمهال رآكبه، وكرمه في قبول العذر منه، وفضله في مغفرته.

الثاني: أن يقيم على عبده حجة عدله، فيعاقبه على ذنبه بحجته».
 أعلم أن صاحب البصيرة إذا صدرت منه الخطيئة، فله نظر إلى خمسة أمور: أحدها: أن ينظر إلى الوعد والوعيد، فيحدث له ذلك خوفاً وخشيةً يحمله على التوبة.
 الثاني: أن ينظر إلى أمر الله تعالى ونهيه، فيحدث له ذلك الاعتراف بكونها خطيئة والإقرار على نفسه بالذنب.

الثالث: أن ينظر إلى تمكين الله تعالى [له] منها، وتخليته بينه وبينها، وتقديرها عليه، وأنه لو شاء لعصمه منها وحال بينها وبينه، فيحدث له ذلك أنواعاً من المعرفة بالله وأسمائه وصفاته وحكمته ورحمته ومغفرته وعفوه وحلمه وكرمه، وتوجب له هذه المعرفة عبوديةً بهذه الأسماء، ولا تحصل بدون لوازمها البتة، ويعلم ارتباط الخلق والأمر والجزاء والوعد والوعيد بأسمائه وصفاته، وأن ذلك موجب الأسماء والصفات، وأثرها في الوجود، وأن كل اسم وصفة مقتض لأثره وموجبه متعلق به لا بد منه.

This experience of witnessing allows the aspirant to encounter such splendid meadows of inner knowledge and faith and the secrets of predestination and wisdom that words are unable to describe.

Among them is what the Shaykh, God have mercy on him, mentioned, "That the servant knows His might in His decree." That is, the Almighty and Exalted decrees what He wills, and it is owing to the perfection of His might that He judged and decreed upon him and made him desire what the Almighty and All-wise desired of him. This is a manifestation of His perfect might, for none but God Almighty has power over that, for the power of the creation is limited to controlling one's body and external behavior, but to make you desire and wish for what He desires and wishes from you, that is the power that belongs only to the One of Indomitable Might.

When the servant knows the might of his Master and experiences and witnesses it with his heart, his engagement with it that keeps him from disobedience is better and more beneficial for him [than if he did not experience God's power over his desires], for his journey is with God and not with his ego.

Another aspect of this awareness is His might in His decree, that he knows that he is managed and dominated, his forelock is in someone's hand, and he cannot be protected unless that power protects him, there is no success for him except with that help; he is lowly and worthless in the powerful grasp of Almighty, Praiseworthy.

Another aspect of his witnessing of His might in His decree [of leaving the servant to sin] is to witness the perfection and praise, that complete independence and all might and honor belong to God alone, that the servant himself is closer to deficiency and dispraise, flaw, wrongdoing, and need. The more his experience of his lowliness, deficiency, and poverty becomes lucid, the more his witnessing of God Almighty's power, perfection, praise, self-sufficiency, and vice versa. Thus, the deficiency and humiliation of sin affords him the opportunity to witness God's might and honor.

Another part of this awareness is that the servant does not wish to disobey His master because it is disobedience, so when he sees the effectiveness of the judgment on him, and sees Him as the real agent in what he is not the real chooser, nor is he the initiator of desire with his own will and choice, so as if he chooses yet is not the chooser, wills yet is not the initiator of will, wishes yet he is not the initiator of wish: such a person thus sees the might and magnificence of God and perfection of His omnipotence.

Another aspect of it is that he comes to realize the charity of the Glorious in concealing his committing sin while being perfectly aware of and attentive to it, for had He willed He would have publicized among the people and they would have scorned him. It is perfection of His benevolence, and among His

وهذا المشهد يطلعه على رياض مؤنقة من المعارف والإيمان، وأسرار القدر والحكمة، تضيق عن التعبير عنها نطاق الكلم.

فمن بعضها ما ذكره الشيخ رحمه الله: «أن يعرف العبد عزته في قضائه»، وهو أنه سبحانه العزيز الذي يقضي ما يشاء، وأنه لكامل عزه حكم على العبد وقضى عليه، بأن قلب قلبه وصرف إرادته على ما يشاء، وحال بين العبد وقلبه، وجعله مريداً شائئاً لما شاء منه العزيز الحكيم، وهذا من كمال العزة، إذ لا يقدر على ذلك إلا الله تعالى، وغاية المخلوق أن يتصرف في بدنك وظاهره، وأما جعلك مريداً شائئاً لما يشاءه منك ويريده، فلا يقدر عليه إلا ذو العزة الباهرة.

فإذا عرف العبد عز سيده ولا حظه بقلبه، وتمكن شهوده منه، كان الاشتغال به عن ذل المعصية أولى به وأنفع له، لأنه يصير مع الله تعالى لا مع نفسه.

ومن معرفة عزته في قضائه أن يعرف أنه مدبر مقهور، ناصيته بيد غيره، لا عصمة له إلا بعصمته، ولا توفيق له إلا بمعونته، فهو ذليل حقير في قبضة عزيز حميد.

ومن شهود عزته أيضاً في قضائه أن يشهد أن الكمال والحمد والغناء التام والعزة كلها لله، وأن العبد نفسه أولى بالنقص والذم والعيب والظلم والحاجة، وكلها ازداد شهوده لذه ونقصه وعييه وفقره ازداد شهوده لعزة الله تعالى وكمال وجهه وغناه، وكذلك بالعكس، فنقص الذنب وذلت تطلعه على مشهد العزة.

ومنها أن العبد لا يريد معصية مولاه من حيث هي معصية، فإذا شهد جريان الحكم عليه وجعله فاعلاً لما هو غير مختار له، ولا مريد بإرادته ومشيتته واختياره، فكأنه مختار غير مختار، مريد غير مريد، شاء غير شاء، فهذا يشهد عزه الله وعظمته وكمال قدرته.

ومنها أن يعرف بره سبحانه في ستره عليه حال ارتكاب المعصية مع كمال رؤيته له، ولو شاء لفضحه بين خلقه فخذروه، وهذا من كمال بره، ومن أسمائه «البر»، وهذا البر من سيده به مع كمال غناه عنه،

names is the Benevolent, and this benevolence by his Master who is perfectly needless of him and he utterly in need of Him. This engages him in studying this favor, witnessing this benevolence and generosity, and this removes from him the lowliness of the sin and he remains now with God, which is more beneficial to him than thinking about his misdeed and witnessing of the lowliness of his disobedience. For being engaged with God and disregard for anything else is the highest goal and the noblest objective.

This does not mean total erasure of the sin from memory forever but only in this state; when he loses it he should return to the scrutiny of his error and misdeed. For every time or station there is a kind of worship appropriate to it.

Another aspect of [this realization] is the witnessing of the forbearance of God the Almighty and Glorious in letting the rider of [the vessel of] error the opportunity to do so, for had He wished He would have hastened the punishment, but He is forbearing, one who does not hasten. This engenders in him the awareness of His name the Forbearing, and His witnessing of the attribute of forbearance. The worship through this name, and the wisdom and purpose that obtains from it through his sin, is dearer to God and more beneficial for the servant than if he had not committed the sin; for an effect cannot be obtained without the cause.

Another aspect of it is the awareness of the servant of the generosity of his Lord in accepting his excuse, if he offers one of the kind that has been discussed in the foregoing, namely, not the excuse of predestination, for that is tantamount to hostility and argumentativeness as discussed earlier, for He accepts his excuse by his generosity and liberality. This causes him to be engaged with His remembrance and gratitude, and a kind of love that he had not attained before, for your love for one who not only thanks you for your goodness and rewards you for it, but also forgives your misdeed and does not hold you accountable for it, is many times the love for one who thanks you for your goodness alone. Life experience is a witness to that, which is why the worship of repentance after having fallen into sin is another class altogether.

Another aspect of it is that he witnesses experientially His grace in forgiving him, for forgiveness is a grace from God Almighty; otherwise, were He to hold us accountable for sin and punish us purely as is His right, He would be just and praiseworthy, and He only forgives by His grace, not because of our deserving it. This causes you to have gratitude and love and return to Him in devotion, delight, and bliss in Him, and experiential awareness of Him by His name the Forgiving, and witnessing of this attribute, and worship by its meanings; and that is an increase in worship, inner awareness, and love.

وكمال فقر العبد إليه، فيشتغل بمطالعة هذه المنة، ومشاهدة هذا البر والإحسان والكرم، فيذهل عن ذل الخطيئة فيبقى مع الله سبحانه، وذلك أنفع له من الاشتغال بجنايته، وشهود ذل معصيته، فإن الاشتغال بالله والغفلة عما سواه هو المطلب الأعلى والمقصد الأسنى.

ولا يوجب هذا نسيان الخطيئة مطلقاً، بل في هذه الحال، فإذا فقدها، فليرجع إلى مطالعة الخطيئة، وذكر الجناية، ولكل وقت ومقام عبودية تليق به.

ومنها شهوده حلم الله سبحانه وتعالى في إمهال راكب الخطيئة، ولو شاء لعاجله بالعقوبة، ولكنه الحلم الذي لا يعجل، فيحدث له ذلك معرفته سبحانه باسمه «الحليم»، ومشاهدة صفة «الحلم» والتعبد بهذا الاسم، والحكمة والمصلحة الحاصلة من ذلك بتوسط الذنب أحب إلى الله وأصلح للعبد وأنفع له من فوتها، ووجود الملزوم بدون لازمه ممتنع.

ومنها معرفة العبد كرم ربه في قبول العذر منه إذا اعتذر إليه بخو ما تقدم من الاعتذار لا بالقدر، فإنه مخاصمة ومحااجة كما تقدم، فيقبل عذره بكرمه وجوده، فيوجب له ذلك اشتغاله بذكره وشكره، ومحبة أخرى لم تكن حاصلة له قبل ذلك، فإن محبتك لمن شكرك على إحسانك وجازاك به، ثم غفرك إساءتك ولم يؤاخذك بها، أضعاف محبتك على شكر الإحسان وحده، والواقع شاهد بذلك، فعبودية التوبة بعد الذنب لون آخر.

ومنها أن يشهد فضله في مغفرته، فإن المغفرة فضل من الله تعالى، وإلا فلو واخذنا بالذنب لواخذ بحض حقه وكان عادلاً محموداً، وإنما عفو بفضله لا باستحقاقك، فيوجب لك ذلك أيضاً شكراً له ومحبة، وإنابةً إليه، وفرحاً وابتهاجاً به، ومعرفةً له باسمه «الغفار»، ومشاهدة لهذه الصفة، وتعبداً بمقتضاها، وذلك أكمل في العبودية، والمحبة، والمعرفة.

Part of [the benefit of God's making one fall into sin] is also that the servant attains the ranks of humility, meekness, and lowliness as well as neediness before Him, for the ego has a tendency to rival lordship; if it had the power it would claim what the Pharaoh claimed, but He has predestined and dominated and all other than Him is incapable and dominated. This tendency to rivalry is purified by this humility of worship, which has four ranks.

First, what is shared by all creation, which is the humility of need and poverty before God Almighty. All the denizens of the heavens and the earth are in need of Him, destitute for Him, and He alone is above need. All denizens of the heavens and the earth ask Him and He asks none.

The second level is the humility of obedience and worship, which is the humility of choice, and this is particular to the people of obedience, and it is the inner secret of worship.

The third level is the humility of love; for the lover is humble in his being toward the beloved, and his humility is proportional to his love. Love is based on this humility of the beloved, as it has been said,

Be humble and meek to your beloved
For in matters of desire there is no pride

Another said,

The poor men of love, even their graves
Upon them is dirt of humility between the graves

The fourth level is the humility of disobedience and sin.

When these four come together, the humility and meekness for God is more perfect and complete, for he lowers himself out of fear and trepidation, but also love and return, obedience, and poverty and destitution.

The reality of that is the poverty to which the people allude, and this concept is nobler than being so labelled, for it is the essence and inner secret of worship, and its attainment is the most beneficial thing for a servant and the dearest thing to God.

It is necessary for all of the causes to be in place: weakness and neediness, worship and obedience, love and penitence, and disobedience and opposition—for it is impossible for the effect to exist without its cause. In the absence of this effect and its causes, one of these elements is missing. The benefit of its presence [including sin and disobedience] is greater than the benefit of its absence; the corruption caused by its absence is greater than the corruption caused by its presence. The wisdom that explains it is based on the repelling

ومنها: أن يكمل لعبده مراتب الذل والخضوع والانكسار بين يديه والافتقار إليه. فإن النفس فيها مضاهاة للربوبية، ولو قدرت لقالت كقول فرعون، ولكنه قدر فأظهر، وغيره عجز فأضمر، وإنما يخلصها من هذه المضاهاة ذل العبودية، وهو أربع مراتب:

المرتبة الأولى مشتركة بين الخلق، وهي ذل الحاجة والفقر إلى الله تعالى. فأهل السماوات والأرض جميعا محتاجون إليه فقراء إليه، وهو وحده الغني، وكل أهل السماوات والأرض يسألونه وهو لا يسأل أحداً.

المرتبة الثانية: ذل الطاعة والعبودية، وهو ذل الاختيار، وهذا خاص بأهل طاعته، وهو سر العبودية.

المرتبة الثالثة: ذل المحبة، فإن الحب ذليل بالذات لمحبيه، وعلى قدر محبته له يكون ذله له، فالحبة أسست على الذلة للمحبيب كما قيل:

اخضع وذُلَّ لمن تحب فليس في حكم الهوى أنف يشال ويعقد.

وقال آخر:

مساكين أهل الحب حتى قبورهم عليها تراب الذل بين المقابر.

المرتبة الرابعة: ذل المعصية والجناية.

فإذا اجتمعت هذه المراتب الأربع، كان الذل لله والخضوع له أكل وأتم، إذ يذل له خوفاً وخشية ومحبة وإنابة وطاعة وفقراً وفاقاً.

وحقيقة ذلك هو الفقر الذي يشير إليه القوم، وهذا المعنى أجل من أن يسمى بالفقر، بل هو لب العبودية وسرها، وحصوله أنفع شيء للعبد، وأحب شيء إلى الله.

فلا بد من تقدير لوازمه من أسباب الضعف والحاجة، وأسباب العبودية والطاعة، وأسباب المحبة والإنابة، وأسباب المعصية والمخالفة، إذ وجود الملزوم بدون لازمه ممتنع، والغاية من تقدير عدم هذا الملزوم ولازمه مصلحة وجوده خير من مصلحة فوته، ومفسدة فوته أكبر من مفسدة وجوده،

of the greater of the two corruptions by tolerating the lesser, and obtaining the greater of two benefits by losing the lesser. A door has been opened to you now; if you are among those of inner knowledge, enter through it, else, close the door and go back to safety.

Another aspect of it is that His Beautiful Names require their being put into effect just as cause is necessary for their effects: thus, the name All-hearing, All-seeing requires that which is heard and seen; the name the Provider requires he who is provided; the name the Merciful requires the object of mercy. Similarly, the names the Forgiving, the Overlooking, the Ever-turning, and the Forbearing all require those whom He forgives, returns to, overlooks, and forbears [the errors of]. It is impossible to negate these names and attributes, as these are names of beauty and attributes of perfection, traits of glory, and deeds of wisdom, favor, and munificence, and their implications must appear in the world. This meaning was alluded to by the most knowledgeable of creation of God, God grant him blessing and peace, when he said,

If you did not commit sins, God would remove you and replace you with people who sin and seek forgiveness so He will forgive them.²¹

If you suppose that the living things could entirely disappear, whom would the Glorious Sustainer provide? If you suppose that sin and error could be eliminated from the world, whom would He forgive and overlook? Whom would He turn to for repentance and forbearance? If you suppose that all starvation ended, and all servants became self-sufficient and safe, where would be the begging, the meekness, the asking, and the acceptance and show of grace and favor, and singling out of those deserving with bounty and munificence?

Glory be to Him who made known to His creation all kinds of ways and guided them to all kinds of proofs and opened to them all manners of ways, then established for them the straight path and made it known to them and guided them to it:

So that He give death to whomever He gives death with clear proof and give life to whomever he gives life with clear proof, and God surely is All-hearing, All-knowing. [8:42]

21 Muslim #2749.

والحكمة مبناها على دفع أعظم المفسدين باحتمال أدناهما، وتحصيل أعظم المصلحتين بتفويت أدناهما، وقد فتح لك الباب، فإن كنت من أهل المعرفة فادخل وإلا فرد الباب، وارجع بسلام. ومنها أن أسماء الحسنى تقتضي آثارها اقتضاء الأسباب التامة لمسبباتها، فاسم «السميع، البصير» يقتضي مسموعاً ومبصراً، واسم «الرزاق» يقتضي مرزوقاً، واسم «الرحيم» يقتضي مرحوماً، وكذلك اسم «الغفور، والعفو، والتواب، والخليم» يقتضي من يغفر له، ويتوب عليه، ويعفو عنه ويحلم عنه، ويستحيل تعطيل هذه الأسماء والصفات، إذ هي أسماء حسنى، وصفات كمال ونعوت جلال، وأفعال حكمة وإحسان وجود، فلا بد من ظهور آثارها في العالم. وقد أشار إلى هذا أعلم الخلق بالله صلوات الله وسلامه عليه حيث يقول: «لولا تذبذبوا لذهب الله بكم، ولجاء بقوم يذنبون، ثم يستغفرون، فيغفر لهم».

وأنت إذا فرضت الحيوان بجلته معدوماً، فمن يرزق الرزاق سبحانه؟ وإذا فرضت المعصية والخطيئة منتفية من العالم، فلن يغفر؟ وعمن يعفو؟ وعلى من يتوب ويحلم؟ وإذا فرضت الفاقات كلها قد سدت، والعبيد أغنياء معافون، فأين السؤال والتضرع والابتهال والإجابة، وشهود الفضل والمنة، والتخصيص بالإنعام والإكرام؟

فسبحان من تعرف إلى خلقه بجميع أنواع التصرفات، ودلهم عليه بأنواع الدلالات، وفتح لهم إليه جميع الطرقات، ثم نصب إليه الصراط المستقيم، وعرفهم به، ودلهم عليه ﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾ [الأنفال: 42].

5.2 *Contemplation on God's Joy upon the Repentance of His Servant*

Part of [the wisdom of God allowing the servants to sin] is the greatest secret that no expression can encompass, no allusion can bridge, were it not for the caller of faith calling from the rooftops and the hearts of the elite among the servants witnessing it. Through it they increase in their awareness of and love for Him their Lord, and tranquility in Him and longing for Him, and enjoyment in His remembrance and experiential witnessing of His benevolence, munificence, and bounty, and examination of the secret of worship, watching the reality of divinity. It is what has been authentically recorded in the two *Saḥīḥs* from the tradition of Anas b. Mālik, God be pleased with him, who said that the Messenger of God, God grant him blessing and peace, said,

God is more joyous in the repentance of His servant when he repents to Him than one of you who was on his ride through a wilderness and it ran away from him along with his food and drink and he lost hope in it. He found a tree and sat under its shade having lost hope in his ride. In this state all of a sudden he finds it standing right next to him and takes it by its reins and says out of excess of joy, "O God, You are my servant, I am your lord!" He errs due to his extreme joy.²²

This tradition teaches the principle that a word that comes out of the tongue of a servant in extreme joy, rage, or the like, he is not taken to account for it, as this person did not become an unbeliever by saying "You are my servant, I am your lord."

It is known that the effect of rage reaches this state or greater than it in terms of the absence of intention, and it is not fit to hold an enraged person accountable for what came from him in such a state of rage of such words [of blasphemy], nor is divorce effective by such, nor its repetition, as Imam Aḥmad, God be pleased with him, said in the exegesis of "*ighlāq*" in his words, God grant him blessing and peace, "No divorce is effective in the state of *ighlāq*,"²³ that [the expression *ighlāq*] means rage, and more than one Imam has explained this expression similarly; others also explain it as coercion and yet others as madness.

Our Shaykh [Ibn Taymiyya] said, "It includes all of this, as it is from 'closing' because of the shutting off of the intention of the speaker upon him, as if his heart did not open up to the meaning of what he said."

²² Bukhārī #6308; Muslim #2744.

²³ Aḥmad 43:378; Abū Dāwūd 2:642; etc.

فصل

ومنها: السر الأعظم الذي لا تقتحمه العبارة، ولا تجسر عليه الإشارة، ولا ينادي عليه منادي الإيمان على رؤوس الأشهاد، فشهد به قلوب خواص العباد، فازدادت به معرفةً لربها، ومحبةً له، وطمأنينةً به، وشوقاً إليه، ولهجاً بذكره، وشهوداً لبره ولطفه وكرمه وإحسانه، ومطالعةً لسر العبودية، وإشراقاً على حقيقة الإلهية، وهو ما ثبت في الصحيحين من حديث أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «لله أفرح بتوبة عبده حين يتوب إليه من أحدكم، كان على راحلته بأرض فلاة، فانفلتت منه، وعليها طعامه وشرابه، فأيس منها، فأتى شجرةً، فاضطجع في ظلها قد أيس من راحلته، فبينما هو كذلك إذ هو بها قائمة عنده، فأخذ بخطامها، ثم قال—من شدة الفرح—: اللهم أنت عبدي وأنا ربك، أخطأ من شدة الفرح». هذا لفظ مسلم.

وفي الحديث، من قواعد العلم أن اللفظ الذي يجري على لسان العبد خطأ من فرح شديد، أو غيظ شديد أو نحوه، لا يؤخذ به، ولهذا لم يكن هذا كافراً بقوله: «أنت عبدي، وأنا ربك». ومعلوم أن تأثير الغضب في عدم القصد يصل إلى هذه الحال أو أعظم منها، فلا ينبغي مؤاخذة الغضبان بما صدر منه في حال شدة غضبه من نحو هذا الكلام، ولا يقع طلاقه بذلك، ولا رده. وقد نص الإمام أحمد رضي الله عنه على تفسير الإغلاق في قوله ﷺ: «لا طلاق في إغلاق» بأنه الغضب، وفسره به غير واحد من الأئمة، وفسروه بالإكراه، وفسروه والجنون. قال شيخنا رحمه الله: وهو يعم هذا كله، وهو من الغلق، لانغلاق قصد المتكلم عليه، فكأنه لم يفتح قلبه لمعنى ما قاله.

The point is that this joy is of such significance that a servant must not ignore or neglect it, and only he [does so] who is especially aware of God and His names and attributes and what is fitting to the Almighty and Magnificent. It is prudent for anyone who wishes to speak on this matter to limit himself to what is accessible to the understanding and sciences of the people of his time, their depth [or lack thereof] in inner awareness, and [to consider] weakness of their intellect in carrying it.

Except that we know that God Almighty and Glorious will bring this merchandise to its merchants and him who knows its value. If it falls into the hands of one who does not know its worth, then "Perhaps many a carrier of knowledge does not understand it; yet he may convey the knowledge to one who is more understanding than him."²⁴

Know that God the Exalted singled out humankind in all of His creation in that He ennobled him, granted him a superior status, honored him, and created him for His sake and created everything else for him. He singled him out by endowing him with His awareness, love, nearness, and honor, which is not given to anyone else; He subdued for him all that is in His heavens and His earth and all that is between them. Even the angels who are possessors of nearness to Him are employed for his sake, as He made them his protectors in his sleep and wakefulness, and his travel and staying home. He sent down to him and upon him His Books, sent him [as messengers] and sent to him, addressed him and spoke directly to him, and took from among them *intimate friends* and *those-spoken-to*, and allies, elite, and beloved, and made them into repositories of His secrets, seats of His wisdom and sites of His love. He created for them the Garden and the Fire. The creation and the command, reward and punishment, all revolve around humankind, for they are the chosen ones among His creation, and are the intended objects of His command and prohibition based on which reward and punishment accrue.

Thus, the human being has an honor that does not belong to anyone else of the creation: He created their father with His two hands, breathed into him from His breath, made His angels bow down to him, taught him names of all things, and showed his superiority to the angels and by extension to all other creation, and rejected Iblis from His company, turning [Iblis] away from His door and taking him as His enemy when he failed to prostrate to him along with the rest.

24 Abū Dāwūd #3660; Tirmidhī #2656.

والقصد أن هذا الفرح له شأن ينبغي للعبد إهماله والإعراض عنه، ولا يطلع عليه إلا من له معرفة خاصة بالله وأسمائه وصفاته، وما يليق بعز جلاله. وقد كان الأولى بنا طي الكلام فيه إلى ما هو اللائق بأفهام بني الزمان وعلومهم، ومهانة أقدامهم من المعرفة، وضعف عقولهم عن احتماله.

غير أننا نعلم أن الله عز وجل سيسوق هذه البضاعة إلى تجارها، ومن هو عارف بقدرها، وإن وقعت في الطريق بيد من ليس عارفاً بها، فرب حامل فقه ليس بفقيه، ورب حامل فقه إلى من هو أفقه منه.

فاعلم أن الله سبحانه وتعالى اختص نوع الإنسان من بين خلقه بأن كرمه وفضله وشرفه وخلق نفسه، وخلق كل شيء له، وخصه من معرفته ومحبه وقربه وإكرامه بما لم يعطه غيره، وسخر له ما في سماواته وأرضه وما بينهما، حتى ملائكته الذين هم أهل قربه استخدمهم له، وجعلهم حفظاً له في منامه ويقظته، وظعنه وإقامته، وأنزل إليه وعليه كتبه، وأرسله وأرسل إليه، وخاطبه وكلمه منه إليه، واتخذ منهم الخليل والكليم والأولياء والخواص والأحباء، وجعلهم معدن أسرارهم ومحل حكمتهم، وموضع حبه وخلق لهم الجنة والنار. فأنخلق والأمر والثواب والعقاب مداره على النوع الإنساني، فإنه خلاصة الخلق، وهو المقصود بالأمر والنهي، وعليه الثواب والعقاب.

فلإنسان شأن ليس لسائر المخلوقات، وقد خلق أباه بيديه، ونفخ فيه من روحه، وأنجد له ملائكته، وعلمه أسماء كل شيء، وأظهر فضله على الملائكة فمن دونهم من جميع المخلوقات، وطرد إبليس عن قربه، وأبعده عن بابه، إذ لم يسجد له مع الساجدين واتخذ عدواً له.

The believers among humankind are categorically the best of them, God's choice from among the worlds, for He created [humankind] to perfect His bounty upon them, to shower His favor upon them, and to single him out for His generosity and grace beyond His wildest dreams and his imagination. All this so that he could ask him of gifts, endowments inwardly and outwardly, immediate and delayed, that cannot be reached except through His love, and His love cannot be had without His obedience and preferring Him over all else. Thus, He took him as His beloved and prepared for him the best of what a lover, needless, omnipotent, and munificent can prepare when he comes to Him, and made a promise to him, and sent forth to him His commands and prohibitions and informed him in His testament what draws him near to Him and increases Him in love and munificence to him, and what brings distance and displeasure from Him and causes one to fall in His eyes.

The beloved [i.e., humankind] has an enemy that is the most hated of creation to Him, who has openly announced hostility and called His servants to turn their religiosity, obedience, and worship to him rather than to their True Ally and Deity. Yet, they became His enemies, taking sides with this enemy of theirs, inviting others to His wrath, questioning His lordship, divinity, and unic-ity, calling Him names and denying Him, inflicting grief upon His allies [among men] and torturing them in all kinds of ways, striving their best in preventing their existence and prosperity, and erasing all that God loves and taking delight in and replacing that with all that He dislikes. He has made known to [humankind] the ways, deeds, and the ultimate end of this enemy, and warned against befriending them and entering into their group and being with them.

He informed him in His testament that He is the most generous, munificent, merciful, and that His mercy has overtaken His wrath, His forbearance has overcome His punishment, and His overlooking has overwhelmed His reckoning [of their errors]. His bounty over His creation has exceeded all bounds, and He has prescribed mercy upon Himself, and that He loves munificence, giving, benevolence, and that grace is all in His hand, good is all from Him, generosity is all His. What He loves most is to bless His servants and increase their bounties, and cover them up with His favor and munificence, perfect His blessings upon them, and multiply His blessings upon them, and allow them to know Him with His attributes and names, and seek their love through bounties and blessings.

He is munificent in Himself and the creator of the munificence of every munificent in creation. There is none whose munificence is unqualified except His, and the munificence of everyone else is from His munificence, and everyone's love for munificence, charity, magnanimity, benevolence, bounteousness, and liberality is above and beyond what can occur even in the imagination of the creation or exist in their fancy. His joy in giving, His munificence and

فالمؤمن من نوع الإنسان خير البرية على الإطلاق، وخيرة الله من العالمين، فإنه خلقه ليتم نعمته عليه، وليتواتر إحسان الله إليه، وليخصه من كرامته وفضله بما لم تنله أمنيته، ولم يخطر على باله، ولم يشعر به، ليسأله من المواهب والعطايا الباطنة والظاهرة، العاجلة والآجلة التي لا تنال إلا بمحبته، ولا تنال محبته إلا بطاعته وإيثاره على ما سواه، فالتحذه محبوباً له، وأعد له أفضل ما يعده محب غني قادر جواد لمحبهه إذا قدم عليه، وعهد إليه عهداً تقدم إليه فيه بأوامره ونواهيه، وأعلمه في عهده ما يقربه إليه، ويزيده محبةً له وكرامةً عليه، وما يعده منه، ويسخطه عليه، ويسقطه من عينه.

وللمحبيب عدو هو أبغض خلقه إليه، قد جاهره بالعداوة، وأمر عباده أن يكون دينهم وطاعتهم وعبادتهم له دون وليهم ومعبودهم الحق، واستقطع عباده، واتخذ منهم حزباً ظاهروه ووالوه على ربهم، وكانوا أعداء له مع هذا العدو يدعون إلى سخطه، ويطعنون في ربوبيته وإلهيته ووحدانيته، ويسبونونه ويكذبونه ويفتنون أوليائه، ويؤذونهم بأنواع الأذى، ويجهدون على إعدامهم من الوجود وإقامة الدولة لهم، ومحو كل ما يحبه الله ويرضاه، وتبديله بكل ما يسخطه ويكرهه، فعرفه بهذا العدو وطرائقهم وأعمالهم ومآلهم، وحذرهم موالاتهم والدخول في زميرتهم والكون معهم. وأخبره في عهده أنه أجود الأجودين، وأكرم الأكرمين، وأرحم الراحمين، وأنه سبقت رحمته غضبه، وحلته عقوبته، وعفوه مؤاخذته، وأنه قد أفاض على خلقه النعمة، وكتب على نفسه الرحمة، وأنه يحب الإحسان والجود والعطاء والبر، وأن الفضل كله بيده، والخير كله منه، والجود كله له، وأحب ما إليه أن يجود على عباده ويوسعهم فضلاً، ويغمرهم إحساناً وجوداً، ويتم عليهم نعمته، ويضاعف لديهم مننه، ويتعرف إليهم بأوصافه وأسمائه، ويتجيب إليهم بنعمه وآلائه.

فهو الجواد لذاته، وجود كل جواد خلقه الله ويخلقه أبداً أقل من ذرة بالقياس إلى جوده، فليس الجواد على الإطلاق إلا هو، وجود كل جواد فن جوده، ومحبته للجود والإعطاء والإحسان والبر والإنعام والإفضال فوق ما يخطر ببال الخلق، أو يدور في أوهامهم، وفرحه بعطائه وجوده

bounteousness is greater than the joy of the one who receives what He gives of what he most needs and the greatest thing he values. If the greatness of need and greatness of value come together in a thing that one needs and is given it, what is your estimate of the happiness of one who receives it? The joy of the One giving, the Exalted, is greater and stronger than the joy of such a one for what he receives, and God's is the highest simile. If the case of a generous one among the creation is such that he experiences joy, delight, and pleasure in his giving and generosity greater than what the receiver experiences, and the receiver lacks the joy, delight, and pleasure of the giver. This, despite the [giver's] need for [what he gives], his lack of surety in being able to replace it, the fear of need for it once it is gone and the humility of asking for it someone who is like him or even of a lower status, all this while his ego is naturally given to greed and niggardliness. What do you think of He who is Holy and Transcendent above all this? Were the denizens of His heavens and the earth, the first of His creation and the last of them, the men and the jinn, living and non-living, to stand all at once and ask Him and He granted each his wish, that would not decrease from what He possesses the weight of a mustard seed.

He is Munificent in Himself just as He is Alive in Himself, Knowing in Himself, Hearing and Seeing in Himself. His great munificence is a necessary part of His being, and forgiveness is dearer to Him than revenge, mercy dearer than punishment, grace dearer than justice, and bounty dearer than withholding.

When His servant and beloved, whom He created for Himself, and prepared for him all kinds of honors, preferring him over others, making him the site of His inner awareness, revealed to him His Book, sent to him His Messenger, and cared for his affairs, neither neglecting him nor leaving him without guidance lest he be exposed to His wrath, commits what He is displeased with, and loaths Him and runs away from Him, befriending His enemy and making alliance against Him, turning against Him, and obstructing the path of His bounty and favor upon him, even though [showering His bounty upon him] is the dearest thing to Him, he opens the path of punishment, retribution, and wrath upon himself. [The servant] may thus elicit from the Munificent and Bountiful the opposite of His attributes of munificence, bounteousness, and charity, and expose himself to His wrath, displeasure, and retribution, and that will supplant His pleasure with wrath and displeasure, bounty and charity with retribution and chastisement, and elicit, by his disobedient actions other than what He loves and other than His necessary attributes of munificence and charity.

Even though [the human being] is His beloved and favorite, singled out for His generosity, when he turns into a rebellious, runaway slave, rejecting His bounties and siding with His enemy despite his great need for Him, being unable to survive without Him for the wink of an eye. Even though that beloved

وإفضاله أشد من فرح الآخذ بما يعطاه ويأخذه أحوج ما هو إليه، وأعظم ما كان قدراً، فإذا اجتمع شدة الحاجة، وعظم قدر العطية والنفع بها، فما الظن بفرح المعطى؟ ففرح المعطي سبحانه بعطائه أشد وأعظم من فرح هذا بما يأخذه، والله المثل الأعلى، إذ هذا شأن الجواد من الخلق، فإنه يحصل له من الفرح والسرور والابتهاج واللذة بعطائه وجوده فوق ما يحصل لمن يعطيه، ولكن الآخذ غائب بلذة أخذه عن لذة المعطي وابتهاجه وسروره، هذا مع حاجته إلى ما يعطيه وفقره إليه، وعدم وثوقه باستخلاف مثله، وخوف الحاجة إليه عند ذهابه، والتعرض لذل الاستعانة بنظيره أو من هو دونه، ونفسه قد طبعت على الحرص والشح.

فما الظن بمن تقدس وتنزه عن ذلك كله، ولو أن أهل سماواته وأرضه، وأول خلقه وآخرهم، وإنسهم وجنهم، ورطبهم ويابسهم قاموا في صعيد واحد فسألوه، فأعطى كلاً منهم ما سأل، ما نقص ذلك مما عنده مثقال ذرة.

وهو الجواد لذاته، كما أنه الحي لذاته، العليم لذاته، السميع البصير لذاته. فجوده العالي من لوازم ذاته، والعفو أحب إليه من الانتقام، والرحمة أحب إليه من العقوبة، والفضل أحب إليه من العدل، والعطاء أحب إليه من المنع.

فإذا تعرض عبده ومحبوبه الذي خلقه لنفسه، وأعد له أنواع كرامته، وفضله على غيره، وجعله محل معرفته، وأنزل إليه كتابه، وأرسل إليه رسوله، واعتنى بأمره، ولم يهمله ولم يتركه سدى، فتعرض لغضبه، وارتكب مساخطه وما يكرهه، وأبق منه ووالى عدوه وظاهره عليه، وتخير إليه، وقطع طريق نعمه وإحسانه إليه التي هي أحب شيء إليه، وفتح طريق العقوبة والانتقام والغضب، فقد استدعى من الجواد الكريم خلاف ما هو موصوف به من الجود والإحسان والبر، وتعرض لإغضابه وإسقاطه وانتقامه، وأن يصير غضبه وسخطه في موضع رضاه، وانتقامه وعقوبته في موضع كرمه وبره وعطائه، فاستدعى بمعصيته من أفعاله مما سواه أحب إليه منه، وخلاف ما هو من لوازم ذاته من الجود والإحسان.

فبينما هو حبيب المقرب المخصوص بالكرامة، إذ انقلب أبقاً شارداً، راداً لكرامته، مائلاً عنه إلى عدوه مع شدة حاجته إليه، وعدم استغنائه عنه طرفة عين.

[human being] is now with the enemy who now receives his obedience and service, having forgotten his Master, lost in his attempt to please the enemy, having elicited from His Master the opposite of what He really is. When the thought occurs to him and he remembers the benevolence, compassion, munificence, and generosity of his Master, and comes to know that he has no way out, that his ultimate destination and final judgment is before Him, and that if he does not present himself to Him now he will inevitably stand before Him in the worst of states, he runs to his Master from the lands of His enemy until he arrives at His door. He places his cheek on the doorstep, touching the dirt of His doorway, meek and contrite, fearful, weeping, and sorrowful, flattering his Master and beseeching Him for mercy and compassion and offering Him apologies, having submitted to Him and handing Him over his shackles and throwing before Him his reins. His Master knew what was in his heart and replaced His wrath with pleasure, firmness with mercy, chastisement with forgiveness, withholding with largesse, and reckoning with forbearance. He beseeched for repentance and return to His master with praise befitting his Master, appropriate to His beautiful names and lofty attributes. How joyous would his Master now be! Now that His beloved, His ally, has returned to Him willingly and by his choice, coming back to what his Master loves and finds pleasing, opening the path of benevolence, bounty, and munificence that is more beloved to his Master than the path of wrath, retribution, and punishment.

In order at this point is a famous tale told by one of the sages of inner sciences. Once as he realized that he had rebelled against and run away from his Master, he noticed in one of the alleys a door that just opened. A young boy came out of it, weeping and begging, and behind him his mother kicking him out, until she shut the door behind him. The young boy barely walked a short distance before stopping and thinking where to go. Not finding any other way but the house from which he was expelled, none else to give him refuge other than his mother, he returned to her door with a broken, aggrieved heart. Finding the door closed, he laid by the door, putting his cheek down on the doorstep and slept. In a short while, his mother came out and upon seeing him in that state, could not hold herself back, and fell on him, holding, hugging, and kissing him, crying, and saying: O my son, where will you go away from me? Who will protect you but me? Did I not warn you: do not oppose me, do not make me do through your disobedience what is contradictory to what I am inclined by nature to have of mercy and compassion for you, and wishing nothing but good for you? Then she took him and brought him in.

Consider the words of the mother: "Do not make me do through your disobedience what is opposed to what I am inclined by nature to have of mercy and compassion."

فبينما ذلك الحبيب مع العدو في طاعته وخدمته، ناسياً لسيده، منهمكاً في موافقة عدوه، قد استدعى من سيده خلاف ما هو أهله، إذ عرضت له فكرة فتذكر بر سيده وعطفه وجوده وكرمه، وعلم أنه لا بد له منه، وأن مصيره إليه، وعرضه عليه، وأنه إن لم يقدم عليه بنفسه قدم به عليه على أسوأ الأحوال، ففر إلى سيده من بلد عدوه وجد في الهرب إليه حتى وصل إلى بابه، فوضع خده على عتبة بابه، وتوسد ثرى أعتابه متذلاً متضرعاً خاشعاً باكياً أسفاً، يتلقى سيده ويسترحمه ويستعطفه ويعتذر إليه، قد ألقى إليه بيده، واستسلم له وأعطاه قياده، وألقى إليه زمامه، فعلم سيده ما في قلبه، فعاد مكان الغضب عليه رضا عنه، ومكان الشدة عليه رحمة به، وأبدله بالعقوبة عفواً، وبالمنع عطفاً، وبالمؤاخذة حلماً، فاستدعى بالتوبة والرجوع من سيده ما هو أهله، وما هو موجب أسمائه الحسنی، وصفاته العلاء، فكيف يكون فرح سيده به وقد عاد إليه حبيبه ووليه طوعاً واختياراً، وراجع ما يحبه سيده منه ويرضاه، وفتح طريق البر والإحسان والجلود التي هي أحب إلى سيده من طريق الغضب والانتقام والعقوبة؟

وهذا موضع الحكاية المشهورة عن بعض العارفين أنه حصل له [شروود وإل] باق عن سيده، فرأى في بعض السكك باباً قد فتح، وخرج منه صبي يستغيث ويبكي وأمه خلفه تطرده حتى خرج، فأغلقت الباب في وجهه ودخلت، فذهب الصبي غير بعيد، ثم وقف مفكراً، فلم يجد له مأوى غير البيت الذي أخرج منه، ولا من يؤيه غير والدته، فرجع مكسور القلب حزناً، فوجد الباب مرتجاً، فتوسده ووضع خده على عتبة الباب ونام، فخرجت أمه، فلما رآته على تلك الحال لم تملك أن رمت نفسها عليه، والتزمته تقبله وتبكي، وتقول: يا ولدي أين تذهب عني ومن يؤويك سواي؟ ألم أقل لك لا تخالفني، ولا تحملني بمعصيتك لي على خلاف ما جبلت عليه من الرحمة بك، والشفقة عليك، وإرادة الخير لك؟ ثم أخذته ودخلت.

فتأمل قول الأم: «لا تحملني بمعصيتك لي على خلاف ما جبلت عليه من الرحمة والشفقة».

Consider the saying of him upon whom be God's blessings and peace, "God surely is more merciful to His servants than a mother to her child," and how insignificant is the mercy of the mother compared to the mercy of God! When the servant angers Him by his disobedience he elicits from Him the suspension of that mercy, and when one repents to Him one seeks what one deserves and is more befitting for him.

This little glimpse should show you the secret of why the joy of God upon the repentance of His servant is greater than the one who finds his ride in a land of despair after having lost hope in it.

Beyond this there is that which words cannot express and minds cannot encompass.

Beware the path of denial of [the divine] attribute on the one hand and assimilation [of the divine attribute] on the other, for both are blameworthy, a hotbed of evil in every way, and neither is allowed to discover the breeze of [divine secret] or even its breath, for the sickness of denial and assimilation corrupts the sense of smell as well as taste such that one can neither taste the sweetness of faith nor discover its breeze; deprived is he who is presented such riches and wealth and refuses to accept them. No one can deny him whom God has given nor give him whom God has denied; all grace is in God's hand; He gives whomever He wills. God indeed is the possessor of magnificent grace.

5.3 *God's Joy in Repentance: Higher Reasons*

The foregoing pertains to the joy of God as it relates to [divine] charity, munificence, and benevolence. If you observe its relation to His divinity, His being the Deity, then that is an even greater and nobler perspective, and only the elite among the lovers can experience it. For God Almighty has only created the creation to the worship that perfects love, humility, and obedience to Him. This is the truth for the sake of which the heavens and the earth have been created, and it is the ultimate goal of the creation and the command, and the denial of it as upheld by His enemies is false, for it amounts to absurdity and He is far above that. It would amount to absence of meaning and purpose, and God has denied that He has left the human being in such a state. He Almighty loves to be worshipped, obeyed, and He has no use for creation were it not for their love for and obedience to Him. He has rebuked those who claim that He created them for anything other than that; and had they been created for anything other than His worship, affirmation of His unicity, and obedience, their creation would be pointless, false, and meaningless, and that is what He is far above, the Wisest of the Wise, the True Deity. When the servant abandons what he has been created for of His obedience and worship, he abandons the dearest of things to Him and the purpose for which all things were created, and becomes as if he were

وتأمل قوله ﷺ: «لله أرحم بعباده من الوالدة بولدها»، وأين تقع رحمة الوالدة من رحمة الله؟ فإذا أغضبته العبد بمعصيته، فقد استدعى منه صرف تلك الرحمة عنه، فإذا تاب إليه، فقد استدعى منه ما هو أهله وأولى به.

فهذه نبذة يسيرة تطلعك على سر فرح الله بتوبة عبده أعظم من فرح هذا الواجد لراحلته في الأرض المهلكة بعد اليأس منها.

ووراء هذا ما تحفوه عنه العبارة، وتدق عن إدراكه الأذهان.

وإياك وطريقة التعطيل والتمثيل، فإن كلاهما منزل ذميم، ومرتع على علاته وخيم، ولا يحل لأحدهما أن يجد روائح هذا الأمر ونفسه، لأن زكام التعطيل والتمثيل مفسد لحاسة الشم، كما هو مفسد لحاسة الذوق، فلا يذوق طعم الإيمان، ولا يجد ريحه، والمحروم كل المحروم من عرض عليه الغنى والخير فلم يقبله، ولا مانع لما أعطى الله، ولا معطي لما منع، والفضل بيد الله يؤتيه من يشاء، والله ذو الفضل العظيم.

فصل

هذا إذا نظرت إلى تعلق الفرح الإلهي بالإحسان والجود والبر. وأما ألا حظت تعلقه بإلهيته، وكونه معبوداً، فذاك مشهد أجل من هذا وأعظم منه، وإنما يشهده خواص المحبين.

فإن الله سبحانه إنما خلق الخلق لعبادته الجامعة لمحبهته، والخضوع له وطاعته، وهذا هو الحق الذي خلقت به السماوات والأرض، وهو غاية الخلق والأمر، ونفيه كما يقول أعداؤه هو الباطل والعبث الذي نزه نفسه عنه، وهو السدى الذي نزه نفسه عن أن يترك الإنسان عليه، فهو سبحانه يحب أن يعبد ويطاع، ولا يعبأ بخلقه شيئاً لولا محبتهم له وطاعتهم له.

وقد أنكر على من زعم أنه خلقهم لغير ذلك، وأنهم لو خلقوا لغير عبادته وتوحيده وطاعته لكان خلقهم عبثاً وباطلاً وسدىً، وذلك مما يتعالى عنه أحكم الحاكمين والإله الحق، فإذا خرج العبد عما خلق له من طاعته وعبوديته، فقد خرج عن أحب الأشياء إليه، وعن الغاية التي لأجلها خلقت الخليقة، وصار كأنه خلق عبثاً لغير شيء، إذ لم تخرج أرضه البذر الذي وضع فيها، بل قلبته شوكة ودغلاً، فإذا راجع ما خلق له وأوجد لأجله، فقد رجع إلى الغاية التي هي أحب الأشياء إلى خالقه

created for nothing. [It is like] when the earth does not shoot up the seedling that is placed in it but rather turns it into thorn or weed. When, therefore, [a repentant servant] returns to what he was created for and brought into existence, he returns to the purpose that is the dearest of all things to his creator and originator, and to the wisdom for which he was created, and abjures the realm of meaninglessness, purposelessness, and falsehood. Thus, the love of his Lord for him becomes even greater, for God loves those who return to Him often. This love causes a delight of the greatest magnitude; had there been a greater kind of delight than the one the Prophet, God grant him blessing and peace, mentioned, he would have mentioned it, but there is no joy greater than the joy of one who finds the means of life and his journey after having lost it and despaired. This is because of His intense love for the repentance of a beloved servant, when his love for something overwhelmed him and strayed him from Him but then he found Him again and submitted to Him. There is no joy in existence greater than His joy for him.

Imagine that your beloved whom you love in the utmost is seduced by your enemy who prevents you from him and you know that the enemy will cause your beloved the worst affliction, expose him to all kinds of adversities, and that you are better for him than [the enemy], for you nurtured and raised him. Then, all of a sudden, he ran away from the enemy and came back to you, and you find him unexpectedly at your door, flattering you, seeking your pleasure, wanting to make it up to you, rubbing his cheek on your doorstep. How happy would you be now to see him, having chosen him, drawn him near to you and preferred him over all others? This would be the case even though you were not the one who originated and created him, perfecting your blessings upon him, unlike God Almighty and Exalted, who did originate, create, and fashion him, who perfected His bounty upon him, and He loves to perfect it for him to make him show His bounty, accept it, show its effects, and love the one who gave it to him, in obedience and worship to him, opposing His enemy and sharing His anger at the disobedient. God loves from His servant opposition and hostility to His enemy just as He loves that he befriend, obey, and worship Him, the Exalted. His love for his servant's love, obedience, and repentance is added to His love for the opposition of his enemy, disobedience, and opposition. Thus, the love of Almighty becomes magnified, now that He has his beloved back, and this is the true meaning of joy.

Some of the ancient books describe the Prophet, God grant him blessing and peace, as "My servant in whom My self is delighted," and this is because of His perfect love for him. He made him the cause of His Exalted self being pleased.

وفاطره، ورجع إلى مقتضى الحكمة التي خلق لأجلها، وخرج عن معنى العبث والسدى والباطل، فاشتدت محبة الرب له، فإن الله يحب التوابين، فأوجبت هذه المحبة فرحاً كأعظم ما يقدر من الفرح، ولو كان في الفرح المشهود في هذا العالم نوع أعظم من هذا الذي ذكره النبي ﷺ لذكره، ولكن لا فرحة أعظم من فرحة هذا الواجد الفاقد لمادة حياته وبلاغه في سفره، بعد يأسه من أسباب الحياة بفقده، وهذا لشدة محبته لتوبة التائب المحب إذا اشتدت محبته للشيء وغاب عنه، ثم وجدته وصار طوع يده، فلا فرحة أعظم من فرحته به.

بل فما الظن بمحبوب لك تحبه حباً شديداً، وأسره عدوك، وحال بينك وبينه، وأنت تعلم أن العدو سيسومه سوء العذاب، ويعرضه لأنواع الهلاك، وأنت أولى به منه، وهو غرسك وتربيتك، ثم إنه انفلت من عدوه ووافاك على غير ميعاد، فلم يفجأك إلا وهو على بابك، يثقلك ويتربصك ويستعتبك، ويمرغ خديه على ثرى أعتابك، فكيف يكون فرحك به وقد اختصيته لنفسك، ورضيته لقربك، وآثرته على سواه؟

هذا ولست الذي أوجدته وخلقته وأسبغت عليه نعمك، والله عز وجل هو الذي أوجد عبده وخلقه وكونه وأسبغ عليه نعمه، وهو يحب أن يتمها عليه، فيصير مظهراً لنعمه، قابلاً لها، شاكراً لها، محباً لوليها، مطيعاً له، عابداً له، معادياً لعدوه، مبغضاً له، عاصياً له. والله تعالى يحب من عبده معاداة عدوه ومعصيته ومخالفته، كما يحب أن يواليه سبحانه ويطيعه ويعبده، فتتضاف محبته لعبادته وطاعته والإنابة إليه إلى محبته لعداوة عدوه ومعصيته ومخالفته، فتشتد المحبة منه سبحانه مع حصول محبته، وهذا هو حقيقة الفرح.

وفي صفة النبي ﷺ في بعض الكتب المتقدمة: «عبي الذي سرَّت به نفسي»، وهذا الكمال لمحبة له، جعله مما أسر به نفسه سبحانه.

Of this kind is the laughter of the Exalted concerning His servant, when he offers in his worship the greatest of what He loves. The Exalted laughs out of joy upon that just as He laughs in delight with His servant when the latter gives up his rest, his warm bed, and company of his beloved companion [i.e., husband or wife], for the sake of His service, reciting His words and singing His praise. He also laughs when a man faces the enemy so fierce that his companions all flee, but he faces them and sells his soul to God and fights until he is killed in His love and seeking His pleasure.

He also laughs in delight with one who conceals his charity to a mendicant who had approached his group and they rejected [the beggar] but he stayed behind to secretly give charity to him such that none but God Almighty would see him. He laughs out of love for and joy in such a person. The same is true for the martyr when he meets Him on the Day of Resurrection, He laughs in delight with him to welcome him.

There is nothing wrong with affirming these attributes [for God] at all, for it is a delight that is unlike anything else, and a laughter unlike anything else; it is of the same class as His pleasure, love, will, and all other attributes. It is of the same category, to be accepted without denial or assimilation [i.e., anthropomorphism]. Due to this, the deniers impose upon the affirmers something that is purely unjust, contradictory, and highhanded, for if [anthropomorphism] is a necessary implication of this, it would be an equally necessary implication of His mercy, will, wish, hearing, sight, knowledge, and all of the attributes. Why does this implication apply to some attributes and not others? Can an intelligent being find any difference between them? There is no alternative to either denying attributes in a pure and unqualified fashion or affirming all those that occur in scriptural texts. Serious people are not pleased with contradictory claims.

5.4 *God's Justice*

His words,

Second,²⁵ that He establishes upon the servant the proof of His justice, thus He takes him to account for his sin with proof.

25 This takes us back to the inner secrets of repentance; the second part of the first of three secrets.

ومن هذا ضحك سبحانه من عبده حين يأتي من عبوديته بأعظم ما يحبه، فيضحك سبحانه فرحاً به ورضاً، كما يضحك من عبده إذا ثار عن وطائه وفراشه ومضاجعة حبيبته إلى خدمته، يتلو آياته ويتملقه.

ويضحك من رجل هرب أصحابه عن العدو، فأقبل إليهم وباع نفسه لله ولقاهم نحره حتى قتل في محبته ورضاه.

ويضحك إلى من أخفى الصدقة عن أصحابه لسائل اعتراهم فلم يعطوه، فتخلف بأعقابهم وأعطاه سرّاً، حيث لا يراه إلا الله تعالى والذي أعطاه، فهذا الضحك منه حباً له وفرحاً به، وكذلك الشهيد حين يلقاه يوم القيامة، فيضحك إليه فرحاً به وبقدومه عليه.

وليس في إثبات هذه الصفات محذور البتة، فإنه فرح ليس كمثل شيء، وضحك ليس كمثل شيء، وحكمه حكم رضاه ومحبته وإرادته وسائر صفاته، فالباب باب واحد، لا تمثيل ولا تعطيل. وليس ما يلزم به المعطل للمثبت إلا ظلم محض وتناقض وتلاعب، فإن هذا لو كلاً لازماً للزم رحمته وإرادته ومشيتته وسمعه وبصره وعلمه وسائر صفاته، فكيف جاء هذا اللزوم لهذه الصفة دون الأخرى؟ وهل يجد ذو عقل إلى الفرق سيلاً؟ فما ثم إلا التعطيل المحض المطلق أو الإثبات المطلق لكل ما ورد به النص، والتناقض لا يرضاه المحصلون.

فصل

قوله: «الثاني: أن يقيم على عبده حجة عدله، فيعاقبه على ذنبه بمحبته».

The acknowledgment by the servant of the proof of God against him is a necessary condition of faith, whether he is obedient or disobedient, for the proof of God is established by His sending of the Messenger, the revelation of the Book, and the availability of that knowledge to him and his capability of attaining its knowledge, whether he actually attained it or not. Whoever is capable of attaining this knowledge of what He has commanded and prohibited but failed to acquire it, the proof has been established against him, and God the Exalted does not punish anyone except after the establishment of proof against him, and if He chastises him he does so after proving that he is a wrongdoer. God Almighty said, "And We do not punish until We send a messenger" [17:15]; and He said,

Every time a company is thrown into [the Fire], its wardens ask them, "Did a warner not come to you?" They said, "Yes, a warner had come to us, but we denied and said, 'God has not sent down anything. You are not but in great error.'" [67:8–9]

He also said, "And your Lord would not have destroyed the cities in wrong while their people were [likely] to mend" [11:117]. There are two opinions concerning the meaning of this verse. First, that He would not destroy them due to their wrong, and the second, He would not destroy them wrongly. Upon the first meaning, He would not destroy them owing to their earlier wrong while they are now turning to mend their ways. That is, after their reform and repentance, He would not take them to account for what they did in the past. Upon the second meaning, His destruction of them was not wrongful, for He did not destroy them when they were turning to righteousness, but rather when they were wrongdoers by opposing His messengers, and He is just in destroying them. The same two opinions apply to the verse in Sūra al-An'ām [the Cattle] as well: "That is because your Lord would not destroy the cities in/for wrong while their people were unaware" [6:131]. It has been said, "He would not destroy them due to their wrong and worship of false gods when they were heedless, unwarned, and no messenger came to them." It has also been said, "He would not destroy them before reminding them by sending the messenger, lest He wrong them, for He the Exalted does not take anyone to account nor punish except for his sin, and he becomes a sinner only if he opposes His command and prohibition, and that is only known through the messengers."

When the servant witnesses the decree of sin that has passed, he knows that God Almighty has decreed it to be a cause that requires its effect by way of punishment, just as He has decreed acts of obedience as causes of reward. The same is true of the decree of all causes of good or evil, just as the making of poison is the cause of death, fire the cause of burning, and water the cause of drowning.

اعتراف العبد بقيام حجة الله عليه من لوازم الإيمان أطاع أم عصى، فإن حجة الله قامت على العبد بإرسال الرسول، وإنزال الكتاب، وبلوغ ذلك إليه، وتمكنه من العلم به سواء علم أو جهل، فكل من تمكن من معرفة ما أمر به ونهى عنه فقصّر عنه ولم يعرفه، فقد قامت عليه الحجة، والله سبحانه لا يعذب أحداً إلا بعد قيام الحجة عليه، فإذا عاقبه على ذنبه عاقبه بحجته على ظلمه. قال الله تعالى: ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ [الإسراء:15]، وقال: ﴿كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ﴾ [الملوك:8-9]، وقال: ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ﴾ [هود:117]. وفي الآية قولان: أحدهما ما كان ليهلكها بظلم منهم، والثاني ما كان ليهلكها بظلم منه.

والمعنى على القول الأول: ما كان ليهلكهم بظلمهم المتقدم، وهم مصلحون الآن، أي إنهم بعد أن أصلحوا وتابوا، لم يكن ليهلكهم بما سلف منهم من الظلم.

وعلى القول الثاني: إنه لم يكن ظالماً لهم في إهلاكهم، فإنه لم يهلكهم وهم مصلحون، وإنما أهلكتهم وهم ظالمون، فهم الظالمون بمخالفة رسله، وهو العادل في إهلاكهم، والقولان في آية الأنعام أيضاً: ﴿ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ﴾ [الأنعام:131].

قيل: لم يكن مهلكهم بظلمهم وشرهم، وهم غافلون لم ينذروا ولم يأتهم رسول.

وقيل: لم يهلكهم قبل التذكير بإرسال الرسول، فيكون قد ظلمهم، فإنه سبحانه لا يأخذ أحداً ولا يعاقبه إلا بذنبه، وإنما يكون مذنباً إذا خالف أمره ونهيه، وذلك إنما يعلم بالرسول.

فإذا شاهد العبد القدر السابق بالذنب، علم أن الله سبحانه قدره سبباً مقتضياً لأثره من العقوبة، كما قدر الطاعات سبباً مقتضياً للثواب، وكذلك تقدير سائر أسباب الخير والشر، كجعل السم سبباً للموت، والنار سبباً للإحراق والماء للإغراق.

When the servant chooses to embrace a cause of destruction and knows that it is a cause of destruction, he is destroyed by a double proof; the accountability is like the burning, the sin being like the fire, and his committing it is like his exposing himself to the fire.

However, the observation of the decree in this respect is of no use to him; what shows him the establishment of proof upon him is the witnessing of the [normative] command, not the witnessing of divine predestination. Therefore, the author of *al-Manāzil*'s choice to make this point as part of witnessing the sin and the decree is not clear; it is rather part of the witnessing the sin and the normative command. His meaning, regardless, is that the secret of predestination is that He knew that this servant is not fit except to be the fuel of the fire. A plant has both fruit and thorn; His justice has decreed that the servant is driven to what he is suitable for, and to establish upon him the proof of His justice, by decreeing for him the sin which he fell into, thus deserving that for which he was created. The Almighty said,

And we have not taught him poetry, nor does it behoove him: it is only a reminder and a clear recital: so it may warn whomever is alive and establish the sentence upon the unbelievers. [36:69–70]

Thus the Exalted says that people are of two kinds: alive and capable of benefit, one who accepts the warnings and benefits from them; and the other dead, who does not accept the warnings and does not benefit from them, for his earth is infertile, incapable of any good whatsoever. The word is established upon him through punishment. However, his punishment is established after the establishment of proof against him, not because of his merely being incapable of receiving guidance and faith, but because of his incapability and inaction. His being incapable of reception becomes evident after the establishment of proof by the messenger. If He punished him for his being incapable, he would have said, "Had a messenger come to me I would have obeyed your command." But He sent him His messenger who conveyed divine command and prohibition to him; he disobeyed the messenger owing to his imperviousness to guidance, punished for failing to act, thus the word was established against him that he would not believe even if a messenger came to him. As the Almighty said, "Thus the word of your Lord has come true against those who acted wickedly that they do not believe" [10:33]. As the Almighty also said, "And thus the word of your Lord has come true against the unbelievers that they are the denizens of the Fire" [40:6].

فإذا أقدم العبد على سبب الهلاك وقد عرف أنه سبب الهلاك فهلك، فالحجة مركبة عليه. فالمؤاخذة كالخريق مثلاً، والذنب كالنار، وإتيانه كتقديمه نفسه للنار، وملاحظة الحكم في هذا لا يجدي عليه شيئاً، وإنما الذي يُشاهده عند قيام الحجة عليه ملاحظة الأمر، لا ملاحظة القدر.

فجعل صاحب المنازل هذه اللطيفة من ملاحظة الجنابة والقضية ليس بالبين، بل هو من ملاحظة الجنابة والأمر، ولكن مراده أن سر التقدير أنه قد علم أن هذا العبد لا يصلح إلا للوقود، كالشوك الذي لا يصلح إلا للنار، والشجرة تشتمل على الثمر والشوك، فاقضى عدله سبحانه أن يسوق هذا العبد إلى ما لا يصلح إلا له، وأن يقيم عليه حجة عدله، بأن قدر عليه الذنب فواقعه فاستحق ما خلق له، قال الله تعالى: ﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ لِّيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾ [يس: 69-70].

فأخبر سبحانه أن الناس قسمان: حي قابل للانتفاع، فإنه يقبل الإنذار وينتفع به، وميت لا يقبل الإنذار ولا ينتفع به، لأن أرضه غير زاكية ولا قابلة لخير البتة، فيحق القول عليه بالعذاب، وتكون عقوبته بعد قيام الحجة عليه لا بمجرد كونه غير قابل للهدى والإيمان، بل لأنه غير قابل ولا فاعل، وإنما يتبين كونه غير قابل بعد قيام الحجة عليه بالرسول، إذ لو عذبه بكونه غير قابل لقال: لو جاءني رسول منك لا متثلت أمرك. فأرسل إليه رسوله، فأمره ونهاه، فعصى الرسول بكونه غير قابل للهدى، وعوقب بكونه غير فاعل، فحق عليه القول أنه لا يؤمن ولو جاءه الرسول، كما قال تعالى: ﴿كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ﴾ [يونس: 33]، وحق عليه القول بالعذاب، كما قال تعالى: ﴿وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ﴾ [غافر: 6].

The summation of all this is that God the Exalted has bidden the servants that they must obey His normative desire for them and not their own desire. The obedient prefer God and His desire over their own desire, thus deserving His bounty, whereas the disobedient prefer their own desire over and above His. The Exalted knew concerning them that they will never prefer His desire, and that they will only give priority to their own desires and whims. Yet He commanded and forbade them, thus making manifest His decree upon them about their preference of their own whim and desire against the pleasure of their Lord. Thus, their disobedience establishes the proof of His justice upon them, only then He punishes them for their wrongdoing.

5.5 *Contemplation on the Ego, the Source of Sin*

We have mentioned that the servant may contemplate four matters—the command and prohibition and the divine judgment and decree—and we have mentioned what pertains to these two.

A third contemplation addresses the site and the source of the sin, which is the ego that ever commands evil. A number of benefits accrue from it.

Among them is the knowledge that [one's ego or the self] is ignorant and wrongdoing, and that every ugly word and action issues from this ignorance and wrongdoing. Given these attributes of ignorance and wrongdoing, one cannot hope from it uprightness and just balance. This imposes on the self the obligation to strive to obtain beneficial knowledge that removes the attribute of ignorance and to act righteously that would remove from one the attribute of wrongdoing. Despite this, its ignorance is greater than its knowledge and its wrongdoing greater than its justice. For such a being it is only apt that it turn to its creator and originator to protect it from its evil and grant it its protection and purify it, for He is the best to purify it, being its Master and Ally, and that He not leave it to its own devices even for the wink of an eye, for if He leaves it to its own it would be ruined. No soul is ruined except when He leaves it to its own. The Prophet, God grant him blessing and peace, said to Huṣayn b. al-Mundhir, "Say: O God, inspire to me my righteousness, and save me from the evil of my ego," and in the Sermon of Need, "Praised be God, we supplicate Him for help and forgiveness and seek God's protection from the evil of our egos and wicked deeds." The Almighty also said, "And whoever is saved from the niggardliness of his ego: such are the successful" [59:9] and, "The ego, surely, is ever inciting to evil" [9:53].

فالكلمة التي حقت كلمتان: كلمة الإضلال، وكلمة العذاب، كما قال تعالى: ﴿وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾ [الزمر:71]. وكلمته سبحانه إنما حقت عليهم بالعذاب بسبب كفرهم، فحقت عليه كلمة حخته، وكلمة عدله بعقوبته.

وحاصل هذا كله أن الله سبحانه أمر العباد أن يكونوا مع مراده الديني منهم، لا مع مراد أنفسهم، فأهل طاعته آثروا الله ومراده على مرادهم فاستحقوا كرامته، وأهل معصيته آثروا مرادهم على مراده، وعلم سبحانه منهم أنهم لا يؤثرون مراده البتة، وإنما يؤثرون أهواءهم ومرادهم، فأمرهم ونهاهم، فظهر بأمره ونهيه من القدر الذي قدر عليهم من إثارة هوى أنفسهم، ومرادهم على مرضاة ربهم ومراده، فقامت عليهم بالمعصية حجة عدله، فعاقبهم بظلمهم.

فصل

قد ذكرنا أن العبد في الذنب له نظر إلى أربعة أمور: نظر إلى الأمر والنهي، ونظر إلى الحكم والقضاء، وذكرنا ما يتعلق بهذين النظرين.

النظر الثالث: النظر إلى محل الجناية ومصدرها، وهو النفس الأمارة بالسوء، وبفيدة نظره إليها أموراً.

منها [أن يعرف] أنها جاهلة ظالمة، وأن الجهل والظلم يصدر عنهما كل قول وعمل قبيح، ومن صفته الجهل والظلم لا مطمع في استقامته واعتداله البتة، فيوجب له ذلك بذل الجهد في العلم النافع الذي يخرجها به عن وصف الجهل، والعمل الصالح الذي يخرجها به عن وصف الظلم، ومع هذا فجعلها أكثر من علمها، وظلمها أعظم من عدلها.

فحقيق بمن هذا شأنه أن يرغب إلى خالقها وفاطرها أن يقبها شرها، وأن يؤتيها تقواها ويزكها، فهو خير من زكائها، فإنه وليها ومولاها، وألا يكله إليها طرفة عين، [فإنه] إن وكله إليها هلك، فما هلك من هلك إلا حيث وكل إلى نفسه، وقال النبي ﷺ لحصين بن المنذر: «قل اللهم ألهمني رشدي، وقني شر نفسي». وفي خطبة الحاجة: «الحمد لله، نستعينه ونستهديه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا». وقال تعالى: ﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الحشر:9]، وقال: ﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ﴾ [يوسف:53].

Whoever knows the reality of his ego and what it is inclined to knows that it is the source of all evil, the destination of all wrong, and that all goodness in it is God's grace not from itself, as the Almighty said, "Were it not for God's grace upon you and His mercy, not one of you would ever be pure" [24:21], and the Almighty also said, "But God made beloved to you faith and adorned it in your hearts, and made hateful to you unbelief, sin, and disobedience: such are the righteous" [49:7]. This love and this hatred are not from within the ego nor its own doing, rather it is God who has favored them with both, and made the servant through these two among the righteous: "As a grace and bounty from God, and God is All-knowing, Wise" [49:8]. All-knowing about who is fit for this grace, where it will be accepted and bring fruit, and Wise, and therefore, He does not place it with those who do not deserve it and would waste it.

Among [the benefits of contemplating on the ego] is what the author of *al-Manāzil* mentioned:

The second subtlety is for him to know that the contemplation of an insightful and truthful person on his error does not leave for him any righteousness in any way, for he alternates between witnessing the favor and seeking out the blemish of the ego and deed.

He intends to say that whoever knows himself and possesses insight into the rights of God Almighty and is truthful in seeking Him does not find any good in its errors whatsoever, and does not meet God Almighty except in a state of utter poverty and neediness, for when he investigates the flaws of his ego and his deeds he realizes that it is not fit for God; it consists of goods by which one cannot purchase salvation from His punishment, let alone win great reward. [618] If his deed and inner state is sincere with God and His time pure with Him, he witnesses God's favor in granting that to him as a pure grace, not of his earning, nor is his self worthy of it. Thus, he is in constant gaze at God's grace and the deficiencies of His ego and deeds, for whenever he investigates it, he finds that to be the case.

This is the most sublime and beneficial of inner realizations for the servant, which is why the Master Supplication for Forgiveness is:

O God, You are my Lord, I have no deity but You. You created me and I am Your servant, and I am true to Your testament and promise to the best of my ability. I seek your protection from the evil I have done. I come to You with Your bounty and I come with my sin. So forgive us, for none but You can forgive sins.

فمن عرف حقيقة نفسه وما طبعت عليه، علم أنها منيع كل شر ومأوى كل سوء، وأن كل خير فيها بفضل من الله من به عليها لم يكن منها، كما قال تعالى: ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا﴾ [النور: 21]، وقال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ [الحجرات: 7]. فهذا الحب وهذه الكراهة لم يكونا في النفس ولا بها، ولكن الله هو الذي من بهما، فجعل العبد بسببهما من الراشدين، ﴿فَضْلًا مِنْ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [الحجرات: 7]، عليم بمن يصلح لهذا الفضل ويزكوا عليه وبه ويثمر عنده، حكيم فلا يضعه عند غير أهله فيضيعه بوضعه في غير موضعه.

«اللطيفة الثانية: أن يعلم أن نظر البصير الصادق في سيئته لم يبق له حسنة بحال، لأنه يسير بين مشاهدة المنة وتطلب عيب النفس والعمل».

يريد أن من له بصيرة بنفسه، وبصيرة بحقوق الله تعالى، وهو صادق في طلبه، لم يبق له نظره في سيئاته حسنة البتة، فلا يلتقي الله إلا بالإفلاس المحض والفقر الصرف، لأنه إذا فتش عن عيوب نفسه وعيوب عمله علم أنها لا تصلح لله، وأن تلك البضاعة لا تشتري بها النجاة من عذاب الله، فضلاً عن الفوز بعظيم ثوابه، فإن خلص له عمل وحال مع الله وصفا له معه وقت شاهد منة الله عليه به، ومجرد فضله وأنه ليس من نفسه، ولا هي أهل لذلك، فهو دائماً مشاهد لمنة الله عليه، ولعيوب نفسه وعمله، لأنه متى تطلبها رآها.

وهذا من أجل أنواع المعارف وأنفعها للعبد، ولذلك كان سيد الاستغفار: «اللهم أنت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي، إنه لا يغفر الذنوب إلا أنت».

This supplication for forgiveness comprises acknowledgment by the servant of His lordship, divinity, and unicity, and acknowledgment that He created him and knows him, as He created him in a fashion that he is incapable of fulfilling His right and deficient in it. It also includes the acknowledgement that he is His servant, his forelock in His hand, he cannot escape from Him, nor does he have a protecting ally but Him. It includes adherence to His testament, which is His command and prohibition which He pledged them to uphold through His prophet; it is his acknowledgement saying: I will uphold to the extent of my ability not commensurate with Your right, for that is not possible for the human being; it is only a deficient effort to the extent of my power, but I trust Your promise to reward the pious and punish the disobedient, and I stand by Your testament and trust Your promise. [It further includes] the seeking of forgiveness as if saying: I hold fast to You against the evil of my failure in upholding Your command and prohibition, if You do not save me from the evil of [this failure] I am surrounded by ruin, for to fail in Your duty is the cause of ruin, and I admit it, and I hold to Your bounty to me, and I admit, and I come to You with my sin; from You is bounty, favor, and grace, and from me, sin and mischief. I therefore ask that You forgive me, erase my sin, and save me from its evil, for none but You can forgive sins.

This is why this supplication is called the Master Supplication for Forgiveness, as it contains the purest statement of servitude and worship. What righteousness can a truthful aspirant attribute to himself after he witnesses the deficiency of his ego and works on the one hand and God's sheer favor on the other? This is what is bequeathed to him by his contemplation of his ego and its deficiency.

5.6 *The Seven Traps of the Enemy*

The fourth contemplation is the servant's contemplation on the one who enjoined him to disobedience, beautified it for him, and incited him to it, and that is his devil, one that is assigned to him.

This contemplation suggests to him to make the devil his enemy, in complete avoidance of him, [and suggests] protection and wakefulness, and alertness to what his enemy wants of him without his realization. [The devil] wants to trap him in one of the seven onerous traps.

The first trap is unbelief in God, His religion, and His meeting, and His attributes of perfection and what the messengers have taught. If [the devil] overcomes him in this obstacle, the fire of his hostility cools and he enjoys his company.

If, however, he crosses this trap and is saved from it with the light of guidance and his light of faith is saved, he seeks him out in the second obstacle,

فتضمن هذا الاستغفار الاعتراف من العبد بربوبيته وإلهيته وتوحيده، والاعتراف بأنه خالقه، العالم به، إذ أنشأه نشأة تستلزم عجزه عن أداء حقه وتقصيره فيه، والاعتراف بأنه عبده الذي ناصيته بيده وفي قبضته، لا مهرب له منه، ولا ولي له سواه، ثم التزام الدخول تحت عهده، وهو أمره ونهيه الذي عهده إليه على لسان رسوله، وأن ذلك بحسب استطاعتي لا بحسب أداء حقل، فإنه غير مقدور للبشر، وإنما هو جهد المقل وقدر الطاقة، ومع ذلك فأنا مصدق بوعدك الذي وعدته لأهل طاعتك بالثواب ولأهل معصيتك بالعقاب، فأنا مقيم على عهدك ومصدق بوعدك، ثم الاستعاذة والاعتصام بك من شر ما فرطت فيه من أمرك ونهيك، فإنك إن لم تعذني من شره وإلا أحاطت بي الهلكة، فإن إضاعة حقلك سبب الهلاك، وأنا أقر لك، وألتزم بنعمتك علي، وأقر وألتزم وأنجع بذنبي، ففك النعمة والإحسان والفضل، ومني الذنب والإساءة، فأسألك أن تغفر لي بخو ذنبي، وأن تقيني من شره، إنه لا يغفر الذنوب إلا أنت.

فلهذا كان هذا الدعاء سيد الاستغفار، وهو متضمن لمحض العبودية، فأني حسنة تبقى للبصير الصادق مع مشاهدته عيوب نفسه وعمله ومنة الله عليه؟ فهذا الذي يعطيه نظره إلى نفسه ونقصه.

فصل

النظر الرابع: نظره إلى الأمر له بالمعصية، المزين له فعلها، الحاض له عليها، وهو شيطانه الموكل به. فيفيده النظر إليه وملاحظته اتخاذه عدواً، وكال الاحتراز منه، والتحفظ واليقظة والانتباه لما يريده منه عدوه وهو لا يشعر، فإنه يريد أن يظفر به في عقبة من سبع عقبات، بعضها أصعب من بعض، لا ينزل منه من العقبة الشاقة إلى ما دونها إلا إذا عجز عن الظفر به فيها. العقبة الأولى: عقبة الكفر بالله وبدينه ولقائه، وصفات كماله، وما أخبرت به رسله عنه، فإنه إن ظفر به في هذه العقبة بردت نار عداوته واستراح معه، فإن اقتحم هذه العقبة ونجا منها ببصيرة الهداية، وسلم معه نور الإيمان طلبه على العقبة الثانية. وهي عقبة البدعة، إما باعتقاد خلاف الحق الذي أرسل

which is the obstacle of heretical innovation, either in terms of belief against the truth that God has sent with the messenger and revealed in His Book, or in ritual worship by means he did not command, by way of innovated customs and rituals in religion, which God accepts none of; the two kinds of innovations follow each other and are rarely separated. As one of them has said, the innovation in opinion has married the innovation in deeds, and the couple is busy with their wedding ceremony, and their illicit offspring inhabit the lands of Islam, and the people and the land complain of them to God Almighty.

Our Shaykh, God have mercy on him, said, "The reality of unbelief has married wicked heretical innovation and has given birth to the loss of this world and the next."

If the servant crosses this obstacle as well, and the light of the Prophetic Way saves him from it, and he holds fast to the footsteps [of the Prophet] and the Predecessors, the best of the companions, and of the successors who followed them in the best way. And rarely do our modern times allow even one from this class of people to survive, for if that happens the people of innovation set up snares and seek his destruction and say, "What an innovator, a heretic!" If God gives him success in crossing this obstacle, he approaches yet another.

The third obstacle is that of the major sins; if [the devil] gets the better of him, he adorns them to him and makes them beautiful, spinning tall tales and opening to him the door of wishful thinking, suggesting that faith is nothing but affirmation and actions have no effect on it. He enjoys the sound of a statement sufficient to ruin the creation, that "With the affirmation of unicity, no sin does harm, just as no good deed does any good with associationism."

[The devil] prefers to trap him in the obstacle of innovation because of how it opposes religion and the teachings of God's messenger, and one who falls into it does not repent from it, but rather calls people to it, and because it contains speaking in God's name without knowledge, clear opposition to the Prophetic Way and those who adhere to it, effort to put out the light of the Prophetic Way, befriending of what God and His Messenger have discarded and discarding of what He has befriended, inclusion into consideration of what God and His Messenger have rejected and exclusion of what they have included, befriending of what they have opposed and opposition to what they have befriended, affirmation of what they have denied and denial of what they have affirmed, giving lie to the truthful and affirming the liars, rejection of the truth with falsehood and inversion of truths by making the truth false and the falsehood true, deviance in the religion of God, blinding of the hearts to the truth, and attempt to render crooked God's straight path; in summary, the opening of the door to changing the religion.

الله به رسوله وأنزل به كتابه، وإما بالتعبد بما لم يأذن به، من الأوضاع والرسوم المحدثه في الدين التي لا يقبل الله منها شيئاً، والبدعتان في الغالب متلازمتان، قل أن تنفك إحداهما عن الأخرى كما قال بعضهم: تزوجت بدعة الأقوال بدعة الأعمال، فاشتغل الزوجان بالعرس، فلم ينجأهم إلا أولاد الزنا يعيشون في بلاد الإسلام، فضج منهم العباد والبلاد إلى الله تعالى.

وقال شيخنا—رحمه الله—: تزوجت الحقيقة الكافرة بالبدعة الفاجرة، فولد بينهما خسران الدنيا والآخرة.

فإن قطع العبد هذه العقبة وخلص منها بنور السنة، واعتصم منها بحقيقة المتابعة وما مضى عليه السلف الأخيار من الصحابة والتابعين لهم بإحسان، وهيئات أن تسمح الأعصار المتأخرة بواحد من هذا الضرب، فإن سمحت به نصب له أهل البدع الحبائل، وبغوه الغوائل، وقالوا: مبتدع محدث. فإذا وفقه الله لقطع هذه العقبة طلبه على العقبة الثالثة. وهي عقبة الكجائر، فإن ظفر به فيها زينها له، وحسنها في عينه، وسوف به، وفتح له باب الإرجاء وأن الإيمان هو نفس التصديق، فلا تقدر فيه الأعمال، وربما أجرى على لسانه وأذنه كلمة طالما أهلك بها الخلق، [وهي قوله]: لا يضر مع التوحيد ذنب، كما لا ينفع مع الشرك حسنة. والظفر به في عقبة البدعة أحب إليه، لمناقضتها الدين ودفعها لما بعث الله به رسوله، وصاحبها لا يتوب منها ويدعو الخلق إليها، ولتضمنها القول على الله بلا علم، ومعاداة صريح السنة، ومعاداة أهلها والاجتهاد على إطفاء نور السنة، وتولية من عزله الله ورسوله، وعزل من ولاة، واعتبار ما رده الله ورسوله ورد ما اعتبره، وموالاته من عاداه ومعاداة من والاه، وإثبات ما نفاه ونفي ما أثبتته، وتكذيب الصادق وتصديق الكاذب، ومعارضة الحق بالباطل وقلب الحقائق بجعل الحق باطلاً والباطل حقاً، والإلحاد في دين الله، وتعمية الحق على القلوب، وطلب العوج لصراط الله المستقيم، وفتح باب تبديل الدين جملة.

For heretical innovation tends to turn a minute amount into a large amount until its adherent slips out of religion entirely just as easily as a hair slips out of the dough. The evils of heretical innovation are hidden except to those given insight; the blind wallow in darkness: "And whomsoever God deprives from light finds no light whatsoever" [24:40].

If he safely crosses over this obstacle through protection from God or sincere repentance, [the devil] summons him to the fourth.

The fourth obstacle is that of minor sins; he [the devil] measures out two *caffisos*²⁶ and says, There is nothing on you if you avoid the major sins and cheat a little on the minor ones, or they will be erased if you avoid the major ones and do good deeds. He belittles them in a man's eyes until he falls into it persistently, for persistence on a sin is worse than committing it. No sin is major with repentance and seeking forgiveness, and no sin is minor with persistence. [The Prophet,] God grant him blessing and peace, has said, "Beware the insignificant sins." Then he struck the similitude of a people who settled on a barren piece of land. They needed wood to make fire, so one fetched one stick and another one fetched another, until they gathered many sticks, and made the fire and cooked their bread. Such are the insignificant sins; they gather upon a servant and he thinks nothing of them until they bring about his destruction.

If he escapes from this obstacle through watchfulness, circumspection, and persistence in repentance and seeking forgiveness, and by following any sins with good deeds, he summons him to the fifth obstacle.

[The fifth obstacle] is that of permissible deeds whose performance does not harm one, so he busies him with it against performing many deeds of obedience and striving his best in preparing for his hereafter. Once this is accomplished, he gets greedy and makes him abandon recommended acts of the Prophetic Way, and once he does that, to being lax in his obligations. If nothing else, he gets him to miss great benefits and lofty stations. If he only knew the price he must pay, he would never miss any of the deeds of righteousness, but he does not.

If he escapes from this obstacle as well through immaculate insight, a guiding light, and inner awareness of the value of acts of worship and increasing one's deeds, and the brevity of one's station at the port, the importance of the trade and the generosity of the buyer and the value to be attained in return, he would be jealous of his time and would hate to waste a single heartbeat without taking advantage of it.

26 *Caffiso* (measurement derived from *qafiz*) is a measure of oil; the sense is that the devil suggests indulging a small measure of sin at first.

فإن البدع تستدرج بصغيرها إلى كبيرها، حتى ينسلخ صاحبها من الدين، كما تسل الشعرة من العجين. ففاسد البدع لا يقف عليها إلا أرباب البصائر، والعميان ضالون في ظلمة العمى، ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [النور:40].

فإن قطع هذه العقبة بعصمة من الله أو بتوبة نصوح تنجيها، طلبه على العقبة الرابعة. وهي عقبة الصغائر، فكال له منها بالقفران. قال: ما عليك إذا اجتنبت الكبائر ما غشيت من اللهم، أو ما علمت بأنها تكفر بجنتاب الكبائر وبالحسنات، ولا يزال يهون عليه أمرها حتى يصير عليها، فيكون مرتكب الكبيرة الخائف الوجل النادم أحسن حالاً منه فإن الإصرار على الذنب أقبح منه، ولا كبيرة مع التوبة والاستغفار، ولا صغيرة مع الإصرار. وقد قال ﷺ: «إياكم ومحقرات الذنوب»، ثم ضرب لذلك مثلاً بقوم نزلوا بفلاة من الأرض فأعوزهم الحطب، فجعل يبجيء هذا بعود وهذا بعود حتى جمعوا حطباً كثيراً، فأوقدوه ناراً، [وأنضجوا خبزتهم]، فكدلك شأن محقرات الذنوب تجتمع على العبد ويستهن بشأنها حتى تهلكه».

فإن نجا من هذه العقبة بالتحرز والتحفظ، ودوام التوبة والاستغفار وإتباع السيئة الحسنة طلبه على العقبة الخامسة. وهي عقبة المباحات التي لا حرج على فاعلها، فشغله بها عن الاستكثار من الطاعات، وعن الاجتهاد في التزود لمعاده، ثم طمع فيه أن يستدرجه منها إلى ترك السنن، ثم من ترك السنن إلى ترك الواجبات. وأقل ما ينال منه تفويته الأرباح [والمكاسب] العظيمة والمنازل العالية، ولو عرف السعرا لما فوت على نفسه شيئاً من القربات، ولكنه جاهل بالسعر.

فإن نجا من هذه العقبة ببصيرة تامة، ونور هاد، ومعرفة بقدر الطاعات والاستكثار منها، وقلة المقام على الميئاء، وخطر التجارة، وكرم المشتري، وقدر ما يعوض به التجار، فبخل بأوقاته، وضمن

Now, the enemy summons him to the sixth obstacle, which is that of good deeds that are not the best, but he enjoins him to them and beautifies them and shows him how beneficial and meritorious they are, to busy him from what is better than these acts and more beneficial, for when he despairs in making him lose the essence of good deeds, he tries to keep him from the best and most perfect of deeds. He busies him with less preferred and meritorious [acts], with what God loves from what God loves more, with what pleases God from what pleases God more.

But how few in the world are those who reach this obstacle. He traps most people in one of the earlier obstacles.

If one passes through even this one through his understanding of deeds and their ranks with God Almighty, their ranks and worth, and discrimination between the high and the low, the good from the better, the ones that lead from those that are led, the most honorable from the less honorable—for in words and deeds there are those that are the more honorable and the less honorable, the ones that lead and the ones that are led, the ones that constitute the epitome and ones that do not, as it occurs in one sound tradition, “The master supplication of forgiveness is for the servant to say, ‘O God, you are my lord, there is no god but You,’” until the end. In another tradition, “Jihad is the highest peak of this affair,”²⁷ and in another tradition, “Good deeds once boasted, each mentioning its rank and superiority, but charity had a special distinction among them.”²⁸ This obstacle is not cleared except by the men of insight and truth from among the people of knowledge, the aspirants to the highest success, who have given each deed their right and everyone his due.

If he passes through this there remains no obstacle that the enemy can now demand of him to cross except one, which one cannot avoid, and if anyone were successful in it, it would be the messengers and prophets of God, the noblest of His creation to Him. That is the obstacle in which [the devil] assigns his army upon him to harm him in any number of ways, with hand, tongue, and heart, depending on his status in goodness. The higher his rank the more cavalry and infantry he summons, and unleashes against him in many different ways, and this obstacle is one against which the servant has no defense. The more he strives in the path of uprightness and calling to God Almighty, establishing His command, the more the enemy strives in inciting the fools against him. In this obstacle, he must put on his war gear and resolve to fight the enemy of God

27 Tirmidhī 5:11; Aḥmad 36:434 (Mu‘adh b. Jabal).

28 This version was narrated on the authority of ‘Umar b. al-Khaṭṭāb in al-Ḥākim, *al-Mustadrak*, 1:416.

بأنفاسه أن تذهب في غير ربح، طلبه العدو على العقبة السادسة. وهي عقبة الأعمال المرجوحة المفضولة من الطاعات، فأمره بها، وحسنها في عينه وزينها له، وأراه ما فيها من الفضل والربح، ليشغله بها عما هو أفضل منها وأعظم [كسباً و] ربحاً، لأنه لما عجز عن تخسيره أصل الثواب، طمع في تخسيره كماله وفضله ودرجاته العالية، فشغله بالمفضول عن الفاضل، وبالمرجوح عن الراجح، وبالمحبوب لله عن الأحب إليه، وبالمرضي عن الأَرْضَى له.

ولكن أين أصحاب هذه العقبة؟ فهم الأفراد في العالم، والأكثرون قد ظفروا بهم في العقبات الأول. فإن نجا منها بفقه في الأعمال ومراتبها عند الله، ومنازلها في الفضل، ومعرفة مقاديرها، والتمييز بين عاليها وسافلها، ومفضولها وفاضلها ورئيسها ومرؤسها، وسيدها ومسودها، فإن في الأعمال والأقوال سيداً ومسوداً، ورئيساً ومرؤساً، وذروة وما دونها، كما في الحديث الصحيح: «سيد الاستغفار أن يقول العبد: اللهم أنت ربي، [لا إله إلا أنت]» الحديث. وفي الحديث الآخر: «الجهاد ذروة سنام الأمر». وفي الأثر الآخر: «إن الأعمال تفانرت، فذكر كل عمل منها مرتبته وفضله، وكان للصدقة منزلة في الفخر عليهن». ولا يقطع هذه العقبة إلا أهل البصائر والصدق من أولي العلم، [السائرين على جادة التوفيق، قد أنزلوا الأعمال منازلها، وأعطوا كل ذي حق حقه].

فإذا نجا منها لم يبق هناك عقبة يطلبه العدو عليها سوى واحدة لا بد له منها، ولو نجا منها أحد لنجا منها رسل الله وأنبياءه وأكرم الخلق عليه، وهي عقبة تسليط جنده عليه بأنواع الأذى، باليد واللسان والقلب على حسب مرتبته في الخير، فكما علت مرتبته أجلب عليه بخيله ورجله، وظاهر عليه بجنده، وسلط عليه حزبه وأهله بأنواع التسليط، وهذه العقبة لا حيلة له في التخلص منها، فإنه كلما جد في الاستقامة والدعوة إلى الله والقيام بأمره، جد العدو في إغراء السفهاء به. فهو في هذه العقبة قد لبس

through God. His worship is the worship of the elite among the knowers, and it is called the worship of hostility, and only those endowed with immaculate insight are aware of it. There is nothing dearer to God than the hostility of his allies against his enemy. God has alluded to this kind of worship in a number of places in His Book.

One of them is His words, “And whoever emigrates in the cause of God will find in the earth many sites of refuge and vast expanse” [4:100]. He called the site of refuge to which the servants of God emigrate *murāgham*, because it is the site where one can flaunt at the enemy of God and his enemy, and God loves that His allies show opposition and wrath to His enemy. As God Almighty said,

That is because they are not afflicted by thirst or fatigue or hunger in the cause of God, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, God does not allow to be lost the reward of the righteous. [9:120]

The Almighty also said concerning the Messenger of God, God grant him blessing and peace, and his followers,

... Their likeness in the Gospel is like sown corn that sends forth its shoot and strengthens it and rises firm upon its stalk, delighting the sowers—that He may enrage the disbelievers with (the sight of) them. [48:29]

Thus, showing hostility to the unbelievers is an end dear to the Lord, demanded of the servant, and his agreement with his Lord in this respect is part of the perfection of worship. The Prophet, God grant him blessing and peace, has set down in law for the one offering ritual prayer two prostrations if he forgets something, and said, “If his prayer is sound, [the two prostrations] will flaunt the devil,” and he called them “the two flauntings.”

Whoever worships God by flaunting at His enemy has earned a large share of true friendship [with God], and a share that is proportional to the extent of a servant's love for his Lord and his hostility to His enemy. It is due to this flaunting that prancing in front of the enemy line [in a battle] has been praised, as well as prancing upon giving charity secretly where none but God sees one, as it flaunts the enemy [i.e., the devil] by showing how His beloved [i.e., the human being] has sacrificed his ego for God Almighty.

This is a kind of worship that is not known or practiced by people except a few, and whoever tastes its taste weeps over the earlier days [when he neglected it].

لأمة الحرب، وأخذ في محاربة العدو لله وبالله، فعبوديته فيها عبودية خواص العارفين، وهي تسمى عبودية المراغمة، ولا ينتبه لها إلا أولو البصائر التامة، ولا شيء أحب إلى الله من مراغمة وليه لعدوه وإغاظته له، وقد أشار سبحانه إلى هذه العبودية في مواضع من كتابه:

أحدها قوله: ﴿وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغِمًا كَثِيرًا وَسَعَةً﴾ [النساء: 100]، سمي المهاجر الذي يهاجر إلى عبادة [الله] مراغماً، لأنه يراغم به عدو الله وعدوه، والله يحب من وليه مراغمة عدوه وإغاظته كما قال تعالى: ﴿ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ [التوبة: 120]، وقال تعالى في مثل رسول الله ﷺ وأتباعه: ﴿وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾ [الفتح: 29]. فغياظة الكفار غاية محبوبة للرب مطلوبة له، فوافقته فيها من كمال العبودية. وشرع النبي للمصلي ﷺ إذا سها في صلاته سجدتين وقال: «إن كانت صلاته تامة كانت ترغيماً للشيطان»، وسماهما المرغمتين.

فمن تعبد الله بمراغمة عدوه، فقد أخذ من الصديقية بسهم وافر، وعلى قدر محبة العبد لربه وموالاته ومعاداة عدوه، يكون نصيبه من هذه المراغمة، ولأجل هذه المراغمة حمد التبختري بين الصنفين، والخيلاء والتبختري عند صدقة السر، حيث لا يراه إلا الله تعالى، لما في ذلك من إرغام العدو، ببذل محبوبه من نفسه وماله لله عز وجل.

وهذا باب من العبودية، ولا يعرفه ولا [يسلكه إلا القليل من الناس، ومن ذاق لذته وطعمه بكى على أيامه الأول.

It is God alone whom we seek for help and reliance, and there is no power to change or resist except through God.

The possessor of this station, if ever in a state of sin, looks at the devil looking at him [joyously] and flaunts at him by repenting sincerely, and thus his flaunting generates another opportunity to worship. This is a glimpse from some of the inner secrets of repentance; do not belittle it, for you are unlikely to find it in any other composition; God's alone is all praise and all favor and from Him is all success.

5.7 *Contemplating Divine Predestination*

The author of *al-Manāzil* said,

The third inner secret is that the servant's experiential witnessing of the divine decree does not leave in him any positive judgment on the good deed or negative judgment on the bad deed, due to his having risen above all meanings to the meaning of divine decree.

If taken at face value, this statement is the falsest of claims; were it not for our good opinion of the author, and knowledge of his status in knowledge and religion, the implications of this claim would apply to him. However, apart from the Protected One, God grant him blessing and peace, everyone's opinion can be accepted or rejected, and who is without his share of slips and failings? The [statement] means that so long as a servant is in the state of separation, he judges some acts to be good and others to be bad, seeing their essences and their distinctive attributes, but once his sight goes beyond these things and focuses on their original source and their occurrence through the eye of divine decree and their confluence in that eye, and the classification of all as being under the [divine] will, from one single source which is the all-inclusive, comprehensive, and general will that causes all things. From this perspective of the origin of the decree and the eye of the will, it cannot be characterized as good or evil, for good and evil are attributes that attach [to things or acts] when they are enacted in the world. They are like the light of the sun, uniform and colorless, not red, yellow, or green; when it attaches to a colorful medium it becomes characterized by that medium, and is seen as red, yellow, or green. It is originally free from any of that, that is, when it is abstracted from that place to its original source, stripped from any medium. This is the best interpretation of his words.

وبالله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله.
 وصاحب هذا المقام إذا نظر إلى الشيطان ولا حظه في الذنب، راغمه بالتوبة النصوح، فأحدث
 له هذه المراغمة عبوديةً أخرى.
 فهذه نبذة من بعض لطائف أسرار التوبة لا تستهين بها، فلعلك لا تنظر بها في مصنف البتة، والله
 الحمد والمنة، وبه التوفيق.

فصل

قال صاحب المنازل: «اللطيفة الثالثة: أن مشاهدة العبد الحكم لم تدع له استحسان حسنة، ولا استقباح
 سيئة، لصعوده من جميع المعاني إلى معنى الحكم».
 هذا الكلام إن أخذ على ظاهره فهو من أبطل الباطل، الذي لولا إحسان الظن بقائله ومعرفة
 قدره من الإمامة والعلم والدين، لنسب إلى لازم هذا الكلام، ولكن من عدا المعصوم ﷺ فأخوذ
 من قوله ومترك، ومن ذا الذي لم تزل به القدم، ولم يكب به الجواد؟
 ومعنى هذا أن العبد ما دام في مقام التفرقة، فإنه يستحسن بعض الأفعال ويستقبح بعضها نظراً إلى
 ذواتها وما افترقت فيه، فإذا تجاوزها نظر إلى مصدرها الأول، وصدورها عن عين الحكم، واجتماعها
 كلها في تلك العين، وانسحاب ذيل المشيئة عليها، ووحدة المصدر وهو المشيئة الشاملة العامة الموجبة.
 فهي بالنسبة إلى مصدر الحكم وعين المشيئة لا توصف بحسن ولا قبح، إذ الحسن والقبح إنما عرضا
 لها عند قيامها بالكون وجريانها عليه، فهي بمنزلة نور الشمس واحد في نفسه غير متلون، ولا موصوف
 بجمرة ولا صفرة ولا خضرة، فإذا اتصل بالحال المتلونة وصف حينئذ بحسب تلك الحال لإضافته
 إليها واتصاله بها، فيرى أحمر وأصفر وأخضر، وهو بريء من ذلك كله إذا صعد من تلك الحال إلى
 مصدره الأول المجرد عن القوابل، فهذا أحسن ما يحتمل عليه كلامه.

There is another interpretation, based on unsound principles, which is that the will of the Almighty Lord is the eye of His love and contentment, and whatever He wills He also loves and is pleased with, and all that He has not willed He dislikes and hates. Thus, hated and disliked is what He has not willed, and loved and agreed to is what He has willed.

This is the principle of the fatalist predestinarians who deny wisdom, reason, and causality, and the reason's capacity to determine good and evil, and that deeds are all indistinguishable [in their goodness]; there is nothing that distinguishes some of them to make them good and others evil. There is nothing other than pure command and prohibition, because of which some acts become good and others evil. It is quite possible rationally for God to have commanded what He has prohibited and to have prohibited what he has commanded; none of that would have contradicted wisdom. This is because on this view, wisdom is nothing but correspondence of eternal knowledge with the things known, and eternal will with that which is willed, and the decree with that which is decreed. Thus, actions are all the same as far as divine will or wish is concerned, not good or evil, nor do they possess attributes of goodness or evil except that they are commanded or prohibited. On this view, if the servant rises above the separation of the command and the prohibition to the union of divine wish and decree, he does not see a good deed as good nor evil deed as evil, but once he descends to the level of separation, it is valid for him to distinguish good from evil. This is the second interpretation of his words.

There is a third interpretation, and he is the most distant of people from such a meaning, but it has been imposed on him. This meaning is that so long as one is veiled from the experiential witnessing of the reality and thus sees obedience and disobedience and sees deeds through the perspective of good and evil, he sees some of it as obedience and other disobedience. But once he rises to the witnessing of primeval reality, which is the existential reality, and sees the existential judgment as containing and encompassing all beings, unable to diverse the smallest bit from it, he abjures categorizing any act as evil, and sees it all as obedience to divine decree and will. In this state he says, If I disobeyed a command, I still obeyed the will. He also says,

I became the receptacle of whatever you wish
Of me: my deeds are all obedience

When he rises to a higher rank and the distinction between the Lord and the servant is erased, as is the distinction between the loved and the hated actions, the commanded and the prohibited, he says, There is no obedience or disobedience, for obedience and disobedience can exist only if two entities exist; but the

وعلى أن له محملاً آخر مبنياً على أصول فاسدة، وهي أن إرادة الرب تعالى هي عين محبته ورضاه، فكل ما شاء فقد أحبه ورضيه، وكل ما لم يشأه فهو مسخوط له مبغوض، فالمبغوض المسخوط هو ما لم يشأه، والمحبوب المرضي هو ما شاءه.

هذا أصل القدرية الجبرية المنكرين للحكم والتعليل والأسباب، وتحسين العقل وتقييده، وأن الأفعال كلها سواء لا يختص بعضها بما صار حسناً لأجله، وبعضها بما صار قبيحاً لأجله، وما ثم إلا محض الأمر والنهي الذي حسن البعض منها لأجله وقبح لأجله، ويجوز في العقل أن يأمر بما نهى عنه وينهى عما أمر به، ولا يكون ذلك مناقضاً للحكمة. إذ الحكمة ترجع عندهم إلى مطابقة العلم الأزلي لمعلومه، والإرادة الأزلية لمرادها، والقدرة لمقدورها. فإذا الأفعال بالنسبة إلى المشيئة والإرادة مستوية لا توصف بحسن ولا قبح، فإذا تعلق بها الأمر والنهي صارت حينئذ حسنة وقبيحة وليس حسنها وقبحها أمراً زائداً على كونها مأموراً بها ومنهياً عنها. فعلى هذا إذا صعد العبد من تفرقة الأمر والنهي إلى جمع المشيئة والحكم، لم يستحسن حسنة ولم يستقبح قبيحة، فإذا نزل إلى فرق الأمر صح له الاستحسان والاستقبح.

فهذا محمل ثانٍ لكلامه. وله محمل ثالث، وهو أبعد الناس منه، ولكن قد حمل عليه—وهو أن السالك ما دام محبوباً عن شهود الحقيقة بشهود الطاعة والمعصية، رأى الأفعال بعين الحسن والقبح، فرأى منها الطاعة والمعصية، فإذا ترقى إلى شهود الحقيقة الأولى وهي الحقيقة الكونية، ورأى شمول الحكم الكوني للكائنات وإحاطته بها وعدم خروج ذرة منه عنه، زال عنه استقبح شيء من الأفعال، وشهدا كلها طاعات للأقدار والمشيئة، وفي مثل هذا الحال يقول: إن كنت عصيت الأمر، فقد أطعت الإرادة. ويقول:

أصبحت منفعلاً لما تختاره مني ففعلي كله طاعات.

فإذا ترقى مرتبة أخرى، وزال عنه الفرق بين الرب والعبد، كما زال عنه في المرتبة الثانية الفرق بين المحبوب والمسخوط والمأمور والمحظور. قال: ما ثم طاعة ولا معصية، إذ الطاعة والمعصية إنما

obedient is the same as the one obeyed, as nothing else exists. Absolute unicity negates obedience and disobedience both, and rising from the rank of the unicity of all acts to the unicity of all existence erases, so it is claimed, the imagined separation between obedience and disobedience. Just as it happened with the separation of divine normative command to the unicity of divine decree, the possibility of disobedience vanishes.

This, in the view of the people, is one of the secrets limited to the elite, those who have reached *attainment*. The author of *al-Manāzil*, however, is innocent of them and their path; rather, he considers them unbelievers, and excommunicates them from all religions. We have mentioned their view because they interpret his words in this way and consider him their own.

Know, then, that this is an enormous station in which the feet of two groups of people have slipped; one group from the people of *kalām* and speculation and the other a group from the people of the [spiritual] path and aspiration.

Many theologians, for this reason, have denied the capacity of human intellect to determine good or evil [of actions], and have thus made all acts equal in essence, indivisible in themselves between good and evil, for what is evil is not so because of some inherent attribute, and the same is true of what is deemed a good act. An act, in their view, is not characterized by good or evil, nor benefit and harm. There is no difference between prostrating to Satan and prostrating to the Most Merciful in essence, nor between telling the truth and lying, between fornication and licit intercourse in marriage, except that the lawgiver [i.e., the Prophet] has prohibited one and obligated the other. The meaning of an act being evil is nothing more than its being prohibited, not that it is somehow intrinsically a cause of corruption, nor does it have any inner characteristic that makes it foul. Similarly, the meaning of an act being good is that the Lawgiver has commanded it, not because it is a source of benefit, nor does it possess an attribute that makes it good.

We have demonstrated the falsehood of this opinion with sixty arguments in our book entitled *A Gift to the Dwellers in the Neighborhood of the Lord of the Worlds*,²⁹ and have discussed it sufficiently there, having presented all the evidence proffered by those who advance this view and its invalidity.

Once one fully understands this view and its full implications, one knows its falsehood categorically through reason, and the Qur'an also provides the proof of its falsehood in more than one place; [it is repudiated by] the human nature as well as clear reason.

29 These arguments are in fact found in his book *Miftāḥ dār al-sa'āda*, or *The Key to the Abode of Happiness*; see Glossary, "Ibn al-Qayyim's works: *Miftāḥ*."

يكونان بين اثنين ضرورةً، والمطيع عين المطاع، فما هاهنا غير، فالوحدة المطلقة تنفي الطاعة والمعصية، فالصعود من وحدة الفعل إلى وحدة الوجود يزيل عنه بزعمه توهم الانقسام إلى طاعة ومعصية، كما كان الصعود من تفرقة الأمر إلى وحدة الحكم يزيل عنه ثبوت المعصية.

وهذا عند القوم من الأسرار التي لا يستجيزون كشفها إلا لخواصهم وأهل الوصول منهم. لكن صاحب المنازل بريء من هؤلاء وطريقتهم، وهو مكفر لهم، بل مخرج لهم من جملة الأديان، ولكن ذكرنا ذلك، لأنهم يحملون كلامه عليه، ويظنونهم منهم.

فاعلم أن هذا مقام عظيم، زلت فيه أقدام طائفتين من الناس: طائفة من أهل الكلام والنظر، وطائفة من أهل السلوك والإرادة.

فنفى لأجله كثير من النظائر التحسين والتقييح العقليين، وجعلوا الأفعال كلها سواء في نفس الأمر، وأنها غير منقسمة في ذواتها إلى حسن وقبيح، ولا تميز القبيح بصفة اقتضت قبحه، بحيث يكون هو منشأ القبح، وكذلك الحسن، فليس للفعل عندهم منشأ حسن ولا قبح، ولا مصلحة ولا مفسدة، ولا فرق بين السجود للشيطان والسجود للرحمن في نفس الأمر، ولا بين الصدق والكذب، ولا بين السفاح والنكاح، إلا أن الشارع حرم هذا وأوجب هذا، فعنى قبحه كونه منهيًا عنه لا أنه منشأ مفسدة ولا فيه صفة اقتضت قبحه، ومعنى حسنه أن الشارع أمر به لا أنه منشأ مصلحة، ولا فيه صفة اقتضت حسنه. وقد بينا بطلان هذا المذهب من ستين وجهًا في كتابنا المسمى «تحفة النازلين بجوار رب العالمين»، وأشبعنا الكلام في هذه المسألة هناك، وذكرنا جميع ما احتج به أرباب هذا المذهب، وبيننا بطلانه.

فإن هذا المذهب بعد تصوره وتصور لوازمه، يجزم العقل ببطلانه، وقد دل القرآن على فساده في غير موضع، والفترة أيضا، وصريح العقل.

For God has created his servants to like truth, justice, forgiveness, favor, and reciprocating bounty with gratitude, and dislike the opposites of these acts. This is the same as the difference between sweet and sour to their sense of taste and the fragrance of musk and rotting stench to their sense of smell, and the difference between a melodious sound and its opposite to their ears; the same holds for all that they receive through their senses, be they outer or inner; they separate the good from the corrupt and the beneficial from the harmful.

Some deniers of the rationality of good and evil claim that these things are agreed on, but these reactions come from things [or acts] being compatible or incompatible with natures, as they accept certain things and benefit from them and repel their opposites. They say the following,

This much is not disagreed on; the disagreement is concerning whether an act can be characterized as praiseworthy and blameworthy in this life and the cause of reward and punishment in the afterlife; this is what we deny. We say that it is the latter that cannot be known except through the divine law and our opponents say that it can be known through reason and that reason can pass final judgment on such matters.

It is said to them: This is like fleeing from the battleground, for there are two different matters that do not implicate each other.

First, does an act contain an attribute that requires its being good or evil in that good or evil comes out of it?

Second, can the reward [in the afterlife] that accrues from the goodness of an action and the punishment that accrues from its evil be established through reason or only through divine law?

As for what the Mu'tazila and others argue by way of connecting these two principles through mutual implication, you have extensively refuted and have successfully shown them to be contradictory and invalid. As for your denial of both of these principles, they have extensively refuted you and shown your invalidity and contradiction with clear reason and nature. They have erred in connecting the two principles whereas you have erred in denying both of them.

The truth that does not suffer from contradiction is that they do not mutually implicate each other; that acts in themselves are good or evil, as they are useful and harmful, and the difference between them is like the difference between things that are eaten, smelled, and seen. However, the eschatological reward and punishment do not result except from divine command and prohibition; before the coming of the command and prohibition, an evil act does not lead to punishment, despite its being evil in itself, even if it is extremely evil. For God

فإن الله سبحانه فطر عباده على استحسان الصدق والعدل والعفة والإحسان، ومقابلة النعم بالشكر، وفطرهم على استقباح أصدادها. ونسبة هذا إلى فطرهم كنسبة الحلو والحامض إلى أذواقهم، وكنسبة رائحة المسك ورائحة النتن إلى مشامهم، وكنسبة الصوت اللذيذ وضده إلى أسماعهم، وكذلك كل ما يدركونه بمشاعرهم الظاهرة والباطنة، فيفرقون بين طيبه وخبيثه، ونافعه وضاره.

وقد زعم بعض نفاة التحسين والتقبيح أن هذا متفق عليه، وهو راجع إلى الملاءمة والمنافرة، بحسب اقتضاء الطباع، وقبولها للشيء، وانتفاعها به، ونفرتها من ضده.

قالوا: وهذا ليس الكلام فيه، إنما الكلام في كون الفعل متعلقاً للهدح والذم عاجلاً، والثواب والعقاب آجلاً، فهذا الذي نفيناه قلنا: إنه لا يعلم إلا بالشرع. وقال خصومنا: إنه معلوم بالعقل، والعقل متقضى له.

فيقال: هذا فرار من الزحف، إذ هاهنا أمران متغيراً لا تلازم بينهما:

أحدهما: هل الفعل نفسه مشتمل على صفة اقتضت حسنه وقبحه، بحيث ينشأ الحسن والقبح منه، فيكون منشأً لهما أم لا؟

والثاني: أن الثواب المترتب على حسن الفعل والعقاب المترتب على قبحه ثابت، بل واقع بالعقل أم لا يقع إلا بالشرع؟

ولما ذهب المعتزلة ومن وافقهم إلى تلازم الأصلين استطالمت عليهم، وتمكنتم من إبداء تناقضهم وفضائحهم، ولما نفيتم أنتم الأصلين جميعاً استطالوا عليكم وأبدوا من فضائحكم وخلافكم لصريح العقل والقطرة ما أبدوه، وهم غلطوا في تلازم الأصلين، وأنتم غلطتم في نفي الأصلين.

والحق الذي لا يجحد التناقض إليه السبيل أنه لا تلازم بينهما، وأن الأفعال في نفسها حسنة وقبيحة، كما أنها نافعة وضارة، والفرق بينهما كالفرق بين المطعومات والمشمومات والمرئيات، ولكن لا يرتب عليها ثواب ولا عقاب إلا في الأمر والنهي، وقبل ورود الأمر والنهي لا يكون قبيحاً موجباً للعقاب مع قبحه في نفسه، بل هو في غاية القبح، والله لا يعاقب عليه إلا بعد إرسال الرسل. فالسجود للشيطان

does not punish it until after sending messengers: thus, prostrating to idols or to the devil, lying, fornication, injustice, promiscuity, are all evil in themselves, and punishment upon them is conditioned upon the coming of divine law.

The deniers say that they are not evil in themselves, and both their evil and punishment for them in the afterlife result from the Law, whereas the Muʿtazila say that their evil as well as punishment for them both are established by reason.

Many of the jurists from the four groups say that the evil of [the aforementioned] deeds is known by reason whereas the punishment [in the afterlife] is conditional upon the coming of the Law, which is the school mentioned by Saʿd b. ʿAlī al-Zanjānī³⁰ among the Shāfiʿites, Abū l-Khaṭṭāb³¹ among the Ḥanbalites, as well as the Ḥanafites who report a text from Abū Ḥanīfa to this effect, but the Muʿtazila among them make it clear that punishment [of evil deeds] is established by reason.

The Qurʾān states that there is no necessary link between the two matters, and that He does not punish except after sending a messenger, and that the act in itself is either good or bad. We will now provide evidence for both.

As for the first, it can be found in the words of the Almighty, “And We did not punish until We sent a messenger” [17:15]. Also, in His words, “Messengers bringing glad tiding and warning, so that people may not have an argument against God after the messengers” [4:165]. Also,

Every time a company is thrown into [the Fire], its wardens ask them, “Did a warner not come to you?” They said, “Yes, a warner had come to us, but we denied and said, ‘God has not sent down anything ...’” [67:8–9]

They did not ask them concerning their opposition to reason, but of the warnings, and for that they were entered into the Fire.

The Almighty also said,

O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours? They will say, “We bear witness against ourselves;” and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers. [6:130]

30 Saʿd b. ʿAlī (d. 471/1078), known as Abū l-Qāsim, was a Sufi who narrated hadith and was credited with many *karamāt*, or miracles. See *Sīyar* 18:385.

31 Abū l-Khaṭṭāb Maḥfūz b. Aḥmad (d. 510/1116) was the student of the famous Ḥanbalite theologian and judge, Abū Yaʿlā. See *Sīyar* 19:348.

والأوثان، والكذب والزنا والظلم والفواحش كلها قبيحة في ذاتها، والعقاب عليها مشروط بالشرع. فالتفاهة يقولون: ليست في ذاتها قبيحة، وقبحها والعقاب عليها إنما ينشأ بالشرع. والمعتزلة يقولون: قبحها والعقاب عليها ثابتان بالعقل.

وكثير من الفقهاء من الطوائف الأربع يقولون: قبحها ثابت بالعقل، والعقاب متوقف على ورود الشرع، وهو الذي ذكره سعد بن علي الزنجاني من الشافعية، وأبو الخطاب من الحنابلة، وذكره الحنفية وحكوه عن أبي حنيفة نصاً، لكن المعتزلة منهم يصرحون بأن العقاب ثابت بالعقل.

وقد دل القرآن أنه لا تلازم بين الأمرين، وأنه لا يعاقب إلا بعد إرسال الرسول، وأن الفعل في نفسه حسن وقبيح، ونحن نبين دلالته على الأمرين.

أما الأول: ففي قوله تعالى: ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ [الإسراء: 15]، وفي قوله: ﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لئَلَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ [النساء: 165]، وفي قوله: ﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ﴾ [الملك: 8-9]، فلم يسألوهم عن مخالفتهم للعقل بل للنذر، وبذلك دخلوا النار. وقال تعالى: ﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ﴾ [الأنعام: 130]، وفي الزمر:

In [Sūra] al-Zumar: “Did messengers from within you not come to you, reciting to you the verses of your Lord, warning you of the meeting of this day of yours?” Then He said, “That is because your Lord would not destroy towns in the wrong while their people remained heedless” [6:131]. One of the two opinions concerning its meaning is that He did not destroy them unjustly before sending a messenger. Thus the verse proves two principles, that their deeds and associationism were wrong and evil before the sending of messengers, and that He does not punish them except after sending the messengers. In these two meanings, this verse is like the verse in Sūra al-Qaṣaṣ,

And if not that a disaster should strike them for what they have sent forth [of sins] and they would say, “Our Lord, why did You not send us a messenger so we could have followed Your signs and been among the believers?” [28:47]

This shows that what they did of evil in the past was the cause of their potential affliction; were their actions not deemed evil in themselves, they would not have been considered a potential cause. Yet, the affliction did not befall them because its condition—which is the coming of the messenger to them—did not exist. When the messenger came, the cause came into effect, the evil of their deeds caught up with them, and they were taken to account for earlier as well as later [misdeeds].

8 Interlude: Affirmation of the Ethical Value of Acts and Causality

As for the second principle. The evidence that the act in itself could be good or bad is abundant. As in the words of the Almighty,

When they commit a shameful act they say, “We found our forefathers upon it and God has commanded it.” Say, “God does not command shameful acts, do you say in God’s name what you do not know?” Say, “My Lord has commanded fairness” ... Say, “He has only prohibited shameful things, outwardly as well as inwardly, and sin and transgression without right, and that you associate partners to God for which He has sent down no authority whatsoever, and that you say in God’s name what you do not know.” [7:28–33]

Here, the Almighty has declared that their act was shameful before he prohibited it, and commanded its avoidance by taking up adornment. The shameful

﴿أَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا﴾ [الزمر:71]، ثم قال [في الأنعام بعدها]: ﴿ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ﴾ [الأنعام:131]، وعلى أحد القولين، وهو أن يكون المعنى: لم يهلكهم بظلمهم قبل إرسال الرسول، فتكون الآية دالة على الأصلين: أن أفعالهم وشركهم ظلم قبيح قبل البعثة، وأنه لا يعاقبهم عليه إلا بعد الإرسال، وتكون هذه الآية في دلالتها على الأمرين نظير الآية التي في القصص: ﴿وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ﴾ [القصص:47]. فهذا يدل على أن ما قدمت أيديهم سبب لنزول المصيبة بهم، ولولا قبحه لم يكن سبباً، لكن امتنع إصابة المصيبة لا انتفاء شرطها، وهو عدم مجيء الرسول إليهم، فذ جاء الرسول انعقد السبب، ووجد الشرط، فأصابهم سيئات ما عملوا، وعوقبوا بالأول والآخر.

فصل

وأما الأصل الثاني: وهو دلالة على أن الفعل في نفسه حسن وقبيح، فكثير جداً، كقوله تعالى: ﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾ إلى قوله: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف:28-33]. فأخبر سبحانه أن فعلهم فاحشة قبل نهي عنه، وأمره باجتنابه بأخذ الزينة.

act here is their going around the sacred house naked, men and women, except those of the Quraysh. The Almighty then said, "God does not command shameful acts," that is, he does not command that which is shameful in reason and nature. If its being a shameful deed were known only by prohibition in revelation, and if its being such were not known except through its connection to revelation, the meaning of the statement would become: God does not command what he prohibits, and this even an ordinary intelligent person would not say, let alone the speech of the Almighty, All-wise. In addition, what benefit would there be in saying that God does not command what he prohibits? For in their view lewdness has no meaning other than being prohibited, not because reason finds it shameful.

The Almighty then said, "Say, 'My Lord has commanded fairness.'" If fairness to them is what has been commanded, not an act that is fair in itself, the meaning of this statement would now become: "Say, My Lord has commanded what He has commanded."

Then He said, "Say, 'Who has prohibited the adornment and wholesome sustenance that God has brought out for His servants?'" which shows that it is wholesome before prohibition, and that its being wholesome prevents it from being prohibited and its prohibition would be against wisdom. Then He said, "Say, 'My Lord has only prohibited lewdness.'" If the act's being lewd were a consequence of its being prohibited, and were it not lewd before its prohibition, the meaning of this would be: My Lord has prohibited what He has prohibited. The same would be true of the prohibition of sin or transgression. An act's being lewd, sin, and transgression is like polytheistic associationism being what it is, in that it is associationism before its prohibition as well as afterwards.

If one says: Lewdness, bad things, and sin are only so after prohibition, is like someone who says, "Polytheism became polytheism only after prohibition, and it was not so before." It is evident that both claims constitute clear disdain for reason as well as nature. For injustice is injustice in itself before its prohibition and after, bad is bad in itself before prohibition and after, and lewdness is similar, as is polytheism; these facts did not become what they are through divine law.

True, its prohibition in the law has clothed the act with another layer of ugliness on top of its original ugliness. Its ugliness was part of its essence, which is redoubled from a rational perspective as a result of the prohibition and dispraise by the Lord Almighty and His dispraise and dislike of it and the dislike of one who commits it. In the same way, justice, truth, and affirmation of unity, reciprocity of good favor with praise and gratitude are acts that are good in themselves, and their goodness is redoubled as a result of the Lord's commanding it and praising its doer, and His declaration of love for it and its doer.

والفاحشة هاهنا طوافهم بالبيت عراً، الرجال والنساء غير قريش. ثم قال تعالى: ﴿إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾ أي لا يأمر بما هو فاحشة في العقل والفطرة، ولو كان إنما علم كونه فاحشة بالنهي، وأنه لا معنى لكونه فاحشة إلا تعلق النهي به، لصار معنى الكلام: إن الله لا يأمر بما ينهى عنه، وهذا يصان عن التكلم به آحاد العقلاء، فضلاً عن كلام العزيز الحكيم. وأي فائدة في قوله: «إن الله لا يأمر بما ينهى عنه»، فإنه ليس لمعنى كونه فاحشة عندهم إلا أنه منهي عنه، لا أن العقول تستفحشه.

ثم قال تعالى: ﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾، والقسط عندهم هو المأمور به، لا أنه قسط في نفسه، لتحقيق الكلام: قل أمر ربي بما أمر به.

ثم قال: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾، دل على أنه طيب قبل التحريم، وأن وصف الطيب فيه مانع من تحريمه، فتحريمه منافي للحكمة. ثم قال: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ﴾، ولو كان كونها فواحش إنما هو لتعلق التحريم بها، وليست فواحش قبل ذلك، لكان حاصل الكلام: قل إنما حرم ربي ما حرم. وكذلك تحريم الإثم والبغي، فكون ذلك فاحشة وإثماً وبغياً بمنزلة كون الشرك شركاً، فهو شرك في نفسه قبل النهي وبعده.

فن قال: إن الفاحشة والقبائح والإثم إنما صارت كذلك بعد النهي، فهو بمنزلة من يقول: الشرك إنما صار شركاً بعد النهي، وليس شركاً قبل ذلك.

ومعلوم أن هذا وهذا مكابرة صريحة للعقل والفطرة، فالظلم ظلم في نفسه قبل النهي وبعده، والقبیح قبیح في نفسه قبل النهي وبعده، والفاحشة كذلك، وكذلك الشرك، لا أن هذه الحقائق صارت بالشرع كذلك.

نعم الشارع كساها بنهيه عنها قبحاً إلى قبحها، فكان قبحها من ذاتها، وازدادت قبحاً عند العقل بنهي الرب تعالى عنها وذمه لها، وإخباره ببغضها وبغض فاعلها، كما أن العدل والصدق والتوحيد ومقابلة نعم المنعم بالثناء والشكر حسن في نفسه، وازداد حسناً إلى حسنه بأمر الرب به، وثناؤه على فاعله، وإخباره بحبته ذلك، ومحبة فاعله.

In fact, it is among the signs of the prophethood of Muhammad, God grant him blessing and peace, that he bids them to do good and forbids them from evil, permits them wholesome things and prohibits to them insalubrious things. If [an act's] being good or evil or insalubrious or wholesome were only related to command and prohibition and permission and forbiddance this would be tantamount to saying: He commands what he commands and prohibits what he prohibits; he permits what he permits and forbids what he forbids. And what benefit is there in that? And how is this a sign of his prophethood? God's speech is innocent of that, and ought not to be thought of like that. For praise, acclaim, and the sign that prove his prophethood consist in the fact that what he commands, sound intellects testify to its being good; and what he prohibits, [sound intellects] testify to its undesirability and evil. What he permits, [reason] testifies to its being wholesome; and what he forbids, [reason] testifies to its being unwholesome. This is the invitation of the messengers, God's peace and blessings be upon them, in contrast to the invitation of falsifiers, liars, and sorcerers. They invite to what pleases their desires and interests in all manner of unseemly, evil, transgressive, and unjust deeds.

When it was said to a Bedouin who had embraced Islam upon hearing his call, God grant him blessing and peace, "Why did you embrace Islam? What did you see in him that convinced you that he is the Messenger of God?" He said, "He did not command anything to which reason said, 'Would that he had prohibited it,' and did not prohibit a thing to which reason said, 'Would that he had commanded it.' Nor did he allow a thing to which reason said, 'Would that he had forbidden it,' nor did he forbid a thing to which reason said, 'Would that he had allowed it.'" Look at this Bedouin and the goodness of his intellect and nature and strength of his faith, and his reasoning toward the validity of [the Prophet's] invitation, through the agreement of his commands and prohibitions with reason. Had that been a result of divine prohibition alone, this answer of his would not make sense; it would be as if he said, [I believed in him] because he commanded and prohibited, allowed and disallowed. What proof is there in that?

The same is true of the words of the Exalted, "God surely commands justice and charity and giving to kindred and prohibits lewdness, evil, and transgression" [16:90].

These [People of Kalam] claim that injustice for His servants is the same thing as that which is prohibited and disallowed, not because it is unjust in itself. Similarly, the injustice that [God] denies doing is in fact an impossibility, not because it was possible for Him to do something which if He did He would be unjust, since there is no injustice in the essence of any action that can be prohibited. Rather, [injustice for humans] is what they are prohibited from, and for

بل من أعلام نبوة محمد ﷺ أنه يأمرهم بالمعروف، وينهاهم عن المنكر، ويحل لهم الطيبات، ويحرم عليهم الخبائث.

فلو كان كونه معروفًا ومنكرًا وخبيثًا وطيبًا إنما هو لتعلق الأمر والنهي والحل والتحريم به، لكان بمنزلة أن يقال: يأمرهم بما يأمرهم به، وينهاهم عما ينهاهم عنه، ويحل لهم ما يحله، ويحرم عليهم ما يحرمه، وأي فائدة في هذا؟ وأي علم يبقى فيه لنبوته؟ وكلام الله يسان عن ذلك وأن يظن به ذلك، وإنما المدح والثناء والعلم الدال على نبوته أن ما يأمر به تشهد العقول الصحيحة حسنه وكونه معروفًا، وما ينهى عنه تشهد قبحه وكونه منكراً، وما يحله تشهد كونه طيباً، وما يحرمه تشهد كونه خبيثاً، وهذه دعوة جميع الرسل صلوات الله وسلامه عليهم، وهي بخلاف دعوة المبطلين والكذابين والسحرة، فإنهم يدعون إلى ما يوافق أهواءهم وأغراضهم من كل قبيح ومنكر وبغي وظلم.

ولهذا قيل لبعض الأعراب وقد أسلم لما عرف دعوته ﷺ: عن أي شيء أسلمت؟ وما رأيت منه مما ذلك على أنه رسول الله؟ قال: «ما أمر بشيء فقال العقل: ليته نهي عنه، ولا نهى عن شيء فقال العقل: ليته أمر به، ولا أحل شيئاً فقال العقل: ليته حرمه، ولا حرم شيئاً فقال العقل: ليته أباحه». فانظر إلى هذا الأعرابي وصحة عقله وفطرته وقوة إيمانه، واستدلالة على صحة دعوته بمطابقة أمره لكل ما حسن في العقل ومطابقة نهيها لما هو قبيح في العقل، وكذلك مطابقة تحليله وتحريمه، ولو كان جهة الحسن والقبح والطيب والخبيث مجرد تعلق الأمر والنهي بالإباحة والتحريم به، لم يحسن منه هذا الجواب، ولكان بمنزلة أن يقول: وجدته يأمر وينهى ويبيح ويحرم، وأي دليل في هذا؟ وكذلك قوله تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ﴾ [النحل: 90].

وهؤلاء يزعمون أن الظلم في حق عباده هو المحرم والمنهي عنه، لا أن هناك في نفس الأمر ظلماً نهى عنه، وكذلك الظلم الذي نزه نفسه عنه هو الممتنع المستحيل، لا أن هناك أمراً ممكناً مقدوراً لو فعله لكان ظلماً، فليس في نفس الأمر عندهم ظلم منهي عنه ولا منزه عنه، إنما هو المحرم في حقهم،

[God] is what is impossible. For the injustice that God denies committing is in their view an oxymoron, like positing two contradictory things or allowing the same thing to exist in two different places at the same time, and so on.

The Qur'an is unambiguous in denying this claim as well. The Almighty said,

His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." [God] will say, "Do not dispute before Me, while I had already presented to you the warning. The Word changes not before Me, and I am not the least unjust to My Servants."
[50:27-29]

That is, I do not take to account a servant without wrong, nor do I keep from him the reward of his righteous deeds, which is why He said just before these verses, "And surely I sent forth the warning to you," which was tantamount to establishing the proof and conveyance of command and prohibition. And now that I take you to account after sending forth [the warning], I am not unjust, unlike someone who may hold his servant accountable before communicating command and prohibition. That is the injustice that the Exalted disavows. He also said, "And whoever does good deeds and is a believer shall fear neither injustice nor usurpation" [20:112]. This means He will not burden him with sins he has not committed, nor take away from the good that he did. If injustice were impossible, it would not make sense to speak of the absence of its fear, nor being secure from it as a useful thing.

The Almighty said, "Whoever acts righteously, does so for himself, and whoever does evil, does so against [himself]; your Lord does not wrong the servants" [41:46]. This again can only mean that He does not burden an evildoer with the punishment of what he has not done, nor deprive a righteous one from the reward of his deeds.

The Almighty also said, "And your Lord was not to destroy towns in wrong when their inhabitants were [likely] to mend" [11:117], which shows that if He destroyed them while they were seeking to mend their ways, it would have been a wrong. In the view of [these People of Kalam], this is permissible, and it would not be injustice if God did that, and they interpret the verse to mean that He the Exalted declares that He would not destroy them while they mend their ways, and knows that He would not do that, and anything other than what exists in His knowledge is impossible, and that is the reality of injustice.

It is evident that the verse did not mean this at all, nor was this its intent to convey, nor can it be interpreted to mean in any way that He would not destroy towns due to coincidence of two opposites while they were mending their ways; the speech of the Exalted is far above this.

والمستحيل في حقه، فالظلم المنزه عنه عندهم هو كاجتماع بين النقيضين، وجعل الجسم الواحد في مكانين في آن واحد، ونحو ذلك.

والقرآن صريح في إبطال هذا المذهب أيضاً، قال الله تعالى: ﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ﴾ [ق:27-29]، أي لا أؤاخذ عبداً بغير ذنب ولا أمنعه من أجر ما عمله من صالح، ولهذا قال قبله: ﴿وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ﴾ المتضمن لإقامة الحجة وبلوغ الأمر والنهي، فإذا أخذتكم بعد التقدم فليست بظالم، بخلاف من يؤاخذ العبد قبل التقدم إليه بأمره ونهيه. فذلك الظلم الذي تنزه عنه سبحانه وتعالى. وقال تعالى: ﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلُمًا وَلَا هَضْمًا﴾ [طه:112]، يعني لا يحمل عليه من سيئات ما لم يعملها، ولا ينقص من حسنات ما عمل، ولو كان الظلم هو المستحيل الذي لا يمكن وجوده، لم يكن لعدم الخوف منه معنى، ولا للأمن من وقوعه فائدة. وقال تعالى: ﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فصلت:46]، أي لا يحمل المسيء عقاب ما لم يعملها، ولا يمنع المحسن من ثواب عمله.

وقال تعالى: ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ﴾ [هود:117]، فدل على أنه لو أهلكهم مع إصلاحهم لكان ظلماً، وعندهم يجوز ذلك، وليس بظلم لو فعله، ويؤولون الآية على أنه سبحانه أخبر أنه لا يهلكهم مع إصلاحهم، وعلم أنه لا يفعل ذلك، وخلاف خبره ومعلومه مستحيل، وذلك حقيقة الظلم. ومعلوم أن الآية لم يقصد بها هذا قطعاً ولا أريد بها ولا تحتمله بوجه، إذ يؤول معناها إلى أنه ما كان ليهلك القرى بسبب اجتماع النقيضين وهم مصلحون، وكلامه تعالى يتنزه عن هذا ويتعالى عنه.

In the same way, they interpret purposelessness, lack of guidance, and falsehood [that are denied in the Qur'an as being attributable to God's action] as impossibilities, as God the Exalted has declared Himself to be above, in response to His enemies, those who give lie to the promise and warning, the rejecters of His command and prohibition. He declares here, nonetheless, that that necessitates the creation being purposeless and false, whereas His wisdom and might are incompatible with that. The Almighty said, "Do you think that We have created you without purpose?" [23:115], that is, for nothing, without command and prohibition, without reward and punishment. Purposelessness is ugly, and this [verse] shows that this judgment of ugliness is established in the [servants'] intellects and natures, which is why He rebukes them in a way that encourages them to return to their intellects and natures. If they thought and discerned they would know that [purposelessness] does not behoove Him, nor is it fitting for Him that He create His creation without purpose, without command and prohibition, without reward and punishment. This suggests that the goodness of command and prohibition and reward is established in intellects and natures, and whoever permits the attribution of its abandonment to God has attributed to Him what does not behoove Him, and His Beautiful Names and Venerable Attributes reject it.

The same is true of the words of the Exalted,

Does the human being think that he has been left without guidance?
[75:36]

Al-Shāfi'ī, God have mercy on him, said, "[It means] without guidance, without command and prohibition." Someone else said, "Without reward and punishment." The two statements imply each other. Hence, He negated those who think [that God created without purpose], and argued that that is an unseemly attribute unequal to His wisdom and might, and is not befitting to Him. This is why He implied that [the human being] has not been left without guidance by [pointing to divine design and guidance in his physical life] saying,

Had he not been a sperm from semen emitted? Then he was a clinging clot, then did He create [his form] and proportion [him]? [75:37–38]

—until the end of the chapter. If the ugliness [of leaving human beings without guidance] could be known only by revelation, He would have rebuked it as being opposed to revelation, "opposed to what We taught him and informed him of." His rebuke [to those who believe in such a thing] would not have been

وكذلك عند هؤلاء أيضاً، العبث والسدى والباطل كلها هي المستحيلات الممتنعة التي لا تدخل تحت المقدور، والله سبحانه قد نزه نفسه عنها، إذ نسبه إليها أعداؤه المكذبون بوعده ووعيده، المنكرون لأمره ونهيه، فأخبر أن ذلك يستلزم كون الخلق عبثاً وباطلاً، وحكمته وعزته تأبى ذلك. قال تعالى: ﴿أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾ [المؤمنون: 115]، أي لغير شيء لا تؤمرون ولا تنهون ولا تثابون ولا تعاقبون، والعبث قبيح، فدل على أن قبح هذا مستقر في الفطر والعقول، ولذلك أنكره عليهم إنكار منبه لهم على الرجوع إلى عقولهم وفطرهم، وأنهم لو فكروا وأبصروا لعلموا أنه لا يليق به، ولا يحسن منه أن يخلق خلقه عبثاً، لا لأمر ولا لنهي ولا لثواب ولا لعقاب، وهذا يدل على أن حسن الأمر والنهي والجزاء مستقر في العقول والفطر، وأن من جوز على الله الإخلال به فقد نسبه إلى ما لا يليق به، وتأباه أسماءه الحسنى وصفاته العليا.

وكذلك قوله تعالى: ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ [القيامة: 36]. قال الشافعي—رحمه الله—: مهملاً لا يؤمر ولا ينهى. وقال غيره: لا يثاب ولا يعاقب. وهما متلازمان، فأنكر على من يحسب ذلك، فدل على أنه قبيح تأباه حكمته وعزته، وأنه لا يليق به، ولهذا استدل على أنه لا يترك سدى بقوله: ﴿أَلَمْ يَكُ نَظْفَةً مِنْ مَنِيٍّ يُمْنَى ثُمَّ كَانَ عُلْقَةً نَخْلَقَ فَسَوًى﴾ [القيامة: 37-38] إلى آخر السورة. ولو كان قبحه إنما علم بالسمع لكان يستدل عليه بأنه خلاف السمع، وخلاف ما أعلمناه

directed to the act [of denying purpose] itself, but rather to its being opposed to revelation. It is evident that this is not the meaning of the [aforementioned] verses.

The same is true of His words,

And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. [38:27]

The creation “in vain” that this verse refers to was not, [as the *kalām* theologians mistakenly contend,] the coincidence of two opposites. Rather, what they opined [in vain] was that there is no normative law or recompense, no command or prohibition, no reward or punishment. He declares here that the creation [of all things] for any other purpose than that is the vain opinion that He denies, and that is the truth for which they have been created, and that is the affirmation of divine unicity, His right, His reward and the [opposite] reward for him who denies Him and associates with His Lord.

The Almighty also said,

Or do those who commit evils think We will make them like those who have believed and done righteous deeds—[make them] equal in their life and their death? Evil is that which they judge. [45:21]

The Exalted rebuked this thinking [that the believers and unbelievers are alike] with a rebuke that alerts the intellect to its undesirability, and that is a bad judgment and one who claims that is an evil wrongdoer. If this were deemed undesirable due to its being opposed to revelation only, the rebuke that consists of the necessary undesirability of equating the good and the bad would not be found in the nature of all people, nor would it be considered bad judgment in itself deserving of rebuke.³²

32 This argument of Ibn al-Qayyim is an instance of his general criticism of the voluntarist ethic that some Muslim theologians upheld, which is that if human reason could not know good from bad, then rejecting revelation would not be an evil thing, which he argues contradicts both reason and revelation. The verses he is listing here generally build on the premise that certain judgments, such as upholding purposelessness of creation and equation of righteous and unrighteous, could be recognized even by the unbelieving interlocutors of the Qur'an as self-evidently bad.

وأخبرنا به، ولم يكن إنكاره لكونه قبيحاً في نفسه، بل لكونه خلاف ما أخبر به، ومعلوم أن هذا ليس وجه الكلام.

وكذلك قوله: ﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾ [ص:27]. والباطل الذي ظنوه ليس هو الجمع بين النقيضين، بل الذي ظنوه أنه لا شرع ولا جزاء ولا أمر ولا نهي ولا ثواب ولا عقاب، فأخبر أن خلقها لغير ذلك هو الباطل الذي تنزه عنه، وذلك هو الحق الذي خلقت به، وهو التوحيد، وحقه وجزاؤه وجزاء من بحده وأشرك بربه.

وقال تعالى: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ [الجن:21]، فأنكر سبحانه هذا الحسبان إنكار منبه للعقل على قبحه، وأنه حكم سيء. فالحاكم به سيء ظالم، ولو كان إنما قبحه لكونه خلاف ما أخبر به لم يكن الإنكار لما اشتمل عليه من القبح اللازم من التسوية بين المحسن والمسيء، المستقر قبحه في فطر العالمين كلهم، ولا كان هنا حكم سيء في نفسه ينكر على من حكم به.

The same applies to the words of the Almighty,

Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat the pious like the wicked? [38:28]

This is a rhetorical question implying a negation, and its meaning is this: "The act in question is unseemly in itself, a strange thing that is repelled by both intellect and human nature: Do you think that it behooves Us?" Thus, the Almighty rebukes it in a way that alerts intellect and nature to its evil, and that it ought not to be attributed to God.

Similarly, His rebuke declares associating anyone to Him in His divinity as ugly, and [too] the worship of another with Him by striking similitudes, and establishes rational proofs on its falsity. Were it ugly only by revelation, those proofs and parables would be meaningless.

The deniers of good and evil in acts deem it permissible that God would command polytheism, worship of other than Him, and that the undesirability of these acts is known only through revealed prohibition.

How incredible! What benefit is there in those similitudes, arguments, and proofs that show the self-evident evil of [polytheism] in intellects and natures? And that it is the most evil of all evil, the most wrong of all wrongs? What good is there in intellect if it cannot know the evil of associating partners to God, when the knowledge of its evil is self-evident, known by the necessity of reason, and that messengers warned nations of what is already in their intellects and natures of its evil, and that those who engage in it do not possess intellects, nor reason, nor hearts? Indeed, [God] denies them even hearing and sight, by which is meant the hearing and sight of the heart. Thus, He declares them to be deaf, dumb, and blind, referring to their hearts that do not hear, see, or speak. He likened them to the cattle that have no intellects by which to differentiate the good from the bad, truth from falsehood. [All] this is why they will acknowledge while in the Fire that they were not among those who heard or had intellect, and that if they had listened to what they heard [of divine messages] or their intellects, they would have known the goodness of what the messengers brought and the evil of opposing them.

The Almighty says, reporting their words, "And they said: Had we listened or reasoned, we would not be among the companions of the Blaze" [67:10]. How often He says to them in His Book: "Do you not reason?" and "So you may reason." He thus alerts them to what is already in their intellects and natures of the recognition of good and evil, and argues against them based on that, and declares that He has granted them [their reason and nature] so they benefit from them and discriminate between good and bad, truth and falsehood.

وكذلك قوله: ﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ﴾ [ص:28]، وهذا استفهام إنكار، فدل على أن هذا قبيح في نفسه، منكر تنكره العقول والفطر. أفطنون أن ذلك يليق بنا أو يحسن منا فعله؟ فأنكر سبحانه إنكار منبه للعقل والفطرة على قبحه، وأنه لا يليق بالله نسبتة إليه. وكذلك إنكاره سبحانه قبح الشرك به في الإلهية وعبادة غيره معه بما ضربه له من الأمثال، وأقام على بطلانه من الأدلة العقلية، ولو كان إنما قبح بالشرع لم يكن لتلك الأدلة والأمثال معنى.

وعند نفاة التحسين والتقيح يجوز في العقل أن يأمر بالإشراك به وعبادة غيره، وإنما علم قبحه بمجرد النهي عنه.

فياغبأ! أي فائدة تبقى في تلك الأمثال والحجج والبراهين الدالة على قبحه في صريح العقول والفطر، وأنه أقيح القبيح وأظلم الظلم؟ وأي شيء يصح في العقل إذا لم يكن فيه علم بقبح الشرك الذاتي، وأن العلم بقبحه بديهي معلوم بضرورة العقل، وأن الرسل نبهوا الأمم على ما في عقولهم وفطرهم من قبحه، وأن أصحابه ليست لهم عقول ولا ألباب ولا أفئدة، بل نفى عنهم السمع والبصر؟ والمراد سمع القلب وبصره، فأخبر أنهم صم بكم عمي، وذلك وصف قلوبهم، لا تسمع ولا تبصر ولا تتطق، وشبههم بالأنعام التي لا عقول لها تميز بها بين الحسن والقبيح والحق والباطل، ولذلك اعترفوا في النار بأنهم لم يكونوا من أهل السمع والعقل، وأنهم لو رجعوا إلى أسماعهم وعقولهم لعلموا حسن ما جاءت به الرسل، وقبح مخالفتهم.

قال الله تعالى [حاكيا عنهم]: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك:10]، وكم يقول لهم في كتابه: ﴿أَفَلَا تَعْقِلُونَ﴾، ﴿لَعَلَّكُمْ تَعْقِلُونَ﴾. فينبههم على ما في عقولهم وفطرهم من الحسن والقبيح، ويحتج عليهم بها ويخبر أنه أعطاهموها لينتفعوا بها ويميزوا بها بين الحسن والقبيح، والحق والباطل.

How many rational and physical similitudes there are in the Qur'an about the goodness of what He has commanded and the evil of what He has prohibited. If these things were not so in themselves, the use of similitudes would be meaningless to reason; He would have established all that with pure command and prohibition without striking similitudes and explanation of the evil that can be experienced by sense and intellect.

The Qur'an is filled with instances of these for anyone who reflects on it.

He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason. [30:28]

God Almighty argues here through the dislike that [human] intellects sense when their slave claims to be their partner: If one of them finds disagreeable that his slave should be his equal partner, and could never be pleased with that, how could they take some of My servants as My equals, worshipping them like worshipping Me? This explains that the evil of worshipping anyone other than the Almighty is established in the intellects and natures, and revelation alerts the intellects and guides them to the awareness of the dislike with which they are already endowed.

Similarly, the saying of Almighty,

God puts forth a parable: A slave owned by quarreling partners and another belonging exclusively to one man—are they equal in comparison? Praise be to God! But most of them do not know. [39:29]

The Exalted established the proof of the undesirability of polytheism by what intellects know of difference between the state of a slave owned by mutually discordant masters unable to manage him, and the state of a slave owned by a single master to whom he is fully devoted. Is it reasonable to equate the state of the two slaves? Similarly, the polytheist on the one hand and the monotheist who has surrendered His worship to the One and True? They cannot be equal.

In the same way, the words of God Almighty liken the evil of ostentation that invalidates one's [charitable] deed, and favor and harm that invalidate charity, to *ṣafwān*, which is a smooth and slippery rock, and *'alayhi turāb*, that is, that dust settles on it [2:264]. When heavy rain falls on it, the little dust that settled on it washes away, leaving it *ṣald*, that is, smooth with nothing on it. This similitude is of perfect correspondence to those who understand it, for *ṣafwān*,

وكم في القرآن من مثل عقلي وحسي ينبه به العقول على حسن ما أمر به، وقبح ما نهى عنه، فلو لم يكن في نفسه كذلك لم يكن لضرب الأمثال للعقول معنى، ولكن إثبات ذلك بمجرد الأمر والنهي دون ضرب الأمثال، وتبيين جهة القبح المشهودة بالحسن والعقل.

والقرآن مملوء بهذا لمن تدبره، كقوله تعالى: ﴿ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ تَخِيفَتَكُمْ أَنفُسُكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾ [الروم:28]، يحتاج سبحانه عليهم بما في عقولهم من قبح كون مملوك أحدهم شريكاً له، فإذا كان أحدهم يستقيح أن يكون مملوكه شريكه ولا يرضى بذلك، فكيف تجعلون لي من عبيدي شركاء تعبدونهم كعبادتي؟ وهذا يبين أن قبح عبادة غير الله تعالى مستقر في العقول والفطر، والسمع نبه العقول وأرشدتها إلى معرفة ما أودع فيها من قبح ذلك.

وكذلك قوله تعالى: ﴿ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [الزمر:29]. احتج سبحانه على قبح الشرك بما تعرفه العقول من الفرق بين حال مملوك يملكه أرباب متعاسرون سيئو الملكة، وحال عبد يملكه سيد واحد قد سلم كله له، فهل يصح في العقول استواء حال العبدین؟ فكذلك حال المشرك والموحد الذي قد سلمت للواحد الحق؟ لا يستويان.

وكذلك قوله تعالى ممثلاً لقبح الرياء المبطل للعمل، والمن والأذى المبطل للصدقات بـ «صفوان»، وهو الحجر الأملس «عليه تراب» غبار قد لصق به، فأصابه مطر شديد فأزال ما عليه من التراب، «فتركه صلباً» أملس لا شيء عليه. وهذا المثل في غاية المطابقة لمن فهمه، فـ «الصفوان»

which is a rock, is like the heart of a boastful person who shows off his favors and causes heartache. The dust that settles on it is the effect of his deed and charity. The heavy rain that brings life to the earth, which when it chances upon soft and fertile land brings vegetation, the same rain when it falls on rocks and stones, does not grow anything. This heavy rain that comes to the dust that is on the rock finds it thick and removes it, leaving it a rock incapable of growing vegetation.

This shows that the ugliness of boasting, harming, and showing off are established in the intellects, which is why He warned them through these examples.

The converse of that is in His words,

And the likeness of those who spend their wealth seeking God's pleasure, and with the certitude of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smite it not, then the shower. God is Seer of all what you do. [2:265]

Given that this garden is in a high place with unobstructed sun and wind, when visited by heavy rain it brings out its fruit twice what others like it do. If that is a good thing in intellect and physical sense, the same is the charity of him who spends for the sake of God, not for compensation from the creation, nor for their gratitude. He does so with certitude of his soul and trust, not giving charity with a shaky heart afraid to spend, with trembling hands, weak heart, giving charity without heart, in contrast to the charity of one who has confidence and strength.

Given that human beings are of these two kinds in spending, the example of the spending of the one with purification, strength, and trust is like that of a raincloud and the spending of the other one is like a sprinkle, which is a meager rain. This is with respect to the quantity of spending, as well as purification and certitude. Do you now see that the Exalted has alerted the intellects of the good there is in one and evil in the other one?

In the same way, the Almighty said,

Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has fruit of every kind? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does God make clear to you [His] verses that you might give thought. [2:266]

وهو الحجر كقلب المرآئي والمأن والمؤذي، والتراب الذي لصق به ما تعلق به من أثر عمله وصدقته، والوابل المطر الذي به حياة الأرض، فإذا صادفها لينة قابلة نبت فيها الكلاء، وإذا صادف الصخور والحجارة الصم لم ينبت فيها شيئاً، فجاء هذا الوابل إلى التراب الذي على الحجر فصادفه رقيقاً فأزاله، فأفضى إلى حجر غير قابل للنبات.

وهذا يدل على أن قبح المن والأذى والرياء مستقر في العقول، فلذلك نبهها على شبهه ومثاله. وعكس ذلك قوله تعالى: ﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَثُبَّتِ مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: 265]. فإن كانت هذه الجنة التي بموضع عال حيث لا تحجب عنها الشمس والرياح، وقد أصابها مطر شديد، فأخرجت ثمرها ضعفي ما يخرج غيرها إن كانت مستحسنة في العقل والحس، فكذلك نفقة من أنفق ماله لوجه الله لا لجزاء من الخلق ولا لشكورهم، بثبات من نفسه وقوة على الإنفاق، لا يخرج الإنفاق وقلبه يرجف على خروجها، ويداه ترتعد ويضعف قلبه ويخور عند الإنفاق، بخلاف نفقة صاحب التثبیت والقوة.

ولما كان الناس في الإنفاق على هذين القسمين، كان مثل نفقة صاحب الإخلاص والقوة والتثبیت كمثل الوابل، ومثل نفقة الآخر كمثل الطل، وهو المطر الضعيف، فهذا بحسب كثرة الإنفاق وقلته، وكال الإخلاص، والقوة واليقين فيه وضعفه، أفلا تراه سبحانه نبه العقول على ما فيها من استحسان هذا، واستقبح فعل الأول؟

وكذلك قوله: ﴿يُودُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾ [البقرة: 266]، فنبه سبحانه العقول على قبح ما فيها من الأعمال السيئة

The Exalted thus alerted the intellects of the evil in bad deeds that void the reward of good deeds, and likened them to the state of an old man with young children such that he fears loss both for himself and for them, and he has a garden, the source of his and his children's livelihood, and it has date palm trees and grapevines and all kinds of fruit. He had all he hoped for and was most pleased when a devastating fire razed it all. Thus He drew the attention of the intellects to the undesirability of sins that drown all good deeds as being like this state. This is how it was explained by 'Umar and Ibn 'Abbās, as a man who acted in obedience to God for a time, then God sent to him the devil [to test him] and he acted in disobedience to God until he destroyed his deeds. It was mentioned in al-Bukhārī in his *Ṣaḥīḥ*.³³

Do you not see that He draws attention to the ugliness of disobedience after obedience and struck this similitude for their ugliness?

The deniers of causality, causes, wisdom, and the goodness and evil of acts claim that there is nothing except [divine] will. They deny that some acts void other deeds. There is nothing in deeds that is ugly to his eye such that it is like other ugly deeds in this respect, and nothing that is the cause of corruption or benefit, nor is there any ultimate objective to which it is directed; it is all only a matter of divine will and command and prohibition.

The jurists can never build [their jurisprudence] on this path at all, and all are agreed when they speak with the tongue of jurisprudence in rejecting it. For they all speak of causes and appropriateness that led to the legislation of a ruling, and differentiate between pure benefits and the preference of some [benefits] over others, and the same for harms. They give preference to the better of the two benefits and repel the stronger of two harms by tolerating the lesser one. This would not be possible for them except by deriving their wisdom and causes, knowledge of the benefits and harms that result from the acts, and the knowledge of their ranks.

The same is true of physicians; their knowledge and practice of medicine is deficient except by knowledge of the strengths of medications, nutrition, and temperaments and natures, and relating one to the other, and the quantity it takes to effect one over the other, and interacting and balancing between the strength of the medication, the ill, and the patient, and repelling of one thing by another, and the protection of what needs to be protected by what is like it or suitable to it. The profession and science of medicine is based on the knowledge of causes and reasons, strengths, natures, and properties. If they reject and negate all that and rely on pure will stripped of any [intermediate] causation,

33 Bukhārī #4538.

التي تحبط ثواب الحسنات، وشبهها سبحانه بحال شيخ كبير له ذرية ضعفاء، بحيث يخشى عليهم الضيعة وعلى نفسه، وله بستان هو مادة عيشه وعيش ذريته، فيه النخيل والأعناب ومن كل الثمرات، فأرجى ما هو له، وأسر ما كان به إذ أصابته نار شديدة فأحرقته، فبه العقول على أن قبح المعاصي التي تغرق الطاعات بعدها كقبح هذه الحال. وبهذا فسرهما عمر وابن عباس رضي الله عنهما برجل عمل بطاعة الله زماناً، فبعث الله إليه الشيطان، فعمل بمعاصي الله حتى أغرق أعماله. ذكره البخاري في صحيحه.

أفلا تراه نبه العقول على قبح المعصية بعد الطاعة، وضرب لقبها هذا المثل؟ ونفاة التعليل والأسباب والحكم وحسن الأفعال وقبحها يقولون ما ثم إلا محض المشيئة، لا أن بعض الأعمال يبطل بعضها، وليس فيها ما هو قبيح لعينه حتى يشبهه بقبيح آخر، وليس فيها ما هو منشأ لمفسدة أو مصلحة تكون سبباً لهما، ولا لها علل غائية هي مفضية إليها، وإنما هي متعلق المشيئة والإرادة والأمر والنهي فقط.

والفقهاء لا يمكنهم البناء على هذه الطريقة البتة، فكلهم مجمعون إذا تكلموا بلسان الفقه على بطلانها، إذ يتكلمون في العلل والمناسبات الداعية لشرع الحكم، ويفرقون بين المصالح الخالصة والراجحة والمرجوحة، والمفاسد التي هي كذلك، ويقدمون أرباح المصلحتين على مرجوحهما، ويدفعون أقوى المفسدتين باحتمال أدناهما، ولا يتم لهم ذلك إلا باستخراج الحكم والعلل، ومعرفة المصالح والمفاسد الناشئة من الأفعال، ومعرفة رتبها.

وكذلك الأطباء لا يصح لهم علم الطب وعمله إلا بمعرفة قوى الأدوية والأغذية والأمزجة وطبائعها، ونسبة بعضها إلى بعض، ومقدار تأثير بعضها في بعض، وانفعال بعضها عن البعض، والموازنة بين قوة الدواء وقوة المرض وقوة المريض، ودفع الضد بضده، وحفظ ما يريدون حفظه بمثله ومناسبه. فصناعة الطب وعلمه مبنية على معرفة الأسباب والعلل والقوى والطبائع والخواص، فلو نفوا ذلك وأبطلوه وأحالوا على محض المشيئة وصرف الإرادة المجردة عن الأسباب والعلل، وجعلوا

and consider the essence of fire the same as the essence of water, the reality of medicine the same as the essence of nutrition, neither possessing any property or strength that separates it from the other, the knowledge of medicine would be destroyed, and God Almighty's wisdom falsified. Indeed, the world is tied together by causes and forces, and efficient and final causes.

This is what existence is based on by the decree of the Almighty, the Omniscient; everything is tied to His decree and predestination and will; what He wills happens and what He does not will does not. If He so willed He could take away the power of an agent and remove its effectiveness. If He willed He could impart the receiving body the power to repel and reject the cause even when the cause exists. This is because of the perfection of His power and execution of His will.

On the question of causes,³⁴ powers, and natures, people are of three kinds.

Among them there are those who exaggerate in rejecting and denying it. Reasonable people laugh at the intellect of such a person, as he claims that he is supporting the divine law by this. He commits a crime against both reason and divine law and hands victory to his enemy.

Others among them connect the higher and lower worlds to [causation] without connecting it to the will of a Willing Agent, its Caretaker who disposes it however He wills, taking away powers of some things and opposing one's power with another, divesting the effectiveness of power of yet another while maintaining it in existence, and disposing of all things as He wills and chooses.

These two sides have transgressed.

Among them are those who affirm [causation] both in [physical] creation and [normative] command, in divine decree as well as divine law, putting it in the place where God has placed it. And that [causation] is under God's supervision and will, subservient to the will, and it is the site of God's judgment on it. Thus God strengthens some [agents] by another and voids if He wills the causality and effectiveness of some, stripping it from it, maintaining the cause in existence without its effect, so that His creation will know that He is the Agent of what He wills, and there is nothing self-sufficient in action or effect other than His will, and that the connection to any cause other than Him is weak like a spider web, despite its being a cause.

34 "Causes" in this instance is a translation of *sabab*. Whereas *sabab* usually refers to *cause* in general, *'illa*, which is also translated as "cause", more specifically refers to comprehensible reason.

حقيقة النار مساوية لحقيقة الماء، وحقيقة الدواء مساوية لحقيقة الغذاء، ليس في أحدهما خاصية ولا قوة يتميز بها عن الآخر، لفسد علم الطب، وبطلت حكم الله تعالى، بل العالم مربوط بالأسباب والقوى والعلل الفاعلية والغائية.

وعلى هذا قام الوجود بتقدير العزيز العليم، والكل مربوط بقضائه وقدره ومشيتته، ما شاء كان وما لم يشأ لم يكن، فإذا شاء سلب قوة الجسم الفاعل منه ومنع تأثيرها، وإذا شاء جعل في الجسم المنفعل قوة تدفعها وتمنع موجبها مع بقاءها، وهذا لكمال قدرته، ونفوذ مشيئته.

والناس في الأسباب والقوى والطبائع ثلاثة أقسام:

منهم من بالغ في نفيا وإنكارها، فأضحك العقلاء على عقله وزعم أنه بذلك ينصر الشرع، فغنى على العقل والشرع، وسلط خصمه عليه.

ومنهم من ربط العالم العلوي والسفلي بها بدون ارتباطها بمشيئة فاعل مختار، مدبر لها يصرفها كيف أراد، فيسلب قوة هذا، ويقيم لقوة هذا قوة تعارضه، ويكف قوة هذا عن التأثير مع بقاءها، ويتصرف فيها كما يشاء ويختار.

وهذان طرفان جائران عن الصواب.

ومنهم من أثبتها خلقاً وأمرأ، قدراً وشرعاً، وأنزلها بالمحل الذي أنزلها الله به، من كونها تحت تدبيره ومشيتته، وهي طوع المشيئة والإرادة، ومحل جريان حكمها عليها، فيقوي سبحانه بعضها ببعض، ويبطل إن شاء بعضها ببعض، ويسلب بعضها قوته وسببته ويعريه منها، ويمنعه من موجبها مع إبقائها عليه، ليعلم خلقه أنه الفعال لما يريد، وأنه لا مستقل بالفعل والتأثير غير مشيئته، وأن التعلق بالسبب دونه كالتعلق ببيت العنكبوت مع كونه سبباً.

This is a great and beneficial chapter of divine unicity, the affirmation of judgment, which causes for the servant who casts a discerning glance at it the climb from the causes to their Causer, connecting all others to Him, and that they do not harm or benefit except by His permission. If He wills, He makes the beneficial harmful and the harmful beneficial, the ailment into medicine and the medicine into ailment. Therefore, to rely fully on causes is a negation of divine unicity, and to deny them altogether is slandering of divine law and wisdom, and to turn away from them while acknowledging their being causes is a deficiency in intellect. To put them in their place, to repel some causes by others, holding some over the others, and witnessing the union in their diversity [rather than denying all intermediate wills in favor of God's unmediated will], and to attend to them [by understanding causation and acting accordingly] is pure worship and gnosis, and affirmation of divine unicity as well as normative law, divine predestination as well as wisdom. And God knows best.

8.1 *Mystical Annihilation against Divine Law and Morality*

The error of some of the masters of aspiration and will in this respect lies in their thinking that the experience of existential reality and annihilation in the unicity of lordship are among the stations of the knowers, rather, the highest of their stations. They journey looking for a glimpse of this experience through the vales of annihilation in it. What drove them to it and inclined them to it was what they saw of the state of the people of natural separation, so they ran from their company on the path, and they saw divorcing these people's company to be a personal incumbency and obligation. When in their path they encountered the separation imposed by law, another great occurrence shattered their union and divided the unicity of their determination, and came in between them and the essence of union that is the ultimate end goal of their journey. Their paths become divided at this great junction.

Some among them plunged right into it without paying attention to [the call of the law]. They argued that being occupied with litanies rather than the essence of incoming inspiration is tantamount to losing the ultimate objective—by litanies they mean focusing on the divine command. What is the point of being occupied with the means, and returning to the intermediate stages of the journey, after you have already arrived at the destination? One of them might say in verse,

Litanies are asked of the one who is heedless
But what of a heart whose every moment is a litany

وهذا باب عظيم نافع في التوحيد وإثبات الحكم، يوجب للعبد إذا تبصر فيه الصعود من الأسباب إلى مسببها والتعلق به دونها، وأنها لا تضر ولا تنفع إلا بإذنه، وأنه إذا شاء جعل نافعها ضاراً وضارها نافعاً، ودواءها داءً وداءها دواءً. فالالتفات إليها بالكلية شرك مناف للتوحيد، وإنكارها أن تكون أسباباً بالكلية قدح في الشرع والحكمة، والإعراض عنها مع العلم بكونها أسباباً نقصان في العقل، وتزليلها منازلها، ومدافعة بعضها ببعض، وتسليط بعضها على بعض، وشهود الجمع في تفرقتها، والقيام بها هو محض العبودية والمعرفة وإثبات التوحيد والشرع والقدر والحكمة. والله أعلم.

فصل

وأما غلط من غلط من أرباب السلوك والإرادة في هذا الباب، فحيث ظنوا أن شهود الحقيقة الكونية والفناء في توحيد الربوبية من مقامات العارفين، بل أجل مقاماتهم، فساروا شائمين لبرق هذا الشهود، سالكين لأودية الفناء فيه، وحثهم على هذا السير ورغبهم فيه ما شهدوه من حال أرباب الفرق الطبعي، فأنفوا من صحبتهم في الطريق، ورأوا مفارقتهم فرضاً معيناً لا بد لهم منه. فلما عرض لهم الفرق الشرعي في طريقهم، ورد عليهم منه أعظم وارد فرق جمعيتهم، وقسم وحدة عزيمتهم، وحال بينهم وبين عين الجمع الذي هو نهاية منازل سيرهم، فافترقت طرقهم في هذا الوارد العظيم. فمنهم من اقتحمه ولم يلتفت إليه، وقال: الاشتغال بالأوراد عن عين المورد انقطاع عن الغاية، والقصد من الأوراد الجمعية على الأمر. فملاشتغال عن المقصود بالوسيلة بعد الوصول إليه، والرجوع من حضرته إلى منازل السفر إليه؟ وربما أشد بعضهم:

يطلب بالأوراد من كان غافلاً فكيف بقلب كل أوقاته ورد.

If one of them is compelled to separation by the demand of the law, he would say: One ought to keep the demand of separation [i.e., following religious law] on the tongue, even as the union is being experienced in the heart.

Others among them drop command and prohibition altogether and adhere to it for the sake of keeping the *nomos* of the divine command, benefit of the generality, and beginning of the spiritual journey; [law] is useful in encouraging the heedless to undertake the spiritual journey. However, once one is proficient in the journey one's nearness to and union with Him leaves for him no need of [the laws].

Yet others among them uphold that one should not relinquish the law except he who has experienced the existential reality and attained the level of annihilation in it. For those who have attained this experience have no duty to uphold command and prohibition in their view.

They may say that the experience of the [divine] will absolve one of the duty [to obey] the command, and in this state of witnessing they say: A knower does not see bad as bad nor good as good. Another one says, A knower does not prohibit evil owing to his sight on the secret of God in decreeing it.

They also said: Establishing worship is the station of confusion, arguing based on the words of the Almighty:

We should certainly have caused them confusion in a matter which they have already covered with confusion. [6:9]

This is the worst kind of ignorance! For this statement is the response clause to [an impossible conditional] *law*, which means that the implication is non-existent due to the non-existence of its condition. Thus, the negation of the prophet being an angel [in this verse] as they had suggested implies the negation of their confusion by God Almighty. The unbelievers used to say, "Why has an angel not come down to him?" [6:8], that is, so we can examine and see him, for otherwise, the angel did indeed come to him from God with command and prohibition, but they demanded the coming of an angel whom they could examine. God the Exalted informs them of the wisdom due to which He did not make His messenger to them one of the angels, nor did He send down an angel whom they could see by saying, "And had We sent down an angel, the matter would have come to an end and they will have no respite." That is, the punishment would become incumbent, the time of [normative] command would come to an end, and they would not be given any chance if they persisted in their denial. This is similar to His saying in [Sūra] al-Ḥijr, "And they said: O he upon whom the remembrance is sent down, you are possessed; why did you not bring us angels if you are among the truthful?" [15:6–7]. God the Exalted

فإذا اضطّر أحدهم إلى التفرقة بوارد الأمر قال: ينبغي أن يكون الفرق على اللسان موجوداً، والجمع في القلب مشهوداً.

ثم من هؤلاء من يسقط الأوامر والنواهي جملةً، ويرى القيام بها من باب ضبط ناموس الشرع ومصلحة العموم ومبادئ السير، فهي التي تحت أهل الغفلة على التشمير للسير، فإذا جد في السير استغنى بقربه وجمعيته عنها.

ومنهم من لا يرى سقوطها إلا عن شهد الحقيقة الكونية ووصل إلى مقام الفناء فيها، فن كان هذا مشهده سقط عنه الأمر والنهي عندهم.

وقد يقولون: شهود الإرادة يسقط الأمر، وفي هذا المشهد يقولون: العارف لا يستقبح قبيحةً ولا يستحسن حسنةً. ويقول قائلهم: العارف لا ينكر منكراً لا ستبصاره بسر الله في القدر. ويقولون: القيام بالعبادة مقام التلبس، ويحتجون بقوله تعالى: ﴿وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ﴾ [الأنعام:9].

وهذا من أقبح الجهل، فإن هذا داخل في جواب «لو» التي ينتفي بها الملزوم، وهو المقدم لانتفاء اللازم، وهو الجواب، وهو التالي. فانتفاء جعل الرسول ملكاً كما اقترحوه لانتفاء التلبس من الله تعالى عليهم، والكفار كانوا قد قالوا: ﴿لَوْ لَا أُنْزِلَ عَلَيْهِ مَلَكٌ﴾ [الأنعام:8]، أي نعاينه ونراه، وإلا فالملك لم يزل يأتيه من عند الله بأمره ونهيهِ، فهم اقترحوا نزول ملك يعاينونه، فأخبر سبحانه عن الحكمة التي لأجلها لم يجعل رسوله إليهم من الملائكة، ولا أنزل ملكاً يرونه. فقال: ﴿وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ﴾ [الأنعام:8]، أي لوجب العذاب، وفرغ من الأمر، ثم لا يمهلون إن أقاموا على التكذيب. وهذا نظير قوله في سورة الحجر: ﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ [الحجر:6-7]. قال الله عز وجل: ﴿مَا نُنْزِلُ الْمَلَائِكَةَ

and Almighty said, "We do not send down angels except with truth, and they would no longer be given respite" [15:8]. The "truth" here means punishment.

[Returning to the earlier verse,] He then said, "And had We made him an angel, We would have made him a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion" [6:9]. That is, if We had sent down an angel, We would have made him in the form of a man, for they could not receive his teachings from the angel in his actual form. Then, We would have caused them confusion, for they would not know whether he was an angel or a messenger. Had We made him an angel-man, We would have confused them, and created a situation similar to the one they are protesting. His saying, "which they have already covered with confusion" has two interpretations. First, it is the reward for their confusion that We have caused, that is, just as they have confused the matter for their weak [followers], and have misrepresented for them the truth as falsehood, We similarly would have misguided them and confused the angel with man. Second, We would confuse them with what they have confused themselves, for they have confused themselves and out of their rancor refused to believe in the Messenger, God grant him blessing and peace, after knowing his truthfulness, demanded an angelic messenger to see with their eyes, all this constitutes their confusion of themselves. If We were to respond to their proposal, they would not believe in it, and We would have then caused another confusion on top of their confusion of themselves.

What relationship does this confusion have with what this group claims results from linking physical existents, rewards, and punishments with causes, knowledge with intermediaries, decisions with rational proofs, rulings with causes, retributions with crimes, and rewards with obedience, all of which are required by pure wisdom? [They also constitute] the effect of the divine name "the Wise" in divine creation and normative command; for both creation and command depend necessarily on causes, as do this world and the hereafter, as do reward and punishment. To claim that causation is confusion is the greatest falsehood both against normative law as well as divine decree. What has led them into this extremism is their repulsion by the people of separation [i.e., outwardly religious people] and their experience of the latter's ugly states.

But by God, the latter are better than them despite their states, for at least they affirm both union [with God] as well as separation [of creation from the Creator], and that God is the Lord of all things, the King and the Creator, what He wills happens and what He does not does not, and that He has differentiated between what is commanded and what is prohibited, what is loved and what is loathed. Even though in most cases they differentiate based on their desires and egos, they are still better than those who claim this union, for at

إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿[الحجر:8]﴾. والحق هاهنا العذاب. ثم قال: ﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ﴾ [الأَنْعَام:9]، أي لو أنزلنا عليهم ملكاً لجعلناه في صورة آدمي، إذ لا يستطيعون التلقي عن الملك في صورته التي هو عليها، وحينئذ فيقع اللبس منا عليهم، لأنهم لا يدرون أرجل هو أم ملك؟ ولو جعلناه ملكاً رجلاً لخلطنا عليهم، وشبهنا عليهم الذي طلبوه بغيره. وقوله: ﴿مَا يَلْبَسُونَ﴾ فيه قولان:

أحدهما أنه جزاء لهم على لبسهم صنعنا بهم. والمعنى أنهم كما شبهوا على ضعفائهم، ولبسوا عليهم الحق بالباطل، نشبه عليهم ولبس عليهم الملك بالرجل.

والثاني: أنا نلبس عليهم ما لبسوا على أنفسهم، فإنهم خلطوا على أنفسهم، ولم يؤمنوا بالرسول ﷺ عناداً منهم، بعد معرفتهم صدقه، وطلبوا رسولا ملكياً يعاينونه. وهذا [تلبيس] منهم على أنفسهم، فلو أجبناهم إلى ما اقترحوه لم يؤمنوا عنده، وللبسنا عليهم لبسهم على أنفسهم.

فأي تعلق لهذا بالتلبيس الذي تذكره هذه الطائفة من تعليق الكائنات والمثوبات والعقوبات بالأسباب، وتعليق المعارف بالوسائط، والقضايا بالحجج، والأحكام بالعلل، والانتقام بالجنايات، والمثوبات بالطاعات، مما هو محض الحكمة وموجبها.

وأثر اسمه «الحكيم» في الخلق والأمر، والخلق والأمر إنما قام بالأسباب، وكذلك الدنيا والآخرة، وكذلك الثواب والعقاب، فجعل الأسباب منصوبةً للتلبيس من أعظم الباطل شرعاً وقدرًا.

والذي أوقع هؤلاء في هذا الغلو نفرتهم من أرباب الفرق الأول، ومشاهدتهم قبيح ما هم عليه. وهم لعمر الله خير منهم مع ما هم عليه، فإنهم مقرون بالجمع والفرق، [و] أن الله رب كل شيء ومليكه وخالقه، وما شاء كان وما لم يشأ لم يكن، وبأنه فرق بين المأمور والمحذور، والمحبوب والمكروه، وإن كانوا كثيراً ما يفرقون بأهوائهم ونفوسهم، فهم في فرقهم النفسي خير من أهل هذا الجمع، إذ هم

least they acknowledge that God commands good and loves them and prohibits and dislikes bad deeds. When they make this separation in accordance with their own desires and egos they do not make their own criteria into a religion that replaces the command and prohibition of God Almighty. Rather, they acknowledge their wicked sins, and that they are deficient if not delinquent in upholding the normative distinction. At the end what they have is sound faith with heedlessness and egotistic criteria; those others, in contrast, have union and experience accompanied by corrupt faith and desertion of religion.

How ironic that these people run from the egotism of the first group toward a union that demolishes normative distinctions, subsequently leading them to a state of total egotism. For in reality, they all must uphold some distinctions, because distinctions are necessary for the human being; and whosoever does not uphold divine distinctions, upholds the distinctions imposed by his ego and desire. They are the greatest slaves of their desires, leaning with it wherever it inclines them while claiming that it is the reality [above and beyond the law].

On the whole, this path has implications that are utterly false and contradictory to faith, which earns great loss, "They are worse in their states and greater in deviance from the straight path" [5:60]. One who holds these beliefs ends up with annihilation in existential reality that is shared by the righteous and the wicked, angels and devils, prophets and their enemies, and that is the existential, decreed reality. Whosoever stops at this and does not rise to upholding the second kind of distinction based on the religious, prophetic reality, is a heretic and an unbeliever.

8.2 *Elitist Antinomianism*

Some among them do not dismiss the second distinction entirely but only deem it inapplicable to the one who has attained the essence of union and experienced the reality. So long as he is still on the path and veiled from the experience of the reality, the distinction applies to him. Such people are similar to the first group, or rather they are the elite among them, and when one of them attains the experiential witnessing of the reality of union, upholding the distinctions imposed by religious commands are not deemed to apply to him, and if he does so, he does only to protect his state, uphold custom, and prevent the initiates from running away with their instinctive judgments before having witnessed the reality. They call this state disguise [or confusion] and it has been discussed in the foregoing. God willing, we shall unveil this issue of disguise to which that they allude.

مقرون بأن الله يأمر بالحسنات ويحجبها، وينهى عن السيئات ويغضها، وإذا فرقوا بحسب أهوائهم وفرقوا بنفوسهم لم يجعلوا هذا الفرق ديناً يسقط عنهم أمر الله تعالى ونهيه، بل يعترفون أنه ذنب قبيح وأنهم مقصرون، بل مفرطون في الفرق الشرعي. ونهاية ما معهم صحة إيمان مع غفلة وفرق نفساني، وأولئك معهم جمع وشهود يصحبه فساد إيمان وخروج عن الدين.

ومن العجب أنهم فروا من فرق أولئك النفسي إلى جمع أسقط التفرقة الشرعية، ثم آل أمرهم إلى أن صار فرقهم كله نفسياً، فهم في الحقيقة راجعون إلى فرقهم ولا بد. فإن الفرق أمر ضروري للإنسان ولا بد، فمن لم يفرق بالشرع فرق بالنفس والهوى، فهم أعظم الناس اتباعاً لأهوائهم، يميلون مع الهوى حيث مال بهم، ويرغمون أنه الحقيقة.

وبالجملة فلهذا السلوك لوازم عظيمة البطلان، مناقضة للإيمان، [جالية للخسران. ﴿أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ﴾ [المائدة: 60]. وآخر أمر صاحبه الفناء في شهود الحقيقة العامة المشتركة بين الأبرار والفجار، وبين الملائكة والشياطين، وبين الرسل وأعدائهم، وهي الحقيقة الكونية القدرية. ومن وقف معها ولم يصعد إلى الفرق الثاني، وهو الحقيقة [الدينية النبوية]، فهو زنديق كافر.

فصل

ومنهم من لم ير إسقاط الفرق الثاني جملةً، بل إنمّا يسقطه عن الواصل إلى عين الجمع الشاهد للحقيقة، وما دام سالكاً أو محجوباً عن شهود الحقيقة، فالفرق لازم له.

وهؤلاء أيضاً من جنس الفريق الأول، بل هم خواصهم، فإذا وصل واصلهم إلى شهود حقيقة الجمع، لم يجب عليه القيام بتفرقة الأوامر، وإن قام بها فلحفظ المرتبة، وضبط الناموس، وحفظ السالكين عن الذهاب مع الفرق الطبيعي قبل شهود الحقيقة، ويسمون هذه الحال «تلبساً» وقد تقدم ذكره.

Furthermore, as discussed earlier, they offer as proof for the termination of religious distinction for the one who has experientially witnessed the reality of His words, "And worship your Lord until certitude comes to you" [15:99].³⁵

They say that the Messenger, God grant him blessing and peace, had reached this state but his own adherence to the law was only for the sake of putting down the law. We have mentioned, in contrast, that "certitude" means death, and that it is known by necessity in the religion of Islam that commands and prohibitions do not become void so long as he is in the abode of responsibility except if he loses his mind and becomes insane.

8.3 *Soft Antinomianism*

Some among them consider adherence to commands an obligation so long as it does not disrupt his state of communion; otherwise, communion is a greater and more important obligation than [religious obligations]. This, too, is ignorance and misguidance.

If such a person believes that in the state of union religious command does not apply to him, he becomes an unbeliever; else if he believes that it applies to him but he chooses to neglect it, his ruling is the same as the ruling of the disobedient and the wicked.

8.4 *The Excuse of Mystical Intoxication*

Some among them think that the religious command does not become void for him, but when the inspiration of annihilation and communion occur to him, it rescinds and extirpates his reason, and he does not know the time of the obligation nor is he aware of his own presence, until its time passes and he later makes up for it. If such a person seeks and works for this kind of annihilation, he cannot then be excused in his state of extirpation [of reason], but rather is to be considered disobedient to God. If, however, such a state assaults him without seeking it and overwhelms him even as he resists it, fearing loss of his duty, such a person then is excused. Still, this is not a state of perfection; perfection lies beyond that, in moving from the valley of annihilation and communion to the valleys of distinction and subsistence; greatness all lies in this latter one. This is the one that the greatest master of this path, al-Junayd b. Muhammad, God have mercy on him, used to call to, and much transpired between him and the partisans of this path of communion and annihilation because of this [difference]. He abandoned them and warned against them, and said that [they] must uphold the second distinction; for distinctions are of two kinds: first, that

35 See 5.

وسأتي إن شاء الله تعالى كشف هذا التلبيس الذي يشيرون إليه كشفاً بيناً. وقد تقدم أنهم يحتجون على سقوط الفرق عمن شهد الحقيقة بقوله تعالى: ﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾ [الحجر: 99]. ويقولون: إن الرسول صلوات الله وسلامه عليه كان في هذا المقام، وإنما كان قيامه بالأعمال تشريعاً. وقد ذكرنا أن اليقين الموت، وأنه من المعلوم بالاضطرار من دين الإسلام أن الأوامر والنواهي لا تسقط عن العبد ما دام في دار التكليف، إلا إذا زال عقله وصار مجنوناً.

فصل

ومنهم من يرى القيام بالأوامر والنواهي واجباً إذا لم تفرق جمعيته، فإذا فرقت جمعيته رأى الجمعية أوجب منها، فيزعم أنه يترك واجباً لما هو أوجب منه وأهم منه، وهذا أيضاً جهل وضلال. وإن رأى أن الأمر لم يتوجه إليه في حال الجمعية، فهو كافر، وإن علم توجهه إليه وأقدم على تركه، فله حكم أمثاله من العصاة والفساق.

فصل

ومنهم من يرى أن الأمر لا يسقط عنه، ولكن إذا ورد عليه وارد الفناء والجمع غيب عقله واصطلبه، فلم يشعر بوقت الواجب ولا حضوره حتى يفوته فيقضيه. فهذا متى استدعى ذلك الفناء وطلبه فليس بمعذور في اصطلامه، بل هو عاص لله في استدعائه ما يعرضه لإضاعة حقه، وهو مفرط أمره إلى الله، ومتى هجم عليه بغير استدعاء، وغلب عليه مع مدافعتة له خشية إضاعة الحق، فهذا معذور، وليس بكال في حاله، بل الكمال وراء ذلك، وهو الانتقال عن وادي الجمع والفناء، والخروج عنه إلى أودية الفرق الثاني والبقاء، فالشأن كل الشأن فيه. وهو الذي كان ينادي عليه شيخ الطائفة على الإطلاق الجنيد بن محمد رحمه الله، ووقع بينه وبين أصحاب هذا الجمع والفناء ما وقع لأجله، فهجرهم وحذر منهم، وقال: عليكم بالفرق الثاني، فإن الفرق فرقان: الفرق الأول، وهو النفسي الطبيعي المذموم، وليس

which is from the natural ego that is blameworthy; greatness is not in abandoning these in favor of communion and annihilation in the affirmation of lordship and existential reality, but in witnessing this communion, and keeping its company in the second distinction, which is the religious, normative reality. Whoever cannot do that should crush his communion and annihilation under his feet and throw them behind his back, in devotion to the second distinction. Perfection is still beyond this, which is to experientially witness communion in separation, multiplicity in unicity, and making the religious reality the judge over the existential reality. This is the state of the knowers who have attained perfection.

It is served and drunk but its intoxication distracts one
Neither from the boon companion, nor the cup

[The Prophet said in a tradition:]

I hear the cry of a baby while in prayer, so I let go of it [the prayer], hating to discomfort the mother.³⁶

[Another tradition has it:] He used to be in prayer, in devotion and in the audience of God, yet he could sense ʿĀ'isha, God be pleased with her, when she knocked at the door, so he would take a few steps to open it and return to his prayer mat.³⁷ [According to another tradition:] He remembered in his prayer the gold that he had [received], so he prayed and immediately got up and distributed it, returning to his place afterward.³⁸ His greatest communion, which cannot be even imagined after him, did not distract him from these particularities. God's blessings and peace be upon him.

8.5 *Acceptable Preference for Communion*

Among them there is he who has faith and knowledge settled in his heart, and when the command reaches him [in his state of spiritual communion] he hastens to it with his communion. If it persists with him, well and good; if not, he discards it and hastens to the command. He knows that he has no choice, and that communion is a bounty but the command is an obligation; whoever loses his duties for the extras never attains his goal. However, when it comes to the

³⁶ Bukhārī #707; Muslim #470.

³⁷ Tirmidhī 2:497, graded *hasan gharīb*.

³⁸ Bukhārī #851, #1221.

الشأن في الخروج منه إلى الجمع والفناء في توحيد الربوبية والحقيقة الكونية، بل الشأن في شهود هذا الجمع واستصحابه في الفرق الثاني، وهو الحقيقة الدينية. فمن لم يتسع لذلك فليترك جمعه وفناءه تحت قدمه، ولينبذه وراء ظهره مشتغلاً بالفرق الثاني. والكمال أيضاً وراء ذلك، وهو شهود الجمع في الفرق، والكثرة في الوحدة، وتحكيم الحقيقة الدينية على الحقيقة الكونية، فهذا حال العارفين الكل.

يسقى ويشرب لا تلهيه سكرته عن النديم ولا يلهو عن الكأس.

«إني لأسمع بكاء الصبي وأنا في الصلاة، فأتجاوز فيها كراهة أن أشق على أمه». وكان في صلاته واشتغاله بالله وإقباله عليه يشعر بعائشة رضي الله عنها إذا استفتحت الباب، فيمشي خطوات يفتح لها، ثم يرجع إلى مصلاه. وذكر في صلاته تبرأً كان عنده فصل، ثم قام مسرعاً فقسمه وعاد إلى مجلسه، فلم تشغله جمعيته العظمى التي لا يدرك لها من بعده رائحة عن هذه الجزئيات، صلوات الله وسلامه عليه.

فصل

ومنهم من يتمكن الإيمان والعلم من قلبه، فإذا جاء الأمر قام إليه وبادر بجمعيته، فإن صحبته وإلا طرحها وبادر إلى الأمر، وعلم أنه لا يسعه غير ذلك، وأن الجمعية فضل والأمر فرض، ومن ضيع الفروض للفضول حيل بينه وبين الوصول، لكن إذا جاءت المندوبات التي هي محل الأرباح والمكاسب

recommended acts, that are a source of great profit and earnings and benefit—such as visiting the sick, following the funeral procession, voluntary jihad, the quest for beneficial knowledge, and interactions from which he can derive benefit to share with others his communion—he prefers his communion to them. He thinks his communion is better and more beneficial to him. Such a person is not sinful nor deficient, except if he abandons these things altogether seeking communion only. Such a person is deficient.

If he opts for these deeds sometimes and at other times he prefers his communion, he is not blameworthy. This, rather, is the point of the *i'tikāf*³⁹ that is in the law; it is the communion and seclusion of the servant with his Lord. [A tradition:] The Prophet, God grant him blessing and peace, used to make a booth out of his reed mat during his *i'tikāf* by which he sought seclusion with his Lord Exalted and Almighty.⁴⁰ He did not engage in teaching or preaching to his companions in that state. This is why it is reported from the school of Aḥmad and others that it is not recommended for one in *i'tikāf* to teach Qur'an and knowledge to others, for his seclusion for remembrance and worship is better for him, and they used the Prophet's practice, God grant him blessing and peace, as proof.

8.6 *The Most Perfect Way*

Closer to perfection than these is he who, when faced with the demand of the separation of normative command, exchanges the better for the good and the preferable in return for the less preferred—in that he sees the latter as being of greater merit than communion and finds it impossible to maintain his communion when engaged in separation. If the recommended act is less preferred and communion better than it, he concentrates on his communion. This is the highest kind. The real man is he who returns from his separation to his communion and from his communion to separation, strengthening each by the other, rather than starting a war between them. When the separation demanded by the normative command comes, he strives hard in pursuing it and seeks from it help and strength for his communion. When the state of communion arrives, he seeks strength from it for the carrying out of the command; thus, when he separates [his attention from God] he does so for God so that it may bring Him in God's communion, and when the communion arrives, he says: I commune in

39 The act of retreating to a mosque in seclusion for worship.

40 Based on the following traditions: Bukhārī #731; Muslim #781–782, #1167.

العظيمة والمصالح الراجحة، من عيادة المريض، واتباع الجنازة، والجهاد المستحب، وطلب العلم النافع، والخلطة التي ينتفع بها وينفع غيره، ولم يؤثرها على جمعيته، ورأى جمعيته خيراً له وأنفع منها، فهذا غير آثم ولا مفرط إلا إذا تركها رغبةً عنها بالكلية، واستبدلاً بالجمعية، فهذا ناقص.

أما إذا قام بها وتركها أحياناً لاشتغاله بجمعيته، فهذا غير مذموم، بل هذا حقيقة الاعتكاف المشروع، وهو جمعية العبد على ربه وخلوته به. وكان النبي ﷺ يحتج بحصير في المسجد في اعتكافه يخلو به مع ربه عز وجل، ولم يشتغل بتعليم الصحابة وتذكيرهم في تلك الحال، ولهذا كان المشهور من مذهب أحمد وغيره أنه لا يستحب للمعتكف إلقاء القرآن والعلم، وخلوته للذكر والعبادة أفضل له، واحتجوا بفعل النبي ﷺ.

فصل

وأكل من هؤلاء من إذا جاءه تفرقة الأمر ورآها أرحم من مصلحة الجمعية، ولم يمكنه الجمع في التفرقة، اشترى الفاضل بالمفضول، والراجح بالمرجوح. فإذا كان المندوب مفضولاً مرجوحاً والجمع خيراً منه، اشتغل بالجمع عنه، فهذا أعلى الأقسام. والرجل كل الرجل من يرد من تفرقته على جمعه، ومن جمعه على تفرقته، فيقوي كل واحد منهما بالآخر، ولا يلقي الحرب بينهما، فإذا جاءت تفرقة الأمر جد فيها وقام بها مُمدداً بها لجمعيته مقوياً لها بالأمر، فإذا جاءت حالة الجمعية تقوى بها على تفرقة الأمر، فإذا تفرق تفرق لله ليجمعه عليه، وإذا جاءت الجمعية قال: أجمع لأتقوى على أمر الله ورضاه،

order to seek strength upon the command and pleasure of God, not for the sake of my pleasure and delight from this communion. No one is greater than such a person in sacrificing his pleasure, delight, bounty, and beauty [of communion] for God's.

Reflect on this section and understand it well, for it is among the foundation of the path and gnosis. How many steps slip and understandings are confounded in this matter? One who knows others' opinions on the matter or has parted from the city of desire for the journey to God will know its worth. And whoever learns this will know the meeting points and cross roads that have separated the aspirants and the men of knowledge and insight. God alone guides to what is right.

8.7 *The Error of Conflating Divine Pleasure with Divine Will*

The essence of all that is the difference between the love and pleasure of God on the one hand and His will and existential decree [on the other]. The source of error in this regard is the equation of these two and belief in their necessity. Both the Jabrites and the Qadarites equate them and hold that will and love are the same or they require each other.

They disagreed on what follows from it. The Jabrites say that existence is nothing but divine decree and predestination; obedience, disobedience, good, evil: [God] loves all. The worshippers who follow this school hold that all acts are beloved to the Lord as they originate in His will, which is the same as is the object of His love and pleasure. He seeks annihilation in this experience, as what was a fabricated belief now became a witnessed experience, which has led to what we have seen in the foregoing. That is, they do not consider bad deeds objectionable, or forbid evil deeds, such as the false implications opposed to divine law that result from such beliefs.

When they are presented with His words, "God does not love corruption" [2:205], "And He is not pleased with unbelief for His servants" [39:7], and "The evil of all that is hated in the sight of your Lord" [17:38], it is difficult for them [to reconcile this with] how anything could be loathsome to Him when He has willed its existence to begin with. How could He not love it when He intended for it to exist [or occur]? They interpret such verses and their like to mean that He does not love these things only in religion, and is displeased with them only in divine law, in the sense that He has not legislated it, despite that He loves and intends their existence.

They experience in the station of annihilation their being loved for existence and opine that love requires agreement with the Beloved in whatever He loves. Existence is all-beloved, so they claim to love all that exists. But they lie and contradict themselves: in fact, they love only what their egos desire; if they

لا لمجرد حظي ولذتي من هذه الجمعية. فما أكثر من يغيب بحظه منها ولذتها ونعيمها وطيبها عن مراد الله منه.

فتدبر هذا الفصل، وأحط به علماً، فإنه من قواعد السلوك والمعرفة، وكما قد زلت فيه من أقدام، وضلت فيه من أفهام، ومن عرف ما عند الناس أو نهض من مدينة طبعه إلى السير إلى الله عرف مقداره، فمن عرفه عرف مجامع الطرق، ومفترق الطرق التي تفرقت بالسالكين وأهل العلم والنظر. والله سبحانه الموفق للصواب.

فصل

وأصل ذلك كله هو الفرق بين محبة الله ورضاه ومشيتته وإرادته الكونية، وأن منشأ الضلال في هذا الباب من التسوية بينهما، أو اعتقاد تلازمهما، فسوى بينهما الجبرية والقدرية، وقالوا: المشيئة والمحبة سواء أو متلازمان.

ثم اختلفوا فقالت الجبرية: الكون كله قضاؤه وقدره، طاعاته ومعاصيه، خيره وشره، فهو محبوبه. ثم من تعبد منهم وسلك على هذا الاعتقاد، رأى أن الأفعال جميعها محبوبة للرب، إذ هي صادرة عن مشيئته، وهي عين محبته ورضاه، وفي في هذا الشهود الذي كان اعتقاداً ثم صار مشهداً، فلزم من ذلك ما تقدم من أنه لا يستقيح سيئة ولا يستنكر منكراً، وتلك اللوازم الباطلة المنافية للشرائع جملة. ولما ورد على هؤلاء قوله تعالى: ﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 205]، ﴿وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ﴾ [الزمر: 7]، وقوله: ﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾ [الإسراء: 38]، واعتاص عليهم كيف يكون مكروهاً له وقد أراد كونه، وكيف لا يحبه وقد أراد وجوده من أولوا هذه الآيات ونحوها بأنه لا يحبها ديناً، ولا يرضاه شرعاً، ويكرهها كذلك، بمعنى أنه لا يشرعها، مع كونه يحب وجودها ويريده. فشهدوا في مقام الفناء كونها محبوبة الوجود، ورأوا أن المحبة تقتضي موافقة المحبوب فيما يحبه، والكون كله محبوبه فإنما أحبوا بزعمهم جميع ما في الكون، وكذبوا وتناقضوا، فإنما يحبون ما تهواه

encounter in existence what does not suit them, and their instinct dislikes it, they are angered by it and flee from it, even though the Beloved has intended it. Where, then, is their agreement? They have agreed only with their desires and intentions.

They further build on that they are commanded to contentment with divine decree, and this being His decree: "We agree with it: we must not forbid it and oppose their agent, when have we been commanded to observe contentment and the decree." Their beliefs are compounded by these things being loved by the Lord and their concern to observe contentment to result in equating all actions and refusing to consider anything evil or forbidding it. Added to all that is their belief that they are all imposed on the servant; they are not his acts to begin with. This leads to the vanishing of command and prohibition and folding the entire business of divine law, surrendering to decree and rolling with it wherever it takes one. These beliefs then became experiences for them; anyone who he is content and inwardly unpolluted, experiences the epiphany of what he believes, which he now witnesses with his heart and believes it to be true. This is the state of this group.

The Qadarites, the deniers [of attributes], in contrast, argue that sins are not beloved and pleasing to God, but they are not predestined or decreed [either]; they are, rather, out of the range of [God's] decree and creation. Since we are commanded to be content with the decree as well as be displeased with and angered by these acts, they could not be God's decree. Contentment and decree are mutually necessary just as love and will mutually necessitate each other.

The aspirants and worshippers of this group have not produced the same effect as those of the Jabrites altogether, due to this group's belief's total opposition to the [Jabrites'] experiences and beliefs. Their ultimate goal, instead, is worship and scruple; they are better than the former in exaggerating the evil of sins and disobedience, even if the former are stronger in experiencing spiritual states.

The source of the error is the equation of divine will with divine love,⁴¹ and their belief that one must be content with the divine decree. We shall elucidate both of these, if God so wills, for power belongs to God alone.

41 The equation of divine will with divine pleasure was deemed axiomatic by the Mu'tazila and early Ash'arīs, but later Ash'arīs posited the two being different. See Sherman Jackson, *Islam and the Problem of Black Suffering* (New York: Oxford University Press, 2009).

نفوسهم وإرادتهم، فإذا جاء في الكون ما لا يلائم أحدهم ويكرهه طبعه أبغضه ونفر منه وكرهه، مع كونه مراداً للمحبوب، فأين الموافقة؟ وإنما وافقوا أهواءهم وإرادتهم.

ثم بنوا على ذلك أنهم مأمورون بالرضا بالقضاء، وهذه قضاؤه، فنحن نرضى بها، فإلنا وإنكارها ومعاداة فاعلها ونحن مأمورون بالرضا بالقضاء؟ فتركب من اعتقادهم كونها محبوبة للرب، وكونهم مأمورين بالرضا بها، والتسوية بين الأفعال، وعدم استقباح شيء منها أو إنكاره.

وانضاف إلى ذلك اعتقادهم جبر العبد عليها، وأنها ليست فعله، فلزم عن ذلك رفع الأمر والنهي، وطى بساط الشرع والاستسلام للقدر، والذهاب معه حيث كان، وصارت لهم هذه العقائد مشاهد، وكل أحد إذا ارتاض وصفا باطنه تجلى له فيه صورة معتقده، فهو يشاهدها بقلبه فيظنها حقاً، فهذا حال هذه الطائفة.

وقالت القدرية النفاة: ليست المعاصي محبوبةً لله، ولا مرضيةً له، فليست مقدرةً له ولا مقضيةً، فهي خارجة عن مشيئته وخلقه.

قالوا: ونحن مأمورون بالرضا بالقضاء، ومأمورون بسخط هذه الأفعال وبغضها وكرهتها، فليست إذا بقضاء الله، إذ الرضا والقضاء متلازمان، كما أن محبته ومشيئته متلازمان، أو متحدان.

فهؤلاء لا يجيء من سالكيهم وعبادهم ما جاء من سالكي الجبرية وعبادهم البتة، لمنافاة عقائدهم لمشاهد أولئك وعقائدهم، بل غايتهم التعبد والورع، وهم في تعظيم الذنوب والمعاصي خير من أولئك، وأولئك قد يكونون أقوى حالاً وتأثيراً منهم.

فنشأ الغلط التسوية بين المشيئة والمحبة، واعتقادهم وجوب الرضا بالقضاء، ونحن نبين ما في الفصلين [إن شاء الله تعالى، فإن القوة لله جميعاً].

8.8 *Distinction between Divine Pleasure and Divine Will*

As for will and love, the Qur'an and the Sunna guide us to the distinction between them, as do reason, human nature, and the consensus of the Muslims.

God Almighty says,

They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from God, and He is with them when they spend the night in such as He does not accept of speech. And God ever surrounds what they do. [4:108]

He declares that He is not pleased with what they conspire at night which includes calumny and slandering of an innocent person, false testimony, and exculpation of the culprit—as the verse was revealed concerning such an incident—despite that all that was by His will, for Muslims are agreed that what God wills happens and what He does not will does not. No one disagrees with this except the Magian-Qadarites, who say, He wills what does not occur and there occurs what He does not will.

The interpretation of those who say that He is displeased with them only in religion, while loving its occurrence, is something God's speech is far above. Since the meaning in their view would be that it is beloved to Him but its doer is not rewarded; it is beloved by His will, yet not rewarded in the law.

The school of the Predecessors and Imams of the Community is that such acts invoke God's wrath and are disliked by the Lord both in decree and law, even if they are in existence by His will and decree. He creates what He loves and what He dislikes. All things are His creation yet they include what He hates and dislikes, such as Iblīs and his armies, and all wicked things. Others He loves and is pleased with, such as His prophets, messengers, angels, and allies. The same is true of all acts; they are His creation, including those He loves and those He hates, yet He created them for His wisdom in creating what He hates and dislikes. The Almighty said, "God does not love corruption" [2:205], even though [corruption] occurs by His will and decree. He says,

If you disbelieve, God has no need of you; He is not pleased with unbelief from His servants, but if you are grateful, He is pleased with that for you. [39:7]

Thus, unbelief and gratitude both occur by His will and decree; one of them is beloved and pleasing, the other hated and disliked.

The same is true of His words after prohibiting polytheism, injustice, lewdness, and arrogance: "The evil of all that is hateful to your Lord;" it is hated to Him despite its occurrence by His will, decree, and predestination.

فصل

فأما المشيئة والحجة، فقد دل على الفرق بينهما القرآن والسنة والعقل والفطرة وإجماع المسلمين. قال الله تعالى: ﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ﴾ [النساء: 108]، فقد أخبر أنه لا يرضى بما يبيتونه من القول المتضمن للبهت ورمي البريء وشهادة الزور وبراءة الجاني، فإن الآية نزلت في قصة هذا شأنها، مع أن ذلك كله بمشيئته، إذ أجمع المسلمون على أنه ما شاء الله كان وما لم يشأ لم يكن، ولم يخالف في ذلك إلا القدرية المجوسية الذين يقولون: يشاء ما لا يكون، ويكون ما لا يشاء.

وتأويل من تأول الآية على أنه لا يرضاه ديناً مع محبته لوقوعه مما ينبغي أن يصابن كلام الله تعالى عنه، إذ المعنى عندهم أنه محبوب له، ولكن لا يثاب فاعله عليه، فهو محبوب بالمشيئة غير مثاب عليه شرعاً.

ومذهب سلف الأمة وأئمتها أنه مسخوط للرب مكروه له قدراً وشرعاً، مع أنه وجد بمشيئته وقضائه، فإنه يخلق ما يحب وما يكره، وهذا كما أن الأعيان كلها خلقه وفيها ما يبغضه ويكرهه، كما بليس وجنوده، وسائر الأعيان الخبيثة، وفيها ما يحبه ويرضاه، كأنبائه ورسله وملائكته وأوليائه، فهكذا الأفعال كلها خلقه، ومنها ما هو محبوب له، وما هو مكروه له، خلقه لحكمة له في خلق ما يكره ويبغض كالأعيان، قال تعالى: ﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: 205]، مع أنه بمشيئته وقضائه وقدره، قال تعالى: ﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾ [الزمر: 7]، فالكفر والشكر واقعان بمشيئته وقدره، وأحدهما محبوب له مرضي، والآخر مبغوض له مسخوط.

وكذلك قوله عقيب ما نهى عنه من الشرك والظلم والفواحش والكبر: ﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾ [الإسراء: 38]، فهو مكروه له مع وقوعه بمشيئته وقضائه وقدره.

It is recorded in *Ṣaḥīḥ* [of al-Bukhārī] on the authority of the Prophet, God grant him blessing and peace,

God hates for you three things: gossip, excessive asking, and wasting wealth.⁴²

This is dislike of existing things connected to divine will. In *al-Musnad* [of Aḥmad], it is recorded,

God surely loves that His licenses utilized, just as He hates that His disobedience be indulged.⁴³

This love and hatred pertains to two existing things that are both united in being decreed yet distinct in love and hatred. The instances of these are too many to be mentioned here.

God has naturally inclined His servants in taking some acts as those loved by God and others as disliked, that someone commits an act that He does not love, and the Qur'an is filled with the mention of His dislike and wrath upon His enemies, and that is an attribute of His and it results in divine punishment and curse [against such people]. This is not to say that His wrath is itself punishment and curse, but they are the effects of the wrath. This is why the two are differentiated, as God the Exalted said,

Whoso slays a believer intentionally, his reward is hell forever. God is wroth against him and He has cursed him and prepared for him an awful doom. [4:93]

Hence, He differentiates between His punishment on the one hand and His wrath and curse on the other, making each one of them distinct from the other.

One of the supplications of the Prophet, God grant him blessing and peace, was,

O God, I seek refuge with your pleasure from your wrath, and I seek refuge in your forgiveness from your punishment, and I seek refuge in You from You.⁴⁴

⁴² Bukhārī #1477; Muslim #593.

⁴³ Aḥmad 10:107.

⁴⁴ Muslim #486.

وفي الصحيح عن النبي ﷺ أنه قال: «إن الله كره لكم ثلاثاً: قيل وقال، وكثرة السؤال، وإضاعة المال». فهذه كراهة لموجود تعلقت به المشيئة. وفي المسند عنه: «إن الله يحب أن يؤخذ برخصه، كما يكره أن تؤتى معصيته». فهذه محبة وكراهة لأمرين موجودين اجتماعاً في المشيئة، واقترباً في المحبة والكراهة، وهذا أكثر من أن يذكر جميعه.

وقد فطر الله عباده على قولهم: هذا الفعل يحبه الله، وهذا يكرهه الله ويبغضه، وفلان يفعل ما لا يحبه الله، والقرآن مملوء بذكر سخطه وغضبه على أعدائه، وذلك صفة قائمة به، يترتب عليها العذاب واللعة، لا أن السخط هو نفس العذاب واللعة، بل هما أثر السخط والغضب وموجبها، ولهذا يفرق بينهما كما قال تعالى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: 93]، ففرق بين عذابه وغضبه ولعنته، وجعل كل واحد غير الآخر.

وكان من دعاء النبي ﷺ: «اللهم إني أعوذ برضاك من سخطك، وأعوذ بمعافاتك من عقوبتك، وأعوذ بك منك».

Contemplate his, God grant him blessing and peace, seeking refuge in the attribute of pleasure from the attribute of wrath, in the act of forgiveness from the act of punishment. The first is the case of an attribute and the latter the case of its effect, connecting them all to the Being of the Exalted, and that all of that comes back to Him alone and to none else. What I ask refuge from occurs by Your will, and what I seek refuge in, namely, Your pleasure and forgiveness, are also by Your will. If You will, You may be pleased with and forgive Your servant, and if You will You may be wroth with him and punish. My seeking of asylum is from what I hate and fear, and its prevention from me is also Your will. What is loved and what is hated all are part of Your decree and will. My seeking of refuge in You from You, is protection in Your power, mercy, and bounty from what occurs also with Your power, justice, and wisdom. I do not seek another's protection from You, nor do I seek protection from a thing that has happened against Your will; but rather, it is also from You. I do not ask another's refuge from something that comes from Your will and decree. But rather, You alone are the One who can give me asylum against what was going to happen also by Your will: thus I seek refuge in You from You.

Only those established in knowledge appreciate the affirmation of divine unicity, inner truths, and worship hidden in these words.

We have alluded to just a few of their meanings; if they were explained in full, entire tomes could be filled; but a door has been opened to you: if you enter, you shall see what no eye has seen and no ear has heard and has not occurred to the heart of any man.

The point is that the division of existence, including things, attributes, and acts, into those loved by and pleasing to the Lord and those disliked and hated by Him is a well-known matter established through all kinds of proofs, including intellect, revelation, human nature, and interpretation. Whoever equates them has opposed the nature upon which God has created His servants, and what is reasonable as well as what is revealed, and has abandoned what the messengers have brought.

Why else would the Exalted diversify the punishments in this life and the afterlife and describe them to his servants as He did, were it not for His great wrath against those who committed what He hates and is wroth with? That dislike and wrath causes all kinds of afflictions to befall them just as His love for the acts He loves causes the blessing of all kinds of beloved things upon those who practice them. The witnessing of the honor that comes to His allies, the perfection of blessing upon them, the support and victory they receive, and humiliation and punishment of their enemies are the clearest proof of His love and hatred. In fact, the very friendship of God with those who have taken Him as their ally and animosity to those who are hostile to Him

فتأمل ذكر استعاذته ﷺ بصفة الرضا من صفة السخط، وبفعل المعافاة من فعل العقوبة، فالأول للصفة، والثاني لأثرها المترتب عليها، ثم ربط ذلك كله بذاته سبحانه، وأن ذلك كله راجع إليه وحده لا إلى غيره، فما أعوذ منه واقع بمشيئتك وإرادتك، وما أعوذ به من رضاك ومعافاتك هو بمشيئتك وإرادتك، إن شئت أن ترضى عن عبدك وتعافيه، وإن شئت أن تغضب عليه وتعاقبه، فأعاذني مما أكره وأحذر، ومنعه أن يحل بي هي بمشيئتك أيضا. فال محبوب والمكروه كله بقضائك ومشيتك، فإعاذني بك منك عيادي بحولك وقوتك وقدرتك ورحمتك وإحسانك، مما يكون بحولك وقوتك وقدرتك وعدلك وحكمتك، فلا أستعيز بغيرك من غيرك، ولا أستعيز بك من شيء صادر عن غير مشيتك، بل هو منك، ولا أستعيز بغيرك من شيء هو صادر عن مشيتك وقضائك، بل أنت الذي تعيذني بمشيئتك مما هو كائن بمشيئتك، فأعوذ بك منك.

فلا يعلم ما في هذه الكلمات من التوحيد والمعارف والعبودية إلا الراضون في العلم بالله ومعرفته ومعرفة عبوديته.

وأشرنا إلى شيء يسير من معناها، ولو استقصينا شرحها لقام منه سفر ضخيم، ولكن قد فتح لك الباب، فإن دخلت رأيت ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر.

والمقصود أن انقسام الكون في أعيانه وصفاته وأفعاله إلى محبوب للرب مرضي له، ومسخط مبعوض له مكروه له، أمر معلوم بجميع أنواع الأدلة من العقل والنقل والفطرة والاعتبار، فنسوى بين ذلك كله، فقد خالف فطرة الله التي فطر عليها عباده، وخالف المعقول والمنقول، وخرج عما جاءت به الرسل.

ولأي شيء نوع الله سبحانه العقوبات البليغة في الدنيا والآخرة، وأشهد عباده منها ما أشهدهم؟ لولا شدة غضبه وسخطه على الفاعلين لما اشتدت كراهته وبغضه له، فأوجبت تلك الكراهة والبغض منه وقوع أنواع المكار بهم، كما أن محبته لما يحبه من الأفعال ويرضاه أوجبت وقوع أنواع المحاب لمن فعله، وشهود ما في العالم من إكرام أوليائه، وإتمام نعمه عليهم، ونصرهم وإعزازهم، وإهانة أعدائه وعقوبتهم، وإيقاع المكار بهم، من أدل الدليل على حبه وبغضه وكراهته، بل نفس مولاته لمن والاه،

constitute the essence of love and hatred, for the essence of alliance is love and the essence of hostility is hatred. The denial of the attributes of love and hatred is tantamount to denial of the essence of divine alliance and hostility.

On the whole, the hearts' experience of His love and hatred is like the immediate witnessing of both His munificence [to some] and infliction of humiliation [to others].

8.9 *Difference between Divine Pleasure and Will Continued*

As for the Hadith [that is brought up to endorse] contentment with decree, it is said in response:

First, by which Book and which Sunna, indeed, by what reason have you established the obligation of contentment with everything He decrees and predestines? Or even the permissibility of doing that, let alone its obligation? This Book of God and the Sunna of His Messenger, God grant him blessing and peace, and proofs of reason; they have absolutely nothing of that obligation or permissibility.

Among things that have been decreed there are those that are agreeable and others to be opposed and hated; we are not pleased with every decree, just as the very Judge who decrees them is not pleased with His own decrees; he is displeased with some and is wroth with some, and hates, curses, and blames some.

Second, there are two things: decree, which is an act dependent on the Being of the Lord Almighty, and that which is decreed, which is the recipient of that decree separate from Him. His decree is entirely good, just, and wise, and is to be accepted with pleasure. That which is decreed is of two types, agreeable and disagreeable. This is the response of one who holds that the act and that which is acted upon are distinct, as are the decree and that which is decreed.

As for he who says that the act is the same as the recipient of the act, and the decree is the same as that which is decreed, one cannot respond in this matter.

Thirdly, decree has two sides. First, its connection and attribution to the Almighty Lord, and from this aspect, all is agreeable. Second, its connection and attribution to the servant, and from this perspective, it is divided into agreeable and disagreeable. For instance, the murder of a person has two perspectives. From the perspective of God's decree and predestination, His writ and will, His making it the end of the life of the victim, we are pleased with it. But from the perspective that the act was committed by a murderer, who performed it and earned it, proceeded to it by his choice, and disobeyed God by doing it, we are displeased with it and do not accept it.

ومعاداته لمن عاداه هي عين محبته وبغضه، فإن الموالاة أصلها الحب، والمعاداة أصلها البغض، فإنكار صفة المحبة والكراهة إنكار لحقيقة الموالاة والمعاداة.

وبالجملة، فشهود القلوب لمحبه وكراهته كشهود العيان لكرامته وإهانتته.

فصل

وأما حديث الرضا بالقضاء، فيقال:

أولاً: بأي كتاب أم بأي سنة أم بأي معقول علمت وجوب الرضا بكل ما يقضيه ويقدره؟ بل جواز ذلك فضلاً عن وجوبه؟ هذا كتاب الله، وسنة رسوله ﷺ، وأدلة المعقول ليس في شيء منها الأمر بذلك ولا بإباحته.

بل من المقضي ما يرضى به، ومنه ما يسخطه ويمقت. ولا نرضى بكل قضاء كما لا يرضى به القاضي لأقضيته سبحانه، بل من القضاء ما يسخط، كما أن من الأعيان المقضية ما يغضب عليه، ويمقت ويلعن ويذم.

ويقال ثانياً: ها هنا أمران: قضاء، وهو فعل قائم بذات الرب تعالى، ومقضي، وهو المفعول المنفصل عنه، فالقضاء كله خير وعدل وحكمة فيرضى به كله، والمقضي قسمان: منه ما يرضى به، ومنه ما لا يرضى به.

وهذا جواب من يقول: الفعل غير المفعول، والقضاء غير المقضي.

وأما من يقول: إن الفعل هو المفعول، والقضاء عين المقضي، فلا يمكنه أن يجيب بهذا الجواب. ويقال ثالثاً: القضاء له وجهان:

أحدهما: تعلقه بالرب تعالى ونسبته إليه، فمن هذا الوجه يرضى به كله.

الوجه الثاني: تعلقه بالعبد ونسبته إليه، فمن هذا الوجه ينقسم إلى ما يرضى به، وإلى ما لا يرضى به. مثال ذلك: قتل النفس مثلاً له اعتباران: فمن حيث قدره الله وقضاه وكتبه وشاءه وجعله أجلاً للمقتول ونهايةً لعمره نرضى به، ومن حيث صدر من القاتل، وباشره وكسبه، وأقدم عليه باختياره، وعصى الله بفعلهن نسخطه ولا نرضى به.

This is the ultimate reach and crossroads of the knowers who affirm prophethood in this matter. I have enumerated for you their schools, sources, and foundations; none of what they say deviates from it, and God alone grants success.

This digression on this question should not be objectionable, for it is the occasion where many lose their balance, and only the discerning, those endowed with the knowledge of God and His attributes and command, survive its ravages.

9 Levels of Repentance: The Commoners

The author of *al-Manāzil* proceeds to say,

The repentance of the commoners is aimed at increasing obedience, and it calls to denying the blessing of concealment and respite, and the vision of a right upon God, and self-sufficiency which is the essence of arrogance and haughtiness vis-à-vis God Almighty.

The “commoners” in their view are all those who are not given to communion and annihilation, even if they are people of the path and will and knowledge; this is what they mean by the commoners, and also call them “the people of separation,” and their fanatics call them the “veiled ones.”

He means that their repentance is adulterated and deficient in the eyes of the elite, since it is an increase in their good deeds and acts of obedience, or what they see as the abundance, and that constitutes three types of deficiencies in the view of the elite:

The First Deficiency. The good deeds [the commoners] do are bad deeds in the eyes of the elite, as the virtues of the righteous are vices for those near [to God] and they need to repent from these good deeds. Due to their indulgent thinking that [their good deeds] are abundant, and their blindness to their deficiencies, their self-satisfaction and smugness, they are in fact denying God’s bounty on them for concealing their state and giving them respite, in the same way as He conceals and gives respite to those who commit evident sins. Hence, they are like open sinners being concealed and given respite by Him, but the sinners acknowledge His concealment and respite, whereas they deny them, because their concerns are focused on piling up good deeds without examining the deficiency of ego and action, and the investigation of adulterations. What leads them to pile up [good deeds] is their complacency and smugness. If they were to take some time to investigate their [deeds] and

فهذه نهاية أقدام العالم المقربين بالنبوات في هذه المسألة، ومفترق طرقهم، وقد حصرت لك أقوالهم ومآخذهم، وأصول تلك الأقوال بحيث لا يشد عنها شيء، وبالله التوفيق. ولا تنكر الإطالة في هذا الموضع، فإنه مزلة أقدام الخلق، وما نجا من معاطبه إلا أهل البصائر والمعرفة بالله وصفاته وأمره.

فصل

ثم قال صاحب المنازل: «فتوبة العامة لاستكثار الطاعة، وهو يدعو إلى جحود نعمة الستر والإمهال، ورؤية الحق على الله، والاستغناء الذي هو عين الجبروت والتوثب على الله تعالى». العامة عندهم من عدا باب الجمع والفناء، وإن كانوا أهل سلوك وإرادة وعلم، هذا مرادهم بالعامة، ويسمونهم أهل الفرق، ويسميتهم غلاتهم المحجوبين. ومراده أن توبتهم مدخولة عند الخواص منقوصة، فإن توبتهم تكون من استكثارهم لما يأتون به من الحسنات والطاعات، أي رؤيتهم كثرتها، وذلك يتضمن ثلاث مفاسد عند الخاصة: إحداها: أن حسناتهم التي يأتون بها سيئات بالنسبة إلى مقام الخاصة، فإن حسنات الأبرار سيئات المقربين، فهم محتاجون إلى التوبة من هذه الحسنات، ولغفلتهم باستكثارها عن عيوبها ورؤيتها وملاحظتها هم جاحدون نعمة الله في سترها عليهم وإمهالهم، كستره على أهل الذنوب الظاهرة وإمهالهم، فهم وأهل الذنوب الظاهرة تحت ستره وإمهاله، لكن أهل الذنوب مقرون بستره وإمهاله، وهؤلاء جاحدون لذلك، لأنهم قد توفرت همهم على الاستكثار من الحسنات، دون مطالعة عيب النفس والعمل والتفتيش على دسائسهما، وأن الحامل لهم على استكثارها رؤيتها والإعجاب بها،

undertake reckoning of their egos, distinguishing between what [their righteous deeds] have of their own pleasure compared to what they owe [God], it would have kept them from piling up good deeds. For this reason, [such a person's] lack of presence, self-examination, and communion in deeds made deeds easy and plentiful, and they became abundant in his view and became just like habit. If such a one were to purify his ego from impurities and dirt, and focus with the communion of the heart upon God Almighty with totality, he would find [proper performance of deeds] heavy like a mountain, and his deeds would become small in his eyes. However, when he finds sweetness [in doing good deeds], bearing their burden would become easy on him, and he would take delight and enjoyment in it despite its heaviness.

If you wish to understand this as it should be understood, consider your recitation [of the Qur'an]. You avoid its obligations, reflection upon it and understanding it, and comprehension of what is meant by every verse, and how it addresses you personally, and fail to let it heal the ailments of your heart and worship by it. [Consider] how easily you proceeded to complete one entire recitation [of the Qur'an] or more or whatever you read of it easily and lightly, seeking to recite more and more. If you focused on your self with reflection and knowledge of what is demanded of you, reflecting on what will bring you purification and worship through it, applying its medication upon the ailments of your heart and seeking healing in it, you would not go beyond a chapter or even a verse to the next so fast.

Similarly, if you concentrate with all your heart on two units of prayer and gave it the best you can of presence, humility, and self-examination, you would hardly be able to pray more than that except with great effort. When your heart is empty of all that, you can perform innumerable units, thus multiplying acts of worship without attention to their maladies and deficiencies that require repentance.

This is the repentance of the commoners.

The Second Deficiency. The doer's view that He has the right to God Almighty's reward for those good deeds in the form of Gardens and bounties and pleasure, which is why they have multiplied in his eyes despite his ignorance that his deeds, even if the weight of the deeds of the two burdens (humans and jinn), are not sufficient to get him entry into the Garden nor save him from the Fire, and that he will not be saved from the Fire by his deeds at all, except by the forgiveness and mercy of God.

The Third Deficiency. Their feeling of self-confidence and needlessness of God's forgiveness and clemency of God due to what they feel of their right to forgiveness, and reward for their good deeds and worship. Their belief is that the attainment of salvation and reward is a result of their acts of worship and

ولو تفرغوا لتفتيشها ومحاسبة النفس عليها، والتميز بين ما فيها من الحظ والحق لشغلهم ذلك على استكثارها، ولأجل هذا كان من عدم الحضور والمراقبة والجمعية في العمل، خف عليه واستكثر منه، فكثُر في عينه، وصار بمنزلة العادة، فإذا أخذ نفسه بتخليصها من الشوائب، وتنقيته من الكدر، وجمعية القلب والهم على الله تعالى بكليته، وجد له ثقلاً كالجبال وقل في عينه، ولكن إذا وجد حلاوته تسهل عليه حمل أثقاله والقيام بأعبائه والتلذذ والتنعيم به مع ثقله.

وإذا أردت فهم هذا القدر كما ينبغي فانظر وقت أخذك في القراءة، إذا أعرضت عن واجبها وتدبرها وتعقلها، وفهم ما أريد بكل آية، وحظك من الخطاب بها، وتنزيلها على أدواء قلبك والتعبد بها، كيف تدرج الختمة أو أكثرها أو ما قرأت منها بسهولة وخفة، مستكثراً من القراءة، فإذا ألزمت نفسك بالتدبر ومعرفة المراد والنظر إلى ما يخلصك منه والتعبد به، وتنزيل دوائه على أدواء قلبك والاستشفاء به، لم تكد تجوز السورة أو الآية إلى غيرها. وكذلك إذا جمعت قلبك كله على ركعتين أعطيتهما ما تقدر عليه من الحضور والخشوع والمراقبة، لم تكد تصلي غيرهما إلا بجهد، فإذا خلا القلب من ذلك عددت الركعات بلا حساب، فلا استكثار من الطاعات دون مراعاة آفاتهما وعيوبها ليتوب منها هي توبة العامة.

المفسدة الثانية: رؤية فاعلها أن له حقاً على الله تعالى في مجازاته على تلك الحسنات بالجنات والنعيم والرضوان، ولهذا كثرت في عينه مع غفلته عن أن أعماله ولو كانت أعمال الثقلين لا تستقل بدخول الجنة ولا بالنجاة من النار، وأنه لن ينجو أحد البتة من النار بعمله إلا بعفو الله ورحمته.

الثالثة: استشعارهم الاستغناء عن مغفرة الله وعفوه بما يشهدون من استحقاق المغفرة والثواب بحسناتهم وطاعاتهم، فإن ظنهم أن حصول النجاة والثواب بطاعتهم واستكثارهم منها لذلك،

piling them up. The abundance of their good deeds in their eyes and their show of needlessness of God's forgiveness and clemency is the essence of arrogance and haughtiness vis-à-vis God Almighty.

There is no doubt that mere performance of outwardly good deeds without presence and self-reckoning and without facing God may indeed contain these three types of corruption as well as others. Such deeds are of little benefit and much exhaustion, like deeds that are deficient in obedience to the divine law or sincerity to the Deity, for this latter kind of deed tires much but without benefit. The same is true of the deed that is superficial, like an empty wrapper, or a date-palm after the pickings, plentiful in appearance but of little benefit. God, in the same vein, does not record a servant's prayer except for what is understood of it.

This is how all the deeds that are commanded ought to be performed, with presence and humility, like circumambulation [of the Ka'ba] and deeds of ritual pilgrimage, and the like.

When one adds to these deeds a sense of self-sufficiency and worthiness, and a sense of abundance, and failure to attend to their deficiencies and flaws, and repentance to God and seeking of His forgiveness, all the deficiencies that [al-Harawī] has mentioned apply to them, and even more.

Some interpreters of his words, however, have understood his words as denigrating the doing of abundant good deeds, and that pure annihilation, experiential witnessing, and drowning in the presence of self-reckoning are better and more beneficial than [doing good deeds]. This is downright false, a lie against him, and against the path and reality.

No doubt, this is the way of the deviants among the aspirants, which is to worship according to the servant's demand and pleasure from God Almighty and its preference over the demand of God from the servant and what is beloved to Him.

For the servant has a share and a duty; the right of God on him is the carrying out of His commands, abundance of good deeds to the extent possible, and being occupied with fighting and arguing with His opponents, even if that disrupts his communion and interrupts his concentration. This is the worship that is the demand and right of God.

As for communion, self-reckoning, and annihilation, suspension of senses and limbs rather than utilizing them in performing abundant acts of obedience, this is purely the share of the servant and his desire. No doubt it is more luxurious, delightful, and blissful than the separation of multiple acts of obedience, especially when one witnesses the separation that attends those who are engaged in multiple deeds and the little they have of communion. The revulsion [the people of communion] feel toward the others only increases, and they find faults with them and denigrate them.

وكثرتها في عيونهم وإظهار للاستغناء عن مغفرة الله وعفوه، وذلك عين الجبروت والتوثب على الله تعالى.

ولا ريب أن مجرد القيام بأعمال الجوارح من غير حضور ولا مراقبة ولا إقبال على الله، قد يتضمن تلك المفاصد الثلاث وغيرها، مع أنه قليل المنفعة كثير المؤنة، فهو كالعمل على غير متابعة للأمر ولا إخلاص للمعبود، فإنه وإن كثر متعبٌ غير مفيد، فهكذا العمل الخارجي القشوري بمنزلة النخالة الكثيرة المنظر القليلة الفائدة، وإن الله لا يكتب للعبد من صلاته إلا ما عقل منها. وهكذا ينبغي أن يكون سائر الأعمال التي يؤمر بالحضور فيها والخشوع، كالطواف وأعمال المناسك ونحوها.

فإن انضاف إلى ذلك إحسان ظنه بها واستكثارها، وعدم التفاته إلى عيوبها ونقائصها، والتوبة إلى الله والاستغفار منها: جاءت تلك المفاصد التي ذكرها وما هو أكثر منها. وقد ظن بعض الشارحين لكلامه أن مراده به الإزراء بالاستكثار من الطاعات، وأن مجرد الفناء والشهود والاستغراق في حضرة المراقبة خير منها وأنفع، وهذا باطل وكذب عليه وعلى الطريقة والحقيقة.

ولا ريب أن هذه طريقة المنحرفين من السالكين، وهو تعبد بمراد العبد وحظه من الله تعالى، وتقديم له على مراد الله ومحابه من العبد.

فإن للعبد حظاً، وعليه حقاً، فحق الله عليه تنفيذ أوامره والقيام بها والاستكثار من طاعاته بحسب الإمكان، والاشتغال بمحاربة أعدائه ومجادلتهم، ولو فرق ذلك جمعيته وشتت حضوره، فهذا هو العبودية التي هي مراد الله وحقه.

وأما الجمعية والمراقبة والاستغراق في الفناء وتعطيل الحواس والجوارح عن إرسالها في الطاعات والاستكثار منها، فهذا مجرد حظ العبد ومراده، وهو بلا شك أنعم وألذ وأطيب من تفرقة الاستكثار من الطاعات، لا سيما إذا شهدوا تفرقة المستكثرين منها، وقلة نصيبهم من الجمعية. فإنهم تشتت نفرتهم منهم ويعيبون عليهم ويزرون بهم.

One person who saw Ibn Sabʿīn⁴⁵ sitting in a corner in the Sacred Mosque jesting at and badmouthing those engaged in circumambulation and saying, “They are like donkeys around a mill” or something like that. He used to say that it would be better for these people to strive for communion.

I heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, relate from one of the masters of inner sciences who said, “The commoners worship God, whereas those people worship themselves.” He spoke the truth, God have mercy on him, for those who perform an abundance of good deeds in fact taste the soul of worship, hoping for its reward. The knowledge about the reward of acts is the most meritorious in their eyes and it causes them to do many deeds, so they undertake them, hoping that their deeds would be accepted, despite their flaws and deficiencies, by God’s grace. They also fear that they will be rejected, as they are not fit for God nor equal to His majesty, so He might reject them in justice and right. They strive to do abundance of good deeds, while between fear and hope, belittling themselves, eager to use their body in every manner of obedience, hoping for His forgiveness and mercy, eager for salvation—they fight with every weapon at their disposal so they might succeed.

[The commoners] say: While you are in the state of annihilation, and experiential witnessing of the reality and divine omnipresence, drowning in that state, we are busy carrying out the command of the Possessor of that reality and omnipresence, piling up deeds of obedience, expending our bodies in seeking His pleasure, just as you in your annihilation and intoxication in the experiential witnessing of the reality and presence of lordship are too occupied to do what we do. How, then, are you better than us before God, when we are upholding His rights and demands of us and you are occupied in your own pleasure and quest from Him?

They further say, a similitude may be struck concerning you and us for anyone who wants to think. There is a king who has two slaves, both of whom claim to love him. He called them both and asked them about that. They said, “You are the dearest thing to us, and we prefer no other over you.” He said, “If you are truthful, go then to the rest of my slaves and tell them about my rights over them, and inform them of what pleases me and what displeases me, and do your best in removing them from my displeasure, and establish my rules among them. Be patient if they harm you, visit their sick, accompany their dead, help

45 Abū Muḥammad ‘Abd al-Ḥaqq b. Ibrāhīm al-Maqdisī al-Mursī b. Sabʿīn (614–669 AD) was a peripatetic philosopher and Sufi, known for engaging in controversies and altercations, and accused of promoting a monist doctrine. See A. Faure, “Ibn Sabʿīn,” in *EI2*.

وقد يسمون من رأوه كثير الصلاة ثقايل الحصر، ومن رأوه كثير الطواف حمر المدار ونحو ذلك. وقد أخبرني من رأى ابن سبعين قاعداً في طرف المسجد الحرام وهو يسخر من الطائفين ويذمهم ويقول: كأنهم الحمر حول المدار أو نحو هذا. وكان يقول: إقبالهم على الجمعية أفضل لهم. ولا ريب أن هؤلاء مؤثرون لحظوظهم على حقوق ربهم، واقفون مع أذواقهم ومواجيدهم، فأنين بها عن حق الله ومراده.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يحيي عن بعض العارفين أنه قال: العامة تعبد الله، وهؤلاء يعبدون نفوسهم.

وصدق رحمه الله، فإن هؤلاء المستكثرين من الطاعة الذائنين لروح العبادة الراجين ثوابها قد رفع لهم علم الثواب، وأنه مسبب عن الأعمال، فشمروا إليه راجين أن تقبل منهم أعمالهم—على عيبها ونقصها—بفضل الله، خائفين أن ترد عليهم، إذ لا تصلح لله ولا تليق به، فيردها بعدله وحقه، فهم مستكثرون بجهدهم من طاعته بين خوفه ورجائه والإزراء على أنفسهم، والحرص على استعمال جوارحهم في كل وجه من وجوه الطاعات، رجاء مغفرته ورحمته، وطمعاً في النجاة. فهم يقاتلون بكل سلاح لعلهم ينجون.

قالوا: وأما ما أتم فيه من الفناء ومشاهدة الحقيقة والقيومية والاستغراق في ذلك، فنحن في شغل عنه بتنفيذ أوامر صاحب الحقيقة والقيومية، والاستكثار من طاعته، وتصريف الجوارح في مرضاته، كما أنكم بفنائكم واستغراقكم في شهود الحقيقة وحضرة الربوبية في شغل عما نحن فيه، فكيف كنتم أولى بالله منا ونحن في حقوقه ومراده منا وأتم في حظوظكم ومرادكم منه؟

قالوا: وقد ضرب لنا ولكم مثل مطابق لمن تأمله بملك ادعى محبته مملوكاً من مماليكه، فاستحضرهما وسألهما عن ذلك، فقالا: أنت أحب شيء إلينا، ولا تؤثر عليك غيرك، فقال: إن كنتما صادقين فاذهبا إلى سائر مماليك وعرفاهم بحقوق عليهما، وأخبراهم بما يرضيني عليهما ويسخطني، وابذلا قواكما في تخليصهم من مساخطي، ونفذا فيهم أوامري، واصبرا على أذاهم، وعودا مريضهم، وشيعا ميتهم،

their weak, with your strength, wealth, and influence. Go then to the land of my enemy with these soothing remedies and mix with them, call them to pledge allegiance to me, and do your best with them. Do not fear, you, for I have of my army and allies what will suffice you against their harm.”

One of the slaves stood up and immediately turned to carrying out his command, leaving his presence in order to seek his desire. The other, however, said to [the king], “My heart is so overwhelmed with your love and intoxicated by your majesty and beauty that I cannot afford to leave your company and your view.”

He said, “My pleasure lies in that you go with your companion and do as he did, even if he had to give up gazing at me.”

He replied, “I do not prefer anything to witnessing you and being lost in it.”

Which of the two slaves is dearer to this king, and more pleasing, more special and closer to him? The one who preferred his share and his desire and what it has of his own pleasure to the desire and command and pleasure of the king? Or the one who took off to carry out his commands, consuming his strength and body, and went in all different directions in that pursuit? How fitting is it for him that his teacher⁴⁶ brings him back to his company after he has carried out his commands, and makes him among his elite and chosen companions? And how fitting would it be if his companion is expelled from his proximity, veiling him from his view, separating him from his communion, and in exchange for it the separation from which he ran, the separation of carrying out his command [while indulging in] the separation toward his own desire, instinct, and ego?

Let the intelligent duly reflect on this, open his discerning eye, and journey with his heart, seeing the stations and states of the servants and their concerns, and which is more fitting in worship and which is far from it.

No doubt, one who shows needlessness and haughtiness to God—for his righteous deeds leave him with a sense of mightiness, drawing a veil upon the flaws of his ego and deeds, and a sense of the abundance of his good deeds—it is such a one who is the most despised of creation to God Almighty, farthest from His worship, nearest of them to ruin. This does not apply to those who seek to multiply their lasting righteous deeds. A saying of the Prophet, God grant him blessing and peace, to one who asked him for his company in the Garden, is, “Help me in your case with abundance of prostrations.”⁴⁷ A saying of the

46 All manuscripts share what appears to be an error; perhaps “*sayyid*” (master) rather than “*ustādh*” (teacher) is what the author meant.

47 Muslim #489.

وأعينا ضعيفهم بقواك وأموالك وجاهك، ثم اذهب إلى بلاد أعدائي بهذه اللطفات، وخالطوهم وادعوهم إلى موالاة واشتغلا بهم، ولا تخافوهم فعندي من جندي وأوليائي من يكتفيكم شرهم. فأما أحد المملوكين فقام وبادر إلى امتثال أمره، وبعد عن حضرته في طلب مرضاته. وأما الآخر فقال له: لقد غلب على قلبي من محبتك والاستغراق في مشاهدة حضرتك وجمالك ما لا أقدر معه على مفارقة حضرتك ومشاهدتك.

فقال له: إن رضاي في أن تذهب مع صاحبك فتفعل كما فعل، وإن بعدت عن مشاهدتي. فقال: لا أؤثر على مشاهدتك والاستغراق فيك شيئاً. فأبي المملوكين أحب إلى هذا الملك، وأحظى عنده، وأخص به، وأقرب إليه؟ أهذا الذي آثر حظه ومراده وما فيه لذته على مراد الملك وأمره ورضاه؟ أم ذلك الذي ذهب في تنفيذ أوامره، وفرغ لها قواه وجوارحه، وتفرق فيها في كل وجه؟ فأولاه أن يجمعه أستاذه عليه بعد قضاء أوامره وفراغه منها، ويجعله من خاصته وأهل قربه! وما أولى صاحبه بأن يبعده عن قربه، ويحجبه عن مشاهدته، ويفرقه عن جمعيته عليه، ويبدله بالتفرقة التي هرب منها في تفرقة أمره تفرقةً في هواه ومراده بطبعه ونفسه.

فليتأمل اللبيب هذا حق التأمل، وليفتح عين بصيرته، ويسير بقلبه، فينظر في مقامات العبيد وأحوالهم وهمهم، ومن هو الأولى بالعبودية، ومن هو البعيد منها. ولا ريب أن من أظهر الاستغناء عن الله، وتوثب عليه، وأورثته الطاعات جبروتاً وحجاً عن رؤيته عيوب نفسه وعمله، وكثرت في عينه، فهو أبغض الخلق إلى الله تعالى، وأبعدهم عن العبودية، وأقربهم إلى الهلاك، لا من استكثر من الباقيات الصالحات، ومن قول النبي ﷺ لمن سأله مرافقته في الجنة، فقال: «أعني على نفسك بكثرة السجود». ومن قوله تعالى: ﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

Almighty has it, "Little they used to sleep at night, and by early morning they sought forgiveness" [51:17–18]. Al-Ḥasan said [that it means], "They extended their prayers until dawn, then sat down seeking forgiveness."

The Prophet, God grant him blessing and peace, said, "Perform Hajj and 'Umra consecutively, for these two remove poverty and sins just like fire removes impurities from iron."⁴⁸ He said to one who asked him for something that he could hold on to, "Let your tongue ever be wet with the remembrance of God."⁴⁹

All of religion consists in multiplying deeds of obedience, and the dearest of God's creation to Him are those who are most numerous in this respect. In a sound divine hadith,

My servant draws near to Me by nothing more than the performance of what I have made an obligation upon him. My servant keeps getting ever closer to Me through extra deeds until I love him, and when I love him, I become his ears with which he hears, his sight with which he sees, his hand with which he strikes, and his legs by which he walks. By Me he hears, by Me he sees, by Me he strikes, and by Me he walks. If he asks Me I give him, and if he seeks My refuge, I grant him.⁵⁰

This is His recompense and munificence for those who do an abundance of deeds of worship, not for those who are annihilated and drowned in the experience of divine lordship.

[The Prophet] said to another person,

You must adhere to abundance of prostrations, for you do not prostrate before God once except that God raises you by one rank and removes from you one sin.⁵¹

9.1 *Parallels between Errors in Theology and Those in Worship*

This path in will and search is like the path of the Jahmites in knowledge and inner awareness; those suspend divine attributes and unicity, whereas these suspend command and worship. Look at this connection and brotherhood between them, how they share both the expression just as they share the

⁴⁸ Tirmidhī 3:175; al-Nisā'ī 5:115; etc.

⁴⁹ Tirmidhī 5:458, graded *ḥasan gharīb*.

⁵⁰ Bukhārī #6502.

⁵¹ Muslim #488.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ» [الذاريات: 17-18]. قال الحسن: مدوا الصلاة إلى السحر، ثم جلسوا يستغفرون. وقال النبي ﷺ: «تابعوا بين الحج والعمرة، فإنهما ينفيان الفقر والذنوب، كما ينفي الكير خبث الحديد». وقال لمن سأله أن يوصيه بشيء يتشبث به: «لا يزال لسانك رطباً من ذكر الله». والدين كله استكثار من الطاعات، وأحب خلق الله إليه أعظمهم استكثاراً منها. وفي الحديث الصحيح الإلهي: «ما تقرب إلي عبدي بمثل أداء ما افترضت عليه، ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، فبي يسمع، وبني يبصر، وبني يبطش، وبني يمشي، ولئن سألتني لأعطينه، ولئن استعاذني لأعيذنه». فهذا جزاؤه وكرامته للمستكثرين من طاعته، لا لأهل الفناء المستغرقين في شهود الربوبية.

وقال لآخر: «عليك بكثرة السجود، فإنك لا تسجد لله سجدة إلا رفعك الله بها درجة، وحط عنك بها خطيئة».

فصل

وهذه الطريقة في الإرادة والطلب نظير طريقة التجهم في العلم والمعرفة، تلك تعطيل للصفات والتوحيد، وهذه تعطيل للأمر والعبودية. وانظر إلى هذا النسب والإخاء الذي بينهما كيف شرك

meaning; that is the path of negation, and this is the path of annihilation; that is the path of negating the attributes of the Deity, this is the annihilation from His worship.

The negation and annihilation of the elite among the servants of God is entirely different from these people. They negate attributes of deficiency and whatever contradicts attributes of perfection, whereas their annihilation is from the will, love, fear, and hope of any other than God. Their annihilation is from anything that opposes His command and love, and their negation is whatever opposes His perfection and majesty. Whoever possesses discrimination knows the difference between this and that; others are worthy of being ignored.

The author of *al-Manāzil*, God have mercy on him, who was severe in his affirmation of divine names and attributes, opposes the Jahmites in every way. He has a treatise [called] *al-Fārūq* (The Criterion), in which he collected hadiths pertaining to attributes and their implications, which was the first treatise of its kind. He also composed a treatise *Dhamm Ahl al-Kalām* (Denunciation of Speculative Theologians), where his method is the best of methods. In another treatise, *Laṭīf fī Uṣūl al-Dīn* (Subtle in the Principles of Religion), he follows the path of the affirmers of divine attributes and strengthens it. Furthermore, he has well-known tussles with the Jahmites, who did their best to have him executed by the Sultan numerous times but God protected him from them. They accused him of assimilationalism and reification of God in the way that is the wont of the Jahmites and the Mu'tazila against the People of Sunna and Hadith, who do not budge from what is taught by the Qur'an and the Sunna.

However, God have mercy on him, his path in aspiration is opposed to his path in divine names and attributes, for he does not prefer anything over annihilation, and sees it as the only goal to which the aspirants much set sail, and the lighthouse that must guide the travelers. The taste of annihilation and experience of communion overwhelmed him, and its status became great, his allusions to it expanded, and the paths leading to it became diverse, in knowledge, state, and experiential taste. All that constitutes denial of worship, evident on the pages of his discourses, upheld whenever his commitments required it, not incomparable to the Jahmites' denial of divine attributes.

When the two kinds of denials come together for some, the school of the unity of being is born, comprising the denial of the Creator, His attributes, and His worship. God protected Abū Ismā'īl due to his adherence to the path of the Predecessors in the affirmation of attributes, which is why he could see the valley of monism from the mountain pass of annihilation but did not traverse it. However, due to his standing at the pass and calling the creation to it, the monists swear up and down that he was of them and from them. But no, far from it!

بينهما نفي اللفظ كما شرك [بينهما] في المعنى، فتلك طريقة النفي وهذه طريقة الفناء، تلك نفي لصفات المعبود، وهذه فناء عن عبوديته.

وأما نفي خواص العبيد وفناؤهم فأمر وراء نفي أولئك وفنائهم، لأن نفيم لصفات النقائص وما يضاد أوصاف الكمال، وفناؤهم عن إرادة غيره ومحبته وخوفه ورجائه، ففناؤهم عن كل ما يخالف أمره ومحابه، ونفيم لكل ما يضاد كماله وجلاله، ومن له فرقان فهو يعرف هذا وهذا، وغيره لا اعتباره. وصاحب المنازل رحمه الله كان شديد الإثبات للأسماء والصفات، مضاداً للجهمية من كل وجه، وله كتاب «الفاروق»، استوعب فيه أحاديث الصفات وآثارها، ولم يسبق إلى مثله، وكتاب «ذم الكلام وأهله» طريقته فيه أحسن طريقة، وكتاب لطيف في أصول الدين يسلك فيه طريقة أهل الإثبات ويقررها، وله مع الجهمية المقامات المشهورة، وسعوا بقتله إلى السلطان مراراً عديدةً والله يعصمه منهم، ورموه بالتنشيه والتجسيم على عادة بهت الجهمية والمعتزلة لأهل السنة والحديث الذين لم يتحيزوا إلى مقالة غير ما دل عليه الكتاب والسنة.

ولكنه—رحمه الله—كانت طريقته في السلوك مضادةً لطريقته في الأسماء والصفات، فإنه لا يقدم على الفناء شيئاً، ويراه الغاية التي يشمر إليها السالكون، والعلم الذي يؤمه السائرون، واستولى عليه ذوق الفناء وشهود الجمع، وعظم موقعه عنده، واتسعت إشاراته إليه، وتنوعت به الطرق الموصلة إليه علماً وحالاً وذوقاً، فتضمن ذلك تعطيلاً من العبودية بادياً على صفحات كلامه، وزان تعطيل الجهمية لما اقتضته أصولهم من نفي الصفات.

ولما اجتمع التعطيلان لمن اجتماعاً له من السالكين تولد منهما القول بوحدة الوجود المتضمنة لإنكار الصانع وصفاته وعبوديته. وعصم الله أبا إسماعيل باعتصامه بطريقة السلف في إثبات الصفات، فأشرف من عقبة الفناء على وادي الاتحاد فلم يسلكه، ولوقوفه على عقبته ودعوة الخلق إليها، أقسم الاتحادية بالله جهد أيمانهم إنه لمعهم ومنهم وحاشاه.

The explanation of his treatise [*al-Manāzil*] was undertaken by the most fanatical of the monists, the greatest in exaggeration and animosity to the people of separation, al-ʿAfif al-Tilimsānī,⁵² who interpreted the communion that the author of *al-Manāzil* alludes to as the existential union, but [al-Harawī] did not intend by it except the experiential union. But words are general, and having encountered hearts charged with the idea of union, and an eloquent tongue capable of interpreting words away from their actual intention, [what resulted was this:] “And whomsoever God does not enlighten has no light whatsoever” [24:40].

9.2 *Repentance of the Middle Rank*

He said,

The repentance of those in the middle rank is by way of mitigating disobedience, which is the essence of defiance and challenge, mere adornment of protection, and slacking and cutting off.

He means that the servant's reduction of disobedience is a sin, just as increasing acts of obedience is a sin, for the knower is one whose good deeds have become minute in his eyes and sins enormous. The smaller your good deeds are in your eyes, the greater they are with God, and the greater they are in your heart the smaller with God, and the opposite is true for your bad deeds. Whoever knows God and His right and the worship that is owed His greatness, his good deeds vanish in his eyes and become insignificant. He realizes that they are not what will save him from His punishment, for the worship that befits His Majesty is of a different nature and caliber altogether. The more he does of it, the smaller and less significant he finds it, because the more he engages in it the doors of God's knowledge and nearness are opened to him and his heart witnesses His greatness and magnificence against which all deeds, even if they were all the deeds of men and jinn brought together, are insignificant. If they appear abundant in his eyes, he is veiled from God Almighty, deprived of the inner awareness of Him and His right. The greater this awareness and his self-awareness, the greater his sins in his eyes, for he comes to witness the Truth and His right and his own utter deficiency in performing it in the way that the Lord loves and is pleased with.

52 ʿAfif al-Dīn al-Tilimsānī, a Sufi Poet, follower of Ibn ʿArabī; for more on him, see “Translator's Introduction.”

وتولى شرح كتابه أشدهم في الاتحاد طريقةً، وأعظمهم فيه مبالغةً وعناداً لأهل الفرق العنيف التلسماني، ونزل الجمع الذي يشير إليه صاحب المنازل على جمع الوجود، وهو لم يرد به حيث ذكره إلا جمع الشهود، ولكن الألفاظ مجملة، وصادفت قلباً مشحوناً بالاتحاد، ولساناً فصيحاً متمكناً من التعبير عن المراد. ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [النور:40].

فصل

قال: «وتوبة الأوساط من استقلال العبد المعصية، وهو عين الجراءة والمبارزة، ومحض التزین بالحیة، والاسترسال للقطیعة».

يريد أن استقلال العبد المعصية ذنب، كما أن استكثاره الطاعة ذنب، والعارف من صغرت حسناته في عينه، وعظمت ذنوبه عنده، وكلما صغرت الحسنات في عينك كبرت عند الله، وكلما كبرت وعظمت في قلبك قلّت عند الله وصغرت، وسيئاتك بالعكس. ومن عرف الله وحقه وما ينبغي لعظمته من العبودية تلاشت حسناته عنده، وصغرت جداً في عينه، وعلم أنها ليست مما ينجو بها من عذابه، وأن الذي يليق بعزته ويصلح له من العبودية أمر آخر، وكلما استكثر منها استقلالها واستصغرها، لأنه كلما استكثر منها فتحت له أبواب المعرفة بالله والقرب منه، فشاهد قلبه من عظمته سبحانه وجلاله ما يستصغر معه جميع أعماله، ولو كانت أعمال الثقلين. وإذا كثرت في عينه وعظمت دل على أنه محبوب عن الله تعالى، غير عارف به وبما ينبغي له، وبحسب هذه المعرفة ومعرفة بنفسه يستكثر ذنوبه، وتعظم في عينه لمشاهدته الحق ومستحقه، وتقصره في القيام به، وإيقاعه على الوجه اللائق الموافق لما يحبه الرب ويرضاه من كل وجه.

Once this is known, the servant's reduction of his disobedience is the essence of defiance to God; ignorance of the status of Him whom he has disobeyed. It is a challenge against Him in the sense that once he sees his sins as few he feels at ease and they become light to his heart, and that is a kind of challenge.

As for his words, "mere adornment of protection," that is, protection of one's ego and expression of its innocence, especially if added to that is the experience of reality and arguing by the excuse of predestination. As if saying, What sin do I have, when my mover is someone else? I am like a corpse in the hands of the mortician. What can be the excuse for one who has none, and what power for the one who possesses none? Things of this nature, which constitutes defiance and challenge to God, self-protection, and belittling of one's sins by attributing them to divine decree. He then slackens for the cutting off, which means severance from his Lord Almighty, and becomes a party against God with his ego and his devil. This is the state of those who offer predestination as an excuse for sins, for they are the enemies of God Almighty alongside their egos and devils, and this is the ultimate distance from God.

If you ask, how could the repentance of the commoners be doing more acts of obedience whereas the repentance of those more chosen and higher than them is reducing acts of disobedience, and what is it not the opposite, I would say this. The middle rankers are greater in their examination and investigation of the flaws of their egos and deeds, and many more of their sins and acts of disobedience have come in their sight than is the case with the commoners. This is because the commoners are eager to do more deeds and they see their deeds as abundant, whereas these [middle rankers] are eager to cure their maladies and investigate the flaws of their deeds, thus the reduction of misdeeds becomes their malady and the brigand of their path, just as the doing of more deeds becomes the malady of the former. [The author of *al-Manāzil*] has mentioned what is more peculiar and predominant in each group.

9.3 *Repentance of the Elite*

He said,

The repentance of the elite is from wasting time, for it calls to compensating for the deficiency, puts out the light of self-reckoning, and clouds the spring of companionship.

He does not mean that "wasting time" is wasting it in being occupied with sin or gossip or avoidance of one's obligations, for if they do so in this meaning

إذا عرف هذا فاستقلال العبد لمعصيته عين الجرأة على الله تعالى، وجهله بقدر من عصاه ويقدر حقه، وإنما كان مبارزةً لأنه إذا استصغر المعصية واستقلها هان عليه أمرها وخفت على قلبه، وذلك نوع مبارزة.

وأما قوله: «ومحض التزين بالحمية» أي بالمحاربة عن النفس وإظهار براءة ساحتها، لا سيما إن انضاف إلى ذلك مشاهدة الحقيقة والاحتجاج بالقدر. وقوله: وأي ذنب لي، والحرك لي غيري، والفاعل في سواي؟ وإنما أنا كالميت بين يدي الغاسل، وما حيلة من ليس له حيلة؟ وما قدرة من ليس له قدرة؟ ونحو هذا مما يتضمن الجرأة على الله تعالى ومبارزته، والمحاربة عن النفس، واستصغار ذنوبه ومعاصيه إذا أضافها إلى الحكم، فيسترسل إذا للقطيعة، وهي المقاطعة لربه تعالى، والانقطاع عنه، فيصير خصماً لله مع نفسه وشيطانه. وهذه حالة المحتجين بالقدر على الذنوب، فإنهم خصماء الله عز وجل مع الشياطين والنفوس على الله تعالى، وهذا غاية البعد والطرده والانقطاع عن الله سبحانه. فإن قلت: كيف كانت توبة العامة من استكثار الطاعات، وتوبة من هم أخص منهم وأعلى درجة من استقلال المعصية؟ وهلا كان الأمر بالضد؟

قلت: الأوساط لما كانوا أشد طلباً لعيوب النفس والعمل، وأكثر تفتيشاً عليها، انكشف لهم من ذنوبهم ومعاصيهم ما لم ينكشف للعامة، إذ حرص العامة على الاستكثار من الطاعات، ولذلك كثرت في أعينهم، وحرص هؤلاء على تنقية الآفات والتفتيش على عيوب الأعمال. فاستقلال السيئات آفة هؤلاء وقاطع طريقهم، واستكثار الحسنات وعظمها في قلوب أولئك آفتهم وقاطع طريقهم، فذكر ما هو الأخص الأغلب على كل واحدة من الطائفتين.

فصل

قال: «وتوبة الخواص من تضييع الوقت، فإنه يدعو إلى درك النقيصة، ويطفىء نور المراقبة، ويكدر عين الصبحة».

ليس مراده بتضييع الوقت إضاعته في الاشتغال بمعصية أو لغو، أو الإعراض عن واجبه وفرضه، فإنهم لو أضاعوه بهذا المعنى لم يكونوا من الخواص، بل هذه توبة العامة بعينها. والوقت عند القوم

they would not be among the elite, for this is precisely the repentance of the commoners. "Time" in the terminology of the [Sufis] is something more specific than in the language of the Arabs, and some of them even say, "Time is the Truth," and others who say, "[It] is the drowning of the form of the servant in the existence of the Truth." The predominant meaning in their terminology is the [time] period of encountering God Almighty in the state of self-reckoning, presence, and annihilation in divine unicity. They also say that so and so is a man of time with God. They have specified the use of "time," in the sense that anyone who is occupied with a thing and engrossed in it is in the state of experientially witnessing it and seeking it has "time" with it, or rather, his hours are consumed by it.

The repentance of such people is from wasting this particular kind of time that is the time of true presence and sound state with God Almighty, unsullied by any others.

Perhaps you will find a more satisfying discussion of time and the difference between what is valid and invalid of [this distinction] in what follows later, if God Almighty so wills.

The point is that the wasting of valid time calls toward compensating for the deficiency, for the one who conserves it is climbing in the ranks of perfection. When he wastes it, he does not just stay at a given rank, but rather climbs down toward deficient ranks. For one who is not making progress is being retarded. A servant is in a state of constant journey, with no place for standing still, either upward or downward, forward or backward; there is neither in nature nor in the divine law any standing still whatsoever. There is nothing but stages being covered either to the Garden or the Fire; there are only those who hurry and those left behind, those who go ahead and those who come late. There is no standing still whatsoever on this street; they simply disagree in the direction they are headed, and in their swiftness and inertia: "Lo! It is one of the greatest (portents). A warning to humankind. Unto him of you who will advance or hang back" [74:35–37].

[God] did not mention standing still, for there is no station between paradise and hellfire, and no way for an aspirant to journey toward anything but one of these two abodes. One who does not hasten to it through righteous deeds is delayed by his evil deeds.

If you say that every seeker in pursuit of something unavoidably faces pause and fatigue before he is rejuvenated.

I would reply that that is unavoidable indeed, but those who pause have two possible states. One either stands to recollect oneself and prepare for the journey, and this stop is in fact a continuation of the journey, and does no harm. For

أخص منه في لغة العرب حتى إن منهم من يقول: الوقت هو الحق. ومنهم من يقول: استغرق رسم العبد في وجود الحق. يشيرون إلى الفناء في حضرة الجمع. والغالب على اصطلاحهم أنه زمن الإقبال على الله تعالى بالمراقبة والحضور والفناء في الوجدانية، ويقولون: هو صاحب وقت مع الله، نخصوا الوقت بهذا الاسم تخصيصاً للفظ العام ببعض أفرادها، وإلا فكل من هو مشغول بأمر معني به فإن في شهوده وطلبه، فله وقت معه، بل أوقاته مستغرقة فيه.

فتوبة هؤلاء من إضاعة هذا الوقت الخاص الذي هو وقت وجد صادق، وحال صحيحة مع الله تعالى لا يكدرها الأغيار.

وربما يربك إشباع القول في الوقت، والفرق بين الصحيح منه والفساد فيما بعد إن شاء الله تعالى. والقصد أن إضاعة الوقت الصحيح يدعو إلى درك النقيصة، إذ صاحب حفظه مترق في درجات الكمال، فإذا أضاعه لم يقف موضعه، بل ينزل إلى درجات من النقص، فإن من لم يكن في تقدم فهو متأخر ولا بد، فالعبد سائر لا واقف، فإما إلى فوق وإما إلى أسفل، إما إلى أمام، وإما إلى وراء، وليس في الطبيعة ولا في الشريعة وقوف البتة، ما هو إلا مراحل تطوى أسرع طي إلى الجنة أو إلى النار، فمسرع ومبطيء، ومتقدم ومتأخر، وليس في الطريق واقف البتة، وإنما يتخالفون في جهة المسير وفي السرعة والبطء. ﴿إِنَّهَا لَإِحْدَى الْكُبَرِ نَذِيرًا لِلْبَشَرِ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾ [المذثر: 35-37]. ولم يذكر واقفاً إذ لا منزل بين الجنة والنار، ولا طريق لسالك إلى غير الدارين البتة، [فمن لم يتقدم إلى هذه الأعمال الصالحة، فهو متأخر بالأعمال السيئة].

فإن قلت: كل مجد في طلب شيء لا بد أن يعرض له وقفة وقتور، ثم ينهض إلى طلبه. قلت: لا بد من ذلك، ولكن صاحب الوقفة له حالان: إما أن يقف ليجمع نفسه ويعدها للسير، فهذا وقفته سير ولا تضره الوقفة، فإن لكل عامل شرة، ولكل شرة فترة.

every worker has a peak and for every peak there is a valley. But he who stops due to the instigator that lures him to linger, the force that attracts him from behind, if he responds to that, he is delayed inevitably. If God compensates him for it by His mercy and gives him awareness of how his ride has passed and left him behind, he rises back with rage and sorrow to make up for his loss, jumping and hastening and redoubling his effort to catch the [ride]. If, however, he lingers with the instigator of delay, it would never let him return to resume his earlier state through heedlessness and temptation until it leaves him worse than before, with an inferior attainment. It is like the severe relapse that immediately follows recovery from an ailment, one that is more dangerous and harder than it.

In sum, then, if God reaches out to this servant through an attraction to Him from the hand of the enemy, else he lingers until death, a has-been, a loser, even a turncoat; and there is no strength except through God and the protected is one whom God protects.

His words, “[the loss of time] puts out the light of self-reckoning,” mean that self-reckoning gives a light that illuminates the realities of gnosis and worship, and the wasting of time extinguishes that light and clouds the spring of the company of Almighty God. For the possessor of time is in God’s company, and has a special with-ness to God, in accordance to his protection of his time with God, for if he is with God, God is with him. If he wastes his time, the spring of this special with-ness is sullied and he faces the end of this company. There is nothing more harmful to the knower of God than wasting his time with God, lest he never recover it, that his loss may persist until the Day of the Meeting, and his lament and regret be greater than that of others, his veil thicker even than that of others, that he may be among those who are called to paradise until they observe and witness it, then their faces are turned away from it toward hell-fire. The repentance of the elite from wasting their time with God, then, calls them to these things.

9.4 *An Even Higher Rank*

Above and beyond even this station of repentance there is another, higher and more special [rank], known only to the elite among the lovers who see all their deeds, states, and opinions concerning their Beloved as insignificant. They only see them with the eye of deficiency and denigration, and see the majesty of their Beloved as far greater, rather than be satisfied with their egos and deeds; they are most disparaging of these. When they neglect the desire of their Beloved from them and they fail to fulfill His right, they turn to Him in repentance, as do those with major sins; their repentance never parts from them. Their repentance is one thing and that of all others completely another:

وإما أن يقف لداع دعاه من ورائه وجاذب جذبه من خلفه، فإن أجابه أخره ولا بد، فإن تداركه الله برحمته وأطلعه على سبق الركب له وعلى تأخره نهض نهضة الغضبان الآسف على الانقطاع، ووثب وجمز واشتد سعياً ليلحق [الركب]، وإن استمر مع داعي التأخر، وأصغى إليه لم يرض برده إلى حالته الأولى من الغفلة وإجابة داعي الهوى، حتى يرده إلى أسوأ منها وأنزل دركاً، وهو بمنزلة النكسة الشديدة عقيب الإبلال من المرض، فإنها أخطر منه وأصعب.

وبالجملة، فإن تدارك الله سبحانه وتعالى هذا العبد بجذبه منه من يد عدوه وتخليصه، وإلا فهو في تأخر إلى الممات، راجع القهقري، ناكص على عقبيه أو مول ظهره، ولا قوة إلا بالله، والمعصوم من عصمه الله.

وقوله: «ويطفيء نور المراقبة».

يعني: أن المراقبة تعطي نوراً كاشفاً لحقائق المعرفة والعبودية. وإضاعة الوقت تطفيء ذلك النور، وتكرر الصحبة مع الله تعالى، فإن صاحب الوقت مع صحبة الله، وله مع الله معية خاصة بحسب حفظه وقته مع الله، فإن كان مع الله كان الله معه. فإذا أضاع وقته كدر عين هذه المعية الخاصة، وتعرض لقطع هذه الصحبة، فلا شيء أضر على العارف بالله من إضاعة وقته مع الله، ويخشى عليه إن لم يتداركه بالرجوع أن تستمر الإضاعة إلى يوم اللقاء، فتكون حسرته وندامته أعظم من حسرة غيره [وندامته]، وحجابه عن الله أشد من حجاب [من] سواه، ويكون حاله شبيهاً بحال قوم يؤمر بهم إلى الجنة، حتى إذا عاينوها وشاهدوا ما فيها صرفت وجوههم عنها إلى النار. فإذا توبة الخواص من تضییع أوقاتهم مع الله التي تدعو إلى هذه الأمور.

فصل

وفوق هذا مقام آخر من التوبة، أرفع منه وأخص، لا يعرفه إلا خواص المحبين الذين يستقلون في حق محبوبهم جميع أعمالهم وأحوالهم وأقوالهم، فلا يرونها قط إلا بعين النقص والإزاء عليها، ويرون شأن محبوبهم أعظم، وقدره أعلى من أن يرضوا نفوسهم وأعمالهم له، فهم أشد شيء احتقاراً لها، وإزاء بها، وإذا غفلوا عن مراد محبوبهم منهم ولم يوفوه حقه، تابوا إليه من ذلك توبة أرباب الكجائر منها.

“And above every possessor of knower, there is a knower” [12:76]. The more they increase in love to Him, they increase in awareness of His right and recognition of their deficiency; their repentance accordingly becomes greater, their fear and self-reckoning greater. What these people repent from may be counted as great deeds of righteousness by others.

On the whole, then, the repentance of the knowing, truthful lovers, knowers of their Lord and His right, is the real repentance. Others are all veiled from it. Above it, there is another repentance, but it behooves us to omit its mention.

The author of *al-Manāzil*, God have mercy on him, said,

The station of repentance is not complete except by arriving at repentance from all that is other than the Truth, then seeing the flaw of that repentance, then repentance from seeing that flaw.

The repentance of all that is other than God is that the servant expels from his heart any other will than God, and worships Him alone with no partner in His command or seeking His help, becoming entirely His and through Him.

This cannot be attained except by him who is overtaken by the dominion of love, God having filled his heart, in His love, majesty, and awe, and humility, meekness, and lowliness before Him, in utter need of Him.

When that is attained, [the Sufis] see that another thing is yet to be attained, and that is the flaw in his repentance, which is one’s awareness of it and seeing of it; his failure to annihilate it. To his state and station, that is a sin, and so he repents from that as well.

Hence, there are three things: repentance from all other than God, and then the sight of this repentance, which is its flaw,⁵³ and repentance from the sight of that sight.

This, according to them, is the ultimate achievement beyond which there is nothing, and this achievement is for only the elite of the elite.

By God, a servant’s sight of his deed, and being veiled by it from his Lord, and his sight of it is indeed a deficiency that one should repent from. But, his seeing of [his repentance] as having occurred by God’s favor, grace, power, and help is even closer to perfection than the state to which they allude and a more complete form of worship, and better motive for inciting His love and appreciation of His favor. For it is impossible for one to experientially witness favor and grace through something of which one has no awareness whatsoever.

53 It appears to me that Ibn al-Qayyim misread the text here: the flaw of repentance is not the same as the seeing of the flaw.

فالتوبة لا تنفارقهم أبداً، وتوبتهم لون وتوبة غيرهم لون، [﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾ [يوسف:76]]، وكلما ازدادوا حباً له، ازدادوا معرفة بحقه وشهوداً لتقصيرهم، فعظمت لذلك توبتهم، ولذلك كان خوفهم أشد وإزراؤهم على أنفسهم أعظم، وما يتوب منه هؤلاء قد يكون من كبار حسنات غيرهم. وبالجملة، فتوبة المحبين العارفين [الصادقين] برهم وبحقه هي التوبة، وسواهم محجوب عنها، وفوق هذه توبة أخرى، الأولى بنا الإضراب عنها صفحاً.

فصل

قال صاحب المنازل: «ولا يتم مقام التوبة إلا بالانتهاى إلى التوبة مما دون الحق، ثم رؤية علة التوبة، ثم التوبة من رؤية تلك العلة».

التوبة مما دون الله أن يخرج العبد بقلبه عن إرادة ما سوى الله تعالى، فيعبده وحده لا شريك له بأمره وباستعانته، فيكون كله له وبه.

وهذا أمر لا يصح إلا لمن استولى عليه سلطان المحبة، فامتلاً قلبه من الله محبةً له وإجلالاً وتعظيماً وذللاً وخضوعاً وانكساراً بين يديه، وافتقاراً إليه.

فإذا صح له ذلك بقيت عليه عندهم بقية أخرى، هي علة في توبته، وهي شعوره بها ورؤيته لها، وعدم فنائه عنها، وذلك بالنسبة إلى مقامه وحاله ذنب، فيتوب من هذه الرؤية.

فهنا ثلاث أمور: توبته مما سوى الله، ورؤيته هذه التوبة وهي علتها، وتوبته من رؤية تلك الرؤية، وهذا عند القوم الغاية التي لا شيء بعدها، والنهاية التي لا تكون إلا لخلاصة الخلاصة. ولعمرك الله إن رؤية العبد فعله، واحتجابه به عن ربه ومشاهدته له، علة في طريقه موجبة للتوبة.

وأما رؤيته له واقعاً بمنة الله وفضله وحوله وقوته وإعانتته، فهذا أكل من غيبته عنه، وهو أكل من المقام الذي يشيرون إليه، وأتم عبودية، وأدعى للمحبة وشهود المنة، إذ يستحيل شهود المنة والفضل على شيء لا شعور للشاهد به البتة.

What led them to this is their journey to the valley of experiential annihilation, such that one ought not to witness alongside God any cause, or means, or form altogether.

We do not forbid the tasting of this station, and that the aspirant ought to arrive at it, and that he will find in it a sweetness, ecstasy, and delight that he will not find elsewhere. What the seekers and possessors of this station are taken to account for is something beyond it, which is that this state [of being oblivious to one's worship] is perfection. Namely, it is greater in perfection than the state of him who witnesses and sees his deeds, and sees their details, seeing them issuing from him by the will and help of God. [This is not the case, rather, perfection lies in] witnessing his worship in addition to witnessing the One worshipped, without getting too engrossed in his worship to witness Him, nor vice versa, for both are flawed. Perfection is that you witness the worship as a result of the favor, grace, and will of the One worshipped; this will grant you both spectacles. If you are oblivious to either and engrossed entirely in the other, such a state is deserving of repentance itself. Will not oblivion to worship entirely consume it?

It is our duty to turn to God and His Messenger for arbitration, and to the realities of faith without experiential tasting. For we do not reprove tasting of this state, what we reprove is the claim that it is more perfect than other states. Where would you find such an allusion in the Qur'an and the Sunna, or the teachings of the masters of the knowers, namely, the Companions and those who followed them, to this annihilation? And that it is a kind of perfection, and that the servant's seeing of his deeds as having been attained through God and through His power and grace and his experiencing of that is a kind of deficiency from which repentance is necessary?

This criticism is not easy for the people [of *taṣawwuf*], and they slander the one who criticizes as being veiled from the people of separation who has not attained this station, and had he attained it he would not have reproved it. None of this counts as a proof for their position, nor is it the answer to the question. For this veiled one has asked you a question concerning divine law, and what you mention is not a response to it. And by God he sees you as veiled from a state greater than this state and a station loftier than it. Mere annihilation, intoxication in the experience of divine stewardship, suspension of causality, reasons, wisdom, and intermediaries constitutes neither great knowledge, nor inner awareness, nor worship. Is all awareness and worship anything but witnessing things as they really are? The Qur'an is filled with calls to the servants to reflect on the signs, contemplation of the circumstances of creatures, the human being's contemplation in his own self and state, and especially on what he has sent forth for his morrow, of God's bounty of faith and guidance on him, recalling and remembering these and praising and thanking

والذي ساقهم إلى ذلك سلوك وادي الفناء في الشهود، فلا يشهد مع الحق سبباً ولا وسيلةً ولا رسماً البتة.

ونحن لا ننكر ذوق هذا المقام، وأن السالك ينتهي إليه ويجد له حلاوةً ووجداً ولذةً لا يجدها لغيره البتة، وإنما يطالب أربابه، والمشمرون إليه بأمر وراءه، وهو أن هذا هو الكمال، وهو أكل من حال من شهد أفعاله ورآها ورأى تفاصيلها، مشاهدًا لها صادرةً عنه بمشيئة الله وإرادته ومعونته، فشهد عبوديته مع شهود معبوده، ولم يغب في شهود العبودية عن المعبود، ولا بشهود المعبود عن العبودية، فكلاهما ناقص. والكمال أن تشهد العبودية حاصلةً بمئة المعبود وفضله ومشيتته، فيجتمع لك الشهودان، فإن غبت بأحدهما عن الآخر، فالمقام مقام توبة، وهل في الغيبة عن العبودية إلا هضم لها؟

والواجب أن يقع التحاكم في ذلك إلى الله ورسوله، وإلى حقائق الإيمان دون الذوق. فإننا لا ننكر ذوق هذه الحال، وإنما ننكر كونها أكل من غيرها. فأين الإشارة في القرآن أو في السنة أو في كلام سادات العارفين من الصحابة ومن تبعهم إلى هذا الفناء، وأنه هو الكمال، وأن رؤية العبد لفعله بالله وحوله وفضله وشهوده لذلك علة توجب التوبة منها؟

وهذا القدر مما يصعب إنكاره على القوم جداً، ويرمون منكزه بأنه محبوب من أهل الفرق، وأنه لم يصل إلى هذا المقام، ولو وصل إليه لما أنكره. وليس في شيء من ذلك حجة لتصحيح قولهم، ولا جواب المطالبة، فقد سألكم هذا المحبوب عن مسألة شرعية، وما ذكرتموه ليس بجواب لها.

ولعمر الله إنه يراكم محجوبين عن حال أعظم من هذه الحال، ومقام أرفع منه. وليس في مجرد الفناء والاستغراق في شهود القيومية، وإسقاط الأسباب والعلل والحكم والوسائط كبير علم ولا معرفة ولا عبودية. وهل المعرفة كل المعرفة والعبودية إلا شهود الأشياء على ما هي عليه؟ والقرآن مملوء من دعاء العباد إلى التفكير في الآيات، والنظر في أحوال المخلوقات، ونظر الإنسان في نفسه وتفاصيل أحواله. وأخص من ذلك نظره فيما قدمه لغده ومطالعتة لنعم الله عليه بالإيمان والتوفيق والهداية،

God on them. This cannot be attained if one is annihilated from seeing one's seeing and witnessing one's witnessing.

Furthermore, that is entirely impossible, for you have made one's seeing one's repentance a deficiency that he must repent from, but then the seeing of that seeing is also a deficiency from which one must repent, and there you go; the matter will not end until all discrimination comes to an absolute end, and what is left is intoxication and blindness that directly oppose worship, let alone being the ultimate goal of worship.

Consider, now, the details of the worship of prayer and how it cannot be completed except by witnessing your deed, which if you are absent from becomes a deficiency.

When the one praying says, "I turn my face to the One who originated the heavens and the earth in pure devotion,"⁵⁴ the worship of this statement includes that he witness his face, by which is meant his intention and will, and witness his devotion, which is turning one's face to God.

When he says, "Indeed, my prayer, my sacrifice, my life, and my death are for God, the Lord of the worlds," the worship of this statement also consists in his witnessing that his prayer and sacrifice, both of which are attributed to him, are for God the Exalted. If he were absent from them, he is offering to God with his tongue that which he was totally absent from with his heart; how is this more perfect and higher than the state of him who attentively offered his deed and worship and then offered it to God Almighty, while witnessing its being from Him? How different is this from the state of an annihilated and terminated one, who is lost in his Deity from His rights and worship, who has taken from Him and is absent from it?

True, the best that can be said is that such a one is excused; but as for his status being the highest and noblest: Never.

Similarly, when one says in his recitation, "You alone we worship and You alone we supplicate for help," the worship of this statement is to understand the meaning of worship and asking for help and attend to them and to limit them to God alone and deny them to anyone else. This is sounder than saying it just by the tongue. Similarly, when he says in his bowing, "O God, to You I bow, in You I believe, to You I surrender, my hearing, sight, mind, and bones all are humble before You, as is all that my feet carry." How can he perform the worship implied in these words while being absent from his act, lost in his annihilation? Will anything remain to it but sounds coming out of his tongue? If he were not excused, this would not count as worship at all.

54 In reference to Muslim #771.

وتذكر ذلك والتفكر فيه وحمد الله وشكره عليه. وهذا لا يحصل مع الفناء حتى عن رؤية الرؤية، وشهود الشهود.

ثم إن هذا غير ممكن البتة، فإنكم إذا جعلتم رؤيته لتوبته علةً يتوب منها، فإن رؤيته لتلك الرؤية أيضاً علة توجب عليه توبةً، وهلم جراً، فلا ينتهي الأمر إلا بسقوط التمييز جملةً، والسكر والطمس المنافي للعبودية، فضلاً عن أن يكون غاية للعبودية.

فتأمل الآن تفاصيل عبودية الصلاة كيف لا تتم إلا بشهود فعلك الذي متى غبت عنه كان ذلك نقصاً في العبودية.

فإذا قال المصلي: «وجهت وجهي للذي فطر السماوات والأرض حنيفاً»، فعبودية هذا القول أن يشهد وجهه وهو قصده وإرادته، وأن يشهد حنيفيته وهي إقباله على الله.

ثم إذا قال: «إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين»، فعبودية هذا القول أيضاً أن يشهد الصلاة والنسك المضافين [إليه] لله سبحانه، ولو غاب عنهما كان قد أضاف إلى الله بلسانه ما هو غائب عن استحضاره بقلبه، فكيف يكون هذا أكل وأعلى من حال من استحضر فعله وعبوديته، وأضافهما إلى الله تعالى، وشهد مع ذلك كونهما به؟ فأين هذا من حال المستغرق الفاني المصطم الذي قد غاب بمعبوده عن حقه وعبادته، وقد أخذ منه وغيب عنه؟

نعم غاية هذا أن يكون معذوراً، أما أن يكون مقامه أعلى مقام وأجله، فكلًا.

وكذلك إذا قال في قراءته: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فعبودية هذا القول فهم معنى العبادة والاستعانة واستحضارهما، وتخصيصهما بالله ونفيهما عن غيره. فهذا أكل من قول ذلك بمجرد اللسان. وكذلك إذا قال في ركوعه: «اللهم لك ركعت، وبك آمنت، ولك أسلمت، خشع لك سمعي وبصري، ومخي وعظمي، وما استقلت به قدمي». فكيف يؤدي عبودية هذه الكلمات غائب عن فعله ومستغرق في فئاته؟ وهل يبقى غير أصوات جارية على لسانه؟ ولولا العذر لم تكن هذه عبودية.

Yes, to see these deeds and stopping at them, and being veiled from the Bountiful who granted him [these acts], is the greatest deficiency and obstruction. God Almighty said, “They impress upon you a favor that they have surrendered [to God, in Islam], say: Deem not your Surrender a favor unto me, rather it is God who impresses favor upon you that He guided you to faith, if you indeed are truthful” [49:17].

A knower is lost in God’s favor upon him in his acts of obedience, while witnessing and seeing them, whereas the ignorant one is lost in [his deeds] absent from God’s favor, whereas one who is annihilated is lost in his annihilation and witnessing of stewardship, and he is deficient. God has duly apportioned everything.

10 Some Rulings Concerning Repentance

We shall now mention a few quick reminders pertaining to the rulings of repentance, ones that are greatly needed and that a servant cannot afford to ignore.

10.1 *The Obligation of Immediacy*

One among them is that hastening to repentance is an immediate obligation, whose delay is not permitted, and one sins by delaying it. When he repents from the sin [after a delay] he has incurred another sin repentance from which is due, the sin being delay in repenting. Rarely does this occur to a repenting servant. In fact, he thinks that once he has repented from the sin he owes nothing more, but there remains repentance from delaying repentance. Nothing can save from [sins like this] other than a general repentance, from things one knows and those one does not, for what the servant does not know of his sins are many more than those he does know. His ignorance is not an excuse if he is capable of acquiring that knowledge, for he is sinful for abjuring knowledge as well as action, and his disobedience is even stronger. In the *Ṣaḥīḥ* of Ibn Ḥibbān it is recorded that the Prophet, God grant him blessing and peace, said, “The polytheism of this community is more subtle than the crawling of an ant.” Abū Bakr, God be pleased with him, asked, “How can we rid ourselves of it, O Messenger of God?” He said, “By saying: O God, I seek your refuge from associating partners to you knowingly and ask forgiveness for what I do not know.”⁵⁵ Hence, one seeks forgiveness for what God knows but the servant does not.

55 The soundness of this tradition is disputed. Ibn al-Qayyim incorrectly attributes it to Ibn Ḥibbān’s *Ṣaḥīḥ*; it in fact appears in his *al-Majrūḥīn* 3:130. See *M*, 718.

نعم رؤية هذه الأفعال والوقوف عندها، والاحتجاب بها عن المنعم بها الموفق لها المان بها من أعظم العلل والقواطع، قال تعالى: ﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِلَّا مَكْرٌ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَذَا كُرْ لِلْإِيمَانِ إِنَّ كُنْتُمْ صَادِقِينَ﴾ [الحجرات: 17]. فالعارف غائب بمنة الله عليه في طاعته مع شهودها ورؤيتها، والجاهل غائب بها عن رؤيةمنة الله، والفاني غائب باستغراقه في الفناء وشهود القيومية عن شهودها، وهو ناقص. وقد جعل الله لك شيء قدراً.

فصل

ونذكر نبذاً تتعلق بأحكام التوبة تشتد الحاجة إليها، ولا يليق بالعبد جهلها. منها المبادرة إلى التوبة من الذنب فرض على الفور، لا يجوز تأخيرها، فتي أخرها عصي بالتأخير، فإذا تاب من الذنب، بقي عليه توبة أخرى، وهي توبته من تأخير التوبة، وقل أن تخطر هذه ببال التائب، بل عنده أنه إذا تاب من الذنب لم يبق عليه شيء آخر، وقد بقي عليه التوبة من تأخير التوبة. ولا ينبغي من هذا إلا توبة عامة مما يعلم من ذنوبه ومما لا يعلم، فإن ما لا يعلمه العبد من ذنوبه أكثر مما يعلمه، ولا ينفعه في عدم المؤاخذة بها جهله إذا كان متمكناً من العلم، فإنه عاص بترك العلم والعمل، فالمعصية في حقه أشد. وفي صحيح ابن حبان أن النبي ﷺ قال: «الشرك في هذه الأمة أخفى من ديب النمل»، فقال أبو بكر رضي الله عنه: فكيف الخلاص منه يا رسول الله؟ قال: «أن تقول: اللهم إني أعوذ بك أن أشرك بك وأنا أعلم، وأستغفرك لما لا أعلم». فهذا طلب الاستغفار مما يعلم الله أنه ذنب، ولا يعلمه العبد.

It is recorded in the *Ṣaḥīḥ* [of al-Bukhārī] on his authority, God grant him blessing and peace, that he used to say in his prayer,

O God! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O God! Forgive my faults that I committed in seriousness or in jest, unknowingly or knowingly, for I have done all of that. O God! Grant me pardon for the sins that I committed in the past and I may commit in future, that I committed in privacy or in public, and all those sins of which You are better aware than I am. You are my god, there is no god but You.⁵⁶

In another tradition,

O God! Pardon all of my sins, small and large, private and public, first and last.⁵⁷

This generality and all-inclusiveness brings repentance to what the servant knows of his sins and what he does not.

10.2 *Is It Valid to Repent from Only Selected Sins?*

Is repentance from a sin valid if one insists on other sins? Scholars are of two opinions on the matter, both reported from Imam Aḥmad, God be pleased with him. Those who have reported consensus on the soundness of such repentance, such as al-Nawawī, have been unaware of the disagreement.

The matter is confusing and requires depth, and to be certain about either answer requires a decisive proof.

Those who consider [such repentance] sound argue that when one's Islam is sound, which is repentance from unbelief, even when one persists in disobedience from which he has not repented, similarly repentance from a sin while persisting in others is valid.

Others respond that Islam is a matter unlike any other, due to its strength and inclusivity, and its attainment for the child through the Islam of one or both of his parents, or by the unknowability of the child's father, and the death of one of his parents in one of the two opinions on the matter, or his master's or captor's being Muslim in one of the two opinions on the matter; all of that is due to [Islam's] strength and the divine law's desire for it, such that it can be inherited and attained even without one's intention.

⁵⁶ Bukhārī #6398; Muslim #2719.

⁵⁷ Muslim #483.

وفي الصحيح عنه عليه السلام: «أنه كان يدعو في صلاته: اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني، اللهم اغفر لي جدي وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، [وما أنت أعلم به مني]، أنت إلهي، لا إله إلا أنت».

وفي الحديث الآخر: «اللهم اغفر لي ذنبي كله، دقه وجله، سره وعلايته، أوله وآخره». فهذا التعميم وهذا الشمول لتأتي التوبة على ما علمه العبد من ذنوبه وما لم يعلمه.

فصل

وهل تصح التوبة من ذنب مع الإصرار على غيره؟ فيه قولاً لأهل العلم، وهما روايتان عن الإمام أحمد رضي الله عنه، ولم يطلع على الخلاف من حكي الإجماع على صحتها، كالنووي وغيره. والمسألة مشكلة ولها غور، ويحتاج الجزم بأحد القولين إلى دليل يحصل به الجزم، والذين صححوا احتجوا بأنه لما صح الإسلام، وهو توبة من الكفر مع البقاء على معصية لم يتب منها، فهكذا تصح [التوبة] من ذنب، مع بقاءه على آخر.

وأجاب الآخرون عن هذا بأن الإسلام له شأن ليس لغيره لقوته ونفاذه، وحصوله تبعاً بإسلام الأبوين أو أحدهما للطفل، وكذلك بانقطاع نسب الطفل من أبيه، أو بموت أحد أبويه في أحد القولين، وكذلك يكون سايه ومالكه مسلماً في أحد القولين أيضاً، وذلك لقوته، وتشوف الشرع إليه حتى حصل بغير قصد، بل بالتبعية.

Others argued that repentance is the return to God Almighty from His opposition to His obedience, and what kind of return would it be if he repented only from one sin while insisting on a thousand others?

They further say, God the Exalted does not hold the penitent servant to account only because he returned to His obedience and worship, and repented sincerely, whereas one who insists on the like of which he repents from or greater has not returned to obedience and has not repented sincerely.

They add that when one repents to God, he can no longer be labelled as disobedient, just as an unbeliever is no longer called one when he becomes Muslim, but one who insists on sins other than the one from which he repents, the label disobedient does not separate from him. Hence, his repentance is not valid.

The inner core of the question is whether repentance is divisible like sins, such that one could repent in one thing but not another, or like faith and Islam.

The preferred opinion is that it is divisible. Just as it varies in its quality, it varies in its quantity as well. If a servant performed one duty but neglected another, he deserves punishment for what he abandoned but not for what he fulfilled. Similarly, if he repented from one sin and persisted in another, for repentance is a duty from both, and if he performed one of the two duties and abandoned the other, what he failed to do does not void what he did do, like someone who neglected the pilgrimage but performed the prayer, fasting, and alms.

Others may respond to [this reasoning] thus: repentance is one deed, whose meaning is to give up what God Almighty dislikes, regret it, and return to obedience. If it is not accomplished completely, it is not sound, for it is one act of worship; performing one part of it or some of its obligations is like performing some part of a compulsory act of worship. The connection of some parts of one act of worship with others of its parts is stronger than the link between various kinds of worship.

The other school responds: Every sin has an act of repentance particular to it, and it is an obligation upon him, and is not related to repentance from other sins, just as the two sins are not related.

In my opinion, repentance is not sound with persistence on another sin of the same class. As for repentance from a sin while indulging in another that has no relation to it, nor is it of the same kind, it is valid. For instance, if one repented from usury but not from drinking wine, his repentance from usury is valid. If, however, he repented from usury on increase but not from the usury of delay, or vice versa, or if he repented from consuming opium but insisted on drinking wine, or vice versa: such a repentance is not valid. He is like someone who repented from fornicating with one woman but insists on fornicating

واحتج الآخرون بأن التوبة هي الرجوع إلى الله تعالى من مخالفته إلى طاعته، وأي رجوع لمن تاب من ذنب واحد، وأصر على ألف ذنب؟

قالوا: والله سبحانه إنما لم يؤخذ التائب، لأنه قد رجع إلى طاعته وعبوديته وتاب توبةً نصوحاً، والمصر على مثل ما تاب منه أو أعظم لم يراجع الطاعة، ولم يتب توبةً نصوحاً.

قالوا: ولأن التائب إذا تاب إلى الله، فقد زال عنه اسم العاصي، كالكافر إذا أسلم زال عنه اسم الكافر، فأما إذا أصر على غير الذنب الذي تاب منه فاسم المعصية لا يفارقه، فلا تصح توبته.

وسر المسألة أن التوبة هل تتبع بعض كالمعصية، فيكون تائباً من وجه دون وجه كالإيمان والإسلام؟ والراجح تبعها، فإنها كما تتفاضل في كیفيتها كذلك تتفاضل في كميتها، ولو أتى العبد بفرض وترك فرضاً آخر لاستحق العقوبة على ما تركه دون ما فعله، فهكذا إذا تاب من ذنب وأصر على آخر، لأن التوبة فرض من الذنوب، فقد أدى أحد الفرضين وترك الآخر، فلا يكون ما ترك موجباً لبطلان ما فعل، كمن ترك الحج وأتى بالصلاة والصيام والزكاة.

والآخرون يجيبون عن هذا بأن التوبة فعل واحد، معناه الإقلاع عما يكرهه الله تعالى والندم عليه، والرجوع إلى طاعته، فإذا لم توجد بكالها لم تكن صحيحة، إذ هي عبادة واحدة، فالإتيان ببعضها وترك بعض واجباتها كالإتيان ببعض العبادات الواجبة وترك بعضها. فإن ارتباط أجزاء العبادة الواحدة ببعضها ببعض أشد من ارتباط العبادات المتنوعات ببعضها ببعض.

وأصحاب القول الآخر يقولون: كل ذنب له توبة تخصه، وهي فرض منه، لا تتعلق بالتوبة من الآخر، كما لا يتعلق أحد الذنوب بالآخر.

والذي عندي في هذه المسألة أن التوبة لا تصح من ذنب مع الإصرار على آخر من نوعه، وأما التوبة من ذنب مع مباشرة آخر لا تعلق له به، ولا هو من نوعه، فتصح كما إذا تاب من الربا ولم يتب من شرب الخمر مثلاً، فإن توبته من الربا صحيحة. وأما إذا تاب من ربا الفضل، وأصر على ربا النسيئة أو بالعكس، أو تاب من تناول الحشيشة، وأصر على شرب الخمر أو بالعكس، فهذا لا تصح توبته، وهو كمن يتوب عن الزنا بامرأة وهو مصر على الزنا بغيرها غير تائب منه. أو

with another. Or, he repented from drinking grape-wine that intoxicates but insists on drinking other intoxicants. Such a person, in fact, does not repent from the sin, but rather simply moves from one kind to another, which is different from one who shifts from one sin to another sin of a different class altogether. He may do so either because [the new sin's] burden is lighter, or because the drive of his ego led him to it, the authority of lust had its way with him, or because its means were present and available to him and he needs no extra effort to procure them, as opposed to another sin which requires effort. Or, because his companions and company tempt him to it and do not leave him alone to repent from it, and he enjoys influence and popularity among them and his ego is not quite ready to spoil his popularity by repentance. As Abū Nuwās⁵⁸ said to Abū l-'Atāhiya⁵⁹ who had chastised him for his indulgence in sins:

Do you see me O 'Atāhī
Giving up those games?
Do you see me spoiling
On account of piety my popularity?

Someone like this may repent from murdering, stealing the wealth of innocent people, consuming the property of orphans, but not from drinking wine and lewdness; his repentance would be valid in what he has repented from, but his reckoning will persist on things on which he persists. And God knows best.

10.3 *Does Recidivism Nullify Previous Repentance?*

Among the rulings of repentance is whether it is a condition for repentance that one will never regress into it. Some people deem never returning to the sin a condition and say that when one returns to it, we know that the repentance was false and invalid.

The majority holds that that is not a condition, and that the soundness of repentance depends on giving up the sin, regretting over it, and solemnly resolving to discontinue it.

58 Al-Ḥasan b. Hānī al-Ḥakamī Abū Nuwās (d. ca. 195/811) was the leading Arabic poet of the Abbasid court known for his unmatched skill and debauchery. See *Sīyar* 9:279.

59 Ismā'īl b. Qāsim al-'Anazī (d. 211/827) was another famous poet in Baghdad who composed poetry for the Caliph al-Mahdī and his viziers, praised by Abū Nuwās. See *Sīyar* 10:195.

تاب من شرب عصير العنب المسكر، وهو مصر على غيره من الأشربة المسكرة، فهذا في الحقيقة لم يتب من الذنب، وإنما عدل عن نوع منه إلى نوع آخر، بخلاف من عدل عن معصية إلى معصية أخرى غيرها في الجنس، إما لأن وزرها أخف، وإما لغلبة دواعي الطبع إليها وقهر سلطان شهوتها له، وإما لأن أسبابها حاضرة لديه عتيدة، لا يحتاج إلى استدعائها، بخلاف معصية يحتاج إلى استدعاء أسبابها، وإما لاستحواذ قرنائه وخطائته عليه، فلا يدعونه يتوب منها، وله بينهم حظوة بها وجاه، فلا تطاوعه نفسه على إفساد جاهه بالتوبة، كما قال أبو نواس لأبي العتاهية، وقد لامه على تهتكه في المعاصي:

أتراني يا عتاهي تاركاً تلك الملاهي
أتراني مفسداً بالن سك عند القوم جاهي

فشل هذا إذا تاب من قتل النفس، وسرقة أموال المعصومين، وأكل أموال اليتامى، ولم يتب من شرب الخمر والفاحشة، صحت توبته مما تاب منه ولم يؤاخذ به، وبقي مؤاخذاً بما هو مصر عليه، والله أعلم.

فصل

ومن أحكام التوبة أنه هل يشترط في صحتها ألا يعود إلى الذنب أبداً أم ليس ذلك بشرط؟ فشرط بعض الناس عدم معاودة الذنب، وقال: متى عاد إليه، تبينا أن التوبة كانت باطلة غير صحيحة. والأكثر على أن ذلك ليس بشرط، وإنما صحة التوبة تثوقف على الإقلاع عن الذنب، والندم عليه، والعزم الجازم على ترك معاودته.

If [the sin] was against the right of a human being, is its resolution a precondition for repentance? There are fine points pertaining to this question that we shall mention, God willing. If one returns to it despite his resolve at the instant of repentance to never return, he is like one who sinned the first time, and his first repentance is not invalidated.

This issue is based on a principle, which is that when the servant repents from a sin then returns to it, does the sin of the earlier sin return to him, such that he deserves punishment for both his earlier and later sin, if he dies persisting on it? Or, is his first sin completely voided such that its effect can never return, and that he will face reckoning only for the later one?

On this principle, there are two opinions.

One group says that the first sin returns to him because of the invalidity of the repentance and its annulment by returning. They say that repentance from a sin is like embracing Islam after unbelief. When an unbeliever embraces Islam, his Islam removes all prior sins including the sin of unbelief and its corollaries. When he apostatizes his earlier sin returns to him along with the sin of apostasy, as confirmed in the *Ṣaḥīḥ* [of al-Bukhārī] that the Prophet, God grant him blessing and peace, said, “Whoever becomes good in Islam is not taken to account for what he did in Ignorance, but one who does evil in Islam is taken to account for the earlier and the later.”⁶⁰ This is the state of he who becomes Muslim and does evil in his Islam, and it is evident that apostasy is the greatest evil in Islam. If he is held accountable for what he did in the state of unbelief, and his defective Islam between two sins did not erase [the earlier one], similarly a defective repentance between two sins does not erase the earlier sin just as it does not erase the later sin.

They also argue that the soundness of repentance is conditioned on its continuity and fulfilling its promise, and what is conditioned is void when the condition is void, just as the soundness of Islam is conditioned by its continuity and fulfillment.

They further argue that repentance is a duty delimited by one's lifetime, and it is therefore an obligation upon him to continue it through that period. It is to one's lifetime like holding back from things that break one's fast until the end of the day; if one holds back most of the day but breaks it before its time, all his prior effort is invalidated and counts for nothing and is no different from one who did not fast at all.

60 Bukhārī #6921; Muslim #120.

فإن كانت في حق آدمي فهل يشترط تحلله؟ فيه تفصيل سنذكره إن شاء الله تعالى، فإذا عاوده مع عزمه حال التوبة على ألا يعاوده، صار كمن ابتدأ المعصية، ولم تبطل توبته المتقدمة.

والمسألة مبنية على أصل وهو أن العبد إذا تاب من الذنب ثم عاوده، فهل يعود إليه إثم الذنب الذي كان قد تاب منه ثم عاوده، بحيث يستحق العقوبة على الأول والآخر إن مات مصراً؟ أو أن ذلك قد بطل بالكلية، فلا يعود إثم، وإنما يعاقب على هذا الأخير؟

وفي هذا الأصل قولان:

فقال طائفة: يعود إليه إثم الذنب الأول لفساد التوبة وبطلانها بالمعاودة. قالوا: لأن التوبة من الذنب بمنزلة الإسلام من الكفر، والكافر إذا أسلم هدم إسلامه ما قبله من إثم الكفر وتوابعه، فإن ارتد عاد إليه الإثم الأول مع إثم الردة، كما ثبت في الصحيح عن النبي ﷺ أنه قال: «من أحسن في الإسلام لم يؤخذ بما عمل في الجاهلية، ومن أساء في الإسلام أخذ بالأول والآخر». فهذا حال من أسلم وأساء في إسلامه، ومعلوم أن الردة من أعظم الإساءة في الإسلام، فإذا أخذ بعدها بما كان منه في حال كفره ولم يسقطه الإسلام المتخلل بينهما، فهكذا التوبة المتخللة بين الذنوب لا تسقط الإثم السابق، كما لا تمنع الإثم اللاحق.

قالوا: ولأن صحة التوبة مشروطة باستمرارها والموافاة عليها، والمعلق على الشرط عدم الشرط، كما أن صحة الإسلام مشروطة باستمراره والموافاة عليه.

قالوا: والتوبة واجبة وجوباً مضيئاً بزمن العمر، فوقتها مدة العمر، إذ يجب عليه استصحاب حكمها في مدة عمره، فهي بالنسبة إلى العمر كالإمسك عن المفطرات في صوم اليوم، فإذا أمسك معظم النهار، ثم نقض إمساكه بالمفطر، بطل ما تقدمه ولم يعتد به، وكان بمنزلة من لم يمسك شيئاً من يومه.

They say that this is further evidenced by a sound Hadith tradition, which is his saying, God grant him blessing and peace,

A servant does the deeds of the people of paradise until the distance between him and it is the span of a hand, then the writing [divine decree] overtakes him and he does the deed of the people of hellfire and enters it.⁶¹

This wording is more general than to suggest that this last action was unbelief and hence led to eternal punishment, or a sinful act that causes one to enter the hellfire. For he did not say, “He apostatizes and leaves Islam,” but rather that he does a deed that causes him to enter the fire. In some of the traditions it says, “A servant acts in obedience of God for sixty years, but on his deathbed he is unjust in his will and enters hellfire.”⁶² An inauspicious end does not necessarily mean unbelief or sin, and all deeds are [judged by] by how they end.

It may be said that this logic means that good deeds are invalidated by one's bad deeds, which is the school of the Mu'tazila, whereas the Qur'an and the Sunna teach us that it is good deeds that void the evil ones and not vice versa, as the Almighty said, “Indeed, good deeds wipe out the bad ones” [11:114].

The Prophet, God grant him blessing and peace, said, to Mu'adh, “Fear God wherever you may be; and follow a bad deed with a good one, [for] it will erase it; and treat people in a good manner.”⁶³

It may also be said that the Qur'an and Sunna also suggest the balancing [of acts] and the cancelling out of good deeds by bad deeds, so we ought not to contradict one part of the Book of God with another nor reject a saying simply because the Mu'tazila said it, for that is the way of the partisans of desire and prejudice; that we moreover [must] accept the truth regardless of who said it and reject falsehood.

As for the balancing, it is mentioned in Sūra al-A'rāf, al-Anbiyā', al-Mu'minūn, and al-Qāri'a. As for the invalidation, God Almighty said,

O you who believe! Obey God and obey the Messenger and do not invalidate your deeds. [47:33]

The exegesis of “invalidating” here as meaning apostasy, [while correct,] only means that it is the greatest of invalidators, not that it is the only one. The Almighty said,

⁶¹ This is a part from the narration in Bukhārī #3332 and Muslim #2643.

قالوا: ويدل على هذا الحديث الصحيح، وهو قوله ﷺ: «إن العبد ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل النار فيدخلها». وهذا أعم من أن يكون هذا العمل الثاني كفراً موجباً للخلود، أو معصيةً موجبةً للدخول، فإنه لم يقل: «فیرتد، فيفارق الإسلام»، وإنما أخبر بأنه يعمل بعمل يوجب له النار، وفي بعض السنن: «إن العبد ليعمل بطاعة الله ستين سنة، فإذا كان عند الموت جار في وصيته فدخل النار». فالخاتمة السيئة أعم من أن تكون خاتمةً بكفر أو بمعصية، والأعمال بالخواصم.

فإن قيل: فهذا يلزم منه إحباط الحسنات بالسيئات، وهذا قول المعتزلة، والقرآن والسنة قد دلا على أن الحسنات هي التي تحبط السيئات لا العكس، كما قال تعالى: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود:114].

وقال النبي ﷺ لمعاذ: «اتق الله حيثما كنت، وأتبع السيئة الحسنة تحبها، وخالق الناس بخلق حسن». قيل: والقرآن والسنة أيضاً قد دلا على الموازنة، وإحباط الحسنات بالسيئات، فلا يضرب كتاب الله بعضه ببعض، ولا يرد القول بمجرد كون المعتزلة قالوه، فعل أهل الهوى والتعصب، بل نقبل الحق ممن قاله، وزد الباطل على من قاله.

فأما الموازنة فذكرت في سورة الأعراف والأنبياء والمؤمنين والقارعة. وأما الإحباط، فقد قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾ [محمد:33]. وتفسير الإبطال هاهنا بالردة، لأنها أعظم المبطلات، لا لأن المبطّل منحصر

62 Tirmidhī 4:431.

63 Tirmidhī 4:355.

O you who believe! Do not invalidate your charity by reminders [of your generosity] or causing harm. [2:264]

These two causes appeared after the charity and invalidated it. The Exalted also likened the case of their invalidation by reminders and harm with the case of one who gives charity to show off; all invalidate charity.

God Almighty also said,

O you who believe! Raise not up your voices above the voice of the Prophet, nor shout when speaking to him as you shout one to another, lest your works be rendered vain while you perceive not. [49:2]

It is recorded in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace, "Whoever neglects to offer the 'Aṣr prayer, his deeds are invalidated."⁶⁴ Āisha, God be pleased with her, said to the mother of the son of Zayd b. al-Arqam, who had engaged in a double-sale,⁶⁵

Inform Zayd that he has invalidated his jihad with the Messenger of God, God grant him blessing and peace, unless he repents.

Aḥmad also has a ruling concerning [the invalidation of acts], "A servant ought to get married if he fears for himself, even if he has to take a loan to get married and not fall into the forbidden, lest his deeds be invalidated."

If the principle of the divine law is not established that some evil deeds may invalidate good deeds by consensus, and others that do so by textual evidence, it is possible that the sin of returning to a sin may invalidate the good deed of repentance, such that the repentance [before one's relapse into sin] becomes as if he never repented, as if his two [evil] states meet with no barrier and their effect be cumulative.

They also argue that the Qur'an, the Sunna, and the consensus of the Predecessors all teach balancing [of good and bad deeds], and what matters then is the one that predominates, such that the greater in weight will have the effect rather than the lighter side. Ibn Mas'ūd, God be pleased with him, said,

⁶⁴ Bukhārī #553.

⁶⁵ On the concept of double-sale (*bay' al-ṭina*), see Frank Vogel, *Islamic Law and Finance: Religion, Risk, and Return* (Hague: Kluwer Law International, 1998), 39.

فيها. وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾ [البقرة: 264]. فهذان سببان عرضا بعد الصدقة فأبطلها. وشبهه سبحانه حال إبطالها بالمن والأذى بحال المتصدق رياء في بطلان صدقة كل واحد منهما. وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾ [الحجرات: 2]. وفي الصحيح عن النبي ﷺ قال: «من ترك صلاة العصر فقط حبط عمله». وقالت عائشة رضي الله عنها لأم ولد زيد بن أرقم وقد باع بيع العينة: «أخبري زيدا أنه قد أبطل جهاده مع رسول الله ﷺ، إلا أن يتوب». وقد نص أحمد على هذا في رواية فقال: ينبغي للعبد أن يتزوج إذا خاف على نفسه، فيستدين ويتزوج، لا يقع في محذور فيحبط عمله.

فإذا استقرت قاعدة الشريعة أن من السيئات ما يحبط الحسنات بالإجماع، ومنها ما يحبطها بالنص، جاز أن تحبط سيئة المعاودة حسنة التوبة، فتصير التوبة كأنها لم تكن، فيلتقي العاملان ولا حاجز بينهما، فيكون التأثير لهما جميعا.

People will be reckoned on the Day of Resurrection: whoever will have more evil deeds than good deeds, even by a single one, will enter the hell-fire; and whoever will have more good deeds than bad ones, even by a single one, will enter paradise. Then he recited, "Those whose weights are heavy, such will be among the successful, and those whose weights are light, such are among those who have lost themselves" [7:8–9]. He then said, "The balance is weighed up or down by the weight of one seed." He [also] said, "Whoever's good and evil deeds are equal will be among the People of the Heights."

Based on this view, [another question emerges:] Are all deeds whether heavier or lighter [on the balance] invalidated, such that they become as if they did not exist, or only the portion that is comparable to it in the balance is invalidated and the excess on either side is still effective? On this, there are two views among those who uphold the balancing. [To be more specific:] Based on this view, if the good deeds were more than the evil deeds even by one, does the heavier side erase the lighter side altogether, such that one is rewarded for all his good deeds, or are his good deeds taken away by the measure of his bad deeds and he is not rewarded for them as he is not punished for those evil deeds, and only the excess that is remaining is then the basis of reward or punishment? On this, there are two schools. Similarly, if the evil deeds are greater by one deed, does he enter hellfire due to that one deed that remained after the cancellation, or by all the evil deeds on the scale? This too has two opinions. Both of these are based on the principle of those who believe in causality and wisdom.⁶⁶

As for the principles of the Jabrites who deny causality, wisdom, and reasons, and [these acts'] resulting into reward and punishment, the entire affair to them turns on pure divine will without any consideration of what has been mentioned. On their view, what God will do cannot be known; it is possible that God will punish one with more good deeds and reward one with more evil deeds. Two men may enter hellfire with equal deeds, one being at a rung below the other; Zayd may be forgiven and 'Umar punished despite their being identical in every way. He may reward someone who always disobeyed Him and punish someone who never disobeyed. There is no causality in their view, nor wisdom, nor reason, nor balancing, nor cancellation, nor mutual competition between good and bad deeds. The fear that befalls the righteous and the wicked

66 According to Qāḍī 'Abd al-Jabbār who recalled these two opinions in his *Sharḥ al-uṣūl al-khamsa*, Abū 'Alī denied it whereas Abū Hāshim affirmed it. He then provides evidence as to why Abū Hāshim's opinion is preferred. See *Madārij*(š), 735.

قالوا: وقد دل القرآن والسنة وإجماع السلف على الموازنة، وفائدتها اعتبار الراجح، فيكون التأثير والعمل له دون المرجوح. قال ابن مسعود رضي الله عنه: «يحاسب الناس يوم القيامة، فمن كانت سيئاته أكثر من حسناته بواحدة دخل النار، ومن كانت حسناته أكثر من سيئاته بواحدة دخل الجنة، ثم قرأ: ﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾ [المؤمنون: 102]، ثم قال: «إن الميزان يخف بمثقال حبة أو يرحج». قال: «ومن استوت حسناته وسيئاته كان من أصحاب الأعراف».

وعلى هذا فهل يحبط الراجح المرجوح حتى يجعله كأن لم يكن، أو يحبط ما قابله بالموازنة، ويبقى التأثير للقدر الزائد؟ فيه قولان للقائلين بالموازنة.

ينبغي عليهما: [أنه] إذا كانت الحسنات أرحم من السيئات بواحدة مثلاً، فهل يدفع الراجح المرجوح جملةً، فيثاب على الحسنات كلها، أو يسقط من الحسنات ما قابل السيئات فلا يثاب عليه، ولا يعاقب على تلك السيئات، فيبقى القدر الزائد لا مقابل له، فيثاب عليه وحده؟ وهذا الأصل فيه قولاً لأصحاب الموازنة.

وكذلك إذا رحمت السيئات بواحدة، هل يدخل النار بتلك الواحدة التي سلمت عن مقابل، أو بكل السيئات التي رحمت؟ على القولين، هذا كله على أصل أصحاب التعليل والحكم.

وأما على أصول الجبرية نفاة التعليل والحكم والأسباب، واقتضاءها للثواب والعقاب، فالأمر مردود عندهم إلى محض المشيئة، من غير اعتبار شيء من ذلك، ولا يدرى عندهم ما يفعل الله، بل يجوز عندهم أن يعاقب صاحب الحسنات الراجحة، ويثيب صاحب السيئات الراجحة، ويدخل الرجلين النار مع استوائهما في العمل، وأحدهما في الدرك تحت الآخر، ويغفر لزيد ويعاقب عمراً مع استوائهما من جميع الوجوه، وينعم من لم يطعه قط ويعذب من لم يعصه قط، فليس عندهم سبب ولا حكمة ولا علة ولا موازنة ولا إحباط، ولا تدافع بين الحسنات والسيئات. والخوف على المحسن

is the same, as their equal punishment is possible. Everything He is capable of doing, it is possible for Him, and its impossibility cannot be known except through the report from the Messenger that it will not occur. Its occurrence will be impossible in accordance with the report that furnishes knowledge of its non-occurrence.

The other group argues back saying that the effect of the sin that he has repented from will not come back to him if he relapses from his repentance, since that sin has been lifted up by the repentance and becomes like something he never did, as if it never was, and will never return to him. What comes to him is the sin that followed the repentance and not what preceded it.

They also say that the soundness of repentance does not require innocence until death, but rather when he felt regret, abjured it, and resolved to give it up, his sin is erased; if he returns to the sin so does its effect.

They further argue that unbelief that invalidates all acts is not a valid analogy, for unbelief is another matter altogether, which is why it erases all good deeds, but returning to a sin does not invalidate all good deeds that preceded it.

In addition, they say, repentance is the greatest of good deeds; if relapse into sin were to invalidate it, it would invalidate other good deeds as well, and this is evidently false, for that is similar to the school of the Khawārij who declare a sin to be a sufficient cause of unbelief, and the Muʿtazila who condemn to eternal hellfire based on a major sin even if it was preceded by thousands of good deeds. Both sides agree on the eternity of hellfire for those who commit major sins, but the Khawārij excommunicate them whereas the Muʿtazila declare them to be wicked sinners, and both schools are false in the religion of Islam and opposed to both reason and revelation as well as the requirement of justice:

God surely never wrongs in the slightest: if it is a good deed, [however,] he multiplies it and gives from His own presence an immense reward. [4:40]

They also say that Imam Aḥmad, God have mercy on him, has mentioned in his *Musnad* [a tradition] raised to the authority of the Prophet, God grant him blessing and peace: “God surely loves a servant who is frequently tested and who frequently repents.” I say in addition, such is a servant who whenever he is tested repents from it; were his return to the sin to invalidate his repentance he would not be beloved to the Lord, rather, that would invoke God’s wrath.

They also argue that God has linked the acceptance of repentance with begging for pardon and absence of persistence, but not relapsing. The Almighty said, “Those who when they commit a lewd deed or wrong themselves

والمسيء واحد، إذ من الجائز تعذيبهما، وكل مقدور له فجائز عليه، لا يعلم امتناعه إلا بإخبار الرسول أنه لا يكون، فيمتنع وقوعه لمطابقة خبره العلم بعدم وقوعه.

فصل

واحتج الفريق الآخر وهم القائلون بأنه لا يعود إليه إثم الذنب الذي تاب منه بنقض التوبة، بأن ذلك الإثم قد ارتفع بالتوبة وصار بمنزلة ما لم يعمل، وكأنه لم يكن، فلا يعود إليه بعد ذلك، وإنما العائد إثم المستأنف لا الماضي.

قالوا: ولا يشترط في صحة التوبة العصمة إلى الممات، بل إذا ندم وأقنع وعزم على الترك محي عنه إثم الذنب بمجرد ذلك، فإذا استأنفه استأنف إثم.

قالوا: وليس هذا كالكفر الذي يحبط الأعمال، فإن الكفر له شأن آخر، ولهذا يحبط جميع الحسنات، ومعاودة الذنب لا تحبط ما تقدمه من الحسنات.

قالوا: والتوبة من أكبر الحسنات، فلو أبطلتها معاودة الذنب لأبطلت غيرها من الحسنات، وهذا باطل قطعاً، وهو يشبه مذهب الخوارج المكفرين بالذنب، والمعتزلة المخلدين في النار بالكبيرة التي تقدمها الألوف من الحسنات، فإن الفريقين متفقان على خلود أرباب الكبائر في النار، لكن الخوارج كفروهم، والمعتزلة فسقوهم، وكلا المذهبين باطل في دين الإسلام، مخالف للمنقول والمعقول وموجب العدل ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يَضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: 40].

قالوا: وقد ذكر الإمام أحمد رحمه الله في مسنده مرفوعاً إلى النبي ﷺ: «إن الله يحب العبد المفتن التواب».

قلت: وهو الذي كلما فتن بالذنب تاب منه، فلو كانت معاودته تبطل توبته لما كان محبوباً للرب، ولكن ذلك أدعى إلى مقتته.

قالوا: وقد علق الله سبحانه قبول التوبة بالاستغفار وعدم الإصرار دون المعاودة، فقال تعالى: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ

remember God and beg pardon for their sins—and who forgives sins except God?—and they do not knowingly insist on what they have done” [3:135]. Insistence here means the commitment of the heart to commit the sin again whenever the opportunity presents itself; this is what prevents his forgiveness.

They further argue that the persistence of repentance is indeed a requirement for its perfection and full benefit, but not a requirement for the soundness of the repentance in the past. [As for the other group’s argument about continuation of an action, and analogy with fasting,] it is not like the fasting for the day, or the number of cycles in prayer, for that is one [indivisible] unit of worship that is not accepted unless all of it is completed with all its pillars and parts. Repentance, on the other hand, comprises multifarious acts of worship corresponding to the variety of sins, for every sin has repentance particular to it, and if he performs one worship and leaves another, that does not invalidate the act of worship that he performed, as established in the foregoing. The proper example of this is that one fasts in Ramadan and also fails to fast without a valid reason; does this failure to fast invalidate the days that he did fast? Rather, this is like one who prays but fails to fast, pay alms, or perform the pilgrimage.

The point is that repentance that one once did is a good deed and relapse into sin a bad one; this relapse does not invalidate that good deed just as it does not invalidate any other good deeds.

They also argue that their stance is more evident from the principles of Ahl al-Sunna, who all agree that one person may possess attributes of an ally of God in one respect and attributes of His enemy in other respects; he may be beloved by God in one respect and disliked by Him in another. Indeed, one person can have aspects of faith and hypocrisy, and even faith and disbelief, and he may be closer to one of these than the other, and may count among the partisans of that side, as the Almighty said, “They were to unbelief that day closer than to faith” [2:167]. Also, “And most of them do not believe in God except that they also (at the same time) associate [partners]” [12:106]. He confirmed their faith despite its coexistence with associationism; if this association is accompanied by giving the lie to His messengers, their faith would not benefit them. If, however, it accompanied their affirmation of His messengers even as they associate with God in a variety of ways, that does not expel them from faith in the messengers and the Last Day, and they are deserving of a warning greater than those who commit major sins.

Their associationism is of two types, open and hidden.

The hidden one may be forgiven, but as for the open one, God will not forgive it except by repentance, for “God never forgives that a partner be ascribed to Him” [4:48].

وَلَمْ يَصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿[آل عمران:135]﴾. والإصرار عقد القلب على ارتكاب الذنب متى ظفربه، فهذا الذي يمنع مغفرته.

قالوا: وأما استمرار التوبة، فشرط في صحة كمالها ونفعها، لا شرط في صحة ما مضى منها، وليس كذلك كصيام اليوم، وعدد ركعات الصلاة، فإن تلك عبادة واحدة لا تكون مقبولة إلا بالإتيان بجميع أركانها وأجزائها. وأما التوبة فهي عبادات متعددة بتعدد الذنوب، فكل ذنب له توبة تخصه، فإذا أتى بعبادة وترك أخرى لم يكن مترك موجباً لبطلان ما فعل، كما تقدم تقريره.

بل نظير هذا أن يصوم من رمضان ويفطر منه بلا عذر، فهل يكون ما أفطره منه مبطلاً لأجر ما صامه منه؟

بل نظير من صلى ولم يصم، أو زكى ولم يحج.

ونكتة المسألة أن التوبة المتقدمة حسنة، ومعاودة الذنب سيئة، فلا تبطل معاودته هذه الحسنة كما لا تبطل ما قارنها من الحسنات.

قالوا: وهذا على أصول السنة أظهر، فإنهم متفقون على أن الشخص الواحد يكون فيه ولاية لله وعداوة من وجهين مختلفين، ويكون محبوباً لله مبغوضاً له من وجهين أيضاً، بل يكون فيه إيمان ونفاق، وإيمان وكفر، ويكون إلى أحدهما أقرب منه إلى الآخر، فيكون من أهله كما قال تعالى: ﴿هُمْ لِلْكَافِرِينَ مَثَدٌ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾ [آل عمران:167]، وقال: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف:106]. أثبت لهم الإيمان به مع مقارنة الشرك، فإن كان مع هذا الشرك تكذيب لرسله لم ينفعهم ما معهم من الإيمان بالله، وإن كان معه تصديق لرسله وهم مرتكبون لأنواع من الشرك لا تخرجهم عن الإيمان بالرسول وباليوم الآخر، فهؤلاء مستحقون للوعيد أعظم من استحقاق أرباب الكفار.

وشركهم قسمان: شرك خفي، وشرك جلي.

فانحفي قد يغفر، وأما الجلي فلا يغفره الله تعالى إلا بالتوبة منه، ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ [النساء:48].

By this principle, the Ahl al-Sunna affirm the entry of those with major sins into hellfire, followed by their exit from it and their entry into paradise, as reasons for both exist.

Now that that has been established, we conclude that the one relapsing into sin is disliked by God from the perspective of relapsing into sin, beloved to Him from the perspective of his repentance and prior good deeds. For every cause, God the Exalted brings an effect into being in justice and wisdom, and He wrongs not in the slightest: “And your Lord is not a transgressor against His servants” [41:46].

10.4 *Is All Well If It Ends Well?*

The recent sins of a person may outnumber and nullify his earlier good deeds; if, however, he repents sincerely, his earlier good deeds return to his account, and his case is not of one who has just restarted. Rather, it will be said to him: You have repented along with your earlier good deeds. For the good deeds that he did in Islam are greater than the good deeds that an unbeliever does in his unbelief, including such things as his ransoming of slaves, charity, and kindness to kin.

Hakīm b. Hizām, God be pleased with him, said, “O Messenger of God, Do you see my manumission of slaves in Ignorance, charity that I gave, and kindness to my kin: Do I have any reward from that?” He said, “You have embraced Islam along with whatever good you had earlier.”⁶⁷

That is because any evil that adulterated two acts of obedience has been lifted away by repentance, and became as if it did not exist, and the two acts of obedience thus meet and come together. God knows best.

10.5 *Repentance Due to Inability to Sin*

Among the rulings of repentance is whether the repentance of a sinner who loses the means of committing sins and is unable to do it, is valid. This is like a liar, slanderer, a false testifier, whose tongue is cut off, or a fornicator who is neutered, a thief whose four limbs are lost, a wrongdoer whose hands are severed, and one who reached a point that his drive to commit that sin has been exhausted. In this, people have two opinions.

67 Bukhārī #1436; Muslim #123.

وبهذا الأصل أثبت أهل السنة دخول أهل الكبائر النار ثم خروجهم منها ودخولهم الجنة، لما قام بهم من السببين.

فإذا ثبت هذا، فمعاود الذنب مبغوض لله من جهة معاودة الذنب، محبوب له من جهة توبته وحسناته السابقة، فيرتب الله سبحانه على كل سبب أثره ومسببه بالعدل والحكمة، ولا يظلم مثقال ذرة ﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾ [فصلت:46].

فصل

وإذا استغرقت سيئاته الحديثات حسناته القديمات وأبطلتها، ثم تاب منها توبةً نصوحاً خالصةً، عادت إليه حسناته، ولم يكن حكمه حكم المستأنف لها، بل يقال له: تبت على ما أسلفت من خير، فإن الحسنات التي فعلها في الإسلام أعظم من الحسنات التي يفعلها الكافر في كفره من عتاقة وصدقة وصلة. وقد قال حكيم بن حزام رضي الله عنه: «يا رسول الله، أرأيت عتاقةً أعتقتها في الجاهلية، وصدقةً تصدقت بها، وصلةً وصلت بها رحي، هل لي فيها من أجر؟ فقال: أسلفت على ما أسلفت من خير». وذلك لأن الإساءة المتخللة بين الطاعتين قد ارتفعت بالتوبة، وصارت كأنها لم تكن، فتلاقت الطاعتان واجتمعتا، والله أعلم.

فصل

ومن أحكامها أن العاصي إذا حيل بينه وبين أسباب المعصية، وعجز عنها بحيث يتعذر وقوعها منه، هل تصح توبته؟ وهذا كالكاذب والقاذف وشاهد الزور إذا قطع لسانه، والزاني إذا جب، والسارق إذا أتى على أطرافه الأربعة، والمزور إذا قطعت يده. ومن وصل إلى حد بطلت معه دواعيه إلى معصية كان يرتكبها.

ففي هذا قولان للناس:

One group says that his repentance is not valid, for repentance is only meaningful from one who has the capacity to commit or omit a sin, hence repentance is from something that is possible, not something that is impossible. This is why one does not repent from moving mountains or drying the oceans or flying into the air and the like.

They further argue that repentance is the opposition of the drive of one's ego and responding to the drive of the Truth, and since in this case there is no drive of the ego as it is unable to carry out the act.

They add that such a person is like someone compelled to give it up, one who is made to do it, and repentance is not valid from such a person.

They also say that it is known to people by their instinctive nature and their intellects that the repentance of the destitute and victims of a calamity is of no worth, nor are they praised for it, which is why it is called the repentance of poverty and the repentance of disaster, as the poet said,

I went to ask of His repentance, asking
I found it the repentance of poverty

They also say that

Forgiveness is only incumbent on God toward those who do evil in ignorance, then repent to God from near (see below). These are they toward whom God relents. God is ever Knowing, Wise.

Forgiveness is not for those who do ill-deeds until, when death attends upon one of them, he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom. [4:17–18]

“Ignorance” here means ignorance of action even if he knew its prohibition in theory. Qatāda, God be pleased with him, said, “The Companions of the Messenger of God, God grant him blessing and peace, are in consensus that any means [or act] by which God is disobeyed is Ignorance, intentionally or unwittingly, and whoever disobeys God is ignorant.”

As for “repentance from near,” the majority of exegetes say that it is repentance before the seeing [of the angel of death]. ‘Ikrima said, “Before death.” Al-Ḍaḥḥāk said, “Before seeing the angel of death.” Al-Suddī and al-Kalbī said, “That he repents in his heart before the illness of his death.” It is recorded in *al-Musnad* [of Aḥmad] and elsewhere on the authority of Ibn ‘Umar, God be pleased with them both, that the Prophet, God grant him blessing and peace, said, “God accepts repentance of a servant so long as the gurgle [of death has

فقال طائفة: لا تصح توبته لأن التوبة إنما تكون ممن يمكنه الفعل والترك، فالتوبة من الممكن لا من المستحيل، ولهذا لا تتصور التوبة من نقل الجبال عن أماكنها وتنشيف البحار والطيران إلى السماء ونحوه.

قالوا: ولأن التوبة مخالفة داعي النفس، وإجابة داعي الحق، ولا داعي للنفس هنا، إذ يعلم استحالة الفعل منها.

قالوا: ولأن هذا كالمكره على الترك، المحمول عليه قهراً، ومثل هذا لا تصح توبته. قالوا: ومن المستقر في فطر الناس وعقولهم أن توبة المغاليس وأصحاب الجوائح توبة غير معتبرة، ولا يحدون عليها، ويل يسمونها توبة إفلاس وتوبة جائحة. قال الشاعر:

ورحت عن توبة سائلاً وجدها توبة إفلاس.

قالوا: ويدل على هذا أيضاً أن النصوص المتضافرة المتظاهرة قد دلت على أن التوبة عند المعاينة لا تنفع، لأنها توبة ضرورة لا اختيار. قال تعالى: ﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيماً حَكِيماً وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَاباً أَلِيماً﴾ [النساء: 17-18]. والجهالة هاهنا جهالة العمل، وإن كان علماً بالتحريم. قال قتادة رضي الله عنه: «أجمع أصحاب رسول الله ﷺ على أن كل ما عصي الله به فهو جهالة، عمداً كان أو لم يكن، وكل من عصي الله فهو جاهل».

وأما التوبة من قريب، فجمهور المفسرين على أنها التوبة قبل المعاينة. قال عكرمة: قبل الموت. وقال الضحاك: قبل معاينة ملك الموت. وقال السدي والكلبي: أن يتوب في صحته قبل مرض موته. وفي المسند وغيره عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: «إن الله يقبل توبة العبد ما لم يغر».

not touched him].”⁶⁸ In the copy of Darrāj, on the authority of Abū l-Haytham, on the authority of Abū Saʿīd, raised [to the Prophet]: “Satan said, By Your majesty O Lord, I will not give up trying to mislead Your servants so long as their souls are in their bodies.” The Lord said, “By My majesty and honor and My Highness, I will continue to forgive them so long as they beg for My forgiveness.”⁶⁹

This is the case of one who repents from near; as for one who enters the stage in which his soul is being wrenched out, his repentance is not accepted, because that is a repentance of necessity, not choice. It is like repentance after when the sun comes out of the West on the Day of Resurrection, and upon seeing the punishment of God.

They also say that the reality of repentance is to hold one's ego back from doing that which is prohibited, and holding back pertains only to those things that are possible, and that repentance is parting from the sin, which cannot be imagined to take place unless he parts from the sin.

They also say that sin is solemn resolve to do that which is prohibited in addition to an action he is capable of doing, and repentance is solemn determination to desist from doing what one can do, in addition to the actual parting from it. To be resolved to do what one is incapable of doing is impossible, and parting from such a person is a necessity, not a choice. It is the same as his desisting from flying into the sky, carrying mountains, and the like.

The second opinion, which is the correct one, is that the repentance of such a person is sound and possible, but indeed it occurs. For the pillars of repentance are all present in it: what he is capable of doing is to feel regret. It occurs in *al-Musnad* raised [to the Prophet] that, “Repentance is regret.”⁷⁰ If his regret upon his sin and self-blame are actualized, this is repentance. How could it be that repentance is no longer available to him despite his severe regret upon his sin and self-blame? Especially with what follows from that, such as weeping, grief, fear, solemn resolve, and his intention that if he were to get better and the act became possible, he would not commit it.

The Lawgiver accorded one incapable of performing an act the status of one who does it if the former's intention is sound, as his words indicate in this sound tradition:

68 Aḥmad 10:300, 24:256.

69 Al-Baghawī, *Tafsīr*, 1:587; Aḥmad 17:337.

70 Aḥmad 7:113.

وفي نسخة دراج أبي الهيثم عن أبي سعيد مرفوعاً: «إن الشيطان قال: «وعزتك يا رب لا أبرح أغوي عبادك ما دامت أرواحهم في أجسادهم». فقال الرب عز وجل: «وعزتي وجلالي وارتفاع مكاني لا أزال أغفر لهم ما استغفروني».

فهذا شأن التائب من قريب، وأما إذا وقع في السياق فقال: «إني تبت الآن»، لم تقبل توبته، وذلك لأنها توبة اضطرار لا اختيار، فهي كالتوبة بعد طلوع الشمس من مغربها ويوم القيامة وعند معاناة بأس الله.

قالوا: ولأن حقيقة التوبة هي كف النفس عن الفعل الذي هو متعلق النهي. والكف إنما يكون عن أمر مقدور، وأما المحال فلا يعقل كف النفس عنه، ولأن التوبة هي الإقلاع عن الذنب، وهذا لا يتصور منه الإيقاع حتى يتأتى منه الإقلاع.

قالوا: ولأن الذنب عزم جازم على فعل المحرم، يقترب به فعله المقدور، والتوبة منه عزم جازم على ترك المقدور يقترب به الترك. والعزم على غير المقدور محال، والترك في حق هذا ضروري، لازم غير مقدور له، بل هو بمنزلة تركه الطيران إلى السماء، وحمل الجبال، ونحو ذلك.

والقول الثاني وهو الصواب، أن توبته صحيحة ممكنة، بل واقعة. فإن أركان التوبة مجتمعة فيه، والمقدور له منها الندم. وفي المسند مرفوعاً: «الندم توبة». فإذا تحقق ندمه على الذنب ولومه نفسه عليه، فهذه توبته. وكيف يصح أن تسلب التوبة عنه مع شدة ندمه على الذنب، ولومه نفسه عليه، ولا سيما ما يتبع ذلك من بكائه [وحزنه] وخوفه وعزمه الجازم ونيتته أنه لو كان صحيحاً، والفعل مقدور له لما فعله؟

وإذا كان الشارع قد نزل العاجز عن الطاعة منزلة الفاعل لها إذا صحت نيته، كقوله في الحديث الصحيح: «إذا مرض العبد أو سافر، كتب له ما كان يعمل صحيحاً مقيماً». وفي الصحيح أيضاً عنه:

When a servant gets ill or travels, all his deeds that he used to do when he was sound and at home continue to be written in his account.⁷¹

It is further recorded in the *Ṣaḥīḥ* [of al-Bukhārī] that he said, “In Medina there are people who have been with you for every path you walked and every vale you crossed.” They asked, “And they are in Medina?” He said, “And they are in Medina, detained by some [valid] reason.”⁷²

There is an analogy for [the question at hand] in this tradition, for according to one incapable of committing sin—who is compelled to abandon it but also has the intention to abjure it willingly if he became capable of it—the status of one who abjures it willingly is valid *a fortiori*. This [reasoning] is explained thus: the harm of the sin on which the warning is based results at times from one’s resolve to commit it and at times from doing it, and the source of the harm is absent in the case of an incapable person both in deed and in intention, and the punishment depends on the harm.

Furthermore, the person in question is incapable of committing the sin, not incapable of craving and loving it. If he desired and loved to fall into that sin again and his intention was that if he were healthy he would pounce at it, his repentance must be from this craving, desiring, and grief over missing it. Such a person can be imagined to persist in the sin, and therefore its opposite can also be imagined, which is repentance; indeed, it is evident that [repentance] is more likely in possibility as well as imagination than his desire to persist in it.

The difference between such a person on the one hand and one who sees [death] or is brought on the Day of Resurrection is that responsibility comes to an end with both the seeing and the coming of the Day of Resurrection, and repentance belongs only in the period of responsibility. The responsibility of the incapable person in question has not yet ended, and commands and prohibitions continue to attach to him, and it is imaginable that he can cease to crave and love [the sin] and the sorrow over missing it, and replace all that with regret and grief over doing it. God knows best.

10.6 *What if Abandoning Sin Requires Another Sin?*

Among the rulings of repentance is one that concerns one who decided to repent while in the middle of a sin, but he cannot part from the sin without committing some more of it. An example would be someone who is engaged in illicit intercourse and then resolves to repent, but cannot part from it without

⁷¹ Bukhārī #2996.

⁷² Bukhārī #4423; Muslim #1911.

«إن بالمدينة أقواماً ما سرتهم مسيراً ولا قطعتم وادياً إلا كانوا معكم». قالوا: وهم بالمدينة؟ قال: «وهم بالمدينة، حبسهم العذر»، وله نظائر في الحديث. فتنزىل العاجز عن المعصية التارك لها قهراً مع نيته تركها اختياراً لو أمكنه منزلة التارك المختار أولى.

يوضحه أن مفسدة الذنب التي يترتب عليها الوعيد، تنشأ من العزم عليه تارةً ومن فعله تارةً، ومنشأ المفسدة معدوم في حق هذا العاجز فعلاً وعزماً، والعقوبة تابعة للمفسدة.

وأيضاً، فإن هذا تعذر منه الفعل، لم يتعذر منه التمني والوداد، فإذا كان يتمنى ويود لو وقع الذنب، ومن نيته [أنه] لو كان سليماً لباشره، فتوبته بالإقلاع عن هذا الوداد والتمني والحزن على فوته، فإن الإصرار متصور في حقه قطعاً، فيتصور في حقه ضده، وهو التوبة، بل هي أولى بالإمكان والتصور من الإصرار، وهذا واضح.

والفرق بين هذا وبين المعاین ومن ورد القيامة أن التكليف قد انقطع بالمعينة وورود القيامة، والتوبة إنما تكون في زمن التكليف، وهذا العاجز لم ينقطع عنه التكليف، فالأوامر والنواهي لازمة له، والكف متصور منه عن التمني والوداد والأسف على فوته، وتبديل ذلك بالندم والحزن على فعله، والله أعلم.

فصل

ومن أحكامها أن من توغل ذنباً وعزم على التوبة منه، ولا يمكنه التوبة منه إلا بارتكاب بعضه، كمن أوجلج في فرج حرام، ثم عزم على التوبة قبل النزاع الذي هو جزء الوطء، وكمن توسط أرضاً مغصوبة،

the act of pulling out which is part of fornication. Or, one who decided to repent while sitting in the middle of land that he has usurped and cannot part from the act without walking through the land, which also counts as illicit use of the land. The question is, how can he repent from one illicit act by committing a similar illicit act? How can repentance from one prohibition by committing another prohibition be justified?

This matter has confused some people such that one has argued for the suspension of responsibility on that person with respect to this act until he can rid himself of the illicit. He argued that it is impossible that one can be commanded to do something that is illicit, and that that is the only and unavoidable way for him to rid himself of the illicit. Therefore, there can be no ruling on such an act at all, for such a person is in the class of people that are forgiven, who do not enter under legal responsibility.

One group said that this act is, rather, both illicit and an obligation at the same time, and it has two sides, commanded and prohibited; such a person is commanded to do it as it is his way out of the prohibition, and he is prohibited from it for its partaking in the prohibition, and is thus illicit: one deserves both reward and punishment of it.

They argue that nothing prevents an act from being of dual status in the law, like being occupied in something neutral that keeps one from committing an illicit act. If we look at the neutral act itself without looking at it as the cause of avoiding a prohibition, we would judge that it is neutral, but when we consider it from the perspective of being a means to avoid a prohibited act, it becomes an obligation.⁷³ One neutral act, they admit, cannot be obligated in place of another, for that would be like making something a duty yet also a choice.

They proffer as an example the case of prayer in a usurped land, which is impermissible but also an obligation; similarly, covering one's private parts with silk is both prohibited and obligated from two different perspectives.

The correct opinion is that one's pulling out or exiting from the land constitutes repentance that is not prohibited, for it is commanded categorically, and it is impossible that a prohibited thing would be commanded. The pulling out of one's sexual organ which is part of the act of fornication would be illicit only if delight and completion of the act of fornication are intended by it, whereas if it is for the sake of parting from the illicit and severance of the pleasure of sin, then there can be no argument for its prohibition, neither from scriptural texts nor from consensus, nor is there a sound analogy in which the original and the new cases are the same in the cause of the ruling.

73 See al-Rāzī, *al-Maḥṣūl* 1:476.

ثم عزم على التوبة ولا يمكنه إلا بالخروج الذي هو مشى فيها وتصرف، فكيف يتوب من الحرام بحرام مثله؟ وهل تعقل التوبة من الحرام بحرام؟

فهذا مما أشكل على بعض الناس حتى دعاه ذلك إلى أن قال بسقوط التكليف عنه في هذا الفعل الذي يتخلص به من الحرام.

قال: لأنه لا يمكن أن يكون مأموراً به، وهو حرام، وقد تعين في حقه طريقاً للخلاص من الحرام لا يمكنه التخلص بدونه، فلا حكم في هذا الفعل ألّبتة، وهو بمنزلة العفو الذي لا يدخل تحت التكليف. وقالت طائفة: بل هو حرام واجب، فهو ذو وجهين: مأمور به من أحدهما، منهي عنه من الآخر. فيؤمر به من حيث تعينه طريقاً للخلاص من الحرام، وهو من هذا الوجه واجب، وينهى عنه من جهة كونه مباشرة للحرام، وهو من هذا الوجه محرم، فيستحق عليه الثواب والعقاب.

قالوا: ولا يمتنع كون الفعل في الشرع ذا وجهين مختلفين، كالا شغال عن الحرام بالمباح، فإن المباح إذا نظرنا إلى ذاته مع قطع النظر عن ترك الحرام به قضينا بإباحته، وإذا اعتبرناه من جهة كونه تاركاً للحرام به كان واجباً.

نعم، غايته أنه لا يتعين مباح دون مباح، فيكون واجباً مخيراً.

قالوا: وكذلك الصلاة في الدار المغصوبة هي حرام، وهي واجبة، وستر العورة بثوب الحرير كذلك حرام واجب من وجهين مختلفين.

والصواب أن هذا النزاع والخروج من الأرض توبة ليس بحرام، إذ هو مأمور به قطعاً، ومحال أن يؤمر بالحرام، وإنما كان النزاع الذي هو جزء الوطء حراماً لقصد التلذذ به وتكميل الوطء. وأما النزاع الذي يقصد به مفارقة الحرام وقطع لذة المعصية فلا دليل على تحريمه، لا من نص ولا إجماع، ولا قياس صحيح يستوي فيه الأصل والفرع في علة الحكم.

That this occurrence has no ruling from God is also impossible, for His ruling in this case is the categorical command to pull out; the only other possibility would be that continuing in the act is permissible, which is categorically not the case. The same is true of exiting the said land: it is [simply] commanded. The movement within or exploitation of another's land would be prohibited only if it were for the purpose of benefiting from it, which includes harming its owner. If, however, the purpose is to desist from exploiting [the land] and the removal of harm from the owner, neither God Almighty nor His Prophet have prohibited such an act, nor does correct reasoning or sound analogy suggest such a prohibition.

The analogizing of one's walking [to exit the land he had usurped] to the continuation of usurpation, or the pulling out of a repentant person to the pulling out of one who continues the act, is the most corrupt of analogies, one that is self-evidently invalid. We do not deny that a single act could have more than one aspect, but when its prohibition or obligation in the law is established, it is possible to take into consideration all of its aspects [and then come up with a single ruling]. For instance, the lawgiver has commanded to conceal private parts and prohibited the wearing of silk [for men], and one who conceals his privates with silk has committed two things, which is why his act has two sides.

As for the point of disagreement, the [claimed] prohibition by the Lawgiver of the act of pulling out or exiting the usurped land is not established at all, neither by His words nor by anything that could be understood by His words, except if one analogizes one thing with another, but the two things are entirely different in both senses, reason, nature, and law. As for categorizing one case with [God's] overlooking [of such a case], if by it is meant that one is not punished for such an act, then it is correct. If, however, by it is meant that the divine law has no ruling on this, and that such an act is like the acts of beasts or a sleeping person, one who errs on account of forgetting, or insanity, then this is incorrect. For anyone in any of these conditions is not addressed by the law at all, whereas the person in question is addressed [and commanded] to pull out or exit. The difference is clear and God alone guides to that which is right.

If it is said that this argument works for you since parting [from the state of sin] by pulling out or exiting did not cause harm, what would you say if it did include harm? Imagine one who is in the middle of a company of wounded persons in order to plunder their goods, and throws himself on one. If he stands on him, he would kill him by his weight, and if he moves to another, he must step over another wounded person whom he might kill by his weight. Having resolved to repent, how could he accomplish it?

ومحال خلو هذه الحادثة عن حكم الله فيها، وحكمه فيها الأمر بالنزع قطعاً، وإلا كانت الاستدامة مباحةً وذلك عين المحال، وكذلك الخروج من الأرض مأمور به، وإنما تكون الحركة والتصرف في ملك الغير حراماً إذا كان على وجه الانتفاع بها، المتضمن لإضرار مالكها، أما إذا كان القصد ترك الانتفاع وإزالة الضرر عن المالك، فلم يحرم الله تعالى ولا رسوله ذلك، ولا دل على تحريمه نظر صحيح، ولا قياس صحيح.

وقياسه على مثي مستديم الغصب، وقياس نزع الثائب على نزع المستديم من أفسد القياس وأبينه بطلائاً، ونحن لا ننكر كون الفعل الواحد يكون له وجهان، ولكن إذا تحقق النهي عنه والأمر به أمكن اعتبار وجهيه، فإن الشارع أمر بستر العورة، ونهى عن لبس الحرير، فهذا الساتر لها بالحرير قد ارتكب الأمرين، فصار فعله ذا وجهين.

وأما محل النزاع فلم يتحقق فيه النهي عن النزع والخروج عن الأرض المغصوبة من الشارع البتة، لا بقوله ولا بمعقول قوله إلا باعتبار هذا الفرد بفرد آخر بينهما أشد تباين وأعظم فرق في الحس والعقل والفطرة والشرع.

وأما إلحاق هذا الفرد بالعفو، فإن أريد به أنه معفوله عن المؤاخذه به فصحيح، وإن أريد أنه لا حكم لله فيه بل هو بمنزلة فعل البهيمة والثائم والناسي والمجنون فباطل، إذ هؤلاء غير مخاطبين، وهذا مخاطب بالنزع والخروج، فظهر الفرق. والله الموفق للصواب.

فإن قيل: هذا يتأتى لكم فيما إذا لم يكن في المفارقة بنزع أو خروج مفسدة، فما تصنعون فيما إذا تضمن مفسدة مثل مفسدة الإقامة، كمن توسط جماعة جرحى ليسلبهم، فطرح نفسه على واحد إن أقام عليه قتله بثقله، وإن انتقل عنه لم يجد بداً من انتقاله إلى مثله فيقتله بثقله، وقد عزم على التوبة، فكيف تكون توبته؟

It would be said, the repentance of such a person is accomplished by adhering to the lesser of the two harmful things by standing still on a particular sin or moving from it to another. If the two harms are equal in every way, such a person is commanded to carry out repentance to the extent possible, which is regret and solemn resolve to never return. As for the parting from the sin, he is excused in as far as he must choose one of the two like harms.

It could be said that God has no judgment in this incident due to the impossibility of establishing any one of the five judgments in this case. For his standing on the wounded causes the harm of killing him, which cannot be commanded, nor is he permitted to do so, and his moving over to another causes another death, which too can neither be commanded nor permitted. The judgment must be withheld in this incident and he is excused from repentance in this respect.

The correct view is that the repentance is not excused, and God does have a judgment on this, for there is no incident except that God has a judgment on it; some know it and others do not. It will be said that the judgment of God in this case is like His judgment in the case of a coerced person, for he is now compelled to kill one of two souls and finds no way out, and a coerced person has no act that can be attributed to him, for he becomes a tool. When one becomes like this coerced person, his ruling is that he is not in a position to issue a movement, an act, or a choice. He should, therefore, not move from one wounded person to another, for he has no movement permitted in this respect at all. The judgment on him is to be annihilated from movement and choice, and to think of himself like a rock thrown at the victim, especially if he is thrown there without his choice. He does not have the right to throw himself over a wounded person, to save one by killing another. The decree has thrown him where he is, and he is excused from that, but when he moves to another that would be by his own choice and will. Thus, if he throws himself onto him by his choice, then repents and regrets, we do not ask of him to repeat this, to save himself from one sin by committing another.

The repentance of such a person can be imagined through regret and resolve only; parting from the sin being impossible for him. He is like one who penetrated a prohibited genital and became tied to it, unable to pull out. His repentance is regret and resolve and parting in his heart from being pleased with this state, the same as the repentance of the person previously described, by parting from will and choice. God knows best.

قيل: توبة مثل هذا بالتزام أخف المفسدتين من الإقامة على الذنب المعين أو الانتقال عنه، فإن تساوت مفسدة الإقامة على الذنب ومفسدة الانتقال عنه من كل وجه، فهذا يؤمر من التوبة بالمقدور له منها، وهو الندم والعزم الجازم على ترك المعادة، وأما الإقلاع فقد تعذر في حقه إلا بالتزام مفسدة أخرى مثل مفسدته.

فقيل: إنه لا حكم لله في هذه الحادثة لاستحالة ثبوت شيء من الأحكام الخمسة فيها، إذ إقامته على الجريح تتضمن مفسدة قتله فلا يؤمر بها، ولا هو مأذون له فيها، وانتقاله عنه يتضمن مفسدة قتل الآخر، فلا يؤمر بالانتقال، ولا يؤذن له فيه، فيتعذر الحكم في هذه الحادثة، وعلى هذا فتعذر التوبة منها.

والصواب: أن التوبة غير متعذرة ولله فيها حكم، فإنه لا واقعة إلا ولله فيها حكم، علمه من علمه وجهله من جهله.

فيقال: حكم الله في هذه الواقعة حكمه في الملجأ، فإنه قد ألجىء قدراً إلى إتلاف أحد النفسين ولا بد، والملجأ ليس له فعل يضاف إليه، بل هو آلة، فإذا صار هذا كالملجأ فحكمه ألا يكون منه حركة ولا فعل ولا اختيار، فلا يعدل من واحد إلى واحد، بل يتخلى عن الحركة والاختيار، ويستسلم استسلام من هو عليه [من الجرحى]، إذ لا قدرة له على حركة مأذون له فيها البتة، فحكمه الفناء عن الحركة والاختيار، وشهود نفسه كالجرحى الملقى على هذا الجريح، ولا سيما إن كان قد ألقى عليه بغير اختياره، فليس له أن يلقي نفسه على جاره لينجيه بقتله والقدر ألقاه على الأول فهو معذور به، فإذا انتقل إلى الثاني انتقل بالاختيار والإرادة، فهكذا إذا ألقى نفسه عليه باختياره ثم تاب وندم، لا تأمره بإلقاء نفسه على جاره ليتخلص من الذنب بذنب مثله سواء.

وتوبة مثل هذا إنما تتصور بالندم والعزم فقط لا بالإقلاع، والإقلاع في حقه مستحيل، فهو كمن أوجع في فرج حرام، ثم شد وربط في حال إيلاجه بحيث لا يمكنه النزاع البتة، فتوبته بالندم والعزم والتجافي بقلبه عن السكون إلى الاستدامة، وكذلك توبة الأول بذلك، وبالتجافي عن الإرادة والاختيار، والله أعلم.

10.7 *Repentance from Sins That Violate Other's Rights*

Among the rulings [of repentance there is one that] concerns the case when [repentance] requires that the right of another human being be restored either by repaying it, or informing the person wronged and legitimating it based on his permission if it was a monetary right or crime against his body or the body of someone whose blood-money he receives. It is reported authentically from the Prophet, God grant him blessing and peace, that he said,

If one has a wrong against his brother from wealth or honor, let him seek forgiveness for it [lit., let him make it licit] today before the day when there will be no dinar nor dirham except good and bad deeds.⁷⁴

If the wrong consisted of badmouthing the person, either by way of backbiting or slandering, is it a condition of repentance that he must inform [the victim] of the precise nature and seek his forgiveness? Or would it be sufficient to speak generally that he had violated his honor without specifying it? Or is it that neither is required, and it is sufficient for repentance to seek God's pardon without informing the victim of sins like slandering and backbiting?

There are three opinions on this. Two opinions are attributed to Aḥmad, God be pleased with him, on the question of the prescribed punishment for slandering concerning whether his repentance is contingent on informing the one slandered and seeking his forgiveness. The repentance of one who backbit or libeled is classified in the same category.

The well-known opinions in the schools of al-Shāfiʿī, Abū Ḥanīfa, and Mālik is that the victim is informed and sought forgiveness from; this is what has been mentioned by their companions in their books.

Those who make this a condition argue that the sin is against the right of a human being and cannot be erased without forgiveness and acquittal from him. Furthermore, acquittal from an unknown thing is incorrect, therefore, [the victim] must be informed of the specific details, especially if the one who violated the right was aware of the status of the victim, he must be informed of it, for he may not forgive the perpetrator if the latter knew better. They argue using the aforementioned tradition, which is the words, "If one has a wrong against his brother from wealth or honor, let him seek forgiveness for it [lit., let him make it licit] today." They also argue that in this crime there are two rights involved, the right of God and the right of the human being, and repentance from it can be obtained only by the forgiveness of the human being and regret between him and God Almighty for His right. They also say that this is why the repentance

74 Bukhārī #2449.

فصل

ومن أحكامها أنها إذا كانت متضمنةً لحق آدمي أن يخرج إليه منه، إما بأدائه وإما باستحلاله منه بعد إعلامه به إن كان حقاً مالياً، أو جنائياً على بدنه أو بدن موروثه، كما ثبت عن النبي ﷺ أنه قال: «من كالأخيه عنده مظلمة من مال أو عرض، فليتحلله اليوم قبل ألا يكون دينار ولا درهم إلا الحسنات والسيئات». وإن كانت المظلمة بقدره فيه بغيبة أو قذف، فهل يشترط في توبته منها إعلامه بذلك بعينه والتحلل منه، أو إعلامه بأنه قد نال من عرضه ولا يشترط تعيينه أو لا يشترط لا هذا ولا هذا، بل يكفي في توبته أن يتوب بينه وبين الله تعالى من غير إعلام من قذفه واغتابه؟

على ثلاثة أقوال. وعن أحمد—رضي الله عنه—روايتان منصوصتان في حد القذف، هل يشترط في توبة القاذف إعلام المقدوف والتحلل منه أم لا؟ ويخرج عليهما توبة المغتاب والشاتم. والمعروف من مذهب الشافعي، وأبي حنيفة ومالك اشتراط الإعلام والتحلل، هكذا ذكره أصحابهم في كتبهم.

والذين اشتروا ذلك احتجوا بأن الذنب حق آدمي، فلا يسقط إلا بإحلاله منه وإبرائه، ثم من لم يصحح البراءة من الحق المجهول شرط إعلامه بعينه، لا سيما إذا كان من عليه الحق عارفاً بقدره، فلا بد من إعلام مستحقه به، لأنه قد لا تسمح نفسه بالإبراء منه إذا عرف قدره. واحتجوا بالحديث المذكور، وهو قوله: «من كالأخيه عنده مظلمة من مال أو عرض، فليتحلله اليوم».

قالوا: ولأن في هذه الجنابة حقان: حق لله، وحق لآدمي، فالتوبة منها بتحلل آدمي لأجل حقه، والندم فيما بينه وبين الله تعالى لأجل حقه.

of a murderer is not complete except when the heir feels satisfied; if he wishes he could [demand] retribution and if he wills he could forgive. This is also true of the repentance of a brigand.

The other opinion is that informing [the victim] of the violation of his honor, slander, and backbiting is not a condition, rather, repentance is sufficient between him and God Almighty. Rather, he ought to mention the victim of his backbiting or slander in the companies where he backbit and slandered him in the opposite way, replacing backbiting with praise and acclaim, mentioning his virtues, chastity, and good character in case of slander, and seek forgiveness for him in the same way that he backbit him. This is the preference of our Shaykh Abū l-‘Abbās Ibn Taymiyya, may God sanctify his soul.

The holders of this second opinion argue that notifying [the victim of the precise nature of the offense] is categorically harmful and has no benefit, for it only causes more pain and hurt to someone who was perhaps at peace, and upon hearing it, could not control himself and caused harm to himself or his body, as the poet said,

That which hurts you the hearing of
If said behind your back, as it if wasn't said at all

And if the situation is this, the lawmaker has not permitted it let alone obligating and commanding it.

They further say that informing him may be a cause of hostility and battle between him and the offender, and he may never have a clean heart toward him, and his knowledge of his backbiting and slandering may cause a hostility and hatred that could lead to an evil greater than the evil of backbiting and slandering alone, and this is all opposed to the intention of the lawgiver, which is the uniting of the hearts, and mutual compassion, love, and harmony.

They also say that the difference between this case and that of monetary and corporal violation of rights are from two perspectives. First, [the victim] may benefit from them if they were returned to him, which is why hiding them from him is not legitimate, for that is his categorical right and restoring it to him is an obligation, as opposed to backbiting and slandering, for there is nothing that he gets out of it other than harm and provocation. Analogizing the one with the other, therefore, is invalid. Secondly, when he informs him of [his monetary right that was taken away from him], it does not hurt or provoke from him rage and hostility, but perhaps it pleases him and he becomes happy. This would be very different from informing him of how his honor was damaged day and night all his life from all kinds of slander, backbiting, and insults. This, therefore, is the correct opinion of the two and the one I adopt, and God knows best.

قالوا: ولهذا كانت توبة القاتل لا تتم إلا بتكفين ولي الدم من نفسه، إن شاء اقتص وإن شاء عفا، وكذلك توبة قاطع الطريق.

والقول الآخر أنه لا يشترط الإعلام بما نال من عرضه وقذفه واغتيابه، بل يكفي توبته بينه وبين الله تعالى، ويذكر المغتاب والمقذوف في مواضع غيبته وقذفه بضد ما ذكره به من الغيبة، فيبدل غيبته بمدحه والثناء عليه وذكر محاسنه، وقذفه بذكر عفته وإحصائه، ويستغفر له بقدر ما اغتابه، وهذا اختيار شيخنا [أبي العباس ابن تيمية]—قدس الله روحه—.

واحتمى أصحاب هذه المقالة بأن إعلامه مفسدة محضة لا تتضمن مصلحة، فإنه لا يزيده إلا أذى وحنقاً وغماً، وقد كان مستريحاً قبل سماعه، فإذا سمعه ربما لم يصبر على حمله، وأورثه ضرراً في نفسه أو بدنه، كما قال الشاعر:

فإن الذي يؤذيك منه سماعه وإن الذي قالوا وراءك لم يقل.

وما كان هكذا فإن الشارع لا يبيحه، فضلاً عن أن يوجبه ويأمر به.

قالوا: وربما كان إعلامه به سبباً للعداوة والحرب بينه وبين القاتل، فلا يصفوه له أبداً، ويورثه علمه به عداوةً وبغضاءً مولدةً لشر أكبر من شر الغيبة والقذف، وهذا ضد مقصود الشارع من تأليف القلوب، والتراحم والتعاطف والتحاب.

قالوا: والفرق بين ذلك وبين الحقوق المالية وجنایات الأبدان من وجهين أحدهما: أنه قد ينتفع بها إذا رجعت إليه، فلا يجوز إخفاؤها عنه، فإنه محض حقه، فيجب عليه أدائه إليه، بخلاف الغيبة والقذف، فإنه ليس هناك شيء ينفعه يؤديه إليه إلا إضراره وتهيبه فقط، فقياس أحدهما على الآخر من أفسد القياس.

والثاني: أنه إذا أعلمه بها لم يؤذه ولم يهيج منه غضباً وعداوةً، بل ربما سره ذلك وفرح به، بخلاف إعلامه بما مزق به عرضه طول عمره ليلاً ونهاراً من أنواع القذف والغيبة والهجو، فاعتبار أحدهما بالآخر اعتبار فاسد، وهذا هو الصحيح في القولين كما رأيت، [والله أعلم].

10.8 *What is Lost by Sinning, May Be Regained by Repentance*

One of the rulings of repentance is whether a servant may regain by repentance the status (with God) that one had before sinning. There is a disagreement on this.

One group said that he does indeed return to his earlier status, for repentance erases the sin entirely, rendering it as if it never occurred; returning by repentance to the status required by his level of faith and righteous deeds. They argue that repentance is a great act of righteousness in its own right, therefore, if his sin degraded him, his repentance returns him to it. It is like someone who fell into a well, and his compassionate friend threw down a rope to him and pulled him up until he came back to his earlier level: repentance and good deed are like this good friend and compassionate brother.

The other group says that he does not return to his earlier status and state because he was not standing still to begin with. Rather, he was either on the rise or in decline; his sin set him off toward decline and fall, and when he repented, he remains deficient still to the extent that he failed to rise in that while.

They further argue that an example that illustrates the case of this man is that of two men together on the same journey. One of them is arrested by something that causes him to turn around and go back or keeps him from moving while his companion continued on. When he returns or his stop ends and he resumes the journey on the heels of his companion, he can never catch up to him, because for every step he takes his companion may also take the same step. They add that for the first one, the journey is by the strength of his deeds and faith and the more he journeys the stronger his [journey] becomes, whereas the one who stood still or returned has his faculties and faith enervated.

I heard Shaykh al-Islam Ibn Taymiyya, God have mercy on him, mention this disagreement and then comment: "The correct opinion in this matter is that some of those who repent never return to their original state, some do return, and some return to an even higher state and become better than how they were before the sin. David, for instance, was better after his repentance than he was before his error." He also said, "This depends on the state of the repentant one, his resolve, caution, effort, and motivation after his repentance. If those things are greater than they were before the sin, he returns to a state better and higher than his original rank; if it is the same, he returns to the same rank, and if it is less, he does not return to the same and is degraded."

This that he has mentioned is the correct resolution of this question.

This can be understood by means of two parables.

First, that of a traveler who is happily on his way, running and walking, stopping, resting, and sleeping. All of a sudden, he finds himself amidst a garden with tempting cool, relaxing water, shady trees, and beautiful flowers. Tempted,

فصل

ومن أحكامها أن العبد إذا تاب من الذنب، فهل يرجع إلى ما كان عليه قبل الذنب من الدرجة التي حطه عنها الذنب، أو لا يرجع إليها؟ اختلف في ذلك.

فقال طائفة: يرجع إلى درجته، لأن التوبة تجب بالكلية وتصيره كأن لم يكن، والمقتضي لدرجته ما معه من الإيمان والعمل الصالح، فعاد إليها بالتوبة.

قالوا: ولأن التوبة حسنة عظيمة وعمل صالح، فإذا كان ذنبه قد حطه عن درجته، فحسنه بالتوبة ترقيه إليها، وهذا كمن سقط في بئر وله صاحب شفيق أدلى إليه حبلًا تمسك به حتى رقي منه إلى موضعه، فهكذا التوبة والعمل الصالح، مثل هذا القرن الصالح والأخ الشفيق.

وقالت طائفة: لا يعود إلى درجته وحاله، لأنه لم يكن في وقوف، وإنما كان في ترق وصعود، فبالذنب صار في نزول وهبوط، فإذا تاب نقص عليه ذلك القدر الذي كان مستعداً فيه للترقي.

قالوا: ومثل هذا مثل رجلين سائر على طريق سيراً واحداً، ثم عرض لأحدهما ما رده على عقبه أو أوقفه وصاحبه سائر، فإذا استقال هذا رجوعه ووقفته وسار بإثر صاحبه لم يلحقه أبداً، لأنه كلما سار مرحلة تقدم ذلك أخرى.

قالوا: والأول سيره بقوة أعماله [وإيمانه]، وكلما ازداد سيره ازدادت قوته، وذلك الواقف الذي رجع قد ضعفت قوة سيره [وإيمانه] بالوقوف والرجوع.

وسمعت شيخ الإسلام ابن تيمية—رحمه الله—يحيي هذا الخلاف ثم قال: والصحيح أن من التائبين من لا يعود إلى درجته، ومنهم من يعود إليها، ومنهم من يعود إلى أعلى منها، فيصير خيراً مما كان قبل الذنب، فكان داود بعد التوبة خيراً منه قبل الخطيئة.

قال: وهذا بحسب حال التائب بعد توبته وعزمه وحذره وجده وتشميره، فإن كان ذلك أعظم مما كان له قبل الذنب عاد خيراً مما كان وأعلى درجة، وإن كان مثله عاد إلى مثل حاله، وإن كان دونه لم يعد إلى درجته وكان منحطاً عنها، وهذا الذي ذكره هو فصل النزاع في هذه المسألة.

ويتبين هذا بمثلين مضروبين:

أحدهما: رجل مسافر سائر على الطريق بطمأنينة وأمن، فهو يعدو مرة ويمشي أخرى، ويستريح تارة وينام أخرى، فبينما هو كذلك إذ عرض له في سيره ظل ظليل وماء بارد ومقبل وروضة مزهرة،

he descends there when suddenly an enemy pounces and captures him, chains him, preventing him from his journey. He sees death, and believes that he is now food for wild beasts, that his ultimate goal has been lost to him; terrible thoughts bounce around in his head. All of a sudden he finds his affectionate father come to his rescue, undo his chains, and free him from the captivity. He says, "Get back on your journey and beware this enemy, for he is on the hunt for you on every station, and be sure that so long as you are cautious and awake, he cannot harm you. If you are careless, he will pounce. I am just ahead of you on the journey, so follow in my footsteps." If the traveler is clever and wise, has his wits about him, he starts on his journey at once with even greater resolve and caution than before, with alertness and preparation against the enemy. His resumed journey, therefore, becomes quicker and better than before and his approach to the destination faster. If, however, he remains careless toward the enemy and returns to his earlier state, neither better nor worse, without additional caution or preparation, he returns to how he was, liable to the same harm as he was before. And if that experience leaves him with weakness and fatigue, filled with thoughts of the sweetness of his resting place, the beauty of the meadow and sweetness of the water, the coolness of the gently moving shade, and his heart remains reclined on that, he not only fails to resume his journey as before, he is worse off than before.

The second parable is that of a servant in good health and body who is afflicted with an illness that causes him to take precaution, drink medicine, and avoid mixing with others, which removes the harmful matter that was nibbling away at his strength and health. His illness, therefore, leaves him stronger than ever. As it has been said,

Perhaps your affliction has a good aftermath
Perhaps bodies find health through maladies

If, however, that illness leaves him weaker and his healing compensates for it, he may return to exactly the same state of health as before. If his healing leaves him weaker, he is weaker afterward.

These two parables are sufficient for those who want to reflect.

Perhaps another parable could be given for it, that of a man who left his house for prayer in the first row, being distracted by nothing in the way. Another man accosts him and holds his robe [to chat], causing him a delay and wanting to keep him from his prayer. He has two options: one, he could stay with the man and lose his prayer, which is the state of one who fails to repent; two, to pull back and turn away from this man so that his prayer is not lost.

فدعته نفسه إلى النزول عليها، فنزل عليها فوثب عليه منها عدو فأخذه وقيده وكثفه ومنعه عن السير، فعان الملاك وظن أنه منقطع به، وأنه رزق الوحوش والسباع، وأنه قد حيل بينه وبين مقصده الذي يؤمه، فبينما هو على ذلك تتقاذفه الظنون، إذ وقف على رأسه والده الشفيق القادر، فحل كفافه وقيوده، وقال له: اركب الطريق واحذر هذا العدو، فإنه على منازل الطريق بالمرصاد، واعلم أنك ما دمت حاذراً منه متيقظاً له لا يقدر عليك، فإذا غفلت وثب عليك، وأنا متقدمك إلى المنزل، وفرط لك فاتبعني على الأثر.

فإن كان هذا السائر كيساً فطناً ليلاً حاضر الذهن والعقل، استقبل سيره استقبالا آخر [أقوى من الأول وأتم]، واشتد حذره، وتأهب لهذا العدو وأعد له عدته، فكان سيره الثاني أقوى من الأول وخيراً منه، ووصله إلى المنزل أسرع. وإن غفل عن عدوه وعاد إلى مثل حاله الأولى من غير زيادة ولا نقصان، ولا قوة حذر واستعداد، عاد كما كان، وهو معرض لما عرض له أولاً. وإن أورثه ذلك توانياً في سيره وقتوراً وتذكراً لطيب مقيله، وحسن ذلك الروض وعدوبة مائه وتفيؤ ظلاله وسكوناً بقلبه إليه، لم يعد إلى مثل سيره ونقص عما كان. المثل الثاني: عبد في صحة وعافية جسم، عرض له مرض أوجب له حميةً وشرب دواءً وتحفظاً من التخليط، ونقص بذلك مادةً رديئةً كانت منقصة لكمال قوته وصحته، فعاد بعد المرض أقوى مما كان قبله، [كما قيل]:

لعل عتبك محمود عواقبه وربما صحت الأجسام بالعلل.

وإن أوجب له ذلك المرض ضعفاً في القوة، وتداركه بمثل ما نقص من قوته، عاد إلى مثل ما كان. وإن تداركه بدون ما نقص من قوته، عاد إلى دون ما كان عليه من القوة. وفي هذين المثلين كفاية لمن تدبرهما.

وقد ضرب لذلك مثل آخر رجل خرج من بيته يريد الصلاة في الصف الأول، لا يلوي على شيء في طريقه، فعرض له رجل من خلفه جذب ثوبه وأوقفه قليلاً، يريد تعويقه عن الصلاة، فله معه حالان: أحدهما: أن يشتغل به حتى تفوته الصلاة، فهذه حال غير التائب.

After his turning away, he has one of three possibilities. First, he could hurry and move faster in order to make up for what he lost in that interruption; he may therefore compensate for it and even overshoot it and get there faster. Second, he could return to his earlier speed. Third, that interruption could leave him distracted, fatigued, making him lose the reward of the first row, or the merit of the congregation and of early performance of the prayer.

This is the case with the one who repents as well.

10.9 *Who Is Better: One Who Repents or One Who Does Not Sin?*

The [foregoing] discussion sheds light on a noble issue, which is whether the obedient servant who has not sinned is better than the one who disobeys and then repents to God with sincerity, or vice versa? There is disagreement on this issue.

One group of scholars deems one who has not sinned superior to him who sins and then sincerely repents. They argue in a number of ways.

First, the most perfect and noble of God's servants are those who are most obedient to Him, and he who has not sinned is the more obedient and hence better.

Second, during the time one of the servants is sinning, the one who has avoided the sin is rising in his ranks with God. The most that can be said of the one who repents is that he can resume his journey to catch up to the former. But how can he ever catch up? These two are like two men who share their means of earning; when one of them earns a thing, so does another. In this state, it so happens that one of them loses some of his earning while the other continues uninterrupted, doing his best. When the other one regains his motivation to compete and returns to work, he finds that his companion has earned a lot during this period, and he cannot earn at a rate faster than that of his companion. How can they ever be equal?

Third, the most his repentance can do is erase his sins altogether, and become like someone who has not committed those sins, such that his journey during the period of sinfulness is neutral, neither for nor against him. How is this comparable to the effort of one who continues to earn and profit?

Fourth: God dislikes sins and defiance of His commands, and so, in the period before repentance, the sinner earned God's dislike, whereas the share of the obedient one was pleasure. Since God continues to be pleased with him, he is doubtless better than the one with whom God was pleased, then became displeased, and then became pleased again. Continued pleasure is better than that interrupted by displeasure.

الثاني: أن يجاذبه على نفسه ويتفلسف منه، لثلاث تفوته الصلاة. ثم له بعد هذا التفلسف ثلاثة أحوال: أحدها: أن يكون سيره جماً ووثوباً، ليستدرك ما فاتته بتلك الوقفة، فربما استدركه وزاد عليه. الثاني: أن يعود إلى مثل سيره. الثالث: أن تورثه تلك الوقفة فتوراً وتهاوناً، فيفوته فضيلة الصف الأول أو فضيلة الجماعة وأول الوقت، فهكذا التائب سواء.

فصل

ويتبين هذا بمسألة شريفة، وهي أنه هل المطيع الذي لم يعص خيراً من العاصي الذي تاب إلى الله توبةً نصوحاً، أو هذا التائب أفضل منه؟ اختلف في ذلك.

فطائفة رجحت من لم يعص على من عصى وتاب [توبة نصوحاً]، واحتجوا بوجه: أحدها: أن أكل الخلق وأفضلهم، أطوعهم الله تعالى، وهذا الذي لم يعص أطوع، فيكون أفضل. الثاني: أن في زمن اشتغال العاصي بمعصيته يسبقه المطيع عدة مراحل إلى فوق، فتكون درجته أعلى من درجته، وغايته أنه إذا تاب استقبل سيره ليلحقه، وذلك في سير آخر، فأنى له بلحاظه؟ فهما بمنزلة رجلين مشتركين في الكسب، كلما كسب أحدهما شيئاً كسب الآخر مثله، فعمد أحدهما إلى كسبه فأضاعه وأمسك عن الكسب المستأنف، والآخر مجد في الكسب فإذا أدركته حمية المنافسة وعاد إلى الكسب، وجد صاحبه قد كسب في تلك المدة شيئاً كثيراً، فلا يكسب شيئاً إلا كسب صاحبه نظيره، فأنى له بمساواته؟

الثالث: أن غاية التوبة أن تحو عن هذا سيئاته، ويصير بمنزلة من لم يعملها، فيكون سعيه في مدة المعصية لا له ولا عليه، فأين هذا السعي من سعي من هو كاسب رابح؟

الرابع: أن الله يمقت على معاصيه ومخالفة أوامره، ففي مدة اشتغال هذا بالذنوب، كان حظه المقت، وحظ المطيع الرضا، فالله لم يزل عنه راضياً، ولا ريب أن هذا خير ممن كان الله راضياً عنه ففقتة ثم رضي عنه، فإن الرضا المستمر خير من الذي تخلله المقت.

Fifth, sinning is analogous to drinking poison, and repentance is its antidote and cure, and obedience is good health and protection. Continued health and protection is better than health interrupted by ailment and drinking of poison from which one then gets better; these may, alternatively, lead to death or chronic illness.

Sixth, a disobedient person has placed himself at a great risk. His fate revolves around three things. First, he could die by the poison; second, he may lose strength because of it, even if he is saved from death; and third, total recovery or improving one's health even beyond the previous state. Most common outcomes, however, are the first two; the third outcome is seldom. One is certain to be harmed by the poison, even as he hopes for getting better, unlike him who has not taken the poison to begin with.

Seventh, the obedient one has surrounded himself in the garden of obedience with a fortification, the enemy having no recourse to him; his fruit, flowers, freshness, and blossom is ever on the increase. The disobedient one, in contrast, has opened a hole into the wall of his fortress, thus allowing thieves and enemies to come, who have raided and destroyed the garden left and right, corrupting its branches, spoiling its walls, plucking its fruit, burning down its alleys, cutting off its water or reducing its flow. When can this one return to his earlier state? When its gardener catches up and fixes it back up, setting right what has been spoiled, restoring the waterways, repopulating what has been trampled, he can either return it to its original state or not quite the same, or perhaps better. He cannot, however, catch up to the garden that retained its full blossom and beauty, if not increased and redoubled its fruit and plants.

Eight, the enemy's hope to deceive a servant must have been due to the latter's lack of knowledge or weakness of determination, and that is why such a person is called "ignorant." Qatāda, God be pleased with him, said that the Companions of the Prophet, God grant him blessing and peace, said that whatever is used to disobey God is ignorance. Thus, God said of Adam when he committed a sin: "And We did not find resolve in him" [20:115], and said, "And persevere, as did the most resolute among the Messengers" [46:35]. The enemy does not hope to deceive a person whose resolve and faith are strong and knowledge sound, and he is, therefore, better.

Ninth: Sin cannot but leave an ill effect; it absolutely must, either by wholly destroying a person or causing him loss and chastisement before forgiveness and entry into paradise, or loss of rank, or cooling down of the fire of faith. Repentance works to remove these effects and atone for them, whereas the righteous practice of the obedient servant works to increase and raise his rank. This is why the nightly standing [in prayer] was an additional [obligation] for

الخامس: أن الذنب بمنزلة شرب السم، والتوبة ترياقه ودواؤه، والطاعة هي الصحة والعافية، وصحة وعافية مستمرة خير من صحة تخللها مرض وشرب سم أفاق منه، [وربما أديا به إلى التلف أو المرض أبداً].

السادس: أن العاصي على خطر شديد، فإنه دائر بين ثلاثة أشياء: أحدها: العطب والهلاك بشرب السم. الثاني: النقصان من القوة وضعفها إن سلم من الهلاك. والثالث: عود قوته إليه كما كانت أو خيراً منها.

والأكثر إنما هو القسمان الأولان، ولعل الثالث نادر جداً، فهو على يقين من ضرر السم، وعلى رجاء من حصول العافية بخلاف من لم يتناول ذلك.

السابع: أن المطيع قد أحاط على بستان طاعته حائطاً حصيناً لا يجد العدو إليه سبيلاً، فثمرته وزهرته ونضرتة وبهجته في زيادة ونمو أبداً، والعاصي قد فتح فيه ثغرة، [وثلم فيه ثلثة]، ويمكن منه السراق والأعداء، فدخلوا فعاثوا فيه [يميناً وشمالاً]، وأفسدوا [أغصانه]، [وخرّبوا حيطانه]، وقطعوا ثمرته، وأحرقوا في نواحيه، وقطعوا مائه، أو نقصوا سقيه، [فتى يرجع هذا إلى حاله الأول؟] فإذا تداركه قيمه ولم شعثه وأصلح ما فسد منه وفتح طرق مائه وعمر ما خرب منه، فإنه إما أن يعود كما كان أو أنقص أو خيراً، ولكن لا يلحق بستان صاحبه الذي لم يزل على نضارته وحسنه، بل في زيادة ونمو، [وتضاعف ثمرة، وكثرة غرس].

الثامن: أن طمع العدو في هذا العاصي إنما كان لضعف علمه وضعف عزيمته، ولذلك يسمى جاهلاً. قال قتادة—رضي الله عنه—: «أجمع أصحاب رسول الله ﷺ على أن كل ما عصي الله به فهو جهالة»، فلذلك قال الله تعالى في حق آدم عليه السلام: ﴿وَلَوْ نَجِدْ لَهُ عَزْماً﴾ [طه: 115]، وقال في حق غيره: ﴿فَاصْبِرْ كَمَا صَبَرَ أَوَّلُ الْعَزْمِ مِنَ الرُّسُلِ﴾ [الأحقاف: 35] وأما من قويت عزيمته وكل علمه وقوي إيمانه لم يطمع فيه عدوه وكان أفضل.

التاسع: أن المعصية لا بد أن تؤثر أثراً سيئاً، ولا بد، إما هلاكاً كلياً وإما خسراناً وعقاباً يعقبه عفو ودخول الجنة، وإما نقص درجة، وإما محمود مصباح الإيمان. وعمل التائب في رفع هذه الآثار والتكفير، وعمل المطيع في الزيادة ورفع الدرجات.

the Prophet, God grant him blessing and peace, specifically, for he worked to raise his ranks, while others may do the same to atone for their sins. How different is one from the other!

Tenth, the journey of the one who remains directed toward God is enriched by the entirety of his deeds, and the more his acts of obedience accumulate, the more they grow and earn more. He is like a traveler [in trade] who earned ten times his original capital, and he traveled again with this capital and earned ten times that, and traveled a third time with all this wealth and returned with a similar profit, and so on. If he interrupted his travel even once, he lost all of his potential redoubling of the profit or more. This is the meaning of some of the knowers, "If a servant attends to God for so many years and then turns away from him for a moment, what he is lost in that is greater than all that he previously earned." This is correct in the meaning [just explained], for he lost during that period of being away the profit of all of those deeds, which is greater than the prior profit. If this is the case of him who turns away, how much more so is it true for him who disobeys and sins? This should suffice in explanation of this point.

Another group prefers the one who repents without denying that the first one has more good deeds than him. They offer a number of arguments.

First, the worship of repentance is the dearest to God, the most honored to Him, for the Exalted loves those who repent frequently. If repentance were not the dearest thing to Him, He would not test the most honored of creation with sin. It is because of His love for repentance that He afflicted His servant with sin, which causes His beloved [human being] to repent and for His love to increase for him. For He has special love for those who repent, explained in what follows.

Second, for repentance, God has a special rank that no other act of obedience can match. This is why the Exalted is delighted with his servant's repentance to Him with a delight greater than can be measured, as the Prophet, God grant him blessing and peace, likened it to the delight of one who finds his ride with his food and drink in a barren, ghastly land, after having lost it and with it the means and hope for his life. He did not find this delight in any other act of obedience except repentance, and it is known that this delight has a great effect in the state and the heart of the one who repents, a delight greater than can be expressed. It is among the secrets of decreeing sins for the servants, for a servant reaches through repentance the rank of beloved, becoming dear to God, for God loves those who repent frequently and loves a servant who is frequently tested and then repents. This is further explained in the following.

ولهذا كان قيام الليل نافلة للنبي ﷺ خاصةً، فإنه يعمل في زيادة الدرجات، وغيره يعمل في التكفير، وأين هذا من هذا؟

العاشر: أن المقبل على الله له سير بجملته أعماله، وكلها ازدادت طاعاته وأعماله ازداد كسبه بها وعظم، وهو بمنزلة من يسافر، فكسب عشرة أضعاف رأس ماله، فسافر ثانياً برأس ماله الأول وكسبه، فكسب عشرة أضعافه أيضاً، فسافر ثالثاً أيضاً بهذا المال كله وكان ربحه كذلك، وهلم جرا. فإذا قتر عن السفر في آخر أمره مرة واحدة فاته من الربح بقدر جميع ما ربح أو أكثر منه، وهذا معنى قول بعض العارفين: «لو أقبل عبد على الله كذا وكذا، ثم أعرض عنه لحظة واحدة كان ما فاته أكثر مما حصل له». وهو صحيح بهذا المعنى، فإنه قد فاته في مدة الإعراض ربح تلك الأعمال كلها، وهو أزيد من الربح المتقدم، فإذا كان هذا حال من أعرض فكيف من عصى وأذنب؟ وفي هذا الوجه كفاية.

فصل

وطائفة رحمت التائب وإن لم تتكرر كون الأول أكثر حسنات منه، واحتجت بوجه: أحدها: أن عبودية التوبة من أحب العبوديات إلى الله وأكرمها عليه فإنه سبحانه يحب التوابين، ولو لم تكن التوبة أحب الأشياء إليه لما ابتلى بالذنوب أكرم الخلق عليه، فلهجته لتوبة عبده ابتلاه بالذنوب الذي يوجب وقوع محبوبه من التوبة، وزيادة محبته لعبده، فإن للتائبين عنده محبة خاصة. الوجه الثاني: أن للتوبة عنده سبحانه منزلةً ليست لغيرها من الطاعات، ولهذا يفرح سبحانه بتوبة عبده حين يتوب [إليه] أعظم فرح يقدر، كما مثله النبي ﷺ بفرح الواجد لراحته التي عليها طعامه وشرابه في الأرض الدوية المهلكة، بعدما فقدوها وأيس من أسباب الحياة، ولم يجيء هذا الفرح في شيء من الطاعات سوى التوبة، ومعلوم أن لهذا الفرح تأثيراً عظيماً في حال التائب وقلبه، ومزيده لا يعبر عنه، وهو من أسرار تقدير الذنوب على العباد، فالعبد ينال بالتوبة درجة المحبوبة، فيصير حبيباً لله، فإن الله يحب التوابين، ويحب العبد المفتن التواب.

Third, repentance contains the humility, meekness, and flattering praise for God that is dearer to God than many external acts of righteousness, even if in measure and weight such are greater. For humility and broken-heartedness are the heart and soul of worship. This is further explained by what follows.

Fourth, the attainment of humility and broken-heartedness for the one who repents are more perfect than in any other worship. [These attributes] are found also in the humility of neediness, worship, and love, yet, they are distinguished by the broken-heartedness that comes from having been disobedient. God is closest to His servant when the servant is humble and broken-hearted. As it appears in an Israelite report, "O Lord, where do I find You?" He said, "At the breaking of [my servants'] hearts because of Me." This is why, "the closest the servant is ever to God is in prostration."⁷⁵

Consider the words of the Prophet, God grant him blessing and peace, in what he narrates from his Lord Almighty,

He (God) said on the Day of Resurrection, "O son of Adam, I asked you for food and you did not feed Me." He said, "O Lord! How could I feed You, and You are the Sustainer of the worlds?" He said, "Such and such of my servant asked you for food, and you refused; had you fed him, you would have found that with Me. O son of Adam, I asked you for drink and you refused Me a drink." He said, "O Lord! How could I give You a drink, and You are the Sustainer of the worlds." He said, "Such and such of my servants asked you for a drink, and you refused. Had you given that to him, you would have found that with Me. O son of Adam, I was sick and you did not visit Me." He said, "O Lord! How could I visit You, and You are the Sustainer of the worlds?" He said, "Such and such of my servants was sick, but you did not visit him. Had you visited him, you would have found Me there."⁷⁶

Note that in the last case of the sick person, God said "You would have found Me there," while in the other two cases, he said "You would have found that with Me." The reason being that a sick person is in a miserable state, and if he is a believer, his heart is humbled before God, and God is with him.

This, and God knows best, is the secret of the acceptance of the supplication of the three, one who is oppressed, a traveler, and a fasting person; this is so because of the humility and broken-heartedness in each one of them. For

⁷⁵ Muslim #482.

⁷⁶ Bukhārī #178; Muslim #2569.

الوجه الثالث: أن عبودية التوبة فيها من الذل والانكسار والخضوع والتلق لله والتذلل له ما هو أحب إليه من كثير من الأعمال الظاهرة، وإن زادت في القدر والكمية على عبودية التوبة، فإن الذل والانكسار روح العبودية ومخها ولها.

الوجه الرابع: أن حصول مراتب الذل والانكسار للتائب أكمل منها لغيره، فإنه قد شارك من لم يذنب في ذل الفقر والعبودية والمحبة، وامتناز عنه بانكسار المعصية، والله سبحانه أقرب ما يكون إلى عبده عند ذله وانكسار قلبه، كما في الأثر الإسرائيلي: «يا رب أين أجذك؟ قال: عند المنكسرة قلوبهم من أجلي». ولأجل هذا «أقرب ما يكون العبد من ربه وهو ساجد» لأنه مقام ذل وانكسار بين يدي ربه عز وجل.

وتأمل قول النبي ﷺ فيما يروي عن ربه عز وجل: «أنه يقول يوم القيامة: يا ابن آدم استطعمتك فلم تطعمني. قال: يا رب كيف أطعمتك وأنت رب العالمين؟ قال: استطعمتك عبي فلان فلم تطعمه، أما لو أطعمته، لوجدت ذلك عندي. ابن آدم استسقيتك فلم تسقني. قال: يا رب كيف أسقيتك وأنت رب العالمين؟ قال: استسقاك عبي فلان فلم تسقه، أما لو سقيته لوجدت ذلك عندي. ابن آدم مرضت فلم تعدني. قال: يا رب كيف أعودك وأنت رب العالمين؟ قال: أما إن عبي فلانا مرض فلم تعده، أما لو عدته لوجدتني عنده». فقال في عيادة المريض: «لوجدتني عنده» وقال في الإطعام والإسقاء: «لوجدت ذلك عندي»، ففرق بينهما، فإن المريض مكسور القلب ولو كان من كان، فلا بد أن يكسره المرض، فإذا كان مؤمناً قد انكسر قلبه بالمرض كان الله عنده.

وهذا والله أعلم هو السر في استجابة دعوة الثلاثة، المظلوم والمسافر والصائم، للكسرة التي في قلب كل واحد منهم، فإن غربة المسافر وكسرتة مما يجدها العبد في نفسه، وكذلك الصوم، فإنه يكسر سورة النفس السبعية الحيوانية ويذلها.

the homelessness and humility that a traveler finds in himself, just as in the case of a fasting person, break the animalistic, ferocious wall of the ego and makes one meek.

The point is that the candle of bounty, grace, and gifts is placed in the candleholder of broken-heartedness, and one who has been disobedient and then repents finds abundance of that. This is further explained by what follows.

Fifth, a sin when accompanied by repentance is better for a servant than many deeds of righteousness. This is the meaning of the saying of some of the Predecessors, "A person may commit a sin which may lead him to paradise, and one may act obediently but that may take him into hellfire." People asked them how that could be. They said, "If one commits a sin, but then regrets it, unable to forget it and rest in peace, he laments standing, walking, and lying down; he thus courts true humility, repenting and begging for forgiveness, and this leads him to paradise. On the other hand, one who does a good deed may become filled with it; walking, sitting, lying down he remembers it and feels elated, proud, and self-satisfied, until these lead him to destruction."⁷⁷

Thus, the sin leads to obedience and good deeds and states of the heart such as fear of God, shame before Him, throwing oneself before Him with the head lowered and humbled, weeping and lamenting, facing his Lord, and each of these effects are more beneficial from an act of obedience that causes him self-satisfaction, arrogance, and denigration of the people, seeing them as low and lacking. No doubt, this sinner is better before God, nearer to salvation and success, than such a self-righteous worshipper, satisfied with himself and boastful of his deeds and state toward God Almighty. He may even be hostile to people if they fail to honor and sanctify him and bow before him, his heart filled with hatred for those who do not do so. If he were to truly examine his ego he would see these tendencies hidden there, which is why you will find him angry with anyone who does not acknowledge his greatness and piety and right of recognition. He would find fault with him in the guise of protecting God's rights. If, however, someone who honors him and humbles himself before him does something far worse than the one who fails to honor him, he would open the door of excuses and hope for such a person, closing his eyes, ears, and tongue [from criticizing]. He would say, No one is infallible but prophets, God's peace be upon them. He perhaps thinks that [the sycophants'] sins are forgiven by their acknowledgment of his majesty, grandeur, and nobility. If God wishes well for such a servant, He causes him to fall into a sin that would break him and know his true worth by it, save God's servants from his evil, lower his head, and

⁷⁷ Abū Nu'aym, *Hilya*, 3:242.

والقصد أن شمعة الخير والفضل والعطايا إنما يتنزل في شمعدان الانكسار، وللعاصي التائب من ذلك نصيب وافر.

الوجه الخامس: أن الذنب قد يكون أنفع للعبد إذا اقترنت به التوبة من كثير من الطاعات، وهذا معنى قول بعض السلف: قد يعمل العبد الذنب فيدخل به الجنة، ويعمل الطاعة فيدخل بها النار. قالوا: وكيف ذلك؟ قال: يعمل الذنب، فلا يزال نصب عينيه، إن قام وإن قعد وإن مشى، كلما ذكره أحدث له توبةً واستغفاراً وندماً، فيكون ذلك سبباً لنجاته، ويعمل الحسنة فلا تزال نصب عينيه إن قام وإن قعد وإن مشى، كلما ذكرها أورثته عجباً وكبراً ومنةً، فتكون سبباً لهلاكه. فيكون الذنب موجباً لثرتب طاعات وحسنات ومعاملات قلبية من خوف من الله وحياء منه، والإطراق بين يديه منكساً رأسه نجلاً بأكياً نادماً مستقبلاً ربه، وكل واحد من هذه الآثار أنفع للعبد من طاعة توجب له صولةً وكبراً وازدراءً بالناس، ورؤيتهم بعين الاحتقار. ولا ريب أن هذا المذنب خير عند الله وأقرب إلى النجاة والفوز من هذا المعجب بطاعته الصائل بها، المان بها وبحاله على الله عز وجل وعباده، وإن قال بلسانه خلاف ذلك، فالله شهيد على ما في قلبه، ويكاد يعادى الخلائق إذ لم يعظموه ويرفعوه ويخضعوا له، ويجد في قلبه بغضةً لمن لم يفعل به كذلك، ولو قتش نفسه حق التفتيش لرأى فيها ذلك كامناً، ولهذا تراه عاتباً على من لم يعظمه ويعرف له حقه، متطلباً لعيبه في قالب حمية الله وغضب له، وإذا قام بمن يعظمه ويحترمه ويخضع له من الذنوب أضعاف ما قام بهذا فتح له باب المعاذير والرجاء، وأغمض عينه وسمعه، وكف لسانه وقلبه، وقال: باب العصمة عن غير الأنبياء—عليهم السلام—مسدود. وربما ظن أن ذنوبه تكفر بإجلاله وتعظيمه وإكرامه. فإذا أراد الله بهذا العبد خيراً ألقاه في

cure him of the malady of conceit, pride, and haughtiness toward Him and His servants. Such a sin would be more beneficial to him than many acts of righteousness, like medicine that cures a stubborn disease. As this has been said to express the situation of Adam, upon him be peace, and his exit from paradise because of his sin:

O Adam, do not worry about the goblet that spilled, it has brought you wisdom by ridding you of a malady with which you were not suitable for Our company: through it, you have donned the cloak of servanthood: Perhaps your affliction has a good end /Perhaps bodies find health through maladies

O Adam, you used to enter upon Me like kings to kings, but today you enter like servants to kings.

O Adam, if I protected you and your offspring from sin, upon whom will I bestow My forbearance, forgiveness, pardon, and repentance, when I am the Most Oft-returning in repentance and mercy?

O Adam, do not grieve over my saying to you, "Get out of here," I created it for you, but go down to the abode of struggle, sow the seed of piety, rain on it with the clouds of tears, and when the crop of love is strong and deep, standing on its stem, come harvest it.

O Adam, I did not send you down from the garden except so that you can climb back to Me; I did not expel you to deny you, but so that you come back.

If grief has come between you and Us

Or the abode is far from you and Us

The love that you pledged still awaits

The slip that afflicts you will be set aright

O Adam, a sin by which you come humbly to Us is dearer to Us than an act of obedience by which you vaunt to Us.

The wailing of a sinner is dearer to Us than the litany of the vainglorious.

O son of Adam, so long as you call upon Me and hope for Me, I will forgive you regardless of what you have done, I do not care. O son of Adam, if your sins have reached the highest heavens, then you begged Me for pardon, I will pardon you. O son of Adam, if you meet Me with the entire earth's load of errors, but without having associated partners to Me, I will come to you with the same measure of forgiveness.⁷⁸

78 This is paraphrase based on a Hadith report; see Tirmidhī #3540.

ذنب كسره به وعرفه به قدره وكفى به عباده شره، ونكس به رأسه، واستخرج به منه داء العجب والكبر والمنة عليه وعلى عباده، فيكون هذا الذنب أنفع لهذا من طاعات كثيرة، ويكون بمنزلة شرب الدواء ليستخرج به الداء العضال، كما قيل بلسان الحال في قصة آدم عليه السلام وخروجه من الجنة بذنبه: يا آدم، لا تجزع من كأس زلل كانت سبب كيسك، فقد استخرج بها منك داء لا يصلح أن تجاورنا به، وألبست بها خلعة العبودية.

لعل عتبك محمود عواقبه وربما صحت الأجسام بالعلل.

«يا آدم، إنما ابتليتك بالذنب، لأنني أحب أن أظهر فضلي وجودي وكرمي على من عصاني»، «لو لم تذنبوا لذهب الله بكم، ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم».

«يا آدم، كنت تدخل على دخول الملوك على الملوك، واليوم تدخل على دخول العبيد على الملوك».

«يا آدم، إذا عصمتك وعصمت بنيك من الذنوب فعلى من أجود بحلمي؟ وعلى من أجود بعفوي ومغفرتي وتوبيتي، وأنا التواب الرحيم؟»

«يا آدم، لا تجزع من قولي لك: ﴿أَخْرِجْ مِنْهَا﴾ فلك خلقتها، ولكن اهبط إلى دار المجاهدة، وابدأ بذار التقوى، وأمطر عليه سخائب الجفون، فإذا اشتد الحب، واستغلف، واستوى على سوقه، فتعال فاحصده».

«يا آدم، ما أهبطتك من الجنة إلا للتوسل إلي في الصعود، وما أخرجتك منها نفيًا لك عنها، ما أخرجتك إلا للتعود».

إن جرى بيننا وبينك عتب أو تناءت منا ومنك الديار.
فالوداد الذي عهدت مقيم والعثار الذي أصبت جبار.

«يا آدم، ذنب تذلل به لدينا أحب إلينا من طاعة تدل بها علينا».

«يا آدم، أنين المذنبين أحب إلينا من تسبيح المدلين».

«ويا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي. يا ابن آدم، لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك. يا ابن آدم، لو لقيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً أتيتك بقرابها مغفرة».

It is reported that one of the worshippers used to circle [the Ka'ba] at night, asking his Lord during the circling to protect him from His disobedience. Once, he fell asleep and heard someone say, "You ask Me for protection from sin, and all My servants ask Me for protection from sin; but if I granted them it, upon whom shall I bestow My pardon and forgiveness? Whom shall I return to with repentance? How would My generosity, forgiveness, and grace show?" Or some words like that. [Now, to continue:]

O son of Adam, if you believe in Me without associating partners with Me, I would appoint the carriers of the Throne and those around it exalting My praise to seek forgiveness for you while you sleep in your bed.

In a great divine saying reported in the Hadith of Abū Dharr, God be pleased with him,

My servants, you err night and day, and I forgive your sins. Whoever knows that I am able to forgive, I will forgive him, I do not care.⁷⁹

And,

O My servants who have transgressed against your selves, do not lose hope in God's mercy. Surely God can forgive all sins. He is the Forgiving, the Merciful. [39:53]

O My servant, do not feel helpless. The supplication is your part, its response is Mine; begging for pardon is yours, granting it is Mine; seeking repentance is yours, replacing bad deeds with good deeds is Mine.

This is further explained by what follows.

Sixth, the saying of the Almighty,

Save him who repents and believes and does righteous work; as for such, God will replace their evil deeds with good deeds. God is ever Forgiving, Merciful. [25:70]

This is the greatest good news for the penitent if his repentance is accompanied by faith and good works, which is the reality of repentance. Ibn 'Abbās said, "I did not see the Prophet, God grant him blessing and peace, more delighted by

79 This is a combination of narrations from Muslim #2577 and Tirmidhī #2495.

ويذكر عن بعض العباد أنه كان يطوف ليلة يسأل ربه في الطواف أن يعصمه من معصيته، ثم غلبته عيناه فنام، فسمع قائلاً يقول: «أنت تسألني العصمة، وكل عبادي يسألونني العصمة، فإذا عصمتهم فعلى من أجود بمغفرتي وعفوي؟ وعلى من أتوب؟ وأين كرمي وعفوي ومغفرتي وفضلي؟» أو نحو هذا من الكلام.

«ويا ابن آدم إذا آمنت بي ولم تشرك بي شيئاً، أفتت حملة العرش ومن حوله يسبحون بحمدي، ويستغفرون لك وأنت على فراشك». وفي الحديث العظيم الإلهي حديث أبي ذر رضي الله عنه: «عبادي إنكم تخطئون بالليل والنهار، وأنا أغفر الذنوب، فمن علم أنني ذو قدرة على المغفرة غفرت له ولا أبالي». ويا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله إن الله يغفر الذنوب جميعاً، إنه هو الغفور الرحيم.

ويا عبدي لا تعجز، فإني الدعاء وعلي الإجابة، ومنك الاستغفار وعلي المغفرة، ومنك التوبة وعلي تبديل سيئاتك حسنات.

الوجه السادس: وهو قوله تعالى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ [الفرقان: 70]. وهذا من أعظم البشارة للتائبين إذا اقترن بتوبتهم إيمان وعمل صالح، وهو حقيقة التوبة. قال ابن عباس رضي الله عنهما: «ما رأيت النبي ﷺ فرح

anything like his delight when this verse was revealed, 'Lo! We have given you a manifest victory, that God may forgive you of your sins that which is past and that which is to come, and may perfect His favor unto you, and may guide you on a right path'" [48:1-2].

There is disagreement on the nature of this replacement [of bad deeds with good deeds referred to in 25:70]; is it in this world or afterlife? There are two opinions. Ibn 'Abbās, God be pleased with him and his companions said that it is the replacement of their bad deeds with good deeds, replacing their polytheism with faith, fornication with chastity, lying with truthfulness, dishonesty with honesty. On this view, the meaning of the verse is that their bad characteristics and deeds have been replaced with beautiful characteristics and righteous deeds, like an ill person when he becomes well or one afflicted when he finds wholeness.

Sa'īd b. al-Musayyib⁸⁰ and other Successors said that it is the replacement by God of their evil deeds with good deeds on the Day of Resurrection, giving them a good deed for every bad one. Those who say this offer as proof a tradition narrated by al-Tirmidhī in his *Jāmi'*: al-Husayn b. Ḥarīth reported to us that Wakī' reported to us that al-A'mash reported to us on the authority of al-Ma'rūr b. Suwayd, on the authority of Abū Dharr, God be pleased with him said, that the Messenger of God, God grant him blessing and peace, said, "I know the last man to be saved from the fire. He will be brought on the Day of Resurrection and it will be said, 'Show him his minor sins, and conceal his big ones.' He will then be told, 'You did such and such, you did such and such.' He will acknowledge readily, fearing that the big ones will appear any time. Then it will be said, 'Give him a good deed for every bad deed he did.' So he will say, 'But I have many sins I do not see here!'" Abū Dharr, God be pleased with him, said, "I saw the Messenger of God, God grant him blessing and peace, laugh so much that his molars showed."⁸¹

This is a sound tradition, but the reasoning that they offer based on it requires deliberation. For this person has already been punished for his bad deeds and entered hellfire, and then was taken out of it and then given a good deed for every bad deed as God's charity to him, beginning with the number of his sins. This is not the same as the replacement of bad deeds with good deeds, for if that had happened, he would not have been taken to account as a repentant person is not taken to account. What we are talking about here is

80 Sa'īd b. al-Musayyib (d. 94/713), also known as Abū Muḥammad, was the highest-ranked Successor in knowledge, and one of the seven famous leading scholars of Medina. See *Ṣiyar* 4:217.

81 Tirmidhī #2596; Muslim #190.

بشيء قط فرحه بهذه الآية لما أنزلت، وفرحه ب: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ [الفتح: 1-2].

واختلفوا في صفة هذا التبديل، وهل هو في الدنيا أو في الآخرة على قولين:
فقال ابن عباس رضي الله عنه وأصحابه هو في تبديلهم بقبائح أعمالهم محاسنها، فبدلهم بالشرك إيماناً، وبالزنا عفة وإحصاناً، والكذب صدقاً، وبالنخاسة أمانة.
فعلى هذا معنى الآية أن صفاتهم القبيحة وأعمالهم السيئة بدلوا عوضها صفات جميلة وأعمالاً صالحة، كما يبدل المريض بالمرض صحةً، والمبتلى ببلائه عافيةً.
وقال سعيد بن المسيب وغيره من التابعين: هو تبديل الله سيئاتهم التي عملوها بحسنات يوم القيامة، فيعطهم مكان كل سيئة حسنة.

واحتج أصحاب هذا القول بما روى الترمذي في جامعه: «حدثنا الحسين بن حريث، حدثنا وكيع، حدثنا الأعمش، عن المعرور بن سويد، عن أبي ذر—رضي الله عنه—قال: قال رسول الله ﷺ: «إني لأعلم آخر رجل يخرج من النار، يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، ويخبر عنه كبارها، فيقال: عملت يوم كذا وكذا وكذا، وهو مقر لا ينكر، وهو مشفق من كبارها، فيقال: أعطوه مكان كل سيئة عملها حسنة، فيقول: إن لي ذنباً ما أراها هاهنا». قال أبو ذر—رضي الله عنه—: «فلقد رأيت رسول الله ﷺ ضحك حتى بدت نواجذه».

وهذا حديث صحيح، ولكن في الاستدلال به على صحة هذا القول نظر، فإن هذا قد عذب بسيئاته ودخل بها النار، ثم بعد ذلك أخرج منها وأعطى مكان كل سيئة حسنة صدقة تصدق الله بها عليه ابتداءً بعدد ذنوبه، وليس في هذا تبديل تلك الذنوب بحسنات، ولو كان كذلك لما عوقب عليها كما

concerning one whose bad deeds are replaced with good deeds, so his good deeds increase. How does this Hadith support this?

People have turned to this tradition, arguing with it the aforementioned exegesis of the given verse, and you now know what is in it. The Predecessors, however, have deeper and more meticulous understanding that many later commentators have missed.

The argument by this tradition is in fact correct but after establishing a principle, which if known, the subtle argument by it can be known, which is that the sin must necessarily have an effect, which is removed in part by repentance, and in part by good deeds that erase it at other times, in part through calamities that atone for it, and in part through entering hellfire to be purified from its effect. This last occurs if the effect of the sin is great and the earlier factors do not suffice to erase it, and one must enter hellfire, for there cannot be the slightest impurity in paradise, and only he who is pure in every way may enter it. If anything remains in him of the impurity of sins, he must go through the fire of trials in order to purify the gold of his faith from impurities and thus become fit for the abode of the King.

If this is understood, then it is clear that the effect of sin can be removed in part by sincere repentance, which is the strongest of means, and in part by paying its due and purification in the fire, and once one is purified in the fire and the effect of the dirt and filth is removed, it is fitting that he will be given a good deed in place of every bad one. Given that the removing power of repentance is greater than that of hellfire and dearer to God, for it is the base, it is only fitting that [through repentance] the said replacement can be attained. This is explained further by what follows.

Seventh, the repentant servant replaces his every bad deed with good deeds by regretting it, for that is the repentance for that bad deed, as repentance is essential regret, and repentance from any sin is a good deed. Thus, every act that he did is removed by repentance that takes its place and being a good deed, he ends up with a good deed in place of every bad one in this respect. Contemplate it—it is the subtlest of perspectives.

Accordingly, this good deed [of repentance] becomes equal to his previous bad deeds, or they may be more or less than them depending on the sincerity of his repentance, the truthfulness of the penitent servant, and the actions of his heart that accompany [the act of repentance], all of which increase the benefit of that against the harm of the bad deed. This is among the finer points of repentance, further explained by the following.

Eighth, the sin of a knower of God Almighty and His command may lead to good deeds that are greater and better than it, more beneficial and beloved to God than protection from that sin. [These include] humility, broken-hearted-

لم يعاقب التائب. والكلام إنما هو في تائب أثبت له مكان كل سيئة حسنة، فزادت حسناته، فأين في هذا الحديث ما يدل على ذلك؟

والناس استقبلوا هذا الحديث مستدلين به في تفسير هذه الآية على هذا القول، وقد علمت ما فيه، لكن للسلف غور ودقة فهم لا يدركها كثير من المتأخرين.

فالاستدلال به صحيح بعد تمهيد قاعدة، إذا عرفت عرف لطف الاستدلال به ودقته، وهي أن الذنب لا بد له من أثر، وأثره يرتفع بالتوبة تارةً، وبالحسنات الماحية تارةً، وبالمصائب المكفرة تارةً، وبدخول النار ليتخلص من أثره تارةً، وذلك إذا اشتد أثره، ولم تقو تلك الأمور على محوه، فلا بد إذاً من دخول النار، لأن الجنة لا يكون فيها ذرة من الخبيث، ولا يدخلها إلا من طاب من كل وجه، فإذا بقي عليه شيء من خبث الذنوب أدخل كير الامتحان ليتخلص ذهب إيمانه من خبثه، فيصلح حينئذ لدار الملك. إذا علم هذا فزوال موجب الذنب وأثره تارةً يكون بالتوبة النصوح، وهي أقوى الأسباب، وتارةً يكون باستيفاء الحق منه وتطهيره في النار، فإذا تطهر بالنار وزال أثر الوسخ والخبيث عنه، أعطي مكان كل سيئة حسنة، فإذا تطهر بالتوبة النصوح وزال عنه بها أثر وسخ الذنوب وخبثها، كان أولى بأن يعطى مكان كل سيئة حسنة، لأن إزالة التوبة لهذا الوسخ والخبيث أعظم من إزالة النار، وأحب إلى الله تعالى، وإزالة النار بدل منها وهي الأصل، فهي أولى بالتبديل مما بعد الدخول. الوجه السابع: وهو أن التائب قد بدل كل سيئة [حسنة] بندمه عليها، إذ هو توبة تلك السيئة، والندم توبة، والتوبة من كل ذنب حسنة، فصار كل ذنب عمله زائلاً بالتوبة التي حلت محله وهي حسنة، فصار له مكان كل سيئة حسنة بهذا الاعتبار، فتأمل له فإنه من ألطف الوجوه.

وعلى هذا فقد تكون هذه الحسنة مساويةً في القدر لتلك السيئة، وقد تكون دونها، وقد تكون فوقها، وهذا بحسب نصح هذه التوبة، وصدق التائب فيها، وما يقترب بها من عمل القلب الذي تزيد مصلحته ونفعه على مفسدة تلك السيئة، وهذا من أسرار مسائل التوبة ولطائفها.

الوجه الثامن: أن ذنب العارف بالله تعالى وأمره قد يترتب عليه حسنات أكبر منه وأكثر وأعظم نفعاً، وأحب إلى الله من عصمته من ذلك الذنب من ذل وانكسار وخشية وإنابة وندم، وتدارك

ness, fear, constant imploring, and compensation by flaunting the enemy [i.e., devil] by doing good deeds greater than its avoidance, so much so that Satan says, “I wish I did not make him do what I did,” and he regrets tempting him to do it in the same way that the one who did it regrets doing it. But how different are the two regrets! God loves his servants’ flaunting at and enraging his enemy as mentioned earlier, and this is part of worship and is attained through repenting and compensating [for the sin], and attainment of what God loves through repentance and increase in good deeds following it. It causes replacing every bad deed with a good one, rather, many good ones. Consider the saying of the Almighty in the verse, “God replaces their bad deeds with good deeds”: He did not say one for one, which means it is possible that He replaces one bad deed with a number of good deeds, according to the state of the one for whom it is being replaced.

As for the case mentioned in the tradition, the man who was punished for his sins did not have his sins replaced with good ones in this world due to sincere repentance and its effects, and he did not have what it takes to have each sin replaced with good deeds. He was given one good deed for every bad one, and the Prophet, God grant him blessing and peace, remained silent about his major sins, for when he got to it he laughed and did not clarify what was done with those. He taught that God replaces a good deed for every minor sin. But there is a fine allusion in the tradition that includes both major and minor sins in two ways. First, He says, “conceal from him his major sins,” and this suggests that when he said the replacement of the minor sins he mentioned them and sought to have them replaced as well, and their replacement was of greater import to him and he would be happier and more delighted by that. Second, the laugh of the Prophet, God grant him blessing and peace, when mentioning it, suggests his surprise at the favor bestowed on him, and how he confessed his sins, even those not mentioned to him or asked of him, for only the small ones were presented to him.

Blessed be God, the Lord of all worlds, the most Munificent of all, the Noblest of all, the Benevolent, the Gentle, the one who seeks the love of His servants through myriad favors, connecting Him to them through every path of every kind. There is no god but He, the Most Merciful, the Ever Merciful.

11 The Full Meaning of Repentance

Many people interpret repentance to mean resolve that one will never return to the sin, its immediate renunciation, regret over having committed it in the past, and, if the sin was against the rights of another human being, then a fourth condition must be added, which is to make it right with him.

بمراغمة العدو بحسنة أو حسنات أعظم منه حتى يقول الشيطان: يا ليتني لم أوقعه فيما أوقعته فيه، ويندم الشيطان على إيقاعه في الذنب، كندامة فاعله على ارتكابه، لكن شتان ما بين الندمين، والله تعالى يحب من عبده مراغمة عدوه وغيظه، كما تقدم أن هذا من العبودية، فيحصل من العبد [مراغمة العدو] بالتوبة والتدارك. وحصول محبوب الله تعالى من التوبة، وما يتبعها من زيادة الأعمال يوجب جعل مكان السيئة حسنة، بل حسنات.

وتأمل قوله في الآية: ﴿يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾ [الفرقان:70]، ولم يقل مكان كل واحدة واحدة، فهذا يجوز أن يبدل السيئة الواحدة بعدة حسنات بحسب حال المبدل.

وأما في الحديث، فإن الذي عذب على ذنوبه لم يبدلها في الدنيا بحسنات، من التوبة النصوح وتوابعها، فلم يكن له ما يجعل مكان السيئة حسنات، فأعطي مكان كل سيئة حسنة واحدة، وسكت النبي ﷺ عن كبار ذنوبه، ولما انتهى إليها ضحك، ولم يبين ما يفعل بها، وأخبر أن الله يبدل مكان كل صغيرة حسنة، ولكن في الحديث إشارة لطيفة إلى أن هذا التبديل يعم كبارها وصغارها من وجهين: أحدهما قوله: «أخبروا عنه كبارها». فهذا إشعار بأنه إذا رأى تبديل الصغائر ذكرها، وطمع في تبديلها، فيكون تبديلها أعظم موقعاً عنده [من تبديل الصغائر]، وهو به أشد فرحاً واعتباطاً.

والثاني: ضحك النبي ﷺ عند ذكر ذلك، وهذا الضحك مشعر بالتعجب مما يفعل به من الإحسان، وما يقر به على نفسه من الذنوب من غير أن يقرر عليها، ولا سئل عنها وإنما عرضت عليه الصغائر. فتبارك الله رب العالمين وأجود الأجودين وأكرم الأكرمين، البر اللطيف، المتودد إلى عبادته بأنواع الإحسان، وإيصاله إليهم من كل طريق بكل نوع، لا إله إلا هو الرحمن الرحيم.

فصل

وكثير من الناس إنما يفسر التوبة بالعزم على ألا يعاود الذنب، وبالإقلاع عنه في الحال، وبالندم عليه في الماضي. وإن كان في حق آدمي فلا بد من أمر رابع، وهو التحلل منه.

What they have mentioned is one of the meanings of repentance, rather, its part, but in the words of God and His Messenger, God grant him blessing and peace, repentance means that, but equally also resolve to carry out and adhere to what one has been commanded. It cannot be completed with simply renouncing the sin, resolving to not do it, and regret, until one is solemnly resolved to do what he is commanded. This is the reality of repentance; it is the name of both things. When mentioned along with the command to do what one is commanded, its meaning is limited to what people have mentioned. However, when mentioned alone, it includes both things. It is like the word "*taqwā*," in the sense that when mentioned alone, it means doing all that God Almighty has commanded and desisting from all that He has prohibited; when mentioned along with a command, it means simply desisting from what is prohibited.

The essence of repentance is to return to God Almighty by adhering to what He loves and renouncing what He dislikes. It is, therefore, the return from the disliked to the liked. Return to what is loved is one part of its signification, and return from what is disliked is the other part.

This is why God has made the ultimate success contingent upon doing what is commanded and desisting from the prohibited, "Repent to God, O believers, so that you may be successful" [24:31]. Everyone who repents, hence, is successful, and one cannot be successful except one who performs what one has been commanded and desists from what one has been prohibited.

The Almighty said,

And those who do not repent, such indeed are the transgressors. [49:11]

One who fails to perform one's duty is a transgressor, just as someone who commits what is prohibited. To remove the signification of transgression through repentance includes both [i.e., performing what one is commanded and desisting from what is prohibited]. Human beings are of two kinds, the repentant and the transgressors, with no exception. The repentant are those who are

given to worship, frequent in praise (of God), travelers (in the way of God), who bow down and prostrate, who command right and forbid wrong, and who protect God's limits. [9:112]

This tells us that protecting the limits set by God is a part of repentance. Repentance, therefore, encompasses all of these matters. A repentant person is called repentant because he returns from God's prohibition to His command and from His disobedience to His obedience, as noted earlier.

وهذا الذي ذكره بعض مسمى التوبة، بل شرطها، وإلا فالتوبة في كلام الله ورسوله كما تتضمن ذلك، تتضمن العزم على فعل المأمور والتزامه، فلا يكون بمجرد الإقلاع والعزم والندم تائباً حتى يوجد منه العزم الجازم على فعل المأمور والإتيان به. هذا حقيقة التوبة، وهي اسم لمجموع الأمرين، لكنها إذا قرنت بفعل المأمور كانت عبارة عما ذكره، فإذا أفردت تضمنت الأمرين، وهي كلفظة التقوى التي عند إفرادها تقتضي فعل ما أمر الله تعالى به وترك ما نهى الله عنه، وعند اقترانها بفعل المأمور تقتضي الانتهاء عن المحذور.

فإن حقيقة التوبة الرجوع إلى الله تعالى بالتزام فعل ما يحب وترك ما يكره، فهي رجوع من مكروه إلى محبوب. فالرجوع إلى المحبوب جزء مسماهما، والرجوع عن المكروه الجزء الآخر، ولهذا علق سبحانه الفلاح المطلق على فعل المأمور وترك المحذور بها، فقال: ﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [النور: 31]. فكل تائب مفلح، ولا يكون مفلحاً إلا من فعل ما أمر به وترك ما نهى عنه. وقال تعالى: ﴿وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [الحجرات: 11]. وتارك المأمور ظالم، كما أن فاعل المحذور ظالم، وزوال اسم الظلم عنه إنما يكون بالتوبة الجامعة للأمرين. فالتائب قسمان: تائب، وظالم ليس إلا. فالتائبون هم ﴿الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ﴾ [التوبة: 112]. حفظ حدوده جزء التوبة، والتوبة هي مجموع هذه الأمور، وإنما سمي تائباً لرجوعه إلى أمر الله من نهيه، وإلى طاعته من معصيته كما تقدم.

Repentance, then, is the essence of the religion of Islam; all of religion is included in the signification of repentance. This is why a repentant person is said to deserve being God's beloved, for God loves those who repent constantly; and God only loves those who do what they are commanded and desist from what they are forbidden.

Repentance is return from what God dislikes inwardly and outwardly to what He loves inwardly and outwardly. Its signification includes *Islām*, *Īmān*, and *Iḥsān*, and it encompasses all of the stations. This is why it is the ultimate goal of every believer; it is the beginning of the matter and its end, as mentioned earlier. It is the purpose for which the creation as well as command were brought into existence; affirmation of divine unicity is part of it, or rather, its greatest component on which it is built.

Most people fail to grasp the great worth of repentance as well as its reality, let alone establish it in knowledge, practice, and spiritual experience. God has not reserved His love for the repentant except because they are the elite of His creation.

Were the name repentance not inclusive of all of the laws of Islam and realities of faith, the Lord would not be delighted in the repentance of His servant with that great delight. Therefore, everything the people say of stations and states are nothing but details and effects of repentance.

11.1 *Repentance and Seeking Forgiveness*

As for seeking forgiveness, it is of two kinds: mentioned along with repentance and alone. It is mentioned alone in the saying of Noah, God be pleased with him, "Seek forgiveness of your Lord, He is Oft-forgiving: He sends the heavens over you raining;" [71:10–11] and the saying of [the prophet] Ṣāliḥ to his people, "If only you ask God for forgiveness, you may hope to receive mercy" [27:46]. God Almighty also says, "And seek forgiveness of God, for God is Forgiving, Merciful" [2:199]; "God is not One to punish them while they seek forgiveness" [8:33].

It is mentioned along with [repentance], as in the saying of the Almighty, "And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He gives His bounty unto every bountiful one" [11:3], and the saying of Ṣāliḥ to his people, "So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive" [11:61], and the saying of Shu'ayb, "Ask pardon of your Lord and then turn unto Him repentant. Lo! my Lord is Merciful, Loving" [11:90].

Therefore, seeking forgiveness when mentioned singly is like repentance; rather, it is repentance, as it includes the quest for forgiveness, which is the removal of sin and its effect and prevention of its evil.

فإذا التوبة هي حقيقة دين الإسلام، والدين كله داخل في مسمى التوبة، وبهذا استحق النائب أن يكون حبيب الله، فإن الله يحب التوابين، وإنما يحب الله من فعل ما أمر به، وترك ما نهى عنه. فإذا التوبة هي الرجوع مما يكرهه الله ظاهراً وباطناً إلى ما يحبه ظاهراً وباطناً، ويدخل في مسمائها الإسلام والإيمان والإحسان، وتتناول جميع المقامات. ولهذا كانت غاية كل مؤمن، وبداية الأمر وخاتمته كما تقدم. وهي الغاية التي وجد لأجلها الخلق والأمر، والتوحيد جزء منها، بل جزؤها الأعظم الذي عليه بناؤها.

وأكثر الناس لا يعرفون قدر التوبة ولا حقيقتها، فضلاً عن القيام بها علماً وعملاً وحالاً، ولم يجعل الله تعالى محبته للتوابين إلا وهم خواص الخلق لديه.

ولولا أن التوبة اسم جامع لشرائع الإسلام وحقائق الإيمان، لم يكن الرب تعالى يفرح بتوبة عبده ذلك الفرح العظيم، فجميع ما يتكلم فيه الناس من المقامات والأحوال هو تفاصيل التوبة وآثارها.

فصل

وأما الاستغفار فهو نوعان: مفرد، ومقرون بالتوبة. فالمفرد كقول نوح عليه السلام لقومه: ﴿اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا﴾ [نوح: 10-11]، وكقول صالح لقومه: ﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [النمل: 46]، وكقوله تعالى: ﴿وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة: 199]، وقوله: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: 33]. والمقرون كقوله تعالى: ﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ يَتَّبِعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود: 3]، وقول صالح لقومه: ﴿فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾ [هود: 61]، وقول شعيب: ﴿وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾ [هود: 90]. فالاستغفار المفرد كالتوبة، بل هو التوبة نفسها مع تضمينه طلب المغفرة من الله، وهو محو الذنب وإزالة أثره ووقاية شره، لا كما

It is not merely the concealment of sin as some people think. For God indeed conceals the sins of those who seek forgiveness and those who do not. Concealment, however, is an implication of its signification or its part, and its reference to it is either by inclusion or by implication. The essence of [seeking forgiveness] is protection from its evil, and from the same root is [the word] *mighfar* [helmet], as it is what saves and covers the head from harm, and concealment is necessary to this meaning, else [other headdresses like] the turban or skull-cap are not called *mighfar*, even though they conceal the head. We conclude that something cannot be called *mighfar* unless it provides more than covering: it must also protect. It is seeking forgiveness that saves one from the punishment in His saying, "And God is not One to punish while they asked for forgiveness" [8:33], for God does not punish one who is asking for forgiveness. As for him who insists on sinning while demanding forgiveness from God, then this is not an unqualified asking for forgiveness, which is why it does not prevent the punishment. Seeking forgiveness, therefore, includes repenting, and repentance includes seeking forgiveness: each one is implied by the other when unqualified.

When the two words are used together, then seeking forgiveness means asking for protection from the evil and harm of what is in the past, and repentance is returning to God and begging for safety from the evil of what one fears in the future of more evil deeds.

There are two sins there. One is the sin that has already occurred, and seeking forgiveness is to seek protection from its evil effects. The other is the repetition of the same sin in the future. Repentance is the determination to not do it again. Return to God includes both of these, return to Him so He saves him from what has passed, and return to Him to save him from the evil and bad deeds that He fears from himself in the future.

[Another example is] that the sinner is like someone who has traversed a path that leads him to ruin and does not bring him to his destination. He is now commanded to turn his back on it and return to the path that does bring him to his destination and success.

There are two things here, parting from one thing and returning to the other. Repentance more specifically signifies the return, whereas seeking forgiveness signifies the parting. When mentioned alone, they both signify both meanings. This is why, and God knows best, the command came to do both in order in His saying,

Seek forgiveness of your Lord, then return to Him. [11:52]

The return to the path of Truth comes after parting from the path of falsehood.

ظنه بعض الناس أنها الستر، فإن الله يستر على من يغفر له ومن لا يغفر له، ولكن الستر لازم مسماها أو جزؤه، فدالتها عليه إما بالتضمن وإما باللزوم. وحقيقتها وقاية شر الذنب، ومنه المغفر، لما بقي الرأس من الأذى، والستر لازم لهذا المعنى، وإلا فالعمامة لا تسمى مغفراً، ولا القبع ونحوه مع ستره، فلا بد في لفظ المغفر من الوقاية. وهذا الاستغفار هو الذي يمنع العذاب في قوله: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال:33]. فإن الله لا يعذب مستغفراً، وأما من أصر على الذنب وطلب من الله مغفرته، فهذا ليس باستغفار مطلق، ولهذا لا يمنع العذاب. فالاستغفار يتضمن التوبة، والتوبة تتضمن الاستغفار، وكل واحد منهما يدخل في مسمى الآخر عند الإطلاق.

وأما عند اقتران إحدى اللفظتين بالأخرى، فالاستغفار طلب وقاية شر ما مضى، والتوبة الرجوع وطلب وقاية شر ما يخافه في المستقبل من سيئات أعماله.

فها هنا ذنبان:

ذنب قد مضى، فالاستغفار طلب وقاية شره، وذنب يخاف وقوعه. فالتوبة العزم على ألا يفعله، والرجوع إلى الله يتناول النوعين: رجوع إليه ليقية شر ما مضى، ورجوع إليه ليقية شر ما يستقبل من شر نفسه وسيئات أعماله.

وأيضاً فإن المذنب بمنزلة من قد ارتكب طريقاً تؤديه إلى هلاكه ولا توصله إلى المقصود، فهو مأمور أن يوليها ظهره، ويرجع إلى الطريق التي توصله [إلى مقصوده]، وفيها فلاحه.

فها هنا أمران أحدهما: مفارقة شيء، والرجوع إلى غيره. نخفت التوبة بالرجوع، والاستغفار بالمفارقة. وعند أفراد أحدهما يتناول الأمرين، ولهذا أعلم جاء الأمر بهما مرتباً بقوله: ﴿اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾ [هود:52]، فإن الرجوع إلى طريق الحق بعد مفارقة الباطل.

Furthermore, seeking forgiveness is of the class of seeking to remove a harm, whereas repentance is seeking a benefit. Seeking forgiveness is to be saved from the evil of the sin and repentance is to attain after protection what one loves; both of them require each other when they are mentioned alone, and God knows best.

11.2 *Sincere Repentance*

[The mutual implication of seeking pardon and repentance] becomes clearer when one mentions sincere repentance and its reality. The Almighty said,

O believers! Turn unto God in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens of flowing rivers underneath ... [66:8]

Hence, He made the protection from the evil of bad deeds, which is their expiation, by removing what the servant hates, and entering him into the Gardens, which is the attainment of what the servant loves, contingent upon the attainment of sincere repentance. The word *naṣūḥ* is on the pattern *fāʿūl*, a form of *fāʿʿil* [subject] intended for exaggeration, like *shakūr* [exceptionally grateful] and *ṣabūr* [exceptionally patient]. The root is *n-ṣ-ḥ*, which is to remove a thing from deception and foreign impurities, and it meets in its larger derivation with *nuṣḥ* when it is pure; *nuṣḥ* in repentance, worship, and consultation all mean removing them from any deception, deficiency, and corruption, and performing them in the most perfect fashion. *Nuṣḥ* is the opposite of deception.

The expressions of the Predecessors have differed on this even as they go back to the same meaning. ʿUmar b. al-Khaṭṭāb and Ubayy b. Kaʿb,⁸² God be pleased with them both, said, “Sincere repentance is that one repents from the sin and then never returns to it, just like the milk does not return to the udder.” Al-Ḥasan of Basra said, “It is that the servant become regretful over what has passed, resolved to never return to it.” Al-Kalbī said, “That he seek pardon by the tongue, feel regret by the heart, and hold his limbs from it.” Saʿīd b. al-Musayyib said, “Sincere repentance is that by which you are sincere to yourself”; he thus gave it the meaning of sincere advisor to the repentant person, making the object into the subject. The first opinion gives it the meaning of the

82 Ubayy b. Kaʿb (d. 22/643) was among the select group of Companions given the task of compiling the Qurʾān during the lifetime of the Prophet; see *Sīyar* 1:389.

وأيضاً فلاستغفار من باب إزالة الضرر، والتوبة طلب جلب المنفعة. فالمغفرة أن يقبض شر الذنب، والتوبة أن يحصل له بعد الوقاية ما يحبه، فكل منهما يستلزم الآخر عند إفراده. والله أعلم.

فصل

وهذا يتبين بذكر التوبة النصوح وحقيقتها. قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [التحريم:8]. فجعل وقاية شر السيئات وهو تكفيرها بزوال ما يكره العبد، ودخول الجنات وهو حصول ما يحب العبد منوطاً بحصول التوبة النصوح. والنصوح على وزن «فَعُول»، المعدول عن «فاعل» قصداً للمبالغة، كالشكور والصبور. وأصل مادة «ن ص ح» خلاص الشيء من الغش والشوائب الغريبة، وهو ملاق في الاشتقاق الأكبر لنصح إذا خلص. فالنصح في التوبة والعبادة والمشورة تخليصها من كل غش ونقص وفساد، وإيقاعها على أكمل الوجوه، والنصح ضد الغش.

وقد اختلفت عبارات السلف عنها، ومرجعها إلى شيء واحد. فقال عمر بن الخطاب، وأبو بن كعب رضي الله عنهما: «التوبة النصوح أن يتوب من الذنب ثم لا يعود إليه، كما لا يعود اللبن إلى الضرع». وقال الحسن البصري: «هي أن يكون العبد نادماً على ما مضى، مجعاً على ألا يعود فيه». وقال الكلبي: «أن يستغفر باللسان، ويندم بالقلب، ويمسك بالبدن». وقال سعيد بن المسيب: «توبة نصوحاً تصحون بها أنفسكم». جعلها بمعنى ناصحة للتائب، كضروب المعدول عن ضارب.

object, that is, the repentance in which the repentant is sincere and did not mix it with deceit, thus it is either in the meaning of “that which was accomplished with sincerity,” as we use *rakūba* or *ḥalūba* in the meaning of *markūba* and *maḥlūba*. Alternatively, it could be given the meaning of the subject, that is, [the repentance] that is sincere, pure, and truthful [to the person who does it].

Muḥammad b. Kaʿb al-Qurazī, God have mercy on him, said, “Four things hold it together: seeking pardon by the tongue, renouncing it by the body, inner commitment to never return to the crime, and abjuring evil company.”

I say that sincerity in repentance comprises three things.

First, inclusion and encompassing of all sins in it, such that no sin is left out of its scope.

Second, confluence of all the resolve and truthfulness in it, such that there remains not the slightest hesitation, blaming [of someone else] or wait [to see what happens]; rather, he embraces it with all of his resolve and determination.

Third, its purity from impurities and defects that compromise it, its occurrence for the fear and trepidation of God Almighty alone, desire for what He has and fear of what He has,⁸³ not like someone who repents to protect his influence, honor, status, power, or to protect his spiritual state, or his strength and wealth, or seeking people’s praise or avoiding their blame, or so that fools may not overpower him, or to end his addiction to sin, or fearing poverty and helplessness, and other such defects that compromise its soundness and sincerity for God.

The first pertains to what one repents from, the third to Him to whom he repents, and the middle one pertains to the person and ego of the repentant one. Sincerity of repentance is truthfulness in it, purity, and all-inclusiveness, and doubtless such repentance requires and includes seeking pardon, and erases all sins. It is the most perfect kind of repentance. God alone is sought for help and reliance, there is no power to change or resist except through God.

12 Sins: The Object of Repentance

On the difference between expiation for bad deeds and forgiveness of sins. These two are mentioned alongside each other in the Book of God as well as separately. They are together in the saying of the Almighty reporting the words of His believing servants, “Our Lord, forgive our sins and expiate our bad deeds

83 Both *ladayhi* and *ʿindahu* mean what is ‘with’ God, but the former with greater intimacy than the latter; one uses *ladayya* to refer to one’s siblings, and *ʿindī* to one’s possessions.

وأصحاب القول الأول يجعلونها بمعنى المفعول، أي قد نصح فيها التائب ولم يشبها بغش. فهي إما بمعنى منصوح فيها، كركوبة وحلوبة، بمعنى مركوبة ومحلوبة، أو بمعنى الفاعل، أي ناصحة تكالصة وصادقة.

وقال محمد بن كعب القرظي رحمه الله: «يجمعها أربعة أشياء: الاستغفار باللسان، والإفلاع بالأبدان، وإضمار ترك العود بالجنان، ومهاجرة سيء الإخوان». قلت: النصح في التوبة يتضمن ثلاثة أشياء:

الأول: تعميم جميع الذنوب واستغراقها بها، بحيث لا تدع ذنباً إلا تناولته. والثاني: إجماع العزم والصدق بكليته عليها، بحيث لا يبقى عنده تردد ولا تلوم ولا انتظار، بل يجمع عليها كل إرادته وعزمته مبادراً بها.

الثالث: تخليصها من الشوائب والعلل القادحة في إخلاصها، ووقوعها لحض الخوف من الله تعالى وخشيته والرغبة فيما لديه والرهبة مما عنده، لا كمن يتوب لحفظ جاهه وحرمة ومنصبه ورياسته، أو لحفظ حاله أو حفظ قوته وماله، أو استدعاء حمد الناس، أو الهرب من ذمهم، أو لئلا يتسلط عليه السفهاء، أو لقضاء نهمته من الدنيا، أو لإفلاسه وعجزه، ونحو ذلك من العلل التي تقدح في صحتها وخلوصها لله عز وجل.

فالأول يتعلق بما يتوب منه. والثالث [يتعلق] بمن يتوب إلي، والأوسط يتعلق بذات التائب ونفسه. فنصح التوبة الصدق فيها والإخلاص وتعميم الذنوب بها، ولا ريب أن هذه التوبة تستلزم الاستغفار وتتضمنه وتحو جميع الذنوب، وهي أكل ما يكون من التوبة. والله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله.

فصل

في الفرق بين تكفير السيئات، ومغفرة الذنوب.

وقد جاء في كتاب الله تعالى ذكرهما مقترنين، وذكر كل واحد منهما منفرداً عن الآخر. فالمقترنان كقوله تعالى حاكياً عن عباده المؤمنين: ﴿رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

and receive us [upon death] with the righteous” [3:193], and separately as in His words, “And those who believe and do good works and believe in that which is revealed unto Muhammad—and it is the truth from their Lord—He rids them of their ill-deeds and improves their state” [47:2]. His words concerning forgiveness, “... therein for them is every kind of fruit, with pardon from their Lord” [47:15], and His words, “Our Lord, forgive our sins and our transgression in our affair” [3:147], and the like.

There are four things here: sins, bad deeds, forgiveness, and expiation.

By sins is meant the major ones, and by bad deeds the minor sins in which expiation from error can suffice, and the like. And [because of their being minor] He allowed expiation for them; the term *kaffāra* is derived from expiation (*takfīr*), which is why expiation has no power or use in dealing with the major sins, in the more sound of the two opinions. It does not work, for instance, to atone for murder or false testimony in the majority opinion in the school of Aḥmad and Abū Ḥanīfa. The evidence that by bad deeds is meant minor sins and that expiation applied to them is found in the words of the Almighty, “If you avoid the major ones that you are forbidden We shall remove your minor ones and admit you to a noble entrance” [4:31]. In *Ṣaḥīḥ Muslim* from the tradition of Abū Hurayra, it is reported that the Messenger of God, God grant him blessing and peace, used to say, “The five daily prayers, one Friday prayer to the next, and from one Ramadan to the next, are expiations for what is between them if the major sins are avoided.”⁸⁴

The word *maghfira* [granting of pardon] is more comprehensive than the word expiation (*takfīr*), for the former includes safety and protection as well, whereas the latter includes concealment and removal. When mentioned singly, each one is implied by the other, as mentioned earlier. His words, “He will remove from them their bad deeds” includes both minor and major ones, and both erasing them and protecting from their evil. When mentioned alone, expiation may include the worst of deeds, as the Almighty said, “So God may remove from them the worst of what they have done” [39:35].

When this is understood, the secret of the promise of expiation rather than forgiveness upon calamities, afflictions, grief, and exhaustion is understood, as in his saying in a sound tradition, “A believer does not suffer from sorrow, grief, or harm, even a thorn that pricks him, but that God removes through it some of his errors.”⁸⁵ Afflictions cannot independently cause forgiveness of sins, and nothing brings forgiveness of all sins except repentance or good deeds that

84 Muslim #233.

85 Bukhārī #5641–5642; Muslim #2573.

[آل عمران:193]، والمنفرد كقوله: ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نَزَلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾ [محمد:2]، وقوله في المغفرة: ﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ﴾ [محمد:15]، وقوله: ﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا﴾ [آل عمران:147] ونظائره.

فهاهنا أربعة أمور: ذنوب وسيئات ومغفرة وتكفير.

فالذنوب المراد بها الكبائر، والمراد بالسيئات الصغائر، وماتعمل فيه الكفارة من الخطأ، وما جرى مجراه، ولهذا جعل لها التكفير، ومنه أخذت الكفارة، ولهذا لم يكن لها سلطان ولا عمل في الكبائر في أصح القولين. فلا تعمل في قتل العمد ولا في اليمين الغموس في ظاهر مذهب أحمد وأبي حنيفة. والدليل على أن السيئات هي الصغائر، والتكفير لها قوله تعالى: ﴿إِنْ تَحْتَبُوا كَبِيرًا مَا تَهْوَنَ عَنْهُ نَكْفِرُ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا﴾ [النساء:31]. وفي صحيح مسلم من حديث أبي هريرة أن رسول الله ﷺ كان يقول: «الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات لما بينهن إذا اجتنبت الكبائر».

ولفظ المغفرة أكل من لفظ التكفير ولهذا كان مع الكبائر والتكفير مع الصغائر، فإن لفظ المغفرة يتضمن الوقاية والحفظ، ولفظ التكفير يتضمن الستر والإزالة، وعند الأفراد يدخل كل منهما في الآخر كما تقدم. فقوله تعالى: ﴿كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ﴾ [محمد:2] يتناول صغائرهم وكبائرهم، ومحوها ووقاية شرها، بل التكفير المفرد يتناول أسوأ الأعمال. كما قال تعالى: ﴿لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا﴾ [الزمر:35].

وإذا فهم هذا فهم السر في الوعد على المصائب والهموم والغموم والوصب والنصب بالتكفير دون المغفرة، كقوله في الحديث الصحيح: «ما يصيب المؤمن من هم ولا غم ولا أذى، حتى الشوكة يشاكها إلا كفر الله بها من خطاياها». فإن المصائب لا تستقل بمغفرة الذنوب، ولا تغفر الذنوب

overwhelm and erase the sins; for [good deeds] that are like an ocean are not altered [in their purity] by carrion [lying in it]; when the water reaches two *qullahs* [volume],⁸⁶ it does not lose its purifying quality due to some dirt.

Those who have sinned have three rivers in which they can seek purification in this world; and if they are not sufficient to purify him, they are purified in the river of the Fire on the Day of Resurrection. These are the river of sincere repentance, the river of good deeds that drown out the burdens surrounding them, and the river of great afflictions that expiate. When God wishes well for a servant, He enters him into one of these three rivers so that he comes on the Day of Resurrection clean and pure and does not need the fourth river.

12.1 *One Return from the Servant, Two from God*

The repentance of a servant to God Almighty is surrounded by repentance from God before it and after it; his repentance, hence, is between two instances of repentance from God, before and after. For He turned to him in repentance by way of permission, granting of success, and inspiration, and then God turned to him again in acceptance and reward. The Almighty said,

God has turned in repentance to the Prophet, and to the Immigrants and the Helpers who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in repentance. Lo! He is Full of Pity, Mercy for them.

And to the three also who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from God save toward Him. Then turned He unto them in repentance that they (too) might turn (repentant unto Him). Lo! God! He is the Relenting, the Merciful. [9:117–118]

The Exalted declares that His turning to them in repentance preceded their repentance to Him, for that is what made them penitent, and was the cause of their repentance, which shows that they did not repent until He came to them in repentance, for a thing cannot be found without its cause.

An example of this is His guidance of the servant before he finds guidance, for he finds guidance through His guiding him. The servant's finding of guidance brings about another kind of guidance by which God establishes him in his guidance. Among the rewards of guidance is God's guiding of a person, just

86 Vessel or container used for drinking water.

جميعها إلا بالتوبة، أو بحسنات تتضاءل وثلاثى فيها الذنوب، فهي كالبحر لا يتغير بالجيف، وإذا بلغ الماء قلتين لم يحمل الخبث.

فلأهل الذنوب ثلاثة أنهار عظام يتطهرون بها في الدنيا، فإن لم تف بطهرهم طهروا في نهر الحجيم يوم القيامة: نهر التوبة النصوح، ونهر الحسنات المستغرقة للأوزار المحيطة بها، ونهر المصائب العظيمة المكفرة. فإذا أراد الله بعبده خيراً أدخله أحد هذه الأنهار الثلاثة، فورد القيامة طيباً طاهراً، فلم يحتاج إلى النهر الرابع.

فصل

وتوبة العبد إلى ربه مخفوفة بتوبة من الله عليه قبلها، وتوبة منه بعدها، فتوبته بين توبتين من الله، سابقة ولا حقة، فإنه تاب عليه أولاً إذناً وتوفيقاً وإلهاماً، فتاب العبد، فتاب الله عليه ثانياً قبولاً وإثابة. قال الله سبحانه وتعالى: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾ [التوبة: 117-118]. فأخبر سبحانه أن توبته عليهم سبقت توبتهم، وإنما هي التي جعلتهم تائبين، فكانت سبباً مقتضياً لتوبتهم، فدل على أنهم ما تابوا حتى تاب الله تعالى عليهم، والحكم ينتفي لا تنفء علتة. ونظير هذا هدايته لعبده قبل الاهتداء، فيهتدي بهدايته، فتوجب له تلك الهداية هداية أخرى يثبتها الله بها على هدايته. فإن من ثواب الهدى، الهدى بعده، كما أن

as a punishment of misguidance is misguidance that follows it. God Almighty said, "And those who are guided He increases them in guidance" [47:17]. God guided them first so they found guidance, then He increased them in guidance. The opposite is true of the people of error, as the Almighty said, "When they went astray, God sent their hearts astray" [61:5]. This second straying is a punishment for their misguidance.

This kind of decree is the secret of His name, "the First and the Last," for He is the one who prepares and extends [His help], from Him is the cause and the effect, He is the one who gives refuge from Himself, offers protection from Himself, as the most knowledgeable of creation to Him said, "I seek Your refuge from You." The servant repents constantly, and God responds to it constantly; the repentance of the servant is to turn to his Master after rebellion, and the repentance from the Lord is of two kinds, granting of permission and the granting of success, acceptance, and preparation.

12.2 *The Beginning and the End of Repentance*

Repentance has a beginning and an end. Its beginning is to return to God by walking to His straight path that He has installed for His servants that brings them to His pleasure. He commanded them to adhere to it in His words, "And this is My path that is straight, so follow it" [6:153], and in His words, "And you surely guide to a straight path, the path of God to whom belong all that is in the heavens and that is in the earth" [42:52–53], and in His words, "And they were guided to the best of the words and to the path of the Praiseworthy" [22:24].

Its end is the return to Him in the hereafter, passing through His path that He has installed, leading to paradise. Whoever returns to God in this world through repentance, returns in the hereafter with reward. This is one of the interpretations of His words, "And he who repents and does righteous work, he surely returns to God with a good return" [25:71]. Al-Baghawī and others said, "He returns to God with a good return means he returns to Him after death a goodly return, raised above others." The first repentance, referred to in His words, "And he who repents," is return from ascribing partners to God, and the second one is return to God Almighty for reward and compensation.

The second interpretation is that the reward includes the essence of the command, and the meaning is, whoever resolves and wills to repent, let him make his repentance to God, to His being alone, and none else.

The third interpretation is that the intended meaning is what is implied by this meaning, which is to make him aware and alert to the One to whom he is turning in repentance, hence, the verse means: Let him pay heed to who it is that he repents and returns to, it is to God and none else.

من عقوبة الضلالة، الضلالة بعدها. قال الله تعالى: ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾ [محمد:17]. فهداهم أولاً فاهتدوا، فزادهم هدى ثانياً، وعكسه في أهل الزيغ كقوله تعالى: ﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾ [الصف:5]. فهذه الإزاغة الثانية عقوبة [لهم] على زيغهم.

وهذا القدر من سر اسمه «الأول والآخر»، فهو المعد، وهو الممد، ومنه السبب والمسبب، وهو الذي يعيد من نفسه بنفسه ويحير من نفسه بنفسه كما قال أعرف الخلق به: «وأعوذ بك منك». والعبد تواب، والله تواب. فتوبة العبد رجوعه إلى سيده بعد الإباق، وتوبة الرب نوعان: إذن وتوفيق، وقبول واعتداد.

فصل

والتوبة لها مبدأ ومنتى، فبدؤها الرجوع إلى الله بسلوك صراطه المستقيم الذي نصبه لعباده، موصلاً إلى رضوانه، وأمرهم بسلوكه بقوله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾ [الأنعام:153]، وبقوله: ﴿وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾ [الشورى:52-53]، وبقوله: ﴿وَهْدُوا إِلَى الطِّيبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ﴾ [الحجر:24].

ونهايتها الرجوع إليه في المعاد، وسلوك صراطه الذي نصبه موصلاً إلى جنته، فمن رجع إلى الله في هذه الدار بالتوبة رجع إليه في المعاد بالثواب، وهذا هو أحد التأويلات في قوله تعالى: ﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا﴾ [الفرقان:71]. قال البغوي وغيره: يتوب إلى الله متاباً، يعود إليه بعد الموت متاباً حسناً يفضل على غيره، فالتوبة الأولى وهي قوله: «ومن تاب» رجوع عن الشرك، والثانية رجوع إلى الله للجزاء والمكافأة.

والتأويل الثاني أن الجزاء متضمن معنى الأمر. والمعنى: ومن عزم على التوبة وأرادها فليجعل توبته إلى الله ولوجهه خالصاً لا لغيره.

والتأويل الثالث أن المراد لازم هذا المعنى، وهو إشعاره وإعلامه بمن تاب إليه ورجع إليه. والمعنى: فليعلم توبته إلى من ورجوعه إلى من، فإنها إلى الله لا إلى غيره.

This is similar to one of the interpretations of His words, “O Messenger, convey what has been sent down to you from your Lord, and if you do not, you have not conveyed His message” [5:67], that is, beware what results for one who disobeyed His command and failed to convey the message.

The fourth interpretation is that the repentance is first attained through intention and resolve; when the resolve is strengthened and consolidated, the act of repentance is born of it. The first repentance is through determination and intention to do it, and the second one is through the actual repentance. The meaning would be, Whoever repents to God with will, intention, and resolve, only his repentance is to God in reality. This is similar to his words, God grant him blessing and peace, “Whoever’s migration is toward God and His messenger, his migration is toward God and His messenger; and whoever’s migration is toward a worldly thing he seeks or a woman to marry, his migration is toward whatever he intended to do.”⁸⁷

12.3 *Minor Sins*

Sins are classified into major and minor based on clear texts of the Qur’an, the Sunna, and the consensus of the Predecessors, as well as rational consideration. God says,

If you shun the major ones that you are forbidden, We will do away with your minor sins. [4:31]

Also,

Those who shun the major sins and shameful deeds, save the *lamam*. [53:32]

It is reported authentically from the Prophet, God grant him blessing and peace, that he said, “The five daily prayers, one Friday to the next, one Ramadan to the next erase what is between them if the major ones are avoided.”

As for what is reported from Abū Ishāq al-Isfarā’īnī, God have mercy on him, that he said, “All sins are major, there is nothing minor about them,” his meaning was not that they are all equal in their burden, such that the sin of the prohibited looking [with lewdness at a prohibited member of the opposite sex] is the same as the sin of fornication. Rather, his meaning is that with regard to

87 Bukhārī #1; Muslim #1907.

ونظير هذا على أحد التأويلين قوله تعالى: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ [المائدة: 67]، أي اعلم ما يترتب على من عصى أمره ولم يبلغ رسالته. والتأويل الرابع أن التوبة تكون أولاً بالقصد والعزم على فعلها، ثم إذا قوي العزم وصار جازماً وجد به فعل التوبة. فالتوبة الأولى بالعزم والقصد لفعلها، والثانية بنفس إيقاع التوبة وإيجادها. والمعنى: من تاب إلى الله قصداً ونيةً وعزماً، فتوبته إلى الله عملاً وفعلاً، وهذا نظير قوله ﷺ: «فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن كانت هجرته إلى دنيا يصيبها، أو امرأة يتزوجها، فهجرته إلى ما هاجر إليه».

فصل

الذنوب: صغائر وكبائر.

و«الذنوب» تنقسم إلى صغائر وكبائر بنص القرآن والسنة، وإجماع السلف والاعتبار. قال تعالى: ﴿إِنْ يَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكُفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾ [النساء: 31]، وقال تعالى: ﴿الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ﴾ [النجم: 32]، وفي الصحيح عن النبي ﷺ أنه قال: «الصلوات الخمس، والجمعة إلى الجمعة، ورمضان إلى رمضان، مكفرات لما بينهن، إذا اجتنب الكبائر».

وأما ما يحكى عن أبي إسحاق الإسفراييني — رحمه الله — أنه قال: الذنوب كلها كبائر وليس فيها صغائر. فليس مراده أنها مستوية في الإثم، بحيث يكون إثم النظر المحرم كإثم الوطء في الحرام، وإنما

the greatness of Him who is being disobeyed, all sins are major. Yet, some are bigger than others. The disagreement here is merely semantic and does not affect the meaning.

What has been given by the Lawgiver has been called *lamam* and *muḥaqqirāt*, as in the tradition, “Beware the *muḥaqqirāt* (underestimated) of the sins.” It has been said that the *lamam* that is mentioned in the verse is among the major sins, as related by al-Baghawī and others. They say that the intention of the exception is one who *comes in contact* with the major sin just once and then repents; he falls into it and then never again, rather than taking it as a habit. On this view, the exception of *al-lamam* from the general command of avoidance would be that it does not occur: major sins are not committed by them at all, but only minor ones.

The majority, however, holds that the meaning is a categorical exception from the major sins; namely, they never commit the major ones, yet *lamam* may happen. The placement of categorical exception after an affirmative statement is deemed beautiful; it means that the majority of the case is the opposite [of what is stated in the exception], and it occurs when the exception becomes true. Thus, in this affirmation the meaning is a clear negation. That is, they do not engage in the major sins and shameful deeds whatsoever; it is good, therefore, to make an exception of accidents.

Perhaps this is what encouraged Abū Ishāq [al-Isfarāʾīnī] to say, “Sins are all major,” since the essence of exception is to eliminate it entirely, especially if it is the cause [of major sins]. However, the texts as well as the consensus of the Predecessors rest on the division of sins into minor and major.

They disagree in two respects, first, what is *al-lamam*, and second, concerning the major sins: is there a limited number of them, or any limit to them? We shall mention something concerning both.

12.4 The Meaning of Lamam

A group of Predecessors have said that *al-lamam* refers to momentary indulgence in the sin once, without returning to it; even if the sin is major.

According to al-Baghawī, this is the position of Abū Hurayra, Mujāhid, al-Ḥasan and the narration of ‘Aṭā’ from Ibn ‘Abbās that he said, as did ‘Abdallāh b. ‘Amr b. al-Āṣ, “The *lamam* is anything short of ascribing partners to God.” Al-Suddī said that Abū Šāliḥ said, “I was asked concerning the saying of God Almighty ‘save *al-lamam*,’ so I said, ‘It is a man who falls into a sin then never returns to it.’ I mentioned this to Ibn ‘Abbās, who said, ‘Surely, a noble angel aided you [in this response].’”

The majority of scholars, however, hold that *al-lamam* are sins that are short of the major ones. This is also the more authentic of opinions reported from

المراد أنها بالنسبة إلى عظمة من عصي بها كلها كبائر، وعلى هذا فبعضها أكبر من بعض، ومع هذا فالأمر في ذلك لفظي لا يرجع إلى معنى.

والذي جاء في لفظ الشارع تسمية ذلك «لمماً»، و«محقرات» كما في الحديث: «إياكم ومحقرات الذنوب». وقد قيل: إن «اللمم» المذكور في الآية من الكبائر. حكاها البغوي وغيره. قالوا: ومعنى الاستثناء أن يلم بالكبيرة مرة ثم يتوب منها، ويقع فيها ثم ينتهي عنها لا يتخذها دأبه، وعلى هذا يكون استثناء «اللمم» من الاجتناب، إذ معناه لا يصدر منهم، ولا تقع منهم الكبائر إلا لمماً.

والجمهور على أنه استثناء من الكبائر وهو منقطع. أي لكن يقع منهم اللمم. وحسن وقوع الانقطاع بعد الإيجاب—والغالب خلافه—أنه إنما يقع حيث يقع التفرع، إذ في الإيجاب هذا معنى النفي صريحاً، فالمعنى: لا يأتون ولا يفعلون كبائر الإثم والفواحش، فحسن استثناء اللمم.

ولعل هذا الذي شجع أبا إسحاق على أن قال: «الذنوب كلها كبائر»، إذ الأصل في الاستثناء الاتصال، ولا سيما وهو من موجب، ولكن النصوص وإجماع السلف على انقسام الذنوب إلى صغائر وكبائر.

ثم اختلفوا في فصلين: أحدهما: في «اللمم» ما هو؟ والثاني في «الكبائر» وهل لها عدد يحصرها أو حد يحدّها؟ فلنذكر شيئاً يتعلق بالفصلين.

فصل

فأما «اللمم»، فقد روي عن جماعة من السلف أنه الإلمام بالذنب مرة ثم لا يعود إليه، وإن كان كبيراً. قال البغوي: هذا قول أبي هريرة، ومجاهد، والحسن، ورواية عطاء عن ابن عباس قال: وقال عبد الله بن عمرو بن العاص: «اللمم ما دون الشرك». قال السدي: قال أبو صالح: سئلت عن قول الله عز وجل: «إلا اللمم» فقلت: «هو الرجل يلم بالذنب، ثم لا يعاوده»، فذكرت ذلك لابن عباس فقال: «لقد أعانك عليها ملك كريم».

والجمهور على أن «اللمم» ما دون الكبائر، وهو أصح الروایتين عن ابن عباس، كما في صحيح البخاري من حديث طاووس عنه قال: ما رأيت أشبه باللمم مما قال أبو هريرة عن النبي ﷺ:

Ibn ‘Abbās, as narrated in *Ṣaḥīḥ al-Bukhārī* from the tradition of Ṭāwūs on the authority of [Ibn ‘Abbās] who said,

I have not seen a better example of *lamam* than what Abū Hurayra reports from the Prophet, God grant him blessing and peace: God has designated a portion of fornication for every son of Adam that must inevitably reach him. So, the fornication of the eye is seeing, the fornication of the tongue is speaking, and the egos wishes and desires, and the genitalia either confirm or deny it.⁸⁸

Muslim also narrated it from the tradition of Suhayl b. Abī Ṣāliḥ from his father from Abū Hurayra, and it says,

And the fornication of the two eyes is seeing, the fornication of the two ears is listening, the fornication of the tongue is talking, the fornication of the hand is touching, and the fornication of the leg is walking [to the place of sin].⁸⁹

Al-Kalbī said, “*Al-lamam* has two interpretations. [The first interpretation is] all sins for which God has not explicitly prescribed a punishment for in this world or in the hereafter. Such are the sins that are erased by the five prayers so long as the major sins and lewdness are avoided. The other interpretation is that *al-lamam* is a major sin that a Muslim may indulge in time after time, but then repents.”

Ṣaʿīd b. Al-Musayyib said, “It is what occurred to the heart.” That is, passed by it.

Al-Ḥusayn b. al-Faḍl said, “*Al-lamam* is like looking without intention, which is forgiven. If he looks again, it is no longer *lamam*; it is a sin.”

‘Aṭā’ narrates that Ibn ‘Abbās said that the Messenger of God, God grant him blessing and peace, said,

If you forgive, O God, forgive all
Which servant of Yours is free of slip-ups?⁹⁰

88 Bukhārī #6343.

89 Muslim #2657.

90 Tirmidhī #3284.

«إن الله كتب على ابن آدم حفظه من الزنا أدرك ذلك لا محالة، فزنا العين النظر، وزنا اللسان النطق، والنفس تمنى وتشتي، والفرج يصدق ذلك ويكذبه».

ورواه مسلم من حديث سهيل بن أبي صالح عن أبيه عن أبي هريرة، وفيه: «والعينان زناهما النظر، والأذنان زناهما الاستماع، واللسان زناه الكلام، واليد زناها البطش، والرجل زناها الخطى».

وقال الكلبي: «اللهم» على وجهين: كل ذنب لم يذكر الله عليه حداً في الدين، ولا عذاباً في الآخرة، فذلك الذي تكفره الصلوات الخمس، ما لم يبلغ الكبائر والفواحش. والوجه الآخر هو الذنب العظيم، يلم به المسلم المرة بعد المرة، فيتوب منه.

قال سعيد بن المسيب: هو ما ألم بالقلب، أي ما خطر عليه.

قال الحسين بن الفضل: «اللهم» النظر من غير تعمد، فهو مغفور، فإن أعاد النظر فليس بلهم، وهو ذنب.

وقد روى عطاء عن ابن عباس قال: قال رسول الله ﷺ: «إن تغفر اللهم تغفر مجاً، وأي عبد لك لا ألماً».

A third group opines that the *lamam* refers to those sins that were committed in the days of Ignorance before their Islam, for God will not hold the believers accountable for those. That is because the polytheists said to the Muslims, "Just yesterday you partook in what we do!" God then revealed this verse. This is the saying of Zayd b. Thābit and Zayd b. Aslam.

The correct opinion is that of the majority, which is that *lamam* means minor sins such as [to use sexual acts as an example] a look, a touch, a kiss, and the like. This is the saying of the majority of the Companions and their followers. It is the opinion of Abū Hurayra, 'Abdallāh b. Mas'ūd, Ibn 'Abbās, Masrūq, and al-Sha'bī. This is not contradicted by the saying of Abū Hurayra and Ibn 'Abbās in another narration, "It is that he falls into a major sin then never returns to it," for *al-lamam* either means both, as stated by al-Kalbī, or as Abū Hurayra and Ibn 'Abbās count one who commits a major sin once without insisting on it, rather just a slip-up once in his life, as a minor sin [*al-lamam*]. They perhaps thought that because it is big for the one who commits it many times. This is part of the understanding of the Companions, God be pleased with them, and the depth of their knowledge. Doubtless God forgives His servant once, twice, or thrice; the fear of adversity is for him who takes the sin as his habit and commits it repeatedly. There are many reports of the Predecessors that reiterate this lesson and the consideration of the reality confirms it.

It is reported concerning 'Alī, God be pleased with him, that a thief was brought to him and he sentenced him to amputation of the hand. He said, "O Chief of the Believers, by God I have never stolen except this once." He said, "You lie." When his hand was amputated he asked him, "Tell me the truth, how many times have you done this?" He said, "This many times." He said, "You are telling the truth now. God does not take His servant to account the first time" or something like that. For the first sin, even if it is not a minor sin, it is of the same class. Therefore, the two opinions reported of Abū Hurayra and Ibn 'Abbās are in agreement rather than contradictory. God knows best.

This word [*al-lamam*] has the meaning of "getting near and turning back from" an act time after time. It is said, *alamma bi-kadhā*, that is, he got close to it without completely getting on top of it. This is why the kiss and the touch are called *lamam* because they get one close to what comes next. It is said, So-and-so does not visit us except *limāman*, that is, time after time. Therefore, the meaning of the word is established in the two ways in which the Companions interpreted the verse.

وذهبت طائفة ثالثة إلى أن «اللمم» ما فعلوه في الجاهلية قبل إسلامهم، فالله لا يؤاخذهم به، وذلك أن المشركين قالوا للمسلمين: «أنتم بالأمس كنتم تعملون معنا»، فأُنزل الله هذه الآية، وهذا قول زيد بن ثابت، وزيد بن أسلم.

والصحيح قول الجمهور أن اللمم صغائر الذنوب، كالنظرة والغمزة والقبلة ونحو ذلك. هذا قول جمهور الصحابة ومن بعدهم. وهو قول أبي هريرة، وعبد الله بن مسعود، وابن عباس، ومسروق، والشعبي، ولا ينافي هذا قول أبي هريرة، وابن عباس في الرواية الأخرى: «إنه يلم بالكبيرة ثم لا يعود إليها». فإن اللمم إما أنه يتناول هذا وهذا، ويكون على وجهين كما قال الكلبي، أو أن أبا هريرة، وابن عباس ألحقا من ارتكب الكبيرة مرة واحدة—ولم يصّر عليها، بل حصلت منه فلتة في عمره—باللمم، ورأيا أنها إنما تتغلظ وتكبر وتعظم في حق من تكررت منه مرارا عديدة، وهذا من فقه الصحابة رضي الله عنهم وغور علومهم. ولا ريب أن الله يسامح عبده المرة والمرة، والثلاث، وإنما يخاف العنت على من اتخذ الذنب عادته، وتكرر منه مرارا كثيرة، وفي ذلك آثار سلفية، والاعتبار بالواقع يدل على هذا. ويذكر عن علي رضي الله عنه أنه «رفع إليه سارق، فأمر بقطع يده، فقال: يا أمير المؤمنين، والله ما سرقت غير هذه المرة. فقال: كذبت. فلما قطعت يده قال: اصدقني كم لك بهذه؟ فقال: كذا وكذا مرة، فقال: صدقت، إن الله لا يؤاخذ عبده بأول ذنب». أو كما قال. فأول ذنب إن لم يكن هو اللمم، فهو من جنسه ونظيره. فالقولان عن أبي هريرة، وابن عباس متفقان غير مختلفين والله أعلم.

وهذه اللفظة فيها معنى المقاربة والإعتاب بالفعل حيناً بعد حين، فإنه يقال: ألم بكذا إذا قاربه ولم يغشه، ومن هذا سميت القبلة والغمزة لمماً، لأنها تلم بما بعدها.

ويقال: فلاؤا يزورنا إلا لماماً، أي حيناً بعد حين. فعنى اللفظة ثابت في الوجهين اللذين فسرت الصحابة بهما الآية.

12.5 *Interlude: The Principle of Linguistic Exception in the Qur'an*

The verse, "Those who avoid the major sins and lewd deeds *except* the slip-ups," does not mean that they do not avoid [sin], for that would mean it is praise for them for not avoiding the slip-ups, which is an unacceptable meaning. Rather, this exception is only understood from the context and meaning of the speech, which is to classify human beings into righteous and unrighteous, and that God will recompense one kind for their evil and the other for their good. He then mentions the righteous and characterizes them as those who avoid the major sins and lewd acts. Its meaning is that one cannot be righteous, rewarded for his goodness, and saved from the punishment of God except if he avoids major sins and lewd deeds. It is appropriate [linguistically] to mention the slip-ups alongside the major sins, even if the former are not counter in the latter, yet they are mentioned alongside as they are of the same class as [major] sin and lewdness.

The principle of exception is that what is excepted must be of the class from which it is being excepted, even if it is not the same thing and does not share its label. As the saying of the Almighty, "They shall not hear any nonsense there in; only greeting of peace" [19:62]; for the greeting of peace is a kind of speech that is the class containing both nonsense and greeting. Similarly, His words, "They shall not taste therein neither cool nor drink, except scalding water and purulence" [78:24–25]. Scalding water and purulence are both part of the sense of taste. In the first case what is being said is, They shall not hear anything but greetings of peace, and in the second, They shall not taste in it except scalding water and purulence. The mention of one member of the class is by way of elucidation so that its negation is lucid and clear, not general that accepts the exception of this single instance. The same is true for the saying of the Almighty, "They have no knowledge except the following of conjecture" [4:157]. Conjecture is part of the feeling that is the class of knowledge and conjecture.

A finer point is that the inclusion of exception imparts an understanding through implication, as the saying of the Almighty, "And marry not those your fathers married from women except what has passed" [4:22]. Its meaning is that marrying the women of the fathers is a cause for punishment except what happened in the past of this kind of behavior, for that is forgiven. Similarly, "And that you gather two sisters except for what has passed" [4:23]. Its meaning could also be that such a thing may have been permitted in prior Laws [of God], and that is an exception to the prohibition and blame being stated here. It is linguistically beautiful to say, "except what has passed." Consider it well, for this is the finer point of the Arabic language.

As for His saying, "They shall not taste therein death, except the first death" [44:56], this exception is to underscore the eternity of life and nonexistence of the taste of death. [The exception] makes the negation [in the main clause]

وليس معنى الآية: ﴿الَّذِينَ يَحْتَبُونَ كِبَاءَ الإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ﴾ [النجم:32]، فإنهم لا يحتنبونه، فإن هذا يكون ثناءً عليهم بترك اجتناب اللثم وهذا محال. وإنما هذا استثناء من مضمون الكلام ومعناه، فإن سياق الكلام في تقسيم الناس إلى محسن ومسيء، وأن الله يجزي هذا بإساءته وهذا بإحسانه، ثم ذكر المحسنين ووصفهم بأنهم يحتنبون كباء الإثم والفواحش. ومضمون هذا أنه لا يكون محسناً مجزياً بإحسانه ناجياً من عذاب الله، إلا من اجتنب كباء الإثم والفواحش، فحسن حينئذ استثناء اللثم وإن لم يدخل في الكباء، فإنه داخل في جنس الإثم والفواحش.

وضابط الانقطاع أن يكون له دخول في جنس المستثنى منه، وإن لم يدخل في نفسه ولم يتناوله لفظه، كقوله تعالى: ﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا﴾ [مریم:62]، فإن السلام داخل في الكلام الذي هو جنس اللغو والسلام. وكذلك قوله: ﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَّاقًا﴾ [النبا:24-25]. فإن الحميم والغساق داخل في جنس الذوق المنقسم. فكأنه قيل في الأول: لا يسمعون فيها شيئاً إلا سلاماً. وفي الثاني: لا يذوقون فيها شيئاً إلا حميماً وغساقاً. ونص على فرد من أفراد الجنس تصريحاً، ليكون نفيه بطريق التصريح والتنصيص، لا بطريق العموم الذي يتطرق إليه تخصيص هذا الفرد، وكذلك قوله: ﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ﴾ [النساء:157]. فإن الظن داخل في الشعور الذي هو جنس للعلم والظن.

وأدق من هذا دخول الانقطاع فيما يفهمه الكلام بلازمه، كقوله تعالى: ﴿وَلَا تَتَكْبَرُوا مَا نَكَحَّ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء:22]. إذ مفهوم هذا: أن نكاح منكوحات الآباء سبب للعقوبة إلا ما قد سلف منه قبل التحريم، فإنه عفو. وكذلك: ﴿وَأَنْ تَجْعَلُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾ [النساء:23]. وإن كان المراد به ما كان في شرع من تقد، فهو استثناء من القبح المفهوم من ذلك التحريم والذم لمن فعله، فحسن أن يقال: «إلا ما قد سلف». فتأمل هذا، فإنه من فقه العربية. وأما قوله: ﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى﴾ [الدخان:56]. فهذا الاستثناء هو لتحقيق دوام الحياة، وعدم ذوق الموت، وهو يجعل النفي الأول العام بمنزلة النص الذي لا يتطرق إليه

more general which does not accept any exception. For if there were an exception, that would have been the one to mention as an exception. This exception, then, is in fact the same as reconfirmation and elucidation to protect the generality [of the main clause]. This is true for every categorical exception. Think about it, as it is one of the secrets of the Arabic language.

[The poet's] saying, "There was no one on the premises/Except the remains of a stable ..." ⁹¹ By it is understood that if there were someone else there, I would have excepted him rather than mentioning the remains of a stable where there is no one.

Close to this is the word *aw* [or], in the saying of the Almighty, "Then after that their hearts became hardened: they are like rocks, or even harder" [2:74], and His saying, "And we sent him to a hundred thousand or more" [37:147]. This is like clarification of the intention that the meaning of the main clause is real, not an exaggeration. That is, if their hearts are not more than rocks in hardness they are at least as hard, and if their number was not more than a hundred thousand, it was not less than it. Thus, He mentioned *aw* here for clarification to protect the meaning of a hundred thousand [in the main clause], and that that number has not been used as an exaggeration. And God knows best.

12.6 *Major Sins*

There are several opinions among the Predecessors about the major sins, all of which converge to the same or similar basic meanings.

It is reported in the two *Ṣaḥīḥs* [of al-Bukhārī and Muslim] among the reports of al-Shu'bī from 'Abdallāh b. 'Amr from the Prophet, God grant him blessing and peace, who said,

The major ones are: ascribing partners to God, abuse of parents, murder, and false testimony. ⁹²

Both [al-Bukhārī and Muslim] also record from 'Abd al-Raḥmān b. Abī Bakra from his father from the Prophet, God grant him blessing and peace, who said, "Shall I not warn you of the greatest of the great [sins]?" three times. They said, "Of course, O Messenger of God." He said, "Ascribing partners to God and abusing one's parents," and then he sat up from reclining and said, "and beware the false testimony," and he kept repeating it until we said, "We wish he stopped." ⁹³

⁹¹ Part of the verse of the last pre-Islamic poet, al-Nābigha al-Dhubyānī.

⁹² Bukhārī #6675; Muslim #88.

⁹³ Bukhārī #2654; Muslim #87.

استثناء البتة، إذ لو تطرق إليه استثناء فرد من أفرادهِ لكان أولى بذكرهِ من العدول عنه إلى الاستثناء المنقطع، فجُرى هذا الاستثناء مجرى التأكيد والتنصيص على حفظ العموم، وهذا جارٍ في كل منقطع، فتأملهُ فإنه من أسرار العربية.

فَقوله: «وما بالربع من أحد الأواري»، يفهم منه لو وجدت فيها أحداً لاستثنيتها ولم أعدل إلى الأواري التي ليست بأحد.

وقريب من هذا لفظة «أو» في قوله تعالى: ﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾ [البقرة: 74]، وقوله: ﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ [الصافات: 147]، هو كالتنصيص على أن المراد بالأول الحقيقة لا المبالغة. فإنها إن لم تزد قسوتها على الحجارة فهي كالحجارة في القسوة لا دونها، وإن لم يزد عددهم على مئة ألف لم تنقص عنها، فذكر «أو» هاهنا كالتنصيص على حفظ مئة الألف، وأنها ليست مما أريد بها المبالغة. والله أعلم.

وأما الجائر، فاختلف السلف فيها اختلافاً لا يرجع إلى تباين وتضاد، وأقوالهم متقاربة. وفي الصحيحين من حديث الشعبي عن عبد الله بن عمرو عن النبي ﷺ قال: «الجائر الإشراف بالله، وعقوق الوالدين، وقتل النفس، واليمين الغموس». وفيهما عن عبد الرحمن بن أبي بكر عن أبيه عن النبي ﷺ: «ألا أنبئكم بأكبر الجائر؟» — ثلاثاً — . قالوا: بلى يا رسول الله. قال: «الإشراف بالله، وعقوق الوالدين — وجلس وكان متكئاً — فقال: ألا وقول الزور»، فما زال يكررها حتى قلنا: ليته سكت.

It is also recorded in the *Ṣaḥīḥ* in the tradition of Abū Wā'il, from 'Amr b. Shurāḥbīl, from 'Abdallāh b. Mas'ūd, who said,

I said, "O Messenger of God, which sin is the greatest?" He said, "That you ascribe partners to God when He is the one who created you." I said, "Then what?" He said, "That you kill your child fearing that he or she will share your food." I said, "Then what?" He said, "That you commit adultery with the wife of your neighbor."⁹⁴ God then revealed as a confirmation of the words of the Prophet, God grant him blessing and peace: "And [good believers are] those who do not call upon any other than God, nor kill a soul that God has forbidden except justly, nor commit fornication." [25:68]

It is recorded in the two *Ṣaḥīḥs* that the Prophet, God grant him blessing and peace, said: "Shun the seven destroyers." They said, "What are they?" He said, "Ascribing partners to God, sorcery, killing a soul that God has forbidden except justly, consuming usury, consuming an orphan's property, fleeing from the battlefield, and slandering chaste, innocent believing women."⁹⁵

Shu'ba narrated from Sa'd b. Ibrāhīm, who said that he heard Ḥumayd b. 'Abd al-Raḥmān narrate from 'Abdallāh b. 'Amr, God be pleased with them, from the Prophet, God grant him blessing and peace, who said, "Among the greatest of major sins is that a man swears at his parents." The said, "How could a man swear at his parents?" He said, "He swears at the father of another man so he swears back at his father, and he swears at his mother, so he swears back at his mother."⁹⁶

It is recorded in the tradition of Abū Hurayra, God be pleased with him from the Prophet, God grant him blessing and peace, who said, "Among the greatest sins is that a man call into question the honor of his brother without right."⁹⁷

'Abdallāh b. Mas'ūd said: "The greatest of sins is associating partners with God, feeling safe against the power of God, and despair in the mercy of God."

Sa'īd b. Jubayr said that a man asked Ibn 'Abbās, God be pleased with them both, concerning the major sins, "Are they seven in number?" He said, "Rather, they are closer to seven hundred, except that no sin is major with repentance and no sin is minor with persistence."

He also said, "Every means to disobedience is a major sin; whosoever commits one of these should beg God for pardon, for God does not punish with

94 Bukhārī #4761; Muslim #86.

95 Bukhārī #2766; Muslim #89.

96 Bukhārī #5973; Muslim #90.

97 Abū Dāwūd #4877.

وفي الصحيح من حديث أبي وائل عن عمرو بن شراحبيل عن عبد الله بن مسعود قال: قلت: يا رسول الله أي الذنب أعظم؟ قال: «أن تجعل لله ندا وهو خلقك». قال: قلت: ثم أي؟ قال: «أن تقتل ولدك مخافة أن يطعم معك». قلت: ثم أي؟ قال: «أن تزاني بحليلة جارك». فأ نزل الله تعالى تصديق قول النبي ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ [الفرقان: 68].

وفي الصحيحين من حديث أبي هريرة رضي الله عنه عن النبي ﷺ قال: «اجتنبوا السبع الموبقات». قالوا: يا رسول الله وما هن؟ قال: «الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات».

وروى شعبة عن سعد بن إبراهيم: سمعت حميد بن عبد الرحمن يحدث عن عبد الله بن عمرو رضي الله عنهما عن النبي ﷺ قال: «من أكبر الكبائر أن يسب الرجل والديه». قالوا: وكيف يسب الرجل والديه؟ قال: «يسب أبا الرجل، فيسب أباه ويسب أمه، فيسب أمه».

وفي حديث أبي هريرة رضي الله عنه عن النبي ﷺ قال: «إن من أكبر الكبائر استطالة الرجل في عرض أخيه المسلم بغير حق».

وقال عبد الله بن مسعود رضي الله عنه: «أكبر الكبائر الشرك بالله، [والأمن من] مكر الله، [والقنوط من رحمة الله]، واليأس من روح الله».

قال سعيد بن جبيرة: سألت رجل ابن عباس—رضي الله عنهما—عن الكبائر: «أسع هي؟ قال: هي إلى السبعمئة أقرب، إلا أنه لا كبيرة مع الاستغفار، ولا صغيرة مع الإصرار». وقال:

eternity in hellfire from the community except him who turns back from Islam, or argues against a duty, or denies predestination.”

‘Abdallāh b. Mas‘ūd said, “A major sin is whatever is forbidden by God in Sūra al-Nisā’ from its beginning until the verse, ‘If you shun the major sins that you are forbidden, We shall erase your minor sins’ [4:31], that is a major sin.”

‘Alī b. Abī Ṭalḥa said, “A major sin is whatever God has threatened [the doer of] with the Fire, wrath, curse, or chastisement.”

Al-Ḍaḥḥāk said, “A major sin is what God has threatened the doer of with a limit (*ḥadd*) in this world or chastisement in the Hereafter.” Al-Ḥusayn b. al-Faḍl said, “Whatever God has called a ‘major’ or ‘great’ sin in the Qur’an, as in His saying, ‘It is a great offense’ [4:2], ‘Their murder is a major error’ [17:31], ‘Associating partners to God is surely a great wrong’ [31:13], ‘Truly, your deception was an enormous one’ [12:28], ‘Glory to you! This is a great slander’ [24:16], and ‘Truly, that was an enormous thing before God’ [33:53].”

Sufyān al-Thawrī said, “The major sins are those in which there is injustice between you and the servants [of God], and the minor ones are those that are between you and God, for God is the Munificent, He overlooks.” He cited as proof the tradition of Yazīd b. Hārūn, from Ḥumayd al-Ṭawīl, from Anas b. Mālīk, who said, the Messenger of God, God grant him blessing and peace, said,

A caller calls from inside the Throne on the Day of Resurrection, “O community of Muhammad, God the Exalted and Almighty has forgiven you everything, believing men and believing women, except mutual wrong, so enter paradise by My mercy.”⁹⁸

I say that the meaning of Sufyān is that the sins that are between the servant and God are easier than the wrongs among the servants, for the former are removed by seeking forgiveness, [divine] amnesty, [Prophet’s] intercession, and the like. As for wrongs among the servants, they must be set right. It is recorded in al-Ṭabarānī’s *al-Mu‘jam*,

Injustice on the Day of Resurrection is in three registers with God: one register from which God will not forgive anything, which is associating partners to God. Then he recited, “God never forgives that a partner be ascribed to Him” [4:116; 4:48]; one register from which God leaves nothing, which is the wrongs of the servants against each other; and one register about which God does not care, which is the wrongs of a servant that are between him and his Lord.

⁹⁸ al-Baghawī, *Tafsīr* 1:607; al-Ṭabarānī, *al-Awsaṭ* 5:222.

« كل شيء عصي الله به فهو كبيرة. من عمل شيئاً منها فليستغفر الله، فإن الله لا يخلد في النار من الأمة إلا من كان راجعاً عن الإسلام، أو جاحداً فريضة، أو مكذباً بالقدر. »

وقال عبد الله بن مسعود رضي الله عنه: « ما نهى الله عنه في سورة النساء من أولها إلى قوله: ﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾ [النساء:31] فهو كبيرة. » وقال علي بن أبي طلحة: هي كل ذنب ختمه الله بنار أو غضب أو لعنة أو عذاب.

وقال الضحاك: هي ما أوعده الله عليه حداً في الدنيا، أو عذاباً في الآخرة.

وقال الحسين بن الفضل: ما سماه الله في القرآن كبيراً أو عظيماً، نحو قوله: ﴿إِنَّهُ كَانَ حُبّاً كَبِيراً﴾ [النساء:2]، ﴿إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيراً﴾ [الإسراء:31]، ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان:13]، ﴿إِنَّ كَيْدَكُمْ عَظِيمٌ﴾ [يوسف:28]، ﴿سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾ [النور:16]، ﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيماً﴾ [الأحزاب:53].

وقال سفيان الثوري: الكبائر ما كان فيه من المظالم بينك وبين العباد، والصغائر ما كان بينك وبين الله، لأن الله كريم يعفو. واحتج بحديث يزيد بن هارون عن حميد الطويل عن أنس بن مالك قال: قال رسول الله ﷺ: «ينادي مناد من قبل [بطنان] العرش [يوم القيامة]: يا أمة محمد، إن الله عز وجل قد عفا عنكم جميعاً، المؤمنين والمؤمنات، تواهبوا المظالم، وادخلوا الجنة برحمتي.»

قلت: مراد سفيان أن الذنوب التي بين العبد وبين الله أسهل من أمر من مظالم العباد، فإنها تزول بالاستغفار والعفو والشفاعة وغيرها، وأما مظالم العباد فلا بد من استيفائها. وفي المعجم للطبراني: «الظلم عند الله يوم القيامة ثلاثة دواوين: ديوان لا يغفر الله منه شيئاً، وهو الشرك بالله. ثم قرأ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ [النساء:48]، وديوان لا يترك الله منه شيئاً وهو مظالم العباد بعضهم بعضاً، وديوان لا يعبأ الله به شيئاً، وهو ظلم العبد نفسه بينه وبين ربه.»

It is known that this [third] register consists of both major and minor sins, but they concern the rights of the Most Generous of all. What He forgives and overlooks of His rights is many, many times what He takes into reckoning, and so it is easier than the register from which nothing is left [unaccounted for] due to His justice and conveying of all rights to their owners.

12.7 *Incorrect Opinions concerning Major and Minor Sins*

Mālik b. Maghūl [d. 159] said, “The major sins are the sins of the people of innovation, whereas minor sins are the sins of the people of Sunna.”

I say what he means is that heretical innovation is one of the major sins, and it is greater than the major sins of the people of Sunna, or the major sins of the people of Sunna are minor compared to heretical innovation. This is the meaning of the saying of one of the Predecessors, “Heretical innovation is dearer to Iblīs than disobedience, for innovation is something one does not repent from, whereas disobedience one repents from.”

It has also been said that “The major sins are those committed intentionally, whereas the bad deeds are those committed in error, forgetfulness, coercion, or [evil] thoughts passing through one’s mind, that are forgiven for this community.”

I say that this is the weakest of opinions on the matter any way you look at it. For error, forgetfulness, and coercion are not counted as disobedience or sin to begin with. As for intentional acts, they are of two types, major and minor. Perhaps the author of this saying thinks that all sins are major, and that the minor ones are those that God has forgiven for this community and therefore they do not form a part of the required acts. This is incorrect, for major and minor sins are of two types under the class of disobedience, and it is impossible for a class to exist if it has no member.

It has also been said that the major sins are the sins of those who consider them permissible, like the sin of Iblīs, and minor sins are the sins of those who ask for forgiveness, like the sin of Adam, peace be upon him.

I say that deeming sins permissible can be attributed either to unbelief or interpretation; if he was aware of the ground of prohibition and denies it, such a one is an unbeliever, and if he does not know he is either one who offers an interpretation or blindly follows someone else. As for one who asks for forgiveness, all his sins major and minor are forgiven; there can be no major sin if one asks for forgiveness. This distinction, then, is also a weak one, except if the meaning of its author is that when a person who deems a prohibited thing permissible commits it deserves a bigger punishment than one who accepts the prohibition, regrets it, and seeks forgiveness for it. This would be correct.

ومعلوم أن هذا الديوان مشتمل على الكبائر والصغائر، لكن مستحقه أكرم الأكرمين، وما يعفو عنه من حقه ويهبه أضعاف أضعاف ما يستوفيه، فأمره أسهل من الديوان الذي لا يترك منه شيئاً، لعدله وإيصال كل حق إلى صاحبه.

وقال مالك بن مغول: الكبائر ذنوب أهل البدع، والسيئات ذنوب أهل السنة. قلت: يريد أن البدعة من الكبائر، وأنها أكبر من كجائر أهل السنة. فكجائر أهل السنة صغائر بالنسبة إلى البدع. وهذا معنى قول بعض السلف: البدعة أحب إلى إبليس من المعصية، لأن البدعة لا يتاب منها، والمعصية يتاب منها.

وقيل: الكبائر ذنوب العمد، والسيئات الخطأ والنسيان وما أكره عليه، وحديث النفس المرفوعة عن هذه الأمة.

قلت: هذا من أضعف الأقوال طرداً وعكساً، فإن الخطأ والنسيان والإكراه لا يدخل تحت جنس المعاصي حتى يكون أحد قسميها.

والعمد نوعان: نوع بكائر، ونوع صغائر. ولعل صاحب هذا القول يرى أن الذنوب كلها بكائر، وأن الصغائر بما عفا الله لهذه الأمة عنه ولم يدخل تحت التكليف، وهذا غير صحيح، فإن الكبائر والصغائر نوعان [تحت جنس المعصية، ويستحيل وجود النوع بدون جنسه.

وقيل: الكبائر ذنوب المستحلين مثل ذنب إبليس، والصغائر ذنوب المستغفرين مثل ذنب آدم عليه السلام.

قلت: أما المستحل فذنبه دائر بين الكفر والتأويل، فإنه إن كان عالماً بالتحريم فكافر، وإن لم يكن عالماً به فتأول أو مقلد، وأما المستغفر فإن استغفاره الكامل يحو كجائره وصغائره، فلا كبيرة مع الاستغفار.

فهذا الفرق ضعيف أيضاً، إلا أن يكون مراد صاحبه أن ما يفعله المستحل من الذنوب أعظم عقوبة مما يفعله المعترف بالتحريم، النادم على الذنب، المستغفر منه. وهذا صحيح.

Al-Suddī said, “The major sins are those God has prohibited from among the big sins, and the bad deeds are those that lead to the major ones or follow from them in which both the righteous and the wicked partake, like the look, the touch, the kiss, and the like.” He offered as proof the saying of the Prophet, God grant him blessing and peace, “The two eyes commit fornication, the two hands commit fornication, the two legs commit fornication, and the genitalia either confirm or deny it.”⁹⁹

It has also been said that the major sins are those that are deemed small by the servants and the minor ones are those that are considered great by them and fear falling into them. Those who hold this opinion offer as proof what al-Bukhārī has narrated in his *Ṣaḥīḥ* from Anas, God be pleased with him, who said, “You do deeds that are lighter in your eyes than hair that we used to consider in the time of the Messenger of God, God grant him blessing and peace, among the destroyers.”¹⁰⁰

I say concerning the saying of al-Suddī that “The major sins are those God has forbidden from among the major sins,” this constitutes defining a thing by itself. His meaning is only that what is prohibited is of two types. First, what constitutes a corruption in itself, where doing it in itself is the source of evil, and this is a major sin, such as murder, theft, slander, and fornication. Second, what precedes and leads to these sins, such as the look, the touch, the talking, and the kissing, that are prelude to fornication, are among the minor sins. The minor sins are from the class of means whereas the major sins are from the class of objectives and ends.

As for him who says, “What people deem minor is major and what they deem major is minor,” if he meant by it that the distinction comes down to people’s consideration of a sin as major or minor, then it is false. For people think that a look is small and the act of lewdness is major. If, however, he meant that [servants’] deeming of a sin as small makes it major with God and their deeming of a sin as big makes it minor with God, then this is correct. For when his sins become small in the eyes of a servant, they become major with God, and whenever they become major in his eyes, they become small with God, and the cited tradition only refers to this meaning. The Companions, with their lofty status and perfect faith, used to consider those deeds disastrous, whereas those who came later due to their deficient status and the great difference in their ranks, those deeds became lighter than hair.

99 Aḥmad 7:28.

100 Bukhārī #6492.

وقال السدي: الكجائر ما نهى الله عنه من الذنوب الكبار والسيئات مقدماتها، وتوابعها مما يجتمع فيه الصالح والفاسق، مثل النظرة واللمسة والقبلة وأشباهها، واحتج بقول النبي ﷺ «العينان تزنيان، والرجلان تزنيان، ويصدق ذلك كله الفرج أو يكذبه».

وقيل: الكجائر ما يستصغره العباد، والصغائر ما يستعظمونه فيخافون مواقعتها، واحتج أرباب هذه المقالة بما روى البخاري في صحيحه عن أنس رضي الله عنه قال: «إنكم لتعملون أعمالاً هي أدق في أعينكم من الشعر، كنا نعدها على عهد رسول الله ﷺ من الموبقات».

قلت: أما قول السدي: «الكجائر ما نهى الله عنه من الذنوب الكبار»، فبيان للشيء بنفسه. فإن الذنوب الكبار هي الكجائر. وإنما مراده أن المنهي عنه قسمانك أحدهما ما هو مشتمل على المفسدة بنفسه، ففس فعله منشأ المفسدة، فهذا كبيرة كقتل النفس والسرقه والقذف والزنا.

الثاني ما كان من مقدمات ذلك ومباده، كالنظر واللمس والحديث والقبلة الذي هو مقدمة الزنا، فهو من الصغائر، فالصغائر من جنس المقدمات. والكجائر من جنس المقاصد والغايات.

وأما من قال: «ما يستصغره العباد فهو كجائر وما يستكبرونه فهو صغائر»، فإن أراد أن الفرق راجع إلى استكبارهم واستصغارهم فهو باطل، فإن العبد يستصغر النظرة ويستكبر الفاحشة.

وإن أراد أن استصغارهم للذنوب يكبره عند الله، واستعظامه له يصغره عند الله تعالى، فهذا صحيح. فإن العبد كلما صغرت ذنوبه عنده كبرت عند الله، وكلما كبرت عنده صغرت ذنوبه عند الله، والحديث إنما يدل على هذا المعنى. فإن الصحابة—لعلو مرتبتهم عند الله وكما لهم—كانوا يعدون تلك الأعمال موبقات، ومن بعدهم—لنقصان مرتبتهم عندهم، وتفاوت ما بينهم—، صارت تلك الأعمال في أعينهم أدق من الشعر.

If you wish to understand this, just think if there was anyone among the Companions who, upon hearing a clear teaching of the Messenger of God, God grant him blessing and peace, opposed it with his analogy, experiential taste, spiritual discovery, intellect, or wise policy?

Was there anyone among them at all who stepped ahead of the command of the Messenger of God, God grant him blessing and peace, by using his intellect, analogy, taste, politics, or following of another? God ennobled their eyes and protected them from even having to look at the face of someone with these claims and share their age with them. ‘Umar b. al-Khaṭṭāb, God be pleased with him, judged him who preferred his own judgment to a clear command of the Messenger, God grant him blessing and peace, with the sword, saying, “This is my judgment in this.”¹⁰¹ By God, what if he saw what we have seen and experienced what we have been afflicted with, when the opinion of every so-and-so is preferred to the saying of the protected one, God grant him blessing and peace, and hostility toward whoever rejects their opinions and prefers the words of the protected one? God alone we ask for succor and He is the destination.

It has been said that the major sins are associating partners to God and whatever leads to it and the minor ones are all that is other than associationism, from the sins of those who affirm divine unicity. They offer as proof the words of the Almighty, “God does not forgive that a partner be ascribed to Him but forgives all else for whomever He wishes” [4:116].

They also offer his words, God grant him blessing and peace, in what he reports from His Lord, Blessed and Almighty, “O son of Adam, if you come to Me carrying an entire earth’s load of sins, but without ascribing partners to Me, I would come to you with an equal amount of forgiveness.”¹⁰²

They offer as further proof the tradition that has been related both raised [to the Prophet] and stopped [at a Companion],

Injustice on the Day of Resurrection is in three registers. One register from which God will not forgive anything, which is associating partners to God. One register from which God leaves nothing [without reckoning], which is the wrongs of the servants against each other. And one register about which God does not care, which is the wrongs of a servant that are between him and his Lord.

101 The reference here is to a tradition concerning the Qur’anic verse 4:65 in which ‘Umar allegedly kills the man who questioned the Prophet’s judgment. The report is of questionable authenticity. A critical discussion of the relevant reports can be found, for instance, in Ibn Kathīr’s exegesis of the verse.

وإذا أردت فهم هذا، فانظر هل كان في الصحابة من إذا سمع نص رسول الله ﷺ عارضه بقياسه أو ذوقه أو وجدته أو عقله أو سياسته؟ وهل كان قط أحد منهم يقدم على نص رسول الله ﷺ عقلاً أو قياساً أو ذوقاً أو سياسةً أو تقليد مقلد؟ ولقد أكرم الله أعيانهم وصانها أن تنظر إلى وجهه من هذا حاله، أو يكون في زمانهم. ولقد حكم عمر بن الخطاب رضي الله عنه على من قدم حكمه على نص الرسول ﷺ بالسيف، وقال: «هذا حكمي فيه». فيا لله كيف لو رأى ما رأينا وشاهد ما بلينا به من تقديم رأي كل فلان وفلان على قول المعصوم ﷺ ومعاداة من اطرح آراءهم، وقدم عليها قول المعصوم؟ فالله المستعان، وهو الموعد.

وقيل: الكبائر الشرك، وما يؤدي إليه. والصغائر ما عدا الشرك من ذنوب أهل التوحيد. واحتج أرباب هذه المقالة بقوله تعالى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 48].

واحتجوا بقوله ﷺ—فيما يروي عن ربه تبارك وتعالى:—«ابن آدم، لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً، لأيتك بقرابها مغفرة». واحتجوا أيضاً بالحديث الذي روي مرفوعاً وموقوفاً: «الظلم ثلاثة دواوين: ديوان لا يغفر الله منه شيئاً وهو الشرك، وديوان لا يترك الله منه شيئاً وهو ظلم العباد بعضهم بعضاً، وديوان لا يعاب به الله شيئاً وهو ظلم العبد نفسه بينه وبين ربه».

This is sum total of what they offer as proof, and they have no valid proof in any of this.

As for the verse, the most that can be said about it is that it distinguishes between associationism and other sins, since that is a sin that is not forgiven except by repentance from Him. Whatever else that is short of associationism, its forgiveness depends on God's wish, and this proves that all sins are less than associationism, and this is true. If the authors of this opinion mean to say this, there is no disagreement. If, however, they mean that every sin other than associationism is a minor sin, this is false.

If a question is raised about what the real difference is between associationism and other sins: do these judgments pertain to one who repents or one who does not, or is one for the one and the other for the other? And what is the difference between this verse and God's saying, "O My servants who have transgressed against your selves, do not lose hope in God's mercy. Surely God can forgive all sins. He is the Forgiving, the Merciful" [39:53]?

The response is that the two verses apply to a different group. The verse in *al-Nisā'*—"God will never forgive that a partner is ascribed to Him but forgives what is other than that for whomever He wills" [4:48]—applies to those who have not repented for both types [of sins; i.e. associationism and all others]. The evidence is that He differentiated between associationism and other sins with respect to the granting of pardon, and it is known by necessity in the religion of Islam that associationism is a sin that is forgiven by repentance, or else no unbeliever could ever become Muslim. Furthermore, he limited the pardoning of all other than associationism to whomever He wishes, but the pardon of sins of those who repent is unqualified. This qualification suggests that it refers to those who do not specifically repent.

As for the verse in *al-Zumar*, "God forgives all sins," it applies to those who repent, because it is general and unqualified; it does not exclude anyone or any sin, and it is known by necessity that He does not forgive unbelief as well as many other sins. This demonstrates that this inclusiveness and generalization are for him who repents. Anyone who repents from any sin, no matter what it was, is forgiven.

As for the other tradition—"If you meet Me with the earth's load of sins without having associated partners with Me, I will come to you with the same weight of pardon"—does not mean that all sins other than associationism are minor, but that whoever does not associate partners with God his sins can be forgiven no matter what they are, but he must know the connection between the acts of the heart with the acts of the body, or else he would not have understood the meaning of the Messenger, God grant him blessing and peace, and a great confusion would have occurred.

فهذا جملة ما احتج به أرباب هذه المقالة، ولا حجة لهم في شيء منه.

أما الآية فإن غايتها التفريق بين الشرك وغيره، وأن الشرك لا يغفر إلا بالتوبة منه، وأما ما دون الشرك فهو مردود إلى مشيئة الله، وهذا يدل على أن المعاصي دون الشرك، وهذا حق. فإن أراد أرباب هذا القول هذا فلا نزاع فيه، وإن أرادوا أن كل ما دون الشرك فهو صغيرة في نفسه فباطل. فإن قيل: فإذا كان الشرك وغيره مما تأتي عليه التوبة، فما وجه الفرق بين الشرك وما دونه؟ وهل هما في حق التائب أم غير التائب؟ أم أحدهما في حق التائب والآخر لغيره؟ وما الفرق بين هذه الآية وبين قوله تعالى: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ [الزمر: 53].

فالجواب أن كل واحدة من الآيتين لطائفة، فأية النساء: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾ [النساء: 48] هي لغير التائبين في القسمين.

والدليل عليه أنه فرق بين الشرك وغيره في المغفرة. ومن المعلوم بالاضطرار من دين الإسلام أن الشرك يغفر بالتوبة، وإلا لم يصح إسلام كافر أبداً. وأيضاً فإنه خصص مغفرة ما دون الشرك بمن يشاء، ومغفرة الذنوب للتائبين عامة لا تخصيص فيها، فتخصص وتقيد، وهذا يدل على أنه حكم غير التائب.

وأما آية الزمر: ﴿إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾ [فهي في حق التائب، لأنه أطلق وعمم، فلم يخصها بأحد، ولم يقيد بها بذنب. ومن المعلوم بالضرورة أن الكفر لا يغفره، وكثير من الذنوب لا يغفرها، فعلم أن هذا الإطلاق والتعميم في حق التائب، فكل من تاب من أي ذنب كان غفر له. وأما الحديث الآخر: «لو لقيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً أتيتك بقرابها مغفرة»، فلا يدل على أن ما عدا الشرك كله صغائر، بل يدل على أن من لم يشرك بالله شيئاً فذنوبه مغفورة كائناً ما كانت. ولكن ينبغي أن يعلم ارتباط أعمال القلوب بأعمال الجوارح وتعلقها بها، وإلا لم يفهم مراد الرسول ﷺ، ويقع الخلط والتخبط.

Know, then, that this general avoidance of associationism, that one must never associate anything with God ever, cannot ever be attained by one who persists in disobedience, and it is not possible that one who is addicted to major sins and persistent in the minor sins possesses pure testimony of divine unicity, such that he will be deemed as being free of associationism. This is the greatest impossibility. My argument will not persuade him who has no share of the actions of the heart, whose heart is like a rock or harder, who says, What is to prevent me [from sins]? Why should I stop? [All this while testifying to divine unicity.] If it can be supposed that such a thing happens, perhaps it is not impossible for him.

Leave alone this heart, tempted and snared by his argumentativeness and ignorance, and know that persistence in sin cultivates in the heart the fear from other than God, its attachment in hope, love for, meekness before, and reliance on other than God, that drag him down into the oceans of associationism. The judge on this matter is what man knows of himself if he possesses reason. For the ignominy of disobedience inevitably takes charge of the heart, leaving it with fear from other than God, which is associationism. It plants in it the love of other than God, begging for help in things that satisfy its goals. Such a one's deeds are neither through God nor for Him. This is the essence of associationism.

True, he possesses the testimony to divine unicity that Abū Jahl possessed, as do the worshippers of idols, and that is the affirmation of the unicity of His Lordship alone. It is the acknowledgment that there is no creator other than God, and if such expression of monotheism saved anyone, it would have saved idol-worshippers. What counts is the testimony of the unicity of divinity; that is the real difference between the associationists and the monotheists.

The point is that it is impossible for one who does not ascribe partners to meet God with the earth's load of sins on which he is persistent and from which he is unrepentant while possessing sound monotheism, which consists in ultimate love and humility, fear and hope, all for God Almighty.

As for the tradition of the registers, it only says that the rights of the Lord, Blessed and Almighty, are not beyond God's forgiveness and free gift, and He does not care about them as He does about the rights of His servants. That does not mean that there is altogether no reckoning for them or that they are like minor sins, but rather than that there is tolerance, latitude, waivers, and gifts in their respect that do not exist in the rights of the human beings.

It is clear that they have no proof in what they offer, and God knows best.

Another group says that all those sins that are between the two limits are minor, the major ones being those associated with one of the debts.

فاعلم أن هذا النفي العام للشرك—ألا يشرك بالله شيئاً البتة—لا يصدر من مصر على معصية أبداً، ولا يمكن مدمن الكبيرة والمصر على الصغيرة أن يصفوه التوحيد حتى لا يشرك بالله شيئاً، هذا من أعظم المحال. ولا يلتفت إلى جدلي لا حظ له في أعمال القلوب، بل قلبه كالخجر أو أقسى يقول: وما المانع؟ وما وجه الإحالة؟ ولو فرض ذلك واقعاً لم يلزم منه محال لذاته.

فدع هذا القلب المفتون بجدله وجهله، واعلم أن الإصرار على المعصية يوجب من خوف القلب من غير الله ورجائه لغير الله، وحبه لغير الله، وذله لغير الله، وتوكله على غير الله ما يصير به منغمساً في بحار الشرك، والحاكم في هذا ما يعلمه الإنسان من نفسه إن كان له عقل. فإن ذل المعصية لا بد أن يقوم بالقلب فيورثه خوفاً من غير الله تعالى وذلك شرك، ويورثه محبةً لغير الله، واستعانةً بغيره في الأسباب التي توصله إلى غرضه، فيكون عمله لا بالله، ولا لله، وهذا حقيقة الشرك.

نعم، يكون معه توحيد أبي جهل وعباد الأصنام وهو توحيد الربوبية، وهو الاعتراف بأنه لا خالق إلا الله، ولو أنجى هذا التوحيد وحده لأنجى عباد الأصنام، والشأن في توحيد الإلهية الذي هو الفارق بين المشركين والموحدين.

والمقصود: أن من لم يشرك بالله شيئاً يستحيل أن يلتقي الله بقراب الأرض خطايا مصرأً عليها، غير تأتب منها، مع كمال توحيده الذي هو غاية الحب والتخضوع والذل والرجاء للرب تعالى.

وأما حديث الدواوين فإنما فيه أن حق الرب تعالى لا يؤوده أن يهبه ويسقطه، ولا يحتفل به، ويعتني به كحقوق عبادته. وليس معناه أنه لا يؤاخذ به البتة أو أنه كله صغائر، وإنما معناه أنه يقع فيه من المسامحة والمساهلة والإسقاط والهبة ما لا يقع مثله في حقوق الآدميين.

فظهر أنه لا حجة لهم في شيء مما احتجوا به. والله أعلم.

وقالت فرقة: الصغائر ما دون الحدين، والكبائر ما تعلق به أحد الحدين.

They mean by the two limits the chastisement in the world and in the after-life. Every sin threatened with a legislated penal limit in this world—such as fornication, drinking, theft, and slander—or warned of for the afterlife—such as consuming an orphan's property, drinking in silver and gold utensils, suicide, violation of trust, and the like—are the major sins. Ibn 'Abbās spoke the truth that "They are closer to seven hundred than seven."

12.8 *Sins of Lovers*

One must heed a matter here, which is that a major sin may be accompanied by conditions such as shame, fear, and a sense of its enormity that render it minor. Similarly, a minor one may be accompanied by shamelessness, lack of care and fear, and sense of its insignificance, which render it major if not the most heinous. This matter depends on that which resides in the heart, something more than the mere act, and a man knows of it in himself and in others.

Furthermore, a lover is forgiven, as is one who has beautiful acts of righteousness to his credit, for what others may not be; the tolerance that is granted them is not granted others.

I heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, say,

Look at Moses, peace and blessings of God be upon him, who threw down the tablets on which God had written with His hand and broke them, and pulled at the beard and face of a prophet like himself, namely, Aaron, and struck the eye of the angel of death and blinded him, and complained to his Lord on the Night of Ascension concerning Muhammad, God grant him blessing and peace, for raising the latter above him, but the Lord Blessed and Almighty tolerates all that, and loves and honors him and indulges him. For he accomplished great feats for God against the greatest of His enemies, proclaimed His mission, and dealt with the Copts and the Children of Israel in the strictest of ways. These few things were like a hair in the ocean in comparison. Look now at Jonah son of Mattā who did not have the same feats as Moses, God grant him blessing and peace, who became frustrated with his Lord once for which He took him to account and imprisoned him in the hollow of the whale, not tolerating from him what He tolerated of Moses. There is a difference, therefore, between one who commits a sin without having righteous deeds and virtues that intercede on his behalf and one who commits a sin yet his righteous deeds bring all kinds of intercession on his behalf into play. As it is said,

When the beloved brought one sin

His beauties brought along a thousand intercessors

ومرادهم بالحدين عقوبة الدنيا والآخرة، فكل ذنب عليه عقوبة مشروعة محدودة في الدنيا، كالزنا والشرب والسرقة والقتل، أو عليه وعيد في الآخرة، كأكل مال اليتيم والشرب في آتية الفضة والذهب، وقتل الإنسان نفسه وخيانة أمانته ونحو ذلك، فهو من الكبائر. وصدق ابن عباس رضي الله عنهما في قوله: «هي إلى السبعمئة أقرب منها إلى السبع».

فصل

وها هنا أمر ينبغي التفطن له، وهو أن «الكبيرة» قد يقترن بها—من الحياء والخوف والاستعظام لها—ما يلحقها بالصغائر، وقد يقترن بالصغيرة—من قلة الحياء، وعدم المبالاة، وترك الخوف، والاستهانة بها—ما يلحقها بالكبائر، بل يجعلها في أعلى رتبها. وهذا أمر مرجعه إلى ما يقوم بالقلب، وهو قدر زائد على مجرد الفعل، والإنسان يعرف ذلك من نفسه وغيره.

وأيضاً فإنه يعنى للمحب ولصاحب الإحسان العظيم ما لا يعنى لغيره، ويساح بما لا يساح به غيره. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: انظر إلى موسى صلوات الله وسلامه عليه رمى الألواح التي فيها كلام الله الذي كتبه بيده فكسرها، وجر بلحية نبي مثله ورأسه وهو هارون، ولطم عين ملك الموت ففققأها، وعاتب ربه ليلة الإسراء في محمد ﷺ ورفع عليه، وربّه تعالى يحتمل له ذلك كله، ويحبه ويكرمه ويدلله، لأنه قام لله تلك المقامات العظيمة في مقابلة أعدى عدو له، وصدع بأمره، وعالج أمة القبط وأمة بني إسرائيل أشد المعالجة، فكانت هذه الأمور كالشعرة في البحر.

وانظر إلى يونس بن متى حيث لم يكن له هذه المقامات التي لموسى ﷺ غاضب ربه مرة، فأخذه وسجنه في بطن الحوت، ولم يحتمل له ما احتمل لموسى. وفرق بين من إذا أتى بذنب واحد ولم يكن له من الإحسان والمحاسن ما يشفع له، وبين من إذا أتى بذنب جاءت محاسنه بكل شفيع كما قيل:

وإذا الحبيب أتى بذنب واحد جاءت محاسنه بألف شفيع.

One's deeds intercede on his behalf before God, and remember him when he falls on hard times. The Almighty said concerning Dhū al-Nūn (Jonah), "Had he not been among those who sing divine glory, he would have stayed in his hollow until the day they are all resurrected" [37:143–144]. But Pharaoh, who had no good deed to intercede for him, when he said, "I now believe that there is no god but the one in which the Israelites believe," Gabriel retorted, "Is it now? You, who disobeyed before and were among the wicked!" [10:90–91].

In the *Musnad* [of Aḥmad] on his authority, God grant him blessing and peace,

The means by which you remember the glory of God, saying 'Glory be to God', 'God is great', 'Praise be God's', all go around the Throne with a hum like the hum of the bee, mentioning the name of one who uttered them. Does one of you not wish that he had someone who mentioned him?¹⁰³

This is why whoever has more good deeds than bad ones is successful and is not punished, and his bad deeds are forgiven for him in charity because of his good deeds. This is why the monotheist is forgiven for things for which an associationist is not, for he has upheld what God loves and what He has decreed that He will forgive, and He forgives for him what He does not forgive for the associationist.

The greater a servant's affirmation of divine unicity, the more complete God's forgiveness for him, and whoever meets Him without having ascribed any equals to Him at all, He forgives all of his sins whatever they may be and does not punish on their account.

We do not say that none of the monotheists will enter hellfire. Many of them indeed will, and they will be chastised in accordance with their crimes, and then be released from it. These two things are not contradictory to anyone who understood what we have said in the foregoing.

We add in the following some further clarification due to the greatness of this station and the dire need for it.

Know that the ray of "There is no god but God" pierces through the fog and clouds of sins in proportion to its strength, and the strength of that light can vary so greatly from one person to another that only God knows. Among men there are those whose heart is like the sun shining with its light, others whose heart's light is like a pearl-lit star, others whose light is like a bright candle, and yet others like a bright lamp and others like a flickering lamp. This is why these

103 Aḥmad 30:312.

فالأعمال تشفع لصاحبها عند الله، وتذكر به إذا وقع في الشدائد. قال تعالى عن ذي النون: ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلْبَثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾ [الصافات: 143-144]. [وفرعون لما] لم تكن له سابقة خير تشفع له، ولهذا لما وقال: ﴿آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ﴾ [يونس: 90]، قال له جبريل: ﴿الآن وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾ [يونس: 91].

وفي المسند عنه عليه السلام: «إن ما تذكرون من جلال الله—من التسبيح والتكبير والتحميد—يتعاطفن حول العرش، لمن دوي كدوي النحل، يذكرن بصاحبهن. أفلا يحب أحدكم أن يكون له من يذكر به؟».

ولهذا من رجحت حسناته على سيئاته أفلح ولم يعذب، ووهبت له سيئاته لأجل حسناته، ولأجل هذا يغفر لصاحب التوحيد ما لا يغفر لصاحب الإشرار، لأنه قد قام به مما يحبه الله ما اقتضى أن يغفر له، ويسامحه ما لا يسامح به المشرك. وكلها كان توحيد العبد أعظم كانت مغفرة الله له أتم، فمن لقيه لا يشرك به شيئاً البتة، غفر له ذنوبه كلها، كائنة ما كانت، ولم يعذب بها.

ولسنا نقول: إنه لا يدخل النار أحد من أهل التوحيد، بل كثير منهم يدخل بذنوبه ويعذب على مقدار جرمه، ثم يخرج منها، ولا تنافي بين الأمرين [لمن أحاط علماً بما قدمناه].

ونزيد هاهنا إيضاحاً لعظم هذا المقام وشدة الحاجة إليه.

اعلم أن أشعة «لا إله إلا الله» تبدد من ضباب الذنوب وغيومها بقدر قوة ذلك الشعاع وضعفه، فلها نور. وتفاوت أهلها في ذلك النور—قوة وضعفاً—لا يحصيه إلا الله تعالى.

فمن الناس من نور هذه الكلمة في قلبه كالشمس.

ومنها من نورها في قلبه كالكوكب الدري.

ومنها من نورها في قلبه كاللمشعل العظيم.

وآخر كالسراج المضيء، وآخر كالسراج الضعيف.

lights will appear to their right and in front of them on the Day of Resurrection in accordance with this luminosity, that is, in accordance with the brightness of this statement in their heart in knowledge, practice, gnosis, and experience. The greater and more intense its light, the more it burns away the doubts and desires by its strength and intensity, so much so that one may reach a state that no doubt nor desire nor sin is encountered by it but that it consumes it. This is the state of him who is truthful in his affirmation of unicity, who associates nothing with God whatsoever. Any sin, desire, or doubt that nears this light burns it. The firmament of his faith is protected by numerous stars against any thief of his righteous deeds. The thief can steal nothing from it except by way of heedlessness and deception that are unavoidable for a human being. But as soon as he awakens and knows what he has stolen from him he recovers it from the thief or earns many times the original by his effort. This is how he deals with the thieves of both jinn and men, unlike the one who opens up his treasure to their ravages and turns his back.

Affirmation of unicity is not mere affirmation by a servant that there is no creator other than God, and that God is his Sustainer and King, as even the idol-worshippers would acknowledge despite their polytheism. Rather, it includes love, humility, and meekness to God as well as total adherence to his obedience, purifying his worship for Him, and the determination to attain the highest [rank of that obedience] in all of one's words and deeds, withholding and largesse, love and hatred. Such [determination] stands between him and those things that call him to disobedience and persistence in it. Whoever knows this, knows the saying of the Prophet, God grant him blessing and peace,

God has prohibited hellfire upon him who says, "There is no god but God," seeking by that God's pleasure alone.¹⁰⁴

As well as his saying,

One who says, "There is no god but God" shall not enter hellfire.¹⁰⁵

These and other such traditions have caused much confusion among many, so much so that some think that they have been abrogated and that they were relevant to the period before commands and prohibitions were revealed and the divine law became established. Some interpret the hellfire mentioned here to

¹⁰⁴ Bukhārī #425; Muslim #263.

¹⁰⁵ Muslim #33.

ولهذا تظهر الأنوار يوم القيامة بإيمانهم وبين أيديهم على هذا المقدار، بحسب ما هو في قلوبهم من نور هذه الكلمة، علماً وعملاً ومعرفةً وحالاً.

وكلما عظم نور هذه الكلمة واشتد أحرق من الشبهات والشهوات بحسب قوته [وشدته، حتى إنه ربما وصل إلى حال لا يصادف معها شبهة ولا شهوة ولا ذنباً إلا أحرقه. وهذا حال الصادق في توحيده، الذي لم يشرك بالله شيئاً، فأى ذنب أو شهوة أو شبهة دنت من هذا النور أحرقتها، فسماء إيمانه قد حرست بالنجوم من كل سارق لحسناته، فلا ينال منها السارق إلا على غرة وغفلة لا بد منها للبشر. فإذا استيقظ وعلم ما سرق منه استنقذه من سارقه، أو حصل أضعافه بكسبه. فهو هكذا أبداً مع لصوص الجن والإنس، ليس كمن فتح لهم خزانته وولى الباب ظهره].

وليس التوحيد مجرد إقرار العبد بأنه لا خالق إلا الله وأن الله رب كل شيء ومليكه، كما كان عباد الأصنام مقرين بذلك وهم مشركون، بل التوحيد يتضمن—من محبة الله، والخضوع له، والذل، وكال الانقياد لطاعته، وإخلاص العبادة له، وإرادة وجهه الأعلى بجميع الأقوال والأعمال، والمنع والعطاء، والحب والبغض، ما يحول بين صاحبه وبين الأسباب الداعية إلى المعاصي والإصرار عليها. ومن عرف هذا عرف قول النبي ﷺ: «إن الله حرم على النار من قال: لا إله إلا الله، يبتغي بذلك وجه الله». وقوله: «لا يدخل النار من قال: لا إله إلا الله»، وما جاء من هذا الضرب من الأحاديث التي أشكلت على كثير من الناس حتى ظنوا بعضهم منسوخة، وظنوا بعضهم قبل ورود الأوامر والنواهي

refer to a special fire for the polytheists and unbelievers. Yet others interpret the entrance as meaning eternity, and said, "The meaning of no one entering is that he shall not enter for eternity," and other such disagreeable interpretations.

The lawgiver, God grant him blessing and peace, did not make [the promise of not entering hellfire] dependent on mere saying of the tongue alone, for the opposite of this is known by necessity in the religion of Islam. For the hypocrites do say it with their tongues and yet they are even beneath those who openly deny it in the lowest rungs of hellfire. It must therefore be the saying of the heart and the tongue. The saying of the heart includes knowing it, affirming it, knowing the reality of what it demands and excludes, and awareness of the negation of divinity to anyone other than God, devoted exclusively to Him alone, and its impossibility for anyone else, and the enactment of this meaning with the heart in knowledge, awareness, certitude, and spiritual experience. It is this [kind of saying it] that causes hellfire to become forbidden upon one; every statement upon which the lawgiver has promised whatever reward is the only kind of statement that is perfected in this manner. This is like his saying, God grant him blessing and peace,

Whoever says in a day "Glory and praise belong to God" a hundred times, his mistakes are removed or sins are forgiven even if they were as many as foam on the seas.¹⁰⁶

This does not occur with merely the saying of the tongue. True, he who says with his tongue heedless of its meaning and fails to reflect on it, and his heart fails to coincide with his tongue, not knowing its worth or reality, yet hoping for reward, his errors are forgiven in accordance with what is in his heart. For practices are not different in their form and number but rather in accordance with the variance of what is in the hearts. Two deeds might be identical in form but they are as different as the heavens and the earth; two men may stand in one row in prayer, but their prayers are as different as the heavens and the earth.

Contemplate the tradition of the ticket that will be placed in one pan and against it will be placed ninety-nine registers each one as large as the eye can see [filled with the man's sins], yet the single ticket [inscribed with the statement, "There is no god but God and Muhammad is His servant and messenger"] will outweigh them all and he shall not be punished.¹⁰⁷

106 Bukhārī #6405; Muslim #2691.

107 Tirmidhī #2639.

واستقرار الشرع، وحملها بعضهم على نار المشركين والكفار، وأول بعضهم الدخول بالخلود وقال: المعنى لا يدخلها خالداً، [ونحو ذلك من التأويلات المستكرهة].

والشارع—صلوات الله وسلامه عليه—لم يجعل ذلك حاصلاً بمجرد قول اللسان فقط. فإن هذا خلاف المعلوم بالاضطرار من دين الإسلام. فإن المنافقين يقولونها بألسنتهم وهم تحت الجاحدين لها في الدرك الأسفل من النار. فلا بد من قول القلب وقول اللسان. وقول القلب يتضمن من معرفتها والتصديق بها ومعرفة حقيقة ما تضمنته—من النفي والإثبات، ومعرفة حقيقة الإلهية المنفية عن غير الله المختصة به، التي يستحيل ثبوتها لغيره، وقيام هذا المعنى بالقلب علماً ومعرفةً ويقيناً وحالاً، ما يوجب تحريم قائلها على النار. وكل قول رتب الشارع ما رتب [عليه] من الثواب، فإنما هو القول التام كقوله ﷺ: «من قال في يوم: سبحان الله وبحمده مائة مرة حطت عنه خطاياه،—أو غفرت ذنوبه—، ولو كانت مثل زبد البحر». وليس هذا مرتباً على مجرد القول اللساني.

نعم، من قالها بلسانه غافلاً عن معناها معرضاً عن تدبرها، ولم يواظب على قلبه لسانه ولا عرف قدرها وحقيقتها، راجياً مع ذلك ثوابها، حطت من خطاياه بحسب ما في قلبه، فإن الأعمال [لا تتفاضل بصورها وعددها]، وإنما تتفاضل بتفاضل ما في القلوب، فتكون صورة العاملين واحدة. وبينهما في التفاضل كما بين السماء والأرض، والرجلان يكون مقامهما في الصف واحداً، وبين صلاتيهما كما بين السماء والأرض.

وتأمل حديث البطاقة التي توضع في كفة، ويقابلها تسعة وتسعون سجلاً، كل سجل منها مد البصر، فتثقل البطاقة وتطيش السجلات فلا يعذب.

It is known that every monotheist has this ticket, yet many will enter hellfire due to their sins, but the secret that caused that man's ticket to outweigh them all and erase all the registers, something that does not happen to others, is due to the weight and gravity of his ticket.

If you wish to understand this better consider when you mention someone whose heart is filled with love for you versus someone who avoids you and does not care about you and prefers others to you, whose heart is attracted to another's love. Is remembering them the same for you? Suppose you have two sons, or two slaves, or two wives, like this: would they be equal in your eyes?

Consider also how the heart of the one who murdered a hundred souls was transformed by the realities of faith, such that even when dying he set off for the journey to the town [of righteous people as part of his repentance], hardly able to breathe, facing the pangs of death.¹⁰⁸ This, then, is one thing and faith another. He was not deprived and attached to the righteous town and raised as if among its residents.

Something similar happened to the heart of the prostitute who saw that dog parched with thirst, eating dirt for any moisture.¹⁰⁹ What occurred in her heart at the moment, despite there being no means, helper, or anyone to see her, made her descend into the well, fill her shoe with water, clinching it with her teeth so she could climb down [and back up] the well, but not allow that [dog] to be wasted. [Look also at] her self-sacrifice for this creature that people are used to hitting and keeping at bay, to whom she held her quench for his thirst, without asking him for any reward or gratitude. The lights of this proportion [of faith in God] razed down her [evil deeds of the] past of prostitution and she was forgiven.

Such is the case of deeds and their doers with God, and the doer who is heedless of this Alchemical Elixir that, if the slightest morsel of it is placed on deeds like mountains of coal, it turns them into gold. It is God we ask for help.

If it is said that you say that a lover is forgiven for what others are not forgiven, and an ally is tolerated for what others are not tolerated, as well as a scholar who is forgiven what others are not forgiven. As al-Ṭabarānī related with a good [*ḥasan*] chain [of narrators] raised to the Prophet, God grant him blessing and peace,

108 In reference to the tradition in Bukhārī #3470 and Muslim #2766.

109 In reference to the tradition in Bukhārī #3467 and Muslim #2245.

ومعلوم أن كل موحد له مثل هذه البطاقة، وكثير منهم يدخل النار بذنوبه، ولكن السر الذي ثقل بطاقة ذلك الرجل وطاشت لأجله السجلات، لما لم يحصل لغيره من أرباب البطاقات، انفردت بطاقته بالثقل والرزانة.

وإذا أردت زيادة الإيضاح لهذا المعنى فانظر إلى ذكر من قلبه ملاّن بحبّتك، وذكر من هو معرض عنك غافل ساه، مشغول بغيرك، قد انجذبت دواعي قلبه إلى محبة غيرك وإيثاره عليك. هل يكون ذكرهما واحداً أم هل يكون لهما اللذان هما بهذه المثابة، أو عبدك أو زوجتك عندك سواء؟

وتأمل ما قام بقلب قاتل المائة من حقائق الإيمان التي لم تشغله عند السياق عن السير إلى القرية، وحملته—وهو في تلك الحال—على أن جعل ينوء بصدّره ويعالج سكرات الموت، فهذا أمر آخر، وإيمان آخر، ولا جرم، ألحق بالقرية الصالحة، وجعل من أهلها.

وقريب من هذا ما قام بقلب البغي التي رأت ذلك الكلب، [وقد اشتد به العطش يأكل الثرى—فقام بقلبها ذلك الوقت] مع عدم الآلة، وعدم المعين وعدم من ترائيه—بعملها ما حملها على أن غررت بنفسها في نزول البئر وملء الماء في خفها، ولم تعباً بتعرضه للتلف، وحملها له بفيها وهو ملاّن، حتى أمكنها الرقي في البئر، ثم تواضعها لهذا المخلوق الذي جرت عادة الناس بضربه وطرده، فأمسكت له الخلف بيدها حتى شرب من غير أن ترجو منه جزاءً ولا شكوراً، فأحرقت أنوار هذا القدر ما تقدم منها من البغاء، فغُفّر لها،

فهكذا حال الأعمال والعمال عند الله، والغافل في غفلة من هذا الإكسير الكيماوي الذي إذا وضع منه مثقال على قناطر من نحاس الأعمال قلبها ذهباً. والله المستعان.

فصل

فإن قيل: قد ذكرتم أن الحب يسامح بما لا يسامح به غيره، ويعفى للولي عما لا يعفى لسواه، وكذلك العالم أيضاً يغفر له ما لا يغفر للجاهل، كما روى الطبراني بإسناد جيد—مرفوعاً إلى النبي ﷺ: «إن الله

God gathered people on the Day of Resurrection in one field and then separated the scholars and said, "I used to be worshipped through your verdicts, and I know that you used to be mixed just as people are mixed [in respect of deeds], and I did not bestow my knowledge on you to punish you. Go, I have pardoned you."

This is the meaning of the hadith, and it has been reported fully linked [in its chain of narrators] as well as with a missing link [i.e., Companion].

[But if it is said that,] What you mentioned is correct, and is required by wisdom, munificence, and bounty; what do you say, then, about the redoubled punishment that has been warned for such [righteous ones] if something undesirable occurs from them?

As in His saying, "O women of the Prophet, if any of you commit clear lewdness, her punishment will be twice" [33:30]; and His saying, "Were it not that We made you firm, you would have almost leaned toward them a little: We would then have made you taste double [punishment] in life and double [punishment] in death, then you would not have found anyone to help you" [17:74–75]. That is, had We not made you firm you would have leaned toward them in some matters, and had you done that, we would have multiplied the punishment for you [compared to that of others'] in this world and the next. The Almighty also said, "And if he had invented false sayings concerning Us, We would have assuredly taken him by the right hand, and then severed his life-artery" [69:46]. That is, if he fabricated anything on Our behalf, We would have grabbed him by his right hand, cut off his artery and destroyed him. God had indeed protected him from reclining toward His enemies even in the slightest and fabricating anything about Him the Exalted. Yet, how many supporters of His enemies and liars against Him He allows to prosper and does not care [to punish] them, like all those who innovate heresies and lies against His Names, Attributes, and religion.

What you have mentioned of the story of Jonah, upon him be peace, is from this category, for he was not forgiven for his anger and was imprisoned because of that in the hollow of the whale. Suffice it to point out the case of the father of all humans who was not forgiven for one bite, which became the cause of his expulsion from paradise.

The response is that this is also true and the two things are not mutually contradictory, for whoever has received God's blessing in perfection, and God has chosen him in some respect over others, has given him what he has not given others, bestowing him with gifts, singling him out for honor and special nearness, and according him the status of a dear friend and ally, his status requires protecting the rank of alliance, nearness, and election. He should protect his

سبحانه إذا جمع الناس يوم القيامة في صعيد واحد قال للعلاء: إني كنت أعبد بفتواكم. وقد علمت أنكم كنتم تخلطون كما يخلط الناس، وإني لم أضع علمي فيكم، وأنا أريد أن أعذبكم. اذهبوا فقد غفرت لكم». هذا معنى الحديث. وقد روي مسنداً ومرسلاً.

فهذا الذي ذكرتم صحيح، وهو مقتضى الحكمة والجود والإحسان، ولكن ماذا تصنعون بالعقوبة المضاعفة التي ورد التهديد بها في حق أولئك إن وقع منهم ما يكره؟ كقوله تعالى: ﴿يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ﴾ [الأحزاب: 30]، وقوله تعالى: ﴿وَلَوْلَا أَن تَبْتَئَا لَقَدْ كِدْتُمْ تَرُكُنَّ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا﴾ [الإسراء: 74-75]، أي لولا تثبيتنا لك كدت تركن إليهم بعض الشيء، ولو فعلت لأذقناك ضعف عذاب الحياة وضعف عذاب الممات، أي أضعفنا لك العذاب في الدنيا والآخرة. وقال تعالى: ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ﴾ [الحاقة: 44-46]، أي لو أتى بشيء من عند نفسه لأخذنا يمينه، وقطعنا نياط قلبه وأهلكناه. وقد أعاذه الله من الركون إلى أعدائه بذرة من قلبه ومن التقول عليه سبحانه. وكمن راكن إلى أعدائه ومتقول عليه من قبل نفسه قد أقره ولم يعأ به، كأرباب البدع كلهم، المتقولين على أسمائه وصفاته ودينه.

وما ذكرتم في قصة يونس —عليه السلام— هو من هذا الباب، فإنه لم يسأح بغضبه، وسجن لأجلها في بطن الحوت، ويكفي حال أبي البشر حيث لم يسأح بلقمة، وكانت سبب إخراجها من الجنة. والجواب أن هذا أيضاً حق ولا تنافي بين الأمرين، فإن من كملت عليه نعمة الله، واختصه منها بما لم يختص به غيره، وأعطاه منها ما حرمه غيره فحبي بالإنعام وخص بالإكرام، وخص بمزيد التقريب، وجعل في منزلة الولي الحبيب، اقتضت حاله من حفظ مرتبة الولاية والقرب والاختصاص بأن

status from the slightest compromise and obstruction. Due to His special concern for him, and nearness and election that is granted him, the rights of his Patron and Master are all the greater and more perfect, and what is demanded of him is greater than what is demanded of others. When he becomes negligent or fails to live by his rank, He alerts him in a way that He does not alert those who are far away. Yet also, He forgives [His chosen servants] in ways that He does not forgive others. Both things come together for such a one.

If you wish to understand how the two things come together without contradiction, know that experience shows this. For a king tolerates from his courtiers and clients what he does not tolerate from others, yet also he takes them to account and disciplines them in ways that he does not discipline others. We have mentioned proofs for both and there is no contradiction between them.

If you had two slaves, sons, or wives, one of whom is dearer and nearer than the other, you find both of these things in your treatment of them. Your treatment of one of them depends on your nearness, love, and regard for him. Considering your benevolence and bounty toward him, you feel more caution and care for him than for the others. When you look at his goodness and love for you, and obedience and service to you, and servitude and sincerity, you forgive him and tolerate from him and overlook from him things that you do not for others. The two dealings depend on what is from you and from him.

Such a consideration appears in the divine law as well. God has made the prescribed limit for one whom he has blessed with marriage, if he transgresses to illicit sexual intercourse, which amounts to lapidation, whereas the prescribed limit of him who has not been given this bounty is lashes. Similarly, the prescribed limit for the free person, who has the bounty of not being owned by another, is twice that of a slave whose status is lower because of his or her bond and who does not have this bounty.

Glory to Him whose wisdom surpasses the intellects of all the worlds in creation, command, and reward and testifies that He is the Wisest of the Wise.

God has a secret beneath every difficult point known
Only to the discerning one who takes the plunge

يراعي مرتبته من أدنى مسوس وقاطع. فلشدة الاعتناء به ومزيد تقريبه واتخاذة لنفسه، واصطفائه على غيره، تكون حقوق وليه وسيده عليه أتم، ونعمه عليه أكمل، والمطلوب منه فوق المطلوب من غيره. فهو إذا غفل أو أخل بمقتضى مرتبته نبه بما لم ينبه عليه البعيد البراني، مع كونه يسامح بما لم يسامح به ذلك أيضاً، فيجتمع في حقه الأمران.

وإذا أردت معرفة اجتماعهما وعدم تناقضهما، فالواقع شاهد به، فإن الملك يسامح خاصته وأولياءه بما لم يسامح به من ليس في منزلتهم، ويؤاخذهم ويؤدبهم بما لم يؤاخذ به غيرهم، وقد ذكرنا شواهد هذا وهذا. ولا تناقض بين الأمرين.

وأنت إذا كان لك عبدان أو ولدان أو زوجتان، أحدهما أحب إليك من الآخر، وأقرب إلى قلبك، وأعز عليك، عاملته بهذين الأمرين، فاجتمع في حقه المعاملتان بحسب قربه منك وحبك له، وعزته عليك. فإذا نظرت إلى كمال إحسانك إليه وإتمام نعمتك عليه، اقتضت معاملته بما لا يعامل به من دونه من التنبيه وعدم الإهمال. وإذا نظرت إلى إحسانه ومحبتة لك، وطاعته وخدمته، وكال عبوديته ونصحته، وهبت له وساحته وعفوت عنه بما لا تفعله مع غيره، فالمعاملتان بحسب ما منك وما منه.

وقد ظهر اعتبار هذا المعنى في الشرع، حيث — جعل حد من — أنعم عليه بالتزوج إذا تعداه إلى الزنا الرجم، وحد من لم يعطه هذه النعمة الجلد، وكذلك ضاعف الحد على الحر الذي قد ملكه نفسه وأتم عليه نعمته، ولم يجعله مملوكاً لغيره، وجعل حد العبد المنقوص بالرق الذي لم تحصل له هذه النعمة نصف ذلك.

فسبحان من بهرت حكمته في خلقه وأمره وجزائه عقول العالمين، وشهدت بأنه أحكم الحاكمين.

لله سر تحت كل لطيفة فأخو البصائر غائص يتعقل.

13 Twelve Kinds of Sins in the Qur'an

On the kinds of sin, and that a servant does not deserve to be called repentant unless he rids himself of these.

These are twelve kinds of prohibitions mentioned in the Book of God Almighty: unbelief, associationism, hypocrisy, wickedness, disobedience, sin, transgression, lewdness, wrong, violation [of others' rights], speaking on God's behalf without knowledge, submission to a path other than God's.

These twelve kinds are the axis of everything that God has forbidden and all worldly [men or deeds] ultimately end up in one of these, except those who obey messengers, God's blessings and peace be upon them. One may be afflicted by more or less of them, or just one, and one may know it or one may not.

Sincere repentance rids one of all of these, and getting rid of them is possible only after knowing them.

We shall mention them and mention when they [are mentioned] together and when they are mentioned separately, in order to clarify their definitions and essences. God is the grantor of success beyond that, as He granted [the initial] success; and there is no power to change or resist except in Him. This is the most beneficial of the sections of this book and the servant is in most dire need of it.

As for unbelief, it is of two kinds, major and minor.

13.1 *Minor Unbelief*

Major unbelief is one that causes one to enter the Fire for eternity, whereas the minor one causes one to become the target of the warning [of the Fire] without [it lasting an] eternity. [Examples of minor unbelief are:]

As the Almighty said, this being one of the verses that were once recited and then their wording was abrogated, "Do not turn away from your fathers, for that is unbelief upon you."¹¹⁰

[The Prophet,] God grant him blessing and peace, said, in a sound Hadith, "Two in my community have unbelief upon them: one who derides another's lineage and the other who wails [for the deceased]."¹¹¹ Another saying of his in the *Sunan*, "Whoever enters his woman from the back [sodomy] has committed

110 On the doctrine of abrogation in the Qur'an (*naskh*), see T. Fahd, "Naskh," in *EI2* 7:1009; for classical Islamic theory, see Jalāl al-Dīn al-Suyūṭī, *al-Itqān fī 'ulūm al-qur'ān* (Cairo: al-Hay'a al-Miṣriyya, 1974), 3:66.

111 Muslim #67; the prohibition applies to wailing, that is, ritualized, loud crying, often by hired wailers.

فصل

في أجناس ما يتاب منها ولا يستحق العبد اسم التائب حتى يخلص منها، وهي اثنا عشر جنساً مذكورة في كتاب الله عز وجل، هي أجناس المحرمات: الكفر، والشرك، والنفاق، والفسوق، والعصيان، والإثم، والعدوان، والفحشاء، والمنكر، والبغي، والقول على الله بلا علم، واتباع سبيل غير سبيله. فهذه الاثنا عشر جنساً عليها مدار كل ما حرم الله تعالى، وإليها انتهى العالم بأسرهم إلا أتباع الرسل صلوات الله وسلامه عليهم. وقد يكون في الرجل أكثرها وأقلها أو واحدة منها، وقد يعلم بذلك وقد لا يعلم.

فالتوبة النصوح هي بالتخلص منها، وإنما يمكن التخلص منها لمن عرفها. ونحن نذكرها ونذكر ما اجتمعت فيه وما افرقت، لتبين حدودها وحقائقها. والله الموفق لما وراء ذلك، كما وفق له ولا حول ولا قوة إلا به. وهذا الفصل من أنفع فصول الكتاب، والعبد أحوج شيء إليه. فأما «الكفر» فنوعان: كفر أكبر، وكفر أصغر.

فالكفر الأكبر هو الموجب للخلود في النار. والأصغر موجب لاستحقاق الوعيد دون الخلود، كما في قوله تعالى—وكان مما يتلى نسخ لفظه—: «لا ترغبوا عن آبائكم، فإنه كفر بكم». وقوله ﷺ في الحديث الصحيح: «اثنان في أمتي هما بهم كفر: الطعن في النسب، والنياحة». وقوله في السنن: «من أتى امرأة في دبرها فقد كفر بما أنزل على محمد». وفي الحديث الآخر: «من أتى كاهناً أو عرافاً، فصدقه

unbelief in what has been revealed unto Muhammad."¹¹² Another tradition has it, "Whoever sees a sorcerer or fortune-teller and believes in what he says has committed unbelief in what has been revealed to Muhammad."¹¹³ He also said, "Do not return after me to being unbelievers, striking each other's necks."¹¹⁴

This is the view of Ibn 'Abbās and the Companions generally concerning the saying of the Almighty, "Whosoever does not judge by what God has sent down, such are the unbelievers" [5:44]. Ibn 'Abbās said, "This is not the unbelief that excommunicates [i.e., voids one's communal identity as a Muslim]; though one who does so has unbelief upon him, he is not the same as one who is an unbeliever in God and the Last Day." This is also the opinion of Tāwūs.¹¹⁵

'Aṭā' said, "It is unbelief short of unbelief, wrong short of wrong, wickedness short of wickedness."

Some understand the verse to apply to those who abandon ruling by what God has revealed in rejection [of God or of His judgment]. This is the saying of 'Ikrima, but it is not the best [interpretation], because rejection of [God or His judgment] is unbelief, regardless of whether he judges by it or not.

Others interpret it as applying to those who abandon judging by all of what God has revealed, including monotheism and Islam. This is the interpretation of 'Abd al-'Azīz al-Kinānī¹¹⁶ and it is also far from convincing, because the warning is against refusing to judge by what is revealed, which encompasses abandoning judgment whether entirely or in part.

Others interpret it as [referring to] judging against express [scriptural] texts intentionally, rather than out of ignorance or because of mistaken interpretation. This is related by al-Baghawī¹¹⁷ on the authority of the generality of scholars.

Others interpret this as referring to the People of the Book, and this is the opinion of Qatāda, al-Ḍaḥḥāk, and others.¹¹⁸ This is also not persuasive, as it goes against the evident meaning and should not be heeded.

Others consider it (the reference in the verse) the kind of unbelief that [is major] and causes excommunication.

The correct opinion is that judging by anything other than what God has revealed includes both kinds of unbelief, major and minor, depending on the state of the one who judges. If he believes in the obligation of judging by what God has revealed regarding the case at hand and that to turn away from it is disobedience, acknowledging that he deserves chastisement for it, then this

¹¹² Abū Dāwūd #3904; Tirmidhī #135.

¹¹³ Aḥmad 2:429.

¹¹⁴ Bukhārī #121; Muslim #65.

بما يقول، فقد كفر بما أنزل الله على محمد». وقوله: «لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض». وهذا تأويل ابن عباس وعامة أصحابه. في قوله تعالى: ﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ [المائدة: 44]. قال ابن عباس: «وليس بكفر ينقل عن الملة، بل إذا فعله فهو به كفر. وليس كمن كفر بالله واليوم الآخر». وكذلك قال طاووس.

وقال عطاء: «هو كفر دون كفر، وظلم دون ظلم، وفسق دون فسق».

ومنها من تأول الآية على ترك الحكم بما أنزل الله جاحداً له.

وهو قول عكرمة، وهو تأويل مرجوح. فإن نفس جحوده كفر، سواء حكم أو لم يحكم.

ومنها من تأولها على ترك الحكم بجميع ما أنزل الله. قال: ويدخل في ذلك الحكم بالتوحيد والإسلام. وهذا تأويل عبد العزيز الكافى، وهو أيضاً بعيد، إذ الوعيد على نفي الحكم بالمنزل، وهو يتناول تعطيل الحكم بجميعة، وبيعضه.

ومنها من تأولها على الحكم بخالفة النص تعمداً من غير جهل به، ولا خطأ في التأويل. حكاها البغوي عن العلماء عموماً.

ومنها من تأولها على أهل الكتاب، وهو قول قتادة والضحاك وغيرهما، وهو بعيد، خلاف ظاهر اللفظ، فلا يصار إليه.

ومنها من جعله كفراً ينقل عن الملة.

والصحيح أن الحكم بغير ما أنزل الله يتناول الكافرين، الأصغر والأكبر بحسب حال الحاكم. فإنه إن اعتقد وجوب الحكم بما أنزل الله في هذه الواقعة، وعدل عنه معصيةً، مع اعترافه بأنه مستحق

115 See glossary, "Exegetes: Tāwūs b. Kaysān."

116 'Abd al-'Aziz al-Kinānī (d. 240/854–855) of Mecca, noted scholar and a disciple of al-Shāfi'ī; he visited Baghdad during al-Ma'mūn's reign and debated with Bishr al-Marīsī, a Hanafī jurist and Jahmite-Murjīite theologian.

117 See glossary, "Exegetes: al-Baghawī".

118 See glossary, "Exegetes: Qatāda, al-Ḍaḥḥāk".

unbelief is minor. If, in contrast, he believes that this is not an obligation upon him and that he has a choice [concerning whether to apply God's judgment], while also believing that it is the judgment of God Almighty on the matter, then this is major unbelief. If he is ignorant or in error, then the judgment of error applies to him.

The point is that all sins are a kind of minor unbelief, since they are opposed to gratitude, which means acting in obedience. One's effort is either [of] gratitude or unbelief, or something else that is neither. And God knows best.

13.2 *Major Unbelief*

As for major unbelief, it is of five kinds: unbelief of denial, unbelief of arrogance and refusal to submit even while admitting the truth, unbelief of evasion, unbelief of doubt, and unbelief of hypocrisy.

As for unbelief of denial, it means [truly] believing that the messengers of God have lied. This kind of unbelief is uncommon among the unbelievers. This kind of unbelief is uncommon because God has assisted His messengers and granted them clear proofs and signs that establish the proof and remove any excuse.

The Almighty said of Pharaoh, "And they disputed [God's signs] in vain, even as their [inner] selves believed them, in transgression and pride" [27:14], and He said to his Messenger, God grant him blessing and peace, "In truth, it is not you they deny [O Muhammad]; rather, the evil-doers flout the revelations of God" [6:33]. [Although the unbelief mentioned in this verse properly belongs to the next category,] if it is labelled the unbelief of denial, that would be correct as well, for it is denial by the tongue.

As for the unbelief of refusal and arrogance, an example of it is the unbelief of Iblīs who did not reject God's command in denial, yet he committed unbelief by arrogantly refusing to obey God. Likewise is the case of anyone who has known the truthfulness of the messenger and that he has brought the truth from God, yet does not obey him due to obduracy and arrogance. This kind of unbelief is the predominant one among the enemies of the messengers, as God reports the words of Pharaoh and his people, "Shall we believe two mortals like us, while their nation is in our servitude?" [23:47]. Similarly, other nations said to their messengers, "You are only mortals like us" [14:10]. Also, His saying, "The Thamūd¹¹⁹ denied in their rebellious pride" [91:11]. This is also the unbelief of the Jews, as the Almighty said, "When what they knew came to them, they rejected him" [2:89], and "They know him [the Prophet or the Qur'an] as they

¹¹⁹ See glossary, "Thamūd".

للعقوبة، فهذا كفر أصغر، وإن اعتقد أنه غير واجب، وأنه مخير فيه مع تيقنه أنه حكم الله تعالى فهذا كفر أكبر، وإن جهله وأخطأه فهذا مخطيء له حكم المخطئين.
والقصد أن المعاصي كلها من نوع الكفر الأصغر، فإنها ضد الشكر الذي هو العمل بالطاعة. فالسعي إما شكر وإما كفر، وإما ثالث، لا من هذا ولا من هذا. والله أعلم.

فصل

و«أما الكفر الأكبر» فخمسة أنواع: كفر تكذيب، وكفر استكبار وإباء مع التصديق، وكفر إعراض، وكفر شك، وكفر نفاق.

فأما كفر التكذيب فهو اعتقاد كذب الرسل، وهذا القسم قليل في الكفار، فإن الله تعالى أيد رسله وأعطاهم من البراهين والآيات على صدقهم ما أقام به الحجة، وأزال به المذعة. قال الله تعالى عن قوم فرعون: ﴿وَجَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلُمًا وَعُتُوًّا﴾ [النمل:14]، وقال لرسوله ﷺ: ﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾ [الأنعام:33].

وإن سمي هذا كفر تكذيب أيضاً فصحيح، إذ هو تكذيب باللسان.

وأما كفر الإباء والاستكبار فنحو كفر إبليس. فإنه لم يجحد أمر الله، ولا قابله بالإنكار، وإنما تلقاه بالإباء والاستكبار. ومن هذا كفر من عرف صدق الرسول ﷺ، وأنه جاء بالحق من عند الله، ولم ينقل له إباءً واستكباراً، وهو الغالب على كفر أعداء الرسل كما حكى الله تعالى عن فرعون وقومه: ﴿أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ﴾ [المؤمنون:47]، وقول الأمم لرسولهم: ﴿إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا﴾ [إبراهيم:10]، وقوله: ﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا﴾ [الشمس:11]، وهو كفر اليهود كما قال تعالى: ﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾ [البقرة:89]. وقال: ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ [البقرة:146]،

know their own sons" [2:146]. The unbelief of Abū Ṭālib [the Prophet's uncle] is also of the same nature, for even as he confirmed his [nephew's] truthfulness and had no doubt about it, his pride and veneration of his forefathers so overcame him that he refused to turn away from their religion and testify to their unbelief.

The unbelief of evasion is to avoid hearing or taking to heart what the messenger says, neither confirming nor denying it, and failing to pay it heed at all. For example, a man from Banū 'Abd Yālil said to the Prophet, God grant him blessing and peace, "By God, I shall not say a word to you. If you are truthful, then you are too sublime in my eyes for me to respond, and if you are a liar, then you are too low for me to even talk to."

As for the unbelief of doubt, it is to be certain neither of [a messenger's] truthfulness nor falsehood, but to entertain doubt in his matter. Such a doubt does not persist unless one forces himself to avoid reflecting on the signs of [the messenger's] truthfulness, neither listening to them nor paying attention. For if one turns to them and reflects [sincerely upon them], doubt cannot persist, as they necessarily reveal their truth, especially if one considers [the signs] altogether, as their truth is clear as the daylight.

As for the unbelief of hypocrisy, it is to proclaim faith verbally but deny it in the heart. This is the greatest kind of hypocrisy, whose types will be explained, God willing.

The unbelief of denial is of two kinds: general, unqualified unbelief and limited, qualified unbelief.

The total or unqualified unbelief is to deny the entirety of what God has revealed and the message of the Messenger.

The partial or qualified unbelief is to deny one of the obligations or prohibitions of Islam, or one of the attributes with which God has characterized Himself, or any teaching that God has declared, either intentionally or by preferring the saying of another who has opposed the report for any reason whatsoever.

As for the denial due to ignorance or excusable [erroneous] interpretation, such a person cannot be excommunicated (i.e., declared unbeliever), like in the tradition of one who denied God's power over him, and commanded his people to cremate him and spread him into the winds. Yet, God forgave him despite that and had mercy on him due to his ignorance, as he acted in accordance with the best of his knowledge, but did not deny God's power to bring him back to life due to obstinate rejection or denial.

وهو كفر أبي طالب أيضاً، فإنه صدقه ولم يشك في صدقه، ولكن أخذته الحمية، وتعظيم آبائه أن يرغب عن ملتهم، ويشهد عليهم بالكفر.

وأما كفر الإعراض فإن يعرض بسمعه وقلبه عن الرسول ﷺ، لا يصدقه ولا يكذبه، ولا يواليه ولا يعاديه، ولا يصغي إلى ما جاء به البتة، كما قال أحد بني عبد ياليل للنبي ﷺ: «والله لا أقول لك كلمة. إن كنت صادقاً فأنت أجل في عيني من أن أرد عليك، وإن كنت كاذباً فأنت أحقر من أن أكلمك».

وأما كفر الشك فإنه لا يجزم بصدقه ولا بكذبه بل يشك في أمره، وهذا لا يستمر شكه إلا إذا ألزم نفسه الإعراض من النظر في آيات صدقه جملةً، فلا يسمعها ولا يلتفت إليها، وأما مع التفاته إليها ونظره فيها فإنه لا يبقى معه شك، لأنها مستلزمة للصدق ولا سيما بمجموعها، فإن دلالتها على الصدق كدلالة الشمس على النهار.

وأما كفر النفاق فإن يظهر بلسانه الإيمان وينطوي بقلبه على التكذيب، فهذا هو النفاق الأكبر، وسيأتي أقسامه إن شاء الله تعالى.

فصل

وكفر الجحود نوعان: كفر مطلق عام، وكفر مقيد خاص.

فالمطلق أن يجهل جملة ما أنزل الله ورسالة الرسول ﷺ.

والخاص المقيد أن يجهل فرضاً من فروض الإسلام، أو تحريم محرم من محرماته، أو صفة وصف الله بها نفسه، أو خبراً أخبر الله به عمداً أو تقديماً لقول من خالفه عليه، لغرض من الأغراض.

وأما جحد ذلك جهلاً أو تأويلاً يعذر فيه صاحبه، فلا يكفر صاحبه به، كحديث الذي جحد قدرة الله عليه، وأمر أهله أن يحرقوه ويذروه في الریح، ومع هذا غفر الله له ورحمه لجهله، إذ كان ذلك الذي فعله مبلغ علمه. لم يجهل قدرة الله على إعادته عناداً أو تكديباً.

13.3 *Major Associationism*

Associationism¹²⁰ is of two kinds, major and minor.

The major type God does not forgive except by repenting from it; it is to take another as equal to God, loving him as one loves God. This associationism includes the associationists' equation of their gods to the Lord of the worlds. This is why they said to their gods in hellfire, "By God, we were lost in clear error when we equated you to the Lord of the worlds" [26:97–98], while acknowledging that God alone is the creator of everything, the lord and owner of all things, and that their gods do not create or provide, nor give life or death. Their equation was out of love, veneration, and worship, as is the case with the majority of the associationists of the world. Many if not most of them love their gods more than they love God, seeking blessing in their remembrance greater than when God alone is mentioned, angry at anyone who finds faults with their gods and deities among their shaykhs more than their rage against those who find faults with the Lord of the worlds. When the sanctity of any of their gods is violated, their rage is the rage of a lion at war, whereas when God's sanctions are violated, they are not enraged. Rather, if this violator offers them something to eat, they are quickly pleased, and their hearts do not find him repulsive. We have seen this from them as well as others openly. You see one of them constantly occupied in the remembrance of his god and deity other than God standing and reclining, and the moment they stumble or fall ill or feel lonesome. The remembrance of such a person's god and deity overwhelms his heart and tongue, and he does not see it as a blight, but rather proudly claims that [the associated person] is his door of need to God, intercessor, and means to Him.¹²¹

This is exactly the way of idol-worshippers,¹²² and this much is the shared element in [all associationists'] hearts; different associationists inherit it differently in accordance with their gods. Those [old ones] had their idols made of stone, whereas others take them from among men. God Almighty said addressing the predecessors of those associationists,

Surely pure religion is for God [alone]. And those who choose protecting friends beside Him [say]: We worship them only that they may bring us near unto God. Lo! God will judge between them concerning what they differ. [39:3]

Then God testifies to their unbelief and lying, "Lo! God guides not him who is a liar, an ingrate" [39:3].

¹²⁰ See glossary, "associationism".

فصل

وأما الشرك فهو نوعان: أكبر وأصغر.

فالأكبر لا يغفره الله إلا بالتوبة منه، وهو أن يتخذ من دون الله نداً يحبه كما يحب الله. وهو الشرك الذي تضمن تسوية آلهة المشركين برب العالمين، ولهذا قالوا لآلهتهم في النار: ﴿تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ﴾ [الشعراء: 97-98]، مع إقرارهم بأن الله وحده خالق كل شيء وربّه ومليكه، وأن آلهتهم لا تخلق ولا ترزق، ولا تميت ولا تحيي. وإنما كانت هذه التسوية في المحبة والتعظيم والعبادة كما هو حال أكثر مشركي العالم، بل كلهم. يحبون معبوداتهم ويعظمونها ويوالونها من دون الله. وكثير منهم—بل أكثرهم—يحبون آلهتهم أعظم من محبة الله، ويستبشرون بذكرهم أعظم من استبشارهم إذا ذكر الله وحده، ويغضبون لمنتقص معبودهم وآلهتهم—من المشايخ—أعظم ما تغضبون إذا انتقص أحد رب العالمين، وإذا انتقصت حرمة من حرمت آلهتهم ومعبودهم غضبوا غضب الليث إذا حرب، وإذا انتهكت حرمت الله لم يغضبوا لها، بل إذا قام المنتهك لها بإطعامهم شيئاً رضوا عنه، ولم تنتكر له قلوبهم. وقد شاهدنا هذا نحن وغيرنا منهم جهرَةً، وترى أحدهم قد اتخذ ذكر إلهه ومعبوده من دون الله على لسانه إن قام وإن قعد، وإن عثر وإن مرض وإن استوحش. فذكر إلهه ومعبوده من دون الله هو الغالب على قلبه ولسانه، وهو لا ينكر ذلك، ويزعم أنه باب حاجته إلى الله، وشفيعه عنده، ووسيلته إليه.

وهكذا كان عباد الأصنام سواء، وهذا القدر هو الذي قام بقلوبهم وتوارثه المشركون بحسب اختلاف آلهتهم، فأولئك كانت آلهتهم من الحجر، وغيرهم اتخذوها من البشر. قال الله تعالى حاكياً عن أسلاف هؤلاء المشركين: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾ [الزمر: 3]، ثم شهد عليهم بالكفر والكذب، وأخبر أنه لا يهديهم، فقال: ﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ [الزمر: 3].

121 The reference here may be to the prevalent practices of seeking intercession, shrine visitation, and assigning superhuman attributes to saints based on reported miracles in the medieval Muslim world; see Josef W. Meri, *The Cult of Saints among Muslims and Jews in Medieval Syria* (New York: Oxford University Press, 2002); for Sunni skepticism of and concern to discipline miracles of saints (*karāmāt al-awliyāʾ*) without denying their possibility, see Jonathan A.C. Brown, "Faithful Dissenters: Sunni Skepticism about the Miracles of Saints," *Journal of Sufi Studies* 1, no. 2 (2012): 123–168.

122 The author uses the specific term *ʿubbād al-aṣnām* (idol-worshipper) to refer to the associationists of Mecca.

This is the state of one who has taken a patron besides God, claiming that he will bring him closer to God, and how difficult it is to be rid of this, rather, how difficult it is to not oppose those who reject it!

What those associationists and their predecessors have in their hearts is that their gods will intercede for them before God, and this is the essence of associationism. God has rejected and denied this in His Book, and declared that intercession is for Him alone, and that none can intercede with Him except those whom God has permitted, and whose saying and deeds He approves; and those are the true affirmers of divine unicity who do not take intercessors other than God. Only those who do not take intercessors other than Him are permitted by the Glorious to intercede for whomever He wills. Such a one will be the most blessed of human beings by the intercession of him whom God has permitted, the affirmer of God's unicity who has taken no other intercessors other than God.

The intercession that God and His Messenger have approved is one that He has permitted, limited for those who uphold His unicity, and the one God has denied is the kind that is in the heart of the associationists, who have taken intercessors other than God. They are dealt with in the exact opposite way to what they intended by their intercession, whereas the affirmers of unicity alone attain success.

Consider the saying of the Prophet, God grant him blessing and peace, to Abū Hurayra, when the latter asked him, "Who is the most blessed recipient of your intercession, O Messenger of God?" He said,

The most blessed recipient of my intercession is he who said 'There is no god but God' sincerely from his heart.¹²³

Look how he made the greatest means of attaining his intercession the pure affirmation of unicity, which is the precise opposite of what the associationists hold, which is that intercession is attained by taking [their patrons] as intercessors, and worshipping and befriending them other than God. The Prophet, God grant him blessing and peace, has turned their claim upside down, and declared that the cause of intercession is the purification of testimony of unicity; only then does God permit the intercessor to intercede.

The ignorance of the associationist lies in his belief that whomever he takes as a patron or intercessor will intercede for and benefit him before God, just as the courtiers of kings and governors are able to do. They do not know that, first,

¹²³ Bukhārī #99.

فهذه حال من اتخذ من دون الله ولياً يزعم أنه يقربه إلى الله، وما أعز من يخلص من هذا، بل ما أعز من لا يعادي من أنكره.

والذي في قلوب هؤلاء المشركين وسلفهم أن ألهمهم تشفع لهم عند الله، وهذا عين الشرك، وقد أنكر الله عليهم ذلك في كتابه وأبطله، وأخبر أن الشفاعة كلها له، وأنه لا يشفع عنده أحد إلا لمن أذن الله أن يشفع فيه، ورضي قوله وعمله، وهم أهل التوحيد الذين لم يتخذوا من دون الله شفعاء. فإنه يأذن سبحانه في الشفاعة لمن شاء لهم، حيث لم يتخذوهم شفعاء من دونه، فيكون أسعد الناس بشفاعة من يأذن الله له، صاحب التوحيد الذي لم يتخذ شفيعاً من دون الله.

والشفاعة التي أثبتها الله ورسوله هي الشفاعة الصادرة عن إذنه لمن وحده، والتي نفاها الله هي الشفاعة الشركية التي في قلوب المشركين المتخذين من دون الله شفعاء، فيعاملون بنقيض قصدهم من شفعاتهم، ويفوز بها الموحدون.

فتأمل قول النبي ﷺ لأبي هريرة—وقد سأله—: من أسعد الناس بشفاعتك يا رسول الله؟ قال: «أسعد الناس بشفاعتي من قال لا إله إلا الله خالصاً من قلبه». كيف جعل أعظم الأسباب التي تنال بها شفاعته تجريد التوحيد، عكس ما عند المشركين أن الشفاعة تنال باتخاذهم شفعاء وعبادتهم وموالاتهم من دون الله. فقلّب النبي ﷺ ما في زعمهم الكاذب، وأخبر أن سبب الشفاعة هو تجريد التوحيد، فحينئذ يأذن الله للشافع أن يشفع.

ومن جهل المشرك اعتقاده أن من اتخذ ولياً أو شفيعاً أنه يشفع له وينفعه عند الله، كما يكون خواص الملوك والولاة تنفع شفاعتهم من والاهم. ولم يعلموا أن الله لا يشفع عنده أحد إلا بإذنه،

none can intercede with God without His permission, and, second, He does not permit anyone except one whose words and deeds are pleasing to Him. The Almighty said concerning the former, "Who is it that can intercede with Him without His permission?" [2:255], and concerning the latter, "They do not intercede except those with whom He is pleased" [21:28]. As for the third point, it is that He is not pleased with a word or deed except if it is [in accordance with] testimony of unicity and the teachings of the Messenger, and that about these two statements He will ask the earlier peoples as well as the later ones. As Abū al-Āliya said, "Two statements that the earlier as well as the later peoples will be asked about: What did you worship? and How did you respond to the messengers?"

These three clauses cut off the tree of associationism from the heart of anyone who understands and knows them: There is no intercession except by His permission; He does not permit except one whose words and deeds He is pleased with; and He is not pleased with anyone's words or deeds except him who upholds unicity and follows the messenger. God Almighty, then, does not forgive the associationism of those who equate others to Him, as the Almighty said, "Then those who have disbelieved their Lord equate" [4:1]; and the more correct of the two interpretations is that they equate to Him another in His worship, friendship, and love, as another verse says, "By God we were in manifest error in equating you to the Lord of the worlds" [26:97–98], and in the verse of al-Baqara, "They love [their gods] like the love of God" [2:165].

You see that the associationist's feelings and deeds give the lie to his words, for he says, "We do not love them like we love God, nor do we equate them to God," yet he is angry on behalf of [the partners he associates with God] and their sanctity when they are violated more than he is angry for the sake of God. He celebrates and rejoices when some false praise of which they are not deserving is attributed to them, such as their ability to provide relief against sorrows and pain and fulfill needs, and that they are a door between God and His servants. You will see the associationist rejoice and take delight in this, his heart tender, emitting passionate sighs in veneration, humility, and loyalty for them. When, however, you mention God alone and His unicity, they are struck by anguish, melancholy, and angst, and accuse you of denigrating their gods, and perhaps become your enemy.

By God, we have seen this with our eyes, and they accuse us of being their enemies, and sought to inflict terrible things upon us, may God humiliate them in this world and the next. Their argument was nothing but as their brothers had said, "He finds faults with our gods," they say, "He criticizes our shaykhs, and the doors of our needs to God." This is what the Christians said to the Prophet, God grant him blessing and peace, when he said to them, "Christ is a servant

ولا يأذن في الشفاعة إلا لمن رضي قوله وعمله، كما قال تعالى في الفصل الأول: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: 255]، وفي الفصل الثاني: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾ [الأنبياء: 28]، وبقي فصل ثالث، وهو أنه لا يرضى من القول والعمل إلا التوحيد واتباع الرسول ﷺ. وعن هاتين الكلمتين يسأل الأولين والآخرين، كما قال أبو العالية: «كلمتان يسأل عنهما الأولون والآخرون: ماذا كنتم تعبدون؟ وماذا أجبتم المرسلين؟»

فهذه ثلاثة فصول تقطع شجرة الشرك من قلب من وعها وعقلها: لا شفاعة إلا بإذنه، ولا يأذن إلا لمن رضي قوله وعمله، ولا يرضى من القول والعمل إلا بتوحيده واتباع رسوله. فالله تعالى لا يغفر شرك العادلين به غيره، كما قال تعالى: ﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ [الأنعام: 1]. وأصح القولين [أنهم] يعدلون به غيره في العبادة والموالة والمحبة، كما في الآية الأخرى: ﴿تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ﴾ [الشعراء: 97-98] وكما في آية البقرة: ﴿يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ [البقرة: 165]. وترى المشرك يكذب حاله وعمله وقوله، فإنه يقول: لا نحبههم كحب الله، ولا نسويهم بالله، ثم يغضب لهم ولحرماتهم—إذا انتهكت—أعظم مما يغضب الله، ويستبشر بذكرهم ويتشبش بهم سيما إذا ذكر عنهم ما ليس فيهم من إغاثة اللففات، وكشف الكريات، وقضاء الحاجات، وأنهم باب بين الله وبين عباده. ترى المشرك يفرح ويسر ويحن قلبه، وتهيج منه لواجج التعظيم والخضوع لهم والموالة وإذا ذكرت له الله وحده وجردت توحيده لحقته وحشة وضيق وحر، وربما تنقص الآلهة التي له، وربما عاداك.

رأينا والله منهم هذا عياناً ورمونا بعداوتهم، وبغوا لنا الغوائل، والله مخزيهم في الدنيا والآخرة. ولم تكن حجتهم إلا أن قالوا كما قال إخوانهم: عاب آلهتنا، فقال هؤلاء: تنقصتم مشايخنا وأبواب حوائجنا إلى الله. وهكذا قال النصارى للنبي ﷺ لما قال لهم: «إن المسيح عبد الله»، قالوا: تنقصت المسيح

of God,” they said, “You have denigrated and maligned Christ.” This is what the likes of those associationists have said to one who prohibits taking graves as idols and places of prayer and enjoined them to visit [the graves] in accordance with how God and His Messenger did. They say, “You have denigrated our companions.”

Look at this likeness between their hearts, as if they left them a testament to follow: “Whomsoever God guides is the one guided, and whom He misguides shall not find a patron or guide” [18:17].

God has severed all the ropes [of excuses] by which the associationists hang in a way that anyone who considers knows with certainty, that whoever takes a patron or intercessor other than God is, “Like the spider that takes a house, and the frailest of all houses is the spider’s house” [29:41]. The Almighty said,

Say (O Muhammad): Call upon those whom you set up beside God! They possess not the slightest weight either in the heavens or in the earth, nor have they any share in either, nor has He an auxiliary among them. No intercession avails with Him save for him whom He permits. [29:22–23]

The associationist only takes a god because of the benefit he believes he will obtain from it, but benefit is not obtained except from someone who has one of these four qualities. He is the owner of what this worshipper desires, and if not the owner than a partner of the owner, and if not a full partner than a helper and aide, and if not helper and aide, an intercessor accepted by [the owner]. The Exalted has negated all four of these from the highest to the lowest. He negated their ownership, partnership, help, and intercession that the associationist seeks, and affirmed an intercession in which the associationist has no part, which is the intercession by His permission.

Sufficient is this verse in light, lucid evidence, salvation, and purification of monotheism, and severing the roots and branches of associationism to anyone who understands it. The Qur’an is filled with its likes, but most people are not aware of their implications for reality, and think that they address a kind [of association] and people who have long passed with no heirs today. This is what surrounds his heart and prevents it from understanding the Qur’an. By God, if they have passed, others like them have inherited them, those who are like them, either worse than them or short of them, and the Qur’an addressed them and their actions just as it addressed those [earlier associationists]; but the matter is as ‘Umar b. al-Khaṭṭāb, God be pleased with him, said, “The knots of Islam will be undone rope by rope if there are raised in Islam those who do not know the [Age of] Ignorance.”

وعبته. وهكذا قال أشباه المشركين لمن منع اتخاذ القبور أوثاناً ومساجد، وأمر بزيارتها على الوجه الذي أذن الله فيه ورسوله، قالوا: تنقصت أصحابها.

فانظر إلى هذا التشابه بين قلوبهم حتى كأنهم قد تواصلوا به، ﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾ [الكهف: 17].

وقد قطع الله تعالى كل الأسباب التي تعلق بها المشركون جميعاً قطعاً يعلم من تأمله وعرفه، أن من اتخذ من دون الله ولياً أو شفعياً فهو ﴿كَمَثَلِ الْعُنْكُبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعُنْكُبُوتِ﴾ [العنكبوت: 41]. فقال تعالى: ﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾ [سبأ: 22-23]. فالمشرك إنما يتخذ معبوده لما يعتقد أنه يحصل له به من النفع، والنفع لا يكون إلا لمن فيه خصلة من هذه الأربع. إما مالك لما يريده عابده منه، فإن لم يكن مالاً كان شريكاً للمالك، فإن لم يكن شريكاً له كان معيناً له وظهيراً، فإن لم يكن معيناً ولا ظهيراً كان شفعياً عنده.

فنفي سبحانه المراتب الأربع نفيّاً مترتباً متنقلاً من الأعلى إلى ما دونه، فنفي الملك والشركة والمظاهرة والشفاعة التي يطلبها المشرك، وأثبت شفاعة لا نصيب فيها لمشرك، وهي الشفاعة بإذنه. فكفى بهذه الآية نوراً وبرهاناً ونجاةً وتجريداً للتوحيد، وقطعاً لأصول الشرك ومواده لمن عقلها. والقرآن مملوء من أمثالها ونظائرها، ولكن أكثر الناس لا يشعر بدخول الواقع تحته وتضمنه له، ويظن في نوع وقوم قد خلوا من قبل ولم يعقبوا وارثاً. وهذا هو الذي يحول بين القلب وبين فهم القرآن. ولعمر الله إن كان أولئك قد خلوا فقد ورثهم من هو مثلهم وشر منهم ودونهم، وتناول القرآن لهم كتناوله لأولئك، ولكن الأمر كما قال عمر بن الخطاب رضي الله عنه: «إنما تنقص عرى الإسلام عروة عروة، إذا نشأ في الإسلام من لا يعرف الجاهلية».

This is because if one does not know the Ignorance and the associationism that the Qur'an censured and denounced, he falls into it and approves of it, calling to it, considering it the right and the good thing to do, without knowing that it is the same thing that characterized the People of Ignorance, or its like, or worse than it, or just short of it. The knots of Islam are thus undone, and good becomes bad and bad good, heretical innovation is mistaken for the Prophetic way and the Prophetic way for heretical innovation. A man may be deemed an unbeliever for pure faith and monotheism, and declared a heretical innovator for following the Messenger, God grant him blessing and peace, and parting from the capricious practices and innovation. Whoever has insight and a live heart sees that directly, and God is the Helper.

13.4 *Minor Associationism*

As for minor associationism, it includes [the following practices]. A hint of ostentation; taking oath by someone other than God, as the Prophet, God grant him blessing and peace, says: "Whosoever takes an oath by someone other than God has indeed ascribed an equal [to Him]"; and saying to someone, "Whatever God wishes and you wish [will happen]," or "This is from God and from you," or "I depend on God and you," or "I have none but God and you," or "I rely on God and on you," or "If it were not for God and you, such and such ..." Such statements may in some cases be considered major associationism (*shirk*), depending on the context and intent. A sound report of the Prophet, God grant him blessing and peace, says:

A man said to him, "What God wishes and you wish," to which the Prophet said, "Have you made me an equal of God! Say instead, 'Whatever God alone wishes.'"¹²⁴

[Even though] this wording is less objectionable than the other ones.

[Another] part of [minor] associationism is the prostration of a disciple to his mentor, as it is the prostrating disciple's equating of the mentor as [God's] equal. The strange thing is that they say, "This is not prostration, it is only putting the head before the shaykh." They are told, "You may name it whatever you wish, but the essence of prostration is placing one's head before the object of prostration, and the prostrations of the worshippers of idols, the sun, stars, rocks, all simply put their heads before them."

¹²⁴ Bukhārī #784.

وهذا لأنه إذا لم يعرف الجاهلية والشرك، وما عابه القرآن وذمه وقع فيه وأقره، ودعا إليه وصوبه وحسنه، وهو لا يعرف أنه هو الذي كان عليه [أهل] الجاهلية أو نظيره أو شر منه أو دونه، فينقض بذلك عرى الإسلام، ويعود المعروف منكراً، والمنكر معروفاً، والبدعة سنةً، والسنة بدعةً، ويكفر الرجل بمحض الإيمان وتجريد التوحيد، ويدع بتجريد متابعة الرسول ﷺ ومفارقة الأهواء والبدع. ومن له بصيرة وقلب حي يرى ذلك عياناً. والله المستعان.

فصل

وأما الشرك الأصغر فكيسير الرياء والتصنع للخلق والхلف بغير الله كما ثبت عن النبي ﷺ أنه قال: «من حلف بغير الله فقد أشرك»، وقول الرجل للرجل: «ما شاء الله وشئت» و«هذا من الله ومنا» و«أنا بالله وبك» و«مالي إلا الله وأنت» و«أنا متوكل على الله وعليك» و«لولا أنت لم يكن كذا وكذا». وقد يكون هذا شركاً أكبر بحسب حال قائله ومقصده، وصح عن النبي ﷺ أنه قال لرجل قال له: ما شاء الله وشئت: «أجعلتني لله ندا؟ قل ما شاء الله وحده»، وهذا اللفظ أخف من غيره من الألفاظ.

ومن أنواع الشرك سجود المريد للشيخ، فإنه شرك من الساجد والمسجود له، والعجب أنهم يقولون: ليس هذا سجوداً، وإنما هو وضع الرأس قدام الشيخ، فيقال لهؤلاء: ولو سميتوه ما سميتوه، حقيقة السجود وضع الرأس لمن يسجد له، وكذلك السجود للصنم وللشمس وللنجم وللحجر، كله وضع الرأس قدامه.

One of its kinds is the bowing of the turbaned ones to each other when they meet; semantically, this counts as prostration. This is how the words of the Almighty, "And enter the door in prostration" [2:58] is interpreted, that is, enter while bent forward, for it is not possible to enter with one's forehead on the ground. This is why the Arabs say, "The trees prostrate when the winds bend them."

Of its kinds also is the shaving of the head for one's shaykh, for that is worshipping other than God, for shaving as an act of worship is not acceptable except when offering sacrifice to God alone.

Of its kinds also is repenting to one's shaykh, which is an enormous act of associationism, for repentance cannot be except to God, just like prayer, fasting, pilgrimage, and sacrifice; it is the right of God alone.

It is reported in the *Musnad* [of Aḥmad] that the Prophet, God grant him blessing and peace, was brought a captive who said to him, "O God, I repent to you but I do not repent to Muhammad." The messenger of God, God grant him blessing and peace, said, "He knows to whom a right is owed."¹²⁵

Repentance, just like prostrating and fasting, as an act of worship is not suitable to anyone other than God.

Of its kinds are also vows to other than God, for that is a kind of associationism that is more enormous than taking an oath in the name of other than God. If one who takes an oath for other than God is guilty of associationism, how then for one who makes a vow to other than God? In addition, in the *Sunan* it is reported in the tradition of 'Uqba b. Āmir, God be pleased with him, that the Prophet, God grant him blessing and peace, said, "The vow is an oath."¹²⁶

Of its kinds is the fear of other than God, reliance on other than God, and acting [religiously] for other than God, and turning in humility and meekness to other than God, and seeking sustenance from other than God, and praising another for what that person may have given you without thanking God Almighty. Similarly, it includes blame and anger at what [God] did not destine for one, and to ascribe one's blessing to other than God, and belief that there can occur in existence something that He does not will.

Of its kinds is asking for one's needs from the dead, seeking their help and turning to them. This is the essence of all associationism in the world. For a deceased person's act has come to an end, and he cannot harm or benefit himself let alone others who ask him for help and fulfillment of their needs or ask him to intercede on his behalf before God for him. This happens because of one's ignorance of the intercessors and the one with whom the intercession is

¹²⁵ Aḥmad 3:435.

¹²⁶ This tradition is reported in slightly varying wording in Muslim #1645.

ومن أنواعه: ركوع المتعممين بعضهم لبعض عند الملاقاة، وهذا سجود في اللغة، وبه فسر قوله تعالى: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾ [البقرة: 58] أي منحنين، وإلا فلا يمكن الدخول بالجبهة على الأرض. ومنه قول العرب: سجدت الأشجار إذا أمالتها الريح.

ومن أنواعه: حلق الرأس للشيخ، فإنه تعبد لغير الله، ولا يتعبد بحلق الرأس إلا في النسك لله خاصة. ومن أنواعه: التوبة للشيخ فإنها شرك عظيم، فإن التوبة لا تكون إلا لله، كالصلاة والصيام والحج والنسك، فهي خالص حق الله.

وفي المسند: «أن رسول الله ﷺ أتى بأسير فقال: اللهم إني أتوب إليك، ولا أتوب إلى محمد. فقال رسول الله ﷺ: «عرف الحق لأهله».

فالتوبة عبادة لا تنبغي إلا لله كالسجود والصيام.

ومن أنواعه: النذر لغير الله، فإنه شرك، وهو أعظم من الحلف بغير الله. فإذا كان من حلف بغير الله فقد أشرك، فكيف بمن نذر لغير الله؟ مع أن في السنن من حديث عقبة بن عامر رضي الله عنه عن النبي ﷺ: «النذر حلقة».

ومن أنواعه: الخوف من غير الله، والتوكل على غير الله، والعمل لغير الله، والإنابة والخضوع والذل لغير الله، وابتغاء الرزق من عند غيره، وحمد غيره على ما أعطى، والغنية بذلك عن حمده سبحانه، والذم والسخط على ما لم يقسمه ولم يجز به القدر، وإضافة نعمه إلى غيره، واعتقاد أن يكون في الكون ما لا يشاؤه.

ومن أنواعه: طلب الحوائج من الموتى والاستعانة بهم والتوجه إليهم، وهذا أصل شرك العالم. فإن الميت قد انقطع عمله، وهو لا يملك لنفسه ضرراً ولا نفعاً، فضلاً لمن استغاث به، وسأله قضاء حاجته، أو سأله أن يشفع له إلى الله فيها. وهذا من جهله بالشافع والمشفوع عنده كما تقدم. فإنه لا يقدر أن

sought, as explained earlier. For one cannot intercede with God except by His permission, and God has not made one's asking someone for help the cause of the latter's permission to intercede; rather, its cause is the perfection of [the petitioner's] testimony of divine unicity. This associationist seeks it through a means that in fact prohibits its permission, like seeking help for a need by a means that prevents the attainment of one's need. This is the state of every associationist. The deceased needs others to pray for him and seek mercy on him, as our Prophet, God grant him blessing and peace, has told us, when we visit the graves of Muslims that we ask for mercy for them, and ask for their protection and forgiveness.¹²⁷ The associationists have reversed this entirely, visiting the graves to worship them, fulfill their needs, and seek help from them.

They have turned graves into idols that are worshipped, and they call these ventures "pilgrimage." They are given to visiting and shaving their heads there. Thus they have brought together in this one act associating a partner with the True Deity, altering His religion, opposing the affirmers of unicity and blaming them for failing to respect the dead, while they fail to respect the Creator—by their associationism—as well as His allies who refuse to ascribe equals to Him—by blaming and faulting them and opposing them in hostility. Not only that, they also denigrate those who they ascribe as partners to God by thinking that they would have been pleased with these acts, that they commanded them and are their supporters in these acts. Such are the enemies of the messengers and unicity in every time and place. Alas, how many there are who respond to their call! On the other hand is God's dear friend, Abraham, upon him be peace, who says, "Save me and my children from ever worshipping idols; my Lord, they have misled many men" [14:35–36].

None can be saved from this major associationism except one who purifies his testimony of unicity for God alone, opposing the associationists for the sake of God, seeking God's nearness by loathing them, taking God alone as his ally, god, and deity. He purifies his love for God, fear for God, hope for God, humility for God, reliance on God, seeking of assistance from God, turning for refuge to God, and purifies his ultimate objective for God, by following His command and seeking His pleasure. When he asks, he asks God; when he seeks assistance, he seeks God's assistance; and when he works, he works for God. He is of God, by God, and with God.

127 This is based on the tradition in Muslim #975.

يشفع له عند الله إلا بإذنه. والله لم يجعل استغاثته وسؤاله سبباً لإذنه، وإنما السبب لإذنه كمال التوحيد. فجاء هذا المشرك بسبب يمنع الإذن، وهو بمنزلة من استعان في حاجة بما يمنع حصولها. وهذه حالة كل مشرك، والميت محتاج إلى من يدعو له، ويترحم عليه، ويستغفر له، كما أوصانا النبي ﷺ إذا زرنا قبور المسلمين «أن نترحم عليهم، ونسأل لهم العافية والمغفرة».

فعكس المشركون هذا، وزاروهم زيارة العبادة واستقضاء الحوائج والاستغاثة بهم، وجعلوا قبورهم أوثاناً تعبد، وسموا قصدها حجاً، واتخذوا عندها الوقفة وحلقوا الرؤوس، فجمعوا بين الشرك بالمعبود الحق وتغيير دينه، ومعاداة أهل التوحيد، ونسبة أهله إلى التنقص بالأموال. وهم قد تنقصوا الخالق بالشرك، وأولياءه—الموحدين له الذين لم يشركوا به شيئاً—بذمهم وعيبتهم ومعاداتهم. وتنقصوا من أشركوا به غاية التنقص، إذ ظنوا أنهم راضون منهم بهذا، وأنهم أمروهم به، وأنهم يوالونهم عليه. وهؤلاء هم أعداء الرسل والتوحيد في كل زمان ومكان. وما أكثر المستجيبين لهم! والله خليله إبراهيم عليه السلام حيث يقول: ﴿وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ﴾ [إبراهيم: 35-36].

وما نجا من شرك هذا الشرك الأكبر إلا من جرد توحيده لله، وعادى المشركين في الله، وتقرب بمقتهم إلى الله، واتخذ الله وحده وليه وإلهه ومعبوده، فجرد حبه لله، وخوفه لله، ورجاءه لله، وذله لله، وتوكله على الله، واستغاثته بالله، والتجاءه إلى الله، واستعانت به بالله، وأخلص قصده لله متبعاً لأمره تطلباً لمرضاته. إذا سأل سأل الله. وإذا استعان استعان بالله. وإذا عمل عمل الله. فهو لله وبالله ومع الله. والشرك أنواع كثيرة لا يحصيها إلا الله.

Associationism has many types and only God knows them all. If we went on to mention all its types this discourse would expand enormously. Perhaps God will help [us] in devoting a book to the subject, to its types, causes, concepts, harms, and how to avoid it.

If the servant is saved from it and from denying [divine attributes], these two being the ailments that have destroyed nations, what follows is easier than them. Whoever is ruined by them is [at the head] of the path of the ruined, and I shall not lament the ruined.

13.5 *Hypocrisy*

As for hypocrisy, it is the inveterate sickness that one may be drowning in without even realizing, for it is a hidden matter; hidden from people and at times even from the one who seeks to disguise himself by it, leaving this corrupter to claim that he is indeed a reformer.

Hypocrisy is of two types, major and minor. The major hypocrisy, one that leads to eternal damnation in the lowest rungs of hellfire, is that one feigns to the Muslims his faith in God, the angels, books, messengers, and the Last Day, but his inner being has parted from the faith, giving it the lie, and refusing to believe that God spoke with a speech that has been revealed to a human being, a revelation that has made him a messenger to the people who guides them by His leave, warning them against His punishment, advising them to fear His chastisement.

God the Glorified has rent the veils of the hypocrites and divulged their inner workings in the Qur'an, cautioning His servants about them. In fact, God opens Sūra al-Baqara by describing three kinds of people in the world: the believers, the unbelievers, and the hypocrites. Of these, there are four verses about the believers, two about the disbelievers, and thirteen about the hypocrites. [This emphasis on the hypocrites is] because of their great number and the ubiquity of the afflictions they cause, and the severity of their harm against Islam, their harm being so great because of their claim to it, to its aid and support when they are in reality its foes. They display animosity to it in every form, leaving the ignorant one to think that what they offer is knowledge and reform, but in fact it is ignorance and corruption.

By God, how many fortresses they have destroyed, how many strongholds they have hollowed out and collapsed, how many of its monuments they have erased from existence, how many banners they have brought down. O how they have dug out its foundations with the hacks of doubt, and how many fonts of its springs they have concealed through their opinions, burying and obliterating them. Islam continues to suffer from them to this day, being knocked down by their doubts one battle after another, claiming that they are in fact reformers,

ولو ذهبنا نذكر أنواعه لاتسع الكلام أعظم اتساع، ولعل الله أن يساعد بوضع كتاب فيه، وفي أقسامه، وأسبابه، ومباده، ومضرتة، وما يندفع به.

فإن العبد إذا نجا منه ومن التعطيل—وهما الداءان اللذان هلكت بهما الأمم—فما بعدهما هو أيسر منهما، ومن هلك بهما فبسييل من هلك، ولا آسى على الهالكين.

فصل

وأما النفاق، فالداء العضال الباطن الذي يكون الرجل ممثلاً منه وهو لا يشعر. فإنه أمر خفي، خفي على الناس، وكثيراً ما يخفى على من تلبس به، فيزعم أنه مصلح وهو مفسد. وهو نوعان: أكبر وأصغر.

فالأكبر يوجب الخلود في النار في دركها الأسفل، وهو أن يظهر للمسلمين إيمانه بالله وملائكته وكتبه ورسله، واليوم الآخر، وهو في الباطن منسلخ من ذلك مكذب به، لا يؤمن بأن الله تكلم بكلام أنزله على بشر جعله رسولاً للناس، يهديهم بإذنه، وينذرهم بأسه، ويخوفهم عقابه.

وقد هتك الله سبحانه أستار المنافقين، وكشف أسرارهم في القرآن، وجلى لعباده أمورهم، ليكونوا منها ومن أهلها على حذر. وذكر طوائف العالم الثلاثة في أول سورة البقرة: المؤمنين، والكفار، والمنافقين. فذكر في المؤمنين أربع آيات، وفي الكفار آيتين، وفي المنافقين ثلاث عشرة آية، لكثرتهم ولعموم الابتلاء بهم، وشدة فتنتهم على الإسلام وأهله. فإن بلية الإسلام بهم شديدة جداً، فإنهم منتسبون إليه وإلى نصرته وموالاته، وهم أعداؤه في الحقيقة، يخرجون عداوته في كل قالب، يظن الجاهل أنه علم وإصلاح، وهو غاية الجهل والإفساد.

فلله كم من معقل للإسلام قد هدموه! وكم من حصن له قد قلعوا أساسه وخربوه! وكم من علم له قد طمسوه! وكم من لواء له مرفوع قد وضعوه! وكم ضربوا بمعاول الشبهة في أصول غراسه ليقلعوها! وكم عموا عيون موارد بآرائهم ليدفئوها ويقطعوها!

“Lo, they are the cause of corruption but they realize not” [2:12] and “They wish to put out the light of God through their breaths, but God will complete His light, even though the unbelievers are averse” [61:8].

They are agreed on opposing revelation and united on forsaking its guidance, “They have broken their affair among them into groups, each group rejoicing in what it has” [23:53]; “Inspiring each other in guile with ornate speech” [6:112], and because of that, “They have utterly abandoned this Qur’an” [25:30].

Erased from their hearts are the emblems of faith; they no longer recognize them. Its enactments ruined, they no longer revive them. Its once shining stars faded from their hearts, it no longer holds their fancy. Its sun eclipsed by the gathering clouds of their opinions through which they cannot see them. They have refused to accept the guidance that God sent with His messenger, taking no notice of it, feeling no hesitation in dismissing him. They have dethroned the texts of revelation from the authority of reality and the governorship of certitude, inflicting upon them invasion after invasion of false interpretations, sending battalions after battalions without relenting to this day. [The teachings of the revealed scripture] come to them like an unwelcome guest, who is hastily received and dismissed without reception and honor, held at an arm’s length and away from their hearts. They say to [the guest, namely scripture]: Sorry, you cannot pass through here, and if you must, do so by way of metaphor. They have prepared classes and laws to repel the incursion [of scripture], saying, when [revelation] finds itself in their yard [like an uninvited guest], We do not care about external meanings, for they give us no certainty about meaning at all. Their common [followers], accordingly, say: Sufficient for us are the later scholars, who are more knowledgeable than the Predecessors of the past, better established in ways of proofs and demonstrations, whereas those [earlier people] were overwhelmed by their simplicity and purity of hearts, for they had no time to establish rules for theorizing, worried as they were only about doing what they were commanded and avoiding the prohibitions. The way of the latecomers is better in knowledge and wisdom, whereas the way of the Predecessors is that of ignorance, but safer.

They have brought down the clear teachings of the Sunna and the Qur’an to the status of the caliph of our lands, whose name is inscribed on the coins and in the sermons on the pulpits, but whose judgments are without meaning and influence; his words are neither heard nor accepted.

They have donned the robe of the people of faith over hearts of deviance and ingratitude; their outward appearance is like that of the Helpers [of Medina], but inwardly they lean toward the unbelievers; their tongues indicate peace but their hearts want war; saying, “We believe in God and the Last Day,” but they do not in fact believe [2:8].

فلا يزال الإسلام منهم في محنة وبليّة، ولا يزال يطرقه من شبههم سريةً بعد سرية، ويزعمون أنهم بذلك مصلحون، ﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة:12]، ﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ [الصف:8].

اتفقوا على مفارقة الوحي، فهم على ترك الاهتداء به مجتمعون، ﴿فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ [المؤمنون:53]، ﴿يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا﴾ [الأنعام:112]، ولأجل ذلك ﴿اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾ [الفرقان:30].

درست معالم الإيمان في قلوبهم فليسوا يعرفونها، وثمرت معاهده عندهم فليسوا يعمرونها، وأفلت كواكبه من قلوبهم فليسوا يحبونها، وكسفت شمسهُ عند اجتماع ظلم آرائهم فليسوا يبصرونها. لم يقبلوا هدى الله الذي أرسل به رسوله، ولم يرفعوا به رأساً، ولم يروا بالإعراض عنه إلى آرائهم وأفكارهم بأساً. خلعوا نصوص الوحي عن سلطنة الحقيقة، وعزلوها عن ولاية اليقين، وشنوا عليها غارات التأويلات الباطلة، فلا يزال يخرج عليها منهم كمين بعد كمين، نزلت عليهم نزول الضيف على أقوام لثام، فقابلوها بغير ما ينبغي لها من القبول والإكرام، وتلقوها من بعيد، ولكن بالدفع في الصدور منها والأعجاز. وقالوا: ما لك عندنا من عبور—وإن كالأبـد—فعلى سبيل الجواز. أعدوا لدفعها أصناف العدد وضروب القوانين، وقالوا—لما حلت بساحتهم—: ما لنا ولظواهر لفظية لا تفيدنا شيئاً من اليقين. وعوامهم قالوا: حسبنا ما وجدنا عليه خلفنا من المتأخرين، فإنهم أعلم بها من السلف الماضين، وأقوم بطريق الحجج والبراهين، وأولئك غلبت عليهم السذاجة وسلامة الصدور، ولم يتفروغوا لتمهيد قواعد النظر، ولكن صرفوا همهم إلى فعل المأمور وترك المحذور. فطريقة المتأخرين أعلم وأحكم، وطريقة السلف الماضين أجهل لكنها أسلم.

أنزلوا نصوص السنة والقرآن منزلة الخليفة في هذا المكان، اسمه على السكة وفي الخطبة فوق المناير مرفوع، والحكم النافذ لغيره، فحكمه غير مقبول ولا مسموع.

لبسوا ثياب أهل الإيمان على قلوب أهل الزيغ والكفران، فالظواهر ظواهر الأنصار، والبواطن قد تحيزت إلى الكفار، فألستهم ألسنة المسلمين، وقلوبهم قلوب المحاربين. يقولون: ﴿أَمَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ [البقرة:8].

Their capital is deception and disguise, their profit is fibbing and treachery; their reasoning is always ready to compromise, pleasing both sides and seeking peace for themselves, "They deceive God and the believers, but they do not deceive except themselves, they just do not realize" [2:9].

The diseases of doubts and desires have destroyed their hearts, leaving them lifeless; evil objects have overwhelmed their intentions and left them in ruins.

Their malady has brought them to their death and the knowledgeable physicians have already given up: "In their heart is a disease and God has increased them in disease, and for them is a painful chastisement for how they used to give the lie" [2:10].

The claws of their doubts have rent through the skin of their faith, having ripped it apart, and if the flame of their affliction touches any heart, it hurls him into the punishment of fire; if their doubts enter anyone's pores, they prevent true affirmation of faith from ever reaching his heart. Their corruption in the land is great and most people are caught unawares, "When they are told, Do not corrupt the land, they say, We are only peacemakers. Lo, They are the cause of corruption, but they realize not" [2:11–12].

One who adheres to the Book and the Sunna is, in their view, an externalist, deficient in intelligence; one who labors with scriptural texts to them is a donkey carrying a load of books. One who understands the meaning of scripture, whose merchandise is revelation, has goods that are no longer in vogue and unacceptable to him. Those who obey, in his view, are fools; in their private gatherings, they see them as a bad omen: "When they are told to believe they say, 'Shall we believe like those fools have believed?' Lo, they are indeed the fools, but they know not" [2:13].

Each one of them has two faces, one with which to meet the believers and the other to meet his brothers, and has accordingly two tongues. One embraces the Muslims, the other translates his hidden secret: "When they meet the believers they say, 'We have believed,' but when they find privacy with their devils, they say, 'We are with you, we were only kidding'" [2:14].

They have turned away from the Book and the Sunna, mocking and denigrated those who adhere to them, refusing to submit to the knowledge of the revelations, being too pleased with what they already have of knowledge, one that is of no avail to them, you see them arrogantly mocking those who hold tight to revelation, "God is the one who mocks them, allowing them to wallow in their rebellion" [2:15].

They have set out on a journey in darkness, seeking a trade that is bound to fail, riding the sails of doubt and suspicion, which carries them into the waves of fancies, where angry winds toy with their boats, hurling them alongside the rest of the wrecks: "Those are the ones who have bought misguidance in exchange for guidance; their trade has no profit, nor are they the ones to be guided" [2:16].

رأس مالههم الخديعة والمكر، وبضاعتهم الكذب والخر، وعندهم العقل المعيشي أن الفريقين عنهم راضون وهم بينهم آمنون، ﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾ [البقرة:9].

قد نهكت أمراض الشبهات والشهوات قلوبهم فأهلكتها، وغلبت القصود السيئة على إراداتهم ونياتهم فأفسدتها. ففسادهم قد ترمى إلى الهلاك، فعجز عنه الأطباء العارفون. ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾ [البقرة:10].

من علقت مخالب شكوكهم بأديم إيمانه مرقتة كل التزيق. ومن تعلق شرر فتنتهم بقلبه ألقاه في عذاب الحريق، ومن دخلت شبهات تلبسهم في مسامعه حالت بين قلبه وبين التصديق. ففسادهم في الأرض كثير، وأكثر الناس عنه غافلون، ﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾ [البقرة:11-12].

التمسك عندهم بالكتاب والسنة صاحب ظواهر مبخوس حظه من المعقول. والدائر مع النصوص عندهم حكما ريمح أسفاراً، فهمه في حمل المنقول. وبضاعة تاجر الوحي لديهم كاسدة، وما هو عندهم بمقبول وأهل الاتباع عندهم سفهاء، فهم في خلواتهم ومجالسهم بهم يتطربون، ﴿وَإِذَا قِيلَ لَهُمْ آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ﴾ [البقرة:13].

لكل منهم وجهان، وجه يلتقى به المؤمنين، وآخر ينقلب به إلى إخوانه من الملحدين. وله لسانان، أحدهما يقبله بظاهره المسلمون، والآخر يترجم به عن سره المكنون، ﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُنَ﴾ [البقرة:14].

قد أعرضوا عن الكتاب والسنة استهزاءً بأهلها واستحقاراً. وأبوا أن ينقادوا لحكم الوحيين فرحاً بما عندهم من العلم—الذي لا ينفع—استكباراً، فتراهم أبدأً بالتمسكين بصريح الوحي يستهزئون، ﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ [البقرة:15].

خرجوا في طلب التجارة البائرة في الظلمات. فركبوا مراكب الشبه والشكوك تجري بهم في موج الخيالات، فلعبت بسفنهم الريح العاصف فألقتهما بين سفن الهالكين، ﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَیَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾ [البقرة:16].

The fire of faith was lit for them, and they saw guidance and misguidance, but the light was gone and only the flickering fire remained, inflamed and ablaze, and they are tormented by that fire, groping in that darkness. "Their similitude is that someone lit a fire and when it illuminated its surroundings God took away their light, leaving them in layers of darkness, unable to see" [2:17].

The ears of their hearts are clogged and they are unable to hear the call of faith; the eyes of their inner sight are blind and they fail to see the realities of the Qur'an, their tongues are dumb when it comes to speaking the truth, "Deaf, dumb, and blind: they will never come back" [2:18]. The cloud of revelation rained on them, which has life of hearts and souls, but they only heard a thundering warning and threat and burdens placed on them day and night. They plugged their ears with their fingers, wrapped themselves in their robes, and did their best to flee. The search parties and criers are sent out after them, and the call is made and their inner states unveiled for all to see, and two similitudes are struck to describe the condition of the two groups among them, the disputants and the blind followers. It was said, "Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning; they thrust their fingers in their ears by reason of the thunder-claps, for fear of death, [but] God encompasses the unbelievers" [2:19]. Their eyesight is too weak to bear what the storm brings of lightning and illumination of its meaning, just as their ears are incapable of receiving the thunders, the promises, the commands, and the prohibitions. They stand beside it dumbfounded in the vales of darkness, neither hearing, nor seeing. "As often as it flashes forth for them they walk therein, and when it darkens against them they stand still. If God had so willed, He could destroy their hearing and their sight. Lo! God is able to do all things" [2:20].

There are signs by which they are clearly identified in the Sunna and the Qur'an, self-evident to any discerning person who reflects on them. By God, they suffer from ostentation, and it is the ugliest thing for a man to suffer from, and settled in their beings is negligence of what they are commanded by the Most Merciful, and ridding themselves of [hypocrisy] therefore becomes ever more arduous. "When they stand to pray they stand slothfully, and fail to remember God but a little" [4:142].

They are like a confounded lamb between two herds, going with the one and then with the other, not settled on any and standing between the two, waiting to see which one emerges stronger and better placed. "Swaying between this [and that], [belonging] neither to these nor to those. He whom God causes to go astray, you [O Muhammad] will not find a way for him" [4:143].

أضاءت لهم نار الإيمان، فأبصروا في ضوئها مواقع الهدى والضلال، ثم طفيء ذلك النور وبقيت نار تأجج ذات لهب واشتعال. فهم بتلك النار معذبون، وفي تلك الظلمات يعمهون، ﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾ [البقرة:17].

أسماع قلوبهم قد أثقلها الوقر، فهي لا تسمع منادي الإيمان. وعيون بصائرهم عليها غشاوة العمى، فهي لا تبصر حقائق القرآن. وألسنتهم بها خرس عن الحق، فهم به لا ينطقون، ﴿صَمُّ بَكْرٍ عَمِيَ فَهُمْ لَا يَرْجِعُونَ﴾ [البقرة:18].

صاب عليهم صيب الوحي، وفيه حياة القلوب والأرواح، فلم يسمعو منه إلا رعد التهديد والوعيد والتكاليف التي وضعت عليهم بالمساء والصباح، فجعلوا أصابعهم في آذانهم واستغشوا ثيابهم وجدوا في الحرب والطلب في آثارهم والصباح. فنودي عليهم على رؤوس الأشهاد، وكشفت حالهم للمستبصرين. وضرب لهم مثالان بحسب حال الطائفتين منهم، المناظرين والمقلدين، فقيل: ﴿أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ﴾ [البقرة:19]. ضعفت أبصار بصائرهم عن احتمال ما في الصيب من بروق أنواره، وضياء معانيه. وعجزت أسماعهم عن تلقي رعود وعوده وأوامره ونواهيته. فقاموا عند ذلك حيارى في أودية التيه، لا ينتفع بسمعه السامع، ولا يهتدي ببصره البصير، ﴿كُلُّهَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة:20].

لهم علامات يعرفون بها مبينة في السنة والقرآن. بادية لمن تديرها من أهل بصائر الإيمان. قام بهم—والله—الرياء، وهو أقبح مقام قامه الإنسان، وقعد بهم الكسل عما أمروا به من أوامر الرحمن، فأصبح الإخلاص لذلك عليهم ثقيلاً: ﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالً يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ [النساء:142].

أحدهم كالشاة العائرة بين الغنمين، تعير إلى هذه مرة وإلى هذه مرة، ولا تستقر مع إحدى الفئتين. فهم واقفون بين الجمعين، ينظرون أيهم أقوى وأعز قيلاً، ﴿مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ [النساء:143].

The words of such a person are impressive for their sweetness and gentleness, and he is wont to invoke God as his witness for his lies and dissimulation; you find him sleeping at the moment of truth and erect on his feet on occasions of falsehood. Take their description from the words of the Sacred and the Perfect [God], "Among men there is he whose words concerning this life impress you, and he invokes God as his witness for what is in his heart, and yet he is the most inveterate foe" [2:204].

Their mission to which they call their followers is corruption of the land and people, and their opposition is directed against [people's] well-being in this life and the next and against what they find in the congregation of the people of faith by way of prayers, remembrance, renunciation, and exertion in good works: "When he turns away he hastens to corrupt the land and destroy the crops and the cattle, and God loves not mischief" [2:205].

They belong to a certain type and share certain characteristics, encouraging evil deeds after having committed them and dissuading from what is good after having abandoned it themselves, miserly in the path of God and divine pleasure. How often does God remind them of His blessing yet they turn away from His remembrance and neglect, and how often He has unveiled their harm to His believing servants. Listen, O believers,

The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the good, and they withhold their hands [from charity]. They forgot God, so He has forgotten them. Lo! the hypocrites, they indeed are the wrongdoers. [9:67]

If you call them to heed clear revelation, you will see them flee; if you call them to judgment by the Book of God and the Sunna of His Messenger, God grant him blessing and peace, you will see them evade. If you witnessed their reality, you will find it far, far away from guidance and from revelation.

And when it is said to them, "Come to that which God has revealed and to the messenger," you see the hypocrites turn from you with aversion. [4:61]

Whence would they have any success or guidance after being afflicted by such maladies in their mind and religion? How could they avoid misguidance and ruin? What a calamitous trade to have exchanged the sealed nectar [of the Garden] for fire:

How would it be when a calamity strikes them due to their deeds in the past, they come running to you swearing by God, "We only meant righteousness and piety!" [4:62]

يتربصون الدوائر بأهل السنة والقرآن، فإن كان لهم فتح من الله قالوا: إنا كنا في الباطن معكم، وأقسموا على ذلك بالله جهد أيمانهم. وإن كالأعداء الكتاب والسنة من النصر نصيب، قالوا: ألم تعلموا أن عقد الإخاء بيننا محكم، وأن النسب بيننا قريب؟ فيا من يريد معرفتهم، خذ صفتهم من كلام رب العالمين فلا تحتاج بعده دليلاً: ﴿الَّذِينَ يَتَّبِعُونَ بُكْرًا فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ [النساء:141].

يعجب السامع قول أحدهم لحلاوته ولينه، ويشهد الله على ما في قلبه من كذبه ومينه. فتراه عند الحق نائماً، وفي الباطل واقفاً على الأقدام. نخذ وصفهم من قول القدوس السلام: ﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ﴾ [البقرة:204].

أوامرهم التي يأمرون بها أتباعهم متضمنة لفساد البلاد والعباد، ونواهيهم عما فيه صلاحهم في المعاش والمعاد، وأحدهم تلقاه بين جماعة أهل الإيمان في الصلاة والذكر والزهد والاجتهاد، ﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة:205].

فهم جنس بعضه يشبه بعضاً، يأمرون بالمنكر بعد أن يفعلوه وينهون عن المعروف بعد أن يتركوه، ويجنون بالمال في سبيل الله ومرضاته أن ينفقوه. كم ذكرهم الله بنعمه فأعرضوا عن ذكره ونسوه. وكم كشف حالهم لعباده المؤمنين ليتجنبوه. فاسمعوا أيها المؤمنون: ﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ [التوبة:67]، إن حاكمهم إلى صريح الوحي وجدتهم عنه نافرين، وإن دعوتهم إلى حكم كتاب الله وسنة رسوله ﷺ، رأيتم عنهم معرضين. فلو شهدت حقائقهم لرأيت بينها وبين الهدى أمداً بعيداً، ورأيتم معرضة عن الوحي إعراضاً شديداً، ﴿وَإِذَا قِيلَ لَهُمُ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا﴾ [النساء:61].

فكيف لهم بالفلاح والهدى بعدما أصيبوا في عقولهم وأديانهم؟ وأنى لهم التخلص من الضلال والردى وقد اشتروا الكفر بإيمانهم؟ فما أخسر تجارتهم البائرة وقد استبدلوا بالرحيق المختوم حريقاً، ﴿فَكَيْفَ إِذَا أَصَابَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾ [النساء:62].

The poison of doubt and skepticism has afflicted their hearts and they find a way out of it,

Those, God knows what is in their hearts, so avoid them and admonish them and say to them a piercing word. [4:63]

Woe to them, how far from the reality of faith, how false their claims of realities and inner knowledge; they are in a world and the followers of the Messenger in another. God Almighty has taken a great oath in His Book by His Sacred Self upon a thing whose meaning is known to all men of discernment, for their hearts are ever fearful of it. The Almighty said, cautioning His allies and alerting and illuminating them about the state of these people:

But nay, by your Lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission. [4:65]

Their claims are ever preceded by oaths even as they are not resolved to fulfill them. They know that the hearts of the believers are not satisfied with them, so they offer their oaths to avert their ill reputation and the disclosure of what they really want. The same is true of those given to doubt, who lie and swear so others may think they are truthful:

They make their faith a pretext so that they may turn (others) from the way of God. Verily evil is that which they are wont to do. [63:2]

Woe to them, they set out to the wilderness with the caravan of faith, but when they saw the magnitude of the journey and its hardship intimidated them, they turned their backs and returned, deluding themselves that they will now enjoy a happy life and delightful sleep in their abodes. But they neither benefit from that life nor enjoy that sleep, for a crier unbeknownst to them cries and awakens them, for having abandoned the table spread with a feast, they are ever starved and insatiate. What would they do when the Meeting is upon them? They knew, yet pretended to be strangers, having become blind after seeing the truth in the eye:

That is because they believed, then disbelieved, their hearts are, therefore, sealed so that they understand not. [63:3]

نَشَبَ زُقُومَ الشَّيْبَةِ وَالشُّكُوكَ فِي قُلُوبِهِمْ فَلَا يَجِدُونَ لَهُ مَسِيغًا، ﴿أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا﴾ [النساء: 63].

تبا لهم ما أبعدهم عن حقيقة الإيمان! وما أكذب دعواهم للتحقيق والعرفان. فالقوم في شأن وأتباع الرسول ﷺ في شأن. لقد أقسم الله جل جلاله في كتابه بنفسه المقدسة قسماً عظيماً، يعرف مضمونه أولو البصائر، فقلوبهم منه على وجل إجلالاً له وتعظيماً. فقال تعالى تحذيراً لأوليائه وتنبيهاً على حال هؤلاء وتفهيماً: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65].

تسبق يمين أحدهم كلامه من غير أن يعزم عليه، لعله أن قلوب أهل الإيمان لا تطمئن إليه، فيتبرأ بيمينه من سوء الظن به وكشف ما لديه. وكذلك أهل الريبة يكذبون ويخلفون، ليحسب السامع أنهم صادقون، ﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ﴾ [المنافقون: 2].

تبا لهم، برزوا إلى البيداء مع ركب الإيمان، فلما رأوا طول الطريق وبعد الشقة نكصوا على أعقابهم ورجعوا، وظنوا أنهم يمتنعون بطيب العيش، ولذة المنام في ديارهم.

فما متعوا به ولا بتلك النجعة انتفعوا. فما هو إلا أن صاح بهم الصائح فقاموا عن موائد أطعمتهم والقوم جياح ما شبعوا. فكيف حالهم عند اللقاء وقد عرفوا ثم أنكروا وعموا بعدما عاينوا الحق وأبصروا؟ ﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾ [المنافقون: 3].

They are the best of men in their bodies, sweetest in speech, subtlest in adumbration, yet the most corrupt in the heart, weakest in the soul, like propped up logs of wood that are severed from their roots and inclining against the wall so the travelers do not trample them under their feet:

And when you see them, their figures please you, and if they speak, you give ear to their speech. [They are] as if they were pieces of wood propped up—they fear that every shout is against them. They are the enemy, so beware of them, God curse them; how are they deluded? [63:4]

They delay prayers from their earlier hour until [the time for prayer] nears its choking death: the Pre-dawn Prayer until the sun is nearly out, the Afternoon Prayer until it is nearly set, and they peck their prayers like the pecking of crows. For it is the prayer of the bodies, not hearts; they attend to it like a fox, only when it is nearly gone and demanded. They fail to attend the congregation, and when one of them offers it he does [so] at home or shop. When he disputes, he is full of expletives; when he makes a deal, he betrays; when he talks, he lies; when he promises, he breaks the promise; and when he is given a trust he violates it. This is the dealing of such people with the creation and that is their dealing with the Truth. Learn about their traits from the beginning of [Sūra] *al-Muṭaffifin* [Q. 83] and the ending of [Sūra] *By the heaven and the Morning Star* [Q. 86], for none can better inform you of them than the All-knowing.

O Prophet, Strive against the unbelievers and the hypocrites and be severe with them, and their abode is hell—what an evil abode! [9:73].

How many they are! But they are few [despite their numbers]. How strong they seem, yet they are worthless. How ignorant, yet they are learned. How deceived they are about God, for they are ignorant of God's greatness, "They swear by God that they are of you, but they are not of you, but they are folk who are afraid" [9:56].

If the people of the Book and the Sunna are granted safety, victory, and dominion, they are saddened and aggrieved. If, in contrast, they suffer an affliction from God—which is only a test that comes to purify them of sins and erase their errors—the [hypocrites] are very pleased and delighted. This confirms their inheritance and the inheritance of their enemies, and those who inherit from the Messenger are not equal to those who inherit from them!

أحسن الناس أجساماً، وأحلاهم لساناً، وألطفهم بياناً، وأخبثهم قلوباً، وأضعفهم جناناً، فهم كالخشب المسندة التي لا تمييز لها، وقد قلعت من مغارسها فتساندت إلى حائط يقيمها، لئلا يطأها السالكون. ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانَتْهُمْ حُشْبٌ مِّنْ سِنْدَةٍ يُحْسَبُونَ كُلَّ صِغَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ قَاتِلْهُمْ اللَّهُ أَنْتَ يُوَفُّكَونَ﴾ [المنافقون:4].

يؤخرون الصلاة عن وقتها الأول إلى شرق الموتي، فالصبح عند طلوع الشمس، والعصر عند الغروب. وينقرونها نقر الغراب، إذ هي صلاة الأبد إلا صلاة القلوب. ويلتفتون فيها التفات الثعلب، إذ يتيقن أنه مطرود مطلوب. ولا يشهدون الجماعة، بل إن صلى أحدهم فني البيت أو الدكان. وإذا خاصم فجر، وإذا عاهد غدر، وإذا حدث كذب، وإذا وعد أخلف، وإذا أوتى من خان. هذه معاملتهم للخلق، وتلك معاملتهم للخلق، نفذ وصفهم من أول المطففين، وآخر ﴿وَالسَّمَاءِ وَالطَّارِقِ﴾ [الطارق:1]. فلا ينبئك عن أوصافهم مثل خبير، ﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾ [التوبة:73]. فما أكثرهم، وهم الأقلون! وما أجبرهم وهم الأذلون! وما أجهلهم وهم المتعلمون! وما أغرهم بالله إذ هم بعظمته جاهلون! ﴿وَيَخْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ﴾ [التوبة:56].

إن أصاب أهل الكتاب والسنة عافية ونصر وظهور ساءهم ذلك وغمهم، وإن أصابهم ابتلاء من الله وامتحان يحص به ذنوبهم، ويكفر به عنهم سيئاتهم، أفرحهم ذلك وسرهم. وهذا يحقق إرثهم وإرث من عداهم، ولا يستوي من موروثه الرسول. ومن موروثهم ﴿إِنْ تَصَبَّكَ حَسَنَةٌ

If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing. Say, "Never will we be struck except by what God has decreed for us; He is our protector." And upon God alone let the believers rely. [9:50–51]

God Almighty further said concerning the two kinds of predecessors, and that the truth is not repelled by the machinations of the deviants and compromisers,

If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear God, their plot will not harm you at all. Indeed, God is encompassing of what they do. [3:120]

God dislikes their obedience due to the corruption of their hearts and rottenness of their intentions, so He keeps them from it; and He dislikes their nearness to Him and their company owing to their inclination to His enemies, so He repels them and drives them away. They turn away from His inspiration so He turns away from them, and turns them into the accursed rather than the blessed, judging them with justice after which there can be no success for them unless they become penitent. He said, "Had they intended to go out they would have prepared for it, but God hated their going out, so He held them back and it was said, 'Sit among those who sit'" [9:46]. Then He mentioned His wisdom in holding them back, rejecting and repelling them from His door, and that is because of His compassion for His allies and to grant them success, and He is the wisest of wise,

Had they gone forth among you they would have added nothing save confusion, hurrying to and fro among you seeking to cause sedition among you; and among you there are some who would have listened to them. God is aware of evil-doers. [9:47]

Scriptural commands weigh heavily upon them so they hate them; their burden is difficult to bear so they throw off their yoke and set them aside. The prophetic practices slip away from them and so they neglect them altogether. The texts of the Qur'an and the Sunna assail them so they set down principles by which to reject and repel them. But God has rent their veils, unveiled their secrets, and made examples of them to His servants. He has taught, furthermore, that whenever one group of them passes on, another follows, so He mentioned their traits and described them to His allies so they would be on their guard: "That

تَسُوهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَبِتَوَلَّوْا وَهُمْ فَرِحُونَ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿[التوبة: 50-51]﴾.

وقال تعالى في شأن السلفين المختلفين، والحق لا يدفع بمكابرة أهل الزيغ والتخليط: ﴿إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ خَبِيرٌ﴾ [آل عمران: 120].

كره الله طاعتهم نخبث قلوبهم، وفساد نياتهم، فنبطهم عنها وأقعدهم، وأبغض قريتهم منه وجوارهم لميله إلى أعدائه، فطردهم عنه وأبعدهم. وأعرضوا عن وحيه فأعرض عنهم، وأشقاهم وما أسعدهم، وحكم عليهم بحكم عدل لا مطمع لهم في الفلاح بعده إلا أن يكونوا من التائبين. فقال تعالى: ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَنبطهم وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ [التوبة: 46]، ثم ذكر حكمته في تثبيتهم وإقعادهم وطردهم عن بابه وإبعادهم. وأن ذلك من لطفه بأوليائه وإسعادهم. فقال وهو أحكم الحاكمين: ﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [التوبة: 47].

ثقلت عليهم النصوص فكهوها وأعياهم حملها فألقوها عن أكافهم ووضعوها، وتفلت منهم السنن أن يحفظوها فأهملوها، وصالت عليهم نصوص الكتاب والسنة فوضعوها لها قوانين ردوها بها ودفعوها. ولقد هتك الله أستارهم وكشف أسرارهم وضرب لعباده أمثالهم، وعلم أنه كلما انقرض

is because they hated what God has revealed, so God has rendered their deeds worthless" [47:9].

This is the case of anyone to whom scriptural texts are burdensome and he sees them as preventing him from his heretical innovation and desire; they stand before him like a solid barricade. He exchanges them for false discourse, and for empty shells, and He punishes them by letting their inner secrets corrupt their outward conduct:

That is because they said to those who disliked what God sent down, "We will obey you in some matters," and God knows what they conceal. Then how [will it be with them] when the angels gather them, smiting their faces and their backs! That will be because they followed that which angers God and hated that which pleases Him. Therefore He has made their actions vain. [47:26–28]

They concealed their duplicitous insides, so God has made them evident on their plain faces and slips of tongues and marked their faces with signs that cannot be concealed from those endowed with discernment and faith. They think that if they conceal their unbelief and show their faith they would overwhelm the critics, but the Discerning Critic has unveiled them for you,

Or do those in whose hearts is a disease deem that God will not bring to light their [secret] hatreds? And if We willed, We could show them to you, and you would identify them by their mark; but you will surely know them by the tone of [their] speech, and God knows your deeds. [47:29–30]

How would it be for them when they gather for the Day of the Meeting and God Almighty appears to His servants and unveils the shin, and they are called to prostrate, but to no avail, "With eyes downcast, abasement stupefying them; they had been summoned to prostrate themselves while they were yet unhurt" [68:43].

Or, how would it be for them when they are herded toward the Bridge of Hell, it being thinner than hair and sharper than a sword? It is a slippery crossing, so dark that none can cross it except with the help of a light to show him where to step, and lights have been distributed among men, and they can cross it only to the extent of their lights. The [hypocrites] would be given an apparent light with the people of Islam, just as they lived in their midst in this world. They will bring their prayers, alms, pilgrimage, and fasting. Just as they would be half way across the bridge, the winds of hypocrisy would storm their lights and put out all of their torches, leaving them dumbfounded, incapable of crossing, and

منهم طوائف خلفهم أمثالهم، فذكر أوصافهم لأوليائه ليكونوا منها على حذر وبينها لهم. فقال: ﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأُحْبَطَ أَعْمَالُهُمْ﴾ [محمد:9].

هذا شأن من ثقلت عليه النصوص، فرآها حائلةً بينه وبين بدعته وهواه. فهي في وجهه كالبيان المرصوص، فباعها بمحصل من الكلام الباطل، واستبدل منها بالفصوص. فأعقبهم ذلك أن أفسد عليهم إعلانهم إسرارهم. ﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَتَخَطَّ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأُحْبَطَ أَعْمَالُهُمْ﴾ [محمد:26-28].

أسروا سرائر النفاق، فأظهرها الله على صفحات الوجوه منهم، وقلتات اللسان، ووسمهم لأجلها بسيماء لا يخفون بها على أهل البصائر والإيمان. وظنوا أنهم إذ كتموا كفرهم وأظهروا إيمانهم، راجوا على النقاد، والناقد البصير قد كشفها لكم ﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ وَلَوْ نَشَاءُ لَأَرَيْنَاكُمُ فَلَعرَفْتُمُ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ﴾ [محمد:29-30].

فكيف بهم إذا جمعوا ليوم التلاق، وتجلى الله—جل جلاله—للعباد وقد كشف عن ساقن ودعوا إلى السجود فلا يستطيعون؟ ﴿خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ﴾ [القلم:43]. أم كيف بهم إذا حشروا إلى جسر جهنم وهو أدق من الشعرة وأحد من الحسام؟ وهو دحض مزلة، مظلم لا يقطعه أحد إلا بنور يبصر به مواطيه الأقدام. فقسمت بين الناس الأنوار، وهم على قدر تفاوتها في المرور والذهاب، وأعطوا نوراً ظاهراً مع أهل الإسلام كما كانوا بينهم في هذه الدار، يأتون بالصلاة والزكاة والحج والصيام، فلما توسطوا الجسر عصفت على أنوارهم أهوية النفاق، فأطفأت ما بأيديهم من المصابيح، فوقفوا حيارى لا يستطيعون المرور، ف ضرب بينهم وبين

between them and the faithful a wall will be erected. The wall has a door, but its key is lost to these people. The inside of the door with the believers will be mercy and outside [of the door], on their side, will be chastisement and punishment. They will call out to those who have passed from the caravan of faith, the lights of their caravan seen from afar like the stars as they appear to the eye of man, "Look on us so we may borrow from your fire," [57:13] so that we may cross this narrow path, for the lights of our torches are out and today there is no passage except for those who possess this light. "It will be said: Go you back and seek your own light" whence the lights were given out. Far too remote is the possibility of standing in such a track. How could you stand in that strait? Will anyone today turn to anyone on this path? They will remind them of their shared company and congregation in this abode like a foreigner reminds a native of their shared journey, "Were we not with you once?" [57:14]. We fasted like you did, we prayed like you did, we read like you did, we gave charity like you did, performed pilgrimage like you did. What is it that separated us today from you and allowed you to pass? "They will say, Indeed," your external shell was with us, but your inner beings were with every deviant, every transgressive ingrate,

But you led yourself into temptation, and doubted, and vain desires beguiled you until there came the command of God, and the deception deceived you concerning God. This day, no ransom can be taken from you nor from those who disbelieved. Your home is the Fire, that is your patron, and a hapless journey's end. [57:14–15]

By God, this description is not too long, for what has been left out is still more than what has been mentioned. The Qur'an could have been filled with just their account, due to their great number on earth and in the pits of their graves. No region of the earth is spared by them; if they vanish, the believers would find themselves in forlorn streets, and the hustle and bustle of life would end, and wild animals and predators would haunt the streets. Ḥudhayfah,¹²⁸ God be pleased with him, heard a man say, "O God, destroy the hypocrites," so he said, "O my nephew, if the hypocrites were to be destroyed, you will find your streets haunted due to the lack of passersby."

¹²⁸ Ḥudhayfa b. al-Yamān (d. 36/656), a prominent Anṣārī Companions whom the Prophet entrusted with the names of all the hypocrites.

أهل الإيمان بسور له باب، ولكن قد حيل بين القوم وبين المفاتيح، باطنه—الذي يلي المؤمنين—فيه الرحمة، وما يليهم من قبله العذاب والنقمة، ينادون من تقدمهم من وفد الإيمان، ومشاعل الركب تلوح على بعد كالنجوم، وتبدو لناظر الإنسان ﴿انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ﴾ [الحديد:13]، لنتمكن في هذا المضيق من العبور، فقد طفئت أنوارنا، ولا جواز اليوم إلا بمصباح من النور. ﴿قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا﴾ [الحديد:13]، حيث قسمت الأنوار.

فهيات الوقوف لأحد في مثل هذا المضمار. كيف نلتمس الوقوف في هذا المضيق؟ وهل يلوي اليوم أحد على أحد في هذا الطريق؟ فذكروهم باجتماعهم معهم وصحبهم لهم في هذه الدار كما يذكر الغريب صاحب الوطن بصحبته له في الأسفار: ﴿أَلَمْ نَكُنْ مَعَكُمْ﴾ [الحديد:14]، نصوم كما تصومون، ونصلي كما تصلون، ونقرأ كما تقرأون، ونتصدق كما تصدقون، ونحج كما تحجون؟ فما الذي فرق بيننا اليوم حتى انفردتم دوننا بالمرور؟ ﴿قَالُوا بَلَىٰ﴾ [الحديد:14]، كانت ظواهركم معنا وبواطنكم مع كل ملحد وكل ظلم كفور. ﴿وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ فَالْيَوْمَ لَا يُخَذُّ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ﴾ [الحديد:14-15].

لا تستطل أوصاف القوم، فالمتروك—والله—أكثر من المذكور. كاد القرآن أن يكون كله في شأنهم لكثرتهم على ظهر الأرض، وفي أجواف القبور. فلا خلت بقاع الأرض منهم لئلا يستوحش المؤمنون في الطرقات وتتعطل بهم أسباب المعيشات، وتخطفهم الوحوش والسباع في الفلوات. سمع حذيفة رضي الله عنه رجلا يقول: «اللهم أهلك المنافقين. فقال: يا ابن أخي، لو هلك المنافقون لاستوحشتم في طرقاتكم من قلة [السالك]».

By God, the fear of hypocrisy tore out the hearts of the early Predecessors due to their knowledge of its hidden and obvious forms and its details and principles, and their views of themselves were so slight that they feared they were among the hypocrites. ‘Umar b. al-Khaṭṭāb said to Ḥudhayfa b. al-Yamān, God be pleased with them both, “O Ḥudhayfa, I implore you by God, did the Messenger of God, God grant him blessing and peace, name me among the hypocrites?” He said, “No, and I will not declare anyone’s probity after you!”

Ibn Abī Mulayka said, “I met thirty Companions of Muhammad, God grant him blessing and peace, every one of them feared being a hypocrite, and none of them said that his faith is like the faith of Gabriel and Michael.” This was mentioned by al-Bukhārī, who also mentioned on the authority of al-Ḥasan, God have mercy on him, “No one feels safe from [hypocrisy] except a hypocrite, and no one fears it but a believer.” It has been mentioned concerning one of the Companions that he used to say in his supplication, “O God, I seek your refuge from the meekness of hypocrisy.” It was said, “What is the meekness of hypocrisy?” He said, “That the body is meek but the heart has no meekness before God Almighty.”

Their hearts were filled with faith and certitude, yet intense was their fear of hypocrisy and heavy their concern for it. Yet others whose faith does not go past their throats claim that they possess the faith of Gabriel and Michael.

The crop of hypocrisy grows on two stems, the stem of lie and that of ostentation. Their sources are two springs, the spring of the weakness of discernment and the spring of the weakness of resolve. When these four pillars are complete, the edifice of hypocrisy is well-established. But the edifice is a stairwell to an overhanging precipice. When the flood of reality inundates and they witness the day when the inner secrets are put on trial, veils are lifted, and what is in the graves brought out, it becomes clear to anyone whose assets are all hypocrisy that all that he attained was a mirage that “The thirsty one supposes it to be water till he comes to it and finds it naught, and finds instead God who pays him his due; and God is swift at reckoning” [24:39].

Their hearts have no care for any good even as their bodies seem to be running to it, and lewdness exudes from their every pore, and when they hear the truth their hearts are remorseless, but when they witness falsehood and offer a false testimony the eyes of their hearts are opened wide and their ears fully attentive.

These, by God, are the signs of hypocrisy. You, O mortal, must fear them before the judgment falls upon you. When they make a deal, they do not fulfill it; when they promise, they do not keep it; when they speak, they fail to be just; when called to obedience, they hesitate; when called to what God has revealed, they turn away; when called by their desires to their own ends, they

تالله لقد قطع خوف النفاق قلوب السابقين الأولين. ولعلمهم بدقه وجهه وتفصيله وجهه، ساءت ظنونهم بنفوسهم حتى خشوا أن يكونوا من جملة المنافقين. قال عمر بن الخطاب لحذيفة بن اليمان رضي الله عنهما: «يا حذيفة شدتك بالله، هل سماني لك رسول الله ﷺ منهم؟ قال: لا، ولا أركي بعدك أحداً».

قال ابن أبي مليكة: «أدركت ثلاثين من أصحاب محمد ﷺ، كلهم يخاف النفاق على نفسه، ما منهم أحد يقول إن إيمانه كإيمان جبريل وميكائيل». ذكره البخاري. وذكر عن الحسن رحمه الله: «ما أمنه إلا منافق، ولا خافه إلا مؤمن». ولقد ذكر عن بعض الصحابة أنه كان يقول في دعائه: «اللهم إني أعوذ بك من خشوع النفاق. قيل: وما خشوع النفاق؟ قال: أن يخشع البدن، والقلب غير خاشع لله تعالى».

ولقد ملئت قلوب القوم إيماناً و يقيناً، وخوفهم من النفاق شديد. فهمهم لذلك ثقیل، وسواهم كثير منهم لا يجاوز إيمانهم حناجرهم، وهم يدعون أنه كإيمان جبريل وميكائيل.

زرع النفاق ينبت على ساقيتين: ساقية الكذب، وساقية الرياء. ومخرجهما من عينين: عين ضعف البصيرة، وعين ضعف العزيمة. فإذا تمت هذه الأركان الأربع استحکم بنیان النفاق، ولكنه بمدارج السيول على شفا جرف هار. فإذا سال سيل الحقائق وعاینوا يوم تلی السرائر، وكشف المستور، وبعثر ما في القبور، وحصل ما في الصدور، تبين حينئذ لمن كانت بضاعته النفاق أن حواصله التي حصلها كانت كالسراب ﴿يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور:39].

[قلوبهم عن الخيرات لاهية، وأجسادهم إليها ساعية، والفاحشة في فجاجهم فاشية. وإذا سمعوا الحق كانت قلوبهم عن سماعه قاسية. وإذا حضوا الباطل وشهدوا الزور انفتحت أبصار قلوبهم، وكانت آذانهم واعية.

فهذه—والله—أمارات النفاق، فاحذرها أيها الرجل قبل أن تنزل بك القاضية. إذا عاهدوا لم يفوا، وإن وعدوا أخلفوا، وإن قالوا لم ينصفوا، وإن دعوا إلى الطاعة وقفوا، وإذا قيل لهم تعالوا

hasten and rush. Leave them and what they have chosen of dishonor, failure, and loss; neither trust their deals nor their promises, for they are liars and will go back on them,

And of them is he who made a covenant with God [saying]: If He gives us of His bounty we will give alms and become of the righteous. Yet when He gave them of His bounty, they hoarded it and turned away, averse. So He has made the consequence [to be] hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to God that they promised Him, and because they lied. [9:75–77]

13.6 *Wickedness and Disobedience*

As for wickedness, it is according to the Book of God of two kinds, alone and unqualified, and accompanied by disobedience.

When alone, it is of two kinds as well, the wickedness of unbelief that separates from Islam, and wickedness that does not separate from Islam.

When accompanied [by disobedience], it is as it appears in the words of God Almighty,

But God made you love faith and beautified it in your hearts, and made hateful to you unbelief, wickedness, and disobedience: Such are the rightly-guided. [49:7]

When alone, the wickedness of unbelief appears in the words of the Almighty,

He misleads many thereby, and He guides many thereby; and He misleads thereby only the wicked: those who break the covenant of God after ratifying it, and sever that which God ordered to be joined, and make mischief in the earth; such are the losers. [2:26–27]

And the words of Almighty,

We have sent down clear signs and only the wicked reject them. [2:99]

His saying, furthermore,

And as for those who act wickedly, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which you used to deny. [32:20]

إلى ما أنزل الله صدقون وإذا دعيتهم أهواؤهم إلى أغراضهم أسرعوا إليها وانصرفوا. فذرهم وما اختاروا لأنفسهم من الهوان والخزي والخرسان، فلا تثق بعهودهم، ولا تطمئن إلى وعودهم، فإنهم فيها كاذبون، وهم لما سواها مخالفون، ﴿وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ﴾ [التوبة: 75-77].

فصل

وأما الفسوق فهو في كتاب الله نوعان: مفرد مطلق، ومقرون بالعصيان.

والمفرد نوعان أيضاً: فسوق كفر يخرج عن الإسلام، وفسوق لا يخرج عن الإسلام. فالمقرون كقوله تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ [الحجرات: 7].

والمفرد—الذي هو فسوق كفر— كقوله تعالى: ﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [البقرة: 26-27]، وقوله عز وجل: ﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ﴾ [البقرة: 99]، وقوله: ﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ﴾ [السجدة: 20]. فهذا كله فسوق كفر.

All of this is the wickedness of unbelief.

As for the wickedness that does not cause excommunication from Islam, it is referred to in the words of the Almighty, “Neither the scribe nor the witness should be harmed; if you do so, it would be wicked of you” [2:282]. His words also, “O you who believe, if a wicked one comes to you with a news, verify it, lest you harm some folk in ignorance and later lament what you have done” [49:6].

This verse was revealed concerning al-Walīd b. ‘Uqba b. Abī Mu‘īṭ when the Messenger of God, God grant him blessing and peace, sent him to Banū al-Muṣṭaliq after the expedition¹²⁹ to ensure [their loyalty], and there had been hostility between him and them in the time of Ignorance. When they heard of his coming, they set out to welcome him to honor the command of the Messenger of God, God grant him blessing and peace, but the devil inspired him to think that they intended to kill him, so he took off and returned to the Messenger of God, God grant him blessing and peace, and reported that the Banū al-Muṣṭaliq refused alms and intended to kill him. The Messenger of God, God grant him blessing and peace, was displeased and thought to send an expedition to them. When this news reached them, they came to the Messenger of God, God grant him blessing and peace, and said, “O Messenger of God, we heard of your emissary and set out to meet and honor him and hand over to him what we have accepted as the right of God, but he thought to turn back. We feared that he returned because of a message from you because of your displeasure with us, and we seek God’s refuge from His wrath and the wrath of His Messenger.” The Messenger of God, God grant him blessing and peace, did not believe them and sent Khālīd b. al-Walīd secretly with a company of men and commanded him to conceal his arrival from them. He said to him to inspect them and if he saw signs of faith from them, take their alms, and if not, then use with them the manner reserved for the unbelievers. Khālīd did precisely that and found them calling the call to the prayers of Sunset and Twilight, so he accepted their alms and saw nothing but obedience and benevolence from them. He returned to the Messenger of God, God grant him blessing and peace, and gave him the news. It was then revealed,

O you who believe! If a wicked one bring you tidings, verify it, lest you smite some folk in ignorance and afterward lament what you have done. [49:6]

129 The expedition of Banū Muṣṭaliq and the incident described here took place in Sha‘bān of the 5th year of Hijra, which is the background for 49:6. See *Sīyar*, *Sīra*:468.

وأما الفسوق الذي لا يخرج عن الإسلام فكتفوله تعالى: ﴿وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّوْا فَإِنَّهُ فَسُوقٌ بِكُمْ﴾ [البقرة: 282]، وقوله: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: 6].

هذه الآية نزلت في الوليد بن عقبة بن أبي معيط لما بعثه رسول الله ﷺ إلى بني المصطلق بعد الواقعة مصداقاً، وكان بينه وبينهم عداوة في الجاهلية. فلما سمع به القوم تلقوه تعظيماً لأمر رسول الله ﷺ، فحدثه الشيطان أنهم يريدون قتله، فهابهم فرجع من الطريق إلى رسول الله ﷺ، فقال: إن بني المصطلق منعوا صدقاتهم وأرادوا قتلي. فغضب رسول الله ﷺ وهم أن يغزوهم. فبلغ القوم رجوعه، فأتوا رسول الله ﷺ فقالوا: يا رسول الله، سمعنا برسولك، فخرجنا نلتقه ونكرمه، ونؤدي إليه ما قبلنا من حق الله، فبدأ له في الرجوع، فخشينا أنه إنما رده من الطريق كتاب جاءه منك لغضب غضبته علينا، وإنا نعوذ بالله من غضبه وغضب رسوله. فاتهمهم رسول الله ﷺ، وبعث خالد بن الوليد خفية في عسكر، وأمره أن يخفي عليهم قدومه، وقال له: انظر، فإن رأيت منهم ما يدل على إيمانهم، فخذ منهم زكاة أموالهم، وإن لم تر ذلك فاستعمل فيهم ما يستعمل في الكفار. ففعل ذلك خالد ووافاهم، فسمع منهم أذان صلا في المغرب والعشاء، فأخذ منهم صدقاتهم، ولم ير منهم إلا الطاعة والخير، فانصرف إلى رسول الله ﷺ وأخبره الخبر. فنزل: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: 6].

The tiding means a report of something unseen but significant, received on the authority of a reporter; verification means demanding an explanation of the nature [of the tiding] and acquiring full knowledge of all of its aspects.

There is a subtle benefit to be derived here, which is that the Exalted did not require rejecting the report of a wicked one out of hand and giving it the lie, rejecting his probity altogether. He only commanded investigation, and if circumstantial evidence and external proofs are established that point to his truthfulness, the proof of truth is to be followed, regardless of who it is that brought the report. For many who are wicked are truthful in their reporting, communication, and witness; many, in fact, do their best to investigate the truth of reports, even as their wickedness affects other aspects of their character. The report or testimony of such a person is not to be rejected; if such a testimony were to be rejected, many rights would be violated and many true reports would be disbelieved. This is especially true of those whose wickedness pertains to their creed and opinion who nonetheless seeks to find the truth; such a person's report and testimony are not rejected.

As for him whose wickedness consists in lying, and if it is frequent and repeated conduct from him, such that his lying predominates his truthfulness, his report or testimony are not accepted. If, however, [lying] is rare in his conduct, scholars have two opinions in accepting his report and testimony, and those are two reports from Imam Aḥmad [b. Ḥanbal], God have mercy on him.

The point here is to distinguish the kind of wickedness that does not cause unbelief. Furthermore, the wickedness from which repentance is required is broader than just the kind that invalidates one's report and testimony. Our concern here is with the kind from which repentance is required, and that is of two kinds: wickedness in practice and wickedness in creed.

The wickedness of conduct is, furthermore, of two kinds, one accompanied by disobedience and one that is alone.

As for when accompanied by disobedience, [let us turn first to the meaning of disobedience, which] is the committing of that which God has prohibited, as the Almighty said, "[The angels] do not disobey God in what He has commanded" [66:6]. Moses said to His brother Aaron, God's peace be upon them both, "What prevented you when you saw them go astray? Did you not follow me, did you disobey my command?" [20:92–93]. A poet says,

I commanded you to carry out a command but you disobeyed
Your authority is revoked and you are left with lament

و«النبأ» هو الخبر الغائب عن المخبر إذا كان له شأن. و«التبين» طلب بيان حقيقته والإحاطة بها علماً.

وهاهنا فائدة لطيفة، وهي أنه سبحانه لم يأمر برد خبر الفاسق وتكذيبه شهادته جملةً وإنما أمر بالتبين، فإذا قامت قرائن وأدلة من خارج تدل على صدقه، عمل بدليل الصدق، ولو أخبر به من أخبر. فهكذا ينبغي الاعتماد في رواية الفاسق وشهادته. وكثير من الفاسقين يصدقون في أخبارهم ورواياتهم وشهاداتهم، بل كثير منهم يتحرى الصدق غاية التحري، وفسقه من جهات أخر. فمثل هذا لا يرد خبره ولا شهادته، ولوردت شهادة مثل هذا وروايته لتعطلت أكثر الحقوق، وبطل كثير من الأخبار الصحيحة، ولا سيما من فسقه من جهة الاعتقاد والرأي وهو متحر للصدق، فهذا لا يرد خبره، ولا شهادته.

وأما من فسقه من جهة الكذب، فإن كثر منه وتكرر بحيث يغلب كذبه على صدقه، فهذا لا يقبل خبره ولا شهادته، وإن ندر منه مرةً ومرتين. في رد شهادته وخبره بذلك قولان للعلماء، وهما روايتان عن الإمام أحمد رحمه الله.

والمقصود ذكر الفسوق الذي لا يخرج إلى الكفر.

والفسوق الذي تجب التوبة منه أعم من الفسق الذي ترد به الرواية والشهادة.

وكلامنا الآن فيما تجب التوبة منه وهو قسمان: فسق من جهة العمل، وفسق من جهة الاعتقاد. ففسق العمل نوعان: مقرون بالعصيان، ومفرد.

فالمقرون بالعصيان هو ارتكاب ما نهى الله عنه، والعصيان هو عصيان أمره، كما قال الله تعالى: ﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ﴾ [التحریم:6]، وقال موسى لأخيه هارون عليهما السلام: ﴿مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي﴾ [طه:92-93]. وقال الشاعر:

أمرتك أمراً جازماً فعصيتني فأصبحت مسلوب الإمارة نادماً

“Wickedness,” therefore, is specific to the doing of a prohibited thing, which is how it is frequently employed, as in His words, “Let neither the scribe nor the witness be harmed; if you do so that would be wicked” [2:286], whereas “disobedience” is used to mean opposing a particular command, as noted earlier. Furthermore, each of them is used to mean both of these meanings, as in the words of the Almighty, “When We said to the angels, ‘Bow down to Adam,’ so they did except Iblis, who was from the Jinn, so he wickedly disobeyed the command of his Lord” [18:50], thus calling the opposition to command wickedness. He also said, “And Adam disobeyed his Lord and was seduced” [20:121]. Thus, committing of disobedience was named “disobedience.” This occurs when the two (i.e., wickedness and disobedience) are mentioned singly; when the two are mentioned together, one of them refers to opposing a command and the other to opposing a prohibition.

“Piety” means to avoid both of these, and only by actualizing it is repentance from both wickedness and disobedience attained. It is that the servant acts in obedience to God, with light from God, hoping for reward from God; and abjures disobedience to God, with light from God, fearing the punishment of God.

The wickedness of creed, such as the wickedness of heretical innovators who believe in God, His Messenger, and the Last Day and who accept the prohibition of what God prohibits and the obligation of what God obliges, is that they deny much of what God and His Messenger affirm either due to ignorance, [erroneous] interpretation, or blind following of their shaykhs,¹³⁰ and affirm what God and His Messenger have not affirmed for the same reasons. These people are like the Khārijites who departed [from the community], and many of the Rāfiḍa, Qadarites, Mu‘tazilites, and many of the Jahmites who are not extreme in their Jahmism. As for the extremists among the Jahmites, just like the extremists among the Rāfiḍa, neither group has any share of Islam. This is why a group of the Predecessors discounted them from the seventy-two sects [prophesied in a tradition] since they hold them to have left the community altogether.

Our purpose is not to discourse on rulings concerning those, but on how to realize repentance from these ten kinds.

130 On Ibn al-Qayyim's critique of *taqlid*, see Abdul Rahman Mustafa, *On Taqlid: Ibn al-Qayyim's Critique of Authority in Islamic Law* (New York: Oxford University Press, 2013).

فالفسق أخص بارتكاب النهي، ولهذا يطلق عليه كثيراً كقوله تعالى: ﴿وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ﴾ [البقرة: 282]، والمعصية أخص بخالفة الأمر كما تقدم ويطلق كل منهما على صاحبه كقوله تعالى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾ [الكهف: 50]. فسمى مخالفته للأمر فسقاً، وقال: ﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾ [طه: 121]. فسمى ارتكابه للنهي معصيةً، فهذا عند الأفراد، فإذا اقترنا كان أحدهما مخالفة الأمر، والآخر لخالفة النهي.

و«التقوى» اتقاء مجموع الأمرين فيه، وتحقيقها تصح التوبة من الفسوق والعصيان، بأن يعمل العبد بطاعة الله على نور من الله، يرجو ثواب الله، ويترك معصية الله على نور من الله، يخاف عقاب الله. وفسق الاعتقاد كفسق أهل البدع الذين يؤمنون بالله ورسوله واليوم الآخر، ويحرمون ما حرم الله، ويوجبون ما أوجب، ولكن ينفون كثيراً مما أثبت الله ورسوله جهلاً وتأويلاً وتقليداً للشيوخ، ويثبتون ما لم يثبت الله ورسوله كذلك.

وهؤلاء كالمخارج المارقة، وكثير من الروافض والقدرية والمعتزلة، وكثير من الجهمية الذين ليسوا غلاة في التحجم.

وأما غالبية الجهمية فكغلاة الرافضة، ليس للطائفتين في الإسلام نصيب. ولذلك أخرجهم جماعة من السلف من الثنتين والسبعين فرقةً، وقالوا: هم مباینون للملة. وليس مقصودنا الكلام في أحكام هؤلاء، وإنما المقصود تحقيق التوبة من هذه الأجناس العشرة.

Repentance from this kind of wickedness is attained by affirming what God and His Messenger have affirmed concerning themselves without either falling into anthropomorphism or likening [God to other beings or things],¹³¹ and by affirming divine transcendence in all matters that He and the Messenger have affirmed, without changing the words or voiding their meaning, and receiving both the negation and the affirmation from the niche of revelation rather than from the schools of men and the results of their thoughts, which are the source of all heretical innovation and misguidance.

The repentance from this kind of wickedness of corrupt creed is only attained by the unadulterated following of the Sunna, and that is not sufficient until they also elucidate the falseness of their previous innovated beliefs, for repentance from every sin is attained by doing the opposite of the sin. This is why God has required that those who had concealed the proofs and guidance contained in God's revelation, given that it was precisely concealment that was their sin, their repentance consist of elucidating what they concealed:

Lo! Those who hide the proofs and the guidance that We revealed, after We had made it clear to mankind in the Scripture: such are accursed of God and accursed of those who have the power to curse. Except those who repent and amend and make manifest [the truth]. These it is toward whom I turn in forgiveness. I am the Relenting, the Merciful. [2:159–160]

The sin of one who innovates heresy is greater than that of one who conceals [scriptural knowledge], for the latter is merely concealing the truth whereas the former is not only its concealment but calls to its opposite; therefore, every heretical innovator is a concealer, but not vice versa.

A condition of the repentance of a hypocrite is sincerity, because his sin is ostentation. The Almighty said,

Lo! the hypocrites (will be) in the lowest depth of the Fire, and thou wilt find no helper for them; save those who repent and amend and hold fast to God and make their religion pure for God (only). Those are with the believers. And God will bestow on the believers an immense reward. [4:145–146]

¹³¹ *Tashbih* (lit. comparing God) and *tamthīl* (likening God) to other beings or things, and are collectively rendered loosely as anthropomorphism (likening God to humans). See glossary, "Anthropomorphism."

فالتوبة من هذا الفسوق بإثبات ما أثبتته الله لنفسه ورسوله من غير تشبيه ولا تمثيل، وتنزيهه عما نزه نفسه عنه، ونزهه عنه رسوله من غير تحريف ولا تعطيل، وتلقي النفي والإثبات من مشكاة الوحي لا من آراء الرجال ونتائج أفكارهم التي هي منشأ البدعة والضلالة.

فتوبة هؤلاء الفساق من جهة الاعتقادات الفاسدة بمحض اتباع السنة، ولا يكتفى منهم بذلك أيضاً حتى يبينوا فساد ما كانوا عليه من البدعة، إذ التوبة من ذنب هي بفعل ضده. ولهذا شرط الله تعالى في توبة الكاظمين ما أنزل الله من البينات والهدى [البيان]، لأن ذنبهم لما كان بالكتمان كانت توبتهم منه بالبيان. قال الله تعالى: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾ [البقرة: 159]. وذنب المبتدع فوق ذنب الكاظم، لأن ذلك كتم الحق، وهذا كتمه ودعا إلى خلافه، فكل مبتدع كاتم ولا ينعكس.

وشرط في توبة المنافق الإخلاص، لأن ذنبه بالرياء، فقال تعالى: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾ [النساء: 145-146]. ولذلك كان

This is why the correct one of the two opinions on the issues of the repentance of a slanderer includes publicly acknowledging his lie, for that counters the sin that he committed and compromised by it the honor of a chaste Muslim. Repentance from it cannot be attained except by his public acknowledgment of his falsity so that the shame that is attached to the victim of his slander be lifted, which is the purpose of the repentance. As for the opinion of him who says his repentance is completed when he says, "I seek God's pardon," and acknowledges the prohibition [of slandering], it is weak, for this has no benefit for the victim, and the purpose of repentance is not thereby attained. There are two rights [that have been violated by this sin]: the right of God, which is the prohibition of slandering, and repentance from it is seeking of pardon and acknowledgment of the prohibition of slander, regret over it, and determination to never return. Then there is the right of the servant who is the victim, which results in shame attaching to him, and repentance from it is only accomplished by acknowledging one's lie. This repentance is accomplished only by the two things together.

If it is said: If he is in fact truthful, [for instance if] he did indeed see the fornication and reported it, how could he acknowledge his lie and how could this be part of his repentance?

It will be said that this is the confusion because of which some hold the opinion that his acknowledgment that slandering is a sin and seeking pardon for it is sufficient. This is the case in which he needs to make manifest his lie that God has judged against the slanderer, and declaimed that he is a liar in His view even if his report is in accordance with reality. We say to this that by "lie" two things are meant. First, a report that opposes what is being reported, which is also of two kinds, [namely] the intentional lie and the lie of error. [What comprises] the intentional lie is known, and the lie of error is like the lie of Abū al-Sanābil in his verdict to a woman whose husband died and [then] she gave birth, that she is not permitted [to remarry] for another four months and ten days, to which the Prophet, God grant him blessing and peace, said, "Abū al-Sanābil has lied."¹³² Also, on another occasion he, God grant him blessing and peace, said, "Whoever said this, lied"¹³³ to one who said, "The deeds of 'Amir are in vain" when he killed himself in error. Of the same kind is also the statement of 'Ubāda b. al-Ṣāmit, God be pleased with him, "Abū Muḥammad has lied" when he said that "The odd prayer [at the end of the day] is an obligation." All of this is the lie of error, that is, the one who said this statement has erred.

¹³² Aḥmad 1:447. Narrations to this effect are also mentioned in Bukhārī #5318 and Muslim #1484.

¹³³ Bukhārī #4196; Muslim #1802.

الصحيح من القولين أن توبة القاذف إكذابه نفسه، لأنه ضد الذنب الذي ارتكبه وهتك به عرض المسلم المحصن، فلا تحصل التوبة منه إلا بإكذابه نفسه، لينتفي عن المقدوف العار الذي ألحقه به بالقذف، وهو مقصود التوبة. وأما من قال: إن توبته أن يقول: أستغفر الله من القذف ويعترف بتجريمه، فقول ضعيف، لأن هذا لا مصلحة فيه للمقدوف، ولا يحصل له به براءة عرضه مما قذفه به، فلا يحصل به مقصود التوبة من هذا الذنب. فإن فيه حقين: حقاً لله، وهو تحريم القذف، فتوبته منه باستغفاره، واعترافه بتجريم القذف، وندمه عليه، وعزمه على ألا يعودن وحقاً للعبد، وهو إلحاق العار به، فتوبته منه بتكذيبه نفسه، فالتوبة من هذا الذنب بمجموع الأمرين.

فإن قيل: إذا كان صادقاً قد عاين الزنا فأخبره به، فكيف يسوغ له تكذيب نفسه، وقذفها بالكذب، ويكون ذلك من تمام توبته؟

قيل: هذا هو الإشكال الذي قال صاحب هذا القول لأجله إن توبته الاعتراف بتجريم القذف والاستغفار منه، وهو موضع يحتاج فيه إلى بيان الكذب الذي حكم الله به على القاذف، وأخبر أنه كاذب عنده، ولو كان خبره مطابقاً للواقع، فنقول:

الكذب يراد به أمران:

أحدهما: الخبر غير المطابق للخبر، وهو نوعان: كذب عمد، وكذب خطأ. فكذب العمد معروف، وكذب الخطأ ككذب أبي السنابل في فتواه للمتوفى عنها إذا وضعت حملها أنها لا تحل حتى تتم لها أربعة أشهر وعشراً. فقال النبي ﷺ: «كذب أبو السنابل». ومنه قوله ﷺ: «كذب من قالها» لمن قال: «حبط عمل عامر» حيث قتل نفسه خطأً. ومنه قول عبادة بن الصامت: «كذب أبو محمد» حيث قال: «الوتر واجب». فهذا كله من كذب الخطأ، ومعناه: «أخطأ» قائل ذلك.

The second kind of lying is to report something that is not permitted to be reported even if it were in accordance with what is being reported, like the reporting by one who slanders someone without having the requisite [four witnesses]. [Such] reporting is considered a lie in the judgment of God Almighty even if [reality] were in accordance with what is being reported. This is why the Almighty said, "If you did not bring four witnesses, such are the liars in the eyes of God" [24:13]. The judgment of God in this case is that he is punished like a liar even if his report were in accordance with the truth.

Hence, his repentance is not complete until he acknowledges that he is a liar before God, as God stated. If he does not acknowledge that he is a liar when God has deemed him a liar, what kind of repentance is it? Is this anything but pure obduracy and defiance and opposition to God's judgment?¹³⁴

There is disagreement concerning the repentance of a thief after his hands are amputated, as to whether restoring the property to its owner is its condition.

They all agree that part of the conditions of repentance is restoring it to the owner if the stolen goods were still in his possession in their original state, but disagreed about the case when they have been consumed. The opinion of al-Shāfi'ī and Aḥmad, God be pleased with them, is that part of the completion of repentance is compensating the owner for [the stolen property], and is required whether one is rich or poor.

Abū Ḥanifa, God have mercy on him, said, "If his hand is amputated and the original property has been consumed, he is not required to compensate for it, nor is the soundness of his repentance dependent on it, for the amputation of the hand comprises the entirety of the penalty, and the compensation for the property is an additional imposition, and is not required." [The adherents of this opinion] also hold that this situation is different when the original [stolen property] is still intact, for when the property is found and restored to its owner, this does not constitute an additional penalty, as opposed to compensation. For this is an indemnity, and the indemnity of amputation is sufficient and the indemnity of compensating for the property is not to be added to the penalty. They further say [in support of their view, responding to the Shāfi'ites] that God Almighty has not mentioned anything but the prescribed punishment for the thief and the brigand, and if compensation of what they had consumed were part of the obligation along with the prescribed punishment, He would not

134 For an account of the evidentiary procedure in sexual allegations, see Hina Azam, *Sexual Violation in Islamic Law: Substance, Evidence, and Procedure* (Cambridge: Cambridge University Press, 2015), chaps. 5 and 6.

والثاني من أقسام الكذب: الخبر الذي لا يجوز الإخبار به، وإن كان خبره مطابقاً لخبره، نخبر القاذف المنفرد برؤية الزنا والإخبار به، فإنه كاذب في حكم الله، وإن كان خبره مطابقاً لخبره، ولهذا قال تعالى: ﴿فَإِذْ لَمْ يَأْتُوا بِالشَّهْدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾ [النور:13]، فحكم الله في مثل هذا أن يعاقب عقوبة المفترى الكاذب، وإن كان خبره مطابقاً. وعلى هذا فلا تتحقق توبته حتى يعترف بأنه كاذب عند الله، كما أخبر الله تعالى به عنه. فإذا لم يعترف بأنه كاذب وقد جعله الله كاذباً، فأبي توبة له؟ وهل هذا إلا محض الإصرار والمجاهرة بخالفة حكم الله الذي حكم به عليه؟

فصل

واختلف في توبة السارق إذا قطعت يده، هل من شرطها ضمان العين المسروقة لربها؟ وأجمعوا على أن من شرط صحة توبته، أداءها إليه إذا كانت موجودةً بعينها. وإنما اختلفوا إذا كانت تالفة، فقال الشافعي وأحمد رضي الله عنهما: من تمام توبته ضمانها لمالكها، ويلزمه ذلك موسراً كان أو معسراً. وقال أبو حنيفة رحمه الله: إذا قطعت يده—وقد استهلك العين—لم يلزمه ضمانها، ولا يتوقف صحة توبته على الضمان، لأن قطع اليد هو مجموع الجزاء، والتضمن عقوبة زائدة عليه لا تشترط. قالوا: وهذا بخلاف ما إذا كانت العين قائمة، فإن صاحبها قد وجد عين ماله، فلم يكن أخذها عقوبة ثانية، بخلاف التضمن، فإنه غرامة وقد قطع طرفه، فلا تجتمع عليه غرامة الطرف، وغرامة المال. قالوا: ولهذا لم يذكر الله في عقوبة السارق والمحارب غير إقامة الحد عليهما، ولو كان الضمان لما ألتفوه واجباً لذكره مع الحد، ولما جعل مجموع جزاء المحاربين ما ذكره من العقوبة بأداة «إنما» التي

have prefaced the penalty for the brigands with the particle “*innamā*” (only), which is, in your school [i.e., of the Shāfi‘ites], used for exclusivity. Thus, He said,

The only penalty for those who make war upon God and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom. [5:33]

The meaning of this statement is that, for those who consider the particle *innamā* to mean exclusion, [the miscreants] can have no additional penalty.

They further add that al-Nasā’ī, God have mercy on him, has recorded in his *Sunan* the tradition of ‘Abd al-Raḥmān b. ‘Awf on the authority of the Prophet, God grant him blessing and peace, “That he judged concerning the thief when the prescribed penalty is applied on him that he has no indemnity anymore.”¹³⁵ They also say this is well-known to the natural disposition of humankind and this is what people do; they amputate [the hands] of thieves but do not require of them to indemnify the owner for the stolen property, and what the believers see as good is good with God.

They also say that if it turned out after the amputation that the thief does possess [the equivalent of the stolen property], it may be that he owned it already [rather than having acquired it by selling the stolen property], for the original owner cannot be restored both the replacement and the original. The evidence of his possession of an equivalent amount requires the assumption that he already possessed it. [And because he already possessed it] it would cast doubt on the amputation.¹³⁶

The adherents of the first school [Shāfi‘ites] respond that in this case two rights are affected, the right of God and the right of the owner, and the two are different rights owed to two different owners; one cannot void the other, and both are to be made right. The amputation is the right of God and compensation is the right of the owner, and this latter does not suffice against amputation after the matter has been raised to the ruler; if the compensation were sufficient, [the amputation] would also be dropped.

¹³⁵ al-Nasā’ī #4984.

¹³⁶ Meaning, if the accused possessed the equivalent of the stole property but there was no evidence of the actual stolen property in his possession, this could cast doubt on whether he was the thief to begin with. The argument seems to be that in such a case, it would be

هي عندهم للحصر، فقال: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ [المائدة:33]. ومدلول هذا الكلام—عند من يجعل أداة «إنما» للحصر—أنه لا جزاء لهم غير ذلك.

قالوا: وقد روى النسائي رحمه الله في سننه عن عبد الرحمن بن عوف رضي الله عنه عن النبي ﷺ: «أنه قضى في السارق إذا أقيم عليه الحد أنه لا غرم عليه»

قالوا: وهذا هو المستقر في فطر الناس وعليه عملهم أنهم يقطعون السارق، ولا يغرمونهم ما أتلّفوه من أموال الناس. وما رآه المؤمنون حسناً فهو عند الله حسن.

قالوا: ولأنها لو ثبتت في ذمته—بعد القطع—، لكان قد ملكها، إذ لا يجتمع لربها البدل والمبدل. فثبت بدله في ذمته يستلزم تقدير ملكها، وهو شبهة في إسقاط القطع.

وأصحاب القول الأول يقولون: هذه العين تعلق بها حقان: حق لله، وحق للمالكها. وهما حقان متغايران لمستحقين متباينين، فلا يبطل أحدهما الآخر ويستوفيان معاً، لأن القطع حق لله والضمان حق للمالك، ولهذا لا يسقط القطع بإسقاطه بعد الرفع إلى الإمام، ولو أسقط الضمان سقط.

doubly unfair to burden the accused (who has now been punished as well) with indemnification, because perhaps the reason for not finding the original property was that he was not the thief to begin with.

They also argue that just as if one forced another's bond-girl to commit fornication, he owed the prescribed punishment as the right of God and also the dowry to the owner, similarly if he forced a free woman to commit fornication, or if he committed fornication and killed a bond-girl, he owes both the prescribed punishment as well as her price to her owner. The same is the case for if he stole her then killed her: his hand would be amputated for stealing and the owner would be compensated.

They also say that if he hunted an animal while in the state of *iḥrām*, he owes both the right of God and its price to the owner. Similarly, if he usurped wine that belonged to a protected non-Muslim, he would owe the right of God which is the prescribed punishment, and he would owe compensation to the owner according to your [Hanafite] school—although according to the majority, compensation is not required because [wine] is not considered wealth and is not compensated for, the same as carrion.

They respond to the argument that amputation is the entirety of the consequence [of theft] by saying that if it is meant that it is the entirety of the penalty, then this would be correct, for no other penalty remains after this; but restoration is not a penalty of theft, for it is incumbent even on one who is not a criminal, such as someone who destroyed another's property by mistake, in a state of coercion or sleep, or within his legal right such as when compelled to eat it due to starvation, or to throw it into the sea due to weight of the boat, and the like. Compensation, therefore, is not a penalty in any way.

As for your opinion that God Almighty has not mentioned compensation for the thief or brigand in the Qur'an, that does not negate it either, because it is merely silence, and its ruling is taken from the principles of the divine law as well as texts like His words, "If, then, anyone transgresses the prohibition against you, you may transgress likewise against him" [2:194]. The person in question has transgressed by destroying a property, and so one may transgress against him in the same measure. This is why [you and us both] required the returning of the original property when it was found intact [with the thief], even though it is not mentioned in the Qur'an, because it does not count as an addition to the scriptural text, but rather application of all of the relevant texts rather than suspending some in favor of others. Our response is the same to His words concerning the brigand, "The compensation of those who wage war against God and His Messenger," that is, [this verse concerns only] the penalty.

They further argue that the tradition of 'Abd al-Raḥmān b. 'Awf is discontinuous and hence not established, as it is reported by Sa'd b. Ibrāhīm from al-Miswar, and this tradition has been called into question by Ibn al-Mundhir, who noted that Sa'd b. Ibrāhīm is unknown, as well as Ibn 'Abd al-Barr, who judged the tradition as being weak.

قالوا: وهذا كما إذا أكره أمة غيره على الزنا لزمه الحد لحق الله، والمهر لحق السيد. وكذلك إذا أكره الحرة على الزنا أيضاً، بل لو زنا بأمة ثم قتلها لزمه حد الزنا وقيمتها لمالكها، وهو نظير ما إذا سرقها ثم قتلها، قطعت يده لسرقها، وضمنها لمالكها.

قالوا: وكذلك إذا قتل في الإحرام صيداً مملوكاً لمالكه، فعليه الجزاء لحق الله، وقيمة الصيد لمالكه. وكذلك إذا غصب نحر ذمي وشربها لزمه الحد حقاً لله، ولزمه عندكم ضمانها للذمي، ولم يلزمه ضمان عند الجمهور، لأنها ليست بمال، فلا تضمن بالإتلاف كالميتة.

قالوا: وأما قولكم: إن قطع اليد مجموع الجزاء؟ إن أردتم أنه مجموع العقوبة فصحيح، فإنه لم يبق عليه عقوبة ثانية، ولكن الضمان ليس بعقوبة للسرقه، ولهذا يجب في حق غير الجاني كمن أتلف مال غيره خطأ، أو إكراهاً أو في حال نومه، أو أتلفه إتلافاً مأذوناً له فيه، كالمضطر إلى أكله، أو المضطر إلى إلقائه في البحر لثقل السفينة، ونحو ذلك، فليس الضمان من العقوبة في شيء.

وأما قولكم: إن الله تعالى لم يذكر في القرآن تضمين السارق والمحارب، فهو لم ينفه أيضاً، وإنما سكت عنه، فحكمه مأخوذ من قواعد الشرع ونصوصه، كقوله: ﴿فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ﴾ [البقرة: 194]. وهذا قد اعتدى بالإتلاف، فيعتدى عليه بالتضمين. ولهذا أوجبنا رد العين إذا كانت قائمة، ولم يذكر في القرآن. وليس هذا من باب الزيادة على النص، بل من باب إعمال النصوص كلها، لا يعطل بعضها ويعمل بعضها، وكذلك الجواب عن قوله تعالى في المحاربين: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾ [المائدة: 33]، أي عقوبتهم.

قالوا: وأما حديث عبد الرحمن بن عوف، منقطع لا يثبت. يرويه سعد بن إبراهيم عن المسور، وقد طعن في الحديث ابن المنذر فقال: سعد بن إبراهيم مجهول. وقال ابن عبد البر: الحديث ليس بالقوي.

As for [limiting the punishment of theft to the prescribed limit and not demanding compensation if the property has been consumed] being in accordance with the natural disposition of the people, [what you are claiming] is that if a wealthy person steals the property of one poor, needy, or an orphan and destroys it and his hand is amputated as a result, that the property of this poor or orphan shall not be restored despite his ability to do so and the need of the owner and his weakness. Is anything established in natural disposition but the opposite of this?

Your opinion that if it is proved that he possessed the property after the amputation, he becomes its owner is quite weak. Because his possession is established by his destroying it, which is why he has the right to demand to return it, and on this all agree, and this establishment of his possession does not prevent amputation, for that is carried out even if he destroyed [or consumed the stolen property] after the property had become established in his possession. How, then, can the amputation void what is established in his possession and justify it?

The jurists of Medina, Mālik and others, hold a middle opinion between these two, and argue that only if [the criminal] possesses the property he must compensate even after the amputation, otherwise not. This preference of benefit is very good indeed, and the closest to the beautiful traits of the divine law and more worthy of acceptance. God knows best.

13.7 *Sin, Transgression, and Aggression*

As for *sin* and *transgression*, the two are related. God Almighty said,

And cooperate with one another in righteousness and piety, but do not cooperate in sin and transgression. [2:194]

When either of these appears alone, the other is implied, for every sin is a transgression, as it is the doing of what God has prohibited or the neglecting of what God has commanded, and so it is the violation of His command or prohibition. Similarly, every transgression is a sin because it incurs sin. When mentioned together, the two terms are two [distinct] things in accordance with their [respective] implications.

Hence, [when mentioned together] sin implies committing an act that is prohibited in itself, such as lying, adultery or fornication, drinking of wine, etc. Transgression, in contrast, implies that which is prohibited in measure and quantity. Transgression is going beyond what is permissible into a measure that is impermissible, such as aggression in taking what is rightfully one's, either by aggressing against [the taker] in the latter's wealth, body, or honor. That is, if

وأما استقرار ذلك في فطر الناس، فمن قال إنه مستقر في فطرهم أن الغني الواجد إذا سرق مال فقير محتاج أو يتييم وأتلفه وقطعت يده، أنه لا يضمن مال هذا الفقير واليتيم، مع تمكنه من الضمان، وقدرته عليه، وضرورة صاحبه وضعفه. وهل المستقر في فطر الناس إلا عكس هذا؟
 وأما قولكم: لو ثبت في ذمته بعد القطع لكان قد ملكها فضعيف جداً، لأنها بالإتلاف قد استقرت في ذمته، [ولهذا له المطالبة ببذلها اتفاقاً، وهذا الاستقرار في ذمته] لا يمنع القطع، فإنه يقطع بعد إتلافها واستقرارها في ذمته، فكيف يزيل القطع ما ثبت في ذمته ويكون مبرئاً له منه؟
 وتوسط فقهاء المدينة—مالك وغيره—بين القولين فقالوا: إن كان له مال ضمنها بعد القطع، وإن لم يكن له مال فلا ضمان عليه.
 وهذا استحسان حسن جداً، وما أقرب به من محاسن الشرع، وأولاه بالقبول، والله سبحانه وتعالى أعلم.

فصل

وأما «الإثم والعدوان»، فهما قرينان، قال الله تعالى: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ [المائدة:2]، وكل منهما إذا أفرد تضمن الآخر، فكل إثم عدوان، إذ هو فعل ما نهى الله عنه أو ترك ما أمر الله به، فهو عدوان على أمره ونهيه. وكل عدوان إثم، فإنه يأثم به صاحبه، ولكن عند اقترانهما فهما شيئان بحسب متعلقهما ووصفهما.

ف«الإثم» ما كان محرم الجنس كالكذب، والزنا، وشرب الخمر، ونحو ذلك. و«العدوان» ما كان محرم القدر والزيادة.

فالعدوان تعدي ما أبيع منه إلى القدر المحرم كالاغتداء في أخذ الحق ممن هو عليه، إما بأن تعتدي على ماله أو بدنه أو عرضه، فإذا غصبه خشبة لم يرض عوضها إلا داره، وإذا أتلّف

someone takes a piece of wood from him, he is not pleased until he takes his entire house, and if someone destroys his property, he destroys many times the original property, and if someone says a word against him, he says many times that. All of this is tantamount to transgression and violation of justice.

This is of two kinds, transgression against the rights of God and against the rights of His servants.

Transgression of God's rights is, for instance, to have sexual relations with prohibited classes of people, namely, with women other than one's wives and concubines, as the Almighty said,

[The believers are those] who guard their private parts, save from their wives or those that their right hands possess, for they are not blameworthy. But those who seek beyond that are the transgressors. [23:5–7]

This includes transgressing with respect to one's wife or concubine by having intercourse during her menses or post-partum, or in the ritual state of pilgrimage or an obligatory fast. Similarly, transgression means to go beyond anything that is permissible in a limit, such as one who is permitted to drink one sip of wine, but he drinks the entire cup, or one who is permitted to take one look at a woman for marriage, [to cure] poison, [to record] her testimony, some other dealing, and treatment in general, but he lets loose his eyes to look at her beauty, ogling in the gardens and flowers, transgressing the permissible limit, grazing near the prohibited grounds, his gaze dazzled, heart flying, sending his stares to bring news, penetrating and contemplating, his heartbeat rising as a result. Unwittingly, he is like a prisoner hopping in that campground, his glances not withdrawing until he flounders in his blood, slain. His thirst does not cool until the swords of those eyelashes have floored him completely. This is the hazard of transgression, and what comes next is greater and even more hazardous, for this is the end of protection. Besides, what he loses of the reward of not casting away his gaze for the sake of God is much greater. His gaze traveled to that wilderness of the beauty of the one he looked at, but gained nothing in return but the exhaustion of the journey, having deceived himself in riding to that wilderness, heedless that he is in great danger. Woe to the journey whose traveler never reaches his destination, never puts his scepter from his shoulder until he has crossed many a valley and there sat awaiting him many at every turn and every narrowing, unable either to return to his homeland or to pass on, looking at the blazing noon from afar, thinking it is a cooling drink, "until when he comes up to it, he finds it to be nothing; But he finds God with him who pays him his due, and God is swift in reckoning" [24:39]. He now realizes that he got taken in by the glistening mirage. By God, this humiliation is not

عليه شيئاً أُلِّفَ عليه أضعافه، وإذا قال فيه كلمة قال فيه أضعافها، فهذا كله عدوان وتعد للعدل.

وهذا نوعان: عدوان في حق الله، وعدوان في حق العبد. فالعدوان في حق الله كما إذا تعدى ما أباح له من الوطء الحلال في الأزواج والمملوكات إلى ما حرم عليه من سواهما، كما قال تعالى: ﴿وَالَّذِينَ هُمْ لِغُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾ [المؤمنون: 5-7]. وكذلك تعدي ما أبيح له من زوجته وأمه إلى ما حرم عليه منها لوطئها في حبسها أو نفاسها، أو في إحرام أحدهما أو صيامه الواجب، ونحو ذلك. وكذلك كل من أبيح له منه قدر معين فتعداه إلى أكثر منه، فهو من العدوان، كمن أبيح له إساعة الغصة بجمرة من نحر، فتناول الكأس كلها، أو أبيح له نظرة الخطبة والسوم والشهادة والمعاملة والمداواة، فأطلق عنان طرفه في ميادين محاسن المنظور وأسام طرف ناظره في تلك الرياض والزهور. فتعدى المباح إلى القدر المحظور، وحام حول الحمى المحوط المحجور. فصار ذا بصر حائر وقلب عن مكانه طائر. أرسل طرفه رائداً يأتيه بالخبر، نخامر عليه وأقام، فبعث القلب في آثاره، فلم يشعر إلا وهو أسير يحجل في قيوده بين تلك الخيام، فما أقلعت لحظات ناظره حتى تشحط بينين قتيلاً، وما بردت تنوشه سيوف تلك الجفون حتى جلدته تجديلاً. هذا خطر العدوان، وما أمامه أعظم وأخطر. وهذا فوت الحرمان وما حرمه من فوات ثواب من غض طرفه لله عز وجل أجل وأكبر. سافر الطرف في مفاوز محاسن المنظور إليه، فلم يريح إلا أذى السفر. وغرر بنفسه في ركوب تلك البید، وما عرف أن راکبها على أعظم الخطر. يالها من سفرة لم يبلغ المسافر منها ما نواه. ولم يضع فيها عن عاتقه عصاه، حتى قطع عليه فيها الطريق. وقعد له الرصد على كل نقب ومضيق. لا يستطيع الرجوع إلى وطنه والإياب، ولا له سبيل إلى المرور والذهاب. يرى هجير الهاجرة من بعيد فيظنه برد الشراب، ﴿حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور: 39]، ويتيقن أنه كان مغروراً بلامع السراب. تالله ما استوت هذه الذلة وتلك اللذة في القيمة فيشتريها بها العارف الخبير، ولا تقاربا في

equal to that transitory pleasure, unworthy of a trader, nor are they even close in their benefit for a discerning buyer to be confused about, but alas, the eyes are blindfolded and fail to distinguish sites of safety from those of ruin, and hearts buried under shrouds of heedlessness, sound asleep on the floor of conceit, “For it is not the eyesight that goes blind, but it is the hearts that are in the breasts that go blind” [22:46].

Other examples of transgression include eating from carrion more than is necessary either until one is full when only an amount necessary to sustain life is permitted, according to one of the two opinions in the school of Aḥmad, and the school of al-Shāfiʿī and Abū Ḥanīfa. Mālik, in contrast, allows eating one’s fill and storing some extra if that is needed. If he does not need it and he ate it only to save some money, being too miserly to buy properly sanctified food and the like, his consumption counts as transgression, as the Almighty said, “Whoever is compelled [to eat it] without craving or transgressing, there is no sin upon him; God is surely Most Forgiving, Ever Merciful” [2:173]. Qatāda and al-Ḥasan [al-Baṣrī] said that [this means that] he does not eat it without life-threatening necessity and does not eat more than needed to satiate his hunger. It has also been said that “not craving it” means that he does not desire it when he has something other than it, and “not transgressing” means he does not transgress the limit, which is to eat just barely to sustain life, rather than until he eats his fill. Muqātil said [that it means] that he does not make it permissible for himself and does not store it for the future. It is also said that it means he does not go beyond the permissible limit, nor does he fail to eat enough to save his life and bring death upon himself, thus he could transgress either by going beyond the permitted limit or by falling short. Such a person would be sinful. Masrūq, God have mercy on him, said, “Whoever is compelled to consume carrion or the meat of swine and fails to eat or drink until he dies enters the Fire.” This is the sounder of the two opinions on this verse. Ibn ‘Abbās, his companions, and al-Shāfiʿī say that “not craving” (*ghayra bāghh*) means not rebelling against [the political] authority, and “not transgressing” (*wa-lā ʿād*) means not transgressing in his journey, that is, it must not be a journey of sin. They say on this basis that one who is in a journey of sin does not have the license [mentioned in this verse].

The first opinion is the correct one for ten reasons, this not being the place to mention them. The verse does not address traveling either positively or negatively, nor rebelling against the ruler, nor is it specific to it, nor can it be made to apply to that situation. It is general in its meaning, encompassing both the resident and the traveler, and the *baghy* and *ʿudwān* mentioned here both refer to the limits of consuming food, not any matter other than that. It is like the other verse, “Whoever is compelled by starvation, without any inclination toward sin”

المنفعة فيتحير بينهما البصير، ولكن على العيون غشاوة فلا تفرق بين مواطن السلامة ومواقع العثور. والقلوب تحت أغطية الغفلات راقدة فوق فرش الغرور، ﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج:46]

ومن أمثلة العدوان تجاوز ما أبيح من الميتة للضرورة إلى ما لم يبيح منها، إما بأن يشبع، وإنما أبيح له سد الرمق على أحد القولين في مذهب أحمد، والشافعي، وأبي حنيفة.

وأباح مالك له الشبع والتزود إذا احتاج إليه، فإذا استغنى عنها وأكلها وأقياً لماله وبخلاً عن شراء المذكي ونحوه، كان تناولها عدواناً، قال تعالى: ﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [البقرة:173]. قال قتادة والحسن: لا يأكلها من غير اضطرار، ولا يعدو شبعه.

وقيل: ﴿غَيْرَ بَاغٍ﴾ غير طالبها، وهو يجد غيرها، ﴿وَلَا عَادٍ﴾ أي لا يتعدى ما حد له منها، فيأكل حتى يشبع، ولكن سد الرمق.

وقال مقاتل: غير مستحل لها، ولا يتزود منها.

وقيل: لا يبغي بتجاوز الحد الذي حد له منها، ولا يتعدى بتقصيره عن تناوله حتى يهلك، فيكون قد تعدى حد الله بمجاوزته أو التقصير عنه، فهذا آثم وهذا آثم. وقال مسروق رحمه الله: من اضطر إلى الميتة والدم ولحم الخنزير فلم يأكل ولم يشرب حتى مات دخل النار.

وهذا أصح القولين في الآية. وقال ابن عباس وأصحابه، والشافعي: ﴿غَيْرَ بَاغٍ﴾ على السلطان، ﴿وَلَا عَادٍ﴾ في سفره، فلا يكون سفر معصية. وبنوا على ذلك أن العاصي بسفره لا يترخص.

والقول الأول أصلح لعشرة أوجه ليس هذا موضع ذكرها، إذ الآية لا تعرض فيها للسفر بنفي ولا إثبات، ولا للخروج على الإمام، ولا هي مختصة بذلك ولا سبقت له، وهي عامة في حق المقيم والمسافر، والبغي والعدوان فيها يرجعان إلى الأكل المقصود بيانه، لا إلى أمر خارج عنه لا تعلق له بالأكل، ولأن نظير هذا قوله تعالى في الآية الأخرى: ﴿فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ﴾

[5:3]; such is the one who is craving (*bāghy*) and transgressive (*ʿād*). The phrase *mutajānif li-ithm* means one who inclines toward an impermissible measure of consumption, and this is the condition that must be fulfilled for this consumption to be permissible, since it has been allowed due to a necessity, and permissibility is in accordance with that measure; He declares here that anyone exceeding that amount is in *baghy* (excess), *ʿudwān* (transgression), and *ithm* (sin), and that permissibility due to necessity is not the cause of its unqualified permission. God knows best.

The terms *ithm* (sin) and *ʿudwān* (transgression) are the same as those mentioned in the Sūra *The Heights*, notwithstanding that *baghy* (defiance) is mostly used with respect to the transgression of the rights of human beings. Accordingly, when *ʿudwān* is mentioned alongside *baghy*, it means that their transgression was in a matter essentially impermissible such as stealing, lying, slandering, and initiation of a harm, whereas *ʿudwān* refers to overstepping the compensation; thus, *baghy* and *ʿudwān* in such cases are the same as *ithm* and *ʿudwān* of the limits of God.

In sum, there are four things here: the right of God and its limit, the right of the servants and its limit, and *baghy* and *ʿudwān* and *ẓulm* refer to crossing the two limits or failing to render [those rights].

13.8 Lewdness and Wrong

We now turn to lewdness and wrong (*al-fāḥshāʾ wa-l-munkar*). Lewdness is an description employed to intend the referent, that is, a lewd act or trait, and it means an act whose ugliness is apparent to anyone; everyone endowed with a sound mind deems it repulsive. This is why it is interpreted to mean fornication [or adultery] and sodomy; God has called it lewdness due to the repulsiveness of this wrong. Similarly repulsive speech is called lewd (*fāḥsh*), which is something that is exceedingly repulsive such as calling someone ugly names, slandering someone's chastity, and the like.

As for wrong (*al-munkar*), it is again an adjective whose noun is omitted, meaning a wrongful act, which is something deemed wrong by reason and nature. Analogically, [*munkar* is to reason and nature] what bad smell is to the sense of smell, an ugly sight to the eye, bad taste to the sense of taste, and an ugly sound to the ear; if this dislike by reason and nature is extreme, it is called lewdness (*fāḥisha*), just as the repulsive dislike of one's senses of the aforementioned things.

What is wrong (*munkar*, lit., strange, unfamiliar) to [reason and natural disposition] are things that they do not find familiar and acceptable. Things [or acts] that are unseemly and hated to [reason and natural disposition], things that they find exceedingly repulsive, are called *fāḥisha* (lewd). This is why Ibn

[المائدة:3]، فهذا هو الباغي العادي. والمتجانف للإثم المائل إلى القدر الحرام من أكلها، وهذا هو الشرط الذي لا يباح له بدونه، ولأنها إنما أئمت للضرورة فتقدرت الإباحة بقدرها، وأعلمهم أن الزيادة عليها باغي وعدوان وإثم، فلا تكون الإباحة للضرورة سبباً لحله. والله أعلم.

و«الإثم» و«العدوان» هما الإثم والباغي المذكوران في سورة الأعراف، مع أن «الباغي» غالب استعماله في حقوق العباد والاستطالة عليهم.

وعلى هذا، فإذا قرن بالعدوان كان الباغي ظلهم بمجرم الجنس، كالسرقة والكذب والبهت والابتداء بالأذى. والعدوان تعدي الحق في استيفائه إلى أكثر منه، فيكون الباغي والعدوان في [حقهم كالإثم والعدوان] في حدود الله.

فهاهنا أربعة أمور: حق لله وله حد، وحق لعباده وله حد، فالباغي والعدوان والظلم تجاوز الحدين إلى ما وراءهما، أو التقصير عنهما فلا يصل إليهما.

فصل

وأما «الفحشاء والمنكر»، فالفحشاء صفة لموصوف قد حذف تجريداً لقصد الصفة، وهي الفعلة الفحشاء، والخصلة الفحشاء، وهي ما ظهر قبحها لكل أحد، واستفحشها كل ذي عقل سليم. ولهذا فسرا بالزنا واللواط، وسماه الله «فاحشة» لتناهي قبحه. وكذلك القبيح من القول يسمى فحشاً، وهو ما ظهر قبحه جداً من السب القبيح والقذف، ونحوه.

وأما «المنكر»، فصفة لموصوف محذوف أيضاً، أي الفعل المنكر، وهو الذي تنكره العقول والفطر، ونسبته إليها كنسبة الرائحة القبيحة إلى حاسة الشم، والمنظر القبيح إلى العين، والطعم المستكره إلى الذوق، والصوت المستنكر إلى الأذن. فما اشتد إنكار العقول والفطر له فهو فاحشة، كما فحش إنكار الحواس له من هذه المدركات.

فالمنكر لما لم تعرفه ولم تألفه. والقبيح المستكره لما الذي تشتد نفرتها عنه هو الفاحشة. ولذلك قال ابن عباس: الفاحشة الزنا، والمنكر ما لم يعرف في شريعة ولا سنة.

‘Abbās said, “Lewdness is fornication and wrong is whatever is not known [to be licit] in the divine law or the prophetic practice.”

Contemplate his distinction between that whose goodness is known and is not familiar, on the one hand, and that whose repulsiveness is established in nature and intellect.

13.9 *Speaking in God's Name without Knowledge*

Speaking in God's name without knowledge is the severest of all prohibitions and greatest in sin. This is why it is mentioned in the fourth rank among the ranks of prohibitions on which all [divine] Laws and religions are agreed; it cannot be made permissible in any circumstance and is always forbidden, unlike the consumption of carrion and pork that are permitted in certain circumstances. For prohibitions are of two kinds, those that are prohibited for their own sake and cannot be permitted in any circumstance, and those that are prohibited contingent on certain circumstances. God Almighty said concerning those things that are prohibited for their own sake: “Say: God has only prohibited lewdness, both outwardly and inwardly, and sin and aggression without right” [7:33]. Then, He moved on to mention those that are greater than these, and said: “And that you associate partners with God, for which God has sent no authority whatsoever.” Then He moved on to that which is even greater than that: “And that you speak in God's name that which you do not know” [7:33]. Therefore, this is the greatest of prohibitions before God and most enormous in its sin, as it is tantamount to lying upon God, attributing to Him what does not befit Him, changing and altering His religion, negating what He posits and positing what He negates, claiming to be true what He declares false and false what He declares true, opposing those He befriends and befriending those He opposes, loving what He dislikes and disliking what He loves, and attributing to Him what does not befit His being, attributes, words, and actions. In the entire classification of prohibitions, there is nothing greater than it before God, nor more enormous in sin, as it is the essence of associationism and unbelief, and upon it are based all heretical innovations and practices of misguidance. Every heretical innovation in religion is based on speaking in God's name without knowledge.

This is why the Predecessors' hostility to it is so extreme, as they shouted against the [innovators] from every region of the earth, warning against the calamity brought them in the strongest terms, emphasizing their hostility against it in a way that they did not do even against lewdness, oppression, and transgression, for the harm of innovation, its destruction of and opposition to religion being greater than all those. The Almighty has rejected whoever attributes to His religion the permissibility or impermissibility of something of his own will without evidence from God, and said,

فتأمل تفريقه بين ما لم يعرف حسنه ولم يؤلف، وبين ما استقر قبحه في الفطر والعقول.

فصل

وأما «القول على الله بلا علم» فهو أشد هذه المحرمات تحريماً وأعظمها إثماً، ولهذا ذكر في المرتبة الرابعة من مراتب المحرمات التي اتفقت عليها الشرائع والأديان، ولا تباح بحال، بل لا تكون إلا محرمة، وليست كالميتة والدم ولحم الخنزير الذي يباح في حال دون حال.

فإن المحرمات نوعان: محرم لذاته لا يباح بحال ومحرم تحريمه عارض في وقت دون وقت. قال الله تعالى في المحرم لذاته: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾ [الأعراف:33]، ثم انتقل منه إلى ما هو أعظم منه، فقال: ﴿وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا﴾، ثم انتقل منه إلى ما هو أعظم منه، فقال: ﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف:33]. فهذا أعظم المحرمات عند الله وأشدّها إثماً، فإنه يتضمن الكذب على الله، ونسبته إلى ما لا يليق به، وتغيير دينه وتبديله، ونفي ما أثبتته، وإثبات ما نفاه، وتحقيق ما أبطله، وإبطال ما أحقه، وعداوة من والاه، وموالاته من عاداه، وحب ما أبغضه، وبغض ما أحبه، ووصفه بما لا يليق به في ذاته وصفاته وأقواله وأفعاله. فليس في أجناس المحرمات أعظم عند الله منه ولا أشدّ إثماً، وهو أصل الشرك والكفر، وعليه أسست البدع والضلالات، فكل بدعة مضلة في الدين أساسها القول على الله بلا علم.

ولهذا اشتد نكير السلف والأئمة لها، وصاحوا بأهلها من أقطار الأرض، وحذروا فتنهم أشد التحذير، وبالغوا في ذلك ما لم يبالغوا مثله في إنكار الفواحش والظلم والعدوان، إذ مضرة البدع وهدمها للدين ومنافاتها له أشد. وقد أنكر تعالى على من نسب إلى دينه تحليل شيء أو تحريمه من عنده

And speak not, concerning any falsehood that your own tongues qualify: "This is lawful, and this is forbidden," so as to invent a lie against God. Lo! those who invent a lie against God will not succeed. A brief enjoyment [will be theirs]; and theirs a painful doom. [16:116–117]

If so, then what about one who attributes to the Exalted attributes He has not attributed to Himself, and negates those attributes that He has attributed to Himself?

One of the Predecessors said, "Let yourself be warned against saying God has permitted such-and-such or prohibited such-and-such so God would say, 'You lie, I have not permitted this and I have not prohibited this.'" That is, declaring things [or acts] to be permissible or impermissible based purely on opinion without evidence from God and His Messenger.

The essence of associationism and unbelief is speaking in God's name without knowledge. An associationist claims that the one he has taken as a god draws him nearer to God, intercedes on his behalf, fulfills his needs through an intermediary, just as kings have intermediaries. Every associationist, then, is a fabricator in God's name without knowledge, but not the other way around, for speaking in God's name could also be denial [of divine attributes] or heretical innovation in God's religion, and is more general than associationism. Associationism is one of its kinds.

This is also why lying on behalf of the Messenger of God, God grant him blessing and peace, is a cause of damnation to the Fire, and of carving out one's seat in it,¹³⁷ a necessary end that does not part from one, as it constitutes speaking in God's name without knowledge, or in fact, blatant lying upon Him, for whatever is attributed to the messenger is attributed to the one who sent the message. Speaking in God's name without knowledge, accordingly, is a clear fabrication of a lie against Him: "Who can be more wrong than he who invents a lie against God?" [6:21].

The sins of the innovators in religion all fall in this class, and to repent from this sin requires repenting from innovation in religion. How can repentance from it be imagined for someone who does not know that his act is an innovation, or that what he does is the prophetic way, and so he calls to it and encourages it? Such a one does not realize his sins except if he becomes proficient and conversant in his knowledge of the prophetic way, persistently seeking and investigating it, and you will never see one devoted to innovation ever doing this.

137 A reference to the well-known Hadith, "Whoever intentionally lies on my behalf carves

بلا برهان من الله، فقال: ﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ﴾ [النحل: 116-117].

فكيف بمن نسب إلى أوصافه سبحانه وتعالى ما لم يصف به نفسه، أو نفى عنه منها ما وصف به نفسه؟

قال بعض السلف: ليحذر أحدكم أن يقول أحل الله كذا، وحرم الله كذا، فيقول الله: كذبت، لم أحل هذا، ولم أحرم هذا.

يعني التحليل والتحريم بالرأي المجرد بلا برهان من الله ورسوله. وأصل الشرك والكفر هو القول على الله بلا علم. فإن المشرك يزعم أن من اتخذ معبوداً من دون الله يقربه إلى الله، ويشفع له عنده، ويقضى حاجته بواسطته، كما تكون الوسائط عند الملوك. فكل مشرك قائل على الله بلا علم دون العكس، إذ القول على الله بلا علم قد يتضمن التعطيل والابتداع في دين الله، فهو أعم من الشرك، والشرك فرد من أفراد.

ولهذا كان الكذب على رسول الله ﷺ موجباً لدخول النار، واتخاذ منزلة منها مبهوّه، وهو المنزل اللازم لا يفارقه صاحبه، لأنه متضمن للقول على الله بلا علم بل صريح الكذب عليه، لأن ما يضاف إلى الرسول فهو مضاف إلى المرسل.

والقول على الله بلا علم صريح اقتراء الكذب عليه، ﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً﴾ [الأنعام: 21].

فذنوب أهل البدع كلها داخلة تحت هذا الجنس، فلا تتحقق التوبة منه إلا بالتوبة من البدع. وأنى بالتوبة منها لمن لم يعلم أنها بدعة، أو يظنها سنة، فهو يدعو إليها، ويحض عليها، فلا تنكشف لهذا ذنوبه التي تجب عليه التوبة منها إلا بتضله من السنة، وكثرة الاطلاع عليها، ودوام البحث عنها والتفتيش عليها، ولا ترى صاحب بدعة كذلك أبداً.

out his seat in hellfire." It is regarded as a textbook case of *mutawātir*, multiply transmitted, report. Ninth/fifteenth-century Imam al-Suyūṭī collected ninety-some chains for this Hadith on the authority of twenty-two Companions. See M. Luqmān al-Salafī, *Ihtimām al-Miḥaddithīn bi Naqd al-Ḥadīth* (Riyadh: n.p., 1987/1408), 30, quoting al-Suyūṭī, *Taḥdhīr al-Khawāṣṣ*; the Hadith is found in al-Bukhārī, Muslim, and other Sunan.

For the prophetic way by itself erases innovation and does not tolerate it. Whenever its sun rises in the heart of a servant, the root of every heretical innovation is severed from it and the darkness of every misguidance is eliminated, for darkness cannot prevail with the sun in place. A servant cannot see the difference between the prophetic way and heretical innovation, and nothing can suffice him in leaving behind the darkness [of innovation] to the light of the prophetic way other than utter adherence, fleeing to God and His Messenger in his heart at every moment by seeking His aid and sincerity, with true attachment and earnestness toward his words and deeds, his guidance and his way. "If one's flight is to God and His Messenger, His flight is to God and His Messenger" and whoever took flight to something else, then that indeed is his share and destiny in this life and the next, and God alone is sought for help.

13.10 *Can Missed Prayers Be Compensated for?*

Among the debates concerning the rulings of repentance is if one is unable to repay the duty that he neglected, unable to set it right, then he repents: what is the ruling on his repentance? This can be imagined concerning the duties owed to God the Exalted as well as the rights owed to His servants.

As for the rights of God, an instance of that is one who abandoned prayers without excuse, while knowing its obligation and incumbency, then he repented and lamented it. The Predecessors disagree on this question.

One group says that his repentance requires regret in addition to fulfilling the current as well as missed obligations, and this is the saying of the four Imams as well as others.

Another group says that the repentance of such a person is by adhering to the action in the future, whereas compensating for the past acts that were missed does not benefit him, nor is it accepted, and hence it is not an obligation upon him. This is the saying of the Zāhirites and is reported from a group of the Predecessors.

The argument of those who require [compensatory worship] is the saying of the Prophet, God grant him blessing and peace, "Whoever fails to pray due to sleep or forgetfulness should pray when he remembers it."¹³⁸ They say that if compensation is a duty on one who sleeps and forgets, even though their deficiency is not blameworthy, its obligation is all the more established upon one who neglects it.

They also argue that he has two obligations, to pray and to do so on time; if he fails to do one of the acts, the obligation of the other remains.

¹³⁸ Bukhārī #597; Muslim #684.

فإن السنة—بالذات—تتحق البدعة ولا تقوم لها، فإذا طلعت شمسها في قلب العبد قطعت من قلبه ضباب كل بدعة، وأزالت ظلمة كل ضلالة، إذ لا سلطان للظلمة مع سلطان الشمس، ولا يرى العبد الفرق بين السنة والبدعة ويعينه على الخروج من ظلمها إلى نور السنة إلا تجريد المتابعة، والهجرة بقلبه كل وقت إلى الله بالاستعانة والإخلاص وصدق اللجأ، وإلى رسوله بالحرص على الوصول إلى أقواله وأعماله وهديه وسنته، «فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله»، ومن هاجر إلى غير ذلك، فهو حظه ونصيبه في الدنيا والآخرة. والله المستعان.

فصل

ومن أحكام التوبة أن من تعذر عليه أداء الحق الذي فرط فيه، ولم يمكنه تداركه، ثم تاب، فكيف حكم توبته؟ وهذا يتصور في حق الله سبحانه، وحقوق عباده.

فأما في حق الله، فكمن ترك الصلاة عمداً من غير عذر مع علمه بوجوبها وفرضها، ثم تاب وندم، فاختلف السلف في هذه المسألة.

فقال طائفة: توبته بالندم، والاشتغال بأداء الفرائض المستأنفة، وقضاء الفرائض المتروكة، وهذا قول الأئمة الأربعة وغيرهم.

وقالت طائفة: توبة هذا باستئناف العمل في المستقبل، ولا ينفعه تدارك ما مضى بالقضاء، ولا يقبل منه، فلا يجب عليه. وهذا قول أهل الظاهر، وهو مروى عن جماعة من السلف.

وحجة الموجبين قول النبي ﷺ: «من نام عن صلاة أو نسيها، فليصلها إذا ذكرها».

قالوا: فإذا وجب القضاء على النائم والناسي مع عدم تفريطهما، فوجوبه على العامد والمفرط أولى. قالوا: ولأنه كان يجب عليه أمران: الصلاة وإيقاعها في وقتها، فإذا ترك أحد الأمرين بقي عليه الآخر.

They also argue that compensation is either an obligation by virtue of the first command [to pray], as is obvious, or it could be said that it is an obligation by a new command, that is, the command to the sleeping or forgetful person [to compensate] also counts as a warning to him who intentionally missed the prayer, as argued earlier.

They also argue that if the benefit of an act cannot be compensated fully, it can be compensated to the extent possible; if the benefit of an act is lost in its time, one ought to make up for what is possible of it, which is to perform the act outside its time.

They also argue that the Prophet, God grant him blessing and peace, said, "If I command you to do something, do it to the best of your ability."¹³⁹ The person in question able to perform his prayer outside of the prescribed time, being incapable of doing so in time, is required to do the best he can.

They further argue that it is impossible to imagine that the divine law commands ease for one who intentionally neglects and disobeys God and His Messenger by neglecting an obligation, but requires it of one who has the excuse of sleep or forgetfulness.

They further argue that offering the prayer outside of its time is a substitute for the prayer in time, for worship is such that if its alternative can be found, the original can be excused, and the responsible believer moves to its alternative, such as to dry ablution if [the water for] ablution is unavailable, and the prayer while sitting if one is incapable of praying standing, and reclining if one is incapable of sitting up, and feeding [as compensation] one poor person for every missed day for the one incapable to fast due to old age or terminal illness, and the examples of this are numerous in the law.

They further argue that prayer is a time-dependent duty, and its delaying cannot void the duty except if one attends to it outside its time, same as the debts of human beings when they are delayed.

They also argue that it comes down to this: he sinned by delaying it, which does not void the duty to compensate, just like someone who delays his alms until its time has passed or delays pilgrimage, being sinful in both cases.

They further say that if he intentionally delayed the Friday prayer until the imam is done praying, he is sinful in his delay and praying post-noon prayer becomes incumbent on him. The Friday prayer to post-noon prayer is analogous to the morning prayer on time versus after sunrise.

They also argue that the Prophet, God grant him blessing and peace, delayed the afternoon prayer on the day of [the battle of] the Confederates until he

139 This is part of a longer narration Bukhārī #7288 and Muslim #1337.

قالوا: ولأن القضاء إن قلنا يجب عليه بالأمر الأول فظاهر، وإن قلنا يجب عليه بأمر جديد، فأمر النائم والناسي به تنبيه على العامد كما تقدم.

قالوا: ولأن مصلحة الفعل إن لم يمكن تداركها تدارك العبد منها ما أمكن. وقد فاتت مصلحة الفعل في الوقت، فيتدارك ما أمكن منها، وهو الفعل في خارج الوقت.

قالوا: وقد قال النبي ﷺ: «إذا أمرتكم بأمر فأتوا منه ما استطعتم». وهذا قد استطاع الإتيان بالمأمور خارج الوقت، وقد تعذر عليه الإتيان به في وقته، فيجب عليه الإتيان بالمستطاع.

قالوا: وكيف يظن بالشرع أنه يخفف عن هذا المتعمد المفرط العاصي لله ورسوله بترك الوجوب، ويوجهه على المعذور بالنوم أو النسيان؟

قالوا: ولأن الصلاة خارج الوقت بدل عن الصلاة في الوقت، والعبادة إذا كان لها بدل وتعذر المبدل، انتقل المكلف إلى بدله كالتيميم مع الوضوء، وصلاة القاعد عند تعذر القيام، والمضطجع عند تعذر القعود، وإطعام العاجز عن الصيام—لكبر أو مرض غير مرجو—عن كل يوم مسكيناً، ونظائر ذلك كثيرة في الشرع.

قالوا: ولأن الصلاة حق مؤقت، فتأخيرها عن وقته لا يسقط إلا بمبادرته خارج الوقت، كديون الآدميين المؤجلة.

قالوا: ولأن غايته أنه أثم بالتأخير، وهذا لا يسقط القضاء عنه، كمن أخر الزكاة عن وقت وجوبها تأخيراً أثم به، أو أخر الحج تأخيراً أثم به.

قالوا: ولو ترك الجمعة حتى صلاها الإمام عمداً عصي بتأخيرها، ولزمه أن يصلي الظهر، ونسبة الظهر إلى الجمعة كنسبة صلاة الصبح بعد طلوع الشمس إلى صلاتها قبل الطلوع.

قالوا: وقد أخر النبي ﷺ صلاة العصر يوم الأحزاب إلى أن صلاها بعد غروب الشمس، فدل على أن فعلها ممكن خارج الوقت في العمد، سواء كان معذوراً به كهذا التأخير، وتأخير من أخرها

prayed it after sunset.¹⁴⁰ This proves that praying it is possible after its time was missed intentionally, whether one is excused, as in this case, or like the delay of some of the Companions on the day of [the battle against] Banū Qurayẓa until after sunset [due to an immediate command of the Prophet],¹⁴¹ or whether one is not excused, like someone who delays it in neglect. The two cases differ only in their sinfulness or lack thereof, but not regarding their compensation of the obligation after neglecting it.

They also argue that if compensation for prayer outside of its time were not valid and not an obligation, the Prophet, God grant him blessing and peace, would not have commanded on the day of [the battle against] Banū Qurayẓa to delay the afternoon prayer until they prayed at their destination in the midst [of Banū Qurayẓa]; some of them delayed until they prayed in their midst at night, and he did not blame them, nor did he blame those who prayed on the way, due to the reasoning that both groups offered.

They argue that everyone must have a way to repentance; how should this door of repentance be shut on them and the sin of neglect made incumbent upon them, hanging from their necks? This does not befit the principles of the divine law, its wisdom, and mercy, nor consideration of the benefit of the servants in this world and the next. This is the best that is argued by those who hold this opinion.

Those who hold the other opinion respond that when an act of worship is commanded in a certain manner or at a certain time, the one who is commanded cannot fulfill the command except by doing it in the way commanded, on its time and in the prescribed manner. Its performance on the time prescribed by the law is a condition of its validity and fulfillment, and the passing of its time is tantamount to the absence of its requisite time, and the command cannot be fulfilled without it.

They further respond that to not do it in time is like failure to face the requisite direction (*qibla*), or like prostrating on one's cheeks rather than the forehead, or going down on one's knees rather than bowing down, and the like.

The acts of worship, they argue, that are required to be performed during a certain time period are not valid except during that period, just like certain acts of worship are valid only in certain places, and if one wishes to move them to other places they would not be valid, just as is the case of the places of the rituals of pilgrimage, such as at 'Arafa, Muzdalifa, and Jimār, and the brisk walk

140 This incident is narrated in Bukhārī #2931 and Muslim #627.

141 The anecdote is recorded in Bukhārī #419 and Muslim #1770.

من الصحابة يوم بنى قريظة إلى بعد غروب الشمس، أو لم يكن معذوراً به كخاير المفراط، فتأخيرهما إنما يختلف في الإثم وعدمه، لا وجوب التدارك بعد الترك.

قالوا: ولو كانت الصلاة خارج الوقت لا تصح ولا تجب، لما أمر النبي ﷺ الصحابة يوم بنى قريظة بتأخير صلاة العصر إلى أن يصلوها فيهم، فأخرها بعضهم حتى صلاها فيهم بالليل، فلم يعنفهم، ولم يعنف من صلاها في الطريق لأجل اجتهد الفريقين.

قالوا: ولأن كل تائب له طريق إلى التوبة، فكيف يسد عن هذا طريق التوبة، ويجعل إثم التضييع لازماً له، وطائراً في عنقه؟ فهذا لا يليق بقواعد الشرع وحكمته ورحمته ومراعاته لمصالح العباد في المعاش والمعاد. فهذا أقصى ما يحتاج به لهذه المقالة.

قال أصحاب القول الآخر: العبادة إذا أمر بها على صفة معينة أو في وقت بعينه، لم يكن المأمور ممثلاً للأمر إلا إذا أوقعها على الوجه المأمور به من وصفها ووقتها وشرطها، [فإيقاعها في وقتها والمحدود لها شرعاً شرط في صحة التقيد بها والامثال، فانتفاء وقتها كانتفاء وصفها وشرطها]، فلا يتناولها الأمر بدونه.

قالوا: وإخراجها عن وقتها كإخراجها عن استقبال القبلة مثلاً، وكالسجود على الخد بدل الجبهة، والبروك على الركبة بدل الركوع ونحوه.

قالوا: والعبادات التي جعل لها ظرف من الزمناً لا تصح إلا فيه، كالعبادات التي جعل لها ظروف من المكان، فلو أراد نقلها إلى أمكنة أخرى غيرها لم تصح إلا في أمكنتها، ولا يقوم مكان مقام مكان، كأمكنة المناسك—من عرفة، ومزدلفة، والجمار، والسعي بين الصفا والمروة، والطواف بالبيت—

between al-Safā and al-Marwa, and circumambulating the House.¹⁴² Similarly, transferring acts from one time to another is the same in its invalidity and sin.

They say that transferring the prayers required during a certain time period before or after their time is like transferring the standing at ‘Arafa during the requisite time to another time and place, and moving the months of pilgrimage to another time period.

They ask [rhetorically]: What is the difference between moving the month of Ramadan to the month of Shawwāl, or praying the afternoon prayer at mid-night or performing the pilgrimage in Muḥarram [rather than Dhū al-Ḥijja]? How can the prayer of such a person be valid, but not his fasting and pilgrimage? Both are opposed to God’s command.

They further say that time-dependent rights of God are not acceptable at other than the prescribed times; just as prayers cannot be offered before their time enters, they cannot be accepted after their time. If one says that he will fast the month of Shawwāl instead of Ramadan, he is no different than one who says that he will fast the month of Sha’bān rather than Ramadan.

They say that the right of the night is not acceptable during the day and vice versa.

They say that if the prescribed time is passed, the act of worship is not the same, but something different altogether; for if the afternoon prayer is performed after sunset, it is not afternoon prayer at all, for that prayer is the prayer for that time, and this is not the afternoon prayer at all. One who does so at a different time has not prayed the afternoon prayer at all, but just prayed four cycles of prayer that are the same in form. They say that the Prophet, God grant him blessing and peace, said, “Whoever fails to offer the afternoon prayer, his deeds are void.”¹⁴³ In another wording, “The one who fails to pray the afternoon prayer is as if he has lost his family and property.”¹⁴⁴ If there were a way to

¹⁴² During Ḥajj, or Major Pilgrimage that occurs in the last month of the lunar year, pilgrims simultaneously converge on Mecca for about a week. Prior to the main ritual, a Minor Pilgrimage (‘Umra), consisting of two parts, circumambulation around the Ka’ba following by running back and forth between the hills of Safa and Marwa, is undertaken. The Ḥajj proper starts with going to the plains of Mount ‘Arafāt to stand in vigil, then spending a night in the plain of Muzdalifa, and finally converging there at Jimār, the site where pebbles are thrown at three pillars that represent the devil. After the sacrifice of their animal,

، فنقل العبادة إلى أزمئة غير أزمئتها التي جعلت أوقاتاً لها شرعاً إلى غيرها، كنقلها عن أمكنتها التي جعلت لها شرعاً إلى غيرها، لا فرق بينهما في الإثم.

قالوا: فنقل الصلاة المحدودة الوقت أولاً وآخراً عن زمنها إلى زمن آخر، كنقل الوقوف بعرفة عن زمنه إلى آخر، ونقل أشهر الحج عن زمنها إلى زمن آخر.

قالوا: فأی فرق بين من نقل صوم رمضان إلى شوال، أو صلى العصر نصف الليل، وبين من حج في الحرم ووقف فيه؟ فكيف تصح صلاة هذا وصيامه دون حج هذا؟ وكلاهما يخالف لأمر الله تعالى، عاص آثم.

قالوا فحقوق الله المؤقتة لا يقبلها الله في غير أوقاتها. فكما لا تقبل قبل دخول أوقاتها لا تقبل بعد خروج أوقاتها. فلو قال: أنا أصوم شوال عن رمضان [كأنني كما لو قال: أنا أصوم شعبان الذي قبله عنه. قالوا: فالحق الليالي لا يقبل بالنهار، [والنهار لا يقبل بالليل]، ولهذا جاء في وصية الصديق لعمر رضي الله عنهما التي تلقاها بالقبول [هو وسائر الصحابة، واعلم] أن الله حقاً بالليل لا يقبله بالنهار، وحقاً بالنهار لا يقبله بالليل.

قالوا: ولأنها إذا فات وقتها المحدود لها شرعاً، لم تبق تلك العبادة بعينها، ولكن شيء آخر غيرها، فإذا فعلت العصر بعد غروب الشمس لم تكن عصراً، فإن العصر صلاة هذا الوقت المحدود، وهذه ليست عصراً، فلم يفعل مصلحها العصر البتة، وإنما أتى بأربع ركعات صورتها صورة صلاة العصر، لا أنها هي.

قالوا: وقد ثبت عن النبي ﷺ أنه قال: «من ترك صلاة العصر حبط عمله». وفي لفظ: «الذي تفوته صلاة العصر فكأنما وتر أهله وماله». فلو كان له سبيل إلى التدارك وفعلها صحيحة لم يحبط عمله، ولم

the Pilgrims then are required to shave or trim their hair, followed by a three-day festival of Eid al-Adhā, which is celebrated by all Muslims worldwide, including those who did not partake in the Hajj.

143 Bukhārī #553.

144 Bukhārī #552; Muslim #626.

compensate for it and set it right, his deeds would not be void, nor would it be as if he lost his family and property, if it were sound and acceptable, because, as your school holds, the sin of delaying does not lead to loss due to the possibility of its compensation at another time.

They also say that such a prayer is rejected by the text of the lawgiver, and it is not permissible to deem it valid after clear judgment of its rejection. It is soundly reported in the *Ṣaḥīḥ* on his authority, God grant him blessing and peace, in the tradition of ʿĀʾisha, God be pleased with her, that she said that the Messenger of God, God grant him blessing and peace, said, “Whoever does an act that is not in accordance with our command is a reject”¹⁴⁵ and in another wording, “Every deed that is not in accordance with our command is a reject.” This act is in opposition to his command, and hence is a reject, in the meaning that it is rejected; it is like using “the creation” in the meaning of “the created,” or “the striking [of a coin]” meaning “[a coin] that has been struck.” If such a prayer is rejected, it cannot be called valid.

They also say that [completing the prayer in] the time [set for it] is a condition of the fulfillment of the duty and hence the negation of its sin and the following of its command; though [the prayer’s correct] time is like the rest of its commands like purification, facing in the right direction, and covering the private parts. All [its] conditions are of the same rank, so why should they be distinguished [by allowing compensation for one condition but not others]?

They also say that those who consider the compensation valid have no clear textual proof, nor consensus, nor correct analogy; and we will show the invalidity of all of the analogies they have proffered and show their flaws.

They further respond invoking a tradition recorded in the *Musnad* of Imām Aḥmad and elsewhere narrated by Abū Hurayra, God be pleased with him, that the Prophet, God grant him blessing and peace, said, “Whoever fails to fast one day of Ramadan with no excuse, he cannot make up for it even if he fasted the rest of his life.”¹⁴⁶ How could it be said then that another day like it could compensate for it?

They say regarding the validity of worship, if understood as that which is in accordance with the command, then undoubtedly this act of worship is not in congruence and cannot be valid. If the validity of worship is taken to mean the removal of [outstanding] responsibility [to perform it], then that can occur

145 Bukhārī #2697; Muslim #1718.

146 Aḥmad #2396.

يوتر أهله وماله مع صحتها منه وقبولها، لأن معصية التأخير عندكم لا تحقق الترك والفوات لاستدراكه بالفعل في الوقت الثاني.

قالوا: وهذه الصلاة مردودة بنص الشارع، فلا يسوغ أن يقال بقبولها وصحتها مع تصريحه بردها والغائها، كما ثبت في الصحيح عنه ﷺ من حديث عائشة رضي الله عنها قالت: «قال رسول الله ﷺ: «من عمل عملاً ليس عليه أمرنا فهو رد». وفي لفظ: «كل عمل ليس عليه أمرنا فهو رد». وهذا عمل على خلاف أمره، فيكون رداً، و«الرد» بمعنى المردود، كالخلق بمعنى المخلوق، والضرب بمعنى المضروب.

وإذا ثبت أن هذه الصلاة مردودة، فليست بصحيحة ولا مقبولة. قالوا: ولأن الوقت شرط في سقوط الإثم وامتنال الأمر، فكان شرطاً في براءة الذمة والصحة، كسائر شروطها—من الطهارة والاستقبال وستر العورة—، فالأمر تناول الشروط تناولاً واحداً، فكيف ساغ التفريق بينها مع استوائها في الوجوب والأمر والشرطية؟ قالوا: وليس مع المصححين لها بعد الوقت لا نص، ولا إجماع، ولا قياس صحيح، وسنبطل جميع أقيستهم التي قاسوا عليها، ونبين فسادها.

قالوا: وفي مسند الإمام أحمد وغيره من حديث أبي هريرة رضي الله عنه عن النبي ﷺ أنه قال: «من أفطر يوماً من رمضان لغير عذر لم يقضه عنه صيام الدهر». فكيف يقال: يقضيه عنه يوم مثله؟ قالوا: ولأن صحة العبادة إن فسرت بموافقة الأمر، فلا ريب أن هذه العبادة غير موافقة له، فلا تكون صحيحة. وإن فسرت بسقوط القضاء [فإنما يسقط القضاء] ما وقع على الوجه المأمور به، وهذا لم يقع كذلك، ولا سبيل إلى وقوعه على الوجه المأمور به. فلا سبيل إلى صحته، وإن فسرت بما أبرأ

only by things that occur according to the prescribed manner, and this [delayed prayer] is not prescribed, and there is no way it can be carried out in the prescribed way [as the time of the prescription has passed]. There is no way to perform it validly. If by [validity] is meant the removal of sin, then [making it up later] does not remove the sin at all, as there is no proof for it.

They say that a valid and acceptable act of worship is one that is deemed so by the lawgiver, which can only be known through a report that approves it or agrees with his conduct, and both of these conditions are absent in this case.

They say that validity and invalidity are legal judgments; validity requires either a report or accordance with his (the Prophet's) conduct, or similar to something that he validated; this compensatory worship has none of that.

To analogize it to excused or valid delays is entirely an invalid analogy, as will be shown.

They say that your invocation of the Prophet's saying, God grant him blessing and peace, that, "Whoever fails to pray due to sleep or forgetfulness should pray when he remembers it," and that since he required compensation from one with an excuse, the same logic is all the more applicable to one without an excuse, is in fact a proof that goes against you. The lawgiver has required in allowing it after its time that the delay must have been due to sleep or forgetfulness, and if the condition is absent, so must be the allowance. All you are left with is an analogy that equates a neglectful sinner with one whom God has excused. As it has been established on his authority in the *Ṣaḥīḥ*, "Sleep is not neglect; neglect is in wakefulness, that one delays the prayer until the time of the next one begins."¹⁴⁷ This analogy, therefore, is invalid.

They further respond that the person in question did not delay his prayer from its time, but the time that he is commanded to perform it is when he did it, which is when he woke up or remembered, and the Prophet, God grant him blessing and peace, said, "Whoever fails to pray due to sleep or forgetfulness should pray it when he remembers it," that, therefore, is its time. God says, "Establish prayer *for* My remembrance" [20:14], and this particle *lām* ("for"), according to many grammarians, is used to indicate time, thus meaning, "at the time of My remembrance."

Accordingly, they say that the Prophet, God grant him blessing and peace, did not establish prayer on the day of the valley after sunrise except at its time.

¹⁴⁷ Muslim #681.

الذمة، فهذه لم تبريء الذمة من الإثم قطعاً، ولم يثبت بدليل يجب المصير إليه إبراؤها للذمة من توجه المطالبة بالمأمر.

قالوا: ولأن الصحيح من العبادات ما اعتبره الشارع ورضيه وقبله، وهذا لا يعلم إلا بإخباره عن صحتها أو بموافقتها أمره، وكلاهما منتف عن هذه العبادة، فكيف يحكم لها بالصحة؟ قالوا: فالصحة والفساد حكمان شرعيان مرجعهما إلى الشارع، فالصحيح ما شهد له بالصحة، أو علم أنه وافق أمره، أو كان مماثلاً لما شهد له بالصحة، فيكون حكم المثل حكم مثله، وهذه العبادة قد انتفى عنها كل واحد من هذه الأمور.

ومن أفسد الاعتبار اعتبارها بالتأخير المعذور به أو المأذون فيه، وهو اعتبار الشيء بضده، وقياسه على مخالفته في الحقيقة والشرع، وهو من أفسد القياس كما سيأتي.

قالوا: وأما استدلالكم بقول النبي ﷺ: «من نام عن صلاة أو نسيها فليصلها إذا ذكرها» فأوجب القضاء على المعذور، فالمفطر أولى. فهذه الحجة إلى أن تكون عليكم أقرب منها أن تكون لكم. فإن صاحب الشرع شرط في فعلها بعد الوقت أن يكون الترك عن نوم أو نسيان. والمعلق على الشرط عدم عند عدمه، فلم يبق معكم إلا مجرد قياس المفطر العاصي المستحق للعقوبة على من عذره الله، ولم ينسب إلى تفريط ولا معصية، كما ثبت عنه في الصحيح: «ليس في النوم تفريط، إنما التفريط في اليقظة أن يؤخر صلاة حتى يدخل وقت التي بعدها». وأي قياس في الدنيا أفسد من هذا القياس وأبطل؟

قالوا: وأيضاً فهذا لم يؤخر الصلاة عن وقتها، بل وقتها المأمور به لمثله حين استيقظ وذكر، كما قال النبي ﷺ: «من نام عن صلاة أو نسيها فليصلها إذا ذكرها»، فإن ذلك وقتها، فإن الله يقول: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه:14]. وهذه اللام عند كثير من النحاة اللام الوقتية: أي عند ذكري، أو في وقت ذكري.

قالوا: والنبي ﷺ ما صلى الصبح يوم الوادي بعد طلوع الشمس إلا في وقتها حقيقة.

They say that times [for prayers] are of three kinds. The times for one who is capable, awake, and has no excuse, are five, and the times for the one who is awake and has an excuse are three. For such a one, the times for post-noon and afternoon prayers are one, and the times for sunset and twilight prayer are one, and the time for the pre-dawn prayer is one, thus he has three times. If he delays the post-noon prayer until the afternoon, he in fact prayed it in its time. The time for one whose responsibility is suspended due to sleep or forgetfulness is unlimited; his time is when he wakes up or remembers it, and he has no time but that.

This is what the legal commands and principles have guided us to, and the one who deliberately neglects [prayer] is outside of these three kinds, as he is a fourth kind. What category do you place him in?

They further respond that God the Exalted has legislated the compensation for a fast of Ramadan only in cases of menses, traveling, or illness, and has not legislated it for one who breaks his fast without an excuse at all, neither by a clear text nor by any allusion or warning, nor do His principles require it. The best you have is an analogy with the case when there is an excuse, while rejecting the principles of the law that establish a disjunction between the two cases; for the lawgiver has declared that fasting for an entire lifetime cannot compensate for a day of missed fast without excuse, let alone another day like it [being sufficient].

They say that your argument that he had two obligations—to perform the act and do so in its time, and that if he does one the other remains—this would be so if the two commands were not connected as one being the condition of the other, as in the case of pilgrimage and alms, such that if one neglects one, the responsibility for the other is not dropped. If, however, one command was a condition for the other, and if the act fails to satisfy the condition, how could it be said that he is commanded to do one and not the other, and that one act is valid without its condition being fulfilled? Where has God commanded this? Is this not the entire issue?

They further say that compensation becomes an obligation by virtue of a new command, but you have no command that pertains to compensation on the question of dispute, and analogizing it to judgments that are known by consensus is incorrect as we have shown. If we say that [compensation for a missed prayer] is an obligation by the original command [to pray on time], this would be true if the compensation were valid, its benefit being the same as the benefit of [timely] performance, like the compensation for the ill, the traveler, and the menstruating in the case of fasting, and for one who is in slumber, asleep, or who forgot. If, however, the compensation does not lift the burden through timely performance, nor is he excused in his delay, then it fulfills neither the

قالوا: والأوقات ثلاثة أنواع: وقت للقادر المستيقظ الذاكِر غير المعذور، فهي خمسة. ووقت للذاكر المستيقظ المعذور، وهي ثلاثة. فإن في حقه وقت الظهر والعصر واحد، ووقت المغرب والعشاء واحد، ووقت الفجر واحد. فالأوقات في حق هذا ثلاثة، وإذا أخر الظهر إلى أن فعلها في وقت العصر فإنما صلاها في وقتها.

ووقت في حق غير المكلف بنوم أو نسيان، فهو غير محدود البتة، بل الوقت في حقه عند يقظته وذكره، لا وقت له إلا ذلك.

هذا الذي دلت عليه نصوص الشرع وقواعده. وهذا المفرط المضيع خارج عنه هذه الأقسام، وهو قسم رابع، فبأيها تلحقونه؟

قالوا: وقد شرع الله سبحانه قضاء رمضان لمن أفطره لعذر من حيض أو سفر أو مرض. ولم يشرعه قط لمن أفطره متعمداً من غير عذر، لا بنص ولا بإيحاء ولا تنبيه ولا تقتضيه قواعده. وإنما غاية ما معكم قياسه على المعذور مع اطراد قواعد الشرع على التفريق بينهما، بل قد أخبر الشارع أن صيام الدهر لا يقضيه عن يوم يفطره بلا عذر، فضلاً عن يوم مثله.

قالوا: وأما قولكم إنه كان يجب عليه أمران: العبادة، وإيقاعها في وقتها، فإذا ترك أحدهما بقي عليه الآخر؟ فهذا إنما ينفع فيما إذا لم يكن أحد الأمرين مرتبطاً بالآخر ارتباط الشرطية، كمن أمر بالحج والزكاة فترك أحدهما لم يسقط عنه الآخر، أما إذا كان أحدهما شرطاً في الآخر، وقد تعذر الإتيان بالشرط الذي لم يؤمر بالمشروط إلا به، فكيف يقال: إنه يؤمر بالآخر بدونه، ويصح منه بدون وصفه وشرطه، فأين أمره الله بذلك؟ وهل الكلام إلا فيه؟

قالوا: وإن قلنا إنما يجب القضاء بأمر جديد، فلا أمر معكم بالقضاء في محل النزاع، وقياسه على مواقع الإجماع تمتنع كما بيناه. وإن قلنا يجب بالأمر الأول، فهذا فيما إذا كان القضاء نافعاً، ومصلحته كمصلحة الأداء، كقضاء المريض والمسافر والحائض للصوم، وقضاء المغمى عليه، والنائم، والناسي. أما إذا كان القضاء غير مبريء للذمة، ولا هو معذور بتأخير الواجب عن وقته، فهذا لم يتناوله

first nor the second command. This is analogy between two cases when a cause for the dissimilarity between the original and the unknown case is clear and preventive of the analogy.

They say that your argument—that if one cannot attain the benefit of an action he must do the best he can—would be valid if the attainment of the benefit were not conditional, and if that condition [of timeliness] is gone, so is its benefit; the compensation cannot be attained in that way, but only through repentance, increase in voluntary prayers and good deeds. As for compensation beyond this [as if to go back in time and fulfill a missed responsibility], then there is no way for that.

They say that your invocation of his saying, God grant him blessing and peace, “When I command you to do a thing, do it to the best of your ability,” it does not benefit the argument in the least. This command only means that if one is incapable of performing all of what one is commanded, one ought to do what one can do, such as someone who cannot stand in prayer, or cannot wash his limbs fully in ablution, or complete the reciting of the *Opening*, or disburse all of the obligatory charity. As for him who abandoned the commanded act until its time has passed, this tradition does not address him, for if it did, he would not have been threatened with the voidance of all his deeds and his failure likened to the loss of his family and property.

They respond to the argument that the law cannot ease the load upon such a person by letting him off the hook without compensation, that this is an ill-conceived argument. The one who can compensate is one who is excused who performed his act on its time [modified by the lawgiver due to his excuse], as we noted earlier, and his status is the same as that of him who prays in its proper time without any excuse. We do not drop the responsibility of compensation from the one who intentionally abandoned the duty by way of concession, but because he has no benefit in doing it, nor is it accepted from him, nor is he commanded to do so. He can simply do nothing to attain the benefit of what he has abandoned. How is this a concession?

They further respond that your contention that the prayer outside its time is a substitute for the prayer in its time, and that if one is unable to do a thing an alternative is required, is nothing but an arbitrary claim; this precisely is the point of disagreement. What is the evidence that the alternative you have provided is valid? We ask you to bring us a command authorizing it first, and then evidence that it is acceptable and beneficial, and thirdly that it replaces the original missed act. You cannot establish any of these. Something is known as being an alternative to another only by the lawgiver’s making it so, like dry ablution when one is unable to use water, or feeding [the poor] when one is unable to fast, and vice versa, as in the case of the expiation of oaths. Where has the

الأمر الأول ولا أمر ثان. وإنما هو القياس الذي علم افتراق الأصل والفرع فيه في وصف ظاهر التأثير، مانع للإلحاق.

قالوا: وأما قولكم: إنه إذا لم يمكن تدارك مصلحة الفعل تدارك منها ما أمكن. فهذا إنما يفيد إذا لم يمكن حصول المصلحة موقوفاً على شرط تزول المصلحة بزواله. والتدارك بعد فوات شرطه، وخروجه عن الوجه المأمور به ممتنع إلا بأمر آخر، من التوبة، وتكثير النوافل والحسنات، وأما تدارك غير هذا الفعل فكلاً ولماً.

قالوا: وأما قوله ﷺ «إذا أمرتكم بأمر فأتوا منه ما استطعتم». فقد أبعد النجعة من احتج به، فإن هذا إنما يدل على أن المكلف إذا عجز عن جملة المأمور به أتى بما يقدر عليه منه—كمن عجز عن القيام في الصلاة، أو عن إكمال غسل أعضاء الوضوء، أو عن إكمال الفاتحة، أو عن تمام الكفاية في الإنفاق الواجب ونحو ذلك—أتى بما يقدر عليه وسقط عنه ما يعجز عنه. أما من ترك المأمور به حتى خرج وقته عمداً وتفريطاً بلا عذر، فلا يتناوله الحديث. ولو كان الحديث متناولاً له لما توقعه بإحباط عمله وتشبيهه بمن سلب أهله وماله، وبقي بلا أهل ولا مال.

قالوا: وأما قولكم إنه لا يظن بالشرع تخفيفه عن هذا العائد المفرط بعدم إيجاب القضاء عليه، وتكليف المعذور به، فكلام بعيد عن التحقيق، بين البطلان. فإن هذا المعذور إنما فعل ما أمر به في وقته كما تقدم، فهو في فعل ما أمر به كغير المعذور الذي صلى في وقته، ونحن لم نسقط القضاء عن العائد المفرط تخفيفاً عنه، بل لأنه غير نافع له، ولا مقبول منه، ولا مأمور به، فلا سبيل له إلى تحصيل مصلحة ما تركه، فأين التخفيف عنه؟

قالوا: وأما قولكم إن الصلاة خارج الوقت بدل عن الصلاة في الوقت، وإذا تعذر المبدل انتقل إلى بدله، فهل هذا إلا مجرد دعوى؟ وهل وقع النزاع إلا في هذا؟ فما الدليل على أن صلاة هذا المفرط العائد بدل؟ ونحن نطالبكم بالأمر بها أولاً، وبكونها مقبولة نافعة ثانياً، وبكونها بدلاً ثالثاً، ولا سبيل لكم إلى إثبات شيء من ذلك البتة.

وإنما يعلم كون الشيء بدلاً يجعل الشارع له كذلك، كشرعه التيمم عند العجز عن استعمال الماء، والإطعام عند العجز عن الصيام، وبالعكس. كما في كفارة اليمين، فأين جعل الشرع قضاء هذا المفرط المضيع بدلاً عن فعله العبادة في الوقت، وهو ذلك إلا القياس الذي قد تبين فساده؟

law granted the compensation of this neglectful person who has lost his prayers as being a replacement of his worship in its due time? It is this analogy whose invalidity has been demonstrated.

Their response to the analogy of compensating for missed prayers to the repayment of debt after its due period is of the same kind [of invalid analogy], because the time of obligation to repay is not limited on both sides as is the time for prayer; his duty is not limited and timed, but rather, it is immediate, like alms and pilgrimage, according to some schools. One cannot imagine that the time of debt's repayment is a condition of its validity. True, the best time to repay is the earliest time immediately [following], but delaying it does not make it compensation.

If it is asked: What do you make of the compensation of Ramadan?, given that it is limited between one Ramadan to the next, and it is not permissible to delay it when one is capable to the next Ramadan. Yet, if one does delay it [beyond one year], its doing is necessary regardless, in addition to feeding one poor person every day, as the Companions did, God be pleased with them, in this matter. This is a proof that a timed worship is not excused after its legislated time limit has passed.

It would be said in response that the lawgiver has differentiated between the days of Ramadan themselves and the days of compensation, making the days of Ramadan limited on either side and not liable to move before or after, but left the days of its compensation unqualified. The Exalted said,

Fasting is prescribed for you, even as it was prescribed for those before you, that you may attain piety; [fast] a certain number of days; and [for] him who is sick among you, or on a journey, [the same] number of other days ... [2:183–184]

Thus, he left the compensatory period unqualified, which means that it may be anytime, and there is no divine text nor prophetic command, God grant him blessing and peace, nor any consensus on limiting these to certain days as opposed to others. There is nothing in this matter except the tradition of ʿĀ'isha, "I would have fasting [days] remaining from Ramadan, and I would not make up for it until Sha'bān [the month before the following Ramadan] due to being busy with the Messenger of God, God grant him blessing and peace."¹⁴⁸ It is known that this is not an express text concerning the timing [of make-up

¹⁴⁸ Bukhārī #1950; Muslim #1146.

قالوا: وأما قياسكم فعلها خارج الوقت على صحة أداء ديون الآدميين بعد وقتها فمن هذا النمط، لأن وقت الوجوب في حقه ليس بمحدود الطرفين كوقت الصلاة، فالوجوب في حقه ليس مؤقتاً محدوداً، بل هو على الفور كالزكاة والحج عند من يراه على الفور، فلا يتصور فيه إخراج عن وقت محدود هو شرط لفعله.

نعم أولى الأوقات به الوقت الأول على الفور، وتأخيرها عنه لا يوجب كونه قضاءً. فإن قيل: فما تصنعون بقضاء رمضان؟ فإنه محدود على جهة التوسعة بما بين رمضانين، ولا يجوز تأخيرها مع القدرة إلى رمضان آخر. ومع هذا لو أخره لزمه فعله، وإطعام كل يوم مسكيناً، كما أفق به الصحابة رضي الله عنهم. وهذا دليل على أن العبادة المؤقتة لا يتعذر فعلها بعد خروج وقتها المحدود لها شرعاً.

قيل: قد فرق الشارع بين أيام رمضان نفسها وبين أيام القضاء، فجعل أيام رمضان محدودة الطرفين، لا يجوز تقديمها ولا تأخيرها، وأطلق أيام قضائه فقال سبحانه: ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّاماً مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ [البقرة: 183-184]، فأطلق العدة ولم يوقتها، وهذا يدل على أنها تجيء في أي أيام كانت، ولم يجيء نص عن الله تعالى ولا عن رسوله ﷺ ولا إجماع على تقييدها بأيام لا تجزيء في غيرها. وليس في الباب إلا حديث عائشة رضي الله عنها: «كان يكون علي الصوم من رمضان، فلا أقضيه إلا في شعبان، من الشغل برسول الله ﷺ». ومعلوم أن هذا ليس صريحاً في التوقيت بما

fasts] being limited to the two Ramadans comparable to the timing of the days of Ramadan between the two crescents. To judge one by the standard of the other is incorrect and amounts to equating what God has differentiated, for He has made the days of Ramadan limited by a limit that cannot be hastened or delayed, and has left unqualified the days of compensation, and emphasized this freedom from qualification by the word "other [days]." Some of the Companions have given the opinion that this period should be before the coming of the next Ramadan as a way to discourage excessive delay, but the compensation remains what it is even if it is completed after the following Ramadan, and the status of these compensatory fasts is the same before or after the [following] Ramadan.

This is further elaborated by the fact that if one failed to complete one's fast on one of the days of Ramadan without an excuse, he cannot substitute it with another day at all, whereas if one fails to complete the compensatory fast on one of the days, he can fast the day after.

The secret of the distinction is that one who has a valid excuse for delaying the fast does not have a specific time when to make up the fast, but rather he has been given the choice [as regards when to do so], and any day he chooses to fast is the same as another; as for him who is not excused, the days of obligation are specified for him and are not substitutable.

They further respond concerning the one who neglects the Friday [congregational prayer] intentionally that we only require such a one to perform the post-noon prayer because his original obligation was to offer one of these two prayers, either the Friday or the post-noon, and if he fails to perform the Friday congregational prayer the post-noon is still required. He is addressed in either case in accordance with the time period.

They further argue that especially those who consider the Friday prayer alternative for the post-noon prayer, and if the alternative is missed resort is had to the original, and this would be so if the validity of compensation is known by either consensus or clear scriptural text. If there is disagreement concerning [its validity], our response is multifaceted. We say that if neglecting the Friday congregational prayer is the same as neglecting the post-noon prayer, the judgment in both cases is the same. If, however, there is an effective difference between the two cases that calls into question the analogy [of Friday compensation with the compensation for regular prayers after the time has passed], then the analogy is invalidated regardless.

They say in regard to the Prophet's, God grant him blessing and peace, delaying the afternoon prayer on the day of [the battle against] the Confederates until sunset, there are two opinions concerning whether this act has been abrogated.

بين الرمضانين، كتوقيت أيام رمضان بما بين الهلالين. فاعتبار أحدهما بالآخر ممتنع، وجمع بين ما فرق الله بينهما. فإنه جعل أيام رمضان محدودةً بحد لا تتقدم عنه ولا تتأخر، وأطلق أيام القضاء، وأكد إطلاقها بقوله: ﴿أُخِّرَ﴾، وأففى من أففى من الصحابة بالإطعام لمن أخرها إلى رمضان آخر، جبراً لزيادة التأخير عن المدة التي بين الرمضانين، ولا تخرج بذلك عن كونها قضاءً، وإن فعلت بعد رمضان آخر، فحكمها في القضاء قبل رمضان وبعده واحد، بخلاف أيام رمضان.

يوضح هذا أنه لو أفطر يوماً من أيام رمضان عمداً بغير عذر لم يتمكن أن يقيم مقامه يوماً آخر مثله البتة، ولو أفطر يوماً من أيام القضاء قام اليوم الذي بعده مقامه.

وسر الفرق أن المعذور لم يتعين في حقه أيام القضاء، بل هو مخير فيها، أي يوم صامه قام مقام الآخر. وأما غير المعذور فأيام الوجوب متعينة في حقه، لا يقوم غيرها مقامها.

قالوا: وأما من ترك الجمعة عمداً فإمّا أوجبنا عليه الظهر، لأن الواجب في هذا الوقت أحد الصلاتين ولا بد، إما الجمعة، وإما الظهر، فإذا ترك الجمعة فوقت الظهر قائم، وهو مخاطب بوظيفة الوقت.

قالوا: ولا سيما عند من يجعل الجمعة بدلاً من الظهر، فإنه إذا فاته البدل رجع إلى الأصل، هذا إن كان القضاء ثابتاً بالإجماع أو بالنص، وإن كان فيه خلاف أجبنا بالجواب المركب.

فنقول: إن كان ترك الجمعة مساوياً لترك الصلاة حتى يخرج وقتها، فالحكم في صورتين واحد، ولا فرق حينئذ، عملاً بما ذكرنا من الدليل، وإن كان بينهما فرق مؤثر بطل الإلحاق فامتنع القياس، فعلى التقديرين بطل القياس.

قالوا: وأما تأخير النبي ﷺ صلاة العصر يوم الأحزاب إلى غروب الشمس، فللناس في هذا التأخير—هل هو منسوخ أم لا—قولان:

The majority, including Aḥmad, al-Shāfiʿī, and Mālik, hold that this incident occurred before the revelation of the verses concerning the Prayer of Fear, which abrogated it. That delay [of the Prophet] was like the delay of combining two prayers, which cannot be used as an analogy for a prohibited, neglectful delay. The two are as different as the delay of the sleeping and the forgetful is from the delay of neglect, but rather, even more so, since this delay is commanded, and is like the delaying of the sunset prayer during the pilgrimage at Muzdalifa.

The second opinion is that [this act of the Prophet] is not abrogated, but rather it is still in effect, and that one who is in a battle may delay the prayer at the time if he is busy in battle, and offer it after that when he is able. This is the opinion of Abū Ḥanifa and one report from Aḥmad.

Either way, it cannot be linked analogically to one who intentionally neglects the prayer. The same is true of the delay of the afternoon prayer on the day of [the battle against] Banū Qurayẓa by the Companions, God be pleased with them, as it was a delay that had been commanded according to some scholars, and a delay that was acceptable as a permissible interpretation of the command according to others. This is why the Prophet, God grant him blessing and peace, did not chastise either those who prayed on the way or those who delayed it until nightfall amidst Banū Qurayẓa. That is because one group adhered to the apparent meaning of the [Prophet's] command [to not pray the afternoon prayer until they reached the dwellings of Banū Qurayẓa], whereas the other adhered to the meaning and intention, which was to hasten.

The scholars of Islam have disagreed about which of the two groups was correct. One group says that if we were with them, we would have prayed in the way along with those who understood the meaning and appreciated the objective of that command and thus attained both the reward of the prayer in its prescribed time as well as hastening to the enemy, and they did not fail to meet them, because the measure of the delay caused by their stop was made up any way by the time the other group took to pray when they got to the destination. They hold that this was the group better in understanding, as they brought together obedience and reasoning in their conduct; marching toward jihad while also understanding the ego.

The other group says that had we been with them, we would have delayed our prayer until we arrived at Banū Qurayẓa, as they were the ones who correctly and categorically obeyed God, because this delay was a duty given by the command of the Messenger, God grant him blessing and peace. In this particular instance, obedience to God meant precisely this, for God commands whatever He wills, and His command to delay an act of worship is the same in import as His command to hasten it. This group, therefore, was the more blessed of the

فقال الجمهور كأحمد، والشافعي ومالك: هذا كان قبل نزول صلاة الخوف ثم نسخ بصلاة الخوف، فكان ذلك التأخير كتأخير الجمع بين الصلاتين، فلا يجوز اعتبار الترك المحرم به، ويكون الفرق بينهما كالفرق بين تأخير النائم والناسي، وتأخير المفطر، بل أولى. فإن هذا التأخير حينئذ مأمور به، فهو كتأخير المغرب ليلة جمع إلى مزدلفة.

والقول الثاني: أنه ليس بمنسوخ بل هو باق، وللمقاتل تأخير الصلاة حال اشتغاله بالحرب والمسايقة، وفعلها عند تمكنه منها، وهذا قول أبي حنيفة، ويذكر رواية عن أحمد.

وعلى التقديرين، فلا يصح إلحاق تأخير العائد المفطر به، وكذلك تأخير الصحابة—رضي الله عنهم—العصر يوم بني قريظة، فإنه كان تأخيراً مأموراً به عند طائفة من أهل العلم، أو تأخيراً سائغاً للتأويل عند بعضهم، ولهذا لم يعنف النبي ﷺ من صلاها في الطريق في وقتها، ولا من أخرها إلى الليل حتى صلاها في بني قريظة، لأن هؤلاء تمسكوا بظاهر الأمر، وأولئك نظروا إلى المعنى والمراد منهم، وهو سرعة السير.

واختلف علماء الإسلام في تصويب أي الطائفتين.

فقال طائفة: لو كنا مع القوم لصلينا في الطريق مع الذين فهموا المراد وعقلوا مقصود الأمر، فجمعوا بين إيقاع الصلاة في وقتها وبين المبادرة إلى العدول، ولم يفتهم مشهدهم، إذ المقدار الذي سبقهم به أولئك لحقوهم به لما اشتغلوا بالصلاة وقت النزول.

قالوا: فهؤلاء أفقه الطائفتين، جمعوا بين الامتثال والاجتهاد والمبادرة إلى الجهاد مع فقه النفس. وقالت طائفة: لو كنا معهم لأخرنا الصلاة مع الذين أخروها إلى بني قريظة، وهم الذين أصابوا حكم الله قطعاً، وكان هذا التأخير واجباً لأمر رسول الله ﷺ به، فهو الطاعة لله ذلك اليوم خاصة، والله يأمر بما يشاء. فأمره بالتأخير في وجوب الطاعة كأمره بالتقديم، فهؤلاء كانوا أسعد بالنص،

two by virtue of their adherence to the scriptural text, and they were the ones who attained double the reward. The other group was not blamed only because they exercised their right to interpret and reason. They also intended to obey God and His Messenger, and they deserve a single reward, like a judge who reasons his best but misses the right answer.

The point of all this is that to analogically link their act with the neglectful sinner [who fails to pray in its allotted time] is altogether invalid.

Turning now to the argument that such a person is repentant and regretful, how can we then shut the door of repentance to him, and make his sin of having wasted his prayer inseparable from him, like a curse ever hung around his neck? We seek God's refuge from shutting the door upon him that God has opened to every sinner, and has not closed it to anyone whatsoever until his death, or until [the final sign of Judgment Day] when the sun rises from the west. The response to this argument is that the concern here is only with how to avail the path of repentance and its actualization to him, and whether a compensation for [the missed prayers] be specified for him, or must he simply continue the act in the future, so that he can go on without this counting against him. His judgment, therefore, is the judgment of an unbeliever who embraces Islam and proceeds to worship in the future upon the acceptance of his repentance. Because abandoning one of the duties of Islam is not a greater sin than abandoning the entirety of Islam. If, therefore, the repentance of one who abandons Islam is accepted and sound, and it is not a condition for his repentance for him to compensate for all the acts of worship missed during his state of unbelief—be he originally an unbeliever or an apostate. All the Companions, God be pleased with them, agreed on not requiring the apostates after they returned to Islam to compensate. To accept the repentance of one who abandons the prayer, and [for the repentance] to not depend on [this compensation], is valid *a fortiori*. God knows best.

13.11 *Violation of the Rights of Human Beings*

Concerning [the sin of violating] the rights of [God's] servants,¹⁴⁹ a number of problems can be raised.

One is concerning someone who usurps some property, then repents and is unable to return it to its owner or his heirs, either because he does not know them, or because they have all passed away, or another reason. There is disagreement about the repentance of this person.

149 Note that "the rights of God's servants," an Islamic concept of God-given rights, should not be confused with the modern concept of inalienable human rights. Apart from the

وهم الذين فازوا بالأجرين. وإنما لم يعنف الآخرين لأجل التأويل والاجتهاد، فإنهم إنما قصدوا طاعة الله ورسوله، وهم أهل الأجر الواحد، وهم كالحاكم الذي يجتهد فيخطيء الحق. والمقصود أن إلحاق المفرط العاصي بالتأخير بهؤلاء في غاية الفساد.

قالوا: وأما قولكم إن هذا تائب نادم، فكيف نسد عليه طريق التوبة، ويجعل إثم التضييع لازماً له وطائراً في عنقه؟ فعاذ الله أن نسد عليه باباً فتحه الله لعباده المذنبين كلهم، ولم يغلقه عن أحد إلى حين موته، أو إلى وقت طلوع الشمس من مغربها. وإنما الشأن في طريق توبته وتحقيقها، هل يتعين لها القضاء أم يستأنف العمل ويصبر ما مضى لا له ولا عليه، ويكون حكمه حكم الكافر إذا أسلم في استئناف العمل وقبول التوبة؟ فإن ترك فريضة من فرائض الإسلام لا يزيد على ترك الإسلام بجملة وفرائضه. فإذا كانت توبة تارك الإسلام مقبولةً صحيحةً لا يشترط في صحتها إعادة ما فاتته في حال [كفره]—أصلياً كان أو مرتداً—، كما أجمع عليه الصحابة رضي الله عنهم في ترك أمر المرتدين لما رجعوا إلى الإسلام بالقضاء، فقبول توبة تارك الصلاة، وعدم توقفها على القضاء أولى. والله أعلم.

فصل

وأما في حقوق العباد، فيتصور في مسائل:

إحداها: من غصب أموالاً ثم تاب، وتعذر عليه ردها إلى أصحابها أو إلى ورثتهم لجهله بهم أو لانقراضهم أو لغير ذلك، فاختلف في توبة مثل هذا.

obvious difference that in the former case God is the author of all rights and duties, and in the latter there is no author and no one with the authority to rescind these rights, there is another one: in the Islamic scheme, rights are internal to the (divine) law, whereas modern human rights are often mobilized as external limitations on the state (or any) law.

One group says that he has no possibility of repentance except by returning these wrongly usurped goods to their owners, and if that is not possible, repentance for him is not possible, and he will face retribution on the Day of Resurrection by means of [exchanging] good and bad deeds, and nothing else. They say that we are concerned here with the right of a human being that was not restored to him, and God Almighty does not overlook anything from the rights of the servants, rather, He restores it between them, and He does not let go the wrong of any wrongdoer. The wronged must exact his right from the wrongdoer, even if it pertains to one slap, or word, or strike with a pebble. They say that the closest such a person can do is to increase his good deeds by which to compensate on the day when neither dinar nor dirham will be any good, and the most beneficial thing for him would be to be patient over another's transgression against and harm to him, and another's backbiting and slander against him. He must not try to get even in this life, nor confront his abuser so that he may earn his abuser's good deeds. What he will thus earn may be equal or outdo [what he owes those he has wronged]. Beyond this, those who hold this view disagree about what to do with what he possesses of property. One group says that he must avoid it and not use it in any manner, and another says that he turns it over to the ruler of Muslims or his assistant, because [the ruler] is the trustee of its original owners, so he may hold it for them and it would then be considered like any other lost and found goods.

Another group says that the door of repentance is ever open for such a person and God has not shut it upon him, and his repentance is that he give in charity those goods on behalf of their original owners. On the day when all rights are restored, the [wronged] will have a choice whether to allow what he did and earn the reward of his charity or to not accept it and rather take from his good deeds the measure of their usurped goods, and the reward of his charity would then be his own. For God the Exalted does not allow its reward to be wasted, nor would He restore both the reward of the charity as well as his share of good deeds to the original owner. This is the view of a group of Companions, God be pleased with them, as it is reported from Ibn Mas'ūd, Mu'āwiya, and Ḥajjāj b. al-Shā'ir. For once Ibn Mas'ūd purchased a bond-girl from a man and went inside to count the coins to give him, but the man left, and he waited for him until he gave up on him. He gave away the price in charity and said, "O God, this is on behalf of the owner of this bond-girl; if he agrees, the reward is his, and if he denies it, the reward is mine and he will have a measure of my good deeds." [In another report,] a man stole from the spoils of war and then repented and returned what he had stolen to the leader of the army, who refused to accept it from him, saying that the army had left and he could not return it to the army. So he went to Ḥajjāj b. al-Shā'ir, who said to him, "God knows the army, and their

فقلت طائفة: لا توبة له إلا بأداء هذه المظالم إلى أربابها. فإذا كان ذلك قد تعذر عليه تعذرت عليه التوبة، والقصاص أمامه يوم القيامة بالحسنات والسيئات ليس إلا. قالوا: فإن هذا حق آدمي لم يصل إليه. والله سبحانه لا يترك من حقوق عباده شيئاً، بل يستوفيا لبعضهم من بعض، ولا يجاوزه ظلم ظالم، فلا بد أن يأخذ المظلوم حقه من ظالمه، ولو لطمه ولو كلمة ولو رميةً بحجر.

قالوا: أقرب ما لهذا في تدارك الفارط منه أن يستكثر من الحسنات، ليتمكن من الوفاء منها يوم لا يكون الوفاء بدينار ولا درهم، فيتجر تجارةً يمكنه الوفاء منها يوم لا يكون الوفاء بدينار ولا درهم، فيتجر تجارةً يمكنه الوفاء منها. ومن أنفع ما له الصبر على ظلم غيره له وأذاه وغيبته وقذفه. فلا يستوفي حقه في الدنيا، ولا يقابله ليحيل خصمه عليه إذا أفلس من حسناته. فإنه كما يؤخذ منه ما عليه يستوفي أيضاً ما له، وقد يتساويان، وقد يزيد أحدهما عن الآخر.

ثم اختلف هؤلاء في حكم ما بيده من الأموال.

فقلت طائفة: يوقف أمرها ولا يتصرف فيها البتة.

وقالت طائفة: يدفعها إلى الإمام أو نائبه لأنه وكل أربابها، فيحفظها لهم، ويكون حكمها حكم الأموال الضائعة.

وقالت طائفة أخرى: بل باب التوبة مفتوح لهذا، ولم يعلقه الله عنه ولا عن مذهب باب التوبة، وتوبته أن يتصدق بتلك الأموال عن أربابها. فإذا كان يوم استيفاء الحقوق كان لهم الخيار بين أن يجيزوا ما فعل، وتكون أجورها لهم، وبين ألا يجيزوه ويأخذوا من حسناته بقدر أموالهم، فيكون ثواب تلك الصدقة له، إذ لا يبطل الله سبحانه ثوابها، ولا يجمع لأربابها بين العوض والمعوّض فيغرمه إياها، ويجعل أجراها لهم، وقد غرم من حسناته بقدرها.

وهذا مذهب جماعة من الصحابة—رضي الله عنه—، كما هو مروي عن ابن مسعود ومعاوية وحجاج بن الشاعر، فقد اشترى ابن مسعود من رجل جارية، ودخل يزن له الثمن، فذهب رب الجارية، فانتظره حتى يئس من عوده، فتصدق بالثمن، وقال: اللهم هذا عن رب الجارية، فإن رضي فالأجر له، وإن أبى فالأجر لي، وله من حسناتي بقدره. وغل رجل من الغنيمة، ثم تاب فجاء بما غله إلى أمير الجيش، فأبى أن يقبله منه، وقال: كيف لي بإيصاله إلى الجيش، وقد تفرقوا؟ فأتى حجاج

names and lineages, so return the fifth to whom it belongs, and give the rest in charity on their behalf, for God will bring it to them,” or something like that, and so he did. Then Mu‘āwiya said, “That I give you such an excellent verdict is dearer to me than half my kingdom.”

They say that this is true of lost and found property when its owner cannot be found after announcing [it publicly] and one does not wish to keep it, one gives it in charity; and if the owner appears later, one gives him the choice of accepting the reward of charity on his behalf or compensation.

They say that this is because someone whose identity is unknown according to the law is the same as a non-existent one, and [thus] when the owner [of these goods] is unknown he is like one non-existent, and the property is the same as one that has no particular owner, and its benefit must not be voided [by simply leaving it untouched], as that is harmful both to the owner and the poor and the one who holds it. As for the owner, he did not benefit from it in any way, nor did the poor; nor did the holder manage to remove his sin, having to pay his due on the Day of Resurrection. Such a thing is not permissible in the law, let alone be required and obligated. This is because laws are based on the attainment and completion of benefits to the extent possible and removing or reducing harms to the extent possible. The freezing of this property or leaving it untouched is a pure loss with no benefit in it, and cannot be adopted.

They say that the principles of the law establish that customary permission are like verbal permission, and so if someone sees another person's property (understood here to be cattle) and he is able to slaughter it, his doing so counts as a favor and sincerity to the owner, and he is permitted to do so by custom, or else the owner would be a fool. This is because if he slaughtered it for the benefit of the owner, he does not have to compensate him for it, because he did good, and “There is no right against those who do good” [9:91].

Similarly, if a wrongdoer usurps [some property] or it is feared that he will, and so he compromises by giving him some of it, rendering the rest to the owner what was absent at the moment, or if the owner was letting it go to waste so one sells it and keeps its price for the owner, and so on, all of these arrangements are customarily permitted by the owner. Once, ‘Urwa b. al-Ja‘d al-Bāriqī, God be pleased with him, the trustee of the Prophet, God grant him blessing and peace, sold the Prophet's property without his verbal permission, and bought its replacement using some of that price, then brought back the acquired goods and the remaining price, so the Prophet accepted it and supplicated for him. This report has caused confusion to one of the jurists, who explained it as the right of the non-relevant parties [to one's property]. But [this cannot be correct] as a non-relevant party cannot own or hand ownership to someone

بن الشاعر فقال: يا هذا إن الله يعلم الجيش وأسماءهم وأنسابهم، فادفع خمسه إلى صاحب الخمس، وتصدق بالباقي عنهم، فإن الله يوصل ذلك إليهم—أو كما قال—ففعّل. فلما أخبر معاوية قال: لأن أكون أفتيك بذلك أحب إلي من نصف ملكي.

قالوا: وكذلك اللقطة إذا لم يجد ربها بعد تعريفها، ولم يرد أن يملكها تصدق بها عنه، فإن ظهر مالكمها خيره بين الأجر والضمان.

قالوا: وهذا لأن المجهول في الشرع كالمعدوم. فإذا جهل الملك صار بمنزلة المعدوم. وهذا مال لم يعلم له مالك معين، ولا سبيل إلى تعطيل الانتفاع به لما فيه من المفسدة والضرر بمالكة والفقراء وبمن هو في يده. أما المالك فلعدم وصول نفعه إليه وكذلك الفقراء. وأما من هو في يده فلعدم تمكنه من الخلاص من إثم، فيغرمه يوم القيامة من غير انتفاع به. ومثل هذا لا تبيحه شريعة، فضلاً عن أن تأمر به وتوجهه. فإن الشرائع مبناها على تحصيل المصالح بحسب الإمكان [وتكميلها، وتعطيل المفساد بحسب الإمكان وتقليلها. وتعطيل هذا المال ووقفه ومنعه عن الانتفاع به] مفسدة محضة لا مصلحة فيها، فلا يصار إليه.

قالوا وقد استقرت قواعد الشرع على أن الإذن العرفي كاللفظي، فمن رأى رأى بمال غيره موتاً—وهو مما يمكن استدراكه بذبحه—، فذبحه إحساناً إلى مالكة ونصحاً له، فهو مأذون له فيه عرفاً، وإلا كان المالك سفيهاً. فإذا ذبحه لمصلحة مالكة لم يضمّنه لأنه محسن، ﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾ [التوبة: 91]. وكذلك إذا غصبه ظالم أو خاف عليه منه، فصالحه عليه بيعه، فيسلم الباقي لمالكة وهو غائب عنه، أو رآه آيلاً إلى تلاف محض، فباعه وحفظ ثمنه له ونحو ذلك، فإن هذا كله مأذون فيه عرفاً من المالك. وقد باع عروة بن الجعد البارقـي—رضي الله عنه—ويكل النبي ﷺ ملك النبي ﷺ بغير إذنه لفظاً، واشترى له ببعض ثمنه مثل ما وكله في شرائه بذلك الثمن كله، ثم جاءه بالثمن وبالمشترى فقبله النبي ودعا له.

وأشكّل هذا على بعض الفقهاء، وبناءه على تصرف الفضولي، فأورد عليه أن الفضولي لا يقبض ولا يقبض، وهذا قبض وأقبض.

else. Another jurist explained this by saying that the man in question was [the Prophet's] unqualified trustee in every respect. This is even less sensible than the first opinion, as it is not known that the Messenger of God, God grant him blessing and peace, entrusted [his property and affairs] with absolute authority to anyone, nor has any Muslim related this of him. The correct explanation is that [the Prophet's reaction] was based on the principle that customary permission is like verbal permission, which is that if one is content with letting a good or its price leave his possession [by way of destruction or usurpation], he should be even more content to receive its price in return.

A case that is similar to this is that of an invalid person, traveling or resident, whose caretakers are unable to obtain his permission to spend from his wealth for his treatment, and so, fearing for him, they spend his property on his cure without his permission based on custom. There are other examples whose benefit and goodness are established in the natural disposition of human beings, and the law has not come to prohibit that.

If this is established, then it is known that the owner of this property who is unable to access it is more likely to be pleased by receiving its benefit in the afterlife, and he is likely to be most averse to just leaving it untouched and severing it from any benefit to anyone in this life and the next. If its reward reaches him [in the afterlife], he will be more pleased than his pleasure of receiving it in this world. How, then, could it be held that the benefit of freezing this property from any benefit to the dead or the poor or to the one who possesses it is of greater benefit than its lawful spending? In fact, what benefit is there in this world and the next in this approach of freezing? Is it anything but pure harm?

Our Shaykh Abū al-'Abbās Ibn Taymiyya, God sanctify his soul, was asked by another shaykh, "I ran away from my teacher [and owner] when I was little, and until today I do not know of anything about him, and I was his slave. I fear God Almighty and Exalted and wish to free myself from the right of my teacher over me. I asked a group of jurisconsults who said to me to go sit in prison." Our Shaykh laughed and said, "Give in charity the highest price for you at the time on behalf of your master, and you have no reason for you to sit in prison without any benefit to you, that will only harm you and prevent any benefit for you, nor is there any benefit in that for your teacher, nor for you or the Muslims." [His response was this or] something like it.

13.12 *How to Compensate for Illicit Income?*

The second question concerns the situation when someone earns a sum by a prohibited means, such as prostitution and singing, wine-selling, false testimony, and the like, and takes ownership of it, and then repents with the sum in his possession.

وبناه آخر على أنه كان وكيلاً مطلقاً في كل شيء، وهذا أفسد من الأول، فإنه لا يعرف عن رسول الله ﷺ أنه وكل أحداً وكالةً مطلقةً البتة، ولا نقل ذلك عنه مسلم.

والصواب أنه مبني على هذه القاعدة أن «الإذن العرفي كالإذن اللفظي»، ومن رضي بالمشتري وخروج ثمنه عن ملكه، فهو بأن يرضى به، ويحصل له الثمن أشد رضاً.

ونظير هذا مريض عجز أصحابه—في السفر أو الحضر—عن استئذانه في إخراج شيء من ماله في علاجه، وخيف عليه، فإنهم يخرجون من ماله ما هو مضطر إليه بدون استئذانه، بناء على العرف في ذلك. ونظائر ذلك مما مصلحته وحسنه مستقر في فطر الخلق، ولا تأتي شريعة بتحريمه.

وإذا ثبت ذلك فمن المعلوم أن صاحب هذا المال الذي قد حيل بينه وبينه أشد شيء رضاً بوصول نفعه الأخرى إليه، وهو أكره شيء لتعطيله أو إبقائه مقطوعاً عن الانتفاع به دنيا وأخرى. وإذا وصل إليه ثواب ماله سره ذلك أعظم من سروره بوصوله إليه في الدنيا. فكيف يقال: مصلحة تعطيل هذا المال—عن—انتفاع الميت والمساكين ومن هو بيده—أرجح من مصلحة إنفاقه شرعاً؟ بل أي مصلحة دينية أو دنيوية في هذا التعطيل؟ وهل هو إلا محض المفسدة؟

ولقد سئل شيخنا أبو العباس ابن تيمية—قدس الله روحه—: سأله شيخ فقال: هربت من أستاذي وأنا صغير إلى الآن، لم أطلع له على خبر، وأنا مملوك، وقد خفت من الله عز وجل، وأريد براءة ذمتي من حق أستاذي من رقبتي، وقد سألت جماعة من المفتين فقالوا لي: اذهب فاقعد في المستودع. فضحك شيخنا وقال: تصدق بقيمتك—أعلى ما كانت—عن سيدك، ولا حاجة لك بالمستودع عبثاً في غير مصلحة، وإضراراً بك، وتعطيلاً عن مصالحك، ولا مصلحة لأستاذك في هذا، ولا لك، ولا للمسلمين، أو نحو هذا من الكلام.

فصل

المسألة الثانية: إذا عاوض غيره معاوضةً محرمةً، وقبض العوض—كالزانية، والمغني، وبائع الخمر، وشاهد الزور ونحوهم—، ثم تاب والعوض بيده.

One group says that he returns it to its owner, for it is his property and the transfer of property did not take place in a way permitted by the lawgiver, nor has the owner earned in return a permissible benefit.

Another group says that his repentance is through giving charity rather than returning it to the one from whom he received it. This is the preference of Shaykh al-Islam Ibn Taymiyya, and it is the better of the two opinions. Because the recipient owns this property by the will and pleasure of the original owner, and he has earned a prohibited benefit from it, how, then, should the price and the original good be both restored to him? How should the wealth that he spent to disobey God and spent with pleasure be returned to him for him to do this a second time and a third time? Is this anything but helping him in sin and transgression, and does this befit the beauty of the law that a fornicator be handed back what he paid to the one he fornicated with, and it be taken from her willingly or forcibly after he has had his way with her?

Suppose that the recipient does not have the ownership [as the transaction was illicit], but the ownership of the original owner has ended after he handed the price to the recipient, and the latter has provided to the buyer whatever he had to offer. How could it be said then that his ownership is still intact and it should be returned to him? This is different if [the recipient of the sum] is commanded to give it away in charity, for he received it in an unwholesome way with the agreement of its owner, and so it is not fit for him either, and the original owner as well was pleased to spend it. This is the most fitting way to spend it in the way that benefits him and reduces his sin and does not help the sinner either.

Similarly, the ruling for one whose wealth is mixed with some [of it] licit and some illicit and he is unable to distinguish precisely is that he should estimate and give in charity the part that is illicit, which will render the rest of it good. God knows best.

13.13 *How to Repent if the Victim of One's Crime Is Deceased?*

If one illicitly took some property and the original owner passed away, one must return it to his heir, and if he too died, then to his heir, and so on. If he does not return it to its original owner or one of his heirs, does the right to claim it in the afterlife belong to the original owner or the last heir, as the right had turned over to him?

There are two opinions in this regard among the jurists, and these are the two ways in the school of al-Shāfiʿī, God be pleased with him.

It may be said that the demand belongs to the inheritance and each one of the heirs, as each one deserved it, and he must repay them all, as he wronged each one by failing to pay his due, and so each will direct his demand to him in the afterlife.

فقلت طائفة: يرده إلى مالكة، إذ هو عين ماله، ولم يقبضه بإذن الشارع، ولا حصل لربه في مقابلته نفع مباح.

وقالت طائفة: بل توبته بالتصدق به، ولا يدفعه إلى من أخذه منه، وهو اختيار شيخ الإسلام ابن تيمية، وهو أصوب القولين. فإن قابضه إنما قبضه ببذل مالكة له ورضاه ببذله، وقد استوفى عوضه المحرم، فكيف يجمع له بين العوض والمعوض؟ وكيف يرد عليه مالاً قد استعان به على معاصي الله ورضي بإخراجه فيما يستعين به عليها ثانياً وثالثاً؟ وهل هذا إلا محض إعانتة على الإثم والعدوان؟ وهل يناسب هذا محاسن الشرع أن يقضى للزاني بكل ما دفعه إلى من زنى بها؟ [ويؤخذ منها ذلك طوعاً أو كرهاً، فيعطاه وقد نال غرضه منها.

وهب أن هذا المال] لم يملكه الآخذ، فملك صاحبه قد زال عنه بإعطائه لمن أخذه، وقد سلم له ما في قبالة من النفع، فكيف يقال: ملكه باق عليه ويجب رده إليه؟ وهذا بخلاف أمره بالصدقة به، فإنه قد أخذه من وجه خبيث برضا صاحبه وبذله له، فلم يطب له بذلك، وصاحبه قد رضي بإخراجه عن ملكه وألا يعود إليه، فكان أحق الوجوه به، صرفه في المصلحة التي ينتفع بها من قبضه، ويخفف عنه الإثم، ولا يقوى الفاجر به ويعان، ويجمع له بين الأمرين.

وهكذا من اختلط ماله الحلال بالحرام، وتعذر عليه تمييزه، أن يتصدق بقدر الحرام، ويطيب له باقي ماله. والله أعلم.

فصل

إذا غضب مالا ومات ربه، وتعذر رده عليه، تعين عليه رده إلى وارثه. فإن مات الوارث، رده إلى وارثه وهلم جراً، فإن لم يرده إلى ربه ولا إلى أحد ورثته، فهل تكون المطالبة به في الآخرة للموروث، إذ هو ربه الأصلي وقد غصبه عليه، أو للوارث الآخر إذ الحق قد انتقل إليه؟

فيه قولان للفقهاء، وهم وجهان في مذهب الشافعي رضي الله عنه.

ويحتمل أن يقال: المطالبة للموروث، ولكل واحدة من الورثة، إذ كل منهم يستحقه، ويجب عليه الدفع إليه، فقد ظلمه بترك إعطائه ما وجب عليه دفعه إليه، فيتوجه عليه المطالبة في الآخرة له.

If it is asked how can he complete his repentance from usurping the rights of all of them? It would be said that the way to repent is to give in charity an amount whose reward will accrue to each of the heirs in accordance with how much he failed to benefit from it, doing one's best in that respect. This way, if many years pass, and its owner could have grown it with profit, his repentance requires that he spend the original as well as the profit that could have come from his wealth. If [the repentant usurper] profited from it, all of the profit also belongs to the original owner, and this is the opinion of al-Shāfi'ī and the dominant opinion in the school of Aḥmad. It is [also] said that all of the profit belongs to the usurper, and this is the school of Mālik and Abū Ḥanīfa. Similarly, if he was entrusted some wealth and he invested and profited from it, the profit is his rather than the owner's according to both of these schools, and the compensation of the original amount is upon him. There is a third opinion on this, which is that the two share in the profit, and that is the other report from Aḥmad [b. Ḥanbal], God have mercy on him, and this is the choice of our Shaykh [Ibn Taymiyya], and it is the most sound opinion. He should add the share of the owner to the original amount and give it in charity.

Similarly, if he took a she-camel or lamb and it produced offspring, all offspring belong to the [original] owner; if it or any of the offspring died, he must return the offspring as well as the price of the mother and whatever died of the offspring. This is the opinion of al-Shāfi'ī and the more well-known opinion in the school of Aḥmad.

Mālik says that if it dies, its owner has the choice between accepting its price the day it died and leaving the offspring to the usurper, and taking the offspring and giving up its price. According to the third school, which is preferable as noted above, he gets its price and half of the offspring.

13.14 *Is Murder Unforgivable?*

People have disagreed concerning whether among the sins there is one from which repentance can never be accepted. The majority say that repentance applies to every sin, and therefore every sin is open to repentance and its acceptance.

One group says that the repentance of a murderer cannot be accepted. This is the school of Ibn 'Abbās, God be pleased with him, that is well-known of him, and one of the two reports from Aḥmad. Ibn 'Abbās debated his companions concerning this.

They said to him: Did God not say in the Qur'an, "Nor [do the righteous] take the life which God has forbidden save in (course of) justice, nor commit adultery—and whoso does this shall pay the penalty; the doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained

فإن قيل: كيف يتخلص بالتوبة من حقوق هؤلاء؟

قيل: طريق التوبة أن يتصدق عنهم بما لا يجري منافع ثوابه عليهم بقدر ما فات كل واحد منهم من منفعة ذلك المال لو صار إليه، متحرراً للممكن من ذلك. وهكذا لو تطاولت على المال سنون، وقد كان يمكن ربه أن ينخيه بالريح، فتوبته بأن يخرج المال ومقدار ما فوته من ربح ماله. فإن كان قد ربح فيه بنفسه، فقليل الربح كله للمالك، وهو قول الشافعي، وظاهر مذهب أحمد رحمهما الله.

وقيل: كله للغاصب، وهو مذهب مالك وأبي حنيفة. وكذلك لو أودعه مالاً، فالتجربه وريح، فربحه له دون مالكة عندهما، وضمانه عليه. وفيها قول ثالث: أنهما شريكان في الربح. وهو رواية عن أحمد رحمه الله، واختيار شيخنا رحمه الله، وهو أصح الأقوال، فتضم حصة المالك من الربح إلى أصل المال، ويتصدق بذلك.

وهكذا لو غصب ناقه أو شاةً منه فنتجت أولاداً، فقليل: أولادها كلها للمالك، فإن ماتت—أو شيء من النتاج—رد أولادها وقيمة الأم وما مات من النتاج. هذا مذهب الشافعي وأحمد في المشهور عند أصحابه.

وقال مالك: إذا ماتت، فربها بالخيار بين أخذ قيمتها يوم ماتت وترك نتاجها للغاصب، وبين أخذ نتاجها وترك قيمتها، وعلى القول الثالث الراجح يكون عليه قيمتها، وله نصف النتاج.

فصل

اختلف الناس هل في الذنوب ذنب لا تقبل توبته أم لا؟

فقال الجمهور: التوبة تأتي على كل ذنب، فكل ذنب يمكن التوبة منه وتقبل.

وقالت طائفة: لا تقبل توبة للقاتل. وهذا مذهب ابن عباس—رضي الله عنه—المعروف عنه، وإحدى الروایتين عن أحمد. وقد ناظر ابن عباس في ذلك أصحابه فقالوا له: أليس قد قال الله تعالى في القرآن: ﴿وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ إلى أن قال: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ

forever; Save him who repents and believes and does righteous work; as for such, God will change their evil deeds to good deeds. God is ever Forgiving, Merciful" [25:68–70]?

So he responded that this verse pertained to the Days of Ignorance, when some folk from the associationists had killed and fornicated, so when they came to the Messenger of God, God grant him blessing and peace, they said, "What you call us to is good indeed, if you tell us that for what we have done there is expiation," so the verse came down, "And those who do not call on along with God another deity, nor do they kill a soul that God has prohibited except with right" until His saying, "Except him who repents and believes" [25:68–70]. Therefore, this is for those people. As for the one that is in Sūra *al-Nisā'*, which is the saying of the Almighty, "And whoever intentionally kills a believer, his reward is hellfire forever, and God is wroth with him, and has cursed him, and has prepared for him a great punishment" [4:93], [this] therefore [pertains to] a man who has known Islam and its obligations and then kills [someone]: his punishment is hellfire.

Zayd b. Thābit said, "When these verses in Sūra *The Criterion* were revealed, 'And those who do not call another god with God ...' [25:68] we were pleased by its leniency. We stayed for six months like that until the harsh ones were revealed after the lenient ones, and the lenient ones were abrogated." By the harsh ones, he meant the aforementioned verse from Sūra *al-Nisā'* [4:93]. Ibn 'Abbās, God be pleased with them both, said, "The verse of [Sūra] *The Criterion* is Meccan whereas the verse of *al-Nisā'* is Medinan and nothing at all from it is abrogated."

They say that the repentance of one who has intentionally killed a believer is an exception to the general rule, because there is no way to it (repentance) except by either seeking its legitimacy or returning the soul that he killed; repentance concerning the rights of a human being is not valid except by one of these two measures, both of which are unavailable to the killer. How, then, can his repentance be valid from the violation of a human being's right which has not been restored to him, nor did he do anything to legitimate the act? One cannot analogize this to the [repentance from the usurpation of] property whose owner has passed away because he could return to him the like of what has been lost by giving it in charity.

They also say that one should not retort to us that polytheism is a greater sin than murder and that repenting from it is possible, because that pertains to the right of God purely, which is why repentance from it is possible. As for the right of a human being, repentance from it is dependent on the restoration [of the violated right] and making it right, which he cannot do.

عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿[الفرقان: 68-70]﴾. فقال: كانت هذه الآية في الجاهلية، وذلك أن ناساً من أهل الشرك كانوا قد قتلوا وزنوا، فأَتوا رسول الله ﷺ فقالوا: إن الذي تدعو إليه لحسن لو تخبرنا أن لما عملنا كفارة، فنزل ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ إلى قوله: ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ [الفرقان: 68-70]. فهذه في أولئك. وأما التي في سورة النساء، وهي قوله تعالى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ [النساء: 93]. فالرجل إذا عرف الإسلام وفرائضه ثم قتل، فجَزَاؤُهُ جَهَنَّمُ. وقال زيد بن ثابت: لما نزلت التي في الفرقان، ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ عجبنا من لينها، فلبثنا سبعة أشهر، ثم نزلت الغليظة بعد اللينة فنسخت اللينة. وأراد بالغليظة هذه الآية آية النساء، وباللينة آية الفرقان. قال ابن عباس—رضي الله عنهما—: «آية الفرقان مكية، وآية النساء مدنية، نزلت ولم ينسخها شيء».

قال هؤلاء: ولأن التوبة من قتل المؤمن عمداً متعذرة، إذ لا سبيل إليها إلا باستحلاله، أو إعادة نفسه التي فوتها عليه، إذ التوبة من حق الآدمي لا تصح إلا بأحدهما، وكلاهما متعذر على القاتل، فكيف تصح توبته من حق آدمي لم يصل إليه، ولم يستحله منه؟ ولا يرد عليهم هذا في المال إذا مات ربه ولم يوفه إياه، لأنه يتمكن من إيصال نظيره إليه بالصدقة. قالوا: ولا يرد علينا أن الشرك أعظم من القتل وتصح التوبة منه، فإن ذلك محض حق الله، فالتوبة ممكنة، وأما حق الآدمي، فالتوبة موقوفة على أدائه إليه، واستحلاله، وقد تعذر.

The majority offers as proof the saying of the Almighty,

Say: O My servants who have transgressed against their own selves! Despair not of the mercy of God, God surely forgives all sins. Lo! He is the Forgiving, the Merciful. [39:53]

This verse pertains to the one who repents.

Furthermore, His words,

God never forgives that a partner be ascribed to Him, but He forgives anything short of that for whomsoever He wills. [4:48]

This pertains to one who has not repented, because associationism has been separated from all others and He attached forgiveness to His will; thus, He particularized and qualified the latter, but generalized and left without qualification the former.

They also offer as proof the words of Almighty,

And I surely am Most Forgiving to whoever repents, believes, and acts righteously, and then seeks guidance. [20:82]

If, therefore, this murderer repents, believes, and acts righteously, then God Almighty and Exalted is most forgiving to him.

They further argue that an authentic tradition from the Prophet, God grant him blessing and peace, relates of one who killed one hundred and then repented, and his repentance was beneficial to him and he was associated [in his final reckoning] with the righteous town to which he had set out.¹⁵⁰

It is also authentically reported from him, God grant him blessing and peace, from the tradition of ʿUbāda b. al-Šāmit, God be pleased with him, that the Messenger of God said while he was surrounded by a group of his Companions,

Swear allegiance to me that you shall not join anything in worship along with God, nor steal, nor fornicate, nor kill your children, nor slander an innocent person with an accusation that you have fabricated, nor disobey me in any good. Whoever among you fulfills his pledge his reward is with God, and whoever indulges in any one of them and is punished for it in this world, that punishment will be an expiation for that sin. And

¹⁵⁰ Based on the tradition in Bukhārī #3283 and Muslim #2766.

واحتج الجمهور بقوله تعالى: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ [الزمر:53]، فهذه في حق التائب. وبقوله: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء:84]. فهذه في حق غير التائب، لأنه فرق بين الشرك وما دونه، وعلق المغفرة بالمسيئة، فخصص وعلق، وفي التي قبلها عمم وأطلق.

واحتجوا بقوله تعالى: ﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾ [طه:82]، فإذا تاب هذا القاتل وآمن وعمل صالحاً، فالله عز وجل غفار له.

قالوا: وقد صح عن النبي ﷺ حديث الذي قتل المئة، ثم تاب فنفعت توبته، وألحق بالقرية الصالحة التي خرج إليها.

وصح عنه ﷺ من حديث عبادة بن الصامت رضي الله عنه أن رسول الله ﷺ قال—وحوله عصابة من أصحابه—: «بايعوني على ألا تشركوا بالله شيئاً، ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم، ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوني في معروف، فمن وفى منكم فأجره على الله، ومن

if one indulges in any of them, and God conceals his sin, it is up to Him to forgive or punish him [in the Hereafter]. So we swore to him upon these.¹⁵¹

They said further that he, God grant him blessing and peace, said in what he reported from His Lord Almighty, "O son of Adam, if you meet Me with the weight of the earth of sins, and meet Me without having attributed an equal to Me, I will meet you with the same weight of forgiveness."¹⁵²

He also said, God grant him blessing and peace, "Whoever dies without having set up equals to God shall enter the Garden."¹⁵³ He also said, "If anyone's last words are, 'There is no god but God,' he will enter the Garden."¹⁵⁴ He also said, "God has prohibited hellfire on any who says 'There is no god but God' seeking God's pleasure."¹⁵⁵ It also appears in the tradition of intercession, "Release from hellfire anyone whose heart has the weight of a mustard seed of faith" and in it God Almighty says, "By My might and honor, I shall release from hellfire any who says 'There is no god but God.'"¹⁵⁶ The scriptural texts indicating this are manifold, and prove that any who affirms God's unicity shall not abide in hellfire eternally.

They say that the verse in *al-Nisā'*, it is like similar texts of warning as the Almighty's words, "And whoever disobeys God and His Messenger and exceeds His limits, He shall enter him into hellfire, to abide therein forever" [4:14]. His words also, "Those who consume the property of orphans wrongly only consume fire into their bellies, and they shall meet the blaze" [4:10]. He, God grant him blessing and peace, said, "Whoever kills himself with an iron shall suffer from the stab of that iron eternally, forever, in hellfire."¹⁵⁷ The examples of [such figurative warnings] are many.

People have disagreed concerning these texts into a number of positions.

One of them is to take their literal meaning and declare the eternity of the authors of these crimes in hellfire, and this is the saying of the Khārijites and the Mu'tazilites, who disagree beyond this. The Khārijites say that such people are unbelievers, because only the unbelievers shall enter hellfire eternally. The Mu'tazilites say that they are not unbelievers, but rather wicked sinners who shall abide in the fire eternally. All of this applies if they do not repent.

¹⁵¹ Bukhārī #18; Muslim #1709.

¹⁵² Tirmidhī #3540.

¹⁵³ Bukhārī #1237; Muslim #93.

¹⁵⁴ Aḥmad #3116.

أصاب من ذلك شيئاً فعوقب به في الدنيا فهو كفارة له، ومن أصاب من ذلك شيئاً فستره الله عليه فهو إلى الله، إن شاء عفا عنه وإن شاء عاقبه، فبايعناه على ذلك».

قالوا: وقد قال ﷺ فيما يروي عن ربه تبارك وتعالى: «ابن آدم، لو لقيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً، لقيتك بقرابها مغفرة».

وقال ﷺ: «من مات لا يشرك بالله شيئاً دخل الجنة». وقال: «من كان آخر كلامه: لا إله إلا الله دخل الجنة». وقال: «إن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله». وفي حديث الشفاعة: «أخرجوا من النار من في قلبه مثال حبة من خردل من إيمان». وفيه يقول الله تعالى: «وعزتي وجلالي لأخرجن من النار من قال: لا إله إلا الله». وأضعاف هذه النصوص كثيرة، فدل على أنه لا يتخلد في النار أحد من أهل التوحيد.

قالوا: وأما هذه الآية التي في النساء، فهي نظائر أمثالها من نصوص الوعيد، كقوله تعالى: ﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا﴾ [النساء: 14].

وقوله: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ [النساء: 10].

وقوله ﷺ: «من قتل نفسه بحديدة، فحديدته يتوجأ بها خالداً مخلداً في نار جهنم». ونظائره كثيرة. وقد اختلف الناس في هذه النصوص على طرق:

أحدها: القول بظاهرها، وتخليد أرباب هذه الجرائم في النار، وهو قول الخوارج والمعتزلة، ثم اختلفوا.

فقلت الخوارج: هم كفار، لأنه لا يتخلد في النار إلا كافر.

وقالت المعتزلة: ليسوا بكفار، بل فساق مخلدون في النار، هذا كله إذا لم يتوبوا.

155 Bukhārī #425; Muslim #263.

156 A part of the tradition in Bukhārī #7510 and Muslim #193.

157 A part of the tradition in Bukhārī #5778 and Muslim #109.

Another group says that this is a warning in each of these cases applicable to those who declare [the acts in question] to be permissible, for such a person is an unbeliever. Those who do these deeds while believing in their impermissibility are not the object of this warning, the warning of eternity, even if the warning of entering [hellfire for a period] applies to them.

Imam Aḥmad, God be pleased with him, has rejected this opinion saying that if he deemed it permissible and did not do it, he would be an unbeliever regardless [of whether he committed them]; the Prophet, God grant him blessing and peace, only spoke in these cases concerning those who did such things.

A third group says that the argument based on these texts is built on the principle of the applicability of the general meaning of texts, but there are no general words in the language. Hence, these people deny the generalizability of texts altogether, meaning to deny the use of these texts for the reasoning of the Muʿtazilites and the Khārijites. But this solution requires voiding the entirety of the law, if not the nullity of the entirety of reports [in any human affair]. They have retorted to a falsehood with a greater falsehood, and an innovation with an uglier one; they are like him who wishes to build a palace by destroying an entire city.

A fourth group says that this speech [in the said verses] has concealed qualifications; such concealment in speech is abundant and well-known. They disagree about what precisely is concealed. Some say that is it the conditional clause that is concealed, thus it amounts to saying that the reward of such a one is such, if He permits or wills it.

A fifth group says that what is concealed is the exception, thus saying, his reward is such except if He forgives. This is a claim that has no indication for it in the speech itself at all, but rather, it is asserted for an external reason.

A sixth group says that this is a warning, and opposing the warning is not blameworthy, but rather, it is praiseworthy, for God Almighty is permitted to oppose His warning, but He is not permitted to oppose His promise. The difference between them is that warning is His right and opposing it is forgiveness, favor, and exoneration, which is the result of His honor, generosity, and benevolence, whereas the promise [of reward for the righteous] is a right upon Him that He has obligated upon Himself, and God does not go against His promise.

They said that this is why Kaʿb b. Zuhayr praised the Messenger of God, God grant him blessing and peace, when he said,

I am told that the Messenger of God warned me

However, forgiveness with the Messenger of God is always hoped for

وقالت فرقة: بل هذا الوعيد في حق المستحل لها، لأنه كافر، وأما من فعلها يعتقد تحريمها، لم يلحقه هذا الوعيد—وعيد الخلود—وإن لحقه وعيد الدخول.

وقد أنكر الإمام أحمد رضي الله عنه هذا القول وقال: لو استحل ذلك، ولم يفعله كان كافراً. والنبي ﷺ إنما قال: من فعل كذا وكذا.

وقالت فرقة ثالثة: الاستدلال بهذه النصوص مبني على ثبوت العموم، وليس في اللغة ألفاظ عامة. ومن هاهنا أنكر العموم من أنكره، وقصدهم تعطيل هذه الأدلة عن استدلال المعتزلة والخوارج بها، لكن ذلك يستلزم تعطيل الشرع جملةً، بل تعطيل عامة الأخبار. فهؤلاء ردوا باطلاً بأبطل منه، وبدعةً بأقبح منها، وكانوا كمن رام أن يبيني قصراً فهد مصراً.

وقالت فرقة رابعة: في الكلام إضمار.

قالوا: والإضمار في كلامهم كثير معروف.

ثم اختلفوا في هذا المضمهر، فقالت طائفة بإضمار الشرط، والتقدير فجزاؤه كذا، إن جازاه أو إن شاء. وقالت فرقة خامسة بإضمار الاستثناء. والتقدير فجزاؤه كذلك إلا أن يعفو، وهذه دعوى لا دليل في الكلام عليها البتة، ولكن إثباتها بأمر خارج عن اللفظ.

وقالت فرقة سادسة: هذا وعيد، وإخلاف الوعيد لا يذم بل يمدح، والله تعالى يجوز عليه إخلاف الوعيد، ولا يجوز عليه إخلاف الوعد. والفرق بينهما أن الوعيد حقه، وإخلافه عفو وهبة وإسقاط، وذلك موجب كرمه وجوده وإحسانه. والوعد حق عليه أوجبته على نفسه، والله لا يخلف الميعاد.

قالوا: ولهذا مدح به كعب بن زهير رسول الله ﷺ حيث يقول:

نبئت أن رسول الله أوعدني والعفو عند رسول الله مأمول.

Once Abū ‘Amr b. al-‘Alā’ debated ‘Amr b. ‘Ubayd on this question; the latter said, “O Abū ‘Amr, God does not violate His promise, and He has said, ‘Whoever kills a believer intentionally, his compensation is hellfire for eternity, and God is wroth with him and cursed him’” [4:93]. Abū ‘Amr responded, “Woe to you O ‘Amr, have you come from a non-Arab? The Arabs do not consider going against a warning blameworthy, but generosity and munificence. Have you not heard the poet,

The son of my uncle fears not my assault so long as I live
 The assault of a challenger ought not to be feared
 True, I warned and I promised, but I
 Am one to oppose my warning but uphold my promise.”

A seventh group said that these texts and their likes are such that they only mention that which requires punishment, but the presence of the requirement of a judgment does not necessarily mean the presence of the judgment itself. A judgment is found only if the required act is found along with the absence of any preventing factor. The purpose of these texts is to declare that such acts are the cause of punishment and require it, even as the evidence of preventive factors is established based on multiply-reported scriptural texts that cannot be set aside. Acts of great benevolence erase and prevent [punishment], as do great afflictions, the establishment of prescribed limits in this world. These texts cannot be neglected, and it is necessary to use both kinds of texts [to reach the conclusion]. Thus, a balance is to be set up comparing the good and the bad deeds, taking into consideration acts that require punishment and those that prevent it, and the heavier side is the one that is effective.

They argue that upon this principle is based the benefits and harms of the two abodes, as well as the rulings of the law and judgments of divine predestination, and is the requirement of the wisdom that permeates all existence. By it are connected the causes to their effects both in creation and in command. God the Exalted has made an opposite to everything; one thing opposes and repels the other, and the stronger of the two prevails. Physical strength, for instance, is required by good health and safety, and the corruption of humors or their absence prevent the work of nature and the presence of strength, and the judgment that prevails is that of the stronger of the two; the same is true of medicine and disease. The servant in such a state possesses the causes of health and the causes of disease; and one of them prevents and opposes the effectiveness of the other; and if it prevails over it, its effect is what actualizes.

وتناظر في هذه المسألة أبو عمرو بن العلاء وعمرو بن عبيد، فقال عمرو بن عبيد: يا أبا عمرو، لا يخلف الله وعده، فقد قال: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ [النساء: 93]. فقال له أبو عمرو: ويحك يا عمرو من العجمة أتيت. إن العرب لا تعد إخلاف الوعيد ذماً بل جوداً وكرماً، أما سمعت قول الشاعر:

ولا يرهب ابن العم ما عشت صولتي ولا يَحْتَشِي من صولة المتهدد.
وإني وإن أوعدته أو وعدته لخلف إيعادي ومنجز موعدتي.

وقالت فرقة سابعة: هذه النصوص وأمثالها مما ذكر فيه المقتضى للعقوبة، ولا يلزم من وجود مقتضى الحكم وجوده. فإن الحكم إنما تم بوجود مقتضيه وانتفاء مانعه، وغاية هذه النصوص الإعلام بأن كذا سبب للعقوبة ومقتض لها. وقد قام الدليل على ذكر الموانع، فبعضها بالإجماع وبعضها بالنص. فالتوبة مانع بالإجماع، والتوحيد مانع بالنصوص المتواترة التي لا مدفع لها، والحسنات العظيمة الماحية مانعة، والمصائب الكبار المكفرة مانعة، وإقامة الحدود في الدنيا مانع بالنص، ولا سبيل إلى تعطيل هذه النصوص، فلا بد من إعمال النصوص من الجانبين.

ومن هاهنا قامت الموازنة بين الحسنات والسيئات اعتباراً لمقتضى العقاب ومانعه، وإعمالاً لأرحمها.

قالوا: وعلى هذا بناء مصالح الدارين ومفاسدهما، وعلى هذا بناء الأحكام الشرعية، والأحكام القدريّة، وهو مقتضى الحكمة السارية في الوجود، وبه ارتباط الأسباب ومسبباتها خلقاً وأمراً. وقد جعل الله سبحانه لكل ضدّاً يدافعه ويقاومه، ويكون الحكم للأغلب منهما. فالقوة مقتضية للصحة والعافية، وفساد الأخلاط ونفياها مانع من عمل الطبيعة وفعل القوة، والحكم للغالب منهما. وكذلك قوى الأدوية والأمراض، والعبد يكون فيه مقتض للصحة ومقتض للعطب، وأحدهما يمنع كمال تأثير الآخر ويقاومه، فإذا ترجح عليه وقهره كان التأثير له.

Hence is known the division of creation into those who will enter the Garden but not enter the Fire, and vice versa. Then there are those who will enter the Fire then be released from it, and the length of their stay there will be in accordance with what they possess of the cause of such stay.

One who has enlightened discernment sees all that God Almighty has declared with it in His Book concerning the matters of afterlife and its details until he sees it as if with his own eyes and knows that it is the requirement of His divinity, lordship, might, and wisdom.

It is impossible for Him to do otherwise, and the attribution of anything different to Him is like attributing to Him that which does not befit Him. To attribute that to Him is the same as likening the sun and the stars to one's eyesight. This is the certitude of faith, and that is the one that consumes bad deeds like fire consumes dry wood. One who possesses this faith can never persist in bad deeds, even if they occur from him and often. Whoever has the light of faith, it enjoins him to renew his repentance at every moment and return to God as often as the number of his breaths. Such a person is the dearest of His creation to God. This [last one] brings together all the paths of explanation concerning the texts of warning.

13.15 *A Penitent Murderer*

They further disagree about when a murderer has repented and surrendered himself and is killed in retribution: does he still owe his victim on the Day of Resurrection?

One group says that nothing remains on him because retribution is its prescribed limit, and prescribed limits are expiation, and the heirs of the victim have received their right on his behalf. Furthermore, he owes [for] one of two crimes; and when one has been fulfilled, he owes nothing more, like if he had committed a crime against the victim's limbs and the latter retaliated, nothing is left on him.

Another group says that the victim has been wronged, his soul has passed, and nothing can make up for it. The heir has received the compensation for the revenge in him, and has quenched his own wrath, but what benefit has the victim derived from that? How is his grievance against the murderer been set right from that?

They argue that in the case of murder, there are three rights: the right of God, that of the victim, and that of the heir. The right of God cannot be fulfilled except by repentance, and the right of the heir except by retribution, for which he can choose one of three things: retribution, free pardon, and blood-money. If [the heir] let him go or accepted the money, the right of the victim is not fulfilled; similarly, if he demanded retaliation, as it is one of the three

ومن هاهنا يعلم انقسام الخلق إلى من يدخل الجنة ولا يدخل النار وعكسه، ومن يدخل النار ثم يخرج منها، ويكون مكثه فيها بحسب ما فيه من مقتضى المكث في سرعة الخروج وبطئه. ومن له بصيرة منورة يرى بها كل ما أخبر الله به في كتابه من أمر المعاد وتفاصيله، حتى كأنه يشاهده رأي عين، ويعلم أن هذا هو مقتضى إلهيته سبحانه وربوبيته وعزته وحكمته وأنه يستحيل عليه خلاف ذلك. ونسبة خلاف ذلك إليه نسبة ما لا يليق به إليه، فيكون نسبة ذلك إلى بصيرته كنسبة الشمس والنجوم إلى بصره. وهذا يقين الإيمان، وهو الذي يحرق السيئات كما تحرق النار الحطب.

وصاحب هذا المقام من الإيمان يستحيل إصراره على السيئات، وإن وقعت منه وكثرت، فإن ما معه من نور الإيمان يأمره بتجديد التوبة كل وقت والرجوع إلى الله بعدد أنفاسه. وهذا من أحب الخلق إلى الله. فهذه مجامع طرق الناس في نصوص الوعيد.

فصل

واختلفوا فيما إذا تاب القاتل، وسلم نفسه فقتل قصاصاً، هل يبقى عليه يوم القيامة للمقتول حق؟ فقالت طائفة: لا يبقى عليه شيء لأن القصاص حده، والحدود كفارة لأهلها، وقد استوفى ورثة المقتول حق موروثهم وهم قائمون مقامه في ذلك، فكأنه قد استوفاه بنفسه، إذ لا فرق بين استيفاء الرجل حقه بنفسه، أو بنائبه ووكيله.

يوضح هذا أنه أحد الجنائتين، فإذا استوفيت منه لم يبق عليه شيء كما لو جنى على طرفه فاستقاد منه، فإنه لا يبقى له عليه شيء.

وقالت طائفة: المقتول قد ظلم، وفاتت عليه نفسه، ولم يستدرك ظلامته، والوارث إنما أدرك ثأر نفسه وشفى غيظه، وأي منفعة حصلت للمقتول بذلك؟ وأي ظلامة استوفاه من القاتل؟ قالوا: فالحقوق في القتل ثلاثة: حق لله، وحق للمقتول، وحق للوارث. فحق الله لا يزول إلا بالتوبة. وحق الوارث قد استوفاه بالقتل، وهو مخير بين ثلاثة أشياء: بين القصاص والعفو مجانا، أو إلى مال.

choices he has, how could the right of the victim be fulfilled by only one of the three options?

They further said that if the victim [hypothetically] said, Do not kill him, for I will demand my right of him on the Day of Resurrection, but they chose to have him killed [nonetheless], is the [victim's] right fulfilled or not? If you argue that it is not, then why do you drop that right if [the heir] chooses retribution without knowing the pleasure of the victim?

These arguments, as you can see, are strong and cannot be refuted except by those of greater or similar strength.

The correct view, and God knows best, is that when the murderer repents, fulfilling the right of God, and submits himself willingly to the heir to take from him the right of their victim relative, both rights are fulfilled. What remains then is the right of the heirs, which God does not deny them, and has made it part of the perfection of the repentance of the murderer to repay the victim in some way. His affliction is not reduced by the killing of his murderer, and sincere repentance removes all that came before it. This one is repaid for the wrong he faced, but that one is not punished due to the completion of his repentance. He becomes like the unbeliever who fights God and His Messenger and kills a Muslim in battle, then he becomes a Muslim himself and his Islam becomes true and good, and God the Exalted repays the martyred and forgives the killer because of his Islam and he is not held responsible for killing a Muslim unjustly. Sincere repentance erases all [sins] that came before it just as [converting to] Islam erases all that came before it.

On this, if he submits himself and follows, and the heir to the victim forgives him, and the killer turns in sincere repentance, God Almighty accepts His repentance while also rewarding the victim [for the wrong he suffered].

This is as far as the view and reasoning of the scholars go; the judgment ultimately is God's, "Your Lord surely judges between them with His judgment, and He is Almighty, All-knowing" [27:78].

14 Perspectives on the Nature of Sin and Repentance

On the perspectives people have toward sinning, which are thirteen.

[i] The animalistic perspective, concerned with the gratification of instinctive desires; [ii] the perspective concerned with the fulfillment of the external aspects of nature and necessities of creaturely existence; [iii] the perspective of determinism; [iv] the perspective of free will; [v] the perspective of wisdom; [vi] the perspective of divine granting success and failure; [vii] the perspective of monotheism; [viii] the perspective of the divine names and attributes;

فلو أحل أو أخذ منه مالا لم يسقط حق المقتول [بذلك، فكذاك إذا اقتص منه، لأنه أحد الطرق الثلاثة في استيفاء حقه، فكيف يسقط حق المقتول] بواحد منها دون الآخرين؟ قالوا: ولو قال القاتل: لا تقتلوه لأطالبه بحقي يوم القيامة فقتلوه، أكان يسقط حقه أو لم يسقطه؟ فإن قلتم: يسقط فباطل، لأنه لم يرض بإسقاطه، وإن قلتم: لا يسقط، فكيف تسقطونه إذا اقتص منه مع عدم العلم برضا المقتول بإسقاط حقه؟

وهذه حجج كما ترى في القوة لا تندفع إلا بأقوى منها أو أمثالها. فالصواب—والله أعلم—أن يقال إذا تاب القاتل من حق الله، وسلم نفسه طوعاً إلى الوارث يستوفي منه حق موروثه سقط عنه الحقان، وبقي حق الموروث لا يضيعه الله، ويجعل من تمام مغفرته للقاتل تعويض المقتول. فإن مصيبته لم تتجبر بقتل قاتله. والتوبة النصوح تهدم ما قبلها، فيعوض هذا عن مظلمته، ولا يعاقب هذا لكآل توبته، وصار هذا كالكافر المحارب لله ورسوله إذا قتل مسلماً في الصف، ثم أسلم وحسن إسلامه، فإن الله سبحانه يعوض هذا الشهيد المقتول، ويغفر للكافر بإسلامه، ولا يؤاخذ به بقتل المسلم ظملاً، فإن هدم التوبة لما قبلها كهدم الإسلام لما قبله. وعلى هذا، إذا سلم نفسه وانقاد فعفا عنه الولي، وتاب القاتل توبةً نصوحاً، فالله تعالى يقبل توبته، ويعوض المقتول.

فهذا الذي يمكن أن يصل إليه نظر العالم واجتهاده، والحكم بعد ذلك لله: ﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ﴾ [النمل: 78].

فصل

في مشاهد الخلق في المعصية، وهي ثلاثة عشر مشهداً:

مشهد الحيوانية وقضاء الشهوة، ومشهد اقتضاء رسوم الطبيعة ولوازم الخلقة، ومشهد الجبر، ومشهد القدر، ومشهد الحكمة، ومشهد التوفيق والخذلان، ومشهد التوحيد، ومشهد الأسماء والصفات،

[ix] the perspective of faith and the multiplicity of its perspectives; [x] the perspective of mercy; [xi] the perspective of helplessness and weakness; [xii] the perspective of humility and neediness; [xiii] the perspective of love and worship.

The first four are the perspectives of the deviants and the remaining eight [*sic.*] are for the people of steadfastness, the highest of them being the tenth perspective.

This is the most eminent and beneficial chapter of this book to everyone, and deserves to be grabbed with every last digit of the hand; you may not find it[s contents] in any other book except what we have mentioned in our book, *The Journey of the Two Flights and the Path of the Two Successes*.¹⁵⁸

14.1 *Animalistic Gratification*

As for the animalistic perspective, the perspective of the gratification of desire, it is the perspective of the ignorant who are no different than the rest of the animals except that they stand on two legs and have the ability to speak. They have no concern but to satisfy their body's base desires by any means they can. Such people's souls are animalistic souls and have not risen to the level of humanity, let alone the level of the angels; their spiritual condition is too despicable to deserve mention. Their condition varies according to the animals whose manners and natures they resemble.

Among these are those whose selves are like dogs: if such a one finds a loaf of meat that would suffice one thousand dogs, he would still guard it against all other dogs, and bark at any other dog that gets near it, and not let any other dog get to it except when overpowered. He does not tolerate for any dog to share any of it. His concern is to satiate his hungry stomach by any means regardless of whether the food is carrion or pure, bad or good. He has no shame from anything disgraceful; if you try to chase him away he lolls out his tongue in greed, and if you leave him alone he lolls out his tongue in greed; if you feed him he wags his tail and hovers around you, and if you do not he whines and barks at you.

There are others whose egos are asinine. They have been created for nothing but toil and fodder, the more you feed them the more toil you get out of them; the dumbest of animals and least discerning, which is why God has used it to exemplify one who carries His book as if on its back but fails to know it, understand it, and act accordingly. In contrast, He likened to the dog the wicked scholar whom God has given His signs but he slips away and clings to

¹⁵⁸ See glossary, "Ibn al-Qayyim's Works".

ومشهد الإيمان وتعدد شواهدة، [ومشهد الرحمة]، ومشهد العجز والضعف، ومشهد الذل والافتقار، ومشهد المحبة والعبودية.

فالأربعة الأول للمنحرفين. والثمانية البواقي لأهل الاستقامة. وأعلاها المشهد العاشر. وهذا الفصل من أجل الكتاب وأنفعها لكل أحد، وهو حقيق بأن ثني عليه انخاصر، ولعلك لا تطفر به في كتاب سواه، إلا ما ذكرناه في كتابنا المسمى: «سفر الهجرتين وطريق السعادتين».

فصل

فأما مشهد الحيوانية وقضاء الشهوة، فمشهد الجهال الذين لا فرق بينهم وبين سائر الحيوان إلا في اعتدال القامة ونطق اللسان ليس همهم إلا مجرد نيل الشهوة بأي طريق أفضت إليها. فهؤلاء نفوسهم نفوس حيوانية لم تترق عنها إلى درجة الإنسانية، فضلاً عن درجة الملائكة. فهؤلاء حالهم أخس من أن تذكر، وهم في أحوالهم متفاوتون بحسب تفاوت الحيوانات التي هم على أخلاقها وطباعها. فمنهم من نفسه كلبية، لو صادف جيفةً تشبع ألف كلب لوقع عليها، وحماها من سائر الكلاب، ونجح كل كلب يدنو منها، فلا تقرّبها الكلاب إلا على كره منه وغلبة، ولا يسمح لكلب بشيء منها، وهمه شبع بطنه من أي طعام اتفق ميتةً أو ذكي، خبيث أو طيب، ولا يستحي من قبيح. إن تحمل عليه يلهث أو تتركه يلهث، إن أطعمته بصبص بذنبه ودار حولك، وإن منعه هرك ونبح. ومنهم من نفسه حمارية لم تخلق إلا للكد والعلف. كلما زيد في علفه زيد في كده. أبكم الحيوان وأقله بصيرةً، ولهذا مثل الله سبحانه وتعالى به من حمّله كتابه، فلم يحمله معرفةً ولا فقهاً ولا عملاً، ومثل بالكلب عالم السوء الذي آتاه الله آياته فانسلك منها وأخذ إلى الأرض واتبع هواه.

the ground following his base desire. In these two similitudes there are great lessons, but this is not the place for them.

There are others whose egos are predatory, whose concern is aggression against people, coercing them to the extent he is able. His nature is extortive in keeping with his predatory nature.

Others possess egos of rats, wicked in nature and corrupting anything they touch; as if their litany is to say, Glory to Him who created them to corrupt all things.

Others possess egos of poisonous creatures like the snake, the scorpion, and the like. This is the kind that harms others just by his looks; he causes a man to enter his grave and a camel to enter the cooking pot. The eye in itself does not do anything, it is only the wicked, poisonous ego made up of rage, envy, and wonder, that encounters its victim when he is off his guard, and then bites it like the snake that looks at any uncovered part of the body to bite, causing either total perdition or some harm. This is why the harm of the one with the eye is not limited to looking directly, but if a thing is described to him even without encountering it his harm makes its way to it. At fault is he who lets down his guard and heed at any moment, for the one with the eye does not affect anyone who possesses the weapons to defend himself, like a [helpless] snake faced with a shield covering the entire body with nothing exposed. It is the duty of anyone who seeks to protect himself to be ever protected, armed, and on guard, holding on to the repeated recitation of the Means of Seeking Divine Protection and Prophetic fortifications that are in the Sunna and those that are in the Qur'an.¹⁵⁹

If a man is known to cause harm by the eye, it is permissible, if not a duty, to hold him and isolate him from the people, providing him food and drink, until he dies. More than one jurist has mentioned this. There should be no disagreement about this because this is beneficial to the Muslims and removal of harm from them. If more is said in this matter, it would not be opposed to the principles of the law. If it is said, Will you demand retribution if he killed by the eye? It would be said that if this happened without his choice, and he was overpowered [by his nature], he is not killed in retaliation, but he owes blood-money. If he intended to do so and could have prevented it and knew that he could kill by that, it is permissible for the ruler to execute him in retaliation, or use the eye against him just as he used the eye against the victim. As for killing

¹⁵⁹ The reference is to the last three chapters of the Qur'an as well as prophetic supplications that invoke divine protection on various occasions.

وفي هذين المثالين أسرار عظيمة ليس هذا موضوع ذكرها. ومنهم من نفسه سبعة غضبية، هم العدوان على الناس، وقهرهم بما وصلت إليه قدرته طبيعية مقتضاه، وذلك كتنقاضي طبيعة السبع لما يصدر منه. ومنهم من نفسه فأرية، فاسق بطبعه، مفسد لما جاوره، تسيحه بلسان الحال: سبحان من خلقه للفساد.

ومنهم: من نفسه على نفوس ذوات السموم والحماة، كالحية، والعقرب، وغيرهما. وهذا الضرب هو الذي يؤذي بعينه، فيدخل الرجل القبر، والجمل القدر. والعين وحدها لم تفعل شيئاً، وإنما النفس الخبيثة السمية تكيفت بكيفية غضبية مع شدة حسد وإعجاب، وقابلت المعين على غرة منه وغفلة وهو أعزل من سلاحه، فلدغته كالحية التي تنظر إلى موضع مكشوف من بدن الإنسان فتنهشه، فإما عطب وإما أذى. ولهذا لا يتوقف أذى العائن على الرؤية والمشاهدة، بل إذا وصف له الشيء الغائب عنه وصل إليه أذاه. والذنب لجهل المعين وغفلته وغرته عن حمل سلاحه كل وقت. فالعائن لا يؤثر في شاكي السلاح، كالحية إذا قابلت درعاً سابغاً على جميع البدن ليس فيه موضع مكشوف. فحق على من أراد حفظ نفسه وحمايتها ألا يزال متدرعاً متحصناً لأبسا أداة الحرب، مواظباً على أوراد التعوذات والتحصينات النبوية التي في السنة والتي في القرآن.

وإذا عرف الرجل بالأذى بالعين، ساغ—بل وجب—حبسه وإفراجه عن الناس، ويطعم ويستقي حتى يموت. ذكر ذلك غير واحد من الفقهاء، ولا ينبغي أن يكون في ذلك خلاف، لأن هذا من نصيحة المسلمين، ودفع الأذى عنهم. ولو قيل فيه غير ذلك لم يكن بعيداً من أصول الشرع. فإن قيل: فهل تقيدون منه إذا قتل بعينه؟

قيل: إن كان ذلك بغير اختياره، بل غلب على نفسه، لم يقتص منه وعليه الدية. وإن عمد ذلك وقدر على رده، وعلم أنه يقتل به، ساغ للولي أن يقتله بمثل ما قتل به. فيعينه إن شاء

him by the sword, then no, because this is not the kind of thing that kills most of the time, and so such a thing would not be comparable to his crime.

I asked our Shaykh Abū al-‘Abbās Ibn Taymiyya, God sanctify his soul, about one who kills by the inner state; he said that the ruler has the right to execute him by the inner state in the same way as he killed.

If it is said, What is the difference between this and him who kills by means of black magic for which you require retaliation by the sword?

We say that the difference lies in two things. One, the black magic that is used to kill is the kind of magic from which the likelihood of death is great, and there is no doubt that much magic is like that, and people who know this [science] have written many well-known treatises and chapters on how to cause death. The other is that one cannot retaliate in such a case because he cannot be killed with the like of how he killed as it is impermissible by the right of God, and it is like someone who killed by sodomizing or excessive drinking of wine; the retaliation in such cases is by the sword.

This is not the occasion to mention these issues, and what we have mentioned is only to suggest that human selves resemble the selves of the well-known animals and others, and this is Sufyān b. ‘Uyayna’s interpretation of the saying of Almighty, “There is not a creature on earth nor a bird that flies with its wings but that they are nations like you” [6:38].

This is what the interpreters of dreams rely on when one sees these animals in one’s dream next to him, or in one’s house, or see them fighting him, and they are correct in that. We as well as others have experienced such occurrences in dreams, and this came true with respect to the people whose natures were like those animals. The Prophet, God grant him blessing and peace, once dreamed in the story of Uḥud a cow being slaughtered, and it came to be how the believers were afflicted with slaughter by the unbelievers. For the cow is the most beneficial of animals for the land, and its mildness, benefit, and humility is a source of well-being and benefit for all. ‘Umar b. al-Khaṭṭāb, God be pleased with him, once saw a rooster pecking three pecks into him, and that turned out to be his stabbing by Abū Lu’lu’a; a rooster stands for a large, wicked man.

There are others among men whose selves are like the swine. Such a person comes across pure and good things but pays no attention to them, but when he comes across the refuse or feces of someone else, he consumes it. Many people show the same characteristic: they will hear from you and see in you manifold more the good deeds and words than the bad ones, but will never remember, appreciate, or follow them. If, however, he sees a slip in word or action, he will jump upon it as if he has found his object of desire.

كما كان هو المقتول. وأما قتله بالسيف قصاصاً فلا، لأن هذا ليس مما يقتل غالباً ولا هو مماثل لجنايته.

وسألت شيخنا أبا العباس ابن تيمية—قدس الله روحه—عن القتل بالحال هل يوجب القصاص؟ فقال للولي أن يقتله بالحال، كما قتل به.

فإن قيل: فما الفرق بين هذا وبين القتل بالسحر، حيث توجبون القصاص به بالسيف؟ قلنا: الفرق من وجهين:

أحدهما: [أن السحر الذي يقتل به] هو السحر الذي يقتل مثله غالباً، ولا ريب أن هذا كثير في السحر، وفيه مقالات وأبواب معروفة للقتل عند أربابه.

الثاني: أنه لا يمكن أن يقتص منه بمثل ما فعل لكونه محرماً لحق الله، فهو كما لو قتله باللوواط، وتجرع الخمر، فإنه يقتص منه بالسيف.

وليس هذا موضع ذكر هذه المسائل، وإنما ذكرت لما ذكرنا أن من النفوس البشرية ما هي على نفوس الحيوانات العادية وغيرها، وهذا هو تأويل سفيان بن عيينة في قوله تعالى: ﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ﴾ [الأنعام: 38].

وعلى هذا الشبه اعتماد أهل التعبير للرؤيا في رؤية هذه الحيوانات في المنام عند الإنسان أو في داره، أو أنها تحاربه، وهو كما اعتمده، وقد وقع لنا ولغيرنا من ذلك في المنام وقائع كثيرة، فكان تأويلها مطابقاً لأقوام على طباع تلك الحيوانات. وقد رأى النبي ﷺ في قصة أحد «بقراً نحر»، فكان من أصيب من المؤمنين بنحر الكفار. فإن البقر أنفع الحيوان للأرض، وبها صلاحها وفلاحها مع ما فيها من السكينة، والمنافع والذل—بكسر الذال—. ورأى عمر بن الخطاب رضي الله عنه كأن ديكاً نقره ثلاث نقرات فكان طعن أبي لؤلؤة له. والديك رجل أعجمي شرير.

ومن الناس من طبعه طبع خنزير، يمر بالطيبات فلا يلوي عليها، فإذا قام الإنسان عن رجليه فقه، وهكذا كثير من الناس، يسمع منك ويرى من المحاسن أضعاف أضعاف المساويء، فلا يتحفظها ولا ينقلها ولا تناسبه، فإذا رأى سقطت أو كلمة عوراء وجد بغيته وما يناسبها، فجعلها فاكهته ونقله.

There are yet others whose nature is like that of a peacock: he knows nothing but self-admiration and showing-off, but has nothing worthy in him beyond his looks.

Others are like the camel, the most malicious and hard-hearted of animals. Still others like the bear, silent and evil, and others like an ape.

The most praiseworthy of natures is that of the horse, which is the noblest and honorable of animals in nature, and the same is true of the sheep. Whoever becomes friendly with any of these types of animals acquires their nature and manners, and if he eats their flesh, the resemblance is even stronger, for you become what you eat.

This is why God has forbidden the consumption of the flesh of predators and raptors, for one who eats a thing receives some likeness of its nature—and God knows best.

The purpose of mentioning all this is that those who have this perspective have no concern but the inclination of their egos and instinctive desires, and they know nothing beyond that.

14.2 *Naturism*

The second perspective is that of the external forms of nature and necessities of the created form, like that of the heretics among the philosophers and the physicians, who see [sin] as a necessity of human creation and nature. They hold that the human being is composed of four temperaments and their confluence and mélange, as required by the predominant of some over the others and imbalance in accordance with the variation of this mixing. The same is true of his composition from body and soul, and the animal nature, which require the effect of this mixing, and it cannot be coerced except by a discipline from within or without. The majority of human beings are not capable of self-discipline and require a coercive force from above that manages them, an authority that manages their affair by necessity, which is a necessity just like their need for food, drink, and shelter. According to them, an intelligent person is one who possesses a restraint within himself and does not need the command, prohibition, or discipline by another.

Their perspective [on sin] is that it is a kind of voluntary movement of the ego, liable to committing crimes, just like their perspective on natural, involuntary movements that are liable to variation. They have no perspective beyond that.

[ومنهم من هو على طبيعة الطاووس ليس له إلا التطوس والتزين بالريش، وما وراء ذلك من شيء]. ومنهم من هو على طبيعة الجمل أحقد الحيوان، وأغلظه كبداً. ومنهم من هو على طبيعة الدب، أبلم خيئ. وعلى طبيعة القرد. وأحمد طبائع الحيوانات طبائع الخيل التي هي أشرف الحيوانات نفوساً، وأكرمها طباعاً. وكل من ألف ضرباً من ضروب هذه الحيوانات اكتسب من طبعه وخلقه، فإن تغذى بلحمه كان الشبه أقوى، فإن الغاذي شبيه بالمغتذي. ولهذا حرم الله أكل لحوم السباع وجوارح الطير لما تورث آكلها من شبه نفوسها بها. والله أعلم. والمقصود أن أصحاب هذا المشهد ليس لهم شهود سوى ميل نفوسهم وشهواتهم، لا يعرفون ما وراء ذلك البتة.

فصل

المشهد الثاني: مشهد رسوم الطبيعة ولوازم الخلقة كمشهد زنادقة الفلاسفة والأطباء الذين يشهدون أن ذلك من لوازم الخلقة الإنسانية، وأن تركيب الإنسان من الطبائع الأربع وامتزاجها واختلاطها، كما يقتضي بغي بعضها على بعض، وخروجه عن الاعتدال—بحسب اختلاف هذه الأخلاط—، وكذلك تركيبه من البدن والنفس والطبيعة الحيوانية، ثم تقاضاه آثار هذه الخلقة ورسوم تلك الطبيعة، ولا تنفهر إلا بقاها، إما من نفسه وإما من خارج عنه. وأكثر النوع الإنساني ليس له قاهر من نفسه، فاحتياجه إلى قاهر فوقه يدخله تحت سياسته وإيالة ينتظم بها أمره ضرورة، كحاجته إلى مصالحه من الطعام والشراب واللباس.

وعند هؤلاء أن العاقل متى كان له وازع من نفسه قاهر، لم يحتج إلى أمر غيره ونهيه وضبطه. فشهد هؤلاء من حركات النفس الاختيارية الموجبة للجنائيات كمشهدهم من حركات الطبيعة الاضطرارية الموجبة للتغيرات، وليس لهم مشهد وراء ذلك.

14.3 *Fatalism*

The third perspective is that of the fatalists,¹⁶⁰ who see themselves as lacking any power or free will in their actions—indeed they do not see these actions as their own at all. They say that one is not in reality capable of or in control of his own actions; the real actor and mover is someone else, he is merely a tool—his movements like the movement of particles or plants in the breeze. When you object to their deeds, they offer predestination as an excuse, blaming their sins on it. They may so exaggerate as to see their acts as all acts of obedience, good or evil, for they are in accordance with whatever has been predestined for them.

They say that just as submission to God's command is obedience, submission to God's will is also obedience. As God Almighty has told of their associationist brethren, they make God's predestination a proof that their actions are commanded by and pleasing to Him. Such people are worse than those who reject predestination, stronger in their hostility to God, opposition to His Books, messengers, and religion. Some among them go so far as to offer an excuse for Iblis—God curse him!—empathizing with him, doing their best to offer him excuse and justification. Such a one attributes injustice to his Lord Almighty explicitly and implicitly, saying, What is his sin? He only protected his face from bowing down before any other than his creator, and anyway accorded with His wisdom and will. How could he bow down, when He is the one who prevented him from doing so? Was he anything but a good-doer in refusing to bow before you! But:

When the lover is short on luck
His favors are nothing but sins!

Those truly are the enemies of God in reality and friends of Iblīs, his brothers and lovers. When one of them mourns for Iblīs, you see them respond with heart-wrenching weeping and pouring-forth of compassion, speaking of the wrongs of predestination and blaming the Irresistible [God], that appears from the slips of their tongues, writ-large on their faces, you hear from them of the suffering of wrong and feeling of pain that you would hear from one who has been crushed by his enemy. These are the one about whom Shaykh al-Islam has said in his Ode of Tā',

The enemies of God are called on the day of their return
To the fire, the partisans of predestination

¹⁶⁰ For more on fatalists (*jabriyya*), see Prolegomenon § 6.6, and § 7.5. See also, Glossary, "Jahmites."

فصل

المشهد الثالث: مشهد أصحاب الجبر. وهم الذين يشهدون أنهم مجبورون على أفعالهم، وأنها واقعة بغير قدرتهم، بل لا يشهدون أنها أفعالهم البتة.

ويقولون إن أحدهم غير فاعل في الحقيقة ولا قادر، وأن الفاعل فيه غيره والمحرك له سواه، وأنه آلة محضة، وحركاته بمنزلة هبوب الرياح وحركات الأشجار.

وهؤلاء إذا أنكرت عليهم أفعالهم احتجوا بالقدر، وحملوا ذنوبهم عليه، وقد يغفلون في ذلك حتى يروا أفعالهم كلها طاعات، خيرها وشرها، لموافقتها المشيئة والقدر.

ويقولون: كما أن موافقة الأمر طاعة، فموافقة المشيئة طاعة. كما حكي الله تعالى عن المشركين إخوانهم أنهم جعلوا مشيئة الله تعالى لأفعالهم دليلاً على أمره بها ورضاه بها. وهؤلاء شر من القدرية النفاة وأشد منهم عداوةً لله ومناقضةً لكتبه ورسله ودينه، حتى إن من هؤلاء من يعتذر عن إبليس—لعنه الله—، ويتوجع له، ويقم عذره بجهده، وينسب ربه تعالى إلى ظلمه بلسان الحال والمقال، ويقول: ما ذنبه، وقد صان وجهه عن السجود لغير خالقه، وقد وافق حكمه ومشيئته فيه، وإرادته منه؟ ثم كيف يمكنه السجود وهو الذي منعه منه وحال بينه وبينه؟ وهل كان في ترك سجود لغير الله إلا محسناً؟ ولكن:

إذا كان المحب قليل حظ فما حسناته إلا ذنوب

وهؤلاء أعداء الله حقاً، وأولياء إبليس وأحباؤه وإخوانه. وإذا ناح منهم نائح على إبليس رأيت من البكاء والحنين أمراً عجيباً، ورأيت من ظلم الأقدار، واتهام الجبار ما يبدو على فلتات ألسنتهم، وصفحات وجوههم، وتسمع من أحدهم من التظلم والتوجع ما تسمعه من الخضم المغلوب العاجز عن خصمه. فهؤلاء هم الذين قال فيهم شيخ الإسلام في تأنيته:

ويدعى خصوم الله يوم معادهم إلى النار طراً فرقة القدرية.

14.4 *Denial of Predestination*

The fourth perspective is that of the Qadarites, the deniers,¹⁶¹ who believe that their crimes and sins are exclusively their own creation, [such that] they occur by their will exclusive of God's will, and that God has not predestined it or written it for them, nor did He create their acts, nor does He have the power to guide or misguide anyone, except by explication; He does not inspire guidance and misguidance, wickedness and piety in anyone's heart. They hold, therefore, that in God's kingdom occur things that He does not will and that things that He wills may not occur.

Disobedience and sins, then, are their own creation, effects of their own will; it is not God who created them, nor are they linked to His will. They are, therefore, utterly deprived of asking the help of God Almighty, relying on him, holding fast to Him, beseeching Him to guide them, to empower their hearts and not let them astray, to give them success to attain His pleasures, and to save them from disobeying Him. For all of this occurs from them alone; it is their own deeds, and does not enter within the will of the Lord Almighty.

Satan is thus well-pleased with them, and does not find it necessary to even encourage or seduce them to commit sins in the same way for two reasons. First, in order to strengthen this perspective and creed in their hearts, so they feel that they are free of errors and major sins in which the people of Sunna fall, suggesting to them that the matter is in their own hands, occurs by their own will, and they are the ones who protect themselves and prevent themselves from disobedience. The second purpose is that he hunts the ignorant ones by using them as his means, for when they see those given to worship, renunciation, and scruple against sins, they say that such people are the people of truth, for heretical innovation is dearer to [the devil] than sins. Since he has his way with them and through them he hunts the ignorant, why would he enjoin disobedience on them? Rather, he prohibits it and makes it look unseemly in their eyes and hearts. These realities are accessible only to those given discernment.

¹⁶¹ In the early polemics, both those who held a fatalist position denying human will as well as those who advocated free will and denied divine predestination were called the Qadarites; the author's term *al-qadariyya al-nufāh* ("the Qadarites who deny") refers to the latter. The former are more commonly known as the Jabrites. See glossary, "Jabrites", "Qadarites", "Jahmites".

فصل

المشهد الرابع: مشهد القدريّة النفاة. يشهدون أن هذه الجنايات والذنوب هم الذين أحدثوها، وأنها واقعة بمشيئتهم دون مشيئة الله تعالى، وأن الله لم يقدر ذلك عليهم ولم يكتبه ولا شاء ولا خلق أفعالهم، وأنه لا يقدر أن يهدي أحداً، ولا يضلّه إلا بمجرد البيان، لا أنه يلهمه الهدى والضلال والفجور والتقوى، فيجعل ذلك في قلبه.

ويشهدون أنه يكون في ملك الله ما لا يشاؤه، وأنه يشاء ما لا يكون، وأن العباد خالقون لأفعالهم بدون مشيئة الله.

فالمعاصي والذنوب خلقهم وموجب مشيئتهم، لا أنها خلق الله، ولا تتعلق بمشيئته. وهم لذلك مبخوسو الحظ جداً من الاستعانة بالله، والتوكل عليه، والاعتصام به، وسؤاله أن يهديهم، وأن يثبت قلوبهم، وألا يزيغها، وأن يوفقهم لمرضاته، ويجنبهم معصيته، إذ هذا كله واقع بهم، وعين أفعالهم، ولا يدخل تحت مشيئة الرب تعالى.

والشيطان قد رضي منهم بهذا القدر، فلا يؤزهم إلى المعاصي ذلك الأز، ولا يزجهم إليها ذلك الإزعاج، وله في ذلك غرضان مهمان:

أحدهما: أن يقر في قلوبهم صحة هذا المشهد وهذه العقيدة، وأنكم تاركون للذنوب والكبائر التي يقع بها أهل السنة، فدل على أن الأمر مفوض إليكم، واقع بكم، وأنكم العاصمون لأنفسكم المانعون لها من المعصية.

الغرض الثاني: أنه يصطاد على أيديهم الجهال، فإذا رأوهم أهل عبادة وزهادة وتورع عن المعاصي وتعظيم لها، قالوا: هؤلاء هم أهل الحق—والبدعة عنده آثر وأحب إليه من المعصية—، فإذا ظفر بها منهم، واصطاد الجهال على أيديهم، كيف يأمرهم بالمعصية؟ بل ينهاهم عنها، ويقبحها في أعينهم وقلوبهم، ولا يكشف هذه الحقائق إلا أرباب البصائر.

14.5 *Wisdom in the Existence of Sin*

The fifth perspective, which is that of one of the perspectives of the people of fortitude, is that of wisdom. It is the perspective of the wisdom of God in predestining for His servant what He the Exalted dislikes and hates, blames and punishes, and that if He wished, He would have saved him from it and come between them. He the Exalted is not disobeyed against His will, and nothing occurs in the world except by His leave, “Lo, His is the creation and the command, Blessed is God, the Lord of the worlds” [7:54].

They witness that God the Exalted has not created anything without purpose and guidance. His wisdom permeates all that He proportions and ordains, be it good or evil, sin or righteousness, a dazzling wisdom that is beyond all intellects to fathom and exceeds the ability of any speech to describe it. The source of His decree and predestination in what He dislikes and despises is His name the All-wise, whose wisdom dazzles all minds, as the Almighty said to the angels when they asked, “Do You make therein him who will cause corruption and spill blood, while we exalt Your praise and sanctify You?” [2:30], to which He said, “I know what you know not.” Similarly, in the occurrence of disobedience, sins and crimes, and the unfolding of their effects in [His creation] as signs and wisdom, and the variegation of ways to instill awareness in His creation, the diversification of His signs, and proofs of His lordship and unicity and divinity, His wisdom, honor, and utterly complete dominion and power, and absolute reach of His knowledge, there is that which is witnessed by those given discernment with the eyes of their hearts, who say, “Our Lord, You have not created this in vain” [3:191], this is but Your dazzling wisdom and staggering signs.

In every movement, and every stillness, there lives a sign of God
In everything, there is a witness calling out: He is One!

How many lucid signs on earth that point to Him and to the truth of His messengers, and that His meeting is true, were caused by nothing but the disobedience and sins of the children of Adam? Consider His sign of drowning the people of Noah and the water that inundated mountain tops, until all of the people of earth drowned, except His allies, who possessed His knowledge and monotheism. How many signs and lessons are contained in that, and the lasting proofs against the passage of time? The same is true of the destruction of the people of ‘Ād and Thamūd.

How many signs are manifest in Pharaoh and his people from the time when Moses was sent to them, or since even before him, until their drowning: had it not been their sins and unbelief, those signs and wonders would not have been manifest to us.

فصل

المشهد الخامس: وهو أحد مشاهد أهل الاستقامة: مشهد الحكمة.

وهو مشهد حكمة الله في تقديره على عبده ما يبغيضه سبحانه، ويكرهه، ويلوم ويعاقب عليه، وأنه لو شاء لعصمه منه، ولحال بينه وبينه، وأنه سبحانه لا يُعصى قسراً، وأنه لا يكون في العالم شيء إلا بمشيئته ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف:45].

وهؤلاء يشهدون أن الله سبحانه لم يخلق شيئاً عبثاً ولا سدىً، وأن له الحكمة البالغة في كل ما قدره وقضاه من خير وشر، وطاعة ومعصية، وحكمة باهرة تعجز العقول عن الإحاطة بكنهها، وتكل الألسن عن التعبير عنها.

فصدر قضائه وقدره لما يبغيضه ويسخطه اسمه «الحكيم» الذي بهرت حكمته الأبواب. وقد قال تعالى للملائكة—ما قالوا: ﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾ [البقرة:30]، فأجابهم سبحانه بقوله: ﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾. فله سبحانه في ظهور المعاصي والذنوب والجرائم وترتب آثارها عليها من الآيات والحكم وأنواع التعريفات إلى خلقه، وتنويع آياته، ودلائل ربوبيته ووحدانيته وإلهيته وحكمته وعزته، وتماز ملكه وكمال قدرته وإحاطة علمه ما يشهده أولو البصائر عياناً ببصائر قلوبهم، فيقولون: ﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً﴾ [آل عمران:191]، إن هي إلا حكمتك الباهرة وآياتك الظاهرة.

ولله في كل تحريكة وتسكينة أبداً شاهد
وفي كل شيء له آية تدل على أنه واحد.

فكم من آية في الأرض بينة دالة على الله وعلى صدق رسله، وعلى أن لقاءه حق، كان سببها معاصي بني آدم وذنوبهم، كآيته في إغراق قوم نوح، وعلو الماء على رؤوس الجبال حتى أغرق جميع أهل الأرض، ونجى أوليائه وأهل معرفته وتوحيده. فكم في ذلك من آية وعبرة ودلالة باقية على مر الدهور؟ وكذلك إهلاك قوم عاد وثمود.

وكم له من آية في فرعون وقومه من حين بعث موسى عليه السلام إليهم—بل قبل مبعثه—إلى حين إغراقهم، لولا معاصيهم وكفرهم لم تظهر تلك الآيات والعجائب.

In the Torah, it says that God Almighty told Moses, "Go to Pharaoh, for I shall harden his heart and prevent him from believing, so that I show my signs and wonders in Egypt," and that is what God the Exalted did, thus making manifest His signs and wonders due to the sins of Pharaoh and his people.

Similarly, consider His manifestation in rendering the fire cool and safe for Abraham, due to the sins and disobedience of his people and their throwing him into the fire so that it became the sign, and Abraham attained what he attained of the intimate, perfect nearness to God.

In the same way, the reward and status with God and nearness to Him that the messengers attained is owed to their patience against the harm, the belligerence, and hostility of their people.

Similarly, God's taking of martyrs, allies, and the chosen ones among the children of Adam would not be possible if not for their patience and struggles for God against the harm and oppression of the disobedient, their tolerance for His sake of what His enemies inflict on them what He knows, and their raising of ranks because of all this.

There are other such benefits and wisdom that can be observed in the existence of sins and crimes whose existence is possible only by God's preordination of what He hates and dislikes, and that is nothing but ultimate wisdom, for the effects of that are what is more beloved to God and preferable than if He did not allow disobedience.

The attainment of this greatly beloved result is dearer to God than the loss caused by that hated and disliked thing, for the loss and absence [of sin], even if it would be beloved to God in itself, the attainment of this effect is more beloved to God. To lose this beloved is more disliked by God, then, than all the dislike that is invoked by sin. The perfection of His wisdom requires the attainment of the more beloved of two things by the loss of the lesser one, and that this beloved effect is not lost by disallowing that hated effect. You cannot imagine the former without the latter, just as you cannot imagine effects without causes, and that is prohibited by God's wisdom, in the perfection of His power and lordship.

Just one example should suffice you in [understanding] all this. That is, if it were not the disobedience of the father of humankind in eating from the tree, all that resulted from that would not have transpired: all these greatly beloved things to the Lord Almighty such as the trial of His creation, their responsibility, the sending of messengers, the revelation of scriptures, the manifestation of His signs and wonders in great diversity and application, the honoring of His allies and ultimate denigration of His enemies, the manifestation of His justice and grace, might and retribution, forgiveness and forbearance, and among the servants those who worship and love Him, and who stand for His pleasure amidst and against His enemies in this abode of affliction and trial.

وفي التوراة أن الله تعالى قال لموسى: اذهب إلى فرعون فأني سأقسي قلبه وأمنعه عن الإيمان لا أظهر آياتي وعجائبي بمصر. وكذلك فعل سبحانه، فأظهر من آياته وعجائبه بسبب ذنوب فرعون وقومه ما أظهر. وكذلك إظهاره سبحانه ما أظهر من جعل النار برداً وسلاماً على إبراهيم بسبب ذنوب قومه ومعاصيهم، وإلقاءهم له في النار، حتى صارت تلك آية، وحتى نال إبراهيم ما نال من كمال الخلعة. وكذلك ما حصل للرسول من الكرامة والمنزلة والزلفى عند الله تعالى والوجاهة عنده بسبب صبرهم على أذى قومهم، وعلى محاربتهم لهم ومعاداتهم.

وكذلك اتخذ الله تعالى الشهداء والأولياء والأصفياء من بني آدم بسبب صبرهم على أذى أهل المعاصي والظلم، ومجاهدتهم في الله، وتحملهم لأجله من أعدائه ما هو بعينه وعلمه واستحقاقهم بذلك رفعة الدرجات، إلى غير ذلك من المصالح والحكم التي وجدت بسبب ظهور المعاصي والجرائم، وكان من سببها تقدير ما يبغضه الله ويسخطه. وكان ذلك محض الحكمة لما يترتب عليه مما هو أحب إليه وأثر عنده من فوته بتقدير عدم المعصية.

فحصل هذا المحبوب العظيم أحب إليه من فوات ذلك المبعوض المسخوط، فإن فواته وعدمه— وإن كان محبوباً له—، لكن حصول هذا المحبوب الذي لم يكن يحصل بدون وجود ذلك المبعوض أحب إليه، وفوات هذا المحبوب أكره إليه من فوات ذلك المكروه المسخوط. وكما حكمته تقتضي حصول أحب الأمرين إليه بفوات أدنى المحبوبين، وألا يعطل هذا الأحب بتعطيل ذلك المكروه. وفرض الذهن وجود هذا بدون هذا كفرضه وجود المسببات بدون أسبابها، والملزومات بدون لوازمها، مما تمنعه حكمة الله، وكما قدرته وربوبيته.

ويكفي من هذا مثال واحد، وهو أنه لولا المعصية من أبي البشر—بأكل الشجرة—لما ترتب على ذلك ما ترتب من وجود هذه المحبوبات العظام للرب تعالى، من امتحان خلقه وتكليفهم، وإرسال رسله، وإنزال كتبه، وإظهار آياته وعجائبه، وتنويعها وتصريفها، وإكرام أوليائه، وإهانة أعدائه، وظهور عدله وفضله، وعزته وانتقامه، وعفوه ومغفرته، وصفحه وحلمه، وظهور من يعبد به ويحبه ويقوم بمراضيه بين أعدائه في دار الابتلاء والامتحان.

Suppose that Adam had not eaten from the tree, and had not been driven out of the Garden along with his progeny, none of the above would have resulted, nor had that which hid in the heart of Iblis turned from a drive to an action, known as it was to God but not to the angels, the wicked among His creation had not been separated from the righteous, and His kingdom would not have been perfected as there would have been neither honoring and reward on the one hand nor chastisement and humiliation on the other, there would have been neither the abode of bliss and grace nor the abode of misfortune and injustice.

How many wise lessons and munificent bounties lie in His imposition of His allies upon His enemies and His enemies upon His allies and bringing them together in one abode, testing one by the other? How much attainment of what is beloved to the Lord comes in its fold, by way of His praise by the dwellers of the heavens and the earth, humility and meekness to Him, worship, trepidation, and neediness to Him, broken-heartedness before Him, [who beg Him] to not make them among His enemies. For they witness [His enemies] and they witness His infliction of humiliation upon them, His turning away from them, His dislike of them, and what He has prepared of punishment for them, and all of that occurs by His will, permission, and power in His dominion. His allies are in fear of His turning away, humbled and fearful, with greatest concern, dread, and utter humility.

When the angels saw Iblis and what went down with him and with Hārūt and Mārūt,¹⁶² they placed their heads before the Lord Almighty in humility to His greatness, in weakness before His might, fearful of being turned away and rejected by Him, humbling themselves before His awe, destitute for His protection and mercy, and thereby realizing His favor and bounty upon them in choosing them for His grace and ennoblement toward them.

Similarly, His pious friends, when they witness the state of His enemies and His dislike and wrath toward them, and His humiliation of them, they increase in humility and meekness, neediness and submissiveness, in seeking His aid and turning to Him in penitence, relying on Him, desiring and fearing Him at once. They know that they have no refuge from Him but Him, and that none can grant refuge from Him but Him, none can save them from His wrath but His pleasure; all grace is His from the beginning to the end.

This is but a drop from the ocean of His wisdom that encompasses His creation as well as normative command, and the discerning is he who

¹⁶² The reference is to the two angels who taught magic to the Israelites as a trial for the latter, mentioned in Q. 2:102.

فلو قدر أن آدم لم يأكل من الشجرة، ولم يخرج من الجنة هو ولا أولاده، لم يكن شيء من ذلك، ولا ظهر من القوة إلى الفعل ما كان كامناً في قلب إبليس يعلمه الله ولا تعلمه الملائكة، ولم يتميز خبيث الخلق من طيبه، ولم تتم المملكة حيث لم يكن هناك إكرام وثواب وعقوبة وإهانة، ودار سعادة وفضل، ودار شقاوة وعدل.

وكم في تسليط أوليائه على أعدائه، وتسليط أعدائه على أوليائه، والجمع بينهما في دار واحدة، وابتلاء بعضهم ببعض من حكمة بالغة ونعمة سابعة.

وكم في طيها من حصول محبوب للرب، وحمد له من أهل سمواته وأرضه، وخضوع له وتذل، وتعب وخشية، وافتقار إليه وانكسار بين يديه، ألا يجعلهم من أعدائه. إذ هم يشاهدونهم ويشاهدون خذلان الله لهم، وإعراضه عنهم، ومقتته لهم، وما أعد لهم من العذاب، وكل ذلك بمشيئته وإذنه وتصرفه في مملكته. فأوليائه من خشية خذلانه خاضعون مشفقون على أشد وجل، وأعظم مخافة، وأتم انكسار.

فإذا رأت الملائكة إبليس وما جرى له وهارون ومارون، وضعت رؤوسها بين يدي الرب خضوعاً لعظمته، واستكانة لعزته، وخشية من إبعاده وطرده، وتذلاً لهيئته، وافتقاراً إلى عصمته ورحمته، وعلمت بذلك منته عليهم، وإحسانه إليهم، وتخصيصه لهم بفضله وكرامته.

وكذلك أوليائه المتقون إذ شاهدوا أحوال أعدائه، ومقتته لهم، وغضبه عليهم، وخذلانه لهم، ازدادوا خضوعاً وذلاً وافتقاراً وانكساراً، وبه استعانة، وإليه إنابة، وعليه توكل، وفيه رغبة، ومنه رهبة، وعلوا أنهم لا ملجأ لهم منه إلا إليه، وأنهم لا يعيذهم من بأسه إلا هو، ولا ينجيهم من سخطه إلا مرضاته، فالفضل بيده أولاً وآخرًا.

وهذه قطرة من بحر حكمته [المحيط بخلقه وأمره، والبصير يطالع ببصيرته ما وراءه، فيطلعه على عجائب من حكمته] لا تبلغها العبارة، ولا تنالها الصفة.

contemplates what is beyond it, and finds wonders of His wisdom that are ineffable and indescribable.

A servant's share as regards his own ego and what it can witness of this wisdom is proportional to his readiness, the strength of his discernment, knowledge, awareness of God and His names and attributes and the rights of worship and lordship; every believer has a known share of that drink and station that he cannot cross or miss, and God is the granter of success and aid.

14.6 *God's Omnipotence*

The sixth perspective [on sin and sinning] is that one sees the exclusivity of the Lord Almighty in creation and judgment, that what He wills takes place and what He does not does not, and that the smallest particle does not move except by His leave, that the creation are compelled under His grasp, that there is no heart except between His fingers, He sets it right if He wills and sends it astray if He wills; hearts are in His hand, He turns and controls them as He wills. He it is who gives the souls of the believers their piety, guidance, purification, and inspires to the hearts of the wicked their wickedness and failure; whomsoever God guides cannot be misled and whomsoever He misguides cannot be guided. He guides whomsoever He wills by His grace and mercy and misguides whomsoever He wills by His justice and wisdom; one is His grace and bounty, and the bounty of a munificent person is not followed by harm; the other is His justice and decree, "He is not asked about what He does, it is they who are asked" [21:23].

Ibn 'Abbās said,

Belief in predestination is the pivot of monotheism; whosoever denies predestination contradicts his testimony of monotheism, and whoever believes in predestination his faith has confirmed his monotheism.

In this perspective, the servant's station of "You alone we supplicate for help" is actualized in both knowledge and experiential state, grounding the servant's feet in unicity of lordship, followed by His rise toward the unicity of divinity, until he is absolutely certain that harm and benefit, giving and withholding, guidance and misguidance, bliss and misery, all are in the hands of God, not in anyone else's. He is the one who turns the hearts and controls them as He wills; none finds success toward righteousness except him whom He grants success and helps, and none is in loss except him whom He humiliates and leaves to his own devices. [He who attains this station] takes Him alone as His deity and god, and He becomes dearer to him than all else, and his fear of Him greater than anyone else's, hope in Him greater than his hope in anyone else. His love

وأما حظ العبد في نفسه، وما يخصه من شهود هذه الحكمة، فيحسب استعداده، وقوة بصيرته، وكمال علمه، ومعرفته بالله وأسمائه وصفاته، ومعرفته بحقوق العبودية والربوبية. وكل مؤمن له من ذلك شرب معلوم، ومقام لا يتعداه ولا يتخطاه. والله الموفق والمعين.

فصل

المشهد السادس: وهو أن يشهد انفراد الرب تبارك وتعالى بالخلق والحكم، وأنه ما شاء كان وما لم يشأ لم يكن، وأنه لا تتحرك ذرة إلا بإذنه، وأن الخلق مقهورون تحت قبضته، وأنه ما من قلب إلا وهو بين أصابعه، إن شاء أن يقيمه أقامه، وإن شاء أن يزيغه أزاعه. فالقلوب بيده، وهو مقلبها ومصرفها كيف شاء وكيف أراد، وأنه هو الذي أتى نفوس المؤمنين تقواها، وهو الذي هداها وزكاها، وألهم نفوس الفجار فجورها وأشقاها، من يهده الله فلا مضل له، ومن يضل فلا هادي له، ويهدي من يشاء بفضلته ورحمته، ويضل من يشاء بعدله وحكمته. وهذا فضله وعطاؤه وما فضل الكريم بممنون، وهذا عدله وقضاؤه ﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ [الأنبياء: 23].

قال ابن عباس رضي الله عنهما: «الإيمان بالقدر نظام التوحيد، فمن كذب بالقدر نقض تكذيبه توحيده، ومن آمن بالقدر صدق إيمانه توحيده».

وفي هذا المشهد يتحقق للعبد مقام ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ علماً وحالاً. فيثبت قدم العبد في توحيد الربوبية، ثم يرقى منه صاعداً إلى توحيد الإلهية. فإنه إذا تيقن أن الضر والنفع، والعطاء والمنع، والهدى والضلال، والسعادة والشقاوة كل ذلك بيد الله لا بيد غيره، وأنه الذي يقلب القلوب ويصرفها كيف يشاء، وأنه لا موفق إلا من وفقه وأعانه، ولا مخذول إلا من خذله وتخلى عنه، اتخذ وحده معبوداً. فكان أحب إليه من كل ما سواه، وأخوف عنده من كل ما سواه، وأرجى له من كل

exceeds all other loves, and His love leads the rest of the loves like a king leads his army. His fear becomes greater than all the other fears and leads the rest of them under its command. His hope exceeds all other hopes and leads the rest of the hopes behind it. This is the sign of one's affirmation of the unicity of God's divinity (i.e., monotheism of divinity), and the door from which he arrives into it is the affirmation of the unicity of God's providence (i.e., monotheism of providence).

As the Exalted calls upon His servants in His Book by means of this kind of monotheism to the other kind, arguing with them by one to prove the other, then declaring that they will contradict it if they associate partners in His worship.

In this perspective also, the station of "You alone we worship" is realized. The Almighty said, "If you ask them who created them, they will say, God! Whence, then, are you deluded?" [43:87]. That is, how do you turn away from the testimony of 'There is no god but Him,' and from His worship alone, when you testify already that there is no Lord nor Creator but Him. Similarly, the Almighty says, "Say: To whom belongs the earth and what is in it if you know? They will say, To God! Do you not remember?" [23:84–85].

They know that since He alone is the master of the earth and all that is in it, and the Creator, Lord, and King of them all, He alone must be their god and deity. Just as they have no provider other than Him, there is no god but Him:

Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne? They will say: Unto God [belongs all that]. Say: Will you not then fear Him? Say: In Whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge? They will say: Unto God [belongs all that]. Say: How then are you bewitched? [23:86–89]

Similar is His saying in Sūra *The Ant*,

Say: Praise be to God, and peace be on His servants whom He has chosen! Is God better, or [all] that you ascribe as partners [unto Him]? Is not He [better] Who created the heavens and the earth, and sends down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never has been yours to cause to grow. Is there any god beside God? Nay, but they are folk who ascribe equals [unto Him]! [27:59–60]

Until the end of these verses.

ما سواه، فتتقدم محبته في قلبه جميع المحاب، فتنساق المحاب تبعاً لها كما ينساق الجيش تبعاً للسلطان، ويتقدم خوفه في قلبه جميع المخوفات، فتنساق المخاوف كلها تبعاً لخوفه، ويتقدم رجاؤه في قلبه جميع الرجاء، فينساق كل رجاء له تبعاً لرجائه.

فهذا علامة توحيد الإلهية، والباب الذي دخل إليه منه توحيد الربوبية.

كما يدعو الله سبحانه عباده في كتابه بهذا النوع من التوحيد إلى النوع الآخر، ويحتج عليهم به، ويقررهم به، ثم يخبر أنهم ينقضونه بشركهم به في الإلهية.

وفي هذا المشهد يتحقق له مقام ﴿إِيَّاكَ نَعْبُدُ﴾. قال الله تعالى: ﴿وَلَنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ [الزخرف: 87]، أي فمن أين يصرفون عن شهادة ألا إله إلا هو، وعن عبادته وحده، وهم يشهدون أنه لا رب غيره ولا خالق سواه، وكذلك قوله: ﴿قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ﴾ [المؤمنون: 84-85]. فيعلمون أنه إذا كان وحده مالك الأرض ومن فيها وخالقهم وربهم ومليكهم، فهو وحده إلههم ومعبودهم. فكما لا رب لهم غيره فهكذا لا إله لهم سواه، ﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ﴾ [المؤمنون: 86-89]، وهكذا قوله في سورة النمل: ﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ خَيْرٌ مِمَّا يَشْرِكُونَ آمَنَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَبَائِقَ ذَاتِ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا إِلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾ [النمل: 59-60]، إلى آخر الآيات.

He offers as proof the fact that whoever has done all this is the only true deity; if there were another lord who had done this, it would have been fitting for you to worship him, but if there is no other lord with him, how do you take another deity with him?

This is why it is the more correct of the two interpretations of the verse, "Is there another deity with God who did all this?" so that the proof is complete, for there can be no answer other than, "Of course not!" If there is no god who did what He has done, how can you worship another god beside Him? Thus it is known that the divinity of anyone other than Him is false, just as the lordship of anyone other than Him is false, by your own confirmation and testimony.

Those who interpret the verse to mean, "Is there another god with God" without adding the implied question "who did all this?" their view is weak for two reasons.

First, [in interpreting it this way] they do in fact claim there are gods other than God, without rejecting that.

Second, this would not complete the proof, nor would it silence them and establish proof against them, unless this implied clause is understood. That is, if you say that there is no other god beside Him who has done all this, how can you then take another god with Him who has not created anything and is helpless?

This is like His saying,

Or do they assign unto God partners who created the like of His creation so that the creation [which they made and His creation] seemed alike to them? [13:16]

And like His words,

This is the creation of God: show me what others have created. [31:11]

And, "Is one who creates like him who does not?" [16:17], and His words, "Those unto whom they call beside God created naught, but are themselves created" [16:20], and His words, "Yet they choose beside Him other gods who create naught but are themselves created" [25:3], and there is much of this in the Qur'an, and it completes the proof as explained.

The point is that the servant obtains through this perspective the contemplation of his crimes and sins, and their occurrence by him and by the creation at large by the predestination of the Almighty and All-wise, and that there is no protector from His wrath nor from the causes of His dislike except Him, nor any way to His obedience except through His succor, and no path to His pleasure

يحتاج عليهم بأن من فعل لهم هذا وحده فهو الإله لهم وحده، فإن كان معه رب فعل هذا فينبغي أن تعبدوه، وإن لم يكن معه رب فعل هذا، فكيف تجعلون معه إلهاً آخر؟ ولهذا كان الصحيح من القولين في تقدير الآية: إله مع الله فعل هذا؟ حتى يتم الدليل. فلا بد من الجواب بلا. فإذا لم يكن معه إله فعل كفعله، فكيف تعبدون آلهة أخرى سواء؟ فعلم أن إلهية ما سواه باطلة كما أن ربوبية ما سواه باطلة بإقراركم وشهادتكم.

ومن قال: المعنى هل مع الله إله آخر؟ من غير أن يكون المعنى فعل هذا، فقلوه ضعيف لوجهين: أحدهما: أنهم كانوا يقولون مع الله آلهة أخرى، ولا ينكرون ذلك.

الثاني: أنه لا يتم الدليل، ولا يحصل إغفامهم وإقامة الحجة عليهم إلا بهذا التقدير، أي فإذا كنتم تقولون: إنه ليس معه إله آخر فعل مثل ما فعل، فكيف تجعلون معه إلهاً آخر لا يخلق شيئاً وهو عاجز؟ وهذا كقوله: ﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا تَكَلِّفَهُ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾ [الرعد:16]، وقوله: ﴿هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ [لقمان:11]، وقوله: ﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ﴾ [النحل:17]، وقوله: ﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ﴾ [النحل:20]، وقوله: ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ﴾ [الفرقان:3]، وهو كثير في القرآن وبه تتم الحجة كما تبين.

والمقصود أن العبد يحصل له هذا المشهد من مطالعة الجنايات والذنوب وجربانها عليه وعلى الخليفة بتقدير العزيز الحكيم، وأنه لا عاصم من غضبه وأسباب سخطه إلا هو، ولا سبيل إلى طاعته إلا بمعونته،

except through His granting success. The sources of all affairs are from Him and their destination is to Him; the knot of success is entirely in His hand; there is no Helper of the servants except Him, no one to rely on but Him. The Almighty said reporting [the words of] Shu'ayb, the orator of the prophets,

My hope for success is in none but God, on Him I rely, to Him I return.
[10:88]

14.7 *Divine Grant of Success and Failure*

The seventh perspective is that of the granting of success and defeat, which is the completion of the [last mentioned] perspective and its corollary, but it is being singled out for mention due to the need of a servant to witness it and benefit from it. The knowers of God are agreed that “granting success” is that God does not leave you at the mercy of your ego, and “humiliation” is that He leaves you to your own devices. The servants toss between His granting success and misery; one even receives his share of both in the same hour. He gives him and pleases him, and remembers and appreciates him by granting him success, but then he disobeys and opposes Him and displeases Him, and forgets Him due to His abandoning of him; he is, therefore, between His gift of success and failure. If He gives him success, it is by His grace and mercy; if He gives him failure, it is His justice and wisdom. He is praised in this and that; to Him belongs the most perfect praise. He does not prevent from the servant that which is his right; He only refuses him His grace and bounty; He knows best where to place them.

When the servant witnesses this perspective and gives it its due, he comes to realize his destitution and utter need for the gift of success in every breath and at every moment. He knows that his faith and testimony of monotheism are in someone else's hand who if He lets him go for the blink of an eye, his throne would crumble and his firmament of faith come crushing down to the earth. The constant habit of his heart and the second nature of his tongue is to repeat, “O turner of hearts! Make my heart firm upon Your religion”¹⁶³ and “O controller of hearts! Set my heart upon Your service”¹⁶⁴ and his constant call is,

O Ever-living, O Ever-watchful, O Originator of the heavens and the earth,
O Lord of Majesty and Honor! There is no god but You. It is Your mercy I seek. Set right for me all my affairs, and do not leave me to my own devices even the blink of an eye, nor to anyone of Your creation.¹⁶⁵

¹⁶³ Tirmidhī #2140.

¹⁶⁴ A similar wording is cited in Muslim #2654.

¹⁶⁵ Part of this narration is recorded in Nasā'ī #570.

ولا وصول إلى مرضاته إلا بتوفيقه. فوارد الأمور كلها منه، ومصادرهما إليه، وأزمة التوفيق جميعها بيده، فلا مستعان للعباد إلا به، ولا متكل إلا عليه. قال تعالى عن شعيب خطيب الأنبياء: ﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ [هود:88].

فصل

المشهد السابع: مشهد التوفيق والخذلان. وهو من تمام هذا المشهد وفروعه، ولكن أفرد بالذكر لحاجة العبد إلى شهوده وانتفاعه به. وقد أجمع العارفون بالله أن «التوفيق» ألا يكللك الله إلى نفسك، و«الخذلان» أن يخلي بينك وبين نفسك. فالعبيد متقلبون بين توفيقه وخذلانه، بل العبد في الساعة الواحدة ينال نصيبه من هذا وهذا، فيعطيه ويرضيه ويذكره ويشكره بتوفيقه له، ثم يعصيه ويخالفه ويستخطه ويغفل عنه بخذلانه له، فهو دائر بين توفيقه وخذلانه. فإن وفقه فبفضله ورحمته. وإن خذله فبعدله وحكمته. وهو المحمود في هذا وهذا، له أتم حمد وأكمل، ولم يمنع العبد شيئاً هوله، وإنما منعه ما هو مجرد فضله وعطائه، وهو أعلم حيث يضعه وأين يجعله.

فتى شهد العبد هذا المشهد وأعطاه حقه، علم شدة ضرورته وفاقته إلى التوفيق كل نفس وكل لحظة وطرفة عين، وأن إيمانه وتوحيده بيد غيره لو تخلى عنه طرفة عين لثل عرشه، ونحرت سماء إيمانه على الأرض، وأن المسك له من يمسك السماء أن تقع على الأرض إلا بإذنه، فهجى قلبه، ودأب

لسانه: «يا مقلب القلوب ثبت قلبي على دينك»، و«يا مصرف القلوب صرف قلبي إلى طاعتك». ودعواه: «يا حي يا قيوم، يا بديع السماوات والأرض، يا ذا الجلال والإكرام، لا إله إلا أنت، برحمتك أستغيث، أصلح لي شأني كله، ولا تكلني إلى نفسي طرفة عين، ولا إلى أحد من خلقك».

In this perspective, he witnesses the divine grant of success as well as misery just as he witnesses His lordship and creation. He asks Him like one who is utterly compelled, seeks His refuge from failure like one who is utterly beleaguered, throwing himself before Him, tossed at His door in total surrender, putting his head before Him, humbled, meek, overpowered, in power of neither harm nor benefit, neither death nor life, nor resurrection.

The gift of success is the will of God from His Self to do to His servant what is good for the servant, to grant him the capacity to do that which pleases Him, intending Him, loving Him, preferring Him over all else, and to cast in him hatred of that which He dislikes. This is nothing but His act, and the servant is its site. The Almighty said,

But God has endeared faith to you and has beautified it in your hearts, and has made disbelief, lewdness, and rebellion hateful to you. Such are the rightly guided: a bounty and a grace from God; and God is All-knowing, Wise. [49:7–8]

The Exalted knows who is deserving of this grace and who is not, and wise in placing it in its place, who does not deprive the deserving of it nor place it where it does not belong. This comes right after His words, “Know that among you is the Messenger of God: Had he obeyed you in many things, you would have all suffered” then comes the corrective particle [“but”], so He said, “But God has made faith beloved to you” [49:7]. The Exalted is saying here that your love for faith and will to it and its beauty in your heart is not from you, but it is God who has made it this way in your heart, which is why you preferred it and were pleased with it. In the same way, you ought not to step before God and His Messenger, and do not speak until He speaks and do not do until He commands. The one who has made faith beloved to you knows better the cause of His servants’ well-being and what is good for them than you do. If it were not the divine granting of success to you, you would not have submitted your selves to faith; faith is not something that you can collaborate to acquire or attain on your own, nor can you make it prevail over [your ego]. For your selves are incapable of that; if My Messenger obeyed you in much of what you want, it would cause you suffering, you would be ruined, your interests violated without you realizing it. Do not think that your egos (i.e., selves) wish for your righteousness and well-being. Were it not that I made it beloved and beautiful to your hearts, and made your hearts averse to its opposite, it would not have occurred to you, nor would your egos have allowed it.

A similitude can be struck for the granting of success and failure. A king sent an emissary to his town, and sent along a book that teaches them the enemy is

ففي هذا المشهد يشهد توفيق الله وخذلانه، كما يشهد ربوبيته وخلقه، فيسأله توفيقه مسألة المضطر، ويعوذ به من خذلانه عياذ الملهوف، ويلقي نفسه بين يديه طريقاً باباه، مستسلماً له، ناكس الرأس بين يديه، خاضعاً ذليلاً مستكيناً، لا يملك لنفسه ضرراً ولا نفعاً ولا موتاً ولا حياةً ونشوراً.

و«التوفيق» إرادة الله من نفسه أن يفعل بعبده ما يصلح به العبد، بأن يجعله قادراً على فعل ما يرضيه، مريداً له، محباً له، مؤثراً له على غيره، ويبغض إليه ما يسخطه ويكرهه إليه، وهذا مجرد فعله، والعبد محل له. قال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْأَيْمَانُ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ فَضَلَّ اللَّهُ مِنْ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [الحجرات: 7-8]. فهو سبحانه عليم بمن يصلح لهذا الفضل ومن لا يصلح له، حكيم يضعه في مواضعه وعند أهله، لا يمنعه أهله، ولا يضعه عند غير أهله. وذكر هذا عقيب قوله: ﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَنَعْتُمْ﴾ [الحجرات: 7]. ثم جاء به بحرف الاستدراك فقال: ﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْأَيْمَانُ﴾ [الحجرات: 7].

يقول سبحانه لم تكن محبتكم للإيمان وإرادته وتزيينه في قلوبكم منكم، ولكن الله هو الذي جعله في قلوبكم كذلك، فأثرتوه ورضيتموه، فكذلك لا تقدموا بين يدي الله ورسوله، ولا تقولوا حتى يقول، ولا تفعلوا حتى يأمر. فالذي حجب إليكم الإيمان [أعلم بمصالح عباده وما يصلحهم منكم، وأنتم فلولا توفيقه لكم لما أذعنت نفوسكم للإيمان، فلم يكن الإيمان] بمشورتكم وتوفيق أنفسكم، ولا تقدمتم به عليها، فنفسكم تقصر وتعجز عن ذلك ولا تبلغه، فلو أطاعكم رسولي في كثير مما تريدون لشق عليكم ذلك، ولهلكتم وفسدت مصالحكم وأنتم لا تشعرون. ولا تظنوا أن نفوسكم تريد بكم الرشد والصلاح كما أردتم الإيمان. فلولا أنني حبيبته إليكم وزينته في قلوبكم، وكرهت إليكم ضده لما وقع منكم، ولا سمحت به نفوسكم.

وقد ضرب للتوفيق والخذلان مثل: ملك أرسل إلى أهل بلدة من بلاده رسولاً، وكتب معه إليهم كتاباً يعلمهم أن العدو مصبحهم عن قريب ومحتاجهم، ومخرب البلد ومهلك من فيها. وأرسل

about to surprise them very soon, an enemy who will bring perdition to the land and kill all those in it. He also sent along goods, rides, provisions, and guides, and said, Take off immediately along with these guides to come to me, I am sending you everything that you might need. He then sent to some of his slaves, Go to so-and-so, take him by his hand and seat him on the mount, and do not let him sit back. Go to so-and-so, and leave others, for they are not fit to live in my town. His elite slaves come to those people and do not let them wait back, but rather carry them and drive them to the king. The enemy soon overruns those who are left behind in the town and kills them or takes them prisoners. Is the king deemed to be unjust toward them all, or just? True, he chose some of those for his benevolence and special attention and deprived others, because he has no obligation to equate between them in his grace and honor, but that is his grace and bounty that he gives to whomever he wills.

The Fatalist Qadarites have explained this grant of success as His creation of obedience and grant of failure as His creation of disobedience. However, they construct on these, based on their corrupt principles, denial of causality and wisdom, and reduce everything to pure will without cause or wisdom.

The Negationist Qadarites, in contrast, explain the divine grant of success as nothing but explication, general guidance, and the capacity to obey, and the power to be able to do it, the preparation of its means; this all is available equally to the unbeliever and the associationist to whom God's proof has reached and who is capable of faith. To them, the divine grant of success is shared equally by the unbelievers and the believers, since the availability of capacity, guidance, and explication are common to both groups. The believers, in their view, are not unique in the availability of success by which they have attained faith and the unbelievers are not singled out for divine desertion by which faith is denied them, and if He did that, that would be in their view oppression and injustice.

They have attached implications to this principle and set up an entire carnival of debauchery among the wise ones, one which they cannot but adhere to, thus making manifest the falsity and self-contradiction of their school to anyone who grasps it fully and contemplates it, and knows that it is the falsest of schools in the world.

But "God guided those who believed regarding what they disagreed of the truth by His leave, and God guides whomsoever He wills to the straight path" [2:213], thus they did not consent to the path of those nor the path of these, and witnessed the deviance of both paths from the straight path. They affirm divine decree and predestination, and the general encompassing of the will of God of all beings, yet they also affirmed causes and wisdom, purposes and benefits. They deem God above [the allegation] that there occurs in His kingdom

إليهم أموالاً ومراكب وزاداً وعدة وأدلة وقال: ارتحلوا إلي مع هؤلاء الأدلة، وقد أرسلت إليكم جميع ما تحتاجون إليه. ثم قال لجماعة من مماليكه: اذهبوا إلى فلان نخذوا بيده، واحملوه ولا تذروه يتعد، واذهبوا إلى فلان كذلك وإلى فلان، وذروا من عداهم، فإنهم لا يصلحون أن يسكنوني في بلدي. فذهب خواص الملك إلى من أمروا بحملهم، فلم يتركوهم يقرون بل حملوهم حملاً، وساقوهم سوقاً إلى الملك، فاجتاح العدو من بقي في المدينة وقتلهم وأسر من أسر.

فهل يعد الملك ظالماً لهؤلاء أم عادلاً فيهم؟ نعم، خص أولئك بإحسانه وعنايته وحرما من عداهم، إذ لا تجب عليه التسوية بينهم في فضله وإكرامه، بل ذلك فضلة وإكرامه يؤتاه من يشاء. وقد فسرت القدرية الجبرية «التوفيق» بأنه خلق الطاعة و«الخذلان» خلق المعصية. ولكن بنوا ذلك على أصولهم الفاسدة من إنكار الأسباب والحكم، وردوا الأمر إلى محض المشيئة من غير سبب ولا حكمة.

وقابلهم القدرية النفاة، ففسروا «التوفيق» بالبيان العام والهدي العام والتمكن من الطاعة والاعتدال عليها، وتهيئة أسبابها. وهذا حاصل لكل كافر ومشرِك بلغته المحجة، وتمكن من الإيمان. فالتوفيق عندهم أمر مشترك بين الكفار والمؤمنين، إذ الإقذار والتمكين والدلالة والبيان قد عم به الفريقين، ولم يفرد المؤمنين عندهم بتوفيق وقع به الإيمان منهم، والكفار بخذلان امتنع به الإيمان منهم، ولو فعل ذلك لكان عندهم محاباة وظلماً.

والتزموا لهذا الأصل لوازمها قامت بها عليهم سوق الشناعة بين العقلاء، ولم يجدوا بداً من التزامها، فظهر فساد مذهبهم وتناقضه لمن أحاط به علماً، وتصوره حق تصوره، وعلم أنه من أبطل مذاهب في العالم وأرواه.

وهدى الله الذين آمنوا لما اختلفوا فيه من الحق بإذنه والله يهدي من يشاء إلى صراطٍ مستقيم، فلم يرضوا بطريق هؤلاء ولا بطريق هؤلاء، وشهدوا انحراف الطريقين عن الصراط المستقيم، فأثبتوا القضاء والقدر، وعموم مشيئة الله للكائنات، وأثبتوا الأسباب والحكم والغايات والمصالح، ونزهوا الله عز وجل أن يكون في ملكه ما لا يشاء، أو أن يقدر خلقه على ما لا يدخل تحت قدرته ولا مشيئته،

what He does not will, and that there is anything in the creation's acts that escapes His power and will. Whoever says so does not know his Lord and has failed to affirm the perfection of His providence. They also deem God above purposelessness and the doing of evil, and that He creates anything without guidance, or that His acts are devoid of all-encompassing wisdom, for which He created [all things], and causes by which He caused them, and end-goals that have been made paths and means to them, and that in everything He created and decreed an all-encompassing wisdom, and that wisdom is His self-standing attribute, not created as the Negationist Qadarites say concerning predestination and wisdom.

The people of the straight path disavow both of these groups except from the truth that is found in each of their schools, for they agree with that, and take the truth from each one of them to the other truth, rather than rejecting the part that is true in their schools because of the part that is false. For they are God's witnesses and trustees unto all groups, judges between them and upon them, but none of these groups judge them. They unveil the conditions of all the sects, and no one can discover them except him who is acquainted with the teachings of the messengers, and knows the difference between them and the rest without being confused. They are a few in the world, its elite and its best, rather than those who have split their religion and become sects, nor among those who have divided up their matter into sects, but among those who are upon clear guidance from their Lord and discernment in faith, and acquainted with what people have. God alone is the granter of success and succor.

14.8 *Divine Names and Attributes*

The eighth perspective is the perspective of divine names and attributes, and it is the noblest of perspectives, and loftier and more inclusive than the preceding ones.

The first glimpse of this perspective is awareness of the dependence and connection of all existence for their creation as well as normative guidance on the beautiful divine names and lofty attributes, and that the universe with all its contents is nothing but one of their effects and implications. This is the most exalted and sublime of all realizations. Every name from among His names corresponds to a particular attribute, and therefore, His beautiful names are at the same time attributes of praise and perfection.¹⁶⁶

¹⁶⁶ For an earlier discussion of groups that deny that God's names and attributes have any meanings or implications, see volume one, Prolegomenon § 3.

وأن يكون شيء من أفعالهم واقعاً بغير اختياره، وبدون مشيئته. ومن قال ذلك فلم يعرف ربه ولم يثبت له كمال الربوبية ونزهوه—مع ذلك—عن العبث وفعل القبيح، وأن يخلق شيئاً سدياً، وأن تخلو أفعاله عن حكم بالغة لأجلها أوجدها، وأسباب بها سببها، وغايات جعلت طرقاً ووسائل إليها، وأن له في كل ما خلقه وقضاه حكمة بالغة. وتلك الحكمة صفة له قائمة به، ليست مخلوقة كما تقول القدرية النفاة للقدر والحكمة في الحقيقة.

وأهل الصراط المستقيم بريئون من الطوائف إلا من حق تتضمنه مقالاتهم، فإنهم يوافقونهم عليه، ويجمعون حق كل منهما إلى حق الأخرى، ولا يبتلون ما معهم من الحق لما قالوه من الباطل. فهم شهداء الله على الطوائف، أمناء عليهم، حكام بينهم، حاكمون عليهم، ولا يحكم عليهم منهم أحد. يكشفون أحوال الطوائف ولا يكشفهم إلا من كشف عن معرفة ما جاء به الرسل، وعرف الفرق بينه وبين غيره ولم يلتبس عليه. وهؤلاء أفراد العالم ونخبته وخلاصته، ليسوا من الذين فرقوا دينهم وكانوا شيعاً، ولا من الذين تقطعوا أمرهم بينهم زبراً، بل ممن هو على بينة من ربه وبصيرة في إيمانه ومعرفة بما عند الناس. والله الموفق.

فصل

المشهد الثامن: مشهد الأسماء والصفات، وهو من أجل المشاهد، وهو أعلى مما قبله وأوسع. والمطلع على هذا المشهد معرفة تعلق الوجود خلقاً وأمرّاً بالأسماء الحسنى والصفات العلى، وارتباطه بها، وأن العالم—بما فيه—من بعض آثارها ومقتضاها، وهذا من أجل المعارف وأشرفها. وكل اسم من أسمائه سبحانه له صفة خاصة فإن أسماء الحسنى أوصاف مدح وكمال، وكل صفة لها مقتضى وفعل، إما لازم وإما متعد. ولذلك الفعل تعلق بمفعول هو من لوازمه، وهذا في خلقه وأمره وثوابه وعقابه. كل ذلك آثار الأسماء الحسنى وموجباتها.

Every attribute has a requirement and a corresponding act, either intransitive or transitive, which is why the act is attached to its object that is necessary to it. This pertains to His creation and command, as well as reward and punishment, all of which are the effects of His beautiful names and their corollaries.

It is illogical to deny His names their corresponding attributes and meanings, and deny those attributes what they require of acts, and deny those acts any purpose, just as it is illogical to deny purposes their corresponding acts, deny acts attributes, deny attributes their names, or deny names and attributes the being to which they belong.

If His attributes are those of perfection, His acts wise and benevolent, His names beautiful, to impose the absence of their implications is impossible. This is why the Exalted has censured those who deny His command and prohibition, reward and punishment, and attribute to Him that which does not befit Him, rather, He declares Himself far above [attribution], and declares that to be a wicked judgment concerning Him, and he who attributes it to Him has not given Him His due in status and greatness, as the Almighty said concerning those who deny prophethood, the sending of messengers, and revelation of Books,

No just estimate of God do they make when they say: "Nothing does God send down to man [by way of revelation]." [6:91]

He said concerning those who deny afterlife, reward, and punishment,

No just estimate have they made of God, such as is due to Him: On the Day of Resurrection the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand. [39:67]

He said concerning those who claimed that God does not differentiate between different things, such as between the righteous and the wicked, the believers and the believers,

What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, whether in life or in death? Ill is the judgment that they make. [45:21]

He thus declaims that a judgment that is contradictory to His names and attributes does not befit Him. The Exalted also said,

ومن المحال تعطيل أسمائه عن أوصافها ومعانيها، وتعطيل الأوصاف عما تقتضيه وتستدعيه من الأفعال، وتعطيل الأفعال عن المفعولات، كما أنه يستحيل تعطيل مفعوله عن أفعاله، وأفعاله عن صفاته، وصفاته عن أسمائه، وتعطيل أسمائه وأوصافه عن ذاته.

وإذا كانت أوصافه صفات كمال، وأفعاله حكماً ومصالح، وأسماءه حسنى، ففرض تعطيلها عن موجباتها مستحيل في حقه، ولهذا ينكر سبحانه على من عطله عن أمره ونهيه وثوابه وعقابه، وأنه نسبه إلى ما لا يليق به بل تنزه عنه، وأن ذلك حكم سييء ممن حكم به عليه، وأن من نسبه إلى ذلك فما قدره حق قدره، ولا عظمه حق تعظيمه، كما قال تعالى في حق منكري النبوات وإرسال الرسل وإنزال الكتب: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ﴾ [الأنعام: 91]، وقال في منكري المعاد والثواب والعقاب: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بَيْنَ يَدَيْهِ﴾ [الزمر: 67]، وقال في حق من جوز عليه التسوية بين المختلفين، كالأبرار والفجار والمؤمنين والكفار: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُم كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ [الجنائنة: 21]. فأخبر أن هذا حكم شيء لا

Did you then think that We had created you in jest, and that you would not be brought back to Us [for account]? Above is God, the True King: there is no god but He, the Lord of the Throne of Honor! [23:115–116]

[That is, God is above] such conjecture and expectation, contradicted by His names and attributes.

The examples of this are many in the Qur'an where He rejects any attribution that opposes the meaning of His names and attributes, as that requires stripping them of their perfection and implication.

His name "the Praiseworthy, the Magnificent" then, precludes His leaving the human being purposeless, without guidance, without command and prohibition, without reward and punishment. His name "All-wise" similarly prohibits that, as does His name "the King." His name "the Ever-living" prohibits that He be stripped of action, for the essence of life is action; everything that lives, acts.¹⁶⁷

His being "the Creator, the Sustainer of existence" is the corollary and requirement of His being alive. His name "the All-hearing, All-seeing" requires there being that which is heard and seen, and the name "the Creator" requires the existence of creation. Similarly, "the Provider" and "the King" require a kingdom, control, caretaking, giving and withholding, bestowing favors and serving justice, reward and punishment. The names "the Benevolent, the Bounteous, the Giver, the Benefactor," and the like require their effects and corollaries.

If this is known, and that His names include "the Forgiving, the One who is ever-turning in repentance, the One who overlooks," necessarily have certain corollaries; there must be a sin to forgive, begging for forgiveness for it to be accepted, a crime to be overlooked. His name "the Forbearing" necessarily requires associated occurrences in which His forbearance manifests itself. The implications of these names are no less real than the requirement of His names "the Creator, the Sustainer, the Giver, the Withholder" for that which is created, sustained, received, is denied. These names, in addition, are all those of beauty.

The Lord Almighty loves His Being, attributes, and names; He is the One who overlooks and loves overlooking [sins], He loves forgiveness and loves to grant repentance, and is pleased with the repentance of His servant when he repents to Him greater than what can be imagined.

¹⁶⁷ The author has in mind the Aristotelian understanding of God as the First Cause, which was inherited by Muslim Aristotelians and theologians in different forms.

يليق به تأباه أَسْمَاؤُهُ وصفته. وقال سبحانه: ﴿أَلْحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾ [المؤمنون: 115-116]، عن هذا الظن والحسبان الذين تأباه أَسْمَاؤُهُ وصفاته.

ونظائر هذا في القرآن كثير ينفي عن نفسه خلاف موجب أسمائه وصفاته، إذ ذلك مستلزم تعطيلها عن كلها ومقتضاها.

فاسمه «الحميد، المجيد» يمنع ترك الإنسان سدىً مهملاً معطلاً، لا يؤمر ولا ينهى، ولا يثاب ولا يعاقب. وكذلك اسمه «الحكيم» يأبى ذلك. وكذلك اسمه «الملك». واسمه «الحي» يمنع أن يكون معطلاً عن الفعل، بل حقيقة «الحياة» الفعل، فكل حي فعال. وكونه سبحانه «خالقاً قيوماً» من موجبات حياته ومقتضاها. واسمه «السميع البصير» يوجب مسموعاً ومرئياً. واسم «الخالق» يقتضي مخلوقاً، وكذا «الرازق» واسم «الملك» يقتضي مملكةً وتصرفاً وتدبيراً وإعطاءً ومنعاً وإحساناً وعدلاً وثواباً وعقاباً. واسم «البر، المحسن، المعطي، المنان» ونحوها تقتضي آثارها وموجباتها.

إذا عُرف هذا، فن أَسْمَائِهِ سبحانه «الغفار، التواب، العفو»، فلا بد لهذه الأسماء من متعلقات، ولا بد من جنابة تغفر، وتوبة تقبل، وجرائم يعفى عنها، ولا بد لاسمه «العليم» من متعلق يظهر فيه حلمه، إذ اقتضاء هذه الأسماء لآثارها كإقتضاء اسم «الخالق، الرازق، المعطي، المانع» للمخلوق والمرزوق والمعطي والممنوع. وهذه الأسماء كلها حسنى.

والرب تعالى يحب ذاته وأوصافه وأسماءه، فهو عفو يحب العفو، ويحب المغفرة، ويحب التوبة، ويفرح بتوبة عبده حين يتوب إليه أعظم فرح يخطر بالبال. فكان تقدير ما يغفره ويعفو عن فاعله، ويحلم عنه، ويتوب عليه ويسامحه من موجب أسمائه وصفاته، وحصول ما يحبه ويرضاه من ذلك، وما يحمده به نفسه ويحمده به أهل سماواته وأهل أرضه ما هو من موجبات كماله ومقتضى حمده.

Hence, we know that the predestination of that which He forgives and overlooks, forebears, grants repentance to and tolerates, is a requirement of His names and attributes. The attainment of what He loves and is pleased with as a result of that [forgiveness], and that which He praised Himself for and all the denizens of His heavens and His earth praise Him for, are nothing but corollaries of His perfection and praise.

He being the Exalted, the Praiseworthy and Magnificent, His praise and magnificence require their effects. These effects include forgiveness of slipups and dismissal of stumbles, forgiveness of bad deeds and forbearance of crimes despite His perfect power to take their doers to account and with His knowledge of the crime and its proper punishment. His forbearance follows His knowledge, His forgiveness follows His perfect might and wisdom, as Christ, may God's peace and blessings be upon our Prophet and upon him, said, "If You punish them, they are Your servants, and if You forgive them, You are Almighty, All-wise" [5:118]. That is, Your forgiveness with your absolute power and wisdom is not like one who forgives because he has no alternative or tolerates because he does not know the value of justice, rather, You are All-knowing of Your right, Able to extract it, All-wise in Your reckoning.

Whoever contemplates the effects of the names and attributes in the world and in the normative command knows clearly that the source of the occurrence of these crimes by the servants and their foreordainment is an aspect of the perfection of the names, attributes, and acts. The point is that [this occurrence and His forgiveness] are the requirements of His praise and magnificence just as they are the requirements of His providence and divinity.

In everything He has decreed and foreordained He has the ultimate wisdom, dazzling signs, means of conveying the knowledge of His names and attributes to His servants, reasons for their love of, remembrance of, gratitude for, and worship of Him through His beautiful names. For every name of His has a corresponding kind of worship particular to it in knowledge, awareness, and experience. The most perfect of the human beings in worship are those who worship through all of the names and attributes that He has disclosed to the human being; His worship by one name does not conceal from Him the worship through another name. Unlike those for whom their worship of Him by His name "the All-powerful" veils them from worship by His names "the Forbearing, the Merciful," or worship by His name "the Giving" veils them from worship by His name "the Withholder," worship by His name "the Merciful, the Pardoner, the Forgiving" from His name "the Avenger," or worship by His names of love, charity, gentleness, and benevolence from His names of justice, power, magnificence, and greatness, and the like.

وهو سبحانه «الحمد، المجيد»، وحمده ومجده يقتضيان آثارهما.

ومن آثارهما مغفرة الزلات، وإقالة العثرات، والعفو عن السيئات، والمسامحة على الجنايات، مع كمال القدرة على استيفاء الحق والعلم منه سبحانه بالجناية ومقدار عقوبتها. فخلبه بعد علمه، وعفوه بعد قدرته، ومغفرته عن كمال عزته وحكمته، كما قال المسيح صلى الله على نبينا وعليه وسلم: ﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: 118]. أي فغفرتك عن كمال قدرتك وحكمتك، لست كمن يغفر عجزاً ويسامح جهلاً بقدر الحق، بل أنت عليم بحقك، قادر على استيفائه، حكيم في الأخذ به.

فمن تأمل سريان آثار الأسماء والصفات في العالم وفي الأمر، تبين له أن مصدر قضاء هذه الجنايات من العبيد، وتقديرها هو من كمال الأسماء والصفات والأفعال، وغايتها أيضاً مقتضى حمده ومجده، كما هو مقتضى ربوبيته وإلهيته.

فله في كل ما قضى وقدره الحكمة البالغة والآيات الباهرة، والتعرف إلى عبادته بأسمائه وصفاته، واستدعاء محبتهم له، وذكرهم له، وشكرهم له، وتعبدهم له بأسمائه الحسنى، إذ كل اسم فله تعبد مختص به علماً ومعرفةً وحالاً. وأكل الناس عبودية المتعبد بجميع الأسماء والصفات التي يطلع عليها البشر، فلا تحجبه عبودية اسم عن عبودية اسم آخر، كمن يحجبه التعبد باسمه «القدير» عن التعبد باسمه «الحليم»، «الرحيم» أو يحجبه عبودية اسمه «المعطي» عن عبودية اسمه «المانع» أو عبودية اسمه «الرحيم والعفو والغفور» عن اسمه «المنتقم» أو التعبد بأسماء «التودد والبر واللطف والإحسان» عن أسماء «العدل والجبروت والكبرياء والعظمة» ونحو ذلك. وهذه طريقة الكل من السائرين إلى الله، وهي طريقة مشتقة من قلب القرآن.

This is the way of the master seekers of God Almighty, and it is the way derived from the heart of the Qur'an.

God Almighty said, "And God's are the beautiful names, so call upon Him by them" [7:180], and calling upon Him by them includes calling upon Him in asking, in praise, in worship; the Exalted calls His servants to His awareness through His names and attributes, to extol Him by them, and to partake of their share of worship. The Exalted also loves the implications of His names: He is Knowing and He loves all those who know; He is Munificent and loves all those who are munificent; He is Singular and loves all that is singular; He is Beautiful and loves beauty; He is the Pardoner and loves all pardon and those who grant it; He is Alive and loves modesty and those who possess it; He is Benevolent and loves the charitable; He is Most Thankful and loves those who give thanks; He is Most Patient and loves those who persevere; He is Forbearing and loves the tolerant. Because of His love for repentance and forgiveness, for pardon and amnesty, He created those whom He forgives, turns to, and overlooks, and ordained for them that which leads to things that are disliked and hated by Him, so that from that results that which He loves and takes delight in. He makes that a means in the middle, just like He make unpleasant means lead to that which is beloved.

Perhaps that which is disliked is a means
Like no other means to that which is loved

The causes along with their effects are of four kinds: [one which is] loved that leads to what is loved and [one which is] disliked that leads to what is loved; and these two are the ones on which turn all decrees and foreordination with respect to what He loves and hates.

The third is that which is disliked and leads to what is disliked, and fourth, that which is loved and leads to what is disliked. These two are impossible for the Truth, the Exalted, for the desired ends from His ordainment and decree, for the sake of which He created what He created and decreed what He decreed, are nothing but beloved to the Lord and pleasing to Him. Only the means that lead to them are divided between what is loved by Him and what is disliked by Him.

Acts of obedience and the testimony of monotheism are means that are beloved to Him and lead to bounty and reward [for the servants] that are beloved to Him as well; polytheism and disobedience are acts that are disliked by Him, that lead to justice, which is beloved to Him, even if grace is dearer to Him than justice. The confluence of grace and justice is dearer to Him than either one of them alone because of what they together have of the perfection of dominion, praise, diversity of praise and perfection of power.

قال الله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الأعراف: 180]. والدعاء بها يتناول دعاء المسألة، ودعاء الثناء، ودعاء التعبد. وهو سبحانه يدعو عباده إلى أن يعرفوه بأسمائه وصفاته، ويثنوا عليه بها، ويأخذوا بحظهم من عبوديتها.

وهو سبحانه يحب موجب أسمائه وصفاته، فهو «عليم» يحب كل عليم، «جواد» يحب كل جواد، «وتر» يحب الوتر، «جميل» يحب الجمال، «عفو» يحب العفو وأهله، «حيي» يحب الحياء وأهله، «بر» يحب الأبرار، «شكور» يحب الشاكرين، «صبور» يحب الصابرين، «حليم» يحب أهل الحلم، فلهجته سبحانه للتوبة والمغفرة والعفو والصفح، خلق من يغفر له، ويتوب عليه، ويعفو عنه، وقدر عليه ما يقتضي وقوع المكروه والمبغوض له، ليرتب عليه المحبوب له المرضي له، فتوسطه كتوسط الأسباب المكروهة المفضية إلى المحبوب.

فربما كان مكروه النفوس إلى محبوبها سبباً ما مثله سبب.

والأسباب—مع مسبباتها—أربعة أنواع: محبوب يفضي إلى محبوب، ومكروه يفضي إلى محبوب، وهذان النوعان عليهما مدار أفضيته وأقداره سبحانه بالنسبة إلى ما يحبه ويكرهه.

الثالث: مكروه يفضي إلى مكروه. والرابع: محبوب يفضي إلى مكروه. وهذان النوعان ممتنعان في حقه سبحانه، إذ الغايات المطلوبة من قضائه وقدره—التي خلق ما خلق قضي ما قضى لأجل حصولها—لا تكون إلا محبوبةً للرب مرضيةً له. والأسباب الموصلة إليها منقسمة إلى محبوب له ومكروه له. فالطاعات والتوحيد أسباب محبوبة له موصلة إلى الإحسان والثواب المحبوب له أيضاً. والشرك والمعاصي أسباب مسخوطة له، موصلة إلى العدل المحبوب له. وإن كان الفضل أحب إليه من العدل، فاجتماع الفضل والعدل أحب إليه من انفراد أحدهما لما فيهما من كمال الملك والحمد، وتنوع الثناء، وكمال القدرة.

If it is said that all of this would have been possible without the mediation of that which is disliked, it would be said that this is an invalid question, for the presence of an effect without its necessary cause is impossible, and that which the mind imagines [would be attained without the mediation of disliked means] is in fact something entirely different from what is desired and loved by the Lord. The mind's estimation of it as being beloved to the Lord is in fact nothing but an arbitrary judgment made without knowledge. It may well be a disliked end to the Lord Almighty due to its negation of His wisdom. When the mind judges it to be something that is endearing to Him, its attribution to Him is something that does not befit Him, and which He is above.

Let him who has wisdom give this issue its due reflection, for it is one where feet lose their balance and understanding is confounded. If those who do not know chose to remain silent the disagreement would subside. This perspective is too sublime to be captured in writing or encompassed in speech, and we have only alluded to it ever so briefly that may reveal what lies behind it, and God is the granter of success and succor.

14.9 *Sins as a Source of Increase in Faith*

The ninth perspective is the perspective of the increase of faith and multiplicity of viewpoints, and it is the subtlest of perspectives, most inaccessible to any but the knowers. Its hearer might hasten to reject it and say, "How do sins and disobedience lead you to witness increase in faith? Especially the sins and disobedience of the servant: are those anything but a deficiency in faith, which, by the agreement of the Predecessors, increases with obedience and decreases with disobedience?"

Know, then, that this is attained through the attention of the knower to his sins and disobedience and those of others, and the effects and consequences of these, which include some of the signs of prophethood and one of the proofs of the truth of the messengers, and soundness of what they have brought. For the messengers, God's peace and blessings be upon them, have commanded the servants to that which has their benefit both outwardly and inwardly, both in this life and the next, and have prohibited them from that which has the detriment of their outwardly and inwardly being in this life and the next. They have taught them of God the Exalted, that He loves such-and-such [acts], and dislikes such-and-such, and punishes for them in such-and-such ways. If He is obeyed in what He commands, He thanks them by increasing them in bounty, in their hearts, bodies, and wealth. The servant finds His increase and His strength in everything, and if His command and prohibitions are violated, decrease, ruin, corruption, weakness, humiliation, disgrace, ignominy, and a life of constriction follow. As the Almighty said,

فإن قيل: كان يمكن حصول هذا المحبوب من غير توسط المكروه، قيل: هذا سؤال باطل، لأن وجود الملزوم بدون لازمه ممتنع. والذي يقدر الذهن وجوده شيء آخر غير هذا المطلوب المحبوب للرب. وحكم الذهن عليه بأنه محبوب للرب حكم بلا علم، بل قد يكون مبغوضاً للرب تعالى لمنافاته حكمته، فإذا حكم الذهن عليه بأنه محبوب له، كان نسبةً له إلى ما لا يليق به ويتعالى عنه. فليعط اللبيب هذا الموضع حقه من التأمل، فإنه مزلة أقدام، ومضلة أفهام. ولو أمسك عن الكلام من لا يعلم لقل الخلاف. وهذا المشهد أجل من أن يحيط به كتاب، أو يستوعبه خطاب. وإنما أشرنا إليه أدنى إشارة تطلع على ما وراءها. والله الموفق والمعين.

فصل

المشهد التاسع: مشهد زيادة الإيمان وتعدد شواهد، وهو من ألطف المشاهد وأخصها بأهل المعرفة، ولعل سامعه يبادر إلى إنكاره ويقول: كيف تشهد زيادة الإيمان من الذنوب والمعاصي، ولا سيما من ذنوب العبد ومعاصيه؟ وهل ذلك إلا منقص للإيمان؟ فإنه بإجماع السلف يزيد بالطاعة وينقص بالمعصية.

فاعلم أن هذا حاصل من التفات العارف إلى الذنوب والمعاصي منه ومن غيره، وإلى ترتب آثارها عليها. وترتب هذه الآثار عليها علم من أعلام النبوة، وبرهان من براهين صدق الرسل وصحة ما جاءوا به. فإن الرسل صلوات الله وسلامه عليهم أمروا العباد بما فيه صلاح ظواهرهم وبواطنهم في معاشهم ومعادهم، ونهواهم عما فيه فساد ظواهرهم وبواطنهم في المعاش والمعاد، وأخبروهم عن الله عز وجل أنه يحب كذا وكذا [ويثيب عليه بكذا وكذا]، وأنه يبغض كيت وكيت، ويعاقب عليه بكيت وكيت، وأنه إذا أطيع بما أمر به شكر عليه بالإمداد والزيادة والنعم في القلوب والأبدان والأموال، ووجد العبد زيادته وقوته في حاله كلها، وأنه إذا خولف أمره ونهيه ترتب عليه من النقص والفساد والضعف والذل والمهانة والحقارة وضيق العيش وتنكد الحياة ما ترتب، كما قال تعالى:

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions. [16:97]

And the Almighty said,

When it is said to those who have fear, What has your Lord revealed? They say, All that is good. Those who do good in this world there is good, and the abode of the hereafter is better. [16:30]

He also said,

And that you beg your Lord's pardon and turn to Him in repentance so He may bless you with good life to an appointed term, and give His bounty to every bountiful one. [11:3]

He also said,

And whosoever turns away from My message, for him is a constricted life, and We shall gather him up on the Day of Resurrection blind. [20:124]

The "constricted life" mentioned here has been explained as the punishment of the grave, but the correct view is that it is the life of this world as well as in the Barzakh. Whosoever turns away from His message that He has revealed has such constriction of the breast, torment of life, abundance of fear, frenzy of greed and exhaustion in this world and remorse of its loss before its attainment as well as after, suffering in that pursuit that the heart does not even realize due to its intoxication, and its wallowing in its fix, but it wakes not for a moment without feeling the pang of this pain, hastening to conceal it with another intoxicant, and such is the period of his life. What living is more constricted than this, if the heart only had awareness?

The hearts of the innovators and the evaders of the Qur'an, those heedless of God and given to disobedience, are in hell before hell, whereas the hearts of the righteous are in bounty before the great bounty: "The righteous are surely in bounty, and the wicked surely are in hell" [82:13-14]. This is true of all of their three abodes not limited to the abode of the hereafter, even if the completion and perfection and predominance of both will take place only in the afterlife, and in the Barzakh before that. The Almighty said, "Surely, for the wrongdoers there is a punishment other than that" [52:47]. The Almighty also said,

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ [النحل:97]. وقال: ﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ﴾ [النحل:30]. وقال تعالى: ﴿وَأِنْ اسْتَغْفَرُوا رَبُّكُمْ ثُمَّ تَوَبُوا إِلَيْهِ يُمْسِكْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود:3]. وقال تعالى: ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمًى﴾ [طه:124]. وفسرت المعيشة الضنك بعذاب القبر، والصحيح أنها في الدنيا وفي البرزخ، فإن من أعرض عن ذكره الذي أنزله فله من ضيق الصدر ونكد العيش، وكثرة الخوف وشدة الحرص والتعب على الدنيا، والتحسر على فواتها قبل حصولها وبعد حصولها، والآلام—التي في خلال ذلك—ما لا يشعر به القلب لسكرته وانغماسه في المسكر. فهو لا يصحو ساعة إلا شعر بهذا الألم، فبادر إلى إزالته بسكر ثان، فهو هكذا مدة حياته. وأي معيشة أضيق من هذه لو كان للقلب شعور؟

فقلوب أهل البدع، والمعرضين عن القرآن، وأهل الغفلة عن الله، وأهل المعاصي، في جحيم قبل الجحيم الأكبر، وقلوب الأبرار في نعيم قبل النعيم الأكبر، ﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ﴾ [الانفطار:13-14]، هذا في دورهم الثلاث ليس مختصاً بالدار الآخرة، وإن كان تمامه وكمالها وظهوره لهما إنما هو [في] الدار الآخرة، وفي البرزخ دون ذلك. قال تعالى: ﴿وَالَّذِينَ ظَلَمُوا عَذَابًا دُونَ

And they say: When [will] this promise [be fulfilled], if you are truthful? Say: It may be that a part of that which you would hasten on is close behind you. [27:71–72]

In this life as well, before what is in the Barzakh, but its realizing and feeling is blocked by one's drowning in the intoxication of desire and its veiling of the heart and lack of reflection on it. A servant may suffer from physical pain but he turns his heart from it, distracts his attention from it, focusing on something else so that he would not feel it. If this distraction is taken away, he would scream in pain, why think you then of the punishment and suffering of the hearts?

God Almighty has made for deeds of righteousness and obedience consequences that are endearing, delicious, and wholesome; their pleasure is greater than the pleasure in sins by many, many fold—there is no comparison between them. He has similarly placed in sins and disobedience suffering and repulsive effects, and tremors that are many times more powerful than the pleasure of committing it. Ibn 'Abbās, God be pleased with them both, said,

The good deed has a light in the heart, radiance in the face, strength in the body, increase in sustenance, love in the hearts of the people; the bad deed has a blackness on the face, darkness in the heart, emaciation in the body, deficiency in sustenance, and hatred in the hearts of the people.

This is known only to him who is given discernment and who sees it in himself and in others.

A servant never suffers except because of his sin, and what God forgives of it is more [than that for which he suffers]. The Almighty said, "What afflicts you of harm, it is from what your hands have earned, and He overlooks much" [42:30]. He said to the choicest of His creation and the Companions of His Prophet, "And was it so, when a disaster smote you, though you had smitten [them with a disaster] twice [as great], that you said: How is this? Say [unto them, O Muhammad]: It is from yourselves" [3:165]. He also said, "What He brings to you of good, it is from God, and He brings to you of suffering, it is from yourself" [4:79].

The meaning of good and bad here are blessings and sufferings that a servant experiences from God, which is why He said "what He brings to you" (*mā aṣābak*) and not "what comes to you" (*mā uṣibta*). Every loss, affliction, and evil in the world and the hereafter is ultimately because of sins and opposition to the commands of the Almighty Lord, for there is no evil in the world except sins and their effects.

ذَلِكَ ﴿[الطور:47]، وقال تعالى: ﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ﴾ [النمل:71-72].

وفي هذه الدار دون ما في البرزخ، ولكن يمنع من الإحساس به الاستغراق في سكرة الشهوات، وطرح ذلك عن القلب، وعدم التفكير فيه.

والعبد قد يصيبه ألم حسي، فيطرحه عن قلبه، ويقطع التفاته عنه، ويجعل إقباله على غيره لثلاً يشعر به جملةً. فلوزال عنه ذلك الالتفات لصاح من شدة الألم، فما الظن بعذاب القلوب وآلامها؟ وقد جعل الله سبحانه للحسنات والطاعات آثاراً محبوبةً لذيةً طيبةً، لذتها فوق لذة المعصية بأضعاف مضاعفة، لا نسبة لها إليها. وجعل للسيئات والمعاصي آلاماً وآثاراً مكروهةً، وحزازات تربي على لذة تناولها بأضعاف مضاعفة. قال ابن عباس—رضي الله عنهما—: «إن للحسنة نوراً في القلب، وضياءً في الوجه، وقوةً في البدن، وزيادةً في الرزق، ومحبةً في قلوب الخلق. وإن للسيئة سواداً في الوجه، وظلمةً في القلب، ووهناً في البدن، ونقصاً في الرزق، وبغضةً في قلوب الخلق». وهذا يعرفه صاحب البصيرة ويشهده من نفسه ومن غيره.

فما حصل للعبد حال مكروهة قط إلا بذنب، وما يعفو الله عنه أكثر. قال تعالى: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ [الشورى:30]، وقال لخيار خلقه وأصحاب نبيه: ﴿أَوَلَمْ أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلِهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾ [آل عمران:165]، وقال: ﴿مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكُمْ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكُمْ﴾ [النساء:79].

والمراد بالحسنة والسيئة هنا النعم والمصائب التي تصيب العبد من الله، ولهذا قال: ﴿مَا أَصَابَكُمْ﴾ ولم يقل: ما أصبت.

The effects of good and bad deeds in the hearts, bodies, and wealth are a well-attested fact in the world that none with sound intelligence can deny, for the believer and the unbeliever, the righteous and the wicked all know it.

A servant's experience, contemplation, and study of this in his case and that of others is of the things that increase his faith in what the messengers have brought, in reward and punishment, for it is a kind of attested justice, sensed in this very world, as advanced rewards and punishments, and to the discerning reminding of those that are greater than these. Someone said to me,

When a sin issues from me and I do not immediately follow it and compensate for it by repentance, I wait for its evil effect. If it afflicts me, or something greater or smaller than it, as I expected it, I take to saying "There is no god but God and Muhammad is the Messenger of God," and that becomes to me a proof of faith and its evidence. For when a truthful one informs you that you did such and such and as a result such and such affliction will occur, and then it happens that every time you do a thing like that the affliction that he warned of occurs, it only increases you except in your knowledge and discernment of his truth.

This is not for everyone, but for most people sins cover up the heart with rust and he experiences or realizes nothing of the sort whatsoever.

This is nothing but the light of faith in the heart that the winds of sins and disobedience threaten to put out and one witnesses both, and sees how far the strength of his faith will stand against these gusts and winds. He sees himself like a sailor on the ocean against storming winds that toss and turn his boat any which way, especially when it breaks and he is left only with a plank to hold on, tossing in the play of the winds. Thus the believer witnesses himself upon his falling into sins, if good is intended for him; if evil is meant for him, his heart is lost in other vales altogether.

When this door is opened to the servant, he benefits from the study of the history of the world and conditions of nations and states of the people, and the stories of the people of his own time and what he witnesses of the condition of people, and then he understands the meaning of the words of Almighty, "Is he who is aware of the deserts of every soul [like one who knows nothing]?" [13:33] and "God has witnessed that there is no god save Him, as well as the angels and those given knowledge, standing firm on justice: there is no god save Him the Almighty, the Wise" [3:18].

Everything that you see in existence of evil, suffering, punishment, drought, fear, and loss, in your own case and in others is part of the Almighty Lord's upholding of justice; it is God's justice and equity, even if it issues at the hand

فكل نقص وبلاء وشر في الدنيا والآخرة فبسبب الذنوب ومخالفة أوامر الرب تعالى، فليس في العالم شر قط إلا الذنوب وموجباتها.

وآثار الحسنات والسيئات في القلوب والأبدان والأموال أمر مشهود في العالم لا ينكره ذو عقل سليم، بل يعرفه المؤمن والكافر، والبر والفاجر.

وشهود العبد هذا في نفسه وفي غيره وتأمله ومطالعه، مما يقوي إيمانه بما جاءت به الرسل، وبالثواب والعقاب. فإن هذا عدل مشهود محسوس في هذا العالم، ومثوبات وعقوبات عاجلة، دالة على ما هو أعظم منها لمن كانت له بصيرة. كما قال بعض الناس: إذا صدر مني ذنب ولم أبادره ولم أتنازعه بالتوبة، انتظرت أثره السيء. فإذا أصابني—أو فوقه أو دونه—كما حسبت، يكون هجيراي [أشهد ألا إله إلا الله] وأشهد أن محمداً رسول الله، ويكون ذلك من شواهد الإيمان وأدلتها. فإن الصادق متى أخبرك أنك إذا فعلت كذا وكذا ترتب عليه من المكروه كذا وكذا، فجعلت كلها فعلت شيئاً من ذلك حصل لك ما قال من المكروه، لم تزد إلا علماً بصدقه وبصيرة فيه. وليس هذا لكل أحد، بل أكثر الناس ترين الذنوب على قلبه، فلا يشهد شيئاً من ذلك، ولا يشعر به البتة.

وإنما يكون هذا لقلب فيه نور الإيمان، وأهوية الذنوب والمعاصي تعصف فيه، فهو يشاهد هذا وهذا، ويرى حال مصباح إيمانه مع قوة تلك الأهوية والرياح، فيرى نفسه كراكب البحر عند هيجان الرياح وتقلب السفينة وتكفئها، ولا سيما إذا انكسرت به، وبقي على لوح تلعب به الرياح. فهكذا المؤمن يشاهد نفسه عند ارتكاب الذنوب، إذا أريد به الخير، وإن أريد به غير ذلك فقلبه في واد آخر. ومتى انفتح هذا الباب للعبد انتفع بمطالعة تاريخ العالم وأحوال الأمم وماجريات الخلق، بل انتفع بماجريات أهل زمانه وما يشاهده من أحوال الناس، وفهم حينئذ معنى قوله تعالى: ﴿أَقْنِ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾ [الرعد:33]، وقوله: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آل عمران:18]. فكل ما تراه في الوجود من شر وألم وعقوبة وجذب وخوف ونقص—في نفسك وفي غيرك—فهو من قيام الرب تعالى

of a tyrant. The one who has imposed him is the Most Just of all, as the Almighty said to those who spread corruption on earth,

We sent against you Our servants given to terrible warfare: They ravaged your abodes to the core; and it was a warning fulfilled. [17:5]

Sins, therefore, are like poison, harmful in themselves, and if one who cures them by taking the antidote, are well and good, else they dominate the force of faith and the death results. As one of the Predecessors said, "Sins are the herald of unbelief just as severe fever is the herald of death."

Among the things that strengthens his faith is a servant's experience of his inner state when he disobeys his Lord and the turning of [people's] hearts against him, loss of trust for him, and the closing of doors in his face, the tumultuousness of life, and loss of his respect and regard in his own household, his children, wife, and brothers, and then asks himself the reason for all this, and then finds the answer. If he parts from it and embraces the means that obtain for him the opposite of this, he witnesses honor after dishonor, sufficiency after poverty, delight after grief, peace after fear, and strength of the heart after its weakness and emaciation, and his faith increases even further. The evidence and proof of faith become even stronger in his heart both in his state of disobedience and obedience. He becomes among those of whom God said,

That God will remit from them the worst of what they did, and reward them for the best they used to do. [39:35]

He who witnesses this and develops insight in it giving it its due counts among the physicians of the heart, the knower of the hearts' maladies and medicines, and God benefits him as regards his own soul as well as whomever He wills of His creation.

14.10 *Compassion for the Sinners*

The tenth perspective is the perspective of mercy. When the servant falls into sin, his heart parts from that rigidity, the hardness, and the state of rage that he felt toward anyone who committed a sin, so much so that if he could he would kill him, perhaps he called upon God to kill him and take him, angry for the sake of God and eager that He not be disobeyed, thus he finds no mercy for those given to sin and error in his heart, he sees them with nothing but denigration and disgust, and does not mention them except to curse, fault, and blame them. When the foreordination overtakes such a one and he is left [to commit sin], his soul seeks God's aid, he turns to Him begging, fidgeting restlessly

بالقسط، وهو عدل الله وقسطه، وإن أجراه على يد ظالم. فالمسلط له أعدل العادلين، كما قال تعالى لمن أفسد في الأرض: ﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ لِّجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا﴾ [الإسراء:5].

فالذنوب مثل السموم مضرّة بالذات، فإن تداركها من سقي بالأدوية المقاومة لها وإلا قهرت القوة الإيمانية وكان الهلاك، كما قال بعض السلف: «المعاصي يريد الكفر، كما أن الحمى يريد الموت». فشهود العبد نقص حاله إذا عصى ربه، وتغيّر القلوب عليه، وجفوها منه، وانسداد الأبواب في وجهه، وتوعر المسالك عليه، وهوانه على أهل بيته وأولاده وزوجته وإخوانه، وتطلبه سبب ذلك حتى يعلم من أين أتى. ووقوعه على السبب الموجب لذلك مما يقوي إيمانه، فإن أقلع وياشر الأسباب التي تفضي به إلى ضد هذه الحال، رأى العز بعد الذل، والغنى بعد الفقر، والسرور بعد الحزن، والأمن بعد الخوف، والقوة في قلبه بعد ضعفه ووهنه—، ازداد إيمانا مع إيمانه، فتقوى شواهد الإيمان في قلبه وبراهينه وأدلتها في حال معصيته وطاعته، فهذا من الذين [قال الله فيهم]: ﴿لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ﴾ [الزمر:35].

وصاحب هذا المشهد متى تبصر فيه وأعطاه حقه صار من أطباء القلوب العالمين بدائها ودوائها، فنفعه الله في نفسه، ونفع به من شاء من خلقه.

فصل

المشهد العاشر: مشهد الرحمة. فإن العبد إذا وقع في الذنب خرج من قلبه تلك الغلظة والقسوة، والكيفية الغضبية التي كانت عنده لمن صدر منه ذنب، حتى لو قدر عليه لأهلكه، وربما دعا الله عليه أن يهلكه ويأخذه غضباً منه لله، وحرصاً على ألا يعصى، فلا يجد في قلبه رحمة للمذنبين الخطائين، ولا يراهم إلا بعين الاحتقار والازدراء، ولا يذكرهم إلا بلسان الطعن فيهم والعيب لهم والذم. فإذا جرت عليه المقادير وخلي ونفسه استغاث بالله والتجأ إليه، وتملل بين يديه تملل السليم، ودعاه دعاء المضطر،

like one deeply wounded, and calls upon Him the call of one in utter need. That rigidity is, then, replaced by lenience, that hardness against the sinners by mercy, without relenting the limits of God. His prayers against them turn into prayers for them, and he devotes some of his litanies to them asking God to forgive them. How beneficial such a perspective, and what a gain for him!

14.11 *Incapacity and Meekness*

That brings to him the eleventh perspective, which is the perspective of incapacity and weakness, that he is the least capable of protecting his soul, that there is no power, no capacity, no change except through his Lord. His heart sees himself like a feather dropped in a wilderness at the mercy of the winds, tossed around by the waves, now rising, now falling, the object of divine decree, thrown before his Master, down at His door, his cheek rubbing the doorstep, master of neither his good nor ill, neither death nor life, nor resurrection. His ego is the source of nothing but ignorance and injustice and their corollaries and consequences, perdition is closer to it than the strap of his shoes, like a lamb thrown between wolves and predators from whom only the shepherd can save it, and if he let it out of his sight for a moment they would divide it up and devour it.

This is the state of the servant thrown between God and His enemies among the devils of men and jinn; if He protects and guards him from them, they find no way to him, if He leaves him alone to his own ego for the wink of an eye, he becomes the share of whichever of them gets to him first.

In this perspective he truly comes to know himself and know his Lord, and this is one of the meanings of the famous saying, "Whoever knows himself, knows his Lord." It is not a report from the Messenger of God, God grant him blessing and peace, but only an Israelite tradition which appears in a slightly different wording as well: "O man! Know yourself, you shall know your God." It has three interpretations.

First, that whoever knows the weakness of his ego, knows the strength of His Lord; whoever knows its incapacity, he knows his Lord's power; whoever knows his lowliness, knows the magnificence of his Lord; whoever knows his ignorance, knows the omniscience of his Lord. God the Exalted alone possesses total perfection, praise and acclaim, magnificence and self-sufficiency. The servant, in contrast, is needy, impoverished, and deficient. The more he realizes that he is deficient, flawed, destitute, meek, and weak, the more he knows his Lord's attributes of perfection.

The second meaning is that whoever looks at his ego and what he finds in it of praiseworthy attributes of strength, will, speech, and life, he knows that He

فتبدلت تلك الغلظة على المذنبين رقةً، وتلك القساوة على الخاطئين رحمةً، مع قيامه بحدود الله. وتبدل دعاؤه عليهم دعاءً لهم، وجعل لهم وظيفةً من عمره يسأل الله أن يغفر لهم، فما أنفعه له من مشهد! وما أعظم جدواه عليه!

فصل

فيورثه ذلك المشهد الحادي عشر، وهو مشهد العجز والضعف، وأنه أعجز شيء عن حفظ نفسه وأضعفه، وأنه لا قوة له ولا قدرة ولا حول إلا بربه، فيشهد قلبه كريشة ملقاة بأرض فلاة تسيرها الرياح يميناً وشمالاً، ويشهد نفسه كراكب سفينة في البحر تهيج بها الرياح وتلاعب بها الأمواج، ترفعها تارةً وتخفضها تارةً أخرى، تجري عليه أحكام القدر. وهو كالآلة طريحاً بين يدي وليه، ملقى ببابه، واضعاً خده على ثرى أعتابه، لا يملك لنفسه ضراً ولا نفعاً، ولا موتاً ولا حياةً ولا نشوراً. ليس له من نفسه إلا الجهل والظلم وآثارهما ومقتضياتهما. فالهلاك أدنى إليه من شرك نعله، كشاة ملقاة بين الذئب والسباع لا يردهم عنها إلا الراعي، فلو تخلى عنها طرفة عين لتقاسمها أعضاءً. وهكذا حال العبد ملقى بين الله وبين أعدائه من شياطين الإنس والجن، فإن حماه منهم وكفهم عنه، لم يجدوا إليه سبيلاً، وإن تخلى عنه ووكله إلى نفسه طرفة عين لم ينقسم عليهم، بل هو نصيب من ظفر به منهم.

وفي هذا المشهد يعرف نفسه حقاً، ويعرف ربه، وهذا أحد التأويلات للكلام المشهور: «من عرف نفسه عرف رب». وليس حديثاً عن رسول الله ﷺ، وإنما هو أثر إسرائيلي بغير هذا اللفظ أيضاً: «يا إنسان اعرف نفسك تعرف ربك». وفيه ثلاث تأويلات:

أحدهما أن من عرف نفسه بالضعف عرف ربه بالقوة. ومن عرفها بالعجز عرف ربه بالقدرة. ومن عرفها بالذل عرف ربه بالعز. ومن عرفها بالجهل عرف ربه بالعلم. فإن الله سبحانه استأثر بالكمال المطلق والحمد والثناء والمجد والغنى، والعبد فقير ناقص محتاج. وكلما ازدادت معرفة العبد بنقصه وعيبه وفقره وذله وضعفه ازدادت معرفته لربه بأوصاف كماله.

التأويل الثاني: أن من نظر إلى نفسه وما فيها من الصفات الممدوحة من القوة والإرادة والكلام والمشية والحياة، عرف أن من أعطاه ذلك وخلق فيه أولى به. فمعطي الكمال أحق بالكمال، فكيف

who granted him all that and created it all is more deserving of such attributes. How could it be that the servant is alive, speaking, hearing, seeing, willing, knowing, acting by his choice, but the one who created him and brought him into existence from nothing is not greater in all these respects? This is the greatest impossibility. Rather, He who made the servant speak is greater in speech, He who made him alive, knowing, hearing, seeing, acting, capable, is greater in all these respects.

The first interpretation attends to the class of contrasts, and this one to the class of *argumentum a fortiori*.

The third interpretation belongs to the class of negation, that is, just as you know your self that is the closest of things to you but you do not know its reality, its essence, its modality, how then can you truly know the reality, modality, and attributes of your Lord?

The point is that in this perspective the servant knows that he is powerless and weak, and he thus parts from the conceit of claims and self-praise; he knows that he has no part of the affair, nothing is in his hands, that he is nothing but an object of irresistible might, incapacitated and weak.

14.12 *A Broken Heart before the Lord*

At this point, the twelfth perspective dawns on him, and that is the perspective of humility, meekness, humbleness, and neediness toward the Lord Almighty. He witnesses for every last grain of his existence, inwardly and outwardly, the absolute need and reliance upon his Lord, his patron, in whose hands is his welfare and success, guidance and bliss. The reality of this state that accrues to the heart cannot be described in words; it is only attained by those who seek, and it leaves the heart with a distinctive loss and brokenness that resembles nothing else whatsoever. He sees his ego like a crumbled vessel under the feet that holds nothing, that has nothing and gives nothing, that has no benefit and nothing desirable, that it cannot be of any use unless it is remolded by its maker and caretaker. Thus one sees more and more the Lord's bounty on him and that he deserved none of it, neither a little nor a lot, and whatever good that has come to his soul from God Almighty, He has given it in excess far above its desert, and that the mercy of his Lord requires, nay, compels him toward His remembrance. One now sees his acts of obedience to his Lord few and deficient even if they equaled the righteous deeds of the two burdens (men and jinn), and sees his disobedience and sins are enormous and overwhelming. All of this results from his broken heart.

How close is all that is good to such a broken heart! How close is the victory, mercy, and providence from Him, and how beneficial and gainful such a perspective! A morsel of this, just a breath of it, is dearer to God than acts of

يكون العبد حياً متكلاً سميعاً بصيراً مرئياً عالماً يفعل باختياره، ومن خلقه وأوجده لا يكون أولى بذلك منه؟ فهذا من أعظم المحال، بل من جعل العبد متكلاً أولى أن يكون هو متكلاً، ومن جعله حياً عليمًا سميعاً بصيراً فاعلاً قادراً ص أولى أن يكون كذلك.

فالتأويل الأول من باب الضد، وهذا من باب الأولوية.

والتأويل الثالث: أن هذا من باب النفي، أي كما أنك لا تعرف نفسك التي هي أقرب الأشياء إليك، ولا تعرف حقيقتها ولا ماهيتها ولا كيفيتها، فكيف تعرف حقيقة ربك وكيفية صفاته؟

والمقصود أن في هذا المشهد يعرف العبد أنه عاجز ضعيف، فتزول عنه رجونات الدعاوى والإضافات إلى نفسه، ويعلم أنه ليس له من الأمر شيء [وليس بيده شيء]، إن هو إلا محض القهر والعجز والضعف.

فصل

فحينئذ يطلع منه على المشهد الثاني عشر، وهو مشهد الذل والانكسار والخضوع والافتقار للرب جل جلاله. فيشهد في كل ذرة من ذراته الباطنة والظاهرة ضرورةً تامةً وافتقاراً تاماً إلى ربه ووليه، ومن بيده صلاحه وفلاحه وهداه وسعادته. وهذه الحال التي تحصل لقلبه لا تنال العبارة حقيقتها، وإنما تدرك بالحصول، فيحصل لقلبه كسرة خاصة لا يشبهها شيء، بحيث يرى نفسه كالإناء المروض تحت الأرجل الذي لا شيء فيه، ولا به ولا منه، ولا فيه منفعة، ولا يرغب في مثلهن وأنه لا يصلح للانتفاع إلا بجبر جديد من صانعه وقيمه. فحينئذ يستكثر في هذا المشهد ما من ربه إليه من الخير، ويرى أنه لا يستحق منه قليلاً ولا كثيراً. فأبي خير ناله من الله تعالى استكثره على نفسه، وعلم أن قدره دونه، وأن رحمة ربه اقتضت ذكره به وسياقته إليه، واستقل ما من نفسه من الطاعات لربه، ورآها—ولو ساوت طاعات الثقلين—من أقل ما ينبغي لربه عليه، واستكثر قليل معاصيه وذنوبه. فإن الكسرة التي حصلت لقلبه أوجبت له هذا كله.

فما أقرب الخير من هذا القلب المكسور! وما أدنى النصر والرحمة والرزق منه! وما أنفع هذا المشهد له وأجده عليه! وذرة من هذا ونفس منه أحب إلى الله من طاعات أمثال الجبال من المدلين المعجبين

righteousness like the mountains from those who are self-righteous and impressed with their deeds, sciences, and states. The dearest of hearts to God is one in which this brokenness has taken root and has left it with this humility, with his head bowed before the Lord Almighty, never raising his head before Him in modesty and shame before God.

It was said to some of the knowers, "Does the heart prostrate too?" They said, "Yes, it prostrates with a prostration from which it does not raise its head until the Day of the Meeting." This is the prostration of the heart.

The heart that does not embrace this brokenness cannot prostrate in the way that is demanded of it. When the heart prostrates to God, it is the greatest prostration and with it prostrate all the limbs, the entire being then humbles itself before the Ever-living, the Sustainer, the voice and the limbs all soften, the servant becomes meek and submissive, rubbing his cheek at the doorstep of worship, looking with his heart to his Lord and Patron the looking of a lowly being to the Almighty, the Merciful. He is not seen except flattering his Lord, humbled before Him, meek and submissive, seeking His pleasure, begging for His gentleness and mercy. He seeks his Lord's pleasure like a true lover seeks the pleasure of his beloved who owns him, without whom he cannot live, whom he must have, other than whom he has no worry. They have no concern but to seek His love and attention, for he has no life and no bliss except in His nearness and His pleasure. He says, How can I anger Him in whose pleasure is my life, how do I turn away from Him in whose company is all my bliss, my success, my triumph?

One who has attained this perspective sees himself like a man who was in the care of his father who raised him on the best of food, drink, clothing, and adorned him with the best of adornment, and raised him to the highest level of perfection and refinement, and he continues to take care of his welfare in every way. Once, his father sent him on a task but the enemy betook him on his way, captured him, tied him up and took him to a foreign land where he afflicted him with the worst punishment, and treated him in a way exact opposite of how his father had once raised him. He remembers the care and compassion of his father every moment, and his heart quivers with pangs of remorse every time he sees his current state and remembers what he once had. As the enemy continues to torture him, about to slaughter him at the end, he chances to pass by his father's abode and upon seeing his father, runs to him and throws himself at his feet, begging, O dear father, O dear father, look at your son and his state. His tears rolling down his cheek, hugging him and clinging to him. His captor is approaching to take him away. The enemy finds him grabbing on to his father. Do you think that his father would surrender his son in this state to the enemy, leaving him at his mercy? If not, then what do you think about Him

بأعمالهم وعلومهم وأحوالهم. وأحب القلوب إلى الله سبحانه قلب قد تمكنت منه هذه الكسرة، ومملكته هذه الذلة، فهو ناكس الرأس بين يدي ربه تعالى، لا يرفع رأسه إليه حيّاً ونجلاً من الله تعالى.

قيل لبعض العارفين: أيسجد القلب؟ قال: نعم يسجد سجدة لا يرفع رأسه منها إلى يوم اللقاء، فهذا سجود القلب.

فقلب لا تباشره هذه الكسرة، فهو غير ساجد السجود المراد منه. وإذا سجد القلب لله—هذه السجدة العظمى—، سجدت معه جميع الجوارح، وعنا الوجه حينئذ للحق القيوم، وخشع الصوت والجوارح كلها، وذل العبد وخضع واستكان، ووضع خده على عتبة العبودية، ناظراً بقلبه إلى ربه ووليه نظر الدليل إلى العزيز الرحيم. فلا يرى إلا متملقاً لربه خاضعاً له، ذليلاً مستكيناً مستعظفاً له، يسأله عطفه ورحمته. فهو يرضى ربه كما يرضى الحب الكامل المحبة محبوبه المالك له، الذي لا غنى له عنه، ولا بد له منه. فليس له هم غير استرضائه واستعطافه، لأنه لا حياة له ولا فلاح إلا في قرب ربه ورضاه عنه ومحبته له. يقول: كيف أغضب من حيائي في رضاه؟ وكيف أعدل عن سعادتي وفلاحي وفوزي في قرب ربه وحبه وذكره؟

وصاحب هذا المشهد يشهد نفسه كرجل كان في كنف أبيه يغذوه بأطيب الطعام والشراب واللباس، ويزينه أحسن الزينة، ويرقيه على درجات الكمال أتم ترقية، وهو القيم بمصالحه كلها، فبعثه أبوه في حاجة له، فخرج عليه في طريقه عدو فأسره وكتفه وشده وثاقاً، ثم ذهب به إلى بلاد الأعداء فسامه سوء العذاب، وعامله بضد ما كان أبوه يعامله به، فهو يتذكر تربية والده وإحسانه إليه الفينة بعد الفينة، فتهيج من قلبه لوائح الحسرات كلها رأى حاله وتذكر ما كان فيه. فبينما هو في أسر عدوه يسومه سوء العذاب ويريد نحره في آخر الأمر، إذ حانت منه التفاتة إلى نحو ديار أبيه، فرأى أباه منه قريباً، فسعى إليه وألقى نفسه عليه يستغيث: يا أبتاه، يا أبتاه! انظر إلى ولدك وما هو فيه، ودموعه تستبق على خديه، قد اعتنقه والتزمه، وعدوه في طلبه، حتى وقف على رأسه، وهو ملتزم لوالده ممسك به، فهل تقول: إن والده يسلمه مع هذه الحال إلى عدوه، ويخلي بينه وبينه؟ فما الظن بمن هو أرحم بعبده من

who is more merciful to His servants than a father to his son, and a mother to her son, when he is fleeing to them from the enemy, throwing himself at his door, rubbing his cheek at his doorstep, weeping before him? He said, O Lord, O Lord, have mercy on him who has no else to give mercy but You, no patron but You, no one to help but You, no consoler but You, no one to give succor but You; Your needy, Your destitute, Your beggar, he has no hope, no refuge, asylum but with You, no one to save him from You but You; You are his refuge, his haven, his protector:

O He on whom I rely in whatever I hope
 In whom I seek refuge from what I fear
 Men cannot set a bone that you break
 Nor can they break one that you have set

When he attains insight in this perspective, it becomes established in his heart and he tastes its sweetness, he rises from it to:

The thirteenth perspective, which is the final goal which all seekers aspire, all seekers seek, all workers yearn, and it is the perspective of worship and love, the yearning for His meeting, the joy, delight, and happiness in Him, so his eyes find their coolness in Him, his heart finds its peace in Him, His limbs find their rest in Him, His remembrance overwhelms the tongue and the heart of the lover. The thoughts of love overwhelm the thoughts of disobedience; the will to draw nearer to Him replaces the will to disobey and anger Him; the movements of the tongue and the limbs replace the movements of sin. His heart is filled with love, his tongue quivers in remembrance, and his limbs surrender in obedience. This humility has such a stunning effect on love that cannot be expressed.

It is said about one of the knowers that he said, "I tried to call upon God through all the doors of obedience, and each one I found crowded, so I could not enter, until I came to the door of humility and meekness and found it to be the nearest of doors to Him and the widest, with no one to crowd it and obstruct it, and the moment I placed my foot on its doorstep He took my hand and brought me in."

The Shaykh al-Islam Ibn Taymiyya, God have mercy on him, used to say, "Whoever seeks eternal bliss must cling to the doorstep of worship."

One of the knowers said that there is no path to God shorter than worship, no veil thicker than the claim of righteousness; no deed or jihad of benefit if accompanied by self-righteousness and arrogance, and no indolence of harm if accompanied by meekness and humility, [indolence in matters] apart from the obligations, that is.

الوالد بولده، والوالدة بولدها، إذا فر إليه وهرب من عدوه إليه، وألقى نفسه طريحاً ببابه، يمرغ خده في ثرى أعتابه باكياً بين يديه يقول: يا رب، يا رب ارحم من لا راحم له سواك [ولا ولي له سواك]، ولا ناصر له سواك، ولا مؤوي له سواك، ولا مغيث له سواك. مسكينك وفقيرك وسائلك ومؤمك ومرتجيك، لا ملجأ له ولا منجاة له منك إلا إليك. أنت ملاذه وبك معاذه.

يا من ألوذ به فيما أوئله ومن أعوذ به مما أحاذره
لا يجبر الناس عظماً أنت كاسره ولا يهبطون عظماً أنت جابره

فإذا استبصر في هذا المشهد، تمكن من قلبه وباشره وذاق طعمه وحلاوته وترقى منه إلى المشهد الثالث عشر.

وهو الغاية التي شمر إليها السالكون، وأما القاصدون، ولحظ إليها العاملون. وهو مشهد العبودية والمحبة، والشوق إلى لقاءه، والابتهاج والفرح والسرور به، فتقر به عينه، ويسكن إليه قلبه، وتطمئن إليه جوارحه، ويستولي ذكره على لسان محبه وقلبه، فتصير خطرات المحبة مكان خطرات المعصية، وإرادة التقرب إليه ومرضاته مكان إرادة معاصيه ومساخطه، وحركات اللسان والجوارح بالطاعات مكان حركاتها بالمعاصي. وقد امتلأ قلبه من محبته، ولهج لسانه بذكره، وانقادت الجوارح لطاعته. فإن هذه الكسرة الخاصة لها تأثير عجيب في المحبة لا يعبر عنه.

ويحكى عن بعض العارفين أنه قال: دخلت على الله من أبواب الطاعات كلها، فما دخلت من باب إلا رأيت عليه الزحام، فلم أتمكن من الدخول، حتى جئت باب الذل والافتقار، فإذا هو أقرب باب إليه وأوسع، ولا مزاحم فيه ولا معوق، [فما هو] إلا أن وضعت قدمي في عتبته، فإذا هو سبحانه قد أخذ بيدي، وأدخلني عليه.

وكان شيخ الإسلام ابن تيمية—رضي الله عنه—يقول: من أراد السعادة الأبدية، فليلزم عتبة العبودية. وقال بعض العارفين: لا طريق أقرب إلى الله من العبودية، ولا حجاب أغلظ من الدعوى، ولا ينفع مع الإعجاب والكبر عمل واجتهاد، ولا يضر مع الذل والافتقار بطالة. يعني بعد فعل الفرائض.

The point is that this meekness and humility [of worship and servitude and recognition of sin] bring one to the company of God, carry him on the path of love, having doors opened to him that are not opened from any other path. The paths of all different deeds of obedience open for the servant a door from the doors of love, but the door opened by the path of humility, meekness, submissiveness, and denigration of one's ego, recognition of its weakness, incapacity, flaws, deficiency, and blameworthiness, such that he sees it as nothing but lost, incapable, deficient, in sin and error is a door that is of entirely another kind, and an opening of an entirely different hue. The seeker of this path is a stranger among men; they are in a valley and he in another valley altogether. This path is named the path of the bird; the sleeper on this path wins even when asleep, [as when] he wakes up and finds himself having arrived. He may be busy talking to you when you find in the wink of an eye he attains bliss. God is the best support and the best of pardoners.

Such is the one who has attained the fruit of God's love and His delight in his repentance; for He the Exalted loves those who turn to him in repentance often and is pleased with their repentance with the greatest and most perfect delight.

The more a servant studies His favors before his sin, in the moment of the sin and after the sin, and His charity, forbearance, and bounty, rays of love exude from his heart and the longing to meet Him, for the hearts are inclined to love him who does favors to them. And what favor can be greater than that of one whom the servant challenges with his disobedience, but who extends in return His blessings, deals with him in kindness, lowers for him His veil to conceal his vices, saving him from being snatched by his enemies that are lying in wait for his slightest slip to take hold of him, and repels them from him, standing between him and them? In all of this, He has His eyes on him, He sees him and knows him; the heaven seeks permission to shower him with stone and the earth begs to bury him and the ocean asks to drown him [for his sins], as in the *Musnad* of Aḥmad, God be pleased with him, on the authority of the Prophet, God grant him blessing and peace,

Not a day passes without the ocean seeking its Lord's leave to drown the son of Adam, the angels seek his leave to hasten his destruction, and the Lord Almighty says, "Leave my servant be, for I know him better since I raised him up from the earth; if he were your servant, it would be up to you. But he is my servant, from Me and to Me. By My Might and Magnificence, if My servant comes to Me by night I accept him, if he comes to Me by day I accept him. If he comes to Me a span, I come to him a cubit; if he comes to Me by a cubit, I come to him by a fathom. If he walks to Me,

والقصد أن هذه الذلة والكسرة الخاصة تدخله على الله وترميه على طريق المحبة، فيفتح له منها باب لا يفتح له من غير هذه الطريق، وإن كانت طرق سائر الأعمال والطاعات تفتح للعبد أبواباً من المحبة، ولكن الذي يفتح منها من طريق الذل والانكسار والافتقار وازدراء النفس، ورؤيتها بعين الضعف والعجز والعيب والنقص والدم، بحيث يشاهدها ضيعةً وعجزاً وتفريطاً وذنوباً وخطيئةً، نوع آخر وفتح آخر. والسالك بهذه الطريق غريب في الناس، هم في واد وهو في واد، وهي تسمى طريق الطير، يسبق النائم فيها على فراشه السعاة، فيصبح وقد قطع الركب. بينا هو يحدثك، وإذا به قد سبق الطرف وفات السعاة. والله المستعان، وهو خير الغافرين.

وهذا الذي حصل له من آثار محبة الله له وفرحه بتوبة عبده، فإنه سبحانه يحب التوابين، ويفرح بتوبتهم أعظم فرح وأكمله.

فكلما طالع العبد منته سبحانه قبل الذنب، وفي حال مواجهة الذنب وبعد الذنب، وبره به، وحلمه عنه، وإحسانه إليه، هاجت من قلبه لواعج محبته، والشوق إلى لقاءه. فإن القلوب مجبولة على حب من أحسن إليها، وأي إحسان أعظم من إحسان من يبارزه العبد بالمعاصي وهو يمدّه بنعمه، ويعامله بالطفاه، ويسبل عليه ستره، ويحفظه من خطفات أعدائه المترقبين له أدنى عثرة ينالون منه بها بغيتهم، ويردهم عنه، ويحول بينهم وبينه؟ وهو في ذلك كله بعينه يراه ويطالع عليه. فالسما تستانذن ربها أن تحصيه، والأرض تستانذنه أن تحسفه به، والبحر يستانذنه أن يغرقه، كما في مسند الإمام أحمد رضي الله عنه عن النبي ﷺ: «ما من يوم إلا والبحر يستانذن ربه أن يغرق ابن آدم، والملائكة تستانذنه أن تعاجله وتهلكه، والرب تعالى يقول: دعوا عبادي، فأنا أعلم به، إذ أنشأته من الأرض. إن كان عبادكم فشأنكم به، وإن كان عبادي فني وإلي. عبادي وعزتي وجلالي إن أتاني ليلاً قبلته، وإن أتاني نهاراً قبلته. وإن تقرب مني شبراً تقربت منه ذراعاً، وإن تقرب مني ذراعاً تقربت منه باعاً. وإن مشى إلي هرولت إليه. وإن

I run to him. If he seeks My pardon, I pardon him; if he asks me to overlook, I overlook [his sins]; if he turns to Me in repentance, I turn to him in repentance. Who can surpass Me in munificence and bounty, when I am the Munificent, the Bounteous? My slaves spend their nights challenging Me with enormities, and I protect them by night in the beds and guard them in their cots. Whoever turns to Me, I receive him even from afar, whoever gives up a thing for Me I give him more than extra, and whoever acts by My power and strength I soften the iron for him; whoever wills My will, I will his will. Those who remember Me are My company, those who thank Me are the recipients of My increase; those who obey Me are the recipients of My munificence; those who disobey Me I do not sever them from My mercy still. If they return to Me, I am their beloved; if they do not, I am their physician: I afflict them with some suffering to purify them from their faults.”¹⁶⁸

We cut short our mention of repentance, its rulings and fruits; the discourse on it has become extensive only because of the outstanding need for its awareness and the awareness of its rulings, and its details and problems. God alone grants success in attending to its due, and upholding it in practice and inner experience, just as He has enabled its knowledge and awareness. Whoever relies on Him and seeks His shelter and refuge cannot fail, and there is no power to change or resist except in God.

¹⁶⁸ A shorter version of this tradition is narrated in *Aḥmad* 1:43.

استغفرني غفرت له. وإن استقالني أقلتته. وإن تاب إلي تبت عليه. من أعظم مني جوداً وكرماً، وأنا الجواد الكريم؟ عبيدي يبيتون يبارزونني بالعظام، وأنا أكلؤهم في مضاجعهم، وأحرسهم على فرشهم. من أقبل إلي تلقيته من بعيد. ومن ترك لأجلي أعطيته فوق الميز. ومن تصرف بحولي وقوتي أنت له الحديد. ومن أراد مرادي أردت ما يريد. أهل ذكرى أهل مجالستي، وأهل شكرى أهل زيادتي. وأهل طاعتي أهل كرامتي، وأهل معصيتي لا أقنطهم من رحمتي. إن تابوا إلي فأنا حبيبهم، وإن لم يتوبوا فأنا طبيبهم. أبتليهم بالمصائب لأطهرهم من المعاييب».

ولنقتصر على هذا القدر من ذكر «التوبة» وأحكامها وثمراتها، فإنه ما أطيل الكلام فيها إلا لفرط الحاجة والضرورة إلى معرفتها، ومعرفة أحكامها وتفصيلها ومسائلها. والله الموفق لمراعاة ذلك، والقيام به عملاً وحالاً، كما وفق له علماً ومعرفةً. فما خاب من توكل عليه ولا ذبه ولجأ إليه. ولا حول ولا قوة إلا بالله.

Glossary

(These are key terms assembled here for the reader's convenience. Please also consult the index for more on these terms.)

Anthropomorphism (*tashbīh*, *tamthīl*). A range of concepts such as *tashbīh* (lit. comparing God), *tamthīl* (likening God to other beings or things), *tajsīm* (likening God to a body or corporealism) are collectively rendered loosely as anthropomorphism (lit., likening God to humans). The Qur'an, like the Bible but to a lesser extent, liberally uses anthropomorphic language, but adds strident caution against *tamthīl* (*laysa ka-mithlihi shay'*, Q. 42:11). Yet it also describes God through human attributes and adds that God's is the highest likening (*li-llāh mathal al-a'lā*, Q. 16:60). The Qur'an is emphatic that God has no equal, no biological link, no dependency (Sūra 112); He is the creator and all else is creation. Muslim theologians came to use words like *tanzīh* (purifying God from likening, transcendence) in rejection of anthropomorphism to varying degrees. Most importantly, and unanimously for the Sunnis, the characteristic balance between accepting scriptural attributions and anti-anthropomorphism was struck in the *bilā-kayf* doctrine: affirm attributes but do not ask how. This meant that any questions about God's nature or essence, apart from God's actions as captured in "Divine Names and Attributes" as described in the Qur'an and the Sunna, are inappropriate, inscrutable, and even heretical. For an overview of negationist views (*ta'tīl*) and their relation to the debate about God, see van Ess, "Tashbīh wa Tanzīh," in *EI2*, 341 ff. See also Jon Hoover, "Ḥanbalī Theology" in *The Oxford Handbook of Islamic Theology*, 15.

antinomianism (*ibāḥa*, also, or *suqūṭ al-taklīf*). It is the idea that one is not, or no longer, obliged to abide by the commands and prohibitions of the divine Law, often because one has risen to the rank of a saint. See its detailed treatment in Translator's Introduction, 1:27–30.

Ash'arī, Abū Ḥasan al-. Abū Ḥasan al-Ash'arī (d. 324/935), was a leading Mu'tazilite theologian and debator from Basra who, in a dramatic act of conversion, left his former school and devoted himself to defending Aḥmad b. Ḥanbal, the champion of Sunnism at the time, and in the process founded his version Sunni Kalam that came to be known as Ash'arism. At first, both the Sunni Traditionalists and the Mu'atizilites rejected his attempt to forge a compromise, but over time, especially with the Sunni Revival at the hands of the Saljuqs, his school spread. He reportedly authored nearly one hundred works, only a few of which have survived, and even their transmission is not beyond doubt. One is an important source for Islamic heresiography, *Maqālāt al-*

islāmiyyīn (Doctrines of the Muslims), which is an erudite polemic on the extant sects in Islam and scholarly opinions on an array of theological issues. Al-Ash'arī's own argumentation had deferred to scriptural statements, yet his school became increasingly intellectualist in a vein that was, in Watt's words, "was far removed from the temper of al-Ash'arī himself." See W.M. Watt, "al-Ash'arī, Abū 'l-Ḥasan," in *EI2*; and for a recent history of his school, see Jan Thiele, "Between Cordoba and Nisābūr: The Emergence and Consolidation of Ash'arism" in *The Oxford Handbook of Islamic Theology*.

Associationism (*shirk*). The Arabic word *shirk* can be translated as "taking or ascribing a partner," and in its Qur'anic sense, it refers to associating someone with God as an equal or participant in unique divine attributes. It is declared in the Qur'an to be the greatest sin in Islam. Literally, it means *khalṭ* (mixing), *ḍamm* (adjoining); to *share* a thing or meaning, such as men and horses are said to share the property of being animals (al-Rāghib al-Isfahānī, *al-Mufradāt*, 259). The concept, therefore, is far more expansive than captured by its common translation as "polytheism." The latter captures only the most manifest kind of *shirk*, the explicit worship of a deity other than God. In numerous instances in the Qur'an there is criticism of the "associators" (*al-mushrikūn*), defined as those who invoke (*yad'ūn*), adopt (*yattakhidhūn*) and worship (*ya'būdūn*) someone or something besides God (*min dūn Allāh*), other gods (*āliha*), giving Him "associates" and equals. Some, such as Christians, engage in *shirk* by attributed a son, daughters, or a wife to Allah; the practice of ascribing children to God is condemned as *kufṛ* (unbelief) in the strongest terms (5:17; 5:72–73). Christians and Jews, although censured for ascribing progeny to God, are not explicitly labeled *mushrikūn* (associators). This is because the term *mushrikūn* in the Qur'an becomes somewhat of a label to refer to the pagan Arabs, just as the term "believers" (*mu'minūn*, *alladhīna āmanū*) is a label for the followers of the Prophet Muḥammad, and Ahl al-Kitāb (People of the Book) for Jews and Christians. Associating partners to Allah is declared to be the greatest injustice (31:13) and it is the only sin that Allah promises will never be forgiven (without repentance) (4:48, 4:116). *Shirk* can be rather unobvious, as in taking one's own opinions as one's ultimate authority as against God's word, replacing God's sole prerogative to give law (25:43; 45:23); doubting God's power to resurrect and hold one accountable (18:35–42), and venerating idols in order to draw near to God, even while acknowledging God's creation and general providence (39:3).

Barzakh. The state between death and resurrection, which according to the Sunnis will serve as a purgatory or window into Paradise.

blasphemy (*ilhād*). The term carries the meaning "diverting" from the right course and come to connote a range of concepts, ranging from irreligion and heresy to atheism. See W. Madelung, "Mulḥid" in *EI2*, 7:546.

Divine Hadith (*ḥadīth qudsī*). Literally, the phrase means “a sacred report,” and refers to a Hadith in which the Prophet reports the speech of God directly, but which is distinct from the Qur’an.

ecstatic outbursts (*shataḥāt* or *shaṭḥiyyāt*). This phrase refers to mystic utterances that are insensible or make grandiose claims that are usually blasphemous or heretical, emitted by a mystic in intoxicated state. The famous ninth century Sufi Yazīd Bisṭāmī, for example, uttered, “Glory to me! How great is my affair” (*subḥānī mā a‘ẓama shānī*), proclamations usually reserved in praise of God.

Exegetes (*mufasssīrūn*)

- Abū l-‘Āliya Rufay‘ b. Mihrān al-Riyāḥī (d. 93/712) of Basra. A scholar of the Successor’s generation, reportedly born toward the end of the Prophet’s life, client of a woman from Banū Riyāḥ who manumitted him. He was a major Qur’an reciter of his generation who reportedly recited to ‘Umar b. al-Khaṭṭab thrice, and was senior to al-Ḥasan al-Baṣrī. He was known for his exegesis, piety, trustworthy in Hadith. In a curious report, a certain ‘Abd al-Karīm Abū Umayya visited him wearing a woolen tunic (*ṣūf*) to which he remarked, “This is the way of the monks (*ruhbān*); when Muslims visit each other, they dress up.” *Sīyar*, 4:213.
- Al-Baghawī, Abū Muḥammad Ḥasan bin Mas‘ūd al-Baghawī (d. ca. 510/1117). He is also known as al-Farrā’, author of *Ma‘ālim al-tanzīl*, a work on Qur’anic exegesis. He was a Shāfi‘ī jurist, traditionist, and exegete, who hailed from a place called Bāgh near the Afghan city of Herat, hence his name. See *Sīyar* 19:439.
- Al-Ḍaḥḥāk b. Muzāḥim. Abū Muḥammad al-Ḍaḥḥāk b. Muzāḥim al-Hilālī (d. 102 or 106), originally from Transoxania (Balkh), known for his renunciant piety and knowledge of Qur’anic exegesis, but of debated reputation in Hadith—al-Bukhārī and Muslim do not report from him but the other four do; his status as a Successor (one who met with and learned from the Companions) is also generally disputed. Al-Dhahabī calls him truthful but unreliable in Hadith.
- Al-Kalbī. A Kufan scholar of Qur’anic *tafsīr* and grammar, Akhbārī (tribal folklorist), Muḥammad b. al-Sā‘ib Abū l-Naḍr al-Kalbī (d. 146/763); Sunni Hadith critics reject him as a Shī‘ī and unreliable in ḥadīth. See *Sīyar* 6:248.
- al-Kisā‘ī. Abū l-Ḥasan ‘Alī al-Kisā‘ī (d. 189/805), an early Qur’anic scholar of Persian extraction, known as the Imām of the Kufans in grammar (*naḥw*); he was the transmitter and eponym of one of the canonical recitations of the Qur’an. *Sīyar* 9:131.
- Mujaḥhid b. Jabr Abū al-Ḥajjāj al-Makkī al-Aswad (d. ca. 104 or 107). He was a client of al-Sā‘ib a Companion from Banū Makhzūm. Mujaḥhid was a distinguished Successor, who learned and transmitted exegesis and other hadith from Ibn ‘Abbās and others. See *Sīyar*, 4:449.

- Qatāda b. Di‘āma (d. 118/). He was a noted scholar of Qur’anic exegesis and Hadith, from Basra, known for his immaculate memory and vast collection of knowledge (that is, opinions of Companions and Successors, their mutual disagreements about such questions, about Qur’an and practical questions), generally held in high esteem by the Sunni Traditionalists for his piety, memory, understanding, and integrity, even though he held Qadarite views. *Sīyar* 5:269.
- Al-Suddī. Ismā‘īl b. ‘Abd al-Raḥmān (d. 127/745). He was a freedman (*mawlā*) of a woman Companion Zayban b. Qays from Quraysh, of Kufa, was a popular exegete, who got his name presumably from his wont to sit at the threshold (*sudd*) of the mosque and explain the Qur’an. Although his reputation as a narrator is quite mixed, and he is accused of *rāfiḍī* tendencies, his opinions are extensively reported in the exegetical literature, including *Tafsīr al-Ṭabarī* the most comprehensive record of such opinions. See G.H.A. Juynboll, “al-Suddī,” in *EI2*.
- Ṭāwūs b. Kaysān. A Yemeni scholar of Persian origin, a close companion and disciple of ‘Abdallāh b. ‘Abbās, known for his mastery of command and prohibition in the Qur’an, met and learned from some fifty Companions. He was held in high esteem and known for his worship and integrity.
- Al-Wāḥidī. Abū al-Ḥasan ‘Alī al-Wāḥidī (d. 468/1076), a leading Shāfi‘ī exegete from Nishapur, the author of a well-known treatise *Asbāb al-Nuzūl* (The Occasions of Revelation), identified by one scholar as the last of the Nishapuri school of exegesis. He was a student of a popular exegete al-Tha‘abī (d. 427/1035)—both he and al-Wāḥidī are criticized by Ibn Taymiyya for transmitting weak traditions. Al-Wāḥidī’s major work, referred to here by Ibn al-Qayyim is *al-Basīṭ* (*The Large Commentary*). See Walid Saleh, “The Last of the Nishapuri School of Tafsīr: Al-Wāḥidī (d. 468/1076) and His Significance in the History of Qurānic Exegesis,” *Journal of the American Oriental Society* 126.2 (2006).

Fatalists (Jabrites or Jabriyya). The name given by opponents to those whom they alleged to hold the doctrine of *jabr* (lit., compulsion), which held that the human being does not really act but only God. It was used by later heresiographers to describe a group of sects. The Mu‘tazila applied it (usually in the form Mujbira), to Traditionists, Ash‘arites and others who denied their doctrine of qadar or “free will.” The Māturīdis as well as Traditionalists like Ibn Taymiyya and Ibn al-Qayyim considered the Ash‘arites as part of or close to this opinion, whereas the early Ash‘arites held that their doctrine of *kasb* (acquisition of acts) was a middle ground between *jabr* and *qadar*. All sects identified the Jahmites as the extreme case of *jabrites*.

Ḥadīth: Six Canonical Compilers

- Sunni tradition has come to recognize the following six compilations as the most sound and canonical of all. Of these, the first, that by al-Bukhārī is unanimously rec-

ognized as the most authoritative, that by Muslim as next. Of the rest, al-Tirmidhī is often seen as the next most authoritative collection. Together, the Six Books contain approximately 19,600 hadiths (around 35,000 with repetitions). The following comments are based on Jonathan A.C. Brown, *Hadith, 2nd ed.* (Oneworld, 2018), 32–41.

- Bukhārī, al-. Muhammad b. Ismāʿīl al-Bukhārī (d. 256/870) was the compiler of the most revered and authoritative Sunni hadith collection, known in short as the *Sahīh al-Bukhārī*. Experts have placed the number of full-isnād narrations at 7,397, with the number of distinctive Prophetic traditions at approximately 2,602.
- Muslim. Muslim b. Ḥajjāj of Nishapur (d. 261/875) was a disciple of al-Bukhārī and the compiler of another sound collection known as *Sahīh Muslim*. Compared to *al-Bukhārī*, *Muslim* contains less legal commentary, and fewer chapters but it contains a similar number of narrations (7,748). Unlike al-Bukhārī, Muslim keeps all the narrations of a certain hadith in the same section. Muslim also diverges significantly from al-Bukhārī in his near exclusion of commentary reports from Companions and later figures.
- Abū Dawūd. Sulaymān b. Ashʿath (d. 275/889) of Sijistan, student of Aḥmad b. Ḥanbal, ʿAlī b. al-Madīnī, and Yaḥyā b. Saʿīd, and teacher of al-Tirmidhī and al-Nasāʾī and others. His method of evaluation is close to that of his teacher, Aḥmad b. Ḥanbal.
- Tirmidhī, al-. The *Jāmiʿ* of Muhammad b. ʿĪsā al-Tirmidhī (d. 279/892), one of al-Bukhārī's disciples, contains about 4,330 narrations and also focuses on hadiths that different schools of law had used as legal proofs. It also includes detailed discussions of their authenticity. Although al-Tirmidhī's *sunan* does include numerous unreliable hadiths, the author notes their status. As such, later scholars often called the work *Sahīh al-Tirmidhī*.
- Ibn Māja. Muhammad b. Yazīd b. Mājāh's (d. 273/887) *Sunan* is an interesting case. Although the author seems to have tried to include only reliable hadiths, some later Muslim scholars noted that as much as one fourth of the book's 4,485 narrations are actually unreliable
- Nasāʾī, al-. Ahmad b. Shuʿayb al-Nasāʾī (d. 303/916), another student of al-Bukhārī, compiled two *sunans*: the larger one contained many hadiths that the author acknowledged as unreliable. The smaller one, known as the *Muṣṭabā* (The Chosen), contains 5,770 narrations and focused on reliable hadiths. It has thus been known as *Sahīh al-Nasāʾī*.

Ḥasan, al-. Al-Ḥasan Abū Saʿīd of Basra (d. 110), client of the Anṣarī Companion Zayd b. Thābit; his mother, Khayra, was a client of Umm Salamah, the wife of the Prophet from the Makhzūm clan of Quraysh. He was born two years before the death of ʿUmar b. al-Khaṭṭāb in Medina, and gained renown as one of the most eminent sources of many Islamic disciplines such as exegesis and spiritual insight. See *Sīyar*, 4:563.

Ibn al-Qayyim's works

- *Ṭarīq al-hijratayn wa-bāb al-sa'ādatayn* (*The Road of the Two Migrations and the Gate Leading to Two Joys*). Also known as *Safar al-hijratayn*, it is one of Ibn al-Qayyim's popular books on inner purification second only to *Madārij*. See *Madārij*(§), 361.
- *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn* (*The Garden of Lovers and the Promenade of Those Who Yearn*), also known as *Qurrat 'uḡūn al-muḥibbīn*, it discusses love in a theological vein. See Holtzman, "Ibn Qayyim al-Jawziyya."
- *al-Ṭibb al-nabawī*. Ibn al-Qayyim's treatment of Prophetic medicine, see his *al-Ṭibb al-nabawī*, translated as Penelope Johnstone, *Medicine of the Prophet* (Cambridge, UK: Islamic Texts Society, 1998), 133–136.
- *Miftāḥ dār al-sa'ādah*. This work, *Miftāḥ dār al-sa'ādah*, or *The Key to the Abode of Happiness*, was one of Ibn al-Qayyim's earliest works that discusses theology in light of natural sciences. In his introduction to the book, Ibn al-Qayyim admits to having written the text after his mystical experiences during his time in Mecca and ultimately argues for a "theodicy of optimism" in which he highlights divine wisdom in all facets of creation. He also criticizes the methodology of the philosophers (*falāsifa*) in their understanding of the objectives of the sharī'a and refutes the Jahmites. See *Madārij*(§), 361 and Livnat Holtzman, "Ibn Qayyim al-Jawziyya" in *Essays in Arabic Literary Biography*, Joseph Lowery and Devin Stewart, eds. (Wiesbaden: Hubert & co. Göttingen, 2009), 202–223.
- *al-Ṣalāḥ wa-ḥukm tārkiḥā*, ed. 'Abdullāh al-Manshāwī (al-Manṣūra: Maktabat al-Īmān, n.d.). A juristic treatise about the obligation of the five daily prayers and the legal judgment against one who abandons them.
- *al-Kalām 'alā mas'ala al-samā'*, ed. Rāshid 'Abd al-'Azīz al-Ḥamad (Riyadh: Dār al-Āṣima, 1409), a treatise on the prohibition of music; extends over 500 pages in published form.

indwelling (*ḥulūl*). In contrast to *ittiḥād* (monism), *ḥulūl* means indwelling of God in a creature. According to Taftāzānī and other Sunni theologians, *ḥulūl* is applied to the Christian doctrine, the Nuṣayrī doctrine, and certain Sufi doctrines, all of which hold that God dwells in certain human beings. al-Jurjānī (d. 471/1078) described it as two essences becoming one, with the exclusion of any other essence. Ibn Taymiyya characterized the theosophist doctrine of unicity of God with the created universe propounded by Ibn 'Arabī (which later came to be popularized as *waḥdat al-wujūd*, unicity of being or monism) as general indwelling (*ḥulūl muṭlaq*), as opposed to the Christian and similar doctrines of God's indwelling in particular beings (*ḥulūl khāṣṣ*). See L. Masignon and C.G. Anawati, "Ḥulūl," in *IEI*.

Inner knowledge (*ma'rifa*, also, gnosis). As discussed in the "Translator's Introduction," the term *ma'rifa*, translated in the text as *inner knowledge*, *inner awareness*, or, rarely, as

gnosis (which is Greek for knowledge), literally means nothing but knowledge; in later mystic terminology, it came to denote inner, esoteric, intuitive, experiential, or direct knowledge, contrasted with the exoteric knowledge of scripture, which came to be distinguished as *ilm*. In the Qur'anic usage, both kinds of knowledge are referred to as *ilm*. For more on *ma'rifa*, see R. Arnaldez, "Ma'rifa," in *EI2*, 6:568.

Interpretation (*ta'wīl*). *Ta'wīl* is the verbal noun of the form II verb *awwala* (derived either from *awl* "return" or from *iyāla* "putting into right condition, managing properly"). It signifies explanation, exposition, or interpretation as it is literally related to the notion of "returning to its origin or source." The word occurs in the Qur'an 17 times. In most cases (as in *Sūra Yūsuf* and *al-Kahf*), it implies explanation or interpretation of a dream or an event. Its most important occurrence is in 3:7, where it means interpretation, or true meaning of Qur'anic verses, which may be known only to God. Elsewhere, it indicates the end, result, or final sequel of a thing, hence it is similar in meaning to *āqiba*, *ma'āl* or *maṣīr*. The related word *tafsīr* (appears once, Q. 25:33) meaning explanation, has a simpler meaning of interpretation or explanation of the Qur'an as provided by the Sunna.

The practice of forced interpretation (*ta'wīl*) as it became subservient to various philosophical, theological, or mystical systems external to the Qur'anic context, is heavily criticized by Ibn al-Qayyim and his teacher, Ibn Taymiyya. See I. Poonawala, "Ta'wīl," in *EI2*, 10:390.

Isrā'īliyyāt. These are reports from the Israelite tradition, that is, Biblical and other Near Eastern antiquities that were passed on to the Islamic tradition either through conversion of Jews and Christians or interaction, and utilized by unscrupulous story-tellers (*quṣṣās*) and exegetes in explaining Qur'anic references to Israelite prophets. Many if not most of these reports are baseless folktales with no basis in the Biblical or Jewish materials. The problem of the authority of Biblical lore would have emerged early on as the Prophet himself commanded his Companions to neither accept nor reject the veracity of Jewish reports about Biblical materials (*Bukhārī* # 4485). See also, G. Vajda, "Isrā'īliyyāt," in *EI2*.

Ja'd b. Dirham. Ja'd b. Dirham (d. AH 124]) is said to have been the first to propose the notion that God did not take the Prophet Abraham as a friend nor speak to Moses through speech since that was not conceivable of God. He also held that the Qur'an was created. See *Sīyar* 5:433.

Jahmites, or, Jahm b. Ṣafwān and his followers. Jahmite doctrine appeared in the early second century. Jahm b. Ṣafwān (d. c. 128/745–746) and his associates (Jahmites or the Jahmiyya), held the following doctrines: (i) they denied human free will altogether (this

belief was called *jabr*; see glossary “Fatalism”); (ii) taught that faith is limited to the knowledge of God in the heart and involves no action (this belief was called *irjāʾ*); (iii) that God is not qualified with any attributes, such as knowing, living, hearing, speaking, etc. (this belief was called *taʿṭil*, or negationism, see glossary “negationists”) although He can be said to be a Creator and Powerful; and (iv) that the Qurʾan is created. See *Sīyar* 6:26; al-Baghdadi, *al-Farq bayn al-firaq*, 199. Much of *Madārij* is devoted to directly or indirectly refuting the Jahmites. See, e.g. § 0.2. See Ovadia, 46n62; Watt, “Djahm” and “Djahmiyya”, in *EI2*, 2:388. One recent treatment of Jahm b. Ṣafwān is Cornelia Schöck, “Jahm b. Ṣafwān (d. 128/745–746) and the ‘Jahmiyya’ and Ḍirār b. ʿAmr (d. 200/815),” in Schmidtke, *The Oxford Handbook of Islamic Theology*.

Jilānī, al-. ʿAbd al-Qādir b. Abī Ṣāliḥ Jengī Dōst al-Jilānī, al-Jilī, al-Kilānī, or al-Gilānī (b. 470/1077 d. 561/1166) was a great Ḥanbalite scholar, preacher, and Sufi master, who gave his name to the Qādiriyya order. His father’s Persian name supports the theory that he was Persian from Jilān, south of the Caspian Sea. His sermons are collected in al-Faṭḥ al-Rabbānī and Futūḥ al-Ghayb and his theological discourses in *al-Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq*. His legacy became the target of much fabrication and sanctification by posterity, and his shrine in Baghdad has been one of the most visited tombs of a Sunni figure where he is sought by the pilgrims as an intermediary to God. See W. Braune, “ʿAbd al-Kādīl al-Djilānī,” in *EI2*.

Kalam. “The term *kalām* (literally, ‘speech’), mentioned several times above, has two distinct meanings which ought to be clearly differentiated. First, it is a particular style of theological argumentation which talks (*kallama*) with the opponent by asking questions and reducing his position to meaningless alternatives. Second “*Kalām*” is the kind of Islamic theology that habitually employs this style of argumentation. Though the term is often used generically for ‘Islamic theology’ tout court, this usage might be misleading, because there are Islamic theologies (discourses about the divine) distinct from, and in some cases critical of, *Kalām* (e.g. Ḥanbalite theology, Ismāʿīlī theology, Ṣūfī theology, Philosophical theology—i.e. the theological part of metaphysics, often called ‘the divine science’, *al-ʿilm al-ilāhī*—and so on) and, moreover, because *Kalām* covers both theological and non-theological areas of inquiry (e.g. epistemology and physics).” Thus, Alexander Treiger, “Origins of *Kalām*,” in: Schmidtke, *The Oxford Handbook*, pp. 28–29.

Kharijites. The Kharijites (also written as Khawārij, sing. Khārijī) were an early dissident group who “seceded” (*kharajū*) from the camp of ʿAlī b. Abī Ṭālib, the third caliph, after his confrontation with the Syrian governor, Muʿāwiya b. Abī Sufyān, at Ṣiffīn in 37/657. They rejected ʿAlī’s *taḥkīm* (Arbitration) with the Syrians, and eventually excommunicated, that is, declared as unbelievers (*kāfir*) and polytheist (*mushrik*), all Muslims who

failed to join them. Numerous traditions of the Prophet warning against fanaticism and bloodshed of a group of religious fools were understood by the leading Companions to apply to them; e.g. Muslim #1066. Remarkably, none of the known Companions joined their cause, even though they arose in the name of Qur'an and piety, and many of their leaders were among the *qurrā'* (Qur'an-reciters), at a time when a large number of the Prophet's Companions were alive. Later Ibādī (the only surviving Kharijite group) apologetic attempts to find Companions among their numbers succeeded in making a speculative case for only three relatively unknown Companions (see al-Sābi'ī, *al-Khawārij wa-l-ḥaqīqa al-ghā'iba*, 397). Having rejected all living knowledge of the Qur'an's context, the early Khārijīs were left free to interpret the Qur'an on their own, and their aversion to authority meant they lacked any scholarship even among themselves. Describing the Najdites (followers of Najda b. 'Āmir), one Khārijite group, one orientalist describes their attitude thus: "All believers were entitled to their own opinions on law and doctrine on the basis of *ijtihad*," for without specialized authorities (the 'ulamā'), all opinions were equal. "Everybody was responsible for his own road to salvation. Najdite Islam was a do-it-yourself religion. Politically and intellectually a Najdite would have no master apart from God." (P. Crone, "Ninth-Century Muslim Anarchists," *Past & Present* 167(200), 25–26). The literature on the Kharijites is extensive. For a recent work that reviews a wide range of it, see Hussam S. Timani, *Modern Intellectual Readings of the Kharijites* (Peter Lang Academic Publishers, 2007).

monism (*ittihād*), see also, indwelling (*ḥulūl*).

Mu'tazila. The name given to a theological (i.e., Kalam) movement founded at Basra in the first half of the 2nd/8th century by Wāṣil b. 'Aṭā' (d. 131/748). Committed to understanding revelation through human reason, they are often called the "rationalists," although this is hardly a precise description, as nearly all Islamic theological schools were committed to reason. What distinguished the Mu'tazila was their commitment to divine justice or omnibenevolence at the expense of divine omnipotence, which is linked to their view that ethical value of human acts can be known to human reason independent of revelation. At the outset, they were politically critical of the Umayyads as well as early Abbasids, generally disposed to setting the rulers right through rebellion, and had a cautious attitude toward the Shi'a. Their doctrines were extremely diverse, and only by late third/ninth century did a standard doctrine emerged in the writings of Abū 'l-Hudhayl (d. 227/841), who proposed five key doctrines that became the standard for the school. These were (1) God's unicity (*tawḥīd*), (2) God's justice ('*adl*), (3) the promise and the threat, (4) that the sinner occupies an intermediate state between believers and non-believers, and (5) the duty of commanding what is right and forbidding wrong. The school's formulation and defense culminated in al-Qāḍī 'Abd al-Jabbār (d. 415/1025). Although the Mu'tazila were not Sunnis, as the disciples of

Companions and Successors decidedly rejected their newfangled discourse of Kalam, they were consensus-orientated or “Jamāʿī,” meaning, in the full self-designation of the Sunnis, Ahl al-Sunna wa-l-Jamāʿa (People of Sunna and Congregation), they adhered to the second half even as they were excluded from the first. For more, see D. Gimaret, “Muʿtazila,” in *EI2*; and Najam Haider and Racha el Omar, “Muʿtazila” in *The Oxford Encyclopedia of Islam and Politics*. On the Muʿtazilī doctrine of divine speech and attributes, see Harry A. Wolfson, *The Philosophy of the Kalam*, ch. 2–3.

natural disposition (*fiṭra*). *Fiṭra* often refers to the inherent nature that God has endowed humankind with. The key scriptural texts in this respect are Q. 30:30 (“This is God’s *fiṭra*, upon which God has created (*faṭara*) humans”), and more explicitly, the Hadith of the Prophet that states all children are born as Muslims but their parents (i.e. environment) make them Jews or Christians (Bukhārī #1358; Muslim #2658). For the crucial utilization of the notion of *fiṭra* in Ibn Taymiyya, see Anjum, *Politics*, 215; see also, Sophia Vasalou, *Ibn Taymiyya’s Theological Ethics* and Holtzman, “Human Choice, Divine Guidance and the Fitra Tradition: The Use of Hadith in Theological Treatises by Ibn Taymiyya and Ibn Qayyim al-Jawziyya,” in: Ahmed and Rapoport, *Ibn Taymiyya and His Times*.

negationists (*muʿaṭṭila*, also, *nufā*). A term used to refer to a number of groups who denied divine attributes, such as the Muʿtazila, the Jahmites, the *falāsifa*, and according to the Traditionalists like Ibn al-Qayyim, even the Ashʿarites, although the Ashʿarites varied significantly on the issue between early, middle, and late phases of the school, and generally tried to occupy a middle position between negationists and affirmers. In the text, see § 0.6.2 Refutation of the negationists.

Ontological (*kawniyya*, also, existential) contrasted to deontological or normative (*dīniyya*). This distinction is a key to the intellectual system of Ibn al-Qayyim and his teacher, Ibn Taymiyya. God’s ontological or existential will (*irāda kawniyya*) or words (*kalimāt kawniyya*) brings into existence all things, good or bad, whereas God’s deontological or normative will (*irāda dīniyya*) or words (*kalimāt dīniyya*) give rise to religious, normative, or ethical responsibility on part of the humans, and differentiate between good and evil acts and outcomes. This distinction, denied by the early Ashʿarīs following the Muʿtazila (because nothing could prevent God from willing a thing He desired), had already been embraced by al-Ghazālī and possibly al-Juwaynī, and generally by the Mātūrīdīs (see Sherman Jackson, *Islam and the Prophet of Black Suffering*, 190–191).

This distinction is intimated but not explicit in the Qurʾan and Hadith: e.g., “Lo, His is the creation and the command,” 7:53, and discussed by Ibn al-Qayyim at length in § 32.6. Also, on this distinction with respect to *irāda* and a long itinerary of Qurʾanic verses, see Ibn Taymiyya’s *al-Ihtijāj bi-l-qadar*, especially MF 8:440.

People (*al-qawm*). Ibn al-Qayyim, following a widespread convention, refers to the Sufi authorities throughout the treatise as “they” or “the People,” only rarely referring to them as “*ahl al-taṣawwuf*.” This unqualified mention of “the People” sets it apart from other uses such as “the People of Kalam” or “the People of Hadith,” who are always particularized. This, incidentally, is the practice of many early Sufi authorities, such as al-Makkī. See “Translator’s Introduction.” See also, See *Madārij*(š), 434.

Philosophers, or *falāsifa*. This refers not to academic philosophers or systematic thinkers in general (as it does today), but to the adherents to Hellenic philosophical heritage like al-Farābī (d. 339/950) and Ibn Sīnā (Avicenna, d. 458/1037) and their followers. The philosophers claim to base their findings in metaphysics, the Sunnis generally, including al-Ghazālī and Ibn Taymiyya, accused them of contradicting revelation and unbelief. See Frank Griffel, “Theology Engages with Avicennan Philosophy” in *The Oxford Handbook of Islamic Theology*.

Pure Intellect (*al-‘aql al-mujarrad*). Based on a few vague comments by Aristotle, the Hellenistic interpretive tradition in the following centuries understood (or misunderstood) him to be speaking of a transcendent, disembodied intellect, and philosophers in the Islamic lands inherited this confused tradition. On this widespread view (called Neoplatonism), matter is evil and non-matter is good; intellect is the highest part of the soul, which is immaterial and seeks an utterly immaterial, simple goal (God), whereas body is matter, the opposite of good. In order to make sense of it and reconcile it to their own cosmology, Muslim-world philosophers came up with fantastic schemes of incorporeal intellects, which they equated to celestial spheres and, in some cases, to angels. The Islamic mainstream including Sunni Kalam scholars generally rejected the idea of incorporeal intellect, but later, starting with Fakhr al-Rāzī, the idea infiltrated Sunni Kalam as Kalam and falsafa became generally intertwined. The first Arabic-Persian philosopher to create an elaborate scheme of incorporeal intellects was Al-Farabī, and Ibn Sīnā and Ibn Rushd and their followers, in their different ways, incorporated the idea into their schemes. Ibn al-Qayyim is in the company of early Sunni scholars and Sunni Kalamists in rejecting this idea as an innovation. Philosophical mystics and mystical philosophers, who imagined God as pure intellect, “a thought thinking itself,” transformed Islamic notion of worship into a regime of training in order to overcome desire for matter and become more like God. For debates about intellect and their religious and sociopolitical implications in early Islam, see Anjum, *Politics*, ch. 2, and also, Herbert Davidson, *Alfarabi, Avicenna, and Averroes, on Intellect: Their Cosmologies, Theories of the Active Intellect, and Theories of Human Intellect* (Oxford University Press, 1992), and generally, Dimitri Gutas, *Greek Thought, Arabic Culture* (Routledge, 1998).

purification/purity (*ikhhlās*). The trilateral root of the word “*ikhhlās*,” kh-l-ṣ denotes purity, being free from admixture, unmixed, as in *khalaṣa al-mā’ min al-kadar* (water became free of turbidity). “Purity” rather than “sincerity,” that latter being a common translation, is a more apt translation, given that the Qur’anic verses in question always use it as a verbal noun with *dīn* (religion) as their object, suggesting the meaning: purify your religion for God, rather than the more interiorist meaning of a general attitude of being transparent about one’s intentions. See also: William Chittick, *Kashf al-Asrār: The Unveiling of the Mysteries and the Provision of the Pious* (Fons Vitae, 2016): “In the past I have used “sincerity” to translate *ikhhlās*, and it works fine in most contexts. However, the moment we look at the etymology (as Maybudī does under 2:112), we realize that the root means pure, unmixed, unadulterated. Hence, *ikhhlās* means to purify, to remove the adulteration, to restore to the original state. It is an internal activity of the soul, tightly bound up with *tawḥīd*, the active assertion of God’s unity by eliminating the association (*shirk*) of all others (*ghayr*). It is not by accident that Surah 112, *al-Ikhhlās*, is also known as the surah of *al-Tawḥīd*. As everyone knows and as Maybudī explains on many occasions, *tawḥīd* lies at the heart of Islamic thought and practice. Although “sincerity” might be understood to convey what is meant by *ikhhlās*, the word “self-purification” conveys both the literal sense and the connotation of engagement with the path to God. One of the drawbacks of the word sincerity itself is that nowadays in English it means honesty in expressing one’s deep feelings, but these are typically the deep feelings of a self cut off from its divine roots. *Tawḥīd* would be the last thing that “sincerity” calls to mind in the average English-speaking reader. “Self-purification” points us in the right direction” (xvi).

qaḍā’ wa-qadar (decree and predestination). *Qaḍā’* is literally “final judgment” and *qadar* is “measuring out.” When combined into one expression, these two words have the overall meaning of the Decree of God, both the eternal Decree (the most frequent meaning of *qaḍā’*) and the Decree given existence in time (the most frequent sense of *qadar*). Other translations are possible: for example, *qaḍā’*, predetermination (usually eternal but according to some schools operating within time); *qadar*, decree (usually operating within time but according to some schools eternal) or fate, destiny, in the sense of determined or fixed. It is also possible to use *qaḍā’* alone for Decree in its broadest sense and define *qadar* more precisely as existential determination. The expression combining them is in general use and has become a kind of binary technical term of Muslim theology and *kalām*.

Qadarites. The term Qadarites refers to a partisan in the controversy over free will versus predestination during the first two centuries of Islam. More often, it refers to an advocate of human free will in opposition to total divine omnipotence and predeterminism. Both doctrines Qadarī and Jabrī doctrines were rejected by the Sunnis. The

confusion comes from the fact that the term was always used in a pejorative sense, never applied to oneself, due possibly to the circulation of a Prophetic hadith condemning the Qadarites as the “Magians of this Ummah”—thus, those accused of being Qadarites in turn inverted its meaning and applied it to their opponents, the Jabrites. Hence, Ibn al-Qayyim’s distinction between the “Qadarites of the Magians” and the “Qadarites of the Jabrites.” The source of the appellation “Magians of this Umma” was that by affirming unqualified free human will, by corollary they denied God’s power over evil, as the ancient Iranian religion of Magians are supposed to have done, in whose view evil had been created by a different god altogether. During the second century, the Qadarites (the partisans of free will) became incorporated into the Mu‘tazilah, a more developed theological sect with free will as one of its essential doctrines. See: Josef van Ess, “Qadarites,” in *EI2*, 4:368; Hasan Q. Murad, “Jabr and Qadar in Early Islam: A Reappraisal of their political and religious implications” in W. Hallaq and D. Little (eds.), *Islamic Studies Presented to Charles J. Adams* (Leiden, Brill, 1991), 117–132; Livnat Holtzman, “Debating the Doctrine of jabr (Compulsion): Ibn Qayyim al-Jawziyya Reads Fakhr al-Dīn al-Rāzī,” in *Islamic Theology, Philosophy, and Law: Debating Ibn Taymiyya and Ibn Qayyim al-Jawziyya*, Berlin: De Gruyter, 2013, 61–93.

Rāfiḍa or rawāfiḍ. The term, literally “those who deny or refuse,” was applied to the Shī‘a of ‘Alī in AH122 or shortly before to those who rejected the legitimacy of the first two caliphs, Abū Bakr and ‘Umar. The term was coined by Zayd b. ‘Alī, the grandson of al-Ḥasan b. ‘Alī, who had revolted against the Umayyads in 122/740, but part of whose army, possibly when facing imminent defeat, abandoned him and joined his quietist nephew, Ja‘far b. Muḥammad al-Ṣādiq (d. 148/765). In one report, some Kufan Shī‘a had joined Zayd upon the condition that he reject Abū Bakr and ‘Umar, but they deserted him when he refused. Numerous traditions of dubious authenticity relate *rafīḍ* to various pre-Islamic figures. What we know is that these ideas first emerged in Kufa, where its proponents were mostly mawālī (non-Arabs) and had spread by the end of the second/eighth century to Qumm, which became a bastion of Rāfiḍī orthodoxy, now championed by the Arabs; other centers being Ahwāz, Rayy, and Naysābūr. The early Rāfiḍīs combined extreme ghulāt theology with political quietism. The doctrines they all shared include corporealism, namely, that God has a form, that His attributes are subject to change, they He may reverse His rulings, that ‘Alī has been appointed the Prophet’s successor by an explicit designation (*naṣṣ*), and that the majority of the Companions were sinners, even unbelievers, for failing to support ‘Alī, and finally, the Qur’an, which does not support any of these doctrines, has been truncated and not identical with the original revelation. They further maintained that the ‘Alid imams were created of a heavenly substance and not of the same substance as other humans. By the third/ninth century, some Rāfiḍīs had gone from one extreme of corporealism to anti-anthropomorphism, adopting Mu‘tazilī ideas about God and about the Qur’an.

Other religious groups, including other Shī'a (such as Zaydī al-Qāsim b. Ibrāhīm), the Mu'tazila (such as Bishr b. al-Mu'tamin) and the Ahl al-Sunna rejected the Rāfiḍīs and wrote treatises to this effect; Sunni scholars remained divided on whether to transmit material from the Rāfiḍīs. (E. Kohlberg, "al-Rāfiḍa," in *EI2*, 8:386).

Reality (*ḥaqīqa*). The word *ḥaqīqa* (lit., reality), has a particular meaning in the Sufi discourse, opposed to the Law (*sharī'a*), and is hence capitalized in translation: Reality.

Sunnīs, also, *Ahl al-sunna wa-l-jamā'a* (The People of Sunna and the Congregation). The Sunna and the Congregation, better known as *Ahl al-Sunnah wa'l-Jamā'ah*, is a phrase that originally developed in a political context in order for those committed to defending the Companions of the Prophet ﷺ [i.e. Sunnis] to distinguish themselves from various emerging theological and ideological sects.

Thamūd. The Thamūd refers to a people who had flourished in northern Arabia a few centuries before Islam, and whose remarkable dwellings carved out of rock were spread over cities hundreds of miles apart. The Arabic name of the Qur'anic Sura *Al-Ḥijr* also refers to the rocky dwellings of Thamūd, also known as Madā'in Ṣāliḥ, a village some 360 kilometers north of Medina. Another 500 kilometers north of it is Petra, the capital of Thamūd that lies in present-day Jordan. The Thamūd are mentioned frequently in the Qur'an. The connection is further suggested by the literal meaning of *ḥijr*, namely, "rock", same as Greek *petros*, and this settlement was second only to Petra in significance. See F.S. Vidal, s.v. "al-Hidjr" in: *EI2*, 3:365.

truth-lover (*ṣiddīq*). Truth-lover is used in this text to translate *al-ṣiddīq*, which means one who is not only truthful but loves and affirms truth, thus being an embodiment of truthfulness and, hence, of all virtue. It is an honorific usually applied to Abū Bakr, the Prophet's closest friend, supporter, and father-in-law, and the first adult male to embrace Islam. In its feminine form, it is applied to the Prophet's wife 'Ā'isha, who is called *al-Ṣiddīqa*.

Zindīq (heretic). This term was used by Muslim authors to refer to pseudo-Muslims who were thought to have kept some pre-Islamic beliefs and worked to undermine Islam; it was applied in particular to followers of Manicheanism, which was a heretical tendency in Zoroastrian Persia. Literally, the Persian root of *zindīq* may have mean "fire or spark," and, according to recent speculation, was a distortion of an Aramaic word *ṣaddīq*, which referred to clandestine Manichaean believers. From its Persian origin, the word came to be used in the Islamic period to those who expressed similar ideas, and expanded it to include atheists or agnostics. See F.C. De Blois, "Zindīq," in *EI2*, 11:511; Ovadia, 49n71.

Index

- ‘Abbādān 22
 ‘Abdakiyya 28
 ‘Abdallāh b. al-Mubārak 16, 18
 ‘Abdallāh b. ‘Abbās 18, 106, 112, 114, 124, 146,
 178, 218, 270, 272, 360, 366, 398, 430,
 528, 622, 640, 642, 666, 668, 670, 676,
 690, 706, 770, 774, 810, 812, 844, 870
 ‘Abdallāh b. ‘Amr 674, 676
 ‘Abdallāh b. ‘Umar 608
 ‘ābidāt 19
 aboveness 128, 374
 Abraham 116, 136, 166, 236, 246, 254, 256,
 348, 380, 724, 840
 abrogation 694, 704, 796, 798, 812
 abstinence 226
 Abū al-‘Atāhiya 592
 Abū Bakr 62, 143, 202, 204, 586
 Abū Ḥanīfa 13, 330, 508, 620, 658, 760, 770,
 798, 810
 Abū l-‘Āliya Rufay‘ al-Riyāhī 202, 204, 716
 Abū Sa‘īd al-Kharrāz 23, 25, 27, 30, 39, 45,
 46
 Abū Ṭālib al-Makkī 16, 23–25, 35, 37–40, 50,
 63, 322
 Abū Ya‘lā al-Farrā’ 23
 acknowledgment 406, 412, 416, 420, 456,
 482, 490, 636, 688, 758
 Adam 138, 159, 306, 434, 638, 680, 754, 842
 Adham, Ibrāhīm b. 18, 20, 26
 adhwāq, *see* taste
 admonisher 156
 adoration 128, 132, 380
 adultery 442, 676, 766, 772, 810
 affirmation (of divine attributes, *ithbāt*) 48,
 57, 116, 118, 120, 122, 124, 126, 128, 130,
 132, 180, 182, 188, 190, 192, 194, 196, 198,
 200, 282, 338, 366, 410, 446, 480, 542,
 570, 696, 724
 affliction 270, 330, 398, 478, 510, 626, 638,
 730, 738, 824, 840, 870, 872
 afterlife 17, 146, 198, 234, 240, 244, 266, 294,
 298, 332, 334, 400, 424, 425, 446, 506,
 508, 554, 642, 690, 806, 808, 822, 858,
 868
 Aḥmad b. Ḥanbal 39, 50, 112, 424, 752, 810
 aḥwāl 25, 220
 al-Ḥakīm al-Tirmidhī 37
 ‘Alī b. Abī Ṭālib 16, 144, 178, 230, 670
 al-Qaṣīda al-nūniyya 5, 9, 10
 al-Ṣalāh wa-ḥukm tārkiḥā 288
 al-Ṣawā‘iq al-mursala 5
 al-Ṭuruq al-ḥukmiyya 5
 Anas b. Mālik 107, 466, 678
 animalistic 244, 246, 368, 636, 824, 826
 annihilation 24, 26, 29, 35, 45, 46, 48, 49,
 53–56, 58, 61, 65, 67, 68, 162, 310, 320,
 340, 342, 344, 346, 348, 350, 352, 354–
 356, 358, 360, 362, 366, 370, 378, 380,
 382, 444, 448, 532, 534, 538, 540, 542,
 546, 558, 562, 564, 570, 576, 582, 584,
 586
 annihilation, existential 354
 See also monism
 annihilation, testimonial 52, 55–57, 59, 67,
 68, 355
 annihilation, volitional 55, 68, 354, 355, 378
 anthropomorphism 118, 128, 290, 480, 756
 antinomianism 10, 11, 27–30, 37, 45, 46, 48–
 50, 59, 60, 144, 145, 366, 538, 540
 Ash‘arī, Abū l-Ḥasan al- 10, 159, 424, 425
 ‘Awn b. ‘Abdallāh 18, 63, 64, 322
 Awzā‘ī, al- 18
 ‘Azīz, al- (divine name) 124
 ‘Ā’isha 122, 314, 440, 542, 598, 786, 794
 backbiting 620, 622, 802
 backgammon 286, 288
 baghy 770, 772
 baqā’, *see* subsistence
 Barzakh 170, 171, 260, 868, 870
 basāṭa 55
 bāṭiniyya 41
 beautiful (divine) names 82, 122, 128, 364,
 464, 474, 518, 856, 858, 862, 864
 bida’ (religious innovations) 6, 19, 40, 51
 Bishr al-Ḥāfi 19, 26
 Bishr al-Marīsī 707
 Biṣṭāmī, Abū Yazīd al- 21–23, 26, 27, 31, 46,
 358, 360
 blasphemy 122, 124–126, 181, 342, 466
 broken-heartedness 634, 636, 644, 842
 bukā’, *see* weeping

- caliph 17, 18, 51, 78, 107, 202, 205, 237, 592, 728
 carrion 92, 282, 660, 764, 770, 774, 826
 causality 5, 53, 59, 67, 234, 240, 244, 414, 502, 510, 528, 530, 532, 536, 582, 600, 854
 cauterizing 154, 155
 celibacy 15, 29, 450
 certainty 258, 326, 372, 376, 378, 410, 416, 418, 718, 728
 character 6, 7, 15, 38, 41, 116, 622, 752
 chastity 264, 286, 622, 642, 772
 chess 286
 Christ 256
 Christianity 15–17, 32, 33, 35–38, 58, 90, 159, 202, 256, 716
 circumambulation 7, 176, 288, 562, 564, 640, 784
 Cistern (on the Judgment Day) 294

 Ḍaḥḥāk, al- 608, 684, 706, 707
 darajāt 20
 Dārānī, Abū Sulaymān al- 17, 20, 26, 63, 322
 deontological 61, 372
 devotion 5–7, 9, 11, 14–16, 22, 27, 29, 30, 33, 43, 44, 66, 74, 110, 208, 220, 222, 224, 226, 234, 266, 380, 444, 460, 542, 584
 devout 20, 204, 264
 dhawq, *see* taste
 Dhū al-Nūn al-Miṣrī 26
 disguise 59, 61, 67, 538, 726, 730
 disputation 12, 51, 80
 dissociate 52, 59

 ecstatic utterances 9–11, 21–24, 29, 31, 38, 45, 46, 51, 56, 57, 67–69, 71, 80, 82, 144, 145, 153, 398, 582
 egalitarian 65, 66
 ego 227, 234, 286, 308, 326, 332, 360, 386, 400, 408, 412, 432, 452, 454, 456, 458, 462, 472, 486, 488, 490, 498, 538, 542, 558, 560, 566, 574, 592, 608, 610, 636, 656, 798, 828, 832, 844, 850, 852, 876, 878, 884
 election 150, 700, 702
 elision 92, 94
 elitism 34, 65, 538
 envy 7, 274, 452, 828
 epiphany 7, 47, 548

 epistemology 32, 42, 44, 58, 60–62, 68, 69, 153, 154
 Ernst, Carl 11, 32, 40, 71
 esoteric 27, 29, 30, 35, 36, 38, 41, 42, 52, 61, 67, 93, 310
 esotericism 36, 38, 42
 ethics 58, 520
 ethical 40, 510
 etiquette 20, 29, 92, 210
 Ever-living 296, 850, 860, 880
 Ever-merciful 74, 82, 122, 128, 130, 134, 136, 188, 190, 196, 364
 Ever-watchful 296, 850
 exegetes 42, 90, 100, 104, 106, 107, 258, 290, 608, 707
 existential 55, 57, 58, 67, 68, 354, 356, 390, 448, 502, 532, 534, 538, 542, 546, 572
 exoteric 26, 27, 30, 38, 41, 47, 48, 51, 59, 61, 93

 fāḥisha 772
 falāsifa, *see* philosophers
 fanā', *see* annihilation
 fanā' irādi, *see* annihilation, volitional
 fanā' shuhūdī, *see* annihilation, testimonial
 fanā' wujūdī, *see* annihilation, existential, or monism
 Farqad al-Sabakhī 17
 fatalism 116, 190, 502, 834, 836, 854
 fearful 110, 246, 252, 264, 418, 450, 452, 474, 540, 642, 656, 676, 736, 754, 806, 842
 fearlessness 15
 firāsa 154
 fiṭra, *see* natural disposition
 forbearance 134, 412, 438, 452, 456, 460, 464, 470, 474, 638, 840, 860, 862, 884
 Forbearing (divine attribute) 134, 460, 464, 860, 862, 864
 fornication 28, 396, 402, 504, 508, 614, 642, 664, 668, 676, 682, 690, 758, 764, 766, 772, 774
 Fuḍayl b. 'Iyād 18, 19, 26, 41, 222, 430
 Futūḥ al-ghayb 12, 63, 72

 Gabriel 23, 140, 159, 258, 692, 746
 gardens 238, 292, 560, 654, 768
 Ghazālī, Abū Ḥamid al- 4, 6, 11, 12, 25, 29, 30, 37, 71, 272
 ghulāt 42

- gnosis 7, 11, 27, 36, 51, 68, 75, 126, 244, 304, 318, 342, 532, 546, 578, 694
- gnostic 36, 37, 75, 82
- Gnosticism 15, 30, 36
- gratitude 24, 84, 112, 114, 210, 214, 222, 240, 302, 304, 320, 326, 390, 460, 506, 512, 526, 550, 698, 708, 862
- Greatest Name 112, 114
- Greek 2, 4–6, 10, 71, 247
- guest 78, 230, 284, 728
- Ḥakīm b. Ḥizām 606
- Hallāj, Husayn Ibn Manṣūr al- 11, 23, 47, 58, 72
- Ḥamdūn al-Qaṣṣār 26
- Ḥanbalite 1–4, 11, 22, 26, 40, 45, 46, 50, 57, 71, 183, 280, 446, 508
- Harawī, Abū Ismāʿīl al- 55, 57, 59
- Ḥasan al-Basrī, al- 16, 17, 39, 98, 104, 178, 202, 376, 396, 430, 568, 654, 666, 746, 770
- heretic, *see* zindīq
- Hirī, Abū ʿUthmān b. Saʿīd al- 24
- Holtzman, Livnat 1, 5, 13, 72
- Ḥudhayfa b. al-Yamān 744, 746
- ḥudūd 684
- Hujwīrī, ʿAlī b. ʿUthmān al-Jullābī al- 26
- ḥulūl 144
- See also* indwelling
- Ḥuṣayn, ʿImrān b. al- 154, 155
- ʿibāda 15, 31, 44
- ibāḥa, *see* antinomianism
- Ibn Taymiyya 1–14, 41, 42, 50, 52, 53, 56–58, 61–63, 65, 68–72, 91, 102, 104, 142, 163–165, 170, 180, 214, 355, 425, 466, 564, 622, 624, 690, 806, 808, 810, 830, 882
- iḥsān 15, 70, 258, 650
- ʿIkrima 107, 608, 706
- ilhād, *see* blasphemy
- ilhām 62, 63, 143, 152, 154
- ʿilla 49, 530
- illumination 31, 732
- ʿilm 2, 4, 5, 11, 12, 15, 26, 27, 31, 35, 38, 59, 68, 75, 236
- indwelling 144, 570
- irāda 5
- Isfaraʿīnī, Abū Ishāq al- 664, 666
- ithbāt, *see* affirmation (of divine attributes, ithbāt)
- Iʿlām al-muwaqqiʿīn 5, 144, 146
- Jabrite-Qadarites 244
- Jabrites 108, 240, 546, 548, 600, 834, 836
- Jackson, Sherman 72, 548
- Jāhīz, al- 19
- Jawzī, ʿAbd al-Raḥmān b. al- 2, 15, 21, 29, 41, 42, 146
- jihād 20, 43, 230, 232, 250, 254, 290, 404, 448, 496, 544, 598, 798, 882
- Jilānī, ʿAbd al-Qādir al- 11, 12, 23, 27, 35, 63, 72, 446
- Jimār 782, 784
- jinn 30, 92, 248, 400, 434, 436, 472, 508, 560, 572, 694, 754, 876, 878
- Junayd b. Muḥammad, al- 11, 16, 19, 22, 23, 25, 26, 35, 40–42, 45, 46, 50, 57, 63, 69, 322, 540
- jurisprudence 4–6, 14, 38, 52, 64, 324, 528
- justice 56, 68, 84, 92, 104, 106, 108, 118, 120, 132, 190, 296, 298, 300, 302, 386, 414, 428, 456, 472, 480, 484, 486, 506, 512, 514, 554, 564, 602, 606, 680, 740, 768, 810, 840, 844, 850, 860, 862, 864, 872
- kaffāra 658
- Kalābādhi, Abū Bakr al- 16, 25
- kalāla 144
- Kalam 2, 4, 13, 26, 38, 40, 45–48, 52, 247, 324, 504, 514, 516, 520
- Kalbī, al- 106, 608, 654, 668, 670
- kanūd 430
- karāmāt 164, 165, 508, 713
- kashf, *see* unveiling
- kawniyya 196, 272
- Khārijites 15, 16, 205, 754, 816, 818
- Khiḍr 28
- Kitāb al-arbaʿīn fī uṣūl al-dīn 4
- Kitāb al-Ihkām fī uṣūl al-aḥkām 4
- Knysh, Alexander 16–18, 23, 32–35, 42, 46, 50, 72, 145
- lamam 664, 666, 668, 670
- lament 16, 78, 180, 416, 420, 578, 726, 750, 752
- lawgiver 284, 504, 610, 616, 622, 666, 696, 786, 788, 790, 792, 794, 808

- laws 192, 246, 370, 380, 534, 650, 672, 728, 774, 804
 lewdness 512, 514, 550, 592, 664, 668, 672, 682, 700, 704, 746, 772, 774, 852
 Logos 36
 love-theology 10
 loving 53, 68, 116, 178, 206, 242, 246, 250, 320, 352, 550, 612, 650, 712, 774, 852
 Luqmān 777
 lying 124, 252, 276, 376, 420, 504, 508, 636, 642, 660, 712, 752, 760, 766, 772, 774, 776, 884

 maghfira 658
 maḥabba 49
 Makdisi, George 11
 Malaṭī, al- 27, 28
 Mālik b. Dīnār 17, 18, 39
 Manāt 124
 Manāzil al-sā'irīn 1, 2, 15, 20, 24, 26, 44, 49, 54, 55, 57, 70, 82
 Manāzil al-sā'irīn (critique of) 48, 162, 312, 340, 350, 412, 422, 442, 500, 504, 558, 570
 Mānī', al- (divine name) 124
 Mannān, al- (divine name) 124
 McGinn, Bernard 32, 35–37
 medication 172, 272, 528, 560
 medicine 4–6, 172, 174, 282, 284, 448, 528, 530, 532, 626, 638, 820
 meditation 228, 326
 Meditationists 28
 meekness 132, 252, 318, 320, 372, 390, 400, 420, 452, 462, 464, 580, 634, 688, 694, 722, 746, 842, 876, 878, 882, 884
 melancholy 716
 mélange 832
 merciful 94, 106, 134, 256, 260, 314, 324, 326, 328, 370, 396, 402, 424, 434, 438, 464, 470, 476, 504, 640, 646, 650, 660, 686, 732, 756, 770, 812, 814, 862, 880, 882
 Michot, Yahya 11, 58, 72
 Minor Sins 274, 494, 642, 646, 658, 664, 670, 678, 680, 682, 688
 miracles 21, 22, 30, 164, 165, 508, 713
 misguidance 51, 90, 100, 170, 178, 182, 186, 202, 204, 224, 262, 300, 302, 306, 414, 540, 662, 730, 732, 734, 756, 774, 778, 836, 844
 monasticism 15, 33
 monism 10, 48–50, 53–55, 57, 58, 68, 126, 144, 162, 163, 182, 342, 344, 346, 350, 352, 564, 570, 572
 monk 20, 37
 monotheism 54, 104, 446, 688, 706, 718, 720, 824, 838, 844, 846, 850, 864
 Moses 28, 52, 53, 61, 91, 93, 116, 118, 124, 136, 138, 152, 154, 236, 310, 362, 690, 752, 838, 840
 Mubāhiyya 145
 See also antinomianism
 muḥaddath 62, 142
 Muḥammadiyya 14
 Muḥāsibī, al-Ḥārith al- 23, 26
 Mujāhid 98, 104, 107, 124, 304, 430, 666
 mukāshafa 31
 mulḥid 123
 munificence 78, 396, 436, 464, 466, 470, 472, 474, 476, 556, 568, 700, 820, 886
 munkar 772
 Muntaqim, al- (divine name) 124
 murād 53, 66
 murid 66
 Mu'atṭila 28
 Mu'ṭī, al- (divine name) 124
 mysticism 1, 11, 15–18, 21–24, 30–37, 40, 42, 44, 46, 50, 58, 69, 71, 72, 145

 nafs 24, 47, 158, 159, 226
 naskh 704
 naṣūḥ 654
 natural disposition 244, 245, 762, 766, 772, 806
 negationists 5, 58, 118, 138, 180, 182, 183, 238, 854, 856
 Neoplatonism 15, 23, 24, 33, 55, 159
 Nimrod 444
 noetic 31, 35, 114
 non-being 184
 n-ṣ-ḥ 654
 Nūrī, Abū l-Ḥusayn al- 23, 30
 nussāk 15
 nusuk 15

 oath 80, 124, 402, 720, 722, 736
 obduracy 296, 708, 760
 occultism 33
 ode 9, 10, 834

- Oft-forgiving 650
 oft-returning 256, 314, 316, 318, 320, 638
 ontological 61, 272, 352, 368, 372

 parables 110, 156, 296, 324, 522, 524, 624, 626
 paradise 5, 22, 576, 578, 596, 600, 606, 630,
 636, 638, 644, 662, 678, 700
 Pharaoh 138, 182, 444, 462, 692, 708, 838,
 840
 philanthrope 228, 234
 philosophers 244, 246, 564, 832
 philosophical sufism 23, 48, 67, 182
 philosophized 36, 246
 philosophy 1, 4, 5, 9, 10, 24, 33, 36, 50, 71, 72,
 163, 355
 physician 5, 170, 282, 528, 730, 832, 874,
 886
 physiognomy 305
 politics 2, 14, 52, 71, 156, 183, 316, 684
 polytheism 116, 136, 184, 185, 206, 250, 342,
 356, 512, 522, 524, 550, 586, 642, 694,
 812, 864
 poverty 156, 216, 224, 458, 462, 488, 568,
 608, 656, 874
 predecessors 3, 7, 14, 38, 44, 47, 64, 98, 102,
 106, 108, 118, 138, 198, 200, 202, 276, 282,
 296, 322, 324, 492, 550, 570, 598, 636,
 644, 654, 664, 666, 670, 674, 680, 712,
 714, 728, 740, 746, 754, 774, 776, 778,
 866, 874
 prejudice 80, 184, 596
 pride 124, 192, 274, 284, 462, 638, 708, 710
 prophethood 23, 84, 88, 90, 162, 164, 178,
 194, 196, 198, 246, 514, 858, 866
 prophets 31, 40, 59, 61, 62, 68, 91, 94, 108,
 114, 118, 136, 138–140, 144, 155, 156, 159,
 164–166, 182, 230, 250, 254, 294, 348,
 374, 376, 444, 450, 496, 538, 550, 636,
 850
 prostitution 698, 806
 purgatory 330
 purification 15, 39, 60, 63, 246, 268, 270,
 320, 322, 328, 330, 332, 398, 526, 560,
 644, 660, 714, 718, 786, 844
 purposelessness 478, 518, 520, 856

 Qadarites 108, 109, 184, 186, 218, 238, 242,
 244, 546, 548, 754, 836, 854, 856
 Qādiriyya 11, 14

 Qāḍī ‘Abd al-Jabbār 600
 qalan-dars 29
 qarmaṭa 42
 qaṣd 98
 Qatāda 430, 608, 630, 706, 707, 770
 qawm 63
 qibla 166, 782
 qirān 8
 qiyāfa, *see* physiognomy
 qulūb 238
 qunūt 15
 Qūt al-qulūb 16, 25, 37–39

 Rābi’a al-‘Adawiyya 17, 19
 Rābi’a bt. Ismā’il 20
 Radtke, Bernd 37, 58
 Rāfiḍa 10, 159, 202, 204, 754
 Raḥmān, al- (divine name) 130
 rakūba 656
 rān 306
 Rāzī, Fakhr al-Dīn al- 4, 159, 614
 reality 31, 50, 58–61, 138, 182, 186, 190, 212,
 248, 250, 300, 304, 306, 322, 332, 344,
 346, 348, 352, 354, 368, 370, 372, 374,
 376, 378, 380, 382, 386, 398, 410, 416,
 426, 442, 444, 450, 452, 462, 466, 488,
 492, 502, 516, 530, 532, 534, 538, 540,
 542, 562, 564, 574, 610, 640, 648, 650,
 654, 664, 670, 696, 718, 726, 728, 734,
 736, 746, 758, 760, 834, 878
 reality, normative-religious 370, 372
 reasoning 52, 60, 153, 316, 514, 590, 612, 616,
 642, 730, 782, 798, 818, 824
 redeeming 36, 41
 reliance 20, 34, 48, 56, 82, 132, 174, 198, 206,
 208, 218, 220, 252, 268, 270, 310, 316,
 318, 320, 358, 378, 380, 500, 656, 688,
 722, 724, 878
 renunciant 15, 18–20, 25, 31
 renunciant-warrior 15, 16, 18
 renunciation 11, 15, 21, 24, 33, 34, 44, 226,
 450, 646, 734, 836
 riḍā 20, 21, 24
 ritual 8, 15, 34, 51, 78, 166, 492, 498, 562, 768,
 784
 rūḥ 29, 158, 159
 Rūḥāniyya 28
 rusūm 54, 60
 Ruwaym 23

- ṣabūr 654
 Ṣad maydān 45
 Sahl al-Tustarī 16, 22, 24, 25, 27, 39, 41, 63,
 178, 322
 sainthood 5, 28, 37, 220
 saints 40, 53, 58, 62, 67, 164, 713
 Ṣāliḥ (prophet) 254, 650
 Ṣālimiyya 24
 salvation 80, 234, 328, 334, 406, 420, 444,
 488, 560, 564, 636, 718
 Sarī al-Saqāṭī 23, 26, 424
 Sarraj, Abū Naṣr ‘Abd Allāh b. ‘Alī al- 25, 28,
 30
 Satan 82, 90, 154, 156, 158, 166, 258, 272, 286,
 290, 408, 412, 414, 432, 434, 504, 610,
 646, 836
 sayr 43
 Sa‘īd b. al-Musayyib 18, 642, 654, 668
 Sa‘īd b. Jubayr 107, 112, 676
 self 12, 24, 37, 47, 158, 170, 226, 227, 246, 334,
 336, 340, 356, 384, 388, 390, 396, 398,
 400, 404, 408, 430, 438, 478, 486, 488,
 560, 582, 736, 852, 878
 See also ego
 self-reckoning 312, 316, 318, 322, 384, 386,
 388, 392, 394, 400, 404, 562, 574, 576,
 578, 580
 servanthood 254, 256, 260, 262, 264, 268,
 292, 324, 326, 638
 sex 274, 280, 286, 664
 sexual 28, 174, 286, 614, 670, 702, 760, 768
 Shādhiliyya 14
 Shāfi‘ī, al- 3, 22, 25, 48, 508, 760, 762
 shakūr 654
 Sharḥ al-uṣūl al-khamsa 600
 shaṭaḥāt, *see* ecstatic utterances
 shawq 21, 49
 shuhūd, *see* annihilation, testimonial
 ṣiddīq, *see* truth-lover (ṣiddīq)
 Ṣifat al-ṣafwa 15
 ṣirāṭ 88
 siyāsa 52
 Sizgorich, Thomas 16
 sodomy 704, 772
 states 6, 25, 49, 56, 66, 144, 304, 318, 322,
 536, 538, 548, 732, 880
 stations 1, 13, 20, 24, 26, 45, 54, 66, 178, 292,
 312, 316, 318, 320, 322, 384
 steadfastness 86, 100, 826
 stewardship 582, 586
 submission 15, 44, 62, 68, 132, 206, 252, 264,
 320, 704, 736, 834
 subsistence 24, 26, 46, 310, 340, 342, 344,
 346, 350, 380, 382, 540
 ṣūf 17
 ṣūfī 12, 20
 ṣūfiyya al-falāsifa, *see* philosophical sufism
 Sufyān al-Thawrī 18, 22, 144, 678
 Sufyān b. ‘Uyayna 418, 830
 Sulamī, Abū ‘Abd al-Raḥmān al- 16, 18, 19,
 21, 25, 26, 40–42
 supplication 88, 110, 114, 168, 188, 208, 210,
 214, 216, 218, 220, 230, 318, 326, 328, 358,
 378, 380, 448, 488, 490, 496, 634, 640,
 746
 Ṭabaqāt al-ṣūfiyya 21, 25, 26, 41, 45
 tabattul 15
 Tabūk 312
 tafrīd 25
 ṭāghūt 52, 90
 taḥdīth 62, 63, 142, 152
 taḥqīq 31
 taḥrīf 41
 tajrīd 25, 52, 59
 taklīf 50
 taklīm 61, 138
 talbīs 15, 21, 29, 59, 61, 67
 tamthīl 756
 tanzīh 57, 182
 taqlīd 14, 754
 taqwā 15, 34, 648
 taṣawwuf 14, 20, 35, 40–44, 48, 582
 Tashbih 182, 756
 taste 7, 50, 52, 61, 75, 82, 210, 212, 218, 348,
 362, 368, 476, 498, 506, 564, 570, 672,
 684, 700, 748, 772
 tawakkul, *see* reliance
 tawassul 110, 112
 tawassum 306
 tawḥīd, *see* unicity
 Ṭāwūs 107, 282, 283, 668, 706, 707
 tazkiya 15
 Thamūd 148, 708, 838
 Ṭibb al-nabawī, al- 4, 6, 174
 Tilimsānī, ‘Afīf al-Dīn al- 55–57, 60, 71, 163,
 295, 572
 traditionist 12, 18, 22

- trepidation 132, 318, 450, 456, 462, 656, 842
 truth-lover (*ṣiddiq*) 62, 108, 142, 143, 164, 402

 ʿUbāda b. al-Ṣāmit 164–166, 758, 814
 Ubayy b. Kaʿb 654
 ʿudwān 770, 772
 Uḥud 107, 172, 830
 ʿUmar b. al-Khaṭṭāb 16, 18, 49, 62, 142–144, 146, 152, 158, 202, 204, 205, 384, 398, 496, 528, 600, 654, 684, 718, 746, 830
 unicity 25, 38, 39, 49, 53, 56, 57, 63, 65, 112, 114, 116, 118, 120, 122, 123, 126, 132, 136, 148, 162, 174, 178, 180, 181, 188, 200, 204, 206, 218, 254, 268, 282, 296, 298, 300, 316, 338, 340, 342, 352, 354, 356, 362, 364, 366, 368, 370, 380, 382, 406, 444, 446, 470, 476, 490, 492, 504, 512, 520, 532, 542, 554, 568, 576, 650, 684, 688, 692, 694, 714, 716, 724, 816, 838, 844, 846
 unicity, volitive 114
 uns 24
 unveiling 12, 24, 31, 59, 60, 62, 63, 69, 142, 160, 162, 166, 176, 220, 304, 306, 308, 394, 732, 734, 740, 742
 usury 590, 676
 ʿUthmān b. Mazʿūn 106, 107, 258, 259, 376
 ʿUthmān b. ʿAffān 106, 107
 ʿUzzā 124

 visions (dreams) 30, 32, 36, 142, 160, 162, 164, 166
 visitation (of shrines) 6, 713
 voluntarist 12, 520
 voluntary 126, 544, 792, 832
 vow 278, 722

 wārid 56
 wāṣil 66
 Wasiti, Abu Bakr al- 13
 Wāsiṭī, ʿImad al-Dīn Aḥmad al- 14
 weeping 16, 18, 264, 400, 452, 474, 610, 636, 834, 882
 wine 274, 284, 590, 592, 764, 766, 768, 830
 wisdom 15, 63, 67, 74, 94, 100, 108, 136, 210, 236, 248, 310, 388, 456, 502, 600, 838, 840, 856
 wise 106, 108, 124, 126, 128, 134, 192, 216, 228, 338, 364, 412, 476, 488, 536, 556, 608, 626, 684, 702, 740, 842, 852, 854, 858, 872
 women 15, 19, 28, 44, 140, 158, 280, 282, 284, 286, 288, 310, 314, 394, 402, 414, 512, 672, 676, 678, 700, 734, 768
 wool 13, 20
 wool-wearers 20
 worship 6, 7, 14, 15, 31, 44, 114, 170, 196, 208, 210, 212, 214, 218, 228, 230, 234, 236, 238, 244, 274, 348, 358, 380, 498, 560, 632, 646, 712, 716, 782, 862
 wujūdī, *see* existential

 Yahyā b. Muʿadh al-Rāzī 21, 26, 63, 64, 322
 yearning 21, 44, 320, 324, 332, 418, 452, 882

 zāhid 19
 zāhidāt 19
 Zayd b. Thābit 670, 812
 Zindiq (heretic) 28, 260, 362, 372, 538
 Zoroastrianism 184, 185
 zuhd 15, 16, 18, 20, 21, 24, 25, 33–35

ISLAMIC TRANSLATION SERIES

مَدَارِجُ السَّالِكِينَ

Ranks of the Divine Seekers

A Parallel English-Arabic Text

VOLUME 2

By

IBN QAYYIM AL-JAWZIYYA

Translated, Annotated and Introduced by

Ovamir Anjum

BRILL

Ranks of the Divine Seekers

Volume 2

Islamic Translation Series

Edited by

Ayman Shihadeh

VOLUME 14/2

The titles published in this series are listed at *brill.com/its*

Ranks of the Divine Seekers

A Parallel English-Arabic Text

VOLUME 2

By

Ibn Qayyim al-Jawziyya

Translated, Annotated and Introduced by

Ovamir Anjum



BRILL

LEIDEN | BOSTON

Cover illustration: cover calligraphy by Nihad Nadam, 2020.

The Library of Congress Cataloging-in-Publication Data is available online at <http://catalog.loc.gov>
LC record available at <http://lccn.loc.gov/2020011419>

Typeface for the Latin, Greek, and Cyrillic scripts: "Brill". See and download: brill.com/brill-typeface.

ISSN 2666-3759

ISBN 978-90-04-43369-4 (hardback, set)

ISBN 978-90-04-40454-0 (hardback, vol. 1)

ISBN 978-90-04-41338-2 (hardback, vol. 2)

ISBN 978-90-04-41643-7 (hardback, vol. 3)

ISBN 978-90-04-41644-4 (hardback, vol. 4)

ISBN 978-90-04-41341-2 (e-book, vol. 1)

ISBN 978-90-04-41342-9 (e-book, vol. 2)

ISBN 978-90-04-43422-6 (e-book, vol. 3)

ISBN 978-90-04-43423-3 (e-book, vol. 4)

Copyright 2020 by Koninklijke Brill NV, Leiden, The Netherlands.

Koninklijke Brill NV incorporates the imprints Brill, Brill Hes & De Graaf, Brill Nijhoff, Brill Rodopi, Brill Sense, Hotei Publishing, mentis Verlag, Verlag Ferdinand Schöningh and Wilhelm Fink Verlag.

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV provided that the appropriate fees are paid directly to The Copyright Clearance Center, 222 Rosewood Drive, Suite 910, Danvers, MA 01923, USA. Fees are subject to change.

This book is printed on acid-free paper and produced in a sustainable manner.

Contents

5	The Station of Oft-Returning	2
1	Reform	8
2	Fulfillment	8
3	State	14
6	The Station of Remembrance	18
1	Conditions of Benefitting from Admonition	26
2	Contemplating the Qur'an	40
3	Five Things that Corrupt the Heart	44
4	Endless Desires for Worldly Things	50
5	Attachment to Things Other Than God	52
6	Gluttony	54
7	Sloth	56
7	The Station of Holding Fast	58
1	The Meaning of Holding Fast	62
2	The Holding Fast of the Elite	66
8	The Station of Fleeing	76
1	Fleeing from the Ego	84
2	Fleeing from All Other Than the Truth	88
9	The Station of Disciplining	90
1	The Disciplining of the Elite of the Elite	94
10	The Station of Listening	100
1	Against Music	104
2	The Prohibition of Singing and Music	110
3	The Arguments of Those Who Permit Singing	114
4	First Principle: Scripture Is the Judge of Mystical Knowledge	126
5	Second Principle: All Disagreements Are Judged by Scripture	128
6	Third Principle: The Weighing of Harm and Benefit	130
7	Spiritual Taste	132
8	Levels of Audition	136
9	The Audition of the Elite	140
10	The Audition of the Elite of the Elite	142

- 11 **The Station of Grief** 146
 - 1 Levels of Grief 150
- 12 **The Station of Fear** 158
 - 1 Kinds of Fear 160
 - 2 Fear of Self-deception 166
 - 2 Balancing Fear and Hope 170
- 13 **The Station of Trembling** 172
- 14 **The Station of Humility** 178
 - 1 Putting Out The Fire of Ego 180
 - 2 Recognizing the Lesions of One's Soul and Deeds 184
 - 3 The Third Level 184
 - 4 Humility and Attentiveness in Prayers 188
 - 4.1 *First View: Prayer without Proper Humility Is Legally Invalid* 190
 - 4.2 *Second View: Prayer without Proper Humility Is Legally Valid* 194
- 15 **The Station of Meekness** 198
 - 1 Being Blind to People's Opinions 208
- 16 **The Station of Renunciation** 210
 - 1 Is Renunciation Possible in These Times? 218
 - 2 Parting from All Longings 220
 - 3 Renunciation of Renunciation 226
- 17 **The Station of Scrupulousness** 230
 - 1 Levels of Scrupulousness 234
 - 2 The Web of Divine Stations 244
- 18 **The Station of Devotion** 248
- 19 **The Station of Hope** 260
 - 1 The Excellence of Hope 264
 - 2 Levels of Hope 290
- 20 **The Station of Desire** 298

- 21 **The Station of Shepherding** 306
 - 1 Levels of Shepherding 310
 - 2 Shepherding of Time 314
- 22 **The Station of Watchfulness** 316
 - 1 Ranks of Watchfulness 318
 - 2 Watchfulness of the Elite of the Elite 328
- 23 **The Station of Venerating God's Prohibitions** 334
 - 1 Is God Worshipped for Fear of the Fire and Love for the Garden? 338
 - 2 Conditions of Displaying One's Good Deeds 354
 - 3 Venerating Scripture on Divine Attributes 356
 - 4 Protecting the Divine Opening 362
- 24 **The Station of Purification** 366
 - 1 Levels of Purification 372
 - 2 The Second Level 376
 - 2 Purification and Truthfulness 380
- 25 **The Station of Refinement and Correction** 382
 - 1 Second Level 388
 - 2 Third Level 388
- 26 **The Station of Standing Firm** 394
 - 1 Exclusivity 398
 - 2 The Soul of All States 398
 - 3 Levels of Steadfastness 400
 - 4 The Second Level 402
 - 5 The Third Level 408
- 27 **The Station of Trusting Reliance** 410
 - 1 Meaning of *Tawakkul* 416
 - 2 Levels of Reliance 420
 - 2.1 *First Level of Reliance* 422
 - 2.2 *Second Level: Reliance and the Case of Proximate Causation* 422
 - 2.3 *Third Level* 426
 - 2.4 *Fourth Level* 426
 - 2.5 *Fifth Level* 428

- 2.6 *Sixth Level* 428
 - 2.7 *Seventh Level* 428
- 3 The Level of Joyful Contentment 430
- 4 Separating Relegation from Inaction and Negligence 432
- 5 Relating Reliance in God to the Beautiful Divine Names 434
- 6 Limiting Reliance to Unworthy Pursuits 436
- 7 Returning to al-Harawī on Trusting Reliance 436
- 8 The First Level according to al-Harawī 442
- 9 The Blemish of Asking of Creation 444
- 10 Third Level 452
- 28 **The Station of Relegation** 458
 - 1 Second Level 464
 - 2 Third Level 464
- 29 **The Station of Trust in God** 468
 - 1 First Level 468
 - 2 Second Level 470
 - 3 Third Level 472
- 30 **The Station of Submission** 474
 - 1 The Defects of Submission 474
 - 2 Second Level 480
- 31 **The Station of Patience** 486
 - 1 The Literal Meaning 492
 - 2 Kinds of Patience 494
 - 3 Patience according to al-Harawī 504
 - 4 First Level 508
 - 5 Third Level 512
 - 6 Patience and God 514
- 32 **The Station of Joyful Contentment** 522
 - 1 Contentment versus Patience in Suffering 530
 - 2 Contentment and Tranquility 534
 - 3 Three Levels of Contentment 540
 - 4 The Three Conditions of Contentment 544
 - 5 Second Level 546
 - 6 Differentiating Normative and Ontological Commands 552
 - 7 God's Wisdom in Creating the Devil 566

8	Sixty-Two Virtues of Contentment and Indifference to Pleasure and Pain	584
9	Returning to al-Harawī	620
9.1	<i>Prohibition of Asking the Creation except in Dire Need</i>	626
10	Third Level	640
	Glossary	645
	Index	648

*Ibn Qayyim al-Jawziyya, Madārij al-Sālikīn:
Text and Translation*



The Station of Oft-Returning

You have learned that whosoever has arrived at the station of repentance and stood in its garden has indeed entered all the stations of Islam, for total repentance includes all of them and is included in them. Nonetheless, it is necessary to single each one out for mention and explanation in order to elucidate its realities, characteristics, and conditions.

When [the seeker's] step is steady in the station of repentance, he enters the station of oft-returning (*ināba*: eagerly returning in contrition and penitence). The Exalted urges it in His Book and praises His Friend [Abraham] for it, saying, "And turn to your Lord" [39:54], and, "Indeed, Abraham was truly forbearing, tender, oft-returning" [11:75]. He further declared that only those given to oft-returning perceive and remember His signs, saying, "Have they not looked at the heaven above them—how We erected it and adorned it and [how] it has no rifts? And the earth—We spread it out and cast therein firmly set mountains and caused to grow therein [something] of every beautiful kind: insight and reminder for every oft-returning servant" [50:6–8]. The Exalted also said, "He it is Who shows you His signs and sends down for you sustenance from heaven; but none accepts admonition except the oft-returning" [40:13]. The Exalted also said, "So direct your face toward the religion, seeking truth. [Adhere to] the natural disposition upon which God has created humankind. There is no altering the creation of God. That is the right religion, but most men know not; oft-returning to Him, fear Him" [30:30–31]. "Oft-returning" (*munībīn*, plural) here is in adverbial-accusative form due to the hidden pronoun in His words, "So direct your face," addressed to [the Prophet] and his community. That is, you and your community direct your face to Him, oft-returning. A similar case [when a command addressed to the Prophet includes his community] is, "O Prophet, when you divorce your women" [61:1]. It may also be that [oft-returning here is accusative because it is] describing the object in "He has created people," that is, He created them oft-returning to Him, and if they were left to their nature, it would not have strayed from the state of oft-returning to Him, but it has been changed and altered from its original nature. As he said, God's peace and blessings be upon him: "No one is born but on this religion (*milla*) until he learns to speak."¹

¹ The more well-known narrations of this tradition have "*fiṭra*" instead of "*milla*." See Bukhārī #2658; Muslim #2658.

فصل

قد علمت أن من نزل في منزل التوبة، وقام في مقامها نزل في جميع منازل الإسلام، وأن التوبة الكاملة متضمنة لها، وهي مندرجة فيها، ولكن لابد من إفرادها بالذكر والتفصيل، تبيناً لحقائقها وخواصها وشروطها.

فإذا استقرت قدمه في منزل التوبة، نزل بعده منزل الإنابة. وقد أمر الله تعالى بها في كتابه، وأثنى على خليله به فقال: ﴿وَأَنْبِئُوا إِلَىٰ رَبِّكُمْ﴾ [الزمر:54]، وقال: ﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾ [هود:75]، وأخبر أن آياته إنما يتبصر بها ويتذكر أهل الإنابة، فقال: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبَصُّرَةً وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ﴾ [ق:6-8]. وقال تعالى: ﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ﴾ [غافر:13]. وقال تعالى: ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ﴾ [الروم:30-31]. «فمنيبين» منصوب على الحال من الضمير المستكن في قوله: ﴿فَأَقِمْ وَجْهَكَ﴾، لأن هذا الخطاب له ولأئمة، أي أقم وجهك أنت وأمتك منيبين إليه. نظيره: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ﴾ [الطلاق:1]. ويجوز أن يكون حالاً من المفعول في قوله: ﴿فَطَرَ النَّاسَ عَلَيْهَا﴾ أي فطرهم منيبين إليه، فلو خلوا وفطرهم لما عدلت عن الإنابة إليه، ولكنها تحوّل وتغير عما فطرت عليه، كما قال ﷺ: «ما من مولود إلا يولد على الفطرة حتى يعرب عن لسانه».

[God] has said concerning His prophet David, peace be upon him, “He sought His Lord’s forgiveness and fell, bowing, and returned [penitently]” [38:24]. He has declaimed that His reward and Garden are reserved for the fearful and oft-returning: “And the Garden will be brought near to the righteous, not far, this is what you are promised, every penitent, heedful one, who feared the most Merciful in secret, and came with an oft-returning heart” [50:31–34]. He also declares that good tidings are only reserved for the oft-returning, saying: “And those who have avoided false gods, lest they worship them, and turned much to God—for them are good tidings” [39:17].

Oft-returning is of two types. [The first kind is] oft-returning to His lordship, which is the returning of all creation, be it believing or disbelieving, righteous or wicked. God the Exalted said, “And when harm touches people, they call unto their Lord, eagerly turning to Him” [30:33]. This is true for every suffering supplicant, which includes everyone [as everyone is afflicted at some point or another]. This returning does not even require one’s adherence to Islam, but occurs with polytheism and disbelief, as the Exalted has said in their regard, “Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord, so as to deny that which We have given them” [30:33–34]. This is their state after their penitence.

The second kind of oft-returning is the returning of His allies, which is the returning to God’s divinity, the returning of worship and love. It comprises four things: loving Him, humility to Him, standing before Him, and shunning all else besides Him. The epithet “oft-returning” is not deserved by any but he who has all of these four, and the exegesis of the Predecessors revolves around these.

The word [*ināba*] itself means “hurrying, returning, and stepping forward,” thus, the oft-returning to God is one who hurries to what pleases Him, returns to Him at all times, and progresses toward His love.

The author of *al-Manāzil* said, Oft-returning:

is three things. Returning to the Truth in reform just as he turned to Him in acknowledgment, returning to Him in fulfillment just as he turned to Him in promise, and returning to Him in state just as he turned to Him in response.

Just as the repentant servant returns to God with the acknowledgement and rejection of his sins, the completion of that return requires effort and sincerity in acts of obedience, as the Exalted has said, “Except one who repented, and believed, and did a good deed” [25:70] and He said, “Except those who repented and became righteous” [2:160]. Repentance accompanied by sloth has no benefit. One must follow it up with righteous action, giving up what He dislikes,

وقال عن نبيه داود—عليه السلام—: ﴿فَاسْتَغْفِرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾ [ص:24]، وأخبر أن ثوابه وجنته لأهل الخشية والإنابة، فقال: ﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ مِّنْ خَشْيَةِ الرَّحْمَنِ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ادْخُلُوهَا بِسَلَامٍ﴾ [ق:31-34] وأخبر سبحانه أن البشري منه إنما هي لأهل الإنابة، فقال: ﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى﴾ [الزمر:17].

و«الإنابة» إنابتان:

إنابة لربوبيته، وهي إنابة المخلوقات كلها، يشترك فيها المؤمن والكافر، والبر والفاجر. قال الله تعالى: ﴿وَإِذَا مَسَّ النَّاسُ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ﴾ [الروم:33]. فهذا عام في حق كل داع أصابه ضرر كما هو الواقع، وهذه «الإنابة» لا تستلزم الإسلام، بل تجمع الشرك والكفر، كما قال تعالى في حق هؤلاء: ﴿ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ﴾ [الروم:33-34]. فهذا حالهم بعد إنابتهم. والإنابة الثانية إنابة أوليائه، وهي إنابة لإلهيته، إنابة عبودية ومحبة.

وهي تتضمن أربعة أمور: محبته، والخضوع له، والإقبال عليه، والإعراض عما سواه. فلا يستحق اسم المنيب إلا من اجتمعت فيه هذه الأربعة. وتفسير السلف لهذه اللفظة يدور على ذلك. وفي اللفظة معنى الإسراع والرجوع والتقدم. ف«المنيب» إلى الله المسرع إلى مرضاته، الراجع إليه كل وقت، المتقدم إلى محابه.

قال صاحب المنازل: «الإنابة [في اللغة: الرجوع، وهي هاهنا الرجوع إلى الحق]. وهي ثلاثة أشياء: الرجوع إلى الحق إصلاحاً كما رجع إليه اعتذاراً، والرجوع إليه وفاءً كما رجع إليه عهداً، والرجوع إليه حالاً كما رجعت إليه إجابة».

لما كان التائب قد رجع إلى الله بالاعتذار والإقلاع عن معصيته، كان من تمة ذلك رجوعه إليه بالاجتهاد والنصح في طاعته كما قال تعالى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ [الفرقان:70]. وقال: ﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا﴾ [البقرة:160]. فلا تنفع توبة وبطالة، فلا بد من توبة وعمل صالح. ترك لما يكره، وفعل لما يحب، تخل عن معصيته، وتخل بطاعته.

doing what He loves, discarding any act of defiance to Him, and adorning oneself with His obedience. Similarly, he must return to Him in fulfillment of his promise, just as he returned to Him in making the promise.

You returned to him when entering under His covenant at first; you must now once again return faithfully to fulfill what you have promised. All of the religion is promise and fulfillment. God has taken a pledge to His obedience from all those who are accountable. He took a pledge from His prophets and messengers through His angels or directly as in the case of Moses, peace be upon him, and He took a pledge from the communities through their messengers; He took a pledge from those who are not learned through those who are learned, requiring the one to teach and the other to learn. He has praised those faithful to His pledge and has informed them of what He has prepared of reward for them, saying, "And whosoever fulfills what he has promised to God, He shall surely give him a great reward" [48:10]. He also said, "And fulfill the covenant; the covenant will surely be asked about" [17:34]. He also said, "And fulfill the covenant to God when you make a promise" [16:91], and also said [while praising the righteous], "And the keepers of their promise when they make a promise" [2:177].

This includes keeping their promises to God with sincerity, faith, and obedience, and also their promises to the creation.

The Prophet, God grant him blessing and peace, has declared, "Among the signs of hypocrisy is treachery after a promise."² Whoever breaks his promise and acts treacherously has not returned to God. He is no different from one who never repented, never entered into a pledge with God. Thus, returning is not attained except by keeping the promise and fulfilling it.

[Al-Harawī's] statement, "and returning to Him in state just as he turned to Him in response" means He, Glory to Him, called upon you and you responded, "Here we come, at your pleasure"; now you must respond with your state that affirms your words. For the state either confirms or gives lie to the words. Every statement's truth or falseness is a witness to the state of its author. So, just as you responded in word, now respond in state.

Al-Ḥasan [al-Baṣrī], God have mercy on him, said, "Son of Adam, you have word and deed, and your deed is more important than your word; and you have an inside and an outside, your inside is more truly yours than your outside."

2 Bukhārī #34; Muslim #58.

وكذلك الرجوع إليه بالوفاء بعهد، كما رجعت إليه عند أخذ العهد عليك، فرجعت إليه بالدخول تحت عهده أولاً. فعليك الرجوع بالوفاء بما عاهدته عليه ثانياً. والدين كله عهد ووفاء، فإن الله أخذ عهده على جميع المكلفين بطاعته، فأخذ عهده على أنبيائه ورسله على لسان ملائكته، أو منه إلى الرسول بلا واسطة كما كلم موسى، وأخذ عهده على الأمم بواسطة الرسل، وأخذ عهده على الجبال بواسطة العلماء، فأخذ عهده على هؤلاء بالتعليم، وعلى هؤلاء بالتعلم، ومدح الموفين بعهد، وأخبرهم بما لهم عنده من الأجر فقال: ﴿وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتُهُ أَجْرًا عَظِيمًا﴾ [الفتح: 10]، وقال: ﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ [الإسراء: 34]، وقال: ﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾ [النحل: 91]، وقال: ﴿وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا﴾ [البقرة: 177].

وهذا يتناول عهودهم مع الله بالوفاء له بالإخلاص والإيمان والطاعة، وعهودهم مع الخلق. وأخبر النبي ﷺ أن [من] علامات النفاق الغدر بعد العهد. فما أناب إلى الله عز وجل من خان عهده وغدر به، كما أنه لم ينب إليه من لم يدخل تحت عهده. فالإنابة لا تتحقق إلا بالتزام العهد والوفاء به، وقوله: «والرجوع إليه حالا، كما رجعت إليه إجابة».

أي هو سبحانه قد دعاك فأجبتة بلبيك وسعديك قولاً، فلا بد من الإجابة حالاً تصدق به المقال، فإن الأحوال تصدق الأقوال أو تكذبها. وكل قول فلصدقه وكذبه شاهد من حال قائله. فكما رجعت إليه إجابةً بالمقال، فارجع إليه إجابةً بالحال. قال الحسن رحمه الله: «ابن آدم، لك قول وعمل، وعملك أولى بك من قولك، ولك سريرة وعلانية، وسريرتك أملك بك من علانيتك».

1 Reform

He said,

Returning to God in reform is established through three things: ridding oneself of liabilities; contrition over sins; and seeking after missed opportunities.

Ridding oneself of liabilities is attained through repentance from the sins that keep the servant from God the Exalted as well as from fulfilling the rights of the creation. Contrition over sins could mean two things. One, to feel guilt over one's sins, [with such intensity] that one's heart hurts as if tearing apart, and this is a sign of one's return to God, as opposed to someone whose heart feels no ache or break from his sinfulness. This is the proof of the corruption and death of the heart. Two, to feel pain for the sinfulness of his believing brother when the latter sins, as if he himself has committed it, rather than gloating over it; this is a sign of the softness of his heart and his return.

Seeking after missed opportunities means to try to make up for opportunities of righteousness and devotion that one has missed by doing the likes of them and better than them, especially in the remaining part of his life, and when the time of his departure draws near. For the remaining life of the believer is priceless, he must spend it in making up what he has missed and giving life to [righteous practices] that [through his previous negligence] have died.

2 Fulfillment

He said,

Returning to God in fulfillment is established with three things: giving up both pleasure in sin and contempt for the negligent, instead fearing for them and hoping for one's own soul, and doing one's utmost in detecting the weakness of one's service to God.

When one's return to God is sincere, he rids himself of the pleasure of sinning and replaces it with ache and hurt upon the memory of [the sin], for so long as the delight of thinking about it is present in his heart, his return is impure.

If it is asked: Which of the two states is better, the state of one who finds the pleasure of sinning in his heart and strives against it for God's sake, repelling it

فصل

قال: «وإنما يستقيم الرجوع إليه إصلاحاً بثلاثة أشياء: بالخروج من التبعات، والتوجه للعثرات، واستدراك الفائتات».

الخروج من التبعات هو بالتوبة من الذنوب التي بين العبد وبين الله تعالى، وأداء الحقوق التي عليه للخلق. والتوجه للعثرات يحتمل شيئين:

أحدهما: أن يتوجه لعثرته إذا عثر، فيتوجه قلبه وينصدع. فهذا دليل على إنابته إلى الله، بخلاف من لا يتألم قلبه، ولا ينصدع من عثرته، فإنه دليل فساد قلبه وموته.

الثاني: أن يتوجه لعثرة أخيه المؤمن إذا عثر، حتى كأنه هو الذي عثر بها، ولا يشمت به، فهو دليل على رقة قلبه وإنابته.

واستدراك الفائتات: هو استدراك ما فاتته من طاعة وقربة بأمثالها أو خير منها، ولا سيما في بقية عمره عند قرب رحيله إلى الله. فبقية عمر المؤمن لا قيمة لها، يستدرك بها ما فات، ويحبي بها ما أمارت.

فصل

قال: «وإنما يستقيم الرجوع إليه وفاءً بثلاثة أشياء: بالخلاص من لذة الذنب، وبترك الاستهانة بأهل الغفلة تخوفاً عليهم مع الرجاء لنفسك، وبالاستقصاء في رؤية علة الخدمة».

إذا صفت له الإنابة إلى ربه تخلص من الفكرة في لذة الذنب، وأعاد مكانها ألماً وتوجعاً لذكره والفكرة فيه. فما دامت لذة الفكر فيه موجودة في قلبه فإنابته غير صافية.

فإن قيل: أي الحالين أعلى، حال من يجد لذة الذنب في قلبه فهو يجاهد الله ويتركها من خوفه

out of His fear, love, and awe, or the state of one in whose heart the delight of sin has died out and is replaced by tranquility toward His Lord, restfulness in Him, delight in His love, and refreshment in His remembrance?

It would be said: The state of this [latter] one is higher and more perfect, for it is the desired goal of the former to exert himself to reach the latter's station, so [the former] lags behind [the latter] in station and nearness.

If it is asked: Where is the reward for the exertion of the one who experiences delight, yet rids himself of it for the love of God and prefers God's pleasure over his own desire? It is only by virtue of this that humankind is superior to the angelic kind and is the best of the creation, according to the school of Ahl al-Sunna.³ The tranquil one, in contrast, is relieved from this struggle and protected from it, and the difference between them is the difference between a cured and a suffering person.

It would be said: The soul has three states: the state of commanding sin, lamenting it, and feeling remorse over it. After then follows the feeling of tranquility toward its Lord and arriving in His presence in totality. This is the highest state for the sake of which the seeker exerts himself, and whatever comes to him by way of reward for his exertion and patience is for his effort to attain tranquility with God. He is like the rider who is crossing wildernesses, long distances, and dreadful places to get to the House [of God] to rest his heart by seeing it and circling around it. The other is like one who is already there; busy circumambulating it, standing, bowing, and prostrating in prayer, with no worry of anything else. This one is busy with the ultimate goal, and the other with the means, and everyone has his reward. However, there is a great distance separating the reward of the ends from that of the means.

What the tranquil servant experiences of states, worship, and faith, is above what occurs to the one striving with his soul to attain to God the Exalted, even if he has more deeds, for the value of the deed of the tranquil one, the oft-returning, is greater in its quality, even if the one striving has more deeds. That is the grace of God; which He gives to whomsoever He wills. [Abū Bakr] al-Ṣiddīq did not surpass the Companions by the quantity of his deeds, and among them were those who were more devoted than him in fasting, pilgrimage, recitation, and prayers, but by something else that settled in his heart, so much so that the best of the Companions tried to compete with him but always found him ahead of them.⁴

3 On the question of superiority between mankind and angels, the Jewish convert and companion, 'Abdallāh b. Salām, is recorded as having said, "The noblest of God's creation to Him is Abū al-Qāsim (i.e. the Prophet)"; when asked about the angels, he said, "O son of my brother,

ومحبته وإجلاله، أو حال من ماتت لذة الذنب في قلبه، وصار مكانها ألماً وتوجعاً وطمأنينةً إلى ربه، وسكوناً إليه، والتذاذاً بحبه، وتنعماً بذكره؟

قيل: حال هذا أرفع وأكمل، وغاية صاحب المجاهدة أن يجاهد نفسه حتى يصل إلى مقام هذا ومنزلته، ولكن تاليه في المنزلة والقرب، ومنوط به.

فإن قيل: فأين أجر مجاهدة صاحب اللذة، وتركه محابه لله، وإيثاره رضا الله على هواه؟ وبهذا كان النوع الإنساني أفضل من النوع الملكي عند أهل السنة، وكانوا خير البرية. والمطمئن قد استراح من هذه المجاهدة وعوفي منها، فيبينها من التفاوت ما بين درجة المعافي والمبتلى.

قيل: النفس لها ثلاثة أحوال: الأمر بالذنب، ثم اللوم عليه والتدم منه، ثم الطمأنينة إلى ربها والإقبال بكليتها عليه، وهذه الحال أعلى أحوالها وأرفعها، وهي التي يشمر إليها المجاهد، وما يحصل له من ثواب مجاهدته وصبره، فهو لتشميره إلى درجة الطمأنينة إلى الله، فهو بمنزلة مرتكب القفار والمهامه والأهوال، ليصل إلى البيت فيطمئن قلبه برويته والطواف به. والآخر بمنزلة من هو مشغول به طائفاً وقائماً وراكعاً وساجداً، ليس له التفات إلى غيره. فهذا مشغول بالغاية وذاك بالوسيلة، وكل له أجر. ولكن بين أجر الغايات وأجر الوسائل بون.

وما يحصل للمطمئن من الأحوال والعبودية والإيمان فوق ما يحصل لهذا المجاهد نفسه في ذات الله تعالى، وإن كان أكثر عملاً، فقدّر عمل المطمئن المتنب بجملته وكيفيته أعظم، وإن كان هذا المجاهد أكثر عملاً، وذلك فضل الله يؤتيه من يشاء. فما سبق الصديق الصحابة بكثرة عمل، وفيهم من هو أكثر صياماً وحجاً وقراءةً وصلاةً منه، ولكن بأمر آخر قام بقلبه، حتى إن أفضل الصحابة يسابقه ولا يراه إلا أمامه.

do you know what angels are? They are only a creation like the heavens, the earth, the clouds, and all creation that does not disobey God in anything ..." *al-Mustadrak li'l-Hākim*, 4:612-613. Later theologians have disagreed about this; see *Madārij*(š), 1126-1128.

4 Incidentally, al-Ghazālī also makes this point in his *Ihyā' ulūm al-dīn*, 1:35, but invokes a Hadith that is deemed weak. Ibn al-Qayyim, perhaps aware of this, makes this point on his own without invoking the report.

The worship of the one who exerts his soul against the delight of sin and desire may be harder, but its difficulty does not mean its superiority in status. For the highest act is faith in God, while fighting in jihad is harder than it, but lesser in rank. The rank of the truth-lovers is higher than that of the strivers and martyrs. In the *Musnad* of Imam Aḥmad, God have mercy on him, there is a report of ‘Abdallāh b. Mas‘ūd, God be pleased with him, that the Prophet, God grant him blessing and peace, mentioned to him martyrs and said, “Most of those martyred in my community are ones [who died] in bed; many a man killed between [in battle] two armies [may not attain martyrdom, as] only God knows his intention.”⁵

Among the indications of having attained the station of ‘oft-returning’ is to cease to feel contempt for the negligent among the people and instead feel fear for them, while also opening the door of hope, hoping for yourself mercy and fearing punishment for the heedless, while also hoping mercy for them and fearing punishment for yourself. If you cannot avoid feeling contempt and anger toward them upon discovering their condition and seeing what they do, then be even more contemptuous toward your own soul and be more hopeful of God’s mercy for them than for yourself.

A Predecessor once said: “You have not really acquired understanding until you feel contempt for people for [disobeying] God; then turn to your own ego and feel even greater contempt for it.” This statement cannot be understood except by one who truly understands the religion of God the Exalted. For one who has seen the reality of the creation—their helplessness, weakness, shortcomings, failings, and deficiency in respecting the rights of God, approaching other than Him for help, selling their portion with God for the lowest of things, short-lived and perishable, cannot but feel aversion to them. He cannot avoid it. However, when he turns to his own soul, state, and shortcomings, if endowed with discernment, would feel even stronger aversion and contempt for himself. Such is the one who understands.

As for “scrutinizing in depth your worship,” it requires investigation of how it is adulterated by the desires of one’s soul and separation of what [portion of the worship] is truly for the Lord from what is for one’s own ego. It is quite possible that inadvertently most or even all of your devotion goes to pander to your own ego.

5 Aḥmad 1:397. Hadith scholars disagree about this report: Ibn Ḥajar ranks it sound, while al-Haythamī and al-Albānī rank it weak. See al-Albānī, *Da‘if al-Jāmi‘* #1404, #2988.

ولكن عبودية مجاهد نفسه على لذة الذنب والشهوة قد تكون أشق، ولا يلزم من مشقتها تفضيلها في الدرجة. فأفضل الأعمال الإيمان بالله، والجهد أشق منه، وهو تاليه في الدرجة، ودرجة الصديقين أعلى من درجة المجاهدين والشهداء. وفي مسند الإمام أحمد—رحمه الله—من حديث عبد الله بن مسعود رضي الله عنه أن النبي ﷺ عنده ذكر الشهداء فقال: «إن أكثر شهداء أمتي لأصحاب الفُرش، ورب قتيل بين الصفين الله أعلم بنيته».

فصل

ومن علامات الإنابة ترك الاستهانة بأهل الغفلة والخوف عليهم، مع فتحك باب الرجاء لنفسك، فترجو لنفسك الرحمة، وتخشى على أهل الغفلة النعمة، ولكن ارج لهم الرحمة، واخش على نفسك النعمة. فإن كنت لا بد مستهيناً بهم، ماقثاً لهم، لانكشاف أحوالهم لك ورؤية ما هم عليه، فكُن نفسك أشد مقتاً منك لهم، وكن لهم أرجى رحمة الله منك لنفسك.

قال بعض السلف: لن تفقه كل الفقه حتى تمت الخلق في ذات الله، ثم تقبل إلى نفسك فتكون لها أشد مقتاً.

وهذا الكلام لا يفقه معناه إلا الفقيه في دين الله تعالى. فإن من شهد حقيقة الخلق وعجزهم وضعفهم وتقصيرهم، بل تفريطهم وإضاعتهم لحق الله، وإقبالهم على غيره، وبيعهم حظهم من الله بأبخس الثمن—من هذا العاجل الفاني—، لم يجد بداً من مقتهم، ولم يمكنه غير ذلك البتة، ولكن إذا رجع إلى نفسه وحاله وتقصيره، وكان على بصيرة من ذلك، كان لنفسه أشد مقتاً واستهانةً، فهذا هو الفقيه.

وأما الاستقصاء في رؤية علل الخدمة فهو التفتيش عما يشوبها من حظوظ النفس، وتمييز حق الرب منها من حظ النفس، ولعل أكثرها—أو كلها—أن تكون حظاً لنفسك وأنت لا تشعر.

By God, besides whom there is none worthy of worship, how many souls suffer from hidden diseases and desires that prevent their deeds from being purely and exclusively for God and from ever reaching Him. A man may quite possibly act righteously in seclusion without anyone seeing him, but his act may still be impure and not exclusively for God, and he may act righteously under the praiseful gaze of other people, and still it is only for the sake of God exclusively. The difference between the two is not known except to the people of discernment and the physicians of the heart who know its remedies and diseases.

Between one's action [of worship] and one's heart there is a long route, on which there are brigands who prevent the deed from reaching the heart. There may be a man whose deeds of righteousness are abundant but no love, fear, hope, nor abstinence from this world and desire for the Hereafter ever reach his heart. Were the effect of the deeds to reach his heart, it would illuminate and brighten it, such that he would see right and wrong and distinguish the allies of God from His enemies, and many more stations would open up to him.

Then, there is another long route between the heart and God, and on it too are brigands who prevent the deeds from reaching God, such as arrogance, self-admiration, boastfulness, conceit, forgetfulness of [God's or others'] favors, and other elusive flaws. If one were diligent in looking, he would find wonders. It is nothing but mercy from God the Exalted that these flaws remain covered for most. If these flaws were to become apparent, such people would perhaps fall into something even worse: despair, hopelessness, remorse, and abandonment of action, loss of heart and determination.

This is why when [the treatise] *Vigilance [of the Rights of God]* by Abū 'Abdal-lāh al-Ḥārith b. Asad al-Muḥāsibī⁶ appeared and worshippers became engaged with it, the mosques that they used to occupy with worship became empty. An experienced physician knows how to heal the souls so as not to destroy a city to build a palace.

3 State

Al-Harawī said,

The return to Him in state is established by three things: losing hope in your deeds, contemplating your utter neediness, and catching a glimpse of His compassion for you.

⁶ For a detailed account of al-Muḥāsibī, see Gavin Picken, *Spiritual Purification in Islam: The Life and Works of al-Muḥāsibī* (New York: Routledge, 2011).

فلا إله إلا الله، كم في النفوس من علل وأغراض، وحفظ وتمنع الأعمال أن تكون لله خالصة وأن تصل إليه. وإن العبد ليعمل العمل حيث لا يراه بشر البتة، وهو غير خالص لله، ويعمل العمل والعيون قد استدارت عليه نطاقاً وهو خالص لوجه الله. ولا يميز هذا من هذا إلا أهل البصائر، وأطباء القلوب العالمون بأدوائها وعللها.

فبين العمل وبين القلب مسافة، وفي تلك المسافة قطاع تمنع وصول العمل إلى القلب، فيكون الرجل كثير العمل، وما وصل منه إلى قلبه محبة ولا خوف ولا رجاء، ولا زهد في الدنيا ولا رغبة في الآخرة، ولا نور يفرق به بين أولياء الله وأعدائه وبين الحق والباطل، ولا قوة في أمره. فلو وصل أثر الأعمال إلى قلبه لاستنار وأشرق، ورأى الحق والباطل، وميز بين أولياء الله وأعدائه، وأوجب له ذلك المزيد من الأحوال.

ثم بين القلب وبين الرب مسافة، وعليها قطاع تمنع وصول العمل إليه من كبر وإعجاب وإدلال، ورؤية العمل، ونسيان المنّة، وعلل خفية لو استقصي في طلبها لرئي العجب. ومن رحمة الله تعالى سترها على أكثر العمال، إذ لو رأوها وعانيوها لوقعوا فيما هو أشد منها من اليأس والقنوط والاستحسار، وترك العمل، ونمود العزم، وفتور الهمة.

ولهذا لما ظهرت «رعاية» أبي عبد الله الحارث بن أسد المحاسبي واشتغل بها العباد، عطلت منهم مساجد كانوا يعمرونها بالعبادة. والطبيب الحاذق يعلم كيف يطب النفوس، فلا يعمر قصرًا، ويهدم مصرًا.

فصل

قال: «وإنما يستقيم الرجوع إليه حالاً بثلاثة أشياء: بالإياس من عملك، وبمعينة اضطارك، وشيم برق لطفه بك».

Two things explain the worthlessness of one's deeds. First, when [the seeker] sees with the eye of reality to the Real Actor, the Prime Mover, and that were it not His wish the act would not have issued from him—His will effected your deed, not your will—he would be left with no deed. Here it is of benefit to experientially witness divine predestination and to annihilate the recognition of one's own deeds. Second, to lose hope in salvation based on your deeds and instead to see salvation in His mercy, forgiveness, pardon, and grace, as it is in the *Ṣaḥīḥ* on the authority of the Prophet, God grant him blessing and peace:

He said, "No one's deeds shall save him." "Not even you, O Messenger of God?" they asked. He said, "No, not even me, except if God shades me with His mercy and grace."⁷

The first meaning concerns the beginning of the act and the second its consequence and ultimate end.

As for contemplating the utter neediness, when he ceases to attach his hope to his deeds in the beginning and salvation through it in the end, he witnesses his utter need for God; moreover, he witnesses in every grain of his being the utter need for Him. His need for Him is not only from this angle [of salvation], but from every angle; the angles of his need for Him have no limit and no single cause; he is in utter need of [God] in his being, in the same way that God is independent of all needs in His being. Independence, therefore, is an essential attribute of God, and poverty, want, and need are the essential attributes of the servant.

Shaykh al-Islam Ibn Taymiyya said,

Poverty is my attribute, essential, inseparable, forever
Just as independence is His essential attribute, eternally

As for "catching the glimpse of His compassion for you," once a servant has recognized His power by necessity and loses hope in his own deeds and salvation through them, he looks to God's bounty and focuses on it, and comes to know that all one has, one hopes for, and one has sent forth [by way of good deeds], is the bounty of God and favor from Him, His charity upon him which He bestowed for no merit of his. For He is the Causer, the One who favors with causes, the command is His, before and after, He is the First, the Last, none is worthy of worship but Him, and none is the Provider but Him.

⁷ Bukhārī #6463; Muslim #2816.

الإيَّاس من العمل يفسر بشيئين:

أحدهما: أنه إذا نظر بعين الحقيقة إلى الفاعل الحق والمحرك الأول، وأنه لولا مشيئته لما كان منك فعل، فمشيئته أوجبت فعلك لا مشيئتك،—بقي بلا فعل—. فهأهنا تنفع مشاهدة القدر والفناء عن رؤية الأعمال.

والثاني: أن تياس من النجاة بعملك، وترى النجاة إنما هي برحمته تعالى وعفوه وفضله، كما في الصحيح عن النبي ﷺ أنه قال: «لن ينجي أحداً منكم عمله». قالوا: ولا أنت يا رسول الله؟ قال: «ولا أنا إلا أن يتغمدني الله برحمته منه وفضل». فالمعنى الأول يتعلق ببداية الفعل، والثاني بغايته ومآله. وأما معاناة الاضطراب، فإنه إذا يئس من عمله بدايةً والنجاة به نهايةً [شهد اضطرابه إلى الله، بل] شهد به في كل ذرة منه ضرورةً تامةً إليه، وليست ضرورته من هذه الجهة وحدها، بل من جميع الجهات. وجهات ضرورته لا تختصر بعدد ولا لها سبب، بل هو مضطر إليه بالذات. كما أن الله عز وجل غني بالذات. فالغنى وصف ذاتي للرب، والفقر والحاجة والضرورة وصف ذاتي للعبد. قال شيخ الإسلام ابن تيمية—قدس الله روحه—:

والفقير لي وصف ذات لازم أبداً كما الغنى أبداً وصف له ذاتي.

وأما شيم برق لطفه بك، فإنه إذا تحقق له قوة ضرورية، وأيس من عمله والنجاة به، نظر إلى ألطاف الله وشام برقها، وعلم أن كل ما هو فيه وما يرجوه وما تقدم له لطف من الله به، ومنة من بها عليه، وصدقة تصدق بها عليه بلا سبب منه، إذ هو المحسن بالسبب والمسبب، والأمر له من قبل ومن بعد، وهو الأول والآخر، لا إله غيره، ولا رب سواه.

The Station of Remembrance

The heart now arrives at the station of remembrance, which is a companion to that of oft-returning. God the Most High says: “And none remembers except he who returns penitently” [40:13]; and He said, “[God’s signs are] an eye-opener and a remembrance for any servant who returns penitently” [50:8]; and such a one is among the elite of the wise, “Only those remember who have wisdom” [2:269].

Remembrance and contemplation are two stations that give fruition to many kinds of knowledge, realities of faith, and bliss. The knower returns with [the fruit of] his contemplation to his remembrance, and with [the fruit of] his remembrance to his contemplation, until the lock on his heart is opened by the leave of the Opener, the All-knowing. Al-Ḥasan al-Baṣrī said, “The people of knowledge return with remembrance to contemplation, and with contemplation to remembrance, and talk to their hearts until they begin to respond.”¹

The author of *al-Manāzil*, God have mercy on him, said,

Remembrance is higher in rank than contemplation, for contemplation is the search, and remembrance is the finding.²

He means that contemplation is to seek what is desired from its basic sources, as he said, “Contemplation is to seek insight in order to attain the goal.” As for his saying that “remembrance is the finding,” it means that [remembrance] involves reclaiming what has been already acquired through contemplation but has disappeared due to forgetting, and so when he remembers it, he finds it successfully.

[The Arabic for remembrance, *tadhakkur*,] is the *tafaʿul* form of the root *dh-k-r*, which is the opposite of forgetting, and it connotes recalling into the heart the image of the knowledge being remembered. The form *tafaʿul* has been employed because it is attained through time and effort, gradually, like *tabaṣṣur* (gaining insight), *tafaḥḥum* (acquiring understanding), and *taʿallum* (acquiring knowledge).

1 This statement of al-Ḥasan is mentioned by al-Ghazālī in *Iḥyāʾ* 4:425 and Ibn Taymiyya in *al-Istiqāmah* 1:210.

2 Ibn al-Qayyim alters the original order here; in al-Harawī’s ordering, Oft-returning is followed by contemplation, but Ibn al-Qayyim has already mentioned it in the opening stations.

فصل

ثم ينزل القلب منزلة «التذكر».

وهو قرين الإنابة، قال الله تعالى: (وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ) [غافر:123]، وقال: (تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ) [ق:8]، وهو من خواص أولي الألباب. كما قال تعالى: (إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ) [الرعد:19].

و«التذكر» و«التفكير» منزلان يثمران أنواع المعارف وحقائق الإيمان والإحسان. فالعارف لا يزال يعود بتفكيره على تذكره، وبتذكره على تفكيره، حتى يفتح قفل قلبه بإذن الفتاح العليم. قال الحسن البصري رضي الله عنه: ما زال أهل العلم يعودون بالتذكر على التفكير، وبالتفكير على التذكر، ويناطقون القلوب حتى نطقت.

قال صاحب المنازل: «التذكر فوق التفكير، لأن التفكير طلب، والتذكر وجود».

يريد أن التفكير التماس الغايات من مبادئها، كما قال: «التفكير تلبس البصيرة واستدراك البغية». وأما قوله: «التذكر وجود»، لأنه يكون فيما قد حصل بالتفكير، ثم غاب عنه بالنسيان، فإذا تذكره وجده فظفر به.

و«التذكر» تفعل من الذكر، وهو ضد النسيان، وهو حضور صورة المذكور العلمية في القلب، واختير له بناء التفعل لحصوله بعد مهلة وتدرّج، كالتبصر والتفهم والتعلم.

The relation of remembrance to contemplation is like the relation of attaining a thing to searching for it. This is why the signs of God, both the recited and witnessed ones, are reminders. Of the recited signs, God says, “And we surely gave Moses the guidance and passed on the Book to the Children of Israel—as guidance and remembrance for the wise” [40:53–54]. He said referring to the Qur’an, “And it is indeed a reminder for the pious” [69:48].

Of the witnessed signs, God said,

Did they not look at the heavens above them, how We created them and beautified them—there are no faults in them; and the earth that We spread out and placed thereon mountains standing firm, and produced therein every kind of beautiful growth in pairs. A spectacle and a reminder to every oft-returning servant. [50:6–8]

Observation is a function of sight, and reminder a function of memory; the two are mentioned [in this verse] in parallel, and their benefit is made exclusive for the penitent oft-returning. For when one returns to God contritely, one begins to recognize the occasions of signs and lessons and discovers their meanings. Thus, evasion is removed for him by his penitence, blindness by his seeing of the signs, and heedlessness by remembrance. Looking [at the signs] ensures for him the attainment of the image in his heart of what they are pointing to, after he had become heedless of them. Thus, the three stations have been arranged in the best way [in this verse], each one extending its previous one, strengthening it, and bringing out its fruit.

As regards the witnessed signs, God says:

But how many generations before them did We destroy (for their sins), stronger in power than they? Have they, then, wandered through the land: was there any place of escape (for them)? Verily in this is a reminder for any who has a heart and understanding, or who gives ear and earnestly witnesses. [50:37]

There are three kinds of people: one whose heart is dead; this verse does not serve as remembrance for him. Second, one who has an alive, awakened heart, but he is not receptive to the recited signs through which [God] points him toward the witnessed signs. This [lack of receptivity] could be because either these signs never reached him, or these signs did reach him but his heart was distracted by other things. His heart, therefore, is absent, not attentive. This one also does not receive reminder, despite his readiness and possession of a heart.

فنزلة «التذكر» من «التفكير» منزلة حصول الشيء المطلوب بعد التفتيش عليه، ولهذا كانت آيات الله المتلوة والمشهودة ذكرى. كما قال في المتلوة: ﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَآئِيلَ الْكِتَابَ هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ﴾ [غافر: 53-54]. وقال عن القرآن: ﴿وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ﴾ [الحاقة: 69]، وقال في آياته المشهودة: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ﴾ [ق: 7-8].

ف«التبصرة» آلة البصر، و«التذكرة» آلة الذكر، وقرن بينهما وجعلهما لأهل الإنابة، لأنه إذا أناب إلى الله أبصر مواقع الآيات والعبر، فاستدل بها على ما هي آيات له، فزال عنه الإعراض بالإنابة، والعمى بالتبصرة، والغفلة بالتذكرة، لأن التبصرة توجب له حصول صورة المدلول في القلب بعد غفلته عنها. فترتب المنازل الثلاثة أحسن ترتب، ثم إن كلا منها يمد صاحبه ويقويه ويثمه.

وقال تعالى في آياته المشهودة: ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾ [ق: 36-37].

والناس ثلاثة: رجل قلبه ميت، فذلك الذي لا قلب له، فهذا ليست هذه الآية ذكرى في حقه. الثاني: رجل له قلب حي مستعد، لكنه غير مستمع للآيات المتلوة التي يخبر بها عن الآيات المشهودة، إما لعدم ورودها، أو لوصولها إليه ولكن قلبه مشغول عنها بغيرها. فهو غائب القلب ليس حاضراً، فهذا أيضاً لا تحصل له الذكرى مع استعداده ووجود قلبه.

Third, one who has a live and ready heart, and when signs are recited to him, he heeds them, gives his ear and opens his heart, and does not deal with it without understanding what he hears; rather, his heart is engaged with it to the exclusion of anything else. It is this third kind of person with an attentive heart who benefits from the reminders or signs of both kinds—the recited as well as the witnessed ones.

The first is like a blind person who cannot see at all. The second one is like a person with sound eyesight but is looking away. Both of [these two kinds] do not see it.

The third person is one whose eyesight is sound and who is focused on the right object, and his sight follows and meets it at just the right distance, neither too far nor too close; this is the one who sees. Glory be to Him who has made His words a healing for that which is in the breasts.

If it is said, why has “or” been used with respect to what I have established [as its meaning]? It would be said: In it there is a subtle secret. We do not say that it means “and” as do some externalist grammarians. Know that a man might possess an awakened heart, filled with lessons and wisdom. This is a heart that is likely to chance upon reminders and lessons. When he hears the recited signs, they become for him light upon light—and such are the most perfect of the creation of God, greatest in faith and insight, so much so that they almost witness the teachings brought to them by the Messenger without knowing their details and kinds. It has been said that the likeness of the Truth-lover [Abū Bakr al-Ṣiddīq] with respect to the Prophet, God grant him blessing and peace, is like two men who entered a house. One saw details of things in the house and their particulars, and the other one did not see these details and particulars, but knew that there are great things in it. Upon leaving, he asked him what he saw in the house, and when his companion began to inform him, he confirmed everything because of the clues he had seen. This is the highest level of affirmation. It is not impossible that God the Bounteous would favor a servant with such a faith, for God’s grace is beyond any limit or reckoning.

The light of the one who possesses this kind of heart increases as he hears the signs [recited] with the light of insight in his heart. If, however, one does not have a heart of this caliber but still pays heed and his heart does not evade the truth, a reminder occurs to him as well, “And if not a downpour then a drizzle ...” [2:265]. This [difference between a] downpour of guidance and a drizzle can be observed in all deeds, in their causes and effects. This is borne out by the fact that even the people of the Garden are of two distinct ranks, those who are the nearest and foremost and [those who are] the people of the right hand; and the difference between these two is well known. So much so that the drink of one of them is the pure drink used only to flavor by mixing the drink of

والثالث: رجل حي القلب مستعد، تليت عليه الآيات فأصغى بسمعه وألقى السمع، وأحضر قلبه ولم يشغله بغير فهم ما يسمعه، فهو شاهد القلب، ملق السمع، فهذا القسم هو الذي ينتفع بالآيات المتلوة والمشهودة.

فالأول بمنزلة الأعمى الذي لا يبصر.

والثاني بمنزلة البصير الطامح ببصره إلى غير جهة المنظور إليه، فكلاهما لا يراه.

والثالث بمنزلة البصير الذي قد حذق إلى جهة المنظور وأتبعه بصره، وقابله على توسط من البعد والقرب، فهذا هو الذي يراه. فسيحان من جعل كلامه شفءاً لما في الصدور. فإن قيل: فما موقع «أو» من هذا النظم على ما قررت؟

قيل: فيها سر لطيف، ولسنا نقول: إنها بمعنى الواو كما يقوله ظاهرية النحاة.

فاعلم أن الرجل قد يكون له قلب وقاد مليء باستخراج العبر واستنباط الحكم. فهذا قلبه يوقعه على التذكر والاعتبار. فإذا سمع الآيات كانت له نوراً على نور. وهؤلاء أكمل خلق الله وأعظمهم إيماناً وبصيرةً، حتى كأن الذي أخبرهم به الرسول قد كان مشاهداً لهم، لكن لم يشعروا بتفاصيله وأنواعه. حتى قيل: إن مثل حال الصديق مع النبي ﷺ كمثّل رجلين دخلا داراً، فرأى أحدهما تفاصيل ما فيها وجزئياته، والآخر وقعت يده على ما في الدار ولم ير تفاصيله ولا جزئياته، لكن علم أن فيها أموراً عظيمة لم يدرك بصره تفاصيلها، ثم خرجا. فسأله عما رأى في الدار، فجعل كلما أخبره بشيء صدقه لما عنده من شواهد. وهذه أعلى درجات الصديقية. ولا يستبعد أن يمن الله المنان على عبد بمثل هذا الإيمان. فإن فضل الله لا يدخل تحت حصر ولا حساب.

فصاحب هذا القلب إذا سمع الآيات وفي قلبه نور من البصيرة، ازداد بها نوراً إلى نوره. فإن لم يكن للعبد مثل هذا القلب فألقى السمع وشهد قلبه ولم يرغب، حصل له التذكر أيضاً، ﴿فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ﴾ [البقرة: 265]. والوابل والطل في جميع الأعمال وآثارها وموجباتها وأهل الجنة سابقون مقربون وأصحاب يمين، وبينهما في درجات التفضيل ما بينهما. حتى إن شراب أحد النوعين الصرف

the other kind. God the Exalted has said, “And those given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Almighty, the Praiseworthy” [34:6]. Every believer sees these things, but the vision of the people of knowledge is of an entirely different quality than that of the others.

The author of *al-Manāzil*, God have mercy on him, said,

The building blocks of remembrance are three: seeking benefit from admonition, watching out for lessons, and reaping the fruit of contemplation.

“Seeking benefit from admonition” requires that fear and hope strike the heart, motivating it toward action, seeking safety from what is feared and attainment of what is hoped. Admonition is command and prohibition is associated with warning and exhortation. Admonition is attained in two ways, through what is heard and what is witnessed.

Admonition through what is heard is to seek benefit from what one hears of guidance and righteousness, words of advice that have been sent through the messengers, and similarly hearing any counselor and guide concerning the benefits of the religion or this world. Admonition through what is witnessed is to seek benefit from what one sees and witnesses in this world, the vicissitudes and lessons of life, the judgments of divine decree and predestination, and what one observes of God’s signs that prove the truth of His messengers.

Watching for lessons is to increase in the insight over and above what one has already attained in the station of contemplation by recalling it. The station of remembrance further polishes the meanings acquired through contemplation at the occasions of signs and lessons. Thus, one acquires them through reflection and they become polished and refined through remembrance. One’s determination to take up the journey strengthens in accordance with his power of insight, for that power brings into clear focus that which incites the yearning. Yearning being a kind of feeling, the more the feeling of the beloved is strengthened, the more the journey of the heart to Him is advanced, and the more one’s thought is engaged with it, the more the feeling is heightened, insight deepened, and remembrance attained.

As for reaping the fruit of contemplation, this is a fine point. Contemplation has two kinds of fruit: the achievement of what is desired (i.e., knowledge) to the extent possible, and action in accordance with it. During contemplation, the intellect was focused on the attainment of what is desired; when those meanings [that one is trying to acquire] have been attained and settled in the heart, the intellect relaxes, and returns to it and remembers and feels joy and

يطيب به شراب النوع الآخر ويمزج به مزجاً. قال الله تعالى: ﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَدِّي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ﴾ [سبأ:6]. فكل مؤمن يرى هذا، ولكن رؤية أهل العلم له لون، ورؤية غيرهم له لون.

قال صاحب المنازل: «أبنية التذكر ثلاثة: الانتفاع بالعظة، والاستبصار للعبرة، والظفر بثمرة الفكرة».

الانتفاع بالعظة هو أن يقدح في القلب قادح الخوف والرجاء، فيتحرك للعمل طلباً للخلاص من الخوف، ورغبة في حصول المرجو.

والعظة هي الأمر والنهي المقرون بالترغيب والترهيب.

والعظة نوعان: عظة بالمسموع، وعظة بالمشهود.

فالعظة بالمسموع: الانتفاع بما يسمعه من الهدى والرشد والنصائح التي جاءت على يد الرسل، وكذلك الانتفاع بالعظة من كل ناصح ومرشد في مصالح الدين والدنيا.

والعظة بالمشهود: الانتفاع بما يراه ويشهده في العالم من مواقع العبر، وأحكام القدر ومجاريه، وما يشاهده من آيات الله الدالة على صدق رسله.

وأما الاستبصار للعبرة فهو زيادة البصيرة عما كانت عليه في منزل التفكير بقوة الاستحضار، لأن التذكر يصقل المعاني التي حصلت بالتفكير في مواقع الآيات والعبر. فهو يظفر بها بالتفكير، وتتصل له وتنجلي بالتذكرن فيقوي العزم على السير بحسب قوة الاستبصار، لأنه يوجب تحديد النظر فيما يحرك الطلب، إذ الطلب فرع الشعور. وكلما قوي الشعور بالمحسوب اشتد سفر القلب إليه، وكلما اشتغل الفكر به ازداد الشعور والبصيرة به والتذكر.

وأما الظفر بثمرة الفكرة، فهذا موضع لطيف.

وللفكرة ثمرتان: حصول المطلوب تماماً بحسب الإمكان، والعمل بموجبه رعاية لحقه.

فإن العقل حال التفكير كان قد كل بأعماله في تحصيل المطلوب، فلما حصلت له المعاني وتعمرت في القلب واستراح العقل، عاد فتذكر ما كان حصله وطالعه، فابتهج به وفرح به، وصحح في هذا المنزل

rejuvenation, and corrects what it missed at the time of contemplation. For now he observes it from the station of remembrance, which is higher than it, and reaps its fruit, which is to act in accordance with it, attending to its rights. For the righteous deed is the fruit of beneficial knowledge, which is the fruit of contemplation.

If you wish to understand this with a concrete example, [consider this]: A seeker of wealth is tired and exhausted when he is hard at work seeking it, traveling long distances. Once he has attained it, he is relieved from the labor of acquisition, coming back from his trip, he looks over what he has attained, and perhaps fixes what he sees broken that he may have missed while first acquiring it. When it is all fixed, his acquisition cools his eyes, and he begins to use that wealth toward the purposes for which he had sought it.

1 Conditions of Benefitting from Admonition

He said,

He benefits from admonition only after attaining three things: a dire sense of need for it, blindness to the flaws of the preacher, and remembrance of the promise and the warning.

If one's remembrance and repentance are deficient, one urgently needs admonition in the form of exhortation and warning. If, on the other hand, one is in the state of remembrance and frequent returning to God, his need to learn the commandments and prohibitions is greater.

By exhortation two things are meant: command and prohibition accompanied by exhortation and warning, and exhortation and warning on their own.

What a penitent and mindful person needs most is [the knowledge of] command and prohibition; what a stray and heedless person needs most is exhortation and warning; and what a quarrelsome denier needs most is argument and debate. These three have been mentioned in His words:

Call to the path of your Lord with wisdom, and beautiful exhortation, and argue with them in the best manner. [16:125]

He mentioned "wisdom" without any qualification, for it is good in its entirety, and the attribute of goodness is essential to it. As for exhortation, He qualified it with the attribute of beauty, for not all exhortation is beautiful. The same is true of debate; it may be carried out by means that are the best, and it may be

ما كان فاته في منزل التفكير، لأنه قد أشرف عليه من مقام التذكر الذي هو أعلى منه، فأخذ حينئذ في الثمرة مقصوده، وهي العمل بموجبه مراعاة لحقه. فإن العمل الصالح هو ثمرة العلم النافع الذي هو ثمرة التفكير.

وإذا أردت فهم هذا بمثال حسي، فطالب المال ما دام جاداً في طلبه، فهو في كلال وتعب، حتى إذا ظفر به استراح من كد الطلب، وقدم من سفر التجارة، وطالع ما حصله وأبصره، وصح في هذه الحال ما عساه غلط فيه في حال اشتغاله بالطلب. فإذا صح له وبردت غنيمته له، أخذ في صرف المال في وجوه الانتفاع المطلوبة منه.

فصل

قال: «وإنما ينتفع بالعظة بعد حصول ثلاثة أشياء: شدة الافتقار إليها، والعمى عن عيب الواعظ، وتذكر الوعد والوعيد».

إنما يشتد افتقار العبد إلى العظة—وهي الترغيب والترهيب—إذا ضعف تذكره وإنابته وإلا فتي قويت إنابته وتذكره لم تشتد حاجته إلى الترغيب والترهيب، ولكن الحاجة منه شديدة إلى معرفة الأمر والنهي.

والعظة يراد بها أمران: الأمر والنهي المقرون [بالرغبة والرغبة، ونفس الرغبة والرغبة. فالمنيب المتذكر شديد الحاجة إلى الأمر والنهي، والمعرض الغافل شديد الحاجة إلى الترغيب والترهيب. والمعارض المنكر شديد الحاجة إلى المجادلة. فجاءت هذه الثلاثة في حق هؤلاء الثلاثة في قوله: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾ [النحل: 125]، وأطلق الحكمة ولم يقيد بها بوصف الحسنة إذ كلها حسنة، ووصف الحسن لها ذاتي. وأما الموعظة فقيدها بوصف الإحسان، إذ ليس كل موعظة حسنة، وكذلك الجدال، قد يكون بالتي هي أحسن، وقد يكون بغير

carried out otherwise. This also suggests that [the best way to debate] depends on the state of the debater with respect to his anger, gentleness, sharpness, and softness. He is commanded to debate in the state that is the best, and that [his state] should accord with the means that he is arguing with: the best and clearest proofs, demonstrations and words, soundest evidence of what is being argued, and most relevant to what is sought. This verse addresses both.

Some later people³ have mentioned concerning this verse that it refers to the classes of analogies: wisdom being the way of demonstration, good exhortation being the way of rhetoric, and debate in the best way being the way of dialectics. The first is achieved by mentioning demonstrative premises to one who does not accept or follow except demonstration, and such are the elite. The second by mentioning rhetorical premises that arouse emotions of love and fear for those who are persuaded by rhetoric, and such are the majority. The third by mentioning dialectical premises to the objector who argues back through dialectics, and such are the opponents. This is interpretation of the Qur'an in accordance with the principles and terminology of Greek logic.

This is false in a number of ways, but this is not the place to mention them. It has been mentioned here only as an appendix to the mention of admonition, and that the penitent and mindful person does not need it as urgently as does the heedless evader. This latter kind is in great need for admonition to remember what he has forgotten and would benefit from a reminder.

As for "blindness to the flaw of the preacher," if one becomes busy with [the preacher's flaws] he is deprived of seeking benefit from his admonition, because souls are unlikely to accept good advice from someone who does not practice or benefit from it himself. This is like one to whom a physician describes a remedy to an ailment from which he himself suffers, but the physician does not take it himself. Rather, such a physician is better still than this preacher who opposes what he preaches, for it may be that [the physician] prefers another remedy, or he may be of the opinion that not taking a remedy is more wholesome for him, or he may be content with letting nature do its work, and so on. [He is] opposed to such a preacher, for what he is preaching is the one path toward salvation, which cannot be replaced with another. It is because of this repulsion [that is felt toward such preachers] that Shu'ayb, God grant him and our Prophet blessings and peace, said to his people, "And I do not intend to differ from you in that which I have forbidden you" [11:88]. One

3 It is likely that this reference is to Ibn Rushd, *Faṣl al-Maḡāl*.

ذلك، وهذا يحتمل أن يرجع إلى حال المجادل من غلظته ولينه وحدته ورقفه، فيكون مأموراً بمجادلتهم بالحال التي هي أحسن، وأن يكون صفة لما يجادل به من الحجج والبراهين والكلمات التي هي أحسن شيء وأبينه وأدله على المقصود وأوصله إلى المطلوب. والتحقيق أن الآية تتناول النوعين.

وأما ما ذكره بعض المتأخرين أن هذا إشارة إلى أنواع القياسات، فالحكمة هي طريقة البرهان، والموعظة الحسنة هي طريقة الخطابة، والمجادلة بالتي هي أحسن طريقة الجدل.

فالأول بذكر المقدمات البرهانية لمن لا يرضى إلا بالبرهان، ولا ينقاد إلا له، وهم خواص الناس. والثاني بذكر المقدمات الخطابية التي تثير رغبةً ورهبةً لمن يقنع بالخطابة، وهم الجمهور.

والثالث بذكر المقدمات الجدلية للمعارض الذي يندفع بالجدل—وهم المخالفون—، فتنزِيل القرآن على قوانين أهل المنطق اليوناني واصطلاحهم. وذلك باطل قطعاً من وجوه عديدة، ليس هذا موضع ذكرها، وإنما ذكر هذا استطراداً لذكر العظة، وأن المنيب المتذكر لا تشتد حاجته إليها كحاجة الغافل المعرض، فإنه شديد الحاجة جداً إلى العظة، ليتذكر ما قد نسيه، فينتفع بالتذكر.

وأما العمى عن عيب الواعظ، فإنه إذا اشتغل به حرم الانتفاع بموعظته، لأن النفوس مجبولة على عدم الانتفاع بكلام من لا يعمل بعلمه ولا ينتفع به. وهذا بمنزلة من يصف له الطبيب دواءً لمرض به مثله، والطبيب معرض عنه غير ملتفت إليه، بل الطبيب المذكور عندهم أحسن حالاً من هذا الواعظ المخالف لما يعظ به، لأنه قد يقوم عنده دواء آخر مقام هذا الدواء، وقد يرى أن به قوة على ترك التداوي، وقد يقنع بعمل الطبيعة وغير ذلك، بخلاف هذا الواعظ، فإن ما يعظ به طريق معين للنجاة لا يقوم غيرها مقامها ولا بد منها. ولأجل هذه النفرة قال شعيب عليه السلام لقومه: ﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَى كُرْ عَنْهُ﴾ [هود:88]، وقال بعض السلف: إذا أردت أن يقبل منك

of the Predecessors said, “If you wish that your command and prohibition be accepted, then when you command a thing, be the first one to do it, and when you forbid a thing, be the first one to desist from it.”⁴

It has been said,

O preacher! Is this preaching
 For everyone but you?
 You prescribe medicine for those withered from weakness
 While you yourself are afflicted
 Do not forbid a thing and then do it
 A great shame upon you if you do so
 Begin with your ego and forbid it its treachery
 Only if you avoid it are you wise
 Only then will your words have an effect
 Your words followed and your teaching profit

Blindness to the deficiency of the preacher, therefore, is one of the conditions of benefitting from the admonition.

As for “remembering the promise and the warning,” it causes fear and caution, and none can benefit from exhortation but one who has believed and has fear and hope.

The Exalted said, “Indeed in that is a sign for those who fear the chastisement of the Hereafter” [11:103]; and, “He who fears shall remember” [87:10]; and also, “They ask you about the Hour: when will it come? In what [position] are you that you should mention it? Its term is your Lord’s [business]. You are only a warner to him who would fear it” [79:42–45].

Even more direct is the saying of the Exalted,

Remind, then, by the Qur’an anyone who fears My warning. [50:45]

Thus, belief in the promise and warning and its reminder are conditions for benefiting from admonition, signs, and lessons; it is impossible to attain that without these.

[Al-Harawī] said,

Lessons are learned only with three things: life of the intellect, knowledge of the days, and protection from interests.

⁴ A similar statement has been reported of al-Hasan al-Baṣrī; see *Ḥilya* 2:154.

الأمر والنهي، فإذا أمرت بشيء فكن أول الفاعلين له المؤتمرين به، وإذا نهيت عن شيء فكن أول المنتهين عنه.

وقد قيل:

يا أيها الرجل المعلم غيره هلا لنفسك كان ذا التعليم.
تصف الدواء لذي السقام من الضنى ومن الضنى تمسي وأنت سقيم.
لا تنه عن خلق وتأتي مثله عار عليك إذا فعلت عظيم.
وأبدأ بنفسك فانها عن غيبها فإذا انتهت عنه فأنت حكيم.
فهناك يقبل ما تقول ويقتدى بالقول منك وينفع التعليم.

فالعمى عن عيب الواعظ من شروط تمام الانتفاع بموعظته.

وأما تذكر الوعد والوعيد، فإن ذلك يوجب خشيته والحذر منه. ولا تنفع الموعظة إلا لمن آمن به، وخافه ورجاه. قال الله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ﴾ [هود: 103]، وقال: ﴿سَيَذَرُكَ مَن يَخْشَى﴾ [الأعلى 10]، وقال: ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِيمَ أَنْتَ مِنْ ذِكْرَاهَا إِلَى رَبِّكَ مُنْتَهَاهَا إِنَّمَا أَنْتَ مُنذِرُ مَن يَخْشَاهَا﴾ [النازعات: 45]. وأصرح من ذلك قوله تعالى: ﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾ [ق: 45]. فالإيمان بالوعد والوعيد وذكره شرط في الانتفاع بالعظات والآيات والعبر، يستحيل حصوله بدونه.

قال: «وإنما تُستبصر العبرة بثلاثة أشياء: بحياة العقل، ومعرفة الأيام، والسلامة من الأغراض».

Lessons can be recognized, witnessed, and brought to benefit only if the intellect is alive. The [linguistic] meaning of *al-ʿibra* is “consideration,” and its reality is crossing over from the judgment of a thing to the judgment of its like. When one sees someone being afflicted and tested because of something he committed, he learns that whoever does such a thing is judged in the same way. The life of the intellect means soundness of perception, strength, and quality of understanding, and actualization of seeking benefit and harm from something. It is a light that God reserves for whomever He wills from His creation; people differ in their intelligence, understanding, and perception, in accordance with the strength and weakness or presence and absence of that light. It is to the heart what the physical light is to the eye.

According to some seekers who have experienced and recorded this, whoever adheres to the saying “O Ever-living, O Sustainer, there is no god but Thee,” He bequeaths to him life of the heart and the intellect.

Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, was extremely devoted to this. One day he said to me, “In these two names, the Ever-living, the Sustainer, there is great effect in giving life to the heart.” He used to suggest that these two comprise the Greatest Name [of God]. I heard him say, “Whoever perseveres upon saying ‘O Ever-living, O Sustainer, there is no god but Thee, I seek help in Thy mercy’ forty times every day between the two Sunnas and the obligatory units of the predawn prayer, he shall obtain the life of the heart, and his heart shall not die.”⁵

Whoever knows the devotions of the Beautiful Names, the secret of their connection to [divine] creation and command, and the desired goals and needs of the servant, and supplicates through them, shall know and obtain [his goal]. Every sought after goal is asked through the Name appropriate to it. Consider the supplications of the Qurʾan and Prophetic tradition and you shall find them thus.

As for “knowledge of the days,” it is possible that he means by it the days [or part thereof] that you set aside [for devotions] and what occurs to him by way of increase or decrease, and to know how few [his days] are, that his breaths are numbered and bound to end, and every breath here is worth thousands and thousands of years in the Abode of Eternity. There is no comparison of these passing days to the days of eternity. The servant passes his time, being driven either to the Bounties or the Fire. In the view of those who possess intelligence and an alert heart, they are no more than the time one spends in sleep.

5 This part of a hadith is graded *ḥasan* by Ibn Ḥajar in *al-Futūḥāt al-Rabbāniyya*. Saying it a certain number of times is Ibn Taymiyyah's personal practice.

وإنما تميز العبرة وترى وتحقق بحياة العقل. والعبرة هي الاعتبار، وحقيقتها العبور من حكم الشيء إلى حكم مثله. فإذا رأى من قد أصابته محنة وبلاء لسبب ارتكبه، علم أن حكم من ارتكب ذلك السبب كحكمه.

وحياة العقل هي صحة الإدراك وقوة الفهم وجودته، وتحقيق الانتفاع بالشيء والتضرر به، وهو نور يخص الله به من يشاء من خلقه. وبحسب تفاوت الناس في قوة ذلك النور وضعفه ووجوده وعدمه، يقع تفاوت أذهانهم وأفهامهم وإدراكاتهم، ونسبته إلى القلب كنسبة النور الباصر إلى العين. ومن تجربات السالكين التي جربوها فألفوها صحيحة أن من أدمن قول: «يا حي يا قيوم لا إله إلا أنت»، أورثه ذلك حياة القلب والعقل.

وكان شيخ الإسلام ابن تيمية—قدس الله روحه—شديد اللهج بها جداً، وقال لي يوماً: لهذين الاسمين وهما: «الحي القيوم» تأثير عظيم في حياة القلب، وكان يشير إلى أنهما الاسم الأعظم، وسمعته يقول: من واطب على أربعين مرة كل يوم بين سنة الفجر وصلاة الفجر «يا حي يا قيوم، لا إله إلا أنت، برحمتك أستغيث»، حصلت له حياة القلب، ولم يمِت قلبه.

ومن علم عبوديات الأسماء الحسنى والدعاء بها وسر ارتباطها بالخلق والأمر وبمطالب العبد وحاجاته، عرف ذلك وتحققه. فإن كل مطلوب يسأل بالإسم المناسب له. فتأمل أدعية القرآن والحديث النبوي تجدها كذلك.

وأما معرفة الأيام، فيحتمل أن يريد به أيامه التي تخصه وما يلحقه فيها من الزيادة والنقصان، ويعلم قصرها، وأنها أنفاس معدودة منصرمة، كل نفس منها يقابله آلاف آلاف من السنين في دار البقاء. فليس لهذه الأيام الخالية نسبة قط إلى أيام البقاء، والعبد يساق زمنه، وفي مدة عمره إلى النعيم أو إلى الجحيم. وهي كمدة المنام لمن له عقل حي وقلب واع، فما أولاه ألا يصرف منها نفساً إلا في أحب

It behooves him to not waste a breath except in the most beloved of things to God. If he spends it in what [God] loves rather than what God loves more, he should be considered deficient. What, then, if he spends it in what has no benefit? What, then, about things that his Lord dislikes? God alone is sought for help.

It is also possible that he means by “the days” the days of God that He commanded his Messengers to remind their people of, as He said, “And We certainly sent Moses with Our signs, [saying]: Bring out your people from the darknesses into the light and remind them of the days of God” [14:5]. “The days of God” have been explained as His bounties, and as punishment for disbelievers and the wicked; the first is the interpretation of Ibn ‘Abbās, Ubayy b. Ka‘b, and Mujāhid, and the second is the interpretation of Muqātil. The correct opinion is that it means both, for these are the calamities which befall His enemies and bounties that come to His allies, and these great bounties and chastisements, which are much talked about by the people, have been called “days” because they contain them (these events). The Arabs say, “Such-and-such is an expert in the days of the Arabs or the days of the people,” that is, of the great things that happened in those days. Knowledge of these days brings the servant discernment of the lessons, and his ability to seek lessons and admonition is proportional to his knowledge of these. God the Exalted said, “There surely was a lesson in their stories for those who possess intelligence” [12:111]. This cannot obtain except if one is safe from selfish interests,⁶ which is the following of desire and obeying the commanding self, for obeying the desire snuffs the light of intellect, blinds the sight of the heart, obstructs the way of the truth, and diverts from the straight path. Such a one can never heed lessons, his opinion and perception are corrupted; his ego shows him what is beautiful as ugly and what is ugly as beautiful, and he conflates truth with falsehood. How far he is from heeding lessons, contemplation, or admonition!

He said,

The fruit of contemplation is reaped only with three things: brevity of hope, reflection on the Qur’an, and minimizing mingling, wishing, attachment to other-than-God, excessive eating, and sleeping.

6 Some manuscripts have *īrāḍ*, which is “evasion;” *aghrāḍ*, that is, “selfish ends,” is more appropriate. See *Madārij*(§), 1156.

الأمر إلى الله، فلو صرفه فيما يحبه وترك الأحب لكان مفراطاً، فكيف إذا صرفه فيما لا ينفعه؟ فكيف فيما يمقته عليه ربه؟ فالله المستعان.

ويحتمل أن يريد بالأيام أيام الله التي أمر رسله بتذكير أممهم بها، كما قال تعالى: ﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ﴾ [إبراهيم:5]. وقد فُسرت «أيام الله» بنعمه، وفسرت بنقمة من أهل الكفر والمعاصي، فالأول تفسير ابن عباس وأبي بن كعب ومجاهد. والثاني تفسير مقاتل.

والصواب أن أيامه تعم النوعين، وهي وقائعه التي أوقعها بأعدائه، ونعمه التي ساقها إلى أوليائه. وسميت هذه النعم والنقم الكبار المتحدث بها «أياماً» لأنها ظرف لها. تقول العرب: فلان عالم بأيام العرب وأيام الناس، أي بالوقائع التي كانت في تلك الأيام. فعرفة هذه الأيام توجب للعبد الاستبصار للعبرة، وبحسب معرفته بها تكون عبرته وعظته. قال الله تعالى: ﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ﴾ [يوسف:III]. ولا يتم ذلك إلا بالسلامة من الإعراض، وهي متابعة الهوى والانقياد لداعي النفس الأمارة، فإن اتباع الهوى يطمس نور العقل، ويعمي بصيرة القلب ويصد عن اتباع الحق، ويضل عن الطريق المستقيم، فلا تحصل بصيرة العبارة معه البتة. والعبد إذا اتبع هواه فسد رأيه ونظره، فأرته نفسه الحسن في صورة القبيح، والقبيح—في صورة الحسن، فالتبس عليه الحق بالباطل، فأنى له الانتفاع بالتذكر أو التفكير أو بالعظة.

فصل

قال: «وإنما تجتنى ثمرة الفكرة بثلاثة أشياء: بقصر الأمل، والتأمل في القرآن، وقلة الخلطة، والتمني، والتعلق بغير الله، والشبع والمنام».

He means that in the station of remembrance, the fruit of contemplation is reaped, because the former is higher than the latter. For every station's fruit is reaped in the one above it, especially according to what he declared in the opening of his book,

Every station corrects those before it.

Then he mentioned that this fruit is reaped by means of three things: first, brevity of hope; second, contemplating the Qur'an; and third, avoiding the five corrupters of the heart.

As for the brevity of hope, it is the knowledge of the nearness of the time of departure, the quickness with which the time of life expires. This is the most beneficial thing for the heart, for it prompts man to seize the days and the opportunities that are fleeting like the clouds, approaching the time when the scrolls of deeds will be rolled up. It stirs the unmotivated toward the Abode of Eternity to gather up his belongings for the journey, to make up for what has been missed, to think little of this world and turn to the afterlife. There enacts in his heart—if he adheres to curbing his hopes—a spectacle from spectacles of certitude which shows him the evanescence of the world, the quickness of its expiration, the brevity of what is left of it, [as if the world] has left him and shown him its back already. Nothing is left of it except like the dregs of a drink when it is finished with,⁷ or like what is left of the day when the sun is just above the hills. It shows him the longevity and eternity of the afterlife, and that its time is near, its conditions and signs have come, and it is as close to meeting it as a man who set out to meet his friend, who has also left to meet him, and they may run into each other any moment.

Sufficient for brevity of hope is [to consider the words of God]:

Then have you thought that if We gave them enjoyment for years, and then there came to them that which they were promised? It will profit them little that they enjoyed what they were provided. [26:205–207]

And the Day He will gather them together: [It will be] as if they had lived only an hour of a day—just getting to know each other ... [10:45]

⁷ This statement is from a well-known speech by the Companion, 'Utba b. Ghazwān (d. 17/638), who was one of the earliest converts and governor of Basra in the caliphate of 'Umar, reported in Muslim #2967.

يعني أن في منزل «التذكر» تجتني ثمرة «الفكرة» لأنه أعلى منها. وكل مقام تجتني ثمرته في الذي هو أعلى منه، ولا سيما على ما قرره في خطبة كُتبه «كل مقام يصحح ما قبله». ثم ذكر أن هذه الثمرة تجتني بثلاثة أشياء: أحدها قصر الأمل. والثاني تدبر القرآن. والثالث تجنب مفسدات القلب الخمسة.

فأما قصر الأمل فهو العلم بقرب الرحيل، وسرعة انقضاء مدة الحياة، وهو من أنفع الأمور للقلب، فإنه يبعثه على مغافصة الأيام وانتهاز الفرص التي تمر مر السحاب، ومبادرة طي صحائف الأعمال، ويثير ساكن عزماته إلى دار البقاء، ويحثه على قضاء جهاز سفره وتدارك الفارط، ويزهده في الدنيا، ويرغبه في الآخرة، فيقوم بقلبه—إذا داوم مطالعة قصر الأمل—شاهد من شواهد اليقين يريه فناء الدنيا، وسرعة انقضائها، وقلة ما بقي منها، وأنها قد ترحلت مدبرةً، ولم يبق منها إلا صباغة كصبابة الإناء يتصاها صاحبها، وأنها لم يبق منها إلا كما بقي من يوم صارت شمس على رؤوس الجبال. ويريه بقاء الآخرة ودوامها، وأنها قد ترحلت مقبلةً، وقد جاء أشراطها وعلاماتها، وأنه من لقائها كمسافر خرج صاحب له يتلقاه. فكل منهما يسير إلى الآخر، فيوشك أن يلتقيا سرعاً.

ويكفي في قصر الأمل قوله تعالى: ﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ﴾ [الشعراء: 205-207]، وقوله تعالى: ﴿وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾ [يونس: 45]، وقوله تعالى: ﴿كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً

The day when they see it, it will be as if they had lived but for an evening or its morning. [79:46]

He will say, "How long did you remain on earth in number of years?" They will say, "We remained a day or part of a day; ask those who keep count." He will say, "You stayed not but a little—if only you had known." [23:112–114]

The day when they see that which they are promised [it will seem to them] as though they had lived for but an hour of daylight. A clear message. Shall any be destroyed save the transgressors? [46:35]

The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed [in terror]. In whispers will they consult each other: You lived not longer than ten [Days]; We know best what they say, when the fairest of them in course would say: You lived for not more than a day! [20:103–104]

Once the Messenger of God, God grant him blessing and peace, addressed his companions when the evening was drawing near and the sun was barely above the mountains, saying,

What is left of this world compared to what has passed of it is no more than what has been left of this day compared to what has passed of it.⁸

The Messenger of God passed by us while we were repairing a hut of ours, so he said, "What is this?" We said, "It has become feeble, so we are repairing it." He said, "But I think that the matter is approaching faster than that."⁹

The brevity of hope is built on two things, certainty of the passing and parting of the world, and certainty of the afterlife and its longevity and eternity. Then the two matters are compared and the one more preferable is preferred.

⁸ Tirmidhī #2191.

⁹ Tirmidhī #3333.

أَوْ ضَحَاهَا ﴿[النازعات:64]، وقوله تعالى: ﴿قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ قَالَ إِنَّ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ﴾ [المؤمنون:112-114]، وقوله تعالى: ﴿كَانَهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ﴾ [الأحقاف:35]، وقوله تعالى: ﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا يَخَذَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا﴾ [طه:102-104].

وخطب النبي ﷺ أصحابه يوماً والشمس على رؤوس الجبال فقال: «إنه لم يبق من الدنيا فيما مضى منها إلا كما بقي من يومكم هذا فيما مضى منه». ومر رسول الله ﷺ ببعض أصحابه وهم يعالجون خيصاً لهم قد وهى، وهم يصلحونه فقال: «ما هذا؟» قالوا: خص لنا قد وهى فنحن نعالجه، فقال: «ما أرى الأمر إلا أعجل من هذا».

وقصر الأمل بناؤه على أمرين: تيقن زوال الدنيا ومفارقتها، وتيقن لقاء الآخرة وبقائها ودوامها، ثم يقاس بين الأمرين، ويؤثر أولاها بالآخر.

2 Contemplating the Qur'an

As for "contemplating the Qur'an," it is attained when the heart concentrates on its meanings, and the mind becomes focused on thinking about it and understanding it, which means the purpose of its revelation, not mere recitation without understanding or reflection. God the Exalted has said:

[It is] a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful. [38:29]

Do they not then reflect on the Qur'an, or are their hearts locked up? [47:24]

We have made it an Arabic Qur'an so that you may understand. [43:3]

Al-Ḥasan said [concerning this last verse], "He has revealed the Qur'an so that it may be pondered and reflected on and acted upon."

There is nothing more beneficial and salvific for a servant of God, in this life and the next, than pondering the Qur'an, meditating on it for long periods of time, concentrating one's thoughts on the meanings of its verses. For they enlighten the very depths of one's being about the essence of good and evil, the ways that correspond to each of them, their causes, ends, fruits, and the destination of those who follow each. One acquires keys to treasures of success and beneficial knowledge; the bases of faith deepen into his heart, its foundations become secure, and its pillars stable. [Its verses] show him the images of the reality of this world and afterlife, heaven and hell in his heart. They take him on a tour of the nations [of the past], showing him the days of God¹⁰ in them and the occasions of learning lessons. They make him witness the justice and grace of God, the being of God and His names, attributes, and deeds, what He loves and despises, the path that takes to Him, and awaits His seeker upon his arrival, and the bandits and calamities on the path. They edify him about his soul and its attributes, the spoilers and corruptors of deeds, the path of the people of the Garden and the path of the people of hellfire, their states, their signs, the ranks of the successful as well as those of the condemned, the types of people and their agreement in what they agree and disagreement in what they disagree.

¹⁰ The reference is to Q. 14:5, where Moses is charged with reminding the Israelites of "the days of God."

فصل

وأما التأمل في القرآن فهو تحديق ناظر القلب إلى معانيه، وجمع الفكر على تدبره وتعقله، وهو المقصود بإزاله لا مجرد تلاوته بلا تفهم ولا تدبر.

قال الله تعالى: ﴿سَكَّابُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [ص:29]، وقال تعالى: ﴿أَفَلَا يَتَدَّبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ [محمد:24]، وقال تعالى: ﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾ [المؤمنون:68]، وقال تعالى: ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ [الزخرف:3]. وقال الحسن: نزل القرآن ليتدبر ويعمل به، فأتخذوا تلاوته عملاً.

فليس شيء أنفع للعبد في معاشه ومعاده وأقرب إلى نجاته من تدبر القرآن وإطالة التأمل، وجمع الفكر على معاني آياته، فإنها تطلع العبد على معالم الخير والشر بخذافيرهما، وعلى طرقاتهما وأسبابهما وغاياتهما وثمراتهم، ومآل أهلها، وتتل في يده مفاتيح كنوز السعادة والعلوم النافعة، وثبتت قواعد الإيمان في قلبه، وتشيد بنيانه، وتوطد أركانه، وتريه صورة الدنيا والآخرة والجنة والنار في قلبه، وتحضره بين الأمم، وتريه أيام الله فيهم، وتبصره مواقع العبر، وتشهده عدل الله وفضله، وتعرفه ذاته وأسماء وصفاته وأفعاله، وما يحبه وما يبغضه، وصراطه الموصل إليه، وما لسالكه بعد الوصول والقدوم عليه، وقواطع الطريق وآفاتها، وتعرفه النفس وصفاتها، ومفاسدات الأعمال ومصححاتها، وتعرفه طريق أهل الجنة وأهل النار وأعمالهم وأحوالهم وسيماهم، ومراتب أهل السعادة وأهل الشقاوة، وأقسام الخلق واجتماعهم فيما يجتمعون فيه واقتراحهم فيما يفترون فيه.

They teach him of the true Lord who is called upon, the way to reach Him, and the generous reward that awaits him upon arrival. In contrast, they teach him three other things: what the devil calls to, the path that leads to him, and the humiliation and chastisement that lies in this ignominious path. It is necessary for the servant to know, witness, and ponder these six matters. [The Qur'anic verses] present the afterlife to him as if he were in it, removing him from the world as if he were not in it anymore, separating for him the truth from falsehood in everything that is disputed in the world; they show him truth as truth and falsehood as falsehood, and give him a standard and a light to separate guidance from error, misguidance from rectitude, and give him in his heart strength, life, vastness, expansion, blossom, and delight. His conduct with respect to people becomes different altogether.

The meanings of the Qur'an turn on the affirmation of divine unicity and its demonstration, and knowledge of God and what He possesses of the attributes of perfection, and His being above any attribute of deficiency, and faith in the messengers, and mention of the proofs of their truth, evidence for the soundness of their prophethood, their rights, and the rights of the One who sent them. [Its meanings include] belief in God's angels, who are His messengers in His creation as well as carriers of His command, and their arranging of affairs by His leave and will, and what they have been appointed to do in the higher world and the lower world, and what they do for humankind, from the moment one is conceived in the womb of his mother to the day his Lord receives him. [Its meanings include] faith in the Last Day, and what God has prepared for His allies of the abode of ultimate bounty untouched by pain, annoyance, or bitterness, and what He has prepared for His enemies of the abode of baneful chastisement untouched by pleasure, relief, happiness, or delight, in details that are most clear and perfect. [It also includes] commands and prohibitions, normative commands and decree (*qadar*), the licit and illicit, admonition and lessons, stories and parables, causes and judgments, beginnings and ends, in creation and command.

Its meanings continue to inspire the servant toward His Lord with beautiful promise, warn and threaten him from a dreadful chastisement, encourage him to reduce his burden for the meeting of the heavy day, guide him through the darkneses of human opinions and schools to the one right path, strengthen him against the paths of innovation and deviation, encourage him to increase in his blessings through thankfulness to his Exalted Lord, and call his attention to the licit and the illicit and stop him from transgressing them lest he fall into the great suffering. It secures his heart against perversion, desertion, deviance from the truth, and makes difficult matters exceedingly easy for him, and calls upon him every moment his determination sags and steps slow down: The ride

وبالجملة تعرفه الرب المدعو إليه، وطريق الوصول إليه، وما له من الكرامة إذا قدم عليه. وتعرفه في مقابل ذلك ثلاثة أخرى: ما يدعو إليه الشيطان، والطريق الموصلة إليه، وما للمستجيب لدعوته من الإهانة والعذاب بعد الوصول إليه.

فهذه ستة أمور ضرورية للعبد معرفتها ومشاهدتها ومطالعتها، فتشاهده الآخرة حتى كأنه فيها، وتغيبه عن الدنيا حتى كأنه ليس فيها، وتميز له بين الحق والباطل في كل ما اختلف فيه العالم، فترى الحق حقاً والباطل باطلاً، وتعطيه فرقاناً ونوراً يفرق به بين الهدى والضلال، والغى والرشاد، وتعطيه قوة في قلبه، وحياة وسعة، وانشراحاً وبهجةً وسروراً، فيصير في شأن والناس في شأن آخر.

فإن معاني القرآن دائرة على التوحيد وبراهينه، والعلم بالله وما له من أوصاف الكمال، وما يتزده عنه من سمات النقص، وعلى الإيمان بالرسول، وذكر براهين صدقهم، وأدلة صحة نبوتهم، والتعريف بحقوقهم وحقوق مرسلهم، وعلى الإيمان بملائكته، وهم رسله في خلقه وأمره، وتديبرهم الأمور بإذنه ومشيتته، وما جعلوا عليه من أمر العالم العلوي والسفلي، وما يختص بالنوع الإنساني منهم، من حين يستقر في رحم أمه إلى أن يوافي ربه ويقدم عليه، وعلى الإيمان باليوم الآخر، وما أعد الله فيه لأولياته من دار النعيم المطلق التي لا يشوبها ألم ولا نكد ولا تنغيص، وما أعد لأعدائه من دار العقاب الويل التي لا يخالطها سرور ولا رخاء ولا راحة ولا فرح، وتفصيل ذلك أتم تفصيل وأبينه، وعلى تفاصيل الأمر والنهي، والشرع والقدر، والحلال والحرام، والمواظع والعبر، والقصص والأمثال، والأسباب والحكم، والمباديء والغايات في خلقه وأمره.

فلا تزال معانيه تهض العبد إلى ربه بالوعد الجميل، وتحذره وتخوفه بوعيده من العذاب الويل، وتحثه على التضرع والتخفف للقاء اليوم الثقيل، وتهديه في ظلم الآراء والمذاهب إلى سواء السبيل، وتصده عن اقتحام طرق البدع والأضاليل، وتبعثه على الازدياد من النعم بشكر ربه الجليل، وتبصره بحدود الحلال والحرام، وتقفه عليها لئلا يتعدها فيقع في العناء الطويل، وثبت قلبه عن الزيف والميل عن الحق والتحويل، وتسهل عليه الأمور الصعاب والعقبات الشاقة غاية التسهيل، وتناديه كلما فترت عزماته ووفى في سيره: تقدم الركب وفاتك، فاللحاق للحاق، والرحيل الرحيل. وتحذره وتسير أمامه

has moved on and left you! Join, join! Go, go! It shepherds him and calls from ahead like a guide. Every moment a hidden trap of the enemy or a bandit from the bandits of the path threatens him it calls him: Beware, beware, hold on to God, seek His help, and say: “Sufficient for me is God—and He is the best supporter.”

In reflecting on the Quran and pondering it there are many, many times the benefits and insights we have mentioned. In short, it is the greatest of treasures, whose key is to dive into its meanings:

Cleanse your heart of all but His meadows
 For His meadows are open to all who cleanse
 Understanding is the key to the treasures of His knowledge
 Seek the key, you shall find His treasure
 Fear not their heresies and innovations
 So long as you are in the protection of the Book
 He who takes the Book as his custodian and his armor
 Is safe from the enemy’s dagger and his sting
 Fear not their doubts and lift them
 With its help and strength, when they assail you
 By God, a man never fears their doubts
 But for the weakness of his heart, and his incapacity
 Woe to a lame goat that seeks to outdo
 A magnificent lion with his stride and gallop
 The smolder of dung rises to blot out the sun
 To shade its brilliance, twisting in conceit
 A coward of heart, unarmed, hopes to disarm
 A knight whose blade is sharp, by shaking him!

3 Five Things That Corrupt the Heart

As for corruptors of the heart, they are five, and these are the ones he has alluded to: “mingling, wishful thinking, attachment to other-than-God, excessive eating, and sleeping.”

These five are the biggest corruptors of the heart. We shall mention their effects, those that are common to them all as well as those that each one possesses distinctively.

Know that the heart journeys to God and the abode of afterlife, discovering the path of truth and its ways, afflictions of the soul and the deeds and the bandit of the way, by its light, life, strength, health, determination, soundness of

سير الدليل، وكلما خرج عليه كمين من كائن العدو أو قاطع من قطاع الطريق نادته: الحذر الحذر! فاعتصم بالله واستعن به وقل: حسبي الله ونعم الوكيل.

وفي تأمل القرآن وتدبره وتفهمه أضعاف أضعاف ما ذكرناه من الحكم والفوائد.

وبالجملة فهو أعظم الكنوز، طلسمه الغوص بالفكر إلى قرار معانيه:

نزه فؤادك عن سوى روضاته	فرياضه حل لكل منزه
والفهم طلسم لكنز علومه	فاقصد إلى الطلسم تحظ بكنزه
لا تخش من بدع لهم وحوادث	ما دمت في كنف الكتاب وحرزه
من كان حارسه الكتاب ودرعه	لم يخش من طعن العدو ووخزه
لا تخش من شبهاتهم واحمل إذا	ما قابلتك بنصره وبِعِزِه
والله ما هاب امرؤ شبهاتهم	إلا لضعف القلب منه وعجزه
يا ويح تيس ظالع يبغي مسا	بقة الهزبر بعدوه وبهجته
ودخان زبل يرتقي للشمس يس	تر عينها لما سرى في أزه
وجبان قلب أعزل قد رام يأس	ر فارساً شاكي السلاح بهزه

فصل

وأما مفسدات القلب الخمسة: فهي التي أشار إليها من كثرة الخلطة، والتمني، والتعلق بغير الله، والشيع، والمنام.

فهذه الخمسة من أكبر مفسدات القلب.

فندكر آثارها التي اشتركت فيها، وما يميز به كل واحد منها.

اعلم أن القلب يسير إلى الله عز وجل والدار الآخرة، ويكشف عن طريق الحق ونهجه، وآفات النفس والعمل، وقطاع الطريق، بنوره وحياته وقوته وصحته وعزمه، وسلامة سمعه وبصره، وغيبة

its/his hearing and sight, and an absence of distractions and obstructions from it. These five put out its light, blind the eyes of its insight, dampen its hearing if not render him deaf and mute altogether, weaken all of its faculties, ruin its health, exhaust its determination, enervate its resolve, make it turn back; and he who has no awareness of this is of a dead heart: And what wound can hurt one who is dead?

These things obstruct [the heart] from attaining its perfect state, blocking it from reaching what it was created for, and attaining sources of its bliss, success, blossom and delight.

For it has no bliss, no delight, no blossoming, no perfection except in knowing God and loving Him, resting in His remembrance, rejoicing and blooming in His nearness, yearning His meeting. This is an early taste of his Garden. Just as he has no bliss in the afterlife, nor success, except in nearness to Him in the abode of bliss in the later Garden. Thus, he has two gardens: he shall not enter the second of the two if he does not enter the first one.

I heard Shaykh al-Islam Ibn Taymiyya, God have mercy on him, say:

Indeed there is a garden in this world, whoever does not enter it, shall not enter the Garden of the afterlife.

One of the knowers has said,

The heart goes through such times that I say: If the people of the Garden would experience anything like this, their life would be good indeed.

One of the [divine] lovers said, "The wretched of the world are those who left it without tasting the best thing in it." They said, "What is the best thing in it?" He said, "Love of God, familiarity with Him, yearning to meet Him, turning to Him and avoiding all else," or something like these words.

Anyone who has a live heart witnesses this and knows this through taste.

These five things are the ones that obstruct the heart from all this, standing between the heart and Him, blocking its journey, afflicting it with diseases and defects which if the patient (i.e., the heart) does not overcome, its life is feared for.

As for the effects of excessive mingling, it fills the heart with the smoke of the breaths of sons of Adam, until it turns black and causes it to be dispersed and split, filled with worries, grief and weakness, having to bear beyond its capacity of upkeep of bad companions, to waste away its interests from which they distract it, dispersing its thought in the valleys of their demands and their wills. What remains of it for God and the afterlife?

الشواغل والقواطع عنه. وهذه الخمسة تطفئ نوره وتغور عين بصيرته، وثقل سمعه إن لم تصمه وتبكمه، وتضعف قواه كلها، وتوهن صحته، وتفتر عزيمته، وتوقف همته، وتنكسه إلى وراءه. ومن لا شعور له بهذا فيت القلب: وما لجرح يميت إيلاام.

فهي عائقة له عن نبل كماله، قاطعة له عن الوصول إلى ما خلق له، وجعل نعيمه وسعاده وابتهاجه ولذته في الوصول إليه.

فإنه لا نعيم له ولا لذة ولا ابتهاج ولا كمال إلا بمعرفة الله ومحبهه، والطمأنينة بذكره، والفرح والابتهاج بقربه، والشوق إلى لقائه. فهذه جنته العاجلة. كما أنه لا نعيم له في الآخرة ولا فوز إلا بجواره في دار النعيم في الجنة الآجلة فله جنتاً لا يدخل الثانية منهما إن لم يدخل الأولى. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: إن في الدنيا جنة من لم يدخلها لم يدخل جنة الآخرة.

وقال بعض العارفين: إنه ليرب القلب أوقات أقول: إن كان أهل الجنة في مثل هذا، إنهم لفي عيش طيب.

وقال بعض المحبين: مساكن أهل الدنيا، خرجوا من الدنيا وما ذاقوا أطيّب ما فيها. قالوا: وما أطيّب ما فيها؟ قال: محبة الله، والأنس به، والشوق إلى لقائه، والإقبال عليه، والإعراض عما سواه—أو نحو هذا من الكلام.

وكل من له قلب حي يشهد هذا ويعرفه ذوقاً. وهذه الأشياء الخمسة قاطعة عن هذا، حائلة بين القلب وبينه، عائقة له عن سيره، محدثة له أمراضاً وعلااً إن لم يتداركها المريض خيف عليه منها.

فأما ما تؤثر كثرة الخلطة فامتلاء القلب من دخان أنفاس بني آدم حتى يسود، ويوجب له تشتتاً وتفرقاً وهماً وغماً وضعفاً، وحماً لما يعجز عن حمله من مؤنة قراء السوء، وإضاعة مصالحه، والاشتغال عنها بهم وبأمورهم، وتقسيم فكره في أودية مطالبهم وإراداتهم. فإذا يبقى منه الله والدار الآخرة؟

Furthermore, how many calamities come from mingling with people and how many blessings are lost, trials and trouble incurred and opportunities lost? Is the scourge of men anything but men? What was more harmful for Abū Ṭālib on his deathbed than evil companions?¹¹ They did not leave him until they obstructed him from saying one word that would have brought him eternal felicity.

This is the mingling that is built on some kind of love for this world, for men fulfilling each other's needs, which turns after their ends are met into animosity, leaving the one who kept that company to bite his hands in remorse, as God the Exalted said,

And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me." And ever is Satan, to man, a deserter. [25:27–29]

The Exalted also said, "Close friends, that Day, will be enemies to each other, except for the righteous" [43:67].

His friend, Abraham, said to his people,

You have only taken, other than God, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers. [29:25]

This will be the case of all those who come together for selfish interest, expressing love for each other so long as they work together to attain it, but when that interest ends, there follows regret, grief, and pain; that love turns into animosity, curse, and blame, for that interest has turned on them and transformed into grief and punishment. One will witness in this abode [of the afterlife] that those who conspired to cause his ruin are caught and punished. All who cooperate upon falsehood or love for its sake will find their love turned into hatred and animosity.

A beneficial rule concerning socialization is to only mix with people in benevolence and goodness, such as the Friday and daily congregations, the two Feasts, the Pilgrimage, and circles of learning and teaching, jihad, and when

11 The uncle of the Prophet who supported and loved his nephew all his life, but failed to become Muslim fearing shame in the eyes of his people.

هذا، وكـم جلبت خلطة الناس من نقمة ودفعت من نعمة، وأنزلت من محنة، وعطلت من منحة، وأحلت من رزية، وأوقعت في بلية؟ وهل آفة الناس إلا الناس؟ وهل كان على أبي طالب عند الوفاة أضر من قرناء السوء، لم يزالوا به حتى حالوا بينه وبين كلمة واحدة توجب له سعادة الأبد؟

وهذه الخلطة التي تكون على نوع مودة في الدنيا، وقضاء وطر بعضهم من بعض، تنقلب إذا حقت الحقائق عداوة، يعض الخالط عليها يديه ندماً، كما قال تعالى: ﴿وَيَوْمَ يَعَضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا﴾ [الفرقان: 27-29]، وقال تعالى: ﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ [الزخرف: 67]، وقال خليله إبراهيم عليه السلام لقومه: ﴿إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ﴾ [العنكبوت: 25]، وهذا شأن كل مشتركين في غرض، يتوادون ما داموا متساعدين على حصوله، فإذا انقطع ذلك الغرض أعقب ندامةً وحزناً وألماً، وانقلبت تلك المودة بغضاً ولعنةً وذماً من بعضهم لبعض، لما انقلب ذلك الغرض حزناً وعذاباً، كما يشاهد في هذه الدار من أحوال المشتركين في خزيه إذا أخذوا وعوقبوا. فكل متساعدين على باطل متوادين عليه، لا بد أن تنقلب مودتهما بغضاً وعداوةً.

والضابط النافع في أمر الخلطة أن يخالط الناس في الخير—كالجمعة والجماعات والأعياد والحج، وتعليم العلم، والجهاد والنصيحة—ويعتزلهم في الشر، وفضول المباحات. فإذا دعت الحاجة إلى

giving sincere advice; and to avoid their company in sinful deeds as well as those that are licit but unnecessary.

If one finds oneself ineluctably in the company of people engaged in some vice, one must never, ever approve of it, and be patient over their harm for it, for they will never leave alone one who dissents from their evil ways if he does not have any power or protector. However, the suffering one bears what will be followed by honor, love, respect, and praise of the believers, and of the Lord. Acquiescing to [their misdeeds] will result in humiliation, rancor, and dispraise from them, the believers, and the Lord of the worlds. Thus, patience over their harm is better and more praiseworthy in the end. When one is compelled to mingling with them in licit but unnecessary things, he should try to turn that company toward God's obedience if possible, strengthening his heart and avoiding the devil's snare that would prevent him from that, for he must fight back the love of showing off his deeds and spiritual state. He must supplicate God for help and do good in such situations as much as possible.

If none of this works, and people persist in their heedlessness, and one is compelled to stay in their company, one must then remove one's heart from that company like a hair is pulled out of dough, so that he is with them present but absent, near but far, asleep but awake, [such that] one sees them but does not look at them, one hears them but does not listen to them, for he has removed his heart from their company and risen with it to the highest company, singing divine hymns around the Throne alongside high and pure souls. How difficult and arduous such an endeavor is for the egos; it is easy only for those whom God has made easy. A servant must be true to God within himself, to seek Him perpetually, throwing himself at His door humble and weak. Nothing can help attain such a state but true love, perpetual remembrance with heart and tongue, and avoiding the four remaining corruptions that will be shortly mentioned. This cannot be attained except with righteous preparation, strength from God, and sincere determination, and emptying himself out of [any] connection with other than God.

4 Endless Desires for Worldly Things

The second corruptor of the heart is riding the ocean of wishes; that ocean has no end, and in it live the destitute of the world, for wishful thinking is the best possession of the poor. The provisions of these riders are the devil's promises and fantasies. The waves of false hopes and fantasies toss him around like a cadaver. These false wishes are the assets of every degenerate, worthless soul that lacks the courage to face reality, so its covers it up with mental

خلطتهم في الشر ولم يمكنه اعتزالهمن فالحذر الحذر أن يوافقهم، وليصبر على أذاهم، فإنهم لا بد أن يؤذوه إن لم يكن له قوة ولا ناصر، ولكن أذى يعقبه عز ومحبة له وتعظيم وثناء عليه منهم، ومن المؤمنين ومن رب العالمين، وموافقهم يعقبها ذل وبغض له، ومقت وذم منهم ومن المؤمنين ومن رب العالمين.

فالصبر على أذاهم خير وأحسن عاقبةً وأحمد مآلاً، وإن دعت الحاجة إلى خلطتهم في فضول المباحات، فليجتهد أن يقلب ذلك المجلس طاعةً لله إن أمكنه، ويشجع نفسه ويقوي قلبه، ولا يلتفت إلى الوارد الشيطاني القاطع له عن ذلك، بأن هذا رياء ومحبة لإظهار علمك وحالك ونحو ذلك، فليحاربه وليستعن بالله، ويؤثر فيهم من الخير ما أمكنه. فإن عجزته المقادير عن ذلك، فليس قلبه من بينهم كسل الشعرة من العجين، وليكن فيهم حاضراً غائباً، قريباً بعيداً، نائماً يقظاناً، ينظر إليهم ولا يبصرهم، ويسمع كلامهم ولا يعيه، لأنه قد أخذ قلبه من بينهم، ورقى به إلى الملاء الأعلى، يسبح حول العرش مع الأرواح العلوية الزكية. وما أصعب هذا وأشقاه على النفوس! وإنه ليسير على من يسره الله عليه، فبين العبد وبينه أن يصدق الله تبارك وتعالى ويدم الجأ إليه، ويلقي نفسه على بابه طريحاً ذليلاً، ولا يعين على هذا إلا المحبة الصادقة والذكر الدائم بالقلب واللسان، وتجنب المفسدات الأربع الباقية الآتي ذكرها. ولا ينال هذا إلا بعدة صالحة، ومادة قوية من الله عز وجل، وعزيمة صادقة، وفراغ من التعلق بغير الله تعالى.

المفسد الثاني من مفسدات القلب: ركوبه بحر التمتي، وهو بحر لا ساحل له. وهو البحر الذي يركبه مفاليس العالم، إن المنى رأس أموال المفاليس، وبضاعة ركابه مواعيد الشيطان، وخيالات المحال والبهتان. فلا تزال أمواج الأماني الكاذبة والخيالات الباطلة تتلاعب براكبه كما يتلاعب الكلاب بالجيفة، وهي بضاعة كل نفس مهينة، خسيصة سفلية، ليست لها همة تنال بها الحقائق الخارجية،

fantasies. Everyone is afflicted differently. Some daydream about having power and authority, others to travel across the earth and roam the cities, others dream of wealth and precious things, women or boys; the daydreamer assumes the form of his desired thing and imagines that he has attained it and enjoys his triumph, until he wakes up and finds his hands empty. He who is truly courageous and who aims high, his wishes turn on knowledge and faith, and deeds that draw him close to his Lord and bring him into His proximity. His dreams are of faith, wisdom, and light, whereas their dreams are deception and conceit.

The Prophet, God grant him blessing and peace, has praised one who wishes to do righteous deeds, making his reward equal in some cases to the one who does it. Like the one who says: If I had wealth, I would fear God and help my kin and pay charity with my wealth like so-and-so does. He said, “The two are equal in reward.”¹²

He, God grant him blessing and peace, expressed his wish at the occasion of the Last Pilgrimage, after he had already performed *Qirān*,¹³ that he had done *Tamattu*¹⁴ and ended his *iḥrām*, and not brought the sacrifice with him.¹⁵ So God rewarded him for *Qirān* for doing it and for *Tamattu* for intending it, thus he had two rewards.

5 Attachment to Things Other Than God

The third corruptor of the heart is attachment to anything that is other than God. There is no greater destroyer of the heart, obstruction to God, and enemy of his benefit and success. When he is attached to other than God, God hands him over to the one to whom he is attached, who betrays him, and he fails. He fails from both directions, attaining his desire neither from God nor from his false god. The Exalted said, “And they have taken besides God [false] gods that they would be for them [a source of] honor. No! They will deny their worship of them and will be against them opponents” [19:81–82]. The Exalted also said, “But they have taken besides God [false] deities that perhaps they would be helped. They are not able to help them, and they [themselves] are for them soldiers in attendance” [36:74–75].

¹² Tirmidhī #2325.

¹³ The act of performing *‘umra* and Hajj with one intention and one *iḥrām*.

¹⁴ The act of performing *‘umra* during the time of Hajj, but with a separate intention and *iḥrām*.

¹⁵ As narrated in Bukhārī #1651 and Muslim #1218.

فاعتاضت عنها بالأمانى الذهنية وكل بحسب حاله، من متمنٍ للقدره والسلطان، أو للضرب في الأرض والطواف في البلدان، أو للأموال والأثمان أو للنسوان والمردان، فيمثل المتمنى صورة مطلوبه في نفسه وقد فاز بوصلها والتد بالظفر بها. فبينما هو على هذه الحال، إذ استيقظ فإذا يده والحصير. وصاحب المهمة العلية أمانيه حائمة حول العلم والإيمان، والعمل الذي يقربه من ربه ويدنيه من جواره. فأمانى هذا إيمان ونور، وأمانى أولئك خدع وغرور. وقد مدح النبي متمنى الخير، وربما جعل أجره في بعض الأشياء كأجر فاعله، كالقائل: لو أن لي مالا لعملت بعمل فلان الذي يتقي في ماله ربه، ويصل فيه رحمه، ويخرج منه حقه. وقال: «هما في الأجر سواء». وتمنى في حجة الوداع: أنه لو كان تمتع وحل ولم يسق الهدى وكان قد قرن، فأعطاه الله ثواب القران بفعله، وثواب التمتع الذي تمناه بأمنيته، فجمع له بين الأجرين.

فصل

المفسد الثالث من مفسدات القلب: التعلق بغير الله. وهذا أعظم مفسداته على الإطلاق. فليس عليه أضر من ذلك، ولا أقطع [له عن الله وأجيب] له عن مصالحه وسعادته منه، فإنه إذا تعلق بغير الله وكله الله إلى ما تعلق به، وخذله من جهة ما تعلق به، وفاته تحصيل مقصوده من الله بتعلقه بغيره والتفتاته إلى سواه، فلا على نصيبه من الله حصل ولا إلى ما أمله من تعلق به وصل. قال تعالى: ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾ [مریم: 81-82] وقال تعالى: ﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَنْصُرُونَ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ﴾ [یس: 74-75].

The most disgraced of men is he whose attachment is to other than God; what he has lost of his well-being, bliss, and success is far greater than what he has gained from others, and the little he has gained is bound to be lost. The likeness of such a person is one who seeks to take refuge from hot and cold in the house of a spider, the weakest of shelters.

Overall, the essence of associationism is attachment to other than God and its foundation is connection to other than God. Those who fall into it are censured and forsaken, as God the Exalted said, “Do not set up with God another deity, or you shall be disgraced and forsaken” [17:22]. You shall be disgraced, with no one to admire you, and forsaken, with no one to help. Some people are oppressed but praised, like he who is wrongly oppressed; and others are dispraised but supported, like he who has overpowered one in the cause of evil; and others are praised and helped, like he who takes power justly. An associationist attached to other than God is the lowest of these kinds; he has neither praise nor help.

6 Gluttony

The fourth corruptor of the heart is food. It corrupts in two ways. First, what corrupts by its essence, such as that which is illicit. Such things are of two further kinds, that which is prohibited in God’s right, such as carrion, blood, pork, and beasts with fangs and birds with talons,¹⁶ and that which is prohibited in servants’ right, such as stolen, usurped, or robbed property, and whatever is taken from its owner without his agreement, either due to coercion, modesty, or [fear of] vilification.

Second, what corrupts by quantity, exceeding of a limit, like extravagance in what is licit, overeating, for it causes lethargy in obedience, busying one in maintaining corpulence and all that goes with it, until he is sated. When he is sated, he gets busy with trying to avoid its harm and the discomfort of its burden. He is overcome by greed, and the devil’s path is widened, for [the devil] runs through the son of Adam like the blood, and fasting narrows its path and blocks its way, whereas gluttony widens it. Whoever eats a lot, drinks a lot, sleeps a lot, and misses a lot. As in the famous tradition: “A son of Adam fills nothing worse than his own stomach. It is sufficient for him to eat enough to support his back. If he must fill, let a third of it be for food, a third for drink, and a third to breathe.”¹⁷

¹⁶ This prohibition occurs in many well-known traditions, e.g., Muslim #1934.

¹⁷ Tirmidhī #2830.

فأعظم الناس خذلاناً من تعلق بغير الله. فإن ما فاته من مصالحه وسعادته وفلاحه أعظم مما حصل له ممن تعلق به، وهو معرض للزوال والفوات. ومثل المتعلق بغير الله، كمثل المستظل من الحر والبرد ببيت العنكبوت، أو هن البيوت.

وبالجملة: فأساس الشرك وقاعدته التي بني عليها: التعلق بغير الله ولصاحبه الذم والخذلان كما قال تعالى: ﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾ [الإسراء: 22]، [مذموماً لا حامد لك مخذولاً] لا ناصر لك. إذ قد يكون بعض الناس مقهوراً محموداً كالذي قهر بباطل، وقد يكون مذموماً منصوراً كالذي قهر وتسلط عليه بباطل، وقد يكون محموداً منصوراً كالذي تمكن وملك بحق. والمشرك المتعلق بغير الله قسمه أردأ الأقسام الأربعة، لا محمود ولا منصور.

المفسد الرابع من مفسدات القلب: الطعام، والمفسد له من ذلك نوعان: أحدهما: ما يفسده لعينه وذاته كالحرّمات.

وهي نوعان:

محرمات لحق الله، كالهيئة والدم ولحم الخنزير وذئب الناب من السباع والمخلب من الطير. ومحرمات لحق العباد، كالسروق والمغصوب والمنهوب، وما أخذ بغير رضى صاحبه، إما قهراً وإما حياءً وتذمماً.

والثاني: ما يفسده بقدره وتعدي حده، كالإسراف في الحلال والشبع المفرط، فإنه يثقله عن الطاعات ويشغله بمزاولة مؤنة البطنة ومحاولتها حتى يظفر بها. فإذا ظفر بها شغله بمزاولة تصرفها ووقاية ضررها والتأذى بثقلها. وقوى عليه مواد الشهوة، وطرق مجاري الشيطان ووسعها، فإنه يجرى من ابن آدم مجرى الدم. فالصوم يضيق مجاريه ويسد عليه طرقه، والشبع يطرّقها ويوسعها. ومن أكل كثيراً شرب كثيراً، فنام كثيراً، نفّس كثيراً. وفي الحديث المشهور: «ما ملأ آدمي وعاء شراً من بطنه. بحسب ابن آدم لقيمات يقمن صلبه. فإن كان لا بد فاعلاً فثلث لطعامه وثلث لشرابه وثلث لنفسه».

It is related that Iblis came to John, son of Zechariah, God's peace be on them both, who said, "Did you get to me in anything?" He said, "No, except that food was presented to you one night, and I made you desire it until you ate your full, and you slept through your prayers." He said, "By God I will never eat my full again." He said, "And I, by God, will never counsel a man again."

7 Sloth

The fifth corrupter of the heart is excessive sleeping, for it dulls the heart, dampens the body, wastes time, and breeds negligence and laziness. Some of it is disliked and some is harmful for the body.

The most beneficial sleep is to sleep when it is needed. The sleep during the first part of the night is more commendable and beneficial than during the last part of the night, while the sleep during the middle part of the day is more beneficial and satisfying than either. The closer it gets to the two ends of the night, its benefit decreases; especially [unhelpful and harmful is to] sleep in the afternoon and the beginning of the day, except for one who spent the night awake.

[The authorities of the path] also dislike sleeping after the morning prayer until sunrise, for this time is an opportunity, and to take a walk during this time has great benefit in the view of the seekers; even if they stayed up all night, they do not permit missing the walk at that time until sunrise. For the first part of the day is its key, the time when provisions come down, and one's sustenance is apportioned, blessing is received, and the day is built up, and the success of the whole day depends on that time. Therefore, one must not sleep through it except if unavoidable. The most beneficial sleep is that of the middle of the night and its last sixth, which amounts to eight hours; this is the most balanced period of sleep according to physicians; what is added to or taken from it causes harm. The kind of sleep that does not help includes sleep during the first part of the night right after sunset until the darkness of the night appears [after twilight]. The Prophet, God grant him blessing and peace, used to dislike [sleeping during this time], so it is disliked in the law as well as nature.¹⁸

Just as too much sleep causes harm, so does fighting it or abandoning it altogether, which bequeaths other major afflictions, such as bad and dry temper, an unfocused soul, and the drying of fluids that help understanding and work. It also causes chronic diseases with which neither one's heart nor one's body can do him much good. All existence depends on justice; whoever holds to it takes his share of the store of good. And God alone is sought for help.

¹⁸ Based on the narration in Bukhārī #568.

ويحكى أن إبليس عرض ليحيى بن زكريا عليهما والسلام فقال له: هل نلت مني شيئاً قط؟ قال: لا، إلا أنه قدم إليك الطعام ليلة فشهيته إليك حتى شبت منه، فمنت عن وردك. فقال: لله عليّ ألا أشبع من طعام أبداً. فقال: وأنا، لله عليّ ألا أنصح رجلاً أبداً.

فصل

المفسد الخامس: كثرة النوم، فإنه يمت القلب ويثقل البدن ويضيع الوقت ويورث كثرة الغفلة والكسل. ومنه المكروه جداً، ومنه الضار غير النافع للبدن.

وأنتفع النوم ما كان عند شدة الحاجة إليه. ونوم أول الليل أحمد وأنتفع من آخره. ونوم وسط النهار أنتفع من طرفيه. وكلما قرب النوم من الطرفين قل نفعه وكثر ضرره ولا سيما نوم العصر. والنوم أول النهار إلا لسهران.

ومن المكروه عندهم النوم بين صلاة الصبح وطلوع الشمس. فإنه وقت غنيمة، وللسير ذلك الوقت عند السالكين مزية عظيمة. حتى لو ساروا طول ليلهم لم يسمحوا بالعود عن السير ذلك الوقت حتى تطلع الشمس. فإنه أول النهار ومفتاحه، ووقت نزول الأرزاق، وحصول القسم، وحلول البركة. ومنه ينشأ النهار، وينسحب حكم جميعه على حكم تلك الحصة. فينبغي أن يكون نومها كنوم المضطر. وبالجملة فأعدل النوم وأنتفعه نوم نصف الليل وسدسه الأخير وهو مقدار ثمان ساعات، وهذا أعدل النوم عند الأطباء. فما زاد عليه أو نقص منه أثر عندهم في الطبيعة انحرافاً بحسبه.

ومن النوم الذي لا ينفع أيضاً: النوم أول الليل عقيب غروب الشمس، حتى تذهب خمة العشاء. وكان نبي الله يكرهه. فهو مكروه شرعاً وطبعاً.

وكما أن كثرة النوم مورثة لهذه الآفات، فدافعت وهجره مطلقاً مورث لآفات أخرى عظام: من سوء المزاج وييسه، وانحراف النفس، وجفاف الرطوبات المعينة على الفهم والعمل، ويورث أمراضاً متلفة لا ينتفع صاحبها بقلبه ولا بدنه معها. وما قام الوجود إلا بالعدل، فمن اعتصم به فقد أخذ بحظه من مجامع الخير. والله المستعان.

The Station of Holding Fast

The heart now arrives at the station of holding fast. It is of two types: holding on to God, and holding on to the rope of God. God says: “And hold on to the rope of God, all together, and be not divided” [3:103]; “And hold on to God, He is your protector—and what a good protector and what a good guarantor of victory” [22:78].

[The Arabic word for holding fast] *al-i’tiṣām* is the *ifti’āl* form of *al-iṣma*, which is to hold on to what protects you and shields you from what is prohibited and feared. *Ṭisma* is protection, and *al-i’tiṣām* is to seek protection. This is why fortresses are called *‘awāṣim*, since they guard and protect.

Success in this world and the Hereafter depends on adherence to God and to His rope. There is no salvation without these two. Holding fast to ‘His rope’ is to be saved from misguidance, and holding fast to Him is to be saved from utter ruin. A traveler towards God is like any traveler headed toward a destination: he needs directions for how to get there, as well as security and safety on the way—no one can reach his destination except by ensuring these two things. He needs a guide to save him from getting lost on the way and show the way, while he needs guards or arms to protect him against bandits and other dangers.

Holding on to the rope of God ensures for the seeker the right path and adherence to the proof, while holding on to God guarantees him strength, preparation, armament, and what he will need to be safe on the way.

This is why, after pointing to the meanings given above, the Predecessors interpret the phrase “rope of God” variously. Ibn ‘Abbās said: [it means] hold on to the religion of God. Ibn Mas‘ūd said,

[It means] the community. It is the rope of God that He has commanded to hold on to. What you may dislike about being part of the congregation and obedience is better than any benefit you may see in separation.

Mujāhid and ‘Aṭā said, “The covenant with God,” while Qatāda and as-Suddī and many other exegetes say it is the Qur’an.

Ibn Mas‘ūd, God be pleased with him, said, on the authority of the Prophet, God grant him blessing and peace, “This Qur’an is the rope of God, it is the brilliant light, the salubrious healing, protection for whoever holds on to it, salvation for whoever follows it.”¹

1 Recorded by Ibn Abī Shayba in *al-Muṣannaf* 10:482–483.

فصل

ثم ينزل القلب منزل «الاعتصام»، وهو نوعان:

اعتصام بالله، واعتصام بحبل الله. قال الله تعالى: ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [آل عمران:103]، وقال: ﴿وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾ [الحج:78].

والاعتصام افتعال من العصمة، وهو التمسك بما يعصمك ويمنعك من المحذور والخوف، فالعصمة: الحمية، والاعتصام: الاحتماء. ومنه سميت القلاع: العواصم لمنعها وحمايتها.

ومدار السعادة الدنيوية والأخروية، على الاعتصام بالله والاعتصام بحبله، ولا نجاة إلا لمن استمسك بهاتين العصمتين.

فأما الاعتصام بحبله فإنه يعصم من الضلالة، والاعتصام به يعصم من الهلكة. فإن السائر إلى الله كالسائر على طريق نحو مقصده، فهو محتاج إلى هداية الطريق. والسلامة فيها. فلا يصل إلى مقصده إلا بعد حصول هذين الأمرين له. فالدليل كفيل يعصمه الضلالة، وأن يهديه إلى الطريق، والعدة والقوة والسلاح بها تحصل له السلامة من قطاع الطريق وآفاتهما.

والاعتصام بحبل الله يوجب له الهداية واتباع الدليل. والاعتصام بالله يوجب له القوة والعدة والسلاح، والمادة التي يسلم بها في طريقه. ولهذا اختلفت عبارات السلف في الاعتصام بحبل الله، بعد إشارتهم كلهم إلى هذا المعنى.

فقال ابن عباس: تمسكوا بدين الله.

وقال ابن مسعود: هو الجماعة. وقال: عليكم بالجماعة، فإنها حبل الله الذي أمر به، وإن ما تكرهون في الجماعة والطاعة خير مما تحبون في الفرقة.

وقال مجاهد وعطاء: بعهد الله. وقال قتادة والسدي وكثير من المفسرين هو القرآن.

قال ابن مسعود رضي الله عنه عن النبي: إن هذا القرآن هو حبل الله، وهو النور المبين، والشفاء النافع، وعصمة من تمسك به، ونجاة من تبعه. وقال علي بن أبي طالب عن النبي في القرآن: «هو حبل

‘Alī b. Abī Ṭālib, God be pleased with him, says on the authority of the Prophet, God grant him blessing and peace, concerning the Qur’an, “It is God’s strong rope, and it is the wise remembrance, and it is the straight path, and it is the one with which desires cannot stray, it does not exhaust with repetition, tongues cannot muddle it, scholars cannot have enough of it.”²

Muqātil said, “[Hold on to God’s rope] through His command and obedience, and differ not like Jews and Christians differed.”

It is reported in the *Muwattaʿa*’ [of Mālik], on the authority of Suhayl b. Abī Ṣāliḥ, from his father, from Abū Hurayra may God be pleased with him, that the Messenger of God said:

Surely God loves for you three things: that you worship him and consider none equal to Him, that you hold on to the rope of God all together, and you give sincere advice to those whom God has given your affairs. God dislikes for you three things: gossip, wasting of wealth, and excessive questioning.³

The author of *al-Manāzil* said,

“Holding on to the rope of God” means persevering in His obedience while vigilant of His command.

He means by “vigilant of His command” performing acts of obedience because it is God who commands and loves them, not merely out of habit nor any other reason but submission to His command. Accordingly, Ṭalq b. Ḥabīb defined piety as,

Acting in obedience to God, upon light from God, seeking reward from God, and abandoning disobedience of God, upon light from God, fearing the punishment of God.⁴

This is the faith and anticipation that is alluded to in the words of the Prophet, God grant him blessing and peace, is his saying, “Whoever fasts Ramadan with faith and anticipation, and whoever stands [praying] the Night of Power with faith and anticipation, all his sins are forgiven.”⁵ Here, fasting and standing in prayer are acts of obedience, faith is obedience to the command, the sincerity

² Recorded by Ibn Abī Shayba in *al-Muṣannaf* #10056, weak in this form; Ibn Kathīr considers it sound as the words of ‘Alī.

الله المتين، وهو الذكر الحكيم، وهو الصراط المستقيم، وهو الذي لا تزيف به الأهواء، ولا يخلق على كثرة الرد ولا تلتبس به الألسن، ولا يشبع منه العلماء». وقال مقاتل: بأمر الله وطاعته، ولا تفرقوا كما تفرقت اليهود والنصارى.

وفي الموطأ من حديث مالك عن سهيل بن صالح عن أبيه عن أبي هريرة—رضي الله عنه— أن رسول الله قال: «إن الله يرضى لكم ثلاثاً، ويسخط لكم ثلاثاً. يرضى لكم أن تعبدوه ولا تشركوا به شيئاً، وأن تعتصموا بحبل الله جميعاً، وأن تأنصحو من ولأه الله أمركم، ويسخط لكم قيل وقال، وإضاعة المال، وكثرة السؤال». رواه مسلم في الصحيح.

قال صاحب المنازل: «الاعتصام بحبل الله هو المحافظة على طاعته، مراقباً لأمره». ويريد بمراقبة الأمر القيام بالطاعة لأجل أن الله أمر بها وأحبها، لا مجرد العادة، أو لعل باعثة سوى امتثال الأمر. كما قال طلق بن حبيب رضي الله عنه في التقوى: هي العمل بطاعة الله، على نور من الله [ترجو ثواب الله]، وترك معصية الله، على نور من الله، تخاف عقاب الله. وهذا هو الإيمان والاحتساب المشار إليه في كلام النبي كقوله: «من صام رمضان إيماناً واحتساباً، ومن قام ليلة القدر إيماناً واحتساباً غفر له». فالصيام والقيام هو الطاعة، والإيمان مراقبة الأمر،

3 Muslim #1715.

4 *Hilya* 3:64.

5 Bukhārī #1901; Muslim #760.

of the motive is that [the motive] should be faith in the one who commands and nothing else; and anticipation means hoping for God's reward. Thus, holding on to God's rope protects from heretical innovation and other ailments that afflict acts of worship.

1 The Meaning of Holding Fast

As for holding fast to Him, it means relying upon God and seeking His protection, beseeching Him to protect His servant, guard him and shield him and repel harm from him. The fruit of holding on to Him is that He becomes the defense of the servant. And "God defends the believers" that is, when a believer holds on to God, He protects him against harmful doubts and desires, the plots of his enemies, open and hidden, and the mischief of his ego. Furthermore, He protects him from the actualization of an evil even if its causes have come into existence, in accordance with the strength of how fast the servant holds on to Him; He repels decree with decree, His will by His will, and protects him from it.

As for the author of *al-Manāzil*, God have mercy on him, he said,
Holding fast to God is to rise above all imaginary things.

An imaginary thing, in his view, is anything other than God, and rising above it is to rise from witnessing the benefit and harm, giving and taking, and the effect of [the imagined power] to God. This is an allusion to annihilation. He means to rise above witnessing all that is other than God to witnessing God alone, and perfection lies in this alone—going above the will of those other than Him to His will.

The monist (*ittiḥādī*) explains it as rising above the existence of what is other than Him to His existence alone, such that one sees that nothing exists other than Him, and that the existence of every existent is His existence, and the existence of all things other than Him is merely a figment of false imagination.⁶

⁶ Ibn al-Qayyim refutes this view repeatedly throughout the treatise. See, for example, volume one, Translation, 1:340–383.

وإخلاص الباعث هو أن يكون الإيمان الأمر لا شيء سواه، والاحتساب رجاء ثواب الله. فالاعتصام بحبل الله يحمي من البدعة وآفات العمل.

فصل

وأما الاعتصام به فهو التوكل عليه والامتناع به والاحتماء به، وسؤاله أن يحمي العبد ويمنعه، ويعصمه ويدفع عنه، فإن ثمة الاعتصام به هو الدفع عن العبد. والله يدفع عن الذين آمنوا، فيدفع عن عبده المؤمن به إذا اعتصم به كل سبب يفضي إلى العطب، ويحميه منه، فيدفع عنه الشبهات والشهوات وكيد عدوه الباطن والظاهر وشر نفسهن ويدفع عنه موجب أسباب الشر بعد انعقادها، بحسب قوة الاعتصام به وتمكنه، فينعقد في حقه أسباب العطب، فيدفع عنه موجباتها ومسبباتها، ويدفع عنه قدره بقدره، وإرادته بإرادته، ويعيده به منه.

فصل

وأما صاحب المنازل—رحمه الله—فقال: «الاعتصام بالله التَّرقِّي عن كل مَوْهوم». الموهوم عنده ما سوى الله. والتَّرقِّي عنه الصعود من شهود نفعه وضره، وعطائه ومنعه وتأثيره إلى الله. وهذا إشارة إلى الفناء. ومراده الصعود عن شهود ما سوى الله إلى الله. والكمال في ذلك، الصعود عن إرادة ما سواه إلى إرادته. والاتحادي يفسره بالصعود عن وجود ما سواه إلى وجوده، بحيث لا يرى لغيره وجوداً البتة، ويرى وجود كل موجود، هو وجوده فلا وجود لغيره إلا في الوهم الكاذب عنده.

[Al-Harawī] said,

And it has three levels: the holding fast of the commoners is by submitting and attending to the report, affirming the promise and the warning, upholding the commands and prohibitions, and basing their dealings on certainty and fairness.

He means that the commoners show adherence by holding on to the message about God that reaches them, with faithful submission and without contention, revering command and prohibition and obeying them, confirming the promise and the warning, and they base their acts on certainty, not upon conjecture, hesitation, and playing it safe. As someone has said,

The sorcerer and the physician have both claimed
 The dead shall not rise again, I say: Hear this
 If you both are right, I lose nothing
 But if I am right, the loss is upon you

This is the way of the people of doubt and suspicion, who obey command and prohibition out of caution. This way does not protect from God's chastisement, nor does success come to those who choose it, nor does it take them to safety.

As for "fairness" upon which they base their dealings, that is fairness in their dealings with God and with His creation. Fairness in dealings with God means that he gives his servitude to God its right and does not compete with his Lord in His attributes that do not befit a servant such as greatness, majesty, and grandeur.

Part of his fairness toward his Lord is that he thank none other than God for His blessings, nor forget them, nor use them to defy Him, nor praise for His provisions anyone other than Him. As it says in a divine report [in which God says]:

I and Jinn and Men are in a great tiding: I create but another is worshipped, I provide but another is thanked.⁷

⁷ Aḥmad in *K. al-Zuhd* #107, on the authority of al-Ḥasan al-Baṣrī.

قال: «وهو على ثلاث درجات: اعتصام العامة بالخبر استسلاماً وإذعاناً بتصديق الوعد والوعيد، وتعظيم الأمر والنهي، وتأسيس المعاملة على اليقين والانصاف». يعني أن العامة اعتصموا بالخبر الوارد عن الله، استسلاماً من غير منازعة، بل إيماناً واستسلاماً، وانقادوا إلى تعظيم الأمر والنهي والإذعان لهما، والتصديق بالوعد والوعيد، وأسسوا معاملتهم على اليقين لا على الشك والتردد وسلوك طريق الاحتياط. كما قال القائل:

زعم المنجم والطبيب كلاهما لا تبعث الأجساد قلت: إليكما
إن صحَّ قولكما فليست بخاسر أو صحَّ قولي فإلخسارُ عليكما

فهذه طريقة أهل الرِّيب والشكن يقومون بالأمر والنهي احتياطاً، وهذه الطريقة لا تنجي من عذاب الله، ولا يحصل لصاحبها السعادة، ولا توصله إلى المأمن. وأما الإنصاف الذي أسسوا معاملتهم عليه، فهو الإنصاف في معاملتهم لله وخلقه. فأما الإنصاف في معاملة الله، فأن يعطى العبودية حقها، وألا ينزع ربه صفات إلهيته التي لا تليق بالعبد ولا تنبغي له من العظمة والكبرياء والجبروت. ومن إنصافه لربه: ألا يشكر سواه على نعمه وينساه، ولا يستعين بها على معاصيه، ولا يحمد على رزقه غيره، ولا يعبد سواه. كما في الأثر الإلهي: «إني والجن والإنس في نبأ عظيم: أخلق ويعبد غيري وأرزق ويشكر سواي».

Another Divine Hadith has it,

O son of Adam, you have not been fair to Me. My blessing descends upon you, your evil ascends to Me. I give you blessings so you will love Me, and I have no need of you. You sin so I will be wroth with you and you are nothing without Me. Every moment the noble angel brings back to Me from you unseemly deeds.⁸

Another report says,

O son of Adam, there is no new day but that it brings you from Me new provisions and the angels bring from you to Me ugly deeds. You feed on My provision and disobey Me. You call upon Me, I respond; you ask, I give. I call you to My Garden, you refuse. This is not fair.

As for justice in the right of the servants, it is to deal with them like he would like to be treated by them.

By God, this that [al-Harawī] has mentioned as the holding fast of the commoners, is indeed the holding fast of the elite of the elite. But the Shaykh, God have mercy on him, was among those to whom the banner of annihilation was raised and he went for it, and he cares not for anyone's blame in this mission, nor sees any station higher than that.⁹

2 The Holding Fast of the Elite

The holding fast of the elite is the cutting off, which is to protect the will by way of folding, and extending good manners to the creation by way of unfolding, and refusing attachments by way of determination. This is holding fast to the firmest rope.

He means "cutting off" one's ego in these three ways. [The seeker] protects his will and closes it off to anyone except God the Glorified. This is like Abū Yazīd [al-Bisṭāmī], God have mercy on him, who reports about himself when it was said to him, "What do you want?" He said, "I want to not want." The second

⁸ *Ḥilya* 4:27.

⁹ This is Ibn al-Qayyim's gentle but persistent criticism of al-Harawī, who subordinated all virtues and acts of worship to the goal of annihilation (*fanā'*).

وفي أثر آخر: «ابن آدم: ما أنصفتني، خيري إليك نازل، وشرك إليّ صاعد. أتحبب إليك بالنعم وأنا غني عنك، وتبغض إلي بالمعاصي وأنت فقير إلي. ولا يزال الملك الكريم يعرج إليّ منك بعمل قبيح». وفي أثر آخر: «يا ابن آدم. ما من يوم جديد إلا يأتيك من عندي رزق جديد، وتأتي عنك الملائكة بعمل قبيح. تأكل رزقي وتعصيني، وتدعوني فأستجيب لك، وتسألني فأعطيك، وأنا أدعوك إلى جنتي فتأبى ذلك، وما هذا من الإنصاف».

وأما الإنصاف في حق العبيد: فأن يعاملهم مثل ما يحب أن يعاملوه به. ولعمرك الله هذا الدين ولو أنه اعتصام العامة، هو اعتصام خاصة الخاصة في الحقيقة. ولكن الشيخ—رحمه الله—ممن رفع له علم الفناء فشمّر إليه. فلا تأخذه فيه لومة لائم. ولا يرى مقاماً أجّل منه.

فصل

«واعتصام الخاصة بالانقطاع. وهو صَوْنُ الإرادة قبضاً، وإسبالُ الخلق عن الخلق بسطاً، ورفض العلائق عزماً، وهو التمسك بالعروة الوثقى».

يريد انقطاع النفس عن أغراضها من هذه الوجوه الثلاثة. فيصون إرادته ويقبضها عما سوى الله سبحانه، وهذا شبيه بحال أبي يزيد—رحمه الله—فيما أخبر به عن نفسه لما قيل له: ما تريد؟ فقال: أريد ألا أريد.

one is extending good manners to the creation by way of unfolding, and this is the essence of *taṣawwuf*. It is as one of the knowers has said, “*Taṣawwuf* is good character: whoever increases you in good character, increases you in *taṣawwuf*.”¹⁰ Good character and purification of the soul are the noblest of manners that show largeness of the heart, nobility of his soul and nature. This attribute requires one to withhold harm and forebear it, to provide comfort, to turn his left cheek to the one who slapped your right one, to give his robe to the one who stole his shirt, to go two miles with one who mocked him for one mile.¹¹ This is the sign of his cutting off from the wants of his soul and its desires.

As for “refusing attachments by way of determination,” it means total determination to refuse all attachments, renouncing them inwardly and outwardly.

The essence is to cut off the inwardly attachments, for when he cuts them off the outwardly attachments do not harm him. When wealth is in your hand but not in your heart it cannot harm you no matter how much it is. When it is in your heart it will harm you even if you have none of it in your hand.

It was said to Imam Aḥmad, “Can a man be a renunciant if he possesses one thousand dinars?” He said, “Yes. But upon the condition that he does not feel happy if it increases and does not grieve if it decreases.” This is why the companions, God be pleased with them, were the best renunciants of this community, despite all the wealth in their hands.

{Sufyān al-Thawrī was asked: “Can a wealthy man be a renunciant?” He said, “Yes, if he is grateful upon its increase and grateful and patient upon its decrease.”}¹²

Cutting off outwardly attachments is praiseworthy in two cases: when he fears they will harm his religion, or when there is no preponderant benefit in them. The perfection in this respect is to cut off the attachments that become dogs on the path that prevent him from traversing it, and these are the dogs of desires and doubts; no attachment after these can harm.

He said,

The holding fast of the elite of the elite is through joining, which is witnessing the truth exclusively, after emulating¹³ Him in reverence, and devotion to Him in nearness.

10 Reported in al-Qushayrī, *al-Risāla al-Qushayrīyya*, 242. Note that the modern translation “Sufism” is avoided because by *taṣawwuf* here is meant the personal effort of purification rather than the historical ideology and set of practices that the moderns call Sufism. See the “Translator’s Introduction,” volume one, for more.

الثاني: إسبال الخلق على الخلق بسطاً. وهذا حقيقة التصوف. فإنه كما قال بعض العارفين: «التصوف خُلُق، فن زاد عليك في الخلق زاد عليك في التصوف».

فإن حسن الخلق وتزكية النفس بمكارم الأخلاق، يدل على سعة قلب صاحبه، وكرم نفسه وسجيته. وفي هذا الوصف يكف الأذى ويحمل الأذى ويوجد الراحة ويدبر خده الأيسر لمن لطمه على الأيمن، ويعطي رداءه لمن سلبه قيصه، ويمشي ميلين مع من سخره ميلاً، وهذا علامة انقطاعه عن حظوظ نفسه وأغراضها.

وأما رفض العلائق عزماً فهو العزم التام على رفض العلائق وتركها في ظاهره وباطنه. والأصل هو قطع العلائق الباطن، فمتى قطعها لم تضره علائق الظاهر. فمتى كان المال في يدك وليس في قلبك، لم يضرَكَ ولو كثر، ومتى كان في قلبك ضرراً، ولو لم يكن في يديك منه شيء. قيل للإمام أحمد—رحمه الله—: أ يكون الرجل زاهداً ومعه ألف دينار؟ قال: نعم، على شريطة ألا يفرح إذا زادت ولا يحزن إذا نقصت. ولهذا كان الصحابة—رضي الله عنهم—أزهد الأمة مع ما بأيديهم من الأموال.

وإنما يحمد قطع العلائق الظاهرة في موضعين: حيث يخاف منها ضرراً في دينه، أو حيث لا يكون فيها مصلحة راجحة. والكمال من ذلك قطع العلائق التي تصير كلاليب على الصراط تمنعه من العبور، وهي كلاليب الشهوات والشبهات، ولا يضره ما تعلق به بعدها.

فصل

قال: «واعتصام خاصّة الخاصة: بالاتصال وهو شُهود الحق تفريداً بعد الاستحذاء له تعظيماً، والاشتغال به قُرباً».

11 It is worth mentioning that here the author is alluding to the gospel, Matthew 5:38–41.

12 This addition appears in some of the manuscripts. See *Madārij*(S), 1191.

13 Ibn al-Qayyim reads al-Harawī's text here as *istiḥdhā'*, which means "seeking to imitate," whereas all extant manuscripts of *al-Manāzil* read *istikhdhā'*, which is a Sufi term that means "total submission."

The cutting off takes him to this joining; that was for the intermediate stage, this, in [al-Harawī's] view, is for those who have arrived.

He means by "witnessing the truth exclusively" that he sees the Truth, Glorified is He, alone, nothing else with Him, and this is because of the annihilation of the witness into the Witnessed, and that transfer takes place upon the unveiling.

As has been explained before, [contrary to what al-Harawī believes] this is not perfection; perfection, instead, is to annihilate his will into His will. As for the annihilation of witnessing all else into witnessing Him, this is lower than that, as explained.

As for his saying, "after emulating Him in reverence": the Shaykh, God have mercy on him, due to his fondness of allegories, expressed a great meaning through [the term] *istiḥdhā'* which is the *istifāl* form of *al-muḥādhā'* (root: ḥ-dh-w); which is to face something in such a way that nothing is left out, but to face it with every single part of one's body. His meaning by it is nearness, and removal of any medium that prevents it. There should be no doubt [concerning the doctrine] that the servant draws near to his Lord and the Lord draws near to His servant. As for the nearing of the servant, it is like the saying of the Exalted, "And bow in prostration, and come close" [96:19]. In a divine report, God says, "If a servant comes close to Me by an inch, I come close to him by a yard."¹⁴ Another report has it, "And nothing gets a servant closer to Me than performance of what I have obligated upon him, and My servant keeps getting closer to Me by performing supererogatory acts until I love him. When I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds, and his legs with which he walks. So he hears through Me, and sees through Me, and holds through Me, and walks through Me."¹⁵ Another sound tradition has it, "The closest my servant gets to Me is in the last part of the night."¹⁶ Another narration has it, "My servant is the closest to Me in the state of prostration."¹⁷

Once when people raised their voices in saying "God is Great" during prayers with the Prophet God grant him blessing and peace, he said to them, "O people, keep it quiet. The One you are calling is neither deaf nor absent, rather He is All-hearing and near—nearer to one of you than the neck of your mount."¹⁸

The Shaykh, God have mercy on him, expressed the quest of nearness to Him and rejection of any intermediary obstructing him from the desired nearness, without which the eyes of the worshipper and His allies cannot cool, as

¹⁴ This is part of a longer tradition in Bukhārī #7405 and Muslim #2675.

¹⁵ This is a famous report in Bukhārī #6502 and elsewhere, except the last statement, "So he hears through me ..." which does not appear in any sound report.

لما كان ذلك الانقطاع موصلاً إلى هذا الاتصال كان ذلك للمتوسطين. وهذا عنده لأهل الوصول. ويعني بشهود الحق تفريداً: أن يشهد الحق سبحانه وحده منفرداً ولا شيء معه، وذلك لفناء الشاهد في المشهود، والحوالة في ذلك عند القوم على الكشف. وقد تقدم أن هذا ليس بكمال، وأن الكمال أن يفنى بمراده عن مراد نفسه، وأما فناؤه بشهوده عن شهود ما سواه، فدون هذا الفناء في الرتبة كما تقدم.

وأما قوله: «بعد الاستحذاء له تعظيماً»، فالشيخ—رحمه الله—لكثرة لهجه بالاستعارات، عبر عن معنى لطيف عظيم بلفظة «الاستحذاء» التي هي استفعال من المحاذاة، وهي المقابلة التي لا يمتنى فيها جزء من المحاذي خارجاً عما حاذاه، بل قد واجهه وقابله بكليته وجميع أجزائه، ومراده بذلك القرب، وارتفاع الوسائط المانعة منه، ولا ريب أن العبد يقرب من ربه، والرب يقرب من عبده. فأما قرب العبد فكقوله تعالى: ﴿وَاجْبُدْ وَاقْتَرِبْ ۖ﴾ [العلق: 19]، وقوله في الأثر الإلهي: «من تقرب مني شبراً تقربت منه ذراعاً»، وكقوله: «وما تقرب إلي عبدي بمثل أداء ما افترضت عليه. ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها. فبي يسمع، وبني يبصر، وبني يبطش، وبني يمشي». وفي الحديث الصحيح: «أقرب ما يكون الرب من عبده في جوف الليل الأخير». [وفي الحديث أيضاً: «أقرب ما يكون العبد من ربه وهو ساجد»]. وفي الحديث الصحيح—لما ارتفعت أصواتهم بالتكبير مع النبي في السفر فقال: «يا أيها الناس، اربعوا على أنفسكم، إنكم لا تدعون أصم ولا غائباً، إن الذي تدعونه سميع قريب، أقرب إلى أحدكم من عنق راحلته».

فعبر الشيخ—رحمه الله—عن طلب القرب منه، ورفض الوسائط الحائلة بينه وبين القرب المطلوب الذي لا تقر عيون عابديه وأوليائه إلا به—بالاستحذاء—، وحقيقته موافاة العبد إلى

16 Tirmidhī #3579, graded it *ḥasan-gharīb*; al-Ḥākim #1162 and others graded it *ṣaḥīḥ*. See *Madārīj*(§), 1198.

17 Muslim #482.

18 Bukhārī #6610; Muslim #2704.

istihdhā', whose reality is the submission of the servant in His presence, in front of Him, in total contrast to those who turn their back to Him, evade Him, or seek to avoid Him.

The meaning of this matter cannot be encompassed except with presence and taste, and the best it can be expressed is through the prophetic, Muhammadan expressions. The closest expression of the people [of *taṣawwuf*] is that it is "nearness" with the lifting of veils, by which the servant comes upon the reality of reverence. This is why he said, "submission to Him reverently."

Whoever wishes to understand this as it should be understood, he must understand the name of the Exalted "the Hidden" and "the Near" in a state that his heart is filled with His love and the tongue fond of His remembrance. From here, the servant is taken toward the annihilation to which he has rolled up his sleeves and dedicated his effort.

If he is dedicated to the intermediate annihilation, which is annihilation of witnessing another [except God], his heart witnesses none other altogether; forms disappear, allusions vanish: that which was not is annihilated, that which always was remains.

In this station, he responds to the call of annihilation out of love and longing, not coercion. For in this station, love has fused with reverence and nearness, and this is the end of the journey for those seeking annihilation.

However, if he had intended the higher annihilation, the annihilation of the will of another, there remains no will in his heart that resists the normative, legal, prophetic, Qur'anic will: but the two wills are united, and what is willed by the Lord becomes the same as what is willed by the servant. This is the essence of pure love. This is the correct union, the union of the object of will, not of the one willing, nor of the will [itself].¹⁹

Contemplate this distinction at this point in the journey, for many a seeker's steps have slipped and attainer's understanding confounded.

At this station, what was once non-existent is annihilated in will, preference, love, reverence, fear, hope, and reliance: only that which is eternal remains. In it all media between the Lord and the servant vanish, and total submission, accompanied by love and reverence, is attained.

19 There appears to be some inconsistency in Ibn al-Qayyim's expression here, but the meaning is clear: The annihilation and union he considers the highest is that the servant should will what God has willed, but he does not become fused with God, nor does his will become lost in God's: he remains the author of and responsible for his moral actions, but annihilates the object of his will into what God wills. See Chapter 9 §1 on the discussion of annihilation and its three kinds below.

حضرته وقدامه وبين يديه، عكس حال من نبذه وراء ظهره وأعرض عنه ونأى بجانبه، بمنزلة من ولى المطاع ظهره ومال بشقه عنه.

وهذا الأمر لا يدرك معناه إلا بوجوده وذوقه. وأحسن ما يعبر عنه بالعبارة النبوية المحمدية، وأقرب عبارات القوم عنه أنه التقرب برفع الوسائط التي بارتفاعها يحصل للعبد حقيقة التعظيم. فلذلك قال «الاستحذاء له تعظيماً».

ومن أراد فهم هذا—كما ينبغي—فعليه بفهم اسمه تعالى «الباطن» وفهم اسمه «القريب» مع امتلاء القلب بحبه، ولهج اللسان بذكره. ومن هاهنا يؤخذ العبد إلى الفناء الذي كان مشمراً إليه عاملاً عليه. فإن كان مشمراً إلى الفناء المتوسط، وهو الفناء عن شهود السوى، لم يبق في قلبه شهود لغيره البتة، بل تضمحل الرسوم وتفتى الإشارات، ويفنى من لم يكن، ويبقى من لم يزل. وفي هذا المقام يجب داعي الفناء طوعاً ورغبةً لا كرهاً، لأن هذا المقام امتزج فيه الحب بالتعظيم مع القرب، وهو منتهى سفر الطالبين لمقام الفناء.

وإن كان العبد مشمراً للفناء العالي وهو الفناء عن إرادة السوى، لم يبق في قلبه مراد يزاحم مراده الديني الشرعي النبوي القرآني، بل يتحد المرادان فيصير عين مراد الرب هو عين مراد العبد. وهذا حقيقة المحبة الخالصة. وفيها يكون الاتحاد الصحيح، وهو الاتحاد في المراد، لا في المريد ولا في الإرادة.

فتدبر هذا الفرقان في هذا الموضع الذي طالما زلت فيه أقدام السالكين، وضلت فيه أفهام الواجدين.

وفي هذا المقام حقيقة يفنى من لم يكن إرادةً وإيثاراً، ومحبةً وتعظيماً وخوفاً ورجاءً وتوكلًا، ويبقى من لم يزل. وفيه ترتفع الوسائط بين الرب والعبد حقيقة، ويحصل له الاستحذاء المذكور مقروناً بغاية الحب وغاية التعظيم.

At this station, the seeker of annihilation responds out of love, obedience and choice, not coercively, but the lover whose heart's love has filled such that no part of him is void of it, his heart and soul gravitate toward Him who is the most perfect of beloved, the most beautiful, and most deserving. This is caused by total love fused with reverence and nearness and erasure of all other than the Beloved; nothing remains in the heart except the Beloved and what He loves. This is the reality of holding fast to Him and to His rope. And God alone can help.

As for his words, "and devotion to Him due to nearness," they mean that nearness to the Truth so busies him that nothing else commands his attention, which is the true meaning of nearness. Do you not see that the closest attendant of a sultan, who attends to him and speaks for him, is not distracted by anything else? Thus, a servant's exclusive engagement with his Lord is proportional to his nearness to Him.

وفي هذا المقام يجيب داعي الفناء في المحبة طوعاً واختياراً لا كرهاً، بل يجذب إليه انجذاب قلب المحب وروحه، الذي قد ملأت المحبة قلبه. بحيث لم يبق فيه جزء فارغ منها، إلى محبوبه الذي هو أكل محبوب وأجمله وأحقه بالحب.

وهذا أوجبه الحب الكامل الممتزج بالتعظيم والإجلال والقرب، ومحو ما سوى مراد المحبوب من القلب، بحيث لم يبق في القلب إلا المحبوب ومراده، وهذا حقيقة الاعتصام به وبجمله، والله المستعان.

وأما قوله: «والاشتغال به قريباً» أي يشغله قرب الحق عن كل ما سواه، وهذا حقيقة القرب. ألا ترى أن القريب من السلطان جداً، المقبل عليه، المكلم له، لا يشتغل بشيء سواه البتة؟ فعلى قدر القرب من الله يكون اشتغال العبد به.

The Station of Fleeing

Among the stations of “You we worship and You alone we supplicate for help” is the station of fleeing.

God the Exalted said, “Flee unto God” [51:50]. Linguistically, *al-firār* is to flee or take flight from one thing to another. It is of two types: the fleeing of the successful and the fleeing of the damned. The fleeing of the successful is fleeing to God the Exalted, and that of the damned is fleeing from Him rather than to Him. As for the fleeing from Him to Him, that is the fleeing of the allies of God. Ibn ‘Abbās, God be pleased with them both, said concerning God’s saying, “Flee unto God”: “Flee from Him to Him, and act in obedience to Him.” Sahl b. ‘Abdallāh [al-Tustarī] said, “Flee from other than God to God.” Others have said, “Flee from the chastisement of God toward His reward through faith and obedience.”¹

The author of *al-Manāzil*, God have mercy on him, said,

It is fleeing from all that was once naught to Him who always has been. It has three levels. The fleeing of the commoners from ignorance to knowledge in intention and effort, from sloth to readiness in determination and sincerity, and from constriction to expansion in trust and hope.

He means by “all that was once naught” all of the creation, and by “Him who has always been” the Truth (i.e., God). His words “the fleeing of the commoners from ignorance to knowledge in intention and effort” [are explained as follows]. Ignorance is of two types, lack of beneficial knowledge, and failure to act upon its requisites and effects. Both are “ignorance” in the language, custom, Law, and Reality.² [To appreciate the second meaning, consider the following.] Moses said, “I seek refuge from God from being among the ignorant” [2:67] when his people said to him, “Do you take us in ridicule?” that is, make fun of us. Joseph the Truthful said, “And if You do not avert from me their plan, I might incline toward them and [thus] be among the ignorant” [12:33].³

1 These statements are found in the exegesis of the said verse in *Tafsīr al-Ṭabarī* and *Tafsīr al-Baghawī*. See *Madārij*(§), 1203.

2 See glossary, “Reality.”

فصل

ومن منازل «إياك نعبد وإياك نستعين» منزلة: «الفرار».

قال الله تعالى: ﴿فَقَرُّوا إِلَى اللَّهِ﴾ [الذاريات:50]. وحقيقة الفرار الهرب من شيء إلى شيء. وهو نوعان: فرار السعداء، وفرار الأشقياء.

ففرار السعداء: الفرار إلى الله تعالى.

وفرار الأشقياء: الفرار منه لا إليه. وأما الفرار منه إليه ففرار أوليائه. قال ابن عباس رضي الله عنهما في قوله تعالى: ﴿فَقَرُّوا إِلَى اللَّهِ﴾، فروا منه إليه، واعملوا بطاعته. وقال سهل بن عبد الله: فروا مما سوى الله إلى الله. وقال آخرون: اهربوا من عذاب الله إلى ثوابه بالإيمان والطاعة. وقال صاحب المنازل—رحمه الله—:

«هو الهربُ ممَّا لم يكنْ إلى من لم يزلْ. وهو على ثلاث درجات: فرار العامة من الجهل إلى العلم عقداً وسعيًا، ومن الكسل إلى التَّشْمِيرِ جدًّا وعزمًا، ومن الضيق إلى السَّعة ثَقَّةً ورجاءً». يريد بما لم يكن «الخلق» وما لم يزل «الحق». وقوله: «فرار العامة من الجهل إلى العلم عقداً وسعيًا».

الجهل نوعان: عدم العلم بالحق النافع، وعدم العمل بموجبه ومقتضاه، فكلاهما جهلٌ لغةً وعرفاً وشرعاً وحقيقةً. قال موسى: ﴿أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾ [البقرة:67] لما قال له قومه: ﴿اتَّخِذْنَا هُزُوءًا﴾، أي من المستهزئين. وقال يوسف الصديق: ﴿وَالَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ﴾ [يوسف:33]، أي من مرتكبي ما حرمت عليهم. وقال تعالى: ﴿إِنَّمَا

3 In both cases, the context suggests a complex meaning for *jahl*: for Moses, the act of lying in the name of God and for Joseph falling to the women's trap would not have been lack of knowledge but its abuse and failure to act upon it.

Qatāda said, “The Companions of the Messenger of God, God grant him blessing and peace, all agreed that all that is used as an excuse to disobey God is ignorance.” Someone else has said, “The Companions have agreed that anyone who disobeys God is ignorant.” [A poet has said:]

Let no one be ignorant toward us
Or we shall be ignorant above the ignorance of the ignorant.⁴

He thus called inattention to the implications of knowledge ignorance either because one did not benefit from it, and thus is no better than one who is ignorant, or because he failed to consider the consequences of his actions. The fleeing that has been mentioned is fleeing from both kinds of ignorance; from failure to attain the knowledge concerning belief, inner awareness, and [spiritual] insight, and from practical ignorance to beneficial effort and good action in intention and effort.

His words “from sloth to readiness in determination (*jidd*) and sincerity (*‘azm*)” mean that one flees from the propensity for laziness toward the drive for action, rolling up his sleeves with sincerity and putting forth his best effort. Here *al-jidd* means true determination, unhampered by lassitude, procrastination, and negligence, which means avoiding the attitude of “I will” and “I shall,” and “perhaps” and “I wish”—the most harmful attitude for a servant to have. It is a tree whose fruit are nothing but lament and regret. The difference between the two is that *al-‘azm* is the truthfulness and concentration of intention whereas *al-jidd* is the truthfulness of action and putting forth of one’s best effort. God the Glorified has commanded that His commands be received with sincere intention as well as sincere action, saying, “Take you hold of what We have given you with strength” [2:63]. He also said, “And We wrote for him on the tablets, concerning all things, a lesson to be taken and explanation for all things, [saying,] ‘Take hold of them with determination ...’” [7:145]. He also said, “O John, take hold of the Book with might” [19:12], that is, with sincere exertion, utmost effort and determination, not like someone who responds to his duty hesitatingly and languidly.

By his words “from constriction to expansion in trust and hope” he means fleeing from the constriction of his breast [caused] by worries, sorrows, woes, and fears that he encounters in this abode from within his soul as well as from outside, including those concerning one’s interests, or his dependents, his wealth, body, family, and his foes. He flees from all of these toward the vast

4 This verse is attributed to ‘Amr b. Kulthūm. See *Madārij*(§), 1205.

التَّوْبَةُ عَلَى اللَّهِ الَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ﴿[النساء:17]﴾. قال قتادة: أجمع أصحاب رسول الله أن كل ما عصي الله به فهو جهالة، وقال غيره: أجمع الصحابة على أن كل من عصي الله فهو جاهل:

ألا لا يجهلن أحدٌ علينا فنجهل فوق جهل الجاهلينا

وسمى عدم مراعاة العلم جهلاً، إما لأنه لم ينتفع به فنزل منزلة الجاهل، وإما لجهله بسوء ما يبني عواقب فعله.

فالفرار المذكور: الفرار من الجهلين، من الجهل بالعلم إلى تحصيله اعتقاداً ومعرفةً وبصيرةً، والفرار من جهل العمل إلى السعي النافع، والعمل الصالح قصداً وسعيًا. قوله: «ومن الكسل إلى التشمير جداً وعزماً»، أي يفر من إجابة داعي الكسل إلى داعي العمل، والتشمير بالجد والاجتهاد.

و «الجد» هو هاهنا صدق العزم، وإخلاصه من شوائب الفتور ووعود التسويف والتهاون. وهو تجنب السِّين وسوف، وعسى ولعل، فهو أضر شيء على العبد، وهي شجرة ثمرها الحسرات والندامات. والفرق بين الجد والعزم: أن «العزم» صدق الإرادة واستجماعها، و «الجد» صدق العمل وبذل الجهد فيه. وقد أمر الله سبحانه بتلقي أوامره بالعزم والجد. فقال: ﴿خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾ [البقرة:63]، وقال: ﴿وَكُتِبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةٌ وَتَفْصِيلًا لِكُلِّ شَيْءٍ خُذْهَا بِقُوَّةٍ﴾ [الأعراف:145] وقال: ﴿يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ﴾ [مريم:12]، أي بجد واجتهاد وعزم، لا كمن يأخذ ما أمر به بتردد وفتور. وقوله: «ومن الضيق إلى السَّعة ثقةً ورجاءً».

يريد هروب العبد من ضيق صدره بالهموم والغموم، والأحزان والمخاوف التي تعتريه في هذه الدار من جهة نفسه، وما هو خارج عن نفسه مما يتعلق بأسباب مصالحه ومصلح من يتعلق به، وما

expanse of trust and true reliance upon God, with good hope in what He has in store for him, expecting His tenderness and charity. One of the best things commoners say is, “There is no worry when with God.”

God the Exalted said, “Whosoever is mindful of God, He makes for him a way out and gives him from where he cannot even imagine” [65:2–3]. Al-Rabīʿ b. Khuthaym⁵ said [concerning this verse], “He makes from him a way out of all that worries people.” Abū al-ʿĀliya said, “[It means] a way out of every misery.” Al-Ḥasan [al-Baṣrī] said, “A way out of what He has prohibited.”

[The aforementioned verse goes on to say,] “And whosoever relies on God, He is sufficient (*ḥasb*) for him” [65:3], [that is,] whosoever trusts Him in his misfortunes and his ventures, He suffices him in all that concerns him. *Al-ḥasb* means that which suffices, as in, “God is our *ḥasb*” [3:173], God suffices us.

Whenever a servant has good expectations from God, and is hopeful and truly reliant upon Him, God never frustrates his hopes, for His glory never fails one who hopes and acts. [Al-Harawī] expresses this trust and hopefulness as “expansion,” for, after having acquired faith, there is nothing that expands and widens the breast like trust and hope and good expectation of Him.

[Al-Harawī] said,

The fleeing of the elite is from the report to the witnessing, from the forms to the foundations, from indulgence to divestment.⁶

That is, the [true seekers] are not content that their faith be based on mere report, seeking to witness what has been reported, seeking to rise above knowledge based on report to the sight of certitude through witnessing. [This is what] Abraham the Friend, God’s blessings and prayers be upon our Prophet and upon him, sought that from his Lord, when he said, “‘My Lord, show me how You give life to the dead.’ He said, ‘Have you not believed?’ He said, ‘Yes, but [I ask] only that my heart may be satisfied’” [2:260]. Abraham thus asked that his certitude be turned into witnessing, and his knowledge become testimony. This is the meaning the Prophet, God grant him blessing and peace, expressed as “doubt” in his saying, “We have more of a right to doubt than Abraham” when he said, “‘My Lord, show me how You give life to the dead.’ He said, ‘Have you

⁵ Al-Rabīʿ b. Khuthaym al-Thawrī al-Kūfī (d. 65/685) was a renunciant, a senior Successor, who was honored in the circle of ʿAbdallāh b. Masʿūd and the like, known for his knowledge, understanding, and piety. See *Sīyar* 4:258.

يتعلق بماله وبدنه وأهله وعدوه. يهرب من ضيق صدره بذلك كله إلى سعة فضاء الثقة بالله، وصدق التوكل عليه، وحسن الرجاء لجميل صنعه به، وتوقع المرجو من لطفه وبره. ومن أحسن كلام العامة قولهم: لا همَّ مع الله. قال الله تعالى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطلاق: 2-3]. قال الربيع بن خثيم: يجعل له مخرجاً من كل ما ضاق على الناس. وقال أبو العالية: مخرجاً من كل شدة.

وقال الحسن: مخرجاً مما نهاه عنه، ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: 3]، ومن يثق به في نوائبه ومهمات يكفيه كل ما أهمه. والحسب الكافي ﴿حَسْبُنَا اللَّهُ﴾ [آل عمران: 173، التوبة: 59]، كافينا الله.

وكلما كان العبد حسن الظن بالله، حسن الرجاء له، صادق التوكل عليه فإن الله لا يخيب أمله فيه البتة، فإنه سبحانه لا يخيب أمل آمل، ولا يضيع عمل عامل. وعبر عن الثقة وحسن الظن بالسعة، فإنه لا أشرح للصدر ولا أوسع له—بعد الإيمان—من ثقته بالله ورجائه له وحسن ظنه به.

فصل

قال: «وفرار الخاصة من الخبر إلى الشهود، ومن الرسوم إلى الأصول، ومن الحظوظ إلى التجريد». يعني أنهم لا يرضون أن يكون إيمانهم عن مجرد خبر، حتى يترقوا منه إلى مشاهدة المخبر عنه، فيطلبون الترقى من علم اليقين بالخبر إلى عين اليقين بالشهود، كما طلب إبراهيم الخليل —صلوات الله وسلامه على نبينا وعليه— ذلك من ربه إذ قال: ﴿رَبِّ ارْنِي كَيْفَ تُنْجِي الْمَوْتَىٰ﴾ قَالَ أَوَلَمْ تُؤْمِنَ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي [البقرة: 260]، فطلب إبراهيم عليه السلام أن يكون اليقين عياناً، والمعلوم مشاهداً. وهذا هو المعنى الذي عبر عنه النبي بالشك في قوله: «نحن أحق بالشك من إبراهيم» حيث

6 *Tajrid* in Arabic is literally to peel or denude, which translates etymologically and literally to divestment, from the Latin verb *vestire* (to clothe). It is the name of the ninety-seventh station.

not believed?’ He said, ‘Yes, but [I ask] only that my heart may be satisfied.’” Neither he, God grant him blessing and peace, nor Abraham ever doubted, far be it from them; he only expressed by it the [aforementioned] meaning. This is one of the explanations of the Hadith. There is another explanation of it, which is by way of negation, that is, neither Abraham doubted when he said what he said, nor do we doubt. This explanation is correct too: had he asked what he did out of doubt, we would have more of a right to it, but in fact, he did not ask out of doubt, rather, for satisfaction.

The ranks [of certitude] are three. The knowledge of certitude is obtained through the report. Then, the reality of what is reported appears to the heart or the sight, until its knowledge becomes the sight of certitude. Then one encounters and experiences it and it becomes the reality of certitude. Thus, our knowledge of the Garden and the Fire at this point are knowledge of certitude. When the Garden is brought near to the righteous at the Stand [on the Day of Judgment] and the Fire is shown to the erring, and they will see them with their eyes, that would be the sight of certitude. As the Exalted has said, “Ye shall see the Fire. Then you shall see it with the sight of certitude” [102:6–7]. When the people of the Garden enter the Garden and the people of the Fire enter the Fire, that would be the reality of certitude. We shall explicate this further in its appropriate place.⁷

As for his words “from the forms to the foundations,” he means by “the forms” the appearances of knowledge and action and by the “foundations” the realities of faith and dealings of the hearts, the tastes, and the intimations of faith. He thus flees from establishing knowledge and action to submitting the ego to [the requirements of] inner knowledge. The men of determination in this journey do not remain content with the forms and surfaces of deeds, and do not count them except in accordance with their spirit and reality, and what is confirmed by divine intimation, {which is the extent of their portion from the [scriptural] command. Divine intimation} does not require abandoning adherence to the command, as some bandits of the path and heretics among the Sufis have imagined. Rather, it sublimates from them the realities of the command, the secrets of worship, and the spirit of the dealings. What they seek to get out of the [scriptural] command is comparable to what a scholar gets out of the speech of a speaker, which includes clear expressions and hints, warnings and allusions, as opposed to the commoners, who understand such that they may repeat [a speech] from memory but without understanding or full appreciation of its implications. Those [who have attained divine intimations] are the most

7 The author returns to this in the Eighty-first station, that of *al-Mukāshafa* or Unveiling.

قال: ﴿رَبِّ أَرِنِي كَيْفَ تُخَيِّ الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَكِنَّ لِيُطَمِّنَ قَلْبِي﴾. وهو لم يشك ولا إبراهيم حاشاهما من ذلك، وإنما عبر عن هذا المعنى بهذه العبارة. هذا أحد الأقوال في الحديث. وفيه قول ثان: أنه على وجه النفي، أي لم يشك إبراهيم حيث قال ما قال، ولم نشك نحن. وهذا القول صحيح أيضاً، أي لو كان ما طلبه للشك لكنا نحن أحق به منه، لكن لم يطلب ما طلب شكاً، وإنما طلبه طمأنينة.

فالمراتب ثلاث: علم يقين يحصل عن الخبر ثم تتجلى حقيقة الخبر عنه للقلب أو البصر حتى يصير العلم به عين يقين، ثم يباشره ويلبسه فيصير حق يقين. فعلنا بالجنة والنار الآن علم يقين، فإذا أزلت الجنة للمتقين في الموقف، وبرزت الجحيم للغاوين، وشاهدوهما عياناً، كان ذلك عين يقين كما قال تعالى: ﴿لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ﴾ [التكاثر: 6-7]. فإذا دخل أهل الجنة الجنة، وأهل النار النار، فذلك حق اليقين. وسنزيد ذلك إيضاحاً إن شاء الله إذا انتهينا إليه. وأما قوله: «ومن الرسوم إلى الأصول».

يريد بالرسوم ظواهر العلم والعمل، وبالأصول حقائق الإيمان ومعاملات القلوب، وأذواق الإيمان ووارداته. فيفر من إحكام العلم والعمل إلى خشوع السر للعرفان. فإن أرباب العزائم في السير لا يقنعون برسوم الأعمال وظواهرها، ولا يعتدون منها إلا بأرواحها وحقائقها، وما يثبت لهم التعرف الإلهي [وهو نصيبهم من الأمر].

والتعرف الإلهي لا يقتضي مفارقة الأمر، كما يظن قطاع الطريق وزنادقة الصوفية، بل يستخرج منهم حقائق الأمر، وأسرار العبودية، وروح المعاملة. فحظهم من الأمر حظ العالم بمراد المتكلم من كلامه، تصريحاً وإيماءً وتنبيهاً وإشارة. وحظ غيرهم منه حظ التالي له حفظاً بلا فهم ولا معرفة

in need of the [scriptural] command, for they have not reached those intimations and realities except through it. To protect [scriptural command] by way of knowledge, inner awareness, practice, and [spiritual] states is a necessity for which they have no alternative whatsoever.

This is the portion (i.e., the understanding of the scholars) that has escaped the heretics, the bandits of the path who claim to be on the path of [the Sufis]. When they learn that it is the essence and the spirit of these commandments that is demanded, not their appearance, shape, or form, they say: We will focus our concerns on their objectives and realities and we have no need for their form and appearance. To busy oneself with their form is to busy oneself with the means at the expense of the ends, and that which is sought for its own sake at the expense of that which is sought only to attain something else. They are deceived in this by what they see in [the conduct] of those who limit themselves to the forms and appearances of the deeds without attending to their realities, objectives, and spirit. The former see themselves nobler than the latter and their goals as higher, and that they seek the real fruit, the others only the peel. The deficiency of some and the transgression of others has resulted in the suspension of the commandment entirely, and they have thought that they have attained to Reality without its form and appearance. But in reality they have not attained except disbelief and heresy, rejecting what is known by necessity as the teaching of the Messenger. Thus, some have become disbelievers, heretics, and hypocrites, and others deficient and imperfect. Those who uphold both this and that are those who see that the commandment is directed to their hearts before their limbs, and that the heart must worship as must the limbs, and that the abandonment of the worship of the heart is like abandoning physical worship, and the perfection of worship is that both the king (i.e., the heart) and his armies (the other organs) stand in worship. Such are the elite of the people of faith and of knowledge and gnosis.

1 Fleeing from the Ego

[Al-Harawī's] words, "from indulgence to divestment," mean fleeing from the indulgence of the ego with all its different levels. No one is aware of these except those endowed with the inner knowledge of God and His pleasure, His rights upon His servants, and knowledge of their own selves and deeds and the ailments of both. It may be that the highest aspirations of some worshippers count as indulgence for others from which they seek God's forgiveness, fleeing from them to Him, seeing them as impediments against their goal.

لمراد. وهؤلاء أخرج شيء إلى الأمر، لأنهم لم يصلوا إلى تلك التعريفات والحقائق إلا به. فالحفاظة عليه لهم علماً ومعرفةً وعملاً وحالاً ضروريةً، لا عوض لهم عنه البتة.

وهذا القدر هو الذي فات الزنادقة، قطاع الطريق من المنتسبين إلى طريقة القوم. فإنهم لما علموا أن حقائق هذه الأوامر هي المطلوبة، وأرواحها لا صورها وأشباحها ورسومها، قالوا: نجمع هممنا على مقاصدها وحقائقها، ولا حاجة لنا إلى رسومها وظواهرها، بل الاشتغال برسومها اشتغال عن الغاية بالوسيلة، وعن المطلوب لذاته بالمطلوب لغيره، وغرهم ما رأوا فيه الواقفين مع رسوم الأعمال وظواهرها، دون مراعاة حقائقها ومقاصدها وأرواحها. فرأوا نفوسهم أشرف من نفوس أولئك، وهمهم أعلى، وأنهم المشتغلون باللب وأولئك بالقشر. فتركب من تقصير هؤلاء وعدوان هؤلاء تعطيل جملة الأمر، هؤلاء عطلوا سره ومقصوده وحقيقته، وهؤلاء عطلوا رسمه وصورته. فظنوا أنهم يصلون إلى حقيقته من غير رسمه وظاهره، فلم يصلوا إلا إلى الكفر والزندقة، وحد ما علم بالضرورة مجيء الرسول به. فهؤلاء كفار زنادقة منافقون، وأولئك مقصرون غير كاملين. والقائمون بهذا وهذا هم الذين يرون أن الأمر متوجه إلى قلوبهم قبل جوارحهم، وأن على القلب عبودية في الأمر كما على الجوارح، وأن تعطيل عبودية القلب بمنزلة تعطيل عبودية الجوارح، وأن كمال العبودية قيام كل من الملك وجنوده بعبوديته، فهؤلاء خواص أهل الإيمان، وأهل العلم والعرفان.

فصل

قوله: «ومن الحظوظ إلى التجريد».

يريد الفرار من حظوظ النفوس على اختلاف مراتبها. فإنه لا يعرفها إلا المعتنون بمعرفة الله ومراده، وحقه على عبده، ومعرفة نفوسهم وأعمالهم وآفاتهما، ورب مطالب عالية لقوم من العباد هي حظوظ لقوم آخرين، يستغفرون الله منها، ويفرون إليه منها. يرونها حائلةً بينهم وبين مطلوبهم.

In general, indulgence is all that is other than God's will and pleasure, whatever it may be. It could be a prohibited indulgence, or disliked, or neutral, or even liked, so long as something else is more beloved to God. The difference cannot be known except with solid knowledge of God and His command as well as one's ego, its attributes, and states.

At this stage, indulgences become distinct from the rights, and he runs from the indulgence to divestment. For most, this cannot be attained because they worship God on the basis of their own indulgences and of what they want of Him, whereas the purification of worship to only what he wants of His servant [is a different station altogether]:

That is the station none is given
 Except a prophet and a truth-loving among the men
 True abstinence is abstinence in those [indulgences]
 Not in what has been permitted in clear Sūras
 Truth is your truthfulness in stripping them away
 Purity is to purify them if you could only see
 This is the trust of men of insight
 Stripping their deeds of that dirt
 Thus is their repentance from it, for they are
 Ever repentant until they enter graves⁸

In sum, the one who attains this divestment is such that he is not content with anything less than God, nor happy with any attainment other than God, and grieves over nothing that he loses other than God. He does not rest content at attaining noble levels, however great in the eyes of men; he rests in nothing but God. He does not need anyone but God, is not pleased except when in harmony with what pleases God, and does not grieve except over that which he has missed from God. He fears nothing but falling in the eyes of God or being veiled from God. All of his being is from God, for God, and with God. His journey is ever towards God. His knowledge was raised to a sublime height, and he rolled up his sleeves and set his heart to it. That goal became his exclusive concern, and he took it on. Indulgences call him towards themselves, but he says, "I want the One whom if I have attained, I have attained everything, and if I missed Him, I have missed everything." He is with God divested from His creatures, and with His creatures divested from his ego. He is with the command without his own indulgences—and I mean only those indulgences that resist

⁸ These are most likely Ibn al-Qayyim's own lines.

وبالجملة، فالحظ ما سوى مراد الله الديني منك، كائناً ما كان، وهو ما بين حظ محرم إلى مكروه إلى مباح إلى مستحب، غيره أحب إلى الله منه. ولا يتميز هذا إلا في مقام الرسوخ في العلم بالله وأمره، وبالنفس وصفاتها وأحوالها.

فهناك تبين له الحظوظ من الحقوق، ويفر من الحظ إلى التجريد. وأكثر الناس لا يصلح لهم هذا، لأنهم إنما يعبدون الله على الحظوظ وعلى مرادهم منه. وأما تجريد عبادته على مراده من عبده:

فتلك منزلة لم يعطها أحد	سوى نبيٍّ وصديقٍ من البشر
والزهد زهدك فيها ليس زهدك في	ما قد أبيع لنا في محكم السور
والصدق صدقك في تجريدها وكذا ال	إخلاص تخليصها إن كنت ذا بصر
كذا توكل أرباب البصائر في	تجريد أعمالهم من ذلك الكدر
كذلك توبتهم منها فهم أبدا	في توبة أو يصيروا داخل الحفر

وبالجملة، فصاحب هذا التجريد لا يقنع من الله بأمر يسكن إليه دون الله، ولا يفرح بما حصل له دون الله، ولا يأسى على ما فاتته سوى الله، ولا يستغني برتبة شريفة وإن عظمت عنده أو عند الناس، فلا يستغني إلا بالله، ولا يفتقر إلا إلى الله، ولا يفرح إلا بموافقة لمرضاة الله، ولا يحزن إلا على ما فاتته من الله، ولا يخاف إلا من سقوطه من عين الله، واحتجاب الله عنه. فكله بالله، وكله لله، وكله مع الله، وسيره دائماً إلى الله. قد رفع له علم فشمّر إليه، وتجرد له مطلوبه فعمل عليه. تناديه الحظوظ: إليّ، وهو يقول: إنما أريد من إذا حصل لي حصل كل شيء، وإذا فاتني فاتني كل شيء. فهو مع الله مجرد عن خلقه، ومع خلقه مجرد عن نفسه، ومع الأمر مجرد عن حظه، وأعني الحظ المزاحم

the [accomplishment of the] command. As for the indulgence that helps the command, which does not degrade from his level nor in the eyes of his Lord [he partakes in such indulgences]. For this is also an occasion of error in which many shaykhs have fallen, thinking that desiring an indulgence is necessarily a deficiency. The reality is that indulgences are of two kinds, one that resists the command and one that sustains it and helps him accomplish it. The first one is the one that is blameworthy whereas the second one is praiseworthy, and partaking in it is part of perfection of worship. The first is one thing, the second entirely another.

2 Fleeing from All Other Than the Truth

He said, “The fleeing of the elite of the elite is from other than the Truth to the Truth, then from witnessing the fleeing to the Truth, then fleeing from witnessing the fleeing.”

This, given [al-Harawī’s] commitment to making the annihilation of witnessing the ultimate goal of the seekers, such that he flees first from the creation to the Truth, and witnesses through this fleeing the singularity of what he witnesses, but there remained something still with him, which is the witnessing of his fleeing, which amounts to sensing the creation. So he flees again from witnessing his fleeing, thus severing all relations between him and creation. There remains nothing except his witnessing of his fleeing from witnessing his fleeing; he finally even flees from witnessing that fleeing. At this point, all links are severed. This has been explained earlier.⁹ This is neither the highest of stations or ranks nor the ultimate perfection, but above it is something higher and nobler, which is that he witnesses his fleeing, and that it is by God, from God, to God; thus he witnesses that he fled from Him to Him, giving every spectacle its due of worship, and this is the state of the perfect ones. And God alone we supplicate for help.

⁹ See *Madārij*(§), 1206.

للأمر. وأما الحظ المعين على الأمر، فإنه لا يحطه تناوله عن مرتبته، ولا يسقطه من عين ربه. وهذا أيضاً موضع غلط فيه من غلط من الشيوخ، فظنوا أن إرادة الحظ نقص في الإرادة. والتحقيق فيه أن الحظ نوعان: حظ يزاحم الأمر، وحظ يؤازر الأمر فينفذه. فالأول هو المذموم، والثاني ممدوح، وتناوله من تمام العبودية. فهذا لون وهذا لون.

فصل

قال: «وفرار خاصة الخاصة، ممّا دون الحق إلى الحق، ثم من شهود الفرار إلى الحق، ثم الفرار من شهود الفرار».

هذا على قاعدته في جعل الفناء عن الشهود غاية السالكين، فيفر أولاً من الخلق إلى الحق، ويشهد بهذا الفرار انفراد مشهوده الذي فر إليه، لكن بقيت عليه بقية، وهي شهود فراره، فيعدله إحساساً بالخلق. فيفر ثانياً من شهود فراره، فتقطع النسب كلها بينه وبين الخلق بهذا الفرار الثاني، فلا يبقى فيه بقية إلا ملاحظة فراره من شهود فراره، فيفر من شهود الفرار، فتقطع حينئذ النسب كلها. وقد تقدم الكلام على هذا وأنه ليس أعلى المقامات والرتب، ولا هو غاية الكمال. وأن فوقه ما هو أعلى منه مقاماً وأشرف منزلاً، وهو أن يشهد فراره، وأنه بالله من الله إلى الله، فيشهد أنه فربه منه إليه. ويعطي كل مشهد حقه من العبودية، وهذا حال الكمل. والله المستعان.

The Station of Disciplining

Among the stations of “You we worship and You alone we supplicate for help” is the station of disciplining, which is to discipline the ego upon truthfulness and purification.

The author of *al-Manāzil*, God have mercy on him, said,

It is the disciplining of the ego to accept the truth.

By this, two things are meant. [First,] to discipline [the ego] to accept the truth when it is presented to it, [be it concerning something] in one’s words, deeds, or intentions, such that when the truth is presented to [one’s ego], it embraces it, follows it, and submits to it. Second, accepting the truth from the one who presented it to him. The Exalted said, “And the one who has brought the truth and confirmed it: such are the righteous” [39:33]. It is not sufficient, therefore, to be truthful, but you must affirm the truthful. Many people are truthful but their pride, envy, or something else might prevent them from confirming others who speak the truth.

He said,

It has three levels. The disciplining of the commoners, which is to discipline their character with knowledge, purify their actions with sincerity, and to fulfill the rights in their dealings.

By “disciplining of the character with knowledge,” he means to reform and purify it in accordance with [scriptural] knowledge, such that he does not make a move in outward or inward matters except within the purview of knowledge, such that his open and secret movements are all measured in accordance with the balance of the Law. As for “purification of actions with sincerity,” it means stripping off any motivations for other than God. This is an expression of the affirmation of the unicity of desire and purification of motivation to Him alone. As for the fulfillment of the rights in dealings, it is that you give what you have been commanded of the rights of God and the rights of the servants in full, with total sincerity toward the owner of the right, pleasing him in every way, earning his praise and gratitude.

Since these three things are very difficult for the soul, to undertake them is a kind of training, and when they become habitual, they turn into character.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرياضة». هي تمرين النفس على الصدق والإخلاص.

قال صاحب «المنازل» — رحمه الله —: «هي تمرين النفس على قبول الصدق». وهذا يراد به أمران: تمرينها على قبول الصدق إذا عرضه عليها في أقواله وأفعاله وإرادته، فإذا عرض عليها الصدق قبلته وانقادت له وأذعنت له. والثاني: قبول الحق ممن عرضه عليه. قال تعالى: ﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [الزمر: 33]. فلا يكفي صدقك، بل لا بد من صدقك وتصديقك للصادقين. فكثير من الناس يصدق، ولكن يمنعه من التصديق كبر أو حسد، أو غير ذلك. قال: «وهي على ثلاث درجات: رياضة العامة وهي تهذيب الأخلاق بالعلم، وتصفية الأعمال بالإخلاص، وتوفير الحقوق في المعاملة».

أما تهذيب الأخلاق بالعلم، فالمراد به إصلاحها وتصفيتها بموجب العلم. فلا يتحرك بحركة ظاهرة أو باطنة إلا بمقتضى العلم، فتكون حركات ظاهرة وباطنة موزونة بميزان الشرع. وأما تصفية الأعمال بالإخلاص فهو تجريدها عن أن يشوبها باعث لغير الله. وهو عبارة عن توحيد المراد، وتجريد الباعث إليه.

وأما توفير الحقوق في المعاملة، فهو أن تعطي ما أمرت به من حق الله وحقوق العباد كاملاً موفراً. قد نصحت فيه صاحب الحق غاية النصح، وأرضيته كل الرضى، ففرت بحمده لك وشكره. ولما كانت هذه الثلاثة شاقة على النفس جداً، كان تكلفها رياضة، فإذا اعتادها صارت خلقاً.

He said,

The discipline of the elite is the finality of separation, the severance of attention toward the station he has passed, and letting the knowledge run its course.

By “the finality of separation,” he means severing what separates the heart from God through concentration upon Him, facing God in your entirety, presence with Him with all your heart without attention to anyone else.

As for “the severance of attention toward the station he has passed,” it means he must not busy himself with admiring the knowledge and delight of that station and its goodness, but ignores all of that, facing toward God, seeking more, fearing that that station may become a veil that would prevent him from his journey. His determination is his protection, and he has no power to rise above it. Whoever is not making progress, is unwittingly regressing, for there is no standing still in nature; nor is there any in this journey. Either move forward or be left behind. The true seeker does not look behind, and is undeterred by the call of those trying to drag him down, but only looks to those who are ahead of him.

As for “letting the knowledge run its course,” it is to follow the call of knowledge wherever it takes him, swimming along in its current wherever it goes. Its meaning is to submit to knowledge and not contradict it with his [spiritual] concentration, taste, or state, but follow wherever it goes. The obligation is to make knowledge [of the Law] the authority and judge over the [spiritual] state, rather than opposing the former with the latter. This is exceedingly difficult except for the truthful ones, the men of determination, which is why it is considered a type of self-disciplining. When the soul is trained and habituated upon it, it becomes character. Many of the seekers are such that when a lightning bolt appears to them, or a state or taste overwhelms them, they leave knowledge behind their backs, discarding it, and give priority to their personal states. This is the case with most of the seekers, and is the case with the deviants who obstruct the path of God and seek to distort it. This is why the rightly guided masters have so greatly emphasized seeking and holding on to knowledge.

قال: «رياضة الخاصة حَسْمُ التفرق، وقطع الالتفات إلى المقام الذي جاوزه، وإبقاء العلم يجري مجراه».

يريد بحسم التفرق قطع ما يفرق قلبك عن الله بالجمعية عليه، والإقبال عليه بكليتك، حاضراً معه بقلبك كله، لا تلتفت إلى غيره.

وأما قطع الالتفات إلى المقام الذي جاوزه، فهو ألا يشتغل باستحسان علوم ذلك المقام ولذته واستحسانه، بل يلهى عنه معرضاً مقبلاً على الله، طالباً للزيادة، خائفاً أن يكون ذلك المقام له حجاباً يقف عنده عن السير. فهمته حفظه. ليس له همة ولا قوة أن ينهض إلى ما فوقه. ومن لم تكن همته التقدم فهو في تأخر ولا يشعر. فإنه لا وقوف في الطبيعة ولا في السير، بل إما إلى قدام وإما إلى وراء. فالسالك الصادق لا ينظر إلى ورائه ولا يسمع النداء إلا من أمامه لا من ورائه.

وأما إبقاء العلم يجري مجراه، فالذهاب مع داعي العلم أين ذهب به، والجري معه في تياره أين جرى.

وحقيقة ذلك: الاستسلام للعلم وألا يعارضه بجمعية ولا ذوق ولا حال. بل امض معه حيث ذهب. فالواجب تسليط العلم على الحال، وتحكيمه عليه، وألا يعارض به.

وهذا صعب جداً إلا على الصادقين أرباب العزائم. فلذلك كان من أنواع الرياضة.

ومتى تمرنت النفس عليه وتعودته صار خُلُقاً. وكثير من السالكين إذا لاحت له بارقة أو غلبه حال أو ذوق، خلى العلم وراء ظهره، ونبذه وراءه ظهرياً، وحكم عليه الحال. هذا حال أكثر السالكين. وهي حال أهل الانحراف الذين يصدون عن سبيل الله ويغونها عوجاً. ولهذا عظمت وصية أهل الاستقامة من الشيوخ بالعلم والتمسك به.

1 The Disciplining of the Elite of the Elite

He said,

The disciplining of the elite of the elite is the divestment of witnessing, the rising to the union, the rejection of obstructions, and the severance of compensation.

As for “the divestment of witnessing,” it is of two kinds. The divestment from attention to any other than Him, and divestment from seeing and witnessing any other than Him. “Rising to the union” means rising above the separation to the union of being. This could mean two things. First, to rise above the multiplicity of acts to the unicity of their source, and second, to rise above the attachments of [divine] names and attributes to the divine Being. For in [the Sufis’] view, the witnessing of the Being without these attachments is the presence of union. This, however, is a slippery place where many lose their bearing and are confounded. It calls for further investigation.

We say that separation is of two kinds. Separation in the objects of action and separation in the meanings of divine names and attributes. Similarly, union is of two kinds, union in the ontological command and union in being, the former being the union of the objects of action with [divine] decree and predestination¹ and judgment, whereas the latter is the union of divine names and attributes with the [divine] being. The being, therefore, is one, uniting in it divine names and attributes. Decree and predestination unite all that has been decreed and predestined, and the witnessing is based on this.

Witnessing the union of all beings under His decree and predestination, even though true, is not sufficient even to establish faith, let alone comprise a high level of spiritual beauty. And annihilation in this witnessing seeks as its end annihilation in the unicity of lordship, which is not sufficient alone, even though it is necessary.

Witnessing the union of divine names and attributes in the unicity of being is a correct witnessing, and is in accordance with the truth.

As for rising above witnessing the separation of divine names and attributes and their attachments to the unicity of Pure Being, the best that could be said about it is that its attainer is excused for the narrowness of his heart [as it confronts the separation of the Names and meanings of the Attributes and the overwhelming of the heart by the witnessed]. But by no means can he be praised for witnessing the [divine] being stripped of every name and attribute

¹ See glossary, “Decree and Predestination, or *qadā’ wa-qadar*.”

فصل

قال: «ورياضة خاصة الخاصة: تجريد الشهود، والصعود إلى الجمع، ورفض المعارضات، وقطع المعاوضات».

أما تجريد الشهود فنوعان:

أحدهما: تجريده عن الالتفات إلى غيره.

والثاني: تجريده عن رؤيته وشهوده.

وأما الصعود إلى الجمع فيعني به الصعود عن معاني التفرقة إلى الجمع الذاتي. وهذا يحتمل أمرين:

أحدهما: أن يصعد عن تفرقة الأفعال إلى وحدة مصدرها.

والثاني: أن يصعد عن علائق الأسماء والصفات إلى الذات. فإن شهود الذات بدون علائق الأسماء

والصفات عندهم هو حضرة الجمع. وهذا موضع مزلة أقدام، ومضلة أفهام، لا بد من تحقيقه. فنقول:

التفرقة تفرقتان: تفرقة في المفعولات، وتفرقة في معاني الأسماء والصفات.

والجمع جمعان: جمع في الحكم الكوني، وجمع ذاتي.

فالجمع في الحكم الكوني اجتماع المفعولات كلها في القضاء والقدر والحكم.

والجمع الذاتي اجتماع الأسماء والصفات في الذات.

فالذات واحدة جامعة للأسماء والصفات.

والقضاء والقدر جامع لجميع المقضيات والمقدروات، والشهود مترتب على هذا.

فشهود اجتماع الكائنات في قضائه وقدره—وإن كان حقاً—فهو لا يعطي إيماناً، فضلاً عن أن

يكون أعلى مقامات الإحسان. والفناء في هذا الشهود، غايته فناء في توحيد الربوبية الذي لا ينفع

وحده، ولا بد منه.

وشهود اجتماع الأسماء والصفات في وحدة الذات شهود صحيح. وهو شهود مطابق للحق في نفسه.

وأما الصعود عن شهود تفرقة الأسماء والصفات وعلائقها إلى وحدة الذات المجردة، فغايته أن يكون

صاحبه معذوراً لضيق قلبه [عن تفرقة الأسماء ومعاني الصفات، وغلبة المشهود على قلبه]، وأما أن

يكون محموداً في شهوده ذاتاً مجردة عن كل اسم وصفة وعن علائقها فكلًا ولما.

and their implications! What faith and what inner awareness results from that? It is nothing but negation of witnessing, which is like negation in knowledge and faith. It is analogous in matters of witnessing to the negation by the Jahmites in regard to the reported [attributes]. The difference between them is that [the Jahmite position] is in contradiction to the truth proved and established in its own right, and tantamount to giving lie to God, denying what He deserves of the attributes of perfection and the description of might and meanings of His Beautiful Names. This, accordingly, is the negation of perceiving [the divine names and attributes] in order to rise to the union of being, even while believing and acknowledging [the attributes]. This is, therefore, a different matter.

Perfection lies in witnessing the matter exactly as it is, which is to witness the [divine] being characterized by the attributes of glory and perfection. The more one witnesses the meanings of the divine names and attributes, the closer one is to perfection.

True, he may be excused for annihilation in the Pure Being from witnessing the meanings of the divine names and attributes owing to the power of the spiritual incidence and weakness of the recipient.

Give this matter its due consideration. Do not let the casuistry of the partisans of annihilation, who base their conclusions on spiritual taste and unveiling, prevent you from seeing it for what it is. We do not deny [the occurrence of the experience of the Pure Being], but the problem is its rank and priority. And success is from God alone.

As for “the rejection of the obstructions,” it could mean two things. First, [reject] the separation that opposes his unitive witnessing, which is what he in fact means. Second, reject those wills that oppose His will, and the objects of will that oppose objects of God’s will. This latter meaning is closer to perfection and loftier than the first.

As for “severance of compensation,” it means the divestment of one’s dealings from the desire for compensation, rendering it exclusive for His being, and that He is the one deserving of worship even if the worshipper gets no compensation for it. He deserves to be worshipped in His own right, not merely to attain some compensation, reward, or objective. This is also an occasion of divestment.

It can be said [in response to this] that looking for compensation is necessary for the worker, and the real issue is to watch for the compensation and the difference in its kind. The true lover who has divested himself from looking for compensation has in fact seen the greatest of returns and set his heart upon attaining it, which is the nearness to and attainment of God, being occupied with Him to the exclusion of all else, enjoying the bliss of His love and the delight of anticipating His meeting. These are compensations that the elite

وأي إيمان يعطي ذلك؟ وأي معرفة؟ وإنما هو سلب ونفي في الشهود، كالسلب والنفي في العلم والاعتقاد. فنسبته إلى الشهود كنسبة نفي الجهمية وسلبهم إلى الأخبار، لكن الفرق بينهما أن ذلك السلب في العلم، والاعتقاد مخالف للحق الثابت في نفس الأمر، وكذب على الله، ونفي لما يستحقه من صفات كماله ونعوت جلاله ومعاني أسمائه الحسنی.

وأما هذا السلب، ففي الشعور به للصعود منه إلى الجمع الذاتي مع الإيمان به، والاعتراف بثبوته، فهذا لون وذاك لون.

والكمال في شهود الأمر على ما هو عليه، فيشهد الذات موصوفةً بصفات الجلال، منعوتةً بنعوت الكمال. وكلما كثر شهوده لمعاني الأسماء والصفات كان أكمل.

نعم، قد يعذر في الفناء في الذات المجردة لقوة الوارد، وضعف المحل عن شهود معاني الأسماء والصفات.

فتأمل هذا الموضع، وأعطه حقه، ولا يصدنك عن تحقيقه ما يحيل عليه أرباب الفناء من الكشف والذوق، فإننا لا نكره ونقر به، لكن الشأن في مرتبته. وبالله التوفيق.

وأما رفض المعارضات: فيحتمل أمرين.

أحدهما: ما يعارض شهوده الجمعي من التفرقات، وهو مراده.

والثاني: رفض ما يعارض إرادته من الإرادات، وما يعارض مراد الله من المراتات. وهذا أكمل من الأول، وأعلى منه.

وأما قطع المعاوضات فهو تجريد المعاملة عن إرادة المعاوضة، بل تجردها لذاته، وأنه أهل أن يعبد، ولو لم يحصل لعباده عوض منه. فإنه يستحق أن يعبد لذاته لا لعلّة، ولا لعوض ولا لمطلوب. وهذا أيضاً موضع لا بد من تجريده.

فيقال: ملاحظة المعاوضة ضرورية للعامل، وإنما الشأن في ملاحظة الأعواض وتبنيها. فالحب الصادق الذي قد تجرد عن ملاحظة عوض، قد لاحظ أعظم الأعواض، وشمر إليها. وهي قربه من الله ووصوله إليه، واشتغاله به عما سواه، والتنعم بحبه ولذة الشوق إلى لقائه. فهذه أعواض لا

cannot do without, and it is their highest goal and objective. It does not take away from their stations or divestment of their worship; rather, the more perfect of them in worship are the most desirous of these ends.

True, the seeking of compensation by something other [than Him], something created, such as honor, wealth, authority, and power, or wide-eyed maidens, palaces, and children, and the like, is deficient compared to the compensation sought by the elite, and there is no doubt in this if one exclusively seeks these ends. But if their greatest goal is nearness to and attainment of Him and the delight of His love and anticipation of His meeting, and they additionally ask for His reward in the form of created things separate from Him, then there is nothing deficient in his worship in any way. As the Prophet, God grant him blessing and peace, said, “It is about *that* that we are buzzing”—by which he meant the Garden.² He also said,

When you ask God, ask Him *al-Firdaws*, for that is the midmost and the highest of the Garden, above it is the Throne of the Merciful, and from it flow the rivers of the Garden.³

It is known that this is the abode of the elite of the elite, the masters of the knowers, and their asking Him is not a deficiency or blame in their worship. We have exhausted this issue in *The Book of the Two Flights* when discussing deficiencies of the stations.

It may also be that the Shaykh, God have mercy on him, meant by “the severance of compensation” to testify that God has not given you anything in compensation, but only as grace and favor; not for something He wants of you in return, as is the case with the dealings of the servants with each other. But [this meaning does not quite fit since] we are speaking here concerning the servant, of what he is commanded to detangle from, such as separation and compensation, and [the first interpretation] is more fitting to his words, and God knows best.

² Abū Dāwūd #792.

³ This is part of a longer narration in Bukhārī #2790.

بد للخاصة منها، وهي من أجل مقاصدهم وأعواضهم. ولا يقدح في مقاماتهم وتجريد عبودياتهم، بل أكلهم عبوديةً أشدهم التفاتاً إلى هذه الأعواض.

نعم، طلب الأعواض المنفصلة المخلوقة—من الجاه والمال والرياسة والملك—أو طلب الحور العين، والقصور والولدان، ونحو ذلك بالنسبة إلى تلك الأعواض التي يطلبها الخاصة معلولة، وهذا لا شك فيه إذا تجرد طلبهم لها.

أما إذا كان مطلوبهم الأعظم الذاتي هو قربه والوصول إليه، والتنعم بحبه، والشوق إلى لقائه، وانضاف إلى هذا طلبهم لثوابه المخلوق المنفصل، فلا علة في هذه العبودية بوجه ما ولا نقص. وقد قال النبي: «حولها نندن» ن يعني الجنة.

وقال: «إذا سألت الله فاسأله الفردوس. فإنه وسط الجنة وأعلى الجنة، وفوقه عرش الرحمن، ومنه تفرج أنهار الجنة».

ومعلوم أن هذا مسكن خاصة الخاصة، وسادات العارفين. فسؤالهم إياه ليس علةً في عبوديتهم، ولا قدحاً فيها.

وقد استوفينا ذكر هذا الموضع في (كتاب سفر المهجرتين) عند الكلام على علل المقامات. ويحتمل أن يريد الشيخ—رحمه الله—بقطع المعاوضات أن تشهد أن الله ما أعطاك شيئاً معاوضةً، بل إنما أعطاك تفضلاً وإحساناً، لا لعوض يرجوه منك، كما يكون عطاء العبد للعبد، وإنما نتكلم فيما من العبد، مما يؤمر بالتجريد عنه، كتجرده عن التفرقة والمعاوضة، وهو أليق المعنيين بكلامه. والله أعلم.

The Station of Listening

Among the stations of “You we worship and You we supplicate for help” is the station of listening or hearing (*al-samāʿ*).¹ It is a verbal noun like *al-nabāt*. God has commanded it in His book, and praised those who do it, and declaimed that theirs is the glad tidings. He the Exalted has said, “And fear God and listen” [5:108]. He also said, “And listen and obey” [64:16]. He also said, “And if they had said [instead], ‘We listen and obey’ and ‘Wait for us [to understand],’ it would have been better for them and more suitable” [4:46]. He also said, “So give good tidings to My servants, those who listen to the Word, and follow the best [meaning] in it: those are the ones whom God has guided, and those are the ones endued with understanding” [39:17–18]. He also said, “And when the Qurʾan is recited, listen to it and pay attention that you may receive mercy” [7:204]. He also said, “And when they listen to what has been revealed to the Messenger, you see their eyes brimming with tears because of what they have recognized of the truth. They say, ‘Our Lord, we have believed, so register us among the witnesses’” [5:83]. He has made His causing someone to hear an evidence of some good in them, and their inability to accept an evidence of lack of good, saying, “Had God known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away in rejection” [8:23]. He declaimed concerning His enemies that they have abandoned hearing and prohibited [others] from it, “And the disbelievers said, ‘Hear not this Recitation and make noise in it that you may gain the upper hand’” [41:26].

Hearing is the messenger of faith to the heart, and its preacher and teacher. How often He says in the Qurʾan, “Do they not, then, hear?” He also said, “So have they not traveled through the earth, so that they [acquire] hearts with which to reason and ears with which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts” [22:46]. Thus, hearing [attentively, or listening,] is the foundation of reason, and the basis of faith upon which it is built; it is its precursor, companion, and assistant. But the real problem is the content of what is listened to, and here people have fallen into confusion and disagreement, and many have erred. The essence of

¹ In English, *hearing* entails the physical act of receiving a sound, especially if it is involuntary, whereas *listening* entails not only hearing but also processing that sound in some way. One orders someone to *listen*, not to *hear*, whereas when one fails to receive a sound clearly, one

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «السماع».

وهو اسم مصدر كالنبات. وقد أمر الله به في كتابه، وأثنى على أهله، وأخبر أن البشرى لهم، فقال تعالى: ﴿وَاتَّقُوا اللَّهَ وَاسْمَعُوا﴾ [المائدة: 108]، وقال: ﴿وَاسْمَعُوا وَأَطِيعُوا﴾ [التغابن: 16]، وقال: ﴿وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ﴾ [النساء: 46]، وقال: ﴿فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾ [الزمر: 17-18]، وقال: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: 204]، وقال: ﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [المائدة: 83].

وجعل الإسماع منه والسماع منهم دليلاً على علم الخير فيهم، وعدم ذلك التسليم على عدم الخير فيهم، فقال: ﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ﴾ [الأنفال: 23]. وأخبر عن أعدائه: أنهم هجروا السماع ونهوا عنه، فقال: ﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ﴾ [فصلت: 26].

فالسماع رسول الإيمان إلى القلب، وداعيه ومعلمه. وكَم في القرآن من قوله: ﴿أَفَلَا يَسْمَعُونَ﴾. وقال: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ [الحج: 46].

فالسماع أصل العقل، وأساس الإيمان الذي انبنى عليه، وهو رائده وجليسه ووزيره. ولكن الشأن كل الشأن في المسموع، وفيه وقع خبط الناس واختلافهم، وغلط من غلط منهم.

complains of not having heard. The Arabic verb *sami'a* can mean both, but the form *istama'a* means to listen. In Arabic, the two verbs are related at root (s-m-'), which allows our authors to treat them as levels or stages of the same act.

listening is drawing the heart's attention to the meaning of what has been heard and its movement in response in aspiration or fear, love or hatred, for [the heart] is the caravan leader that drives everyone to its home and retreat.

Among those who listen there is one who listens only to his nature, ego, and desire, and his share from what he hears is only that which pleases his nature. Another listens to his state, faith, inner knowledge, and reason, and such a one is enlightened in proportion to his ability, strength, and his make-up. Another listens by God and by nothing else—as stated in a sound Divine Hadith, “Until by Me he hears and by Me he sees.”² This is the noblest form of hearing and the most truthful of all.

The discourse on hearing, be it its praise or dispraise, requires knowing the form of what is heard and its reality, its cause and motivation, and its fruit and goal. The case of hearing is investigated in these three parts and the beneficial separated from the harmful, the truth from falsehood, the praiseworthy from the blameworthy.

As for the substance of what is listened to, it may be of three kinds. First, that which God loves and is pleased with, and has required of His servants, and praises and is pleased with those who partake in it. Second, that which God hates and is wroth with and has prohibited for His servants, and has praised those who avoid it. Third, that which is neutral and permitted, which He neither loves nor hates, and has neither praised its doer nor dispraised. Its ruling is like the ruling of all the things to which the Law is indifferent, such as things that are seen, smelled, tasted, and worn. Whoever makes this third kind impermissible has spoken on God's behalf without knowledge and prohibited what God has permitted. Whoever takes this as part of his religiosity seeking to draw near to God through it has lied upon God, and created a religion for himself, and in that respect rivals the associationists.

² Part of the longer tradition cited earlier in Bukhārī #6502.

وحقيقة «السمع» تنبيه القلب على معاني المسموع، وتحريكه عنها طلباً وهرباً وجباً وبغضاً، فهو حاد يحدو بكل أحد إلى وطنه ومألفه.

وأصحاب السماع، منهم من يسمع بطبعه ونفسه وهواه، فهذا حظه من مسموعه، ما وافق طبعه. ومنهم من يسمع بحاله وإيمانه ومعرفته وعقله، فهذا يفتح له من المسموع بحسب استعدادده وقوته ومادته.

ومنهم من يسمع بالله لا يسمع بغيره، كما في الحديث الإلهي الصحيح: «في يسمع وبى يبصر». وهذا أعلى سماعاً، وأصح من كل أحد.

والكلام في «السمع» —مدحاً وذمماً— يحتاج فيه إلى معرفة صورة المسموع، وحقيقته وسببه، والباعث عليه، وثمرته وغايته. فهذه الفصول الثلاثة يتحرر أمر «السمع» ويتميز النافع منه والضار، والحق والباطل، والمدح والمذموم.

فأما «المسموع» فعلى ثلاثة أضرب:

أحدها: مسموع يحبه الله ويرضاه، وأمر به عبادته، وأثنى على أهله، ورضي عنهم به.

الثاني: مسموع يبغضه الله ويكرهه، ونهى عنه، ومدح المعرضين عنه.

الثالث: مسموع مباح مأذون فيه، لا يحبه ولا يبغضه، ولا مدح صاحبه ولا ذمه، فحكمه حكم سائر المباحات، من المناظر والمشام والمطعومات والملبوسات المباحة. فمن حرم هذا النوع الثالث فقد قال على الله ما لا يعلم، وحرم ما أحل الله. ومن جعله ديناً وقربةً يتقرب به إلى الله، فقد كذب على الله، وشرع ديناً لم يأذن به الله، وضاهى بذلك المشركين.

1 Against Music³

As for the first kind, that is the object of hearing that He has praised in His Book, commanded it and extolled those who hear it, dispraised and cursed those who evade it, and called them worse than beasts, such as is implied in the verse, “[The people of the Fire will say] Had we listened and reasoned, we would not be among the companions of Fire” [67:10]. This is the listening of the recited signs of God that He sent down to His Messenger, God grant him blessing and peace. This listening is the foundation of faith upon which it is built. This is of three kinds: first, the hearing in the sense of receiving the sound, which is the act of the physical ear and auditory faculties; second, the hearing or listening of understanding and mind; and finally, the hearing or listening of response and acceptance.⁴ All three are found in the Qur’an.

As for the hearing of the senses, it is in the words of the Exalted when reporting the words of the believers among the Jinn, “We have heard a wonderful Recitation: it guides to righteousness, and so we believed in it” [72:1–2], and their words, “O our people, we have heard a Book that has been revealed after Moses, confirming what came before it; it guides to the Truth and to a straight path” [46:30]. This is the hearing of the senses, which was followed by faith and a positive response. As for the hearing of understanding, it is denied for the people of evasion and heedlessness, in the saying of the Exalted, “You surely cannot make the dead hear, nor can you make the deaf hear the call” [30:52], and His words, “God surely makes whomever He wills hear; you cannot make those in the graves hear” [35:22]. The particularization here pertains to making them hear in the sense of understanding and reason. Otherwise, the general hearing [of the senses] which is sufficient to establish the proof [upon which one becomes obligated to respond] is not particular, as in the saying of the Exalted, “Had God known any good in them He would have made them hear, and had He made them hear, they would have turned back in evasion” [8:23]; that is, had God known in those disbelievers any acceptance and submission, He would have made them understand. Otherwise, they already

3 *Al-samāʿ* was a “controversial practice” endorsed by some, but not all, Sufi confraternities. This ‘hearing’ or ‘audition’ is “best described as a type of ‘mystical concert’ in which a group of seekers and affiliated parties gather, under the direction of a Sufi master, to listen to the stylized recitation of religious litanies or mystically-themed poetry by a professional or semi-professional reciter (*qawwāl*) supported by melodic or percussive accompaniment ... *samāʿ* was understood as a contemplative exercise whose proper execution, and the individual

فصل

فأما النوع الأول: فهو السماع الذي مدحه الله في كتابه، وأمر به وأثنى على أصحابه، وذم المعرضين عنه ولعنهم، وجعلهم أضل من الأنعام، وهم القائلون في النار: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [المك: 10]، وهو سماع آياته المتلوة التي أنزلها على رسوله. فهذا السماع أساس الإيمان الذي عليه بناؤه.

وهو على ثلاثة أنواع: سماع إدراك بحاسة الأذن، وسماع فهم وعقل، وسماع إجابة وقبول، والثلاثة في القرآن.

فأما سماع الإدراك: ففي قوله تعالى حكاية عن مؤمني الجن قولهم: ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ﴾ [الجن: 1-2]، وقولهم: ﴿يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ﴾ [الأحقاف: 30]. فهذا سماع إدراك اتصل به الإيمان والإجابة.

وأما سماع الفهم فهو المنفي عن أهل الإعراض والغفلة، بقوله تعالى: ﴿إِنَّكَ لَا تَسْمَعُ الْمُوتَى وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ﴾ [الروم: 52]، وقوله: ﴿إِنَّ اللَّهَ يَسْمَعُ مَنْ يَشَاءُ^ط وَمَا أَنْتَ بِمُسْمَعٍ مَنْ فِي الْقُبُورِ﴾ [فاطر: 22].

فالتخصيص هاهنا لإسماع الفهم والعقل، وإلا فالسمع العام الذي قامت به الحجة، لا تخصيص فيه. ومنه قوله تعالى: ﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ^ط وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ﴾ [الأنفال: 23]، أي لو علم الله في هؤلاء الكفار قبولاً وانقياداً لأفهمهم، وإلا فهم قد سمعوا سمع

and group experience thereof, had a potentially efficacious bearing on the participants' spiritual development." It was intended to "elicit the manifestation of mystical states, especially that of 'ecstasy' (*wajd*), in the attendees, who in contemplating the varied levels of the multisensory performance taking place in front of them could be led to various inner breakthroughs not otherwise available through other mystico-ascetic or contemplative praxes." Furthermore, "[c]losely associated with the *samā'*, and certainly one of its more controversial aspects, was the ritualized practice of 'gazing upon (beardless) young men' ... a practice in which the physical beauties of the object of visual contemplation were understood, ideally, as being symbolical representations of inner spiritual truths." Erik Ohlander, "Early Sufi Rituals, Beliefs, and Hermeneutics," in *The Cambridge Companion to Sufism*, ed. Lloyd Ridgeon (Cambridge: Cambridge University Press, 2015), 69–70.

4 The latter two, note, could be rendered in English as *listening* more accurately.

received the hearing of the senses, but “Had He made them hear it, they would have turned back in evasion”—they would not have submitted nor benefitted from what they understood, for their hearts have a drive of rebellion and defiance that would have prevented them from benefitting from what they have heard.

As for the hearing of acceptance and response, it is in the words of the Exalted reporting that His believing servants said, “We have heard and obeyed” [24:51]. Thus, this hearing is one of acceptance and response and bears the fruit of obedience. In fact, it comprises all three kinds, as they declare that they have encountered what they heard, understood it, and responded to it. Another instance of the hearing of understanding is, “Had they gone forth with you, they would not have added among you nothing but disorder, and they would have been active among you, seeking [to cause] mischief to you. And among you are avid listeners to them. God knows the wrongdoers” [9:47]. That is, [among you are] those who are open toward them and respond to them. This is the more correct of the two opinions concerning this verse. As for those who say that this reference is to spies or moles [of the associationists among Muslims], it is weak, because the Almighty has declaimed His wisdom in holding them back from going out [with the Muslims], for their going along would have caused disorder and corruption and efforts to create discord in the army, there being in the army those who were open to their suggestions. Thus, in holding them back so that [the Muslims] do not suffer from their guile was favor and mercy from God. As for the inclusion of spies and moles in the army, that has nothing to do with the wisdom of holding them back, for it is known that spies and moles were with [those who were held back], and the Almighty declaimed that He held them back to prevent corruption from the army, so that they could not spread discord; this discord was prevented by holding them and their spies and moles back. Furthermore, spies are called “eyes” customarily, not “avid listeners.” In addition, this is like the words of the Exalted concerning their brothers among the Jews, “Avid listeners to lies, devourers of bribe” [5:42]—which means prone to accepting [the lies].

Be that as it may, the listening of the elite of the elite, the closest ones, is the listening of the Qurʾān in these three ways: receiving, understanding and reflection, and responding. Every time God has praised people for listening and commanded His allies in it, it is this kind of listening. That is the listening to the verses [not to poetic verse]; listening to the Qurʾān not listening to the Satan, listening to the speech of the Lord of the earth and the heaven, not the sonnets of poets; listening to the odes of salvation, not [frivolous] poems; listening to the prophets, the messengers, and the believers, not singers and musicians.

الإدراك، ﴿وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾، أي ولو أفهمهم لما انتقادوا ولا انتفعوا بما فهموه، لأن في قلوبهم من داعي التولي والإعراض ما يمنعهم عن الانتفاع بما سمعوه. وأما سماع القبول والإجابة ففي قوله تعالى حكاية عن عباده المؤمنين أنهم قالوا: ﴿سَمِعْنَا وَأَطَعْنَا﴾ [النور:51]. فإن هذا سماع قبول وإجابة، مثمر للطاعة.

والتحقيق أنه متضمن للأنواع الثلاثة، وأنهم أخبروا بأنهم أدركوا المسموع وفهموه وأجابوا له. ومن سمع القبول: ﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُواكُمْ إِلَّا خَبَالًا وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾ [التوبة:47]، أي قابلون منهم مستجيبون لهم. هذا أصح القولين في الآية. وأما قول من قال: عيون لهم وجواسيس، فضعيف. فإنه سبحانه أخبر عن حكمته في تثبيتهم عن الخروج، بأن خروجهم يوجب الخبال والفساد، والسعي بين العسكر بالفتنة، وفي العسكر من يقبل منهم، ويستجيب لهم. فكان في إقعادهم عنهم لطفاً بهم ورحمة، حتى لا يقعوا في عنت القبول من منهم.

أما اشتغال العسكر على جواسيس وعيون لهم، فلا تعلق له بحكمة التثييط والإقعاد، ومعلوم أن جواسيسهم وعيونهم منهم. وهو سبحانه قد أخبر أنه أقعدهم لئلا يسعوا بالفساد في العسكر ويغويهم الفتنة، وهذه الفتنة إنما تندفع بإقعادهم، وإقعاد جواسيسهم وعيونهم. وأيضاً فإن الجواسيس إنما تسمى «عيوناً»، هذا المعروف في الاستعمال لا تسمى سماعين. وأيضاً فإن هذا نظير قوله تعالى في إخوانهم من اليهود: ﴿سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ﴾ [المائدة:42]، أي قابلون له.

والمقصود أن سماع خاصة الخاصة المقربين هو سماع القرآن بالاعتبارات الثلاثة: إدراكاً وفهماً وتديراً وإجابة. وكل سماع في القرآن مدح الله أصحابه وأثنى عليهم، وأمر به أوليائه، فهو هذا السماع. وهو سماع الآيات [لا سماع الأبيات]، وسماع القرآن، لا سماع الشيطان. وسماع كلام رب الأرض والسماء، لا سماع قصائد الشعراء. وسماع المرائد، لا سماع القصائد. وسماع الأنبياء والمرسلين والمؤمنين، لا سماع المغنين والمطربين.

This is the listening that shepherds the hearts to the proximity of the Knower of Secrets, the driver who drives the souls to the lands of bliss, the motivator that encourages the distracted to attain the highest stations and ranks, the caller who calls to faith, the guide who guides the rider to the path of the Gardens, the preacher who exhorts the hearts night and day, on behalf of the Breaker of Dawn, "Come to success, come to success."

You shall never find this listening (that is, the Qur'an) lacking in guidance to some proof, comment on some lesson to be drawn, reminder toward some inner awareness, thought in some sign, pointer toward some righteousness, refutation of some error, rectitude against some deception, insight against some blindness, command toward some benefit, prohibition against some harm and corruption, guidance toward some light, exit from some darkness, rebuke against some desire, encouragement toward some element of piety, elucidation of some insight, life, nourishment, and healing for some heart, and salvation and refuge, clearing up of some doubt, clarification of some proof, demonstration of some truth, and falsification of some falsehood.

We would be pleased with the judgment of the people of taste in the listening to verse and poetry, and appeal to them by the One who has revealed the Qur'an as guidance, light, and life, and ask: do they find that, or a fraction of it, in their tambour and reed pipe, the sonnet of the singers, or tunes of melodies? [Or in] the songs that turn on stirring up a free love that is shared by the lover of the Merciful, the lover of lands, the lover of brothers, the lover of knowledge and gnosis, the lover of wealth and prices, the lover of women, the lover of young men, and the lover of cross? For [singing] stirs up in the heart of anyone who is drawn to and is in love with a thing what was hitherto still, rousing what was settled, exciting his passion, bringing out his longings, so he dances to the tune of what exists in his heart of love, longing, and passion toward his beloved, whatever it may be. This is why you find among them all a taste for listening [to singing and music], and [they experience in it] a kind of trance, passion, and weeping.

How bizarre, by God! What faith and light, what insight and guidance, and inner awareness are attained through the listening to poetic verse in melodious voices and dances? Most of it addresses in what one desires of illicit things that God and His Messenger are displeased with and [God] punishes for such as seductive and licentious talk concerning prohibited males and females. For majority of seductive and licentious [singing] concerns images of prohibited love. It is seldom that a poet speaks seductively about his wife, slave-girl, or mother of his children; if it happens, it is as rare as hair on a bull. How, then, can someone who has the least amount of wisdom and life in his heart, who seeks divine nearness and increase in faith and nobility before Him, fall into seeking

فهذا السماع حاد يحدو القلوب إلى جوار علام الغيوب، وسائق يسوق الأرواح إلى ديار الأفراح، ومحرك يثير ساكن العزيمات إلى أعلى المقامات وأرفع الدرجات، ومناد ينادي للإيمان، ودليل يدل الركب في طريق الجنان، وداع يدعو القلوب بالمساء والصباح، من قبل فالق الإصباح «حي على الفلاح، حي على الفلاح».

فلن تعدم من هذا السماع إرشاداً لحجة، وتبصرةً لعبرة، وتذكرةً لمعرفة، وفكرةً في آية، ودلالةً على رشد، ورداً على ضلالة، وإرشاداً من غي، وبصيرةً من عمى، وأمرأً بمصلحة، ونهيأً عن مضرة ومفسدة، وهدايةً إلى نور، وإخراجاً من ظلمة، وزجراً عن هوى، وحثاً على تقى، وجلأً لبصيرة، وحياةً لقلب، وغذاءً ودواءً وشفاءً، وعصمةً ونجاةً، وكشف شبهة، وإيضاح برهان، وتحقيق حق، وإبطال باطل.

ونحن نرضى بحكم أهل الذوق في سماع الأبيات والقصائد، ونناشدهم بالذي أنزل القرآن هدىً وشفاءً ونوراً وحياةً، هل وجدوا ذلك—أو شيئاً منه—في الدف والمزمار، ونعمة الشادن ومطربات الألحان، والغناء المشتمل على تهيج الحب المطلق الذي يشترك فيه محب الرحمن، ومحب الأوطان، ومحب الإخوان، ومحب العلم والعرفان، ومحب الأموال والأثمان، ومحب النسوان، ومحب المردان، ومحب الصلبان؟ فهو يثير من قلب كل مشتاق ومحب إلى شيء ساكنه، ويزعج قاطنه، فيثور وجده، ويبدو شوقه، فيتحرك على حسب ما في قلبه من الحب والشوق.

والوجد بذلك المحبوب كائناً ما كان. ولهذا تجد هؤلاء كلهم ذوقاً في السماع، وحالاً ووجداً وبكاءً.

ويا لله العجب! أي إيمان ونور، وبصيرة وهدى، ومعرفة تحصل باستماع أبيات بألحان وتوقيعات، لعل أكثرها قيلت فيما يهوى من محرم يبغضه الله ورسوله، ويعاقب عليه، من تغزل وتشبيب بمن لا يحل له من ذكر أو أنثى؟ فإن غالب التغزل والتشبيب إنما هو في الصور المحرمة.

ومن أندر النادر تغزل الشاعر وتشبيبه في امرأته وأمه وأم أولاده، مع أن هذا واقع لكنه كالشعرة في جلد الثور، فكيف يقع لمن له أدنى بصيرة وحياة قلب أن يتقرب إلى الله ويزداد إيماناً وقرباً منه

pleasure in what is hated and loathed to Him—He loathes the one who says it, receives it, and is pleased with it? And things have aggravated so much that he claims that this hearing is more beneficial for the heart than listening to the Qur'an and beneficial knowledge and the traditions of His Prophet, God grant him blessing and peace!

By God! Such a heart is eclipsed, deceived, turned upside down, and unfit for the reality of the Qur'an and the taste of its meanings, divulgence of its secrets, and so [God] entrusted him with the *qur'ān* of Satan, as reported in the *Mu'jam* of al-Ṭabarānī and elsewhere, both as raised [to the Prophet's authority] and truncated [to the authority of a Companion]: "Satan said, 'O Lord, make me a *qur'ān* [recitation].' He said, 'Your *qur'ān* is poetry.' [Satan] said, 'Make me a book.' He said, 'Your book is the tattoo.' He said, 'Make for me a muezzin.' He said, 'Your muezzin is the reed pipe.' He said, 'Make me a house.' He said, 'Your house is the bath house.' He said, 'Make me a trap.' He said, 'Your trap is women.' He said, 'Make me food.' He said, 'Your food is all upon which My name is not pronounced.'"5

2 The Prohibition of Singing and Music

What God despises, hates, and praises the avoidance of, is the listening to all that harms the servant in his heart and his religion, like the listening of all falsehood, except if he intends to refute it and seek lessons from it and know the beauty of its opposite, for a thing shows the beauty of its opposite. It has been said,

When I hear you talk, the talk of everyone else makes me love yours more.

[Similarly disliked] is the hearing of idle talk, whose avoidance God has praised in His saying, "And when they hear vain talk, they turn away from it" [28:55], and His saying, "When they pass by vain talk, they pass with dignity" [25:72]. Muḥammad b. al-Ḥanfiyya⁶ said, "It means singing." Al-Ḥasan or someone else said, "They ennobled themselves [by leaving] when they heard it." Ibn Mas'ūd, God have mercy on him, said, "Singing causes hypocrisy to grow in the heart just like water causes vegetation to grow." This is the statement of someone who

5 Al-Ṭabarānī, *al-Mu'jam al-Kabīr*, 8:245; graded as weak or fabricated by most critics. See *Madārij*(S), 1238.

وكرامةً عليه، بالتذاذ ما هو بغيبض إليه، مقيت عنده، يمقت قائله وقابله والراضي به؟ وتترقى به الحال حتى يزعم أن ذلك أنفع لقلبه من سماع القرآن والعلم النافع، وسنة نبيه.

يا لله! إن هذا القلب مخسوف به، ممكور به منكوس، لم يصلح لحقائق القرآن وأذواق معانيه، ومطالعة أسرارهِ فتولاه بقرآن الشيطان، كما في معجم الطبراني وغيره—مرفوعاً وموقوفاً: «إن الشيطان قال: يارب، اجعل لي قرآنًا. قال: قرآنك الشعر. قال: اجعل لي كتاباً. قال: كتابك الوشم. قال: اجعل لي مؤذناً. قال: مؤذذك المزمار. قال: اجعل لي بيتاً. قال: بيتك الحمام. قال: اجعل لي مصائد. قال: مصائدك النساء. قال: اجعل لي طعاماً. قال: طعامك ما لم يذكر عليه اسمي». والله سبحانه وتعالى أعلم.

فصل

ما يبغضه الله ويكرهه ويمدح المعرض عنه. وهو سماع كل ما يضر العبد في قلبه ودينه، كسماع الباطل كله، إلا إذا تضمن رده وإبطاله والاعتبار به، بعلمه بحسن ضده. فإن الضد يظهر حسنه الضد. كما قيل:

وَإِذَا سَمِعْتَ إِلَى حَدِيثِكَ زَادَنِي حَبَالَهُ سَمِعِي حَدِيثَ سِوَاكَ

وكسماع اللغو الذي مدح الله التاركين لسماعه، والمعرضين عنه بقوله: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾ [القصص: 55]، وقوله: ﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ [الفرقان: 72]. قال محمد بن الحنفية: هو الغناء. وقال الحسن أو غيره: أكرموا نفوسهم عن سماعه.

قال ابن مسعود—رحمه الله—: «الغناء ينبت النفاق في القلب كما ينبت الماء البقل».

6 Muḥammad b. 'Alī b. Abī Ṭālib (d. 81/701), more famously known as Ibn al-Ḥanafīyya, was the son of 'Alī and Khawla, a tribeswoman from Banū Ḥanifa. See *Sīyar* 4:110.

truly knows the nature and fruit of singing, for no one is given to it without his heart unwittingly becoming hypocritical. If such a person knew the reality of hypocrisy and its ends, he could see it in his heart. For the love of singing and love of the Qur'an cannot come together in the heart of a servant except one of them expelling the other. We have witnessed, as have others, the heaviness of the Qur'an upon the people of singing, and how they are bored by it and scream at the reciter if he makes it long for them, their hearts being unable to benefit from what he reads. [Their hearts] neither are moved by [its recitation] nor find it melodious, nor are their yearnings stirred by it. When the *qur'ān* of Satan comes, then, there is no god but God! How their voices humble, movements cease, hearts find rest and tranquility, weeping and trance occur, and [you see] movement inside and out, generosity with money and clothes, fragrance and sleepless nights, and recitals throughout the night. If this is not hypocrisy, it surely is its anchor and foundation.

The Book is recited and they tapped with no fear
 But that is the tapping of the oblivious, the heedless
 When the song arrived, they danced like the flies
 By God, they did not dance for God
 Tambour and reed and the melody of the singer
 Since when have you tied worship to diversion?
 The Book became too burdensome
 When they saw its commands and prohibitions
 Singing was easier when they saw
 It sets them free in diversion without limits
 Friends! The religion of Muhammad
 None has ruined and wronged but these⁷

How could the hearing that the servant hears for his own pleasure and desire be more beneficial than the one he hears by God, for God, and from God? If [the Sufis who employ singing in worship] claim that they listen to this poetic singing in the same way [as the Qur'an], this is the height of confusion that has befallen [the Sufis], for [the spiritual seeker] can only hear by God, for God, and from God what God loves and is pleased with. This is why we have said that the opinion on this matter cannot be established except after knowing the image, the reality, and the rank of what is being heard. For God has made a measure

⁷ These are most likely Ibn al-Qayyim's own lines. Some manuscripts give additional lines, the gist of which is to drive home the harmfulness and prohibition of singing and music. See *Madārij*(S), 1243.

وهذا كلام عارف بأثر الغناء وثمرته، فإنه ما اعتاده أحد إلا وفاق قلبه وهو لا يشعر. ولو عرف حقيقة النفاق وغايته لأبصره في قلبه، فإنه ما اجتمع في قلب عبد قط محبة الغناء ومحبة القرآن إلا وطردت إحداهما الأخرى. وقد شاهدنا نحن وغيرنا ثقل القرآن على أهل الغناء وسماعه، وتبرمهم به، وصياحهم بالقاريء إذا طول عليهم، وعدم انتفاع قلوبهم بما يقرأه، فلا تتحرك ولا تطرب، ولا تهيج منها بواعث الطلب. فإذا جاء قرآن الشيطان فلا إله إلا الله، كيف تخشع منهم الأصوات، وتهدا الحركات، وتسكن القلوب وتطمئن، ويقع البكاء والوجد، والحركة الظاهرة والباطنة، والسماحة بالأثمان والثياب، وطيب السهر، وتمني طول الليل. فإن لم يكن هذا نفاقاً فهو آخية النفاق وأساسه:

تُلي الكُتاب فأطرقوا لا خيفة	لكنه إطراق ساه لاهي
وأتى الغناء فكالذباب تراقصوا	والله ما رقصوا من أجل الله
دُفٌّ ومزمار ونغمة شادن	فمتى عهدت عبادة بملاهي؟
ثقل الكُتاب عليهم لما رأوا	تقييده بأوامر ونواهي
وعليهم خفَّ الغنا لما رأوا	إطلاقه في اللهودون مناهي
يا فرقة ما ضرَّ دينَ محمد	وجنى عليه وملَّه إلا هي

وكيف يكون السماع الذي يسمعه العبد بطبعه وهواه أنفع له من الذي يسمعه بالله والله وعن الله، فإن زعموا أنهم يسمعون هذا السماع الغنائي الشعري كذلك، فهذا غاية اللبس على القوم. فإنه إنما يسمع بالله والله وعن الله ما يحبه الله ويرضاه. ولهذا قلنا: إنه لا يتحرر الكلام في هذه المسألة إلا بعد معرفة صورة المسموع وحقيقته ومرتبته، فقد جعل الله لكل شيء قدراً، ولن يجعل الله من شربه

for everything, and God will never make the one whose drink, pleasure, delight, and ecstasy are in the hearing of the clear signs [of the Qur'an] like the one whose drink, pleasure, delight, and ecstasy are in singing and poetry.

3 The Arguments of Those Who Permit Singing

The greatest of wonders is the argument of those who contend that singing is part of the [Sufi] way, or that it is permissible because it is delightful and pleasing. The soul finds joy and tranquility in it, that even a child finds comfort in a beautiful voice. The burden of the camel who bears the exhaustion of journey and hardship of carrying its load is eased by the singsong. A beautiful voice is a blessing of God, an increase in His creation, for God has dispraised the disagreeable sound, "Surely, the most disagreeable of sounds is the braying of donkeys" [31:19]. God has characterized the blessings of the Garden saying, "[The righteous] shall be made happy in a Garden" [30:15] because of its beautiful melody. How could, then, it be prohibited when it is to be found in the Garden? [They further argue by] the fact that God the Exalted does not give ear to anything as He does when listening to a prophet with a beautiful voice singing the Qur'an.⁸ [And they argue by] the fact that Abū Mūsā al-Ash'arī,⁹ God be pleased with him, when the Prophet, God grant him blessing and peace, heard his voice and praised him for its beauty, saying, "This one has been given a voice from the voices of the family of David."¹⁰ Abū Mūsā said, "Had I known that you are listening, I would have adorned it even more," [by which he meant] I would have beautified and improved it. [They also argue by] the Prophet's words, God grant him blessing and peace, "Beautify the Qur'an with your voices"¹¹ and by his words, God grant him blessing and peace, "Whoever does not recite the Qur'an melodiously is not part of us."¹² The correct [interpretation of this tradition] is that [recitation of the Qur'an] is a kind of singing, [by which is meant] the beautification of the voice when reciting it. This is how Aḥmad [b. Ḥanbal], God have mercy on him, interpreted it, and said, "[It means] he beautifies it with his voice to the extent he can." [They also argue] that the Prophet, God grant him blessing and peace, confirmed 'Ā'isha, God be pleased with her, for the singing of the two singing maids on the Day of Eid and said to Abū Bakr, "Leave them, for every nation has a festival, and today is the festival of us people of Islam."¹³

8 The reference is to a tradition in Bukhārī #524 and Muslim #792.

9 Abū Mūsā al-Ash'arī (d. 50/670), 'Abdallāh b. Qays, was a famous Companion who served as the governor of Basra during the caliphate of 'Umar and that of Kufa under 'Uthmān. See *Ṣiyar* 2:380.

ونصبيه وذوقه ووجده من سماع الآيات البينات، كمن نصبيه وشربه وذوقه ووجده من سماع الغناء والآيات.

ومن أعجب العجائب استدلال من استدل على أن هذا السماع من طريق القوم، أو أنه مباح بكونه مستلذاً طيباً، تلذه النفوس وتستروح إليه. وأن الطفل يسكن إلى الصوت الطيب، والجمل يقاسي تعب السير ومشقة الحمولة، فيهن عليه بالحداء، وبأن الصوت الطيب نعمة من الله على صاحبه، وزيادة في خلقه، وبأن الله ذم الصوت الفظيع، فقال: ﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ [لقمان:19]، وبأن الله وصف نعيم الجنة فقال فيه: ﴿فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ [الروم:15]، بأن ذلك هو السماع الطيب، فكيف يكون حراماً وهو في الجنة؟ وبأن الله تعالى ما أذن لشيء كإذنه، أي كاستماعه لني حسن الصوت يتغنى بالقرآن، وبأن أبا موسى الأشعري—رضي الله عنه—استمع النبي ﷺ إلى صوته، وأثنى عليه بحسن الصوت، وقال: «لقد أوتي هذا مزماراً من مزامير آل داود». فقال له أبو موسى: «لو أعلم أنك استمعت لحبرته لك تحبيراً»، أي زينته لك وحسنه. وبقوله ﷺ: «زينوا القرآن بأصواتكم». وبقوله ﷺ: «ليس منا من لم يتغن بالقرآن»، والصحيح أنه من التغني، وهو تحسين الصوت به. وبذلك فسرهُ أحمد—رحمه الله—فقال: يحسنه بصوته ما استطاع. وبأن النبي ﷺ أقر عائشة—رضي الله عنها—على غناء القينتين يوم العيد وقال لأبي بكر: «دعهما. فإن لكل قوم عيداً وهذا عيدنا أهل الإسلام».

10 Bukhārī #5048; Muslim #793.

11 Abū Dāwūd #1464.

12 Bukhārī #7527.

13 Bukhārī #949, #951; Muslim #892.

[They argue] that he, God grant him blessing and peace, permitted singing in weddings and named it diversion. Similarly, the Messenger of God, God grant him blessing and peace, heard the singsong [of camel drivers] and permitted it. He also used to hear the [poetry] recital of the Companions, as they would recite *rajaz*¹⁴ poetry in his presence in the digging of the trench:

We are the ones who pledged to Muhammad
To strive so long as we live

He also entered Mecca when the *rajaz*-reciter would recite in his presence the lines of ‘Abdallāh b. Rawwāḥa.¹⁵ Furthermore, the camel-driver sung upon his departure from Khaybar, saying,

By God if not for God we would be lost
Give charity nor offer prayers
He sent down tranquility upon us
So set our feet firm when we meet
Those who rebelled against us
When they intended corruption, we refused
And when called upon we came
Upon this [the Prophet] prayed for the reciter.¹⁶

He also heard the poem of Ka‘b b. Zuhayr and rewarded him with a cloak.¹⁷ Similarly, he asked al-Aswad b. Sarī¹⁸ to say lines of poetry in which [the latter] praised his Lord. He asked a hundred lines of the poetry of Umayya b. Abī al-Ṣalt¹⁹ to be recited.²⁰ Al-A‘shā recited some of his poetry to [the Prophet] and he listened to it. He confirmed the truth of the words of Labīd:²¹ “Lo! All but God is false.”²² He also prayed for Ḥassān [b. Thābit] that he be helped by the Holy Spirit (Gabriel) so long as he defended him [by responding to the enemy’s

14 *Rajaz* is the simplest meter in Arabic poetry; it was the typical poetic medium of fighters, sung in the heat of pre-Islamic battles; singing *rajaz* in battle was seen as a sign of courage and bravery. See Peter Webb, “Poetry and the Early Islamic Historical Tradition,” in *Warfare and Poetry in the Middle East*, ed. Hugh Kennedy (London: I.B. Tauris, 2013), 138.

15 ‘Abdallāh b. Rawwāḥa (d. 8AH), a Companion and descendant of the famous pre-Islamic poet, Imru’ al-Qays. He was a well-known poet in his own right throughout the life of the Prophet, God grant him blessing and peace, and also served as a commander during the Battle of Mu’tah, where he was martyred. See *Sīyar* 1:230.

16 Recorded in Bukhārī #4196 and Muslim #1802 with slight variation.

17 As recorded in al-Ṭabarānī, *al-Kabīr* 19:176–179.

18 Al-Aswad b. Sarī al-Tamīmī al-Sa’dī (d. 42/663), a Companion and a poet, who fought alongside the Prophet in four battles. See *Madārij*(S), 1249.

وبأنه ﷺ أذن في العرس في الغناء وسماه: لهوا، وقد سمع رسول الله ﷺ الحداء وأذن فيه.
وكان يسمع إنشاد الصحابة، وكانوا يرتجزون بين يديه في حفر الخندق:

نحن الذين بايعوا محمداً على الجهاد ما بقينا أبداً

ودخل مكة والمرتجز يرتجز بين يديه بشعر عبد الله بن رواحة. وحدا به الحادي في منصرفه من خير.
فجعل يقول:

والله لولا الله ما اهتدينا ولا تصدقنا ولا صلينا
فأنزلن سكينتنا علينا وثبت الأقدام ألقينا
إن الأولاد قد بغوا علينا إذا أرادوا فتنة أبينا

ونحن إن صحح بنا أتبنا
فدعا لقائله.

وسمع قصيدة كعب بن زهير. وأجازه بردة.
واستنشد الأسود بن سريع قصائد حمد بها ربه.
واستنشد من شعر أمية بن أبي الصلت مائة قافية.
وأنشده الأعشى شيئاً من شعره فسمعه.
وصدق لبيداً في قوله:

ألا كل شيء ما خلا الله باطل

ودعا لحسان «أن يؤيده الله بروح القدس مادام يناخ عنه» وكان يعجبه شعره. وقال له: «اهجهم.
وروح القدس معك».

19 Umayya b. 'Abdallāh (d. 5/627) was a Jāhili poet who used to recite lines that forewarned of a coming Prophet, who he himself hoped to be. When news of the Prophet Muhammad reached him, he rejected him out of envy. See *Madārij(S)*, 1249.

20 Muslim #2255.

21 Labīd b. Rabī'a (d. 41/662), was a leading pre-Islamic poet who converted to Islam, known to have only recited one line after his conversion. See *MI*, 1250.

22 Bukhārī #6147; Muslim #2256.

satire], and he liked [Ḥassān's] poetry. He said, "Satirize them, may the Holy Spirit be with you."²³ ʿĀ'isha, God be pleased with her, recited to him the lines of Abū Kabīr al-Hadhalī,

Exempt of any remain of menses,
born of hale nurse unsoiled,
Were you to look at the folds of his face
they beam like a white lightning-cloud!

Then she said, "This line is more applicable to you," and he was pleased with her words.

[They also argue] on the grounds that Ibn ʿUmar, God be pleased with him, permitted it, as did ʿAbdallāh b. Jaʿfar, and the people of Medina at large. Also, [they contend] that such-and-such ally of God attended and heard it, and so whoever declares it impermissible impugns those masters, exemplars, and luminaries. [They also argue] that consensus has been established on the permissibility of the harmonious and melodious chirping of the birds, and taking delight in hearing the voice of a human just as permissible, if not more. Furthermore, the hearing [of songs] drives the soul of the listener and his heart to his beloved; if his object of love were illicit, so would be the singing that facilitates it. If it is permissible, so is singing in its right. If, similarly, it is godly, listening to songs about it would also constitute devotion and obedience, for it motivates divine love, strengthens and stirs it.

[They also argue that] taking delight in a melodious sound is like taking delight in a beautiful view, or smelling of pleasant smells, or eating delectable foods. If this is illicit, so are all the other kinds of delights and sensations.

The response is that all this constitutes distraction from the purpose and dodging the point of contention, associating with it irrelevant things. For a thing's being pleasant and delightful to a sense has no relation to its permissibility or impermissibility, or for recommendation for or against it. For delight could be found in all the five categories: it could be found in what is impermissible, obligation, disliked, recommended, and neutral. How could anyone who knows proper conditions and methods of argument argue like this?

How is this different from arguing for fornication or adultery on the grounds of the pleasure the perpetrator feels in the act that no one in their right mind can deny? Does anyone argue on the grounds of pleasure and delight in an act for its permissibility? Are most impermissible things void of pleasure? Are the

²³ Recorded in Bukhārī #3213 and Muslim #2486, with some variation.

وأنشدته عائشة—رضي الله عنها—قول أبي كبير الهذلي:

ومبرأ من كل عُبرِ حيضة وفساد مرضعة وداء مغيل
وإذا نظرت إلى أسرة وجهه برقت كبرق العارض المتهلل

وقالت: «أنت أحق بهذا البيت» فسرّ بقولها.

وبأن ابن عمر رضي الله عنهما رخص فيه، وعبد الله بن جعفر وأهل المدينة. وبأن كذا وكذا ولياً لله حضروه وسمعوه، فن حرمه فقد قدح في هؤلاء السادة القدوة الأعلام.
وبأن الإجماع منعقد على إباحة أصوات الطيور المطربة الشجية، فلذة سماع صوت الآدمي أولى بالإباحة أو مساوية.

وبأن السماع يحذور روح السامع وقلبه إلى نحو محبوبه. فإن كان محبوبه حراماً كان السماع معيناً له على الحرام، وإن كان مباحاً كان السماع في حقه مباحاً، وإن كانت محبته رحمانية كان السماع في حقه قرينةً وطاعةً، لأنه يحرك المحبة الرحمانية ويقويها ويهيئها.

وبأن التذاذ الأذن بالصوت الطيب كالتذاذ العين بالمنظر الحسن، والشم بالروائح الطيبة، والشم بالطعوم الطيبة. فإن كان هذا حراماً كانت جميع هذه اللذات والإدراكات محرمة.

فالجواب أن هذا حيدة عن المقصود، وروغان عن محل النزاع، وتعلق بما لا تعلق به. فإن جهة كون الشيء مستلذاً للحاسة ملائماً لها لا يدل على إباحته ولا تحريمه ولا كراهته ولا استحبابه. فإن هذه اللذة تكون في الأحكام الخمسة: تكون في الحرام والواجب والمكروه والمستحب والمباح. فكيف يستدل بها على الإباحة من يعرف شروط الدليل ومواقع الاستدلال؟

وهل هذا إلا بمنزلة من استدل على إباحة الزنا بما يجد به فاعله من اللذة، وأن لذته لا ينكرها ذو طبع سليم. وهل يستدل بوجود اللذة والملاءمة على حل اللذيذ الملائم أحد؟ وهل خلت غالب المحرمات من

sounds of musical instruments anything but delightful—while their impermissibility has been soundly reported, through the soundest [chain of narrators], on the authority of the Prophet, God grant him blessing and peace, and [the report also prophesies that] there will be in his community those who will make [musical instruments] licit,²⁴ and on the impermissibility of some of these [items listed in this report] there is consensus, and the majority of scholars declare them all impermissible? Is there evidence of the judgment of permissibility or impermissibility [of singing] in a camel's or a child's taking delight in a harmonious sound? Even stranger is the argument that it is permissible because beautiful voices are God's creation and grace. It is said in response: Is a handsome face not a similar grace? Does that constitute a proof of the permissibility of enjoying and taking pleasure in it without limits? Is this anything but the school of the libertines who go along with nature? Is there in God's dispraise of a donkey's braying an argument for the permissibility of melodious voices singing in adorned tones and sweet tunes of beautiful faces in a variety of poetic compositions, accompanied by tambours and love sonnets? {This, by your father, is rather ludicrous and odd.}²⁵

Even odder is the argument for permissibility on the basis of the people of the Garden's listening; it is equally fitting for such a one to argue for the permissibility of wine, because there will be wine in the Garden. Furthermore, [they should argue] for the permissibility of silk, because that is the raiment of the people of the Garden, and for the permissibility of utensils and jewelry made of gold and silver for men because that is known that it will be the case in the Garden.

If it is said that the proof is established for the prohibition of these but not for singing, it would be said: This is a different argument altogether having nothing to do with the permissibility of something in the Garden. This shows that your argument on the basis of the people of the Garden's [enjoyment of singing] is invalid and vain. As for your contention that the proof of the prohibition of listening to songs is not established, it would be said: What do you mean by hearing and what kinds of things? For there are kinds of hearing and things heard which are deemed prohibited, disliked, neutral, obligatory, or liked; you first determine the type, and only then a positive or negative judgment can be passed.

24 This is referring to the tradition in Bukhārī #5590.

25 Some modern editors, following Ḥāmid al-Fiḳī, omit this statement due to the theological objection against swearing by anyone but God. *Madārij*(§), 1255n6.

اللذات؟ وهل أصوات المعازف التي صح عن النبي ﷺ تحريمها، وأن في أمته من سيستحلها بأصلح إسناد.

وأجمع أهل العلم على تحريم بعضها. وقال جمهورهم: بتحريم جملتها—إلا لذينة تلذ للسمع—، وهل في التذاذ الجمل والطفل بالصوت الطيب دليل على حكمه من إباحة أو تحريم؟ وأعجب من هذا الاستدلال على الإباحة بأن الله خلق الصوت الطيب، وهو زيادة نعمة منه لصاحبه.

فيقال: والصورة الحسنة الجميلة، أليست زيادة في النعمة، والله خالقها، ومعطي حسنها؟ أفيدل ذلك على إباحة التمتع بها، والالتذاذ على الإطلاق؟ وهل هذا إلا مذهب أهل الإباحة الجارين مع رسوم الطبيعة؟

وهل في ذم الله لصوت الخمار ما يدل على إباحة الأصوات المطربات بالنغمات الموزونات والألحان اللذيات، من الصور المستحسنات، بأنواع القصائد المستحسنات بالدخول والشبابات [هذا وأبيك إحدى المضحكات والمعجبات]

وأعجب من هذا الاستدلال على الإباحة بسماع أهل الجنة. وما أجدر صاحبه أن يستدل على إباحة الخمر بأن في الجنة نحرماً. وعلى حل لبس الحرير بأن لباس أهلها حرير. وعلى حل أواني الذهب والفضة والتحلي بها للرجال بكون ذلك ثابتاً في الجنة.

فإن قال: قد قام الدليل على تحريم هذا، ولم يقم على تحريم السماع. قيل: هذا الآن استدلال آخر، غير الاستدلال بإباحته لأهل الجنة. فعلم أن استدلالك بإباحته لأهل الجنة استدلال باطل لا يرضى به محصل.

وأما قولك: «لم يقم دليل على تحريم السماع».

فيقال لك: أي السماعات تعني؟ وأي المسموعات تريد؟ فالسماعات والمسموعات منها المحرم والمكروه والمباح والواجب والمستحب. فعين نوعاً يقع الكلام فيه نفياً وإثباتاً.

If you said that [we are concerned with] the listening to poems, you will be asked which kind? Those that praise God, His Messenger and Book, and satirize His enemies? If so, Muslims continue to relate, listen to, and study them, and such are the ones that the Messenger of God, God grant him blessing and peace, and his Companions listened to²⁶ and rewarded and encouraged Ḥassān to utter. These are the ones that have confused the people of Satanic hearing because they say: those were poems, and our listening is to poems. True, then, the Sunna is speech, so is heretical innovation; praising God is speech, so is backbiting and slandering people. The question is whether the Messenger of God, God grant him blessing and peace, and His Companions listened to this Satanic chanting which comprises more than one hundred harms mentioned elsewhere, and we have mentioned some of them in the foregoing.²⁷ This confusion also afflicts them in the Prophet's commendation of a beautiful voice in reciting the Qur'an, and permitting it and giving ear to it, and God's love for it. They have transposed this commendation to the voices of women, beardless boys, and others, and singing accompanied by musical instruments and vocalists, with the mention of the [feminine] figure, bosom, and waist, and praise of the eyes and its works, and the black hair and beauty of youth, blushing cheeks, meeting and separation, victimization and desertion, anger and attention, longing, worry and separation, and the like. These are incomparably more harmful to the heart than drinking wine. What comparison can there be between being drunk for a day or two and the intoxication of passionate love whose companion cannot find healing except in the congregation of the losers, despondent and grief-stricken, imprisoned and murdered? Can the intoxication of the drink be compared to the intoxication of the souls with music? Could it be imagined of a wise person to prohibit an intoxicant whose harm is known, but allow an intoxicant whose harm is many, many times the harm of the drink? Above such a thing is the Judge of all Judges.

If they dispute the intoxicating quality of *samā'* and its effect on reason and souls, they oppose both sense and wisdom, and their obstinacy becomes evident. How could a physician help a patient suffering from a minor harm by permitting him to take in what contains in it a much greater ailment? A fair observer will concede that the sickness of the soul due to the intoxication of the drink is incomparably smaller than its sickness due to the intoxication of hearing. Our discourse, in any case, is for the one in his senses, not the one missing them.

²⁶ In reference to the tradition in Aḥmad 5:105.

²⁷ The reference is to Ibn al-Qayyim's treatise, *al-Kalām 'alā mas'ala al-samā'*, ed. Rāshid 'Abd al-'Azīz al-Ḥamad (Riyadh: Dār al-'Āṣima, 1409), which extends over 500 pages.

فإن قلت: سماع القصاصد. قيل لك: أي القصاصد تعني؟ ما مُدح الله به، ورسوله وكتابه، وُهيّج به أعداؤه؟ فهذه لم يزل المسلمون يروونها ويسمعونها ويتدارسونها. وهي التي سمعها رسول الله ﷺ وأصحابه، وأثاب عليها، وحرّض حسناً عليها. وهي التي غرت أصحاب السماع الشيطاني فقالوا: تلك قصائد، وسماعنا قصائد، فنعم إذن، والسنة كلام، والبدعة كلام، والتسييح كلام، والغيبة كلام، والقذف كلام، ولكن هل سمع رسول الله ﷺ وأصحابه سماعكم هذا الشيطاني المشتمل على أكثر من مائة مفسدة مذكورة في غير هذا الموضع؟ وقد أشرنا فيما تقدم إلى بعضها.

ونظير هذا: ما غرّهم من استحسانه ﷺ الصوت الحسن بالقرآن، وأذنه له وإذنه فيه، ومحبة الله له. فنقلوا هذا الاستحسان إلى صوت النسوان والمردان وغيرهم، بالغناء المقرون بالمعازف والشادن، وذكر القد والنهد والخصر، ووصف العيون وفعلها، والشعر الأسود، ومحاسن الشباب، وتوريد الخدود، وذكر الوصل والصد، والتجني والمهجران، والعتاب والاستعطاف، والاشتياق والقلق والفراق، وما جرى هذا المجرى، مما هو أفسد للقلب من شرب الخمر بما لا نسبة بينهما. وأي نسبة سكر يوم ونحوه إلى سكرة العشق التي لا يستفيق صاحبها إلا في عسكر الهالكين، سلباً حزيناً، وأسيراً قتيلاً؟

وهل تقاس سكرة الشراب بسكرة الأرواح بالسماع؟ وهل يُظن بحكيم أن يحرم سكرًا مفسدة فيه معلومة، ويبيح سكرًا مفسدته أضعاف أضعاف مفسدة الشراب؟ حاشا أحكم الحاكمين. فإن نازعوا في سكر السماع، وتأثيره في العقول والأرواح، خرجوا عن الذوق والحس. فظهرت مكابرة القوم. فكيف يحكي الطبيب المريض عما يشوش عليه صحته، ويبيح له ما فيه أعظم السقم؟ والمنصف يعلم أنه لا نسبة بين سقم الأرواح بسكر الشراب، وسقمها بسكر السماع. وكلامنا مع واجد لا فاقد، فهو المقصود بالخطاب.

Even stranger is their argument for the permissibility of listening [to such] accompanied by what we have mentioned of its social form,²⁸ based on the act of two little girls who had not even reached puberty with a very young woman on the day of the [Eid] Festival and celebration, who sang a few lines from the poetry of the Arabs about courage, war, noble character, and chivalry. How far is this from that!

What more, this tradition is their biggest argument, despite the fact that the greatest of truth-lovers, God be pleased with him, called it 'Satan's melody,' and the Messenger, God grant him blessing and peace, agreed with this description, but allowed the two little girls of pre-legal age [to continue singing], and there was no harm in this singing and listening. Does this serve as a proof for the permissibility of what they do and what they know of *samā'*, consisting as it does of what is obvious to all? Glory be to God, how their reason and understanding have lost their way.

Even odder than all of this is the argument upon its permissibility based on what the Messenger of God, God grant him blessing and peace, listened to from the camel-driver's singsong comprising truth and affirmation of unicity. Has anyone considered mere poetry, its declaiming and listening, impermissible to begin with? How similar in strength is [their argument] to the web of a spider?

Even more peculiar is their argument for its permissibility based on the permissibility of listening to the sweet chirping of the birds: is this argument anything but of the genus of the analogy of those who said, "Trading is like usury" [2:275]. What relation is there between the chirping of the birds to the songs of beautiful, delicate women, of strings and harps, and feminine voices of beardless youth, and singing by which the souls and hearts are led to yearn for meeting every beloved man or woman? What is the relation of the temptation of all this to the voice of a dove, nightingale, songbird, and the like? In fact, we say that if the two were the same, to take *samā'* as a kind of devotion and worship by which inner knowledge, tastes, and ecstasy are revealed and spiritual states advanced would indeed be of the same nature as the nearness to God through the sounds of the birds. But we seek God's protection that the two be deemed the same.

What resolves the contention concerning the judgment of this matter consists of three principles, which are the most important principles of faith and devotion; whoever does not build on them his edifice stands on the brink of a crumbling precipice.

28 A curious mention of *ijtimā'yya*; modern Arabic employs it to mean social body, but "social" here should be taken to mean the collection of practices and types of people.

وأعجب من هذا استدلالهم على إباحة السماع—المركب مما ذكرنا من الهيئة الاجتماعية—بغناء بنيتين صغيرتين دون البلوغ، عند امرأة صبية في يوم عيد وفرح بأبيات من أبيات العرب، في وصف الشجاعة والحروب، ومكارم الأخلاق والشيم. فأين هذا من هذا؟

والعجب أن هذا الحديث من أكبر الحجج عليهم. فإن الصديق الأكبر—رضي الله عنه—سمى ذلك «مزمو الشيطان»، وأقره الرسول ﷺ على هذه التسمية، ورخص فيه لجوريتين غير مكلفتين، ولا مفسدة في إنشاده ولا استماعه، أفيدل هذا على إباحة ما يعملونه ويعلمونه من السماع المشتمل على ما لا يخفى؟ فيا سبحان الله! كيف ضلت العقول والأفهام؟

وأعجب من هذا كله الاستدلال على إباحتها بما سمعه رسول الله ﷺ من الخداء المشتمل على الحق والتوحيد. وهل حرم أحد مطلق الشعر وقوله واستماعه؟ فكم هذا التعلق ببيوت العنكبوت؟

وأعجب من هذا الاستدلال على إباحتها بإباحة أصوات الطيور اللذيذة. وهل هذا إلا من جنس قياس الذين قالوا: ﴿إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا﴾ [البقرة: 275]. وأين أصوات الطيور إلى نغمات الغيد الحسان والأوتار والعيان، وأصوات أشباه النساء من المردان، والغناء بما يحدو الأرواح والقلوب، إلى مواصلة كل محبوبة ومحبوب؟ وأين الفتنة بهذا إلى الفتنة بصوت القمري والبلبل والهزار ونحوها؟ بل نقول: لو كنا سواءً لكان اتخاذ هذا السماع قرينةً وطاعةً، تستنزل به المعارف والأذواق والمواجيد، وتحرك به الأحوال بمنزلة التقرب إلى الله بأصوات الطيور، ومعاذ الله أن يكونا سواءً.

والذي يفصل النزاع في حكم هذه المسألة ثلاث قواعد من أهم قواعد الإيمان والسلوك. فمن لم يبين عليها فبناؤه على شفا جرف هار.

4 First Principle: Scripture Is the Judge of Mystical Knowledge

The first principle is [the answer to the question] whether [what is called] the spiritual taste, state, and ecstasy is the judge or the judged upon which another judge declares its judgment and to which it turns for verdict.

This is an occasion of the misguidance of those who have lost the sound path of the people [of *taṣawwuf*] by making it the judge, turning to it for the verdict on what is permissible and unacceptable and what is sound and harmful. They have made [personal taste or mystical knowledge] the standard for what is true and what is false, discarding for its sake the implications of knowledge and clear scriptural texts, making personal tastes, states, and ecstasies arbiters over them both. The problem has thus become enormous and the corruption compounded, the signposts of faith and the straight path obliterated. The spiritual path has been turned upside down: it used to be directed to God, now they have made its end their own selves. Thus, the common people who are [supposedly] veiled from their spiritual tastes worship God, whereas these people worship their selves.

The irony is that they have taken up a variety of self-disciplining exercises and renunciation in order to strip desires and indulgences off their selves, but have ended up shifting from one kind of desire to another, greater kind, and from one kind of indulgence to another, greater kind. Their situation in the desires which they have left behind was better. The case of the victims of those desires is better than these people, for the former do not oppose their inner states to knowledge nor privilege them over scriptural texts, nor make them their religion and devotion, nor badmouth scriptural knowledge and its people for its sake. The desires to which they have shifted, they have turned them into the signposts to which they intend to journey; it is the direction of their hearts' prayers. They stand for their indulgences, rather than God, annihilating themselves into them against what God has commended them. People worship God, they worship themselves. They denigrate and badmouth those given to diversions and desires, but they are the most addicted to their own indulgences. They have only renounced some pleasures for the sake of others higher than those, abandoning one desire for another.

Let the wise contemplate this state of affairs in himself and in others, for all that opposes the normative decree of God for the servant is his own indulgence and desire, be it wealth, power, beautiful face, or spiritual delight, ecstasy, or state. Furthermore, the one who prefers this over what God wants is worse than one who acknowledges that it is a deficiency and trial, and that what God wants ought to be preferred over it, and constantly reports to God.

القاعدة الأولى: أن الذوق والحال والوجد، هل هو حاكم أو محكوم عليه؟ فيحكم عليه بحاكم آخر ويتحكم إليه.

فهذا منشأ ضلال من ضل من المفسدين لطريق القوم الصحيحة، حيث جعلوه حاكماً، فتحاكموا إليه فيما يسوغ ويمتنع وفيما هو صحيح وفاسد. وجعلوه محكماً للحق والباطل، فنبذوا لذلك موجب العلم والنصوص، وحكموا عليهما الأذواق والأحوال والمواجيد. فعظم الأمر وتفاقم الفساد، وطمست معالم الإيمان والسلوك المستقيم، وانعكس السير، وكان إلى الله، فصيروه إلى النفوس. فالناس المحجوبون عن أذواقهم يعبدون الله، وهؤلاء يعبدون نفوسهم.

العجب أنهم دخلوا في أنواع من الرياضات والمجاهدات والزهد ليتجردوا عن شهوات النفوس وحفظوها، فانتقلوا من شهوات إلى شهوات أكبر منها، ومن حفظوا إلى حفظ أعظم منها. وكان حالهم في الشهوات التي انتقلوا عنها أكل، وحال أربابها خير من حال هؤلاء، لأنهم لم يعارضوا بها العلم، ولا قدموها على النصوص، ولا جعلوها ديناً وقربةً، ولا ازدروا بها العلم وأهله. والشهوات التي انتقلوا إليها جعلوها أعلاماً يشمرون إليها، فهي قبلة قلوبهم. فهم واقفون مع حفظهم من الله، فانون بها عن مراد الله منهم. الناس يعبدون الله، وهم يعبدون أنفسهم، عاتبون لأهل الحفظ والشهوات ومزدرون بهم. وهم أعظم الناس حظوظاً، وإنما زهدوا في حظٍّ إلى حظ أعلى منه، وتركوا شهوةً لشهوة.

فليتدبر اللبيب هذا الموضع في نفسه وفي غيره. فكل ما خالف مراد الله الديني من العبد فهو حظه وشهوته، مالا كان أو رياسة أو صورة أو ذوقاً أو وجداً أو حالاً.

ثم من قدمه على مراد الله فهو أسوأ حالاً ممن عرف أنه نقص ومحنة، وأن مراد الله أولى بالتقديم منه، فهو يتوب منه كل وقت إلى الله.

Moreover, in taking subjective taste as the final arbiter one has fallen into such corruption that only God knows, for tastes are different in themselves, of many types, mutually varied in every way. Every group has its tastes, states, and ecstasies in accordance with its beliefs and practices. Those who uphold the view of unicity of being have their tastes, states, and ecstasies, which in their belief are sufficient. Christians have their tastes in Christianity, their ecstasies in accordance with their exercises and beliefs. Everyone who believes in something and walks on a path, be it true or false, if he disciplines himself, devoting himself to it, adhering to it, such that it becomes established in its heart, he finds in it spiritual states, taste, and ecstasy. Whose tastes should then be the standards by which to judge and tell the truth from falsehood?

Here we have the master of all people of tastes and ecstasies, all unveilings and states, the one to be specifically inspired and unveiled from the Community, [namely, ‘Umar b. al-Khaṭṭāb,] who does not turn to his taste, ecstasy, or inspirations in anything of the matters of religion. So much so that men, women, and even Bedouins would ask of him, and when they informed him something on the authority of the Messenger of God, God grant him blessing and peace, he would not turn to his taste, ecstasy, or inspiration. Rather, he would say, “If we did not hear this, we would have judged otherwise,” and he would say, “O people, a man was wrong, a woman was right.”²⁹ This is the conduct of one who is sincere to himself and to the Community, God be pleased with him, not like the one who deceives himself, his religion, and his community.

5 Second Principle: All Disagreements Are Judged by Scripture

The second principle is that when a disagreement transpires on any act or spiritual state or taste, on whether it is sound or fallacious, true or false, the obligation is to return to the proof acceptable to God and the believing servants, and that proof is the revelation from which rulings on new problems, conditions, and occurrences are sought, presented and judged by. Whatever it deems good, acceptable, preferable, and sound, is accepted, and whatever it declares to be false and rejects, it is false and rejected. Whoever does not build his knowledge, conduct, and path on this has nothing to go on, no matter what the excuses, all he has is treachery and deception, “like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds God with him, and God will pay him his account: and God is swift in taking account” [24:39].

²⁹ Related in al-Qurṭubī’s *Tafsīr* 5:99.

ثم إنه وقع من تحكيم الذوق من الفساد ما لا يعلمه إلا الله. فإن الأذواق مختلفة في نفسها، كثيرة الألوان، متباينة أعظم التباين. فكل طائفة لهم أذواق وأحوال ومواجيد بحسب معتقداتهم وسلوكهم. فالقائلون بوحدة الوجود لهم ذوق وحال ووجد في معتقدتهم بحسبه، والنصارى لهم ذوق في النصرانية ووجد بحسب رياضتهم وعقائدهم، وكل من اعتقد شيئاً وسلك سلوكاً حقاً كان أو باطلاً—فإنه إذا ارتاض وتجرد ولزمه، وتمكن من قلبه، بقي له فيه حال وذوق ووجد. فبذوق من توزن الحقائق إذن، ويعرف الحق من الباطل؟

وهذا سيد أهل الأذواق والمواجيد، والكشوف والأحوال، من هذه الأمة المحدث المكاشف، لا يلتفت إلى ذوقه ووجده ومخاطباته في شيء من أمور الدين حتى ينشد عنه الرجال والنساء والأعراب. فإذا أخبروه عن رسول الله ﷺ بشيء لم يلتفت إلى ذوقه ولا إلى وجده وخطابه، بل يقول: لو لم يسمع هذا لقضينا بغيره، ويقول: «أيها الناس رجل أخطأ وامرأة أصابت». فهذا فعل الناصح لنفسه وللأمة رضي الله عنه، ليس كفعل من غش نفسه والدين والأمة.

القاعدة الثانية: أنه إذا وقع النزاع في حكم فعل من الأفعال أو حال من الأحوال أو ذوق من الأذواق هل هو صحيح أو فاسد وحق أو باطل، وجب الرجوع فيه إلى الحجة المقبولة عند الله وعند عباده المؤمنين. وهو وحيه الذي تُتلقى أحكام النوازل والأحوال والواردات منه، وتعرض عليه وتوزن به، فما زكاه منها وقبله ورجحه وصححه فهو المقبول، وما أبطله وردده فهو الباطل المردود، ومن لم يبن على هذا الأصل علمه وسلوكه، فليس على شيء وإن وإن. وإنما معه خدع وغرور ﴿كَسْرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفًا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ [النور: 39].

6 Third Principle: The Weighing of Harm and Benefit

The third principle is that when any seeker or seeker is confused about the judgment of a thing with respect to its permissibility or otherwise, he should look at its harm, benefit, and end; if its harm is clearly preponderant, it is impossible for the Lawgiver to command or permit it; indeed, one knows for certain its impermissibility in the Law. Especially if it happens to be a way that leads to God and His Messenger's displeasure—being both a bridge and a ladder to [the displeasure], and its forerunner and agent. No men of insight doubt its prohibition. How could it be imagined of the All-wise and All-knowing that He would prohibit of an intoxicant so much as a needle's head because it drives the ego to intoxication which leads to prohibited things, but then permit what is a far greater tempter of the selves to the prohibited? For singing, as Ibn Mas'ūd, God have mercy on him, said, is the ladder to fornication and adultery. People have seen that it does not afflict a young man without him becoming corrupt, nor a woman without her becoming wanton, nor a young man or an old man without many, many afflictions. What one sees leaves no need of theoretical demonstration, especially when the entire assemblage that most seductively drives the selves to sin {and wickedness, is brought together in a desired fashion, by way of place and possibility, with cohorts and brothers}, and musical instruments, with sticks and tambours and strings and harps. The vocalist with a melodious voice accompanied by handsome beardless men or women sings of erotic love, reunion, rejection, and abandonment.

Goblets of desire pass among them
 not a single one of them will you find in his senses
 Everyone to the extent of his drink
 has responded to seductive desire
 They are bent with drunkenness
 and not just for having drunk the mother of all seduction
 The cupbearer runs between them
 they prefer no other cupbearer
 He ripped off their hearts such that
 robes to him seemed too concealing
 They did not wake up until there came to them the caller of the meeting
 respond, for each one among you meets his Lord in the state he is in
 Then only will you know whether a cesspit
 you drank from with your boon companions or a pure drink
 By God, doubtless you will know that before the meeting you were/are
 aware
 you must one day awaken either here or there, so be pleased

القاعدة الثالثة: إذا أشكل على الناظر أو السالك حكم شيء هل هو الإباحة أو التحريم، فليُنظر إلى مفسدته وثمرته وغايته. فإن كان مشتملاً على مفسدة رابحة ظاهرة، فإنه يستحيل على الشارع الأمر به أو إباحته، بل العلم بتحريمه من شرعه قطعي، ولا سيما إذا كان طريقاً مفضياً إلى ما يبغضه الله ورسوله، موصلاً إليه عن قرب، وهو رقية له ورائد ويريد. فهذا لا يشك في تحريمه أولو البصائر. فكيف يظن بالحكيم الخبير أن يحرم مثل رأس الإبرة من المسكر، لأنه يسوق النفس إلى السكر الذي يسوقها إلى المحرمات، ثم يبيح ما هو أعظم سوقاً للنفس إلى المحرم بكثير؟ فإن الغناء—كما قال ابن مسعود رضي الله عنه—هو «رقية الزنا».

وقد شاهد الناس أنه ما عاناه صبي إلا وفسد، ولا امرأة إلا وبغت، ولا شاب إلا وإلا، ولا شيخ إلا وإلا، والعيان من ذلك يغني عن البرهان، ولا سيما إذا جمع هيئة تحذو النفوس أعظم حدو إلى المعصية [والفجور، بأن يكون على الوجه الذي ينبغي من المكان والإمكان، والعشاء والإخوان]، وآلات المعازف من البراع والدف والأوتار والعيدان، وكان القوال شادياً شجي الصوت، لطيف الشمائل من المردان أو النسوان، وكان القول في العشق والوصال، والصد والهجران.

ودارت كؤوس الهوى بينهم	فلست ترى فيهم صاحبا
فكل على قدر مشروبه	وكل أجاب الهوى الداعيا
فألوا سكارى ولا سكر من	تناول أم الهوى خاليا
وجارٍ على القوم ساقيتهم	ولم يؤثروا غيره ساقيا
ففرق منهم قلوبا غدت	لباسا عليه يرى ضافيا
فلم يستفيقوا إلى أن أتى	إلهم منادي اللقا داعيا
أجيبوا فكل امرئ منكم	على حاله ربّه لاقيا
هنالك تعلم من حمأة	شربت مع القوم أم صافيا
وتالله لا بد قبل اللقا	ستعلم ذا إن تك واعيا
لا بد تصحو فإما هنا	وإما هناك فكن راضيا

7 Spiritual Taste

If one must turn to spiritual taste for judgment, let us turn to a taste that neither you nor we can refuse, setting aside all these tastes that we have mentioned.

The heart experiences two states: grief and sorrow over what has been lost, and delight and joy over what is present. Accordingly, it has two kinds of worship. Its worship corresponding to the first state is the worship of contentment, which is for the forerunners, and patience, which is for the companions of the right hand. Its worship corresponding to the second state is the worship of gratitude, and the grateful too are of two kinds, the forerunners and the companions of the right hand. [The heart] is cut off from those two kinds of worship by two rash and wicked voices that are from Satan and not from the Merciful, the voice of screaming and wailing upon grief and loss of a dear one, and the voice of diversion, music, and singing upon delight over the attainment of what one desires. Satan has thus replaced those two kinds of worship with these two voices. The Prophet, God grant him blessing and peace, pointed to this meaning in the tradition of Anas, God be pleased with him, "I have been forbidden two senseless and wicked voices, the voice of wailing over a calamity and the voice of reed pipe upon a blessing."³⁰

This agrees with the pleasure, desire, and delight of the ego, and those emotions are excited in him until those deficient in the portion of the Prophetic light begin to worship through them. Such are those who have drunk but a little from the Muhammadan wellspring. In addition to [this deficient knowledge], they possessed sincerity and aspiration, and the desire to oppose the people of misguided desires and indolence. They also saw the hardness of the hearts of those who reject their path, the thickness of their veils, denseness of their natures, and dullness of their souls. All this was further occasioned by the [spiritual yearning] that moved their inner self, ignited the fire of love, beckoned their selves to their original dwellings and to the origins from where they were captured. The aspiring, training selves on this journey always require a stimulus to continue to move them, a caravan-leader to cheer them on. In the absence of the Qur'an as their stimulus, they had only singing and music to turn to.

These matters have led to them preferring *samāʿ*, loving it so deeply that mountains can move from their places but not their love for it, since it is the rouser of their aspirations, mover of their stillness, and stimulus for their inner selves.

30 Narrated in Tirmidhī #1005 with slight variation.

فصل

وإذا لم يكن بد من المحاكمة إلى الذوق، فهلم نحاكمك إلى ذوق لا نكره نحن ولا أنت، غير هذه الأذواق التي ذكرناها.

فالقلب يعرض له حالتان: حالة حزن وأسف على مفقود، وحالة فرح وطرب بوجود. وله بمقتضى هاتين الحالتين عبوديتان:

فله بمقتضى الحالة الأولى عبودية الرضاء وهي للسابقين، والصبر وهي لأصحاب اليمين. وله بمقتضى الحالة الثانية عبودية الشكر، والشاكرون فيها أيضاً نوعان: سابقون، وأصحاب يمين. فاقتطعت النفس والشیطان عن هاتين العبوديتين بصوتين أحقين فاجرین، هما للشیطان وللرحمن، صوت الندب والنياحة عند الحزن وفوات المحبوب، وصوت اللهو والمزمار والغناء عند الفرح وحصول المطلوب، فعوضه الشيطان بهذين الصوتين عن تلك العبوديتين. وقد أشار النبي ﷺ إلى هذا المعنى بعينه في حديث أنس رضي الله عنه: «إنما نهيت عن صوتين أحقين فاجرین: صوت ويل عند مصيبة، وصوت مزمار عند نعمة».

ووافق ذلك راحة من النفس وشهوة ولذة، وسرت فيها تلك الرقائق حتى تعبد بها من قل نصيبه من النور النبوي، وقل مشربه من العين المحمدية، وانضاف ذلك إلى صدق وطلب، وإرادة مضادة لأهل شهوات الغي وأهل البطالة. ورأوا قساوة قلوب المنكرين لطريقتهم، وكثافة حجبهم وغلظة طباعهم، وثقل أرواحهم. وصادف ذلك تحريكاً لسواكنهم، وإيقاداً للواجم الحب، وإزعاجاً للنفوس إلى أوطانها الأولى ومعاهدها التي سببت منها.

والنفوس الطالبة المرتاضة السائرة لا بد لها من محرك يحركها وحاد يحدوها، وليس لها من حادي القرآن عوض عن حادي السماع. فتركب من هذه الأمور إثار منهم للسماع ومحبة صادقة لهن نزول الجبال عن أماكنها ولا تفارق قلوبهم. إذ هو مثير غزواتهم، ومحرك سواكنهم، ومزعج بواطنهم.

The cure for one with such a condition is to gradually shift to listening to the Qur'an recited in beautiful voices, with attention to its meaning, reflection on its discourse, until the love of listening to songs leaves his heart and is replaced by the love of the Qur'an, and he finds in it his delight, nourishment, and spiritual state and ecstasy. Only then will he know that his former passion pales in comparison, and he will feel like the author of these lines,

I once thought that my desire knew no end
 for something above which I saw naught
 When we met and I saw her splendor
 I realized it had only been a child's play

That wailing contravenes patience and singing and music contravenes gratitude is a matter known by necessity [in religion], which no one can doubt except those far away from knowledge and faith.³¹ For gratitude is to be occupied with obedience to God, not with a voice that is "senseless and wicked," that of Satan. Similarly, wailing is a contravention of patience, as 'Umar b. al-Khaṭṭāb, God be pleased with him, said of a [for-hire] wailing woman, striking her such that her hair became uncovered, saying, "She has no sanctity: she encourages wailing, and God has forbidden it; she discourages patience, and God has commanded it; she tempts the living [with more grief] and hurts the dead and sells her tears and weeps for the grief of someone else."³²

It is known to all high and low that the temptation of singing and music is a great deal stronger than that of wailing. What we have seen—we and others—and known by experience is that no sooner do the instruments of music and amusement appear and become widespread among a people and they become preoccupied with it than their enemy overtakes them and they suffer from famine, drought, and evil rulers. The intelligent one is one who reflects on and thinks about the occurrences in the world. And God is the helper.

Do not think that our discourse on this station is too long, for it is of great import to the [seekers].

As for their saying, "Whoever objects to [*samā'*] has objected to such-and-such ally [of God]," it is the argument of the riffraff. True, we say, but what would you say if the allies of God object to allies of God? Allies of God greater in number and higher in status before God and before the believers, nearer to the superior centuries, have objected to them. Furthermore, infallibility is not a condition for being God's ally. It may be that allies of God fight with swords

31 The addition in square brackets appears in most, but not all, manuscripts, but seems to have been a mistake. See *Madārij*(š), 1272.

فدواء مثل صاحب هذا الحال أن ينقل بالتدرج إلى سماع القرآن بالأصوات الطيبة، مع الإمعان في تفهم معانيه، وتدبر خطابه قليلاً قليلاً، إلى أن يخلع قلبه محبة سماع الأبيات، ويلبس محبة سماع الآيات. ويصير ذوقه وشربه وحاله ووجدته فيه، فحينئذ يعلم هو من نفسه أنه لم يكن على شيء، ويتمثل حينئذ بقول القائل:

وكنْتُ أرى أن قد تناهى بي الهوى إلى غاية ما فوقها لي مطلب
فلما تلاقينا وعايَنتُ حسنَها تيقنْتُ أني إنما كنتُ أَلعبُ

ومنافاة النوح للصبر والغناء والمعارف للشكر أمر معلوم بالضرورة من الدين، لا يمتري فيه إلا أبعد الناس من العلم والإيمان. فإن الشكر إنما هو الاشتغال بطاعة الله، لا بالصوت الأحق الفاجر الذي هو للشيطان. وكذلك النوح ضد الصبر، كما قال عمر بن الخطاب رضي الله عنه في النائحة—وقد ضربها حتى بدا شعرها—وقال: «لا حرمة لها، إنها تأمر بالجنح وقد نهى الله عنه، وتتهى عن الصبر وقد أمر الله به، وتفتن الحي وتؤذي الميت، وتبيع عبرتها وتبكي بشجو غيرها».

ومعلوم عند الخاصة والعامة أن فتنة سماع الغناء والمعارف أعظم من فتنة النوح بكثير. والذي شاهدناه—نحن وغيرنا—وعرفناه بالتجارب أنه ما ظهرت المعارف وآلات اللهو في قوم وفشت فيهم واشتغلوا بها، إلا سُلط عليهم العدو وبلوا بالقحط والجذب وولاة السوء. والعاقل يتأمل أحوال العالم وينظر، والله المستعان.

ولا تستطل كلامنا في هذه المنزلة، فإن لها عند القوم شأنًا عظيمًا. وأما قولهم: «من أنكر على أهله، فقد أنكر على كذا وكذا ولي» فحجة عامية. نعم [إذا] أنكر أولياء الله على أولياء الله كان ماذا؟ فقد أنكر عليهم من أولياء الله من هو أكثر منهم عددًا، وأعظم عند الله وعند المؤمنين منهم قدرًا، وأقرب بالقرون المفضلة عهدًا، وليس من شرط ولي الله العصمة. وقد

32 It was common for those who were mourning a loss to hire wailers on their behalf to demonstrate the extent of their grief.

opposite each other in a battle, and when some of them marched upon others, it was said, "Some people of the Garden have marched upon the people of the Garden." That one who commits what is prohibited or disliked, either due to a flawed interpretation or in disobedience, is an ally of God does not prevent us from objecting to him, nor does it deprive him of being an ally of God the Exalted.

But far, very far, be it from one of the early allies of God that they would attend one of these innovated concerts, consisting as they do of the [aforementioned] form that tempts the hearts worse than the temptation of the drink. Far be the allies of God from that! The hearing concerning which the shaykhs have disagreed is their gathering in one place, remembering God and reciting something from the Qur'an; then some vocalist would sing some ascetic poetry denigrating this world and encouraging [the longing for] the meeting of God the exalted and his love, his fear and his hope and the abode of the afterlife, drawing their attention to the treachery or heedlessness or distance or severance in their states, lamenting what they lost or compensating for what they missed, or fulfilling promises or affirming them, or remembering ache and longing, or the fear of separation or rejection, and the like.

This is the listening concerning which they have disagreed, not the listening of whistling and clapping, music and wine poetry, infatuation with beautiful figures of beardless youth and women, mentioning their beauty, and their reunion and separation. If any intelligent person were to be asked about this, he would declare its prohibition, and know that the Law did not come to permit it, and that there is nothing more harmful for the people than this, nor more detrimental to their intelligence, hearts, religion, wealth, children, and women.

8 Levels of Audition

The author of *al-Manāzil* said,

The listening is of three levels. The listening of the commoners, which comprises three things: responding to the rebuke of the warning with [desire]³³ and responding to the call of the promise with exertion, and getting to witness the favor with insight.

33 Ibn al-Qayyim reads it *raghba*, longing or desire, and interprets it as obedience; al-Harawī's text has it *ra'ah*, which is discomfort with and avoidance of sins, and more appropriate in the context.

تقاتل أولياء الله في صفين بالسيوف، ولما سار بعضهم إلى بعض كان يقال: سار أهل الجنة إلى أهل الجنة. وكون ولي الله يرتكب المحذور والمكروه متأولاً أو

عاصياً لا يمنع ذلك الإنكار عليه، ولا يخرجهم عن أصل ولاية الله تعالى، وهيات هيات أن يكون أحد من أولياء الله المتقدمين حضر هذا السماع المحدث المشتمل على هذه الهيئة التي تفتن القلوب أعظم من فتنة المشروب، حاشا أولياء الله من ذلك. وإنما السماع الذي اختلف فيه مشايخ القوم، اجتماعهم في مكان خال من الأغيار يذكرون الله، ويتلون شيئاً من القرآن، ثم يقوم بينهم قوال ينشدهم شيئاً من الأشعار المزهدة في الدنيا، المرغبة في لقاء الله تعالى ومحبته، وخوفه ورجائه، والدار الآخرة، وينبههم على بعض أحوالهم من غدر أو غفلة، أو بُعد أو انقطاع، أو تأسف على فائت، أو تدارك لفارط، أو وفاء بعهد، أو تصديق بوعد، أو ذكر قلق وشوق، أو خوف فرقة أو صد، وما جرى هذا المجرى.

فهذا السماع الذي اختلف فيه القوم، لا سماع المكاء والتصديّة والمعازف والنجاريات، وعشق الصور من المردان والتسوان، وذكر محاسنها ووصالها وهجرانها. فهذا لو سئل عنه من سئل من أولي العقول لقضى بتحريمه، وعلم أن الشرع لا يأتي بإباحته، وأنه ليس على الناس أضر منه، ولا أفسد لعقولهم وقلوبهم وأديانهم وأموالهم وأولادهم وحريمهم منه.

فصل

قال صاحب المنازل: «السماع على ثلاث درجات: سماع العامة وهو ثلاثة أشياء: إجابة زجر الوعيد رغبةً، وإجابة دعوة الوعد جهداً، وبلوغ مشاهدة المنة استبصاراً».

The “warning” is against abandoning the commanded and committing the prohibited, and “responding to its caller” is to act in obedience. His saying “desire” means obedience motivated by God being the issuer of the command, the prohibition, and the promise. The reality of desire is hope and fear; thus one does what he is commanded by the light of faith, hoping for reward, and gives up what he is prohibited from by the light of faith, fearing the punishment.

Desire has another basis, which is that the act under its purview is the act of choice and longing, not the act of one who dislikes doing it, as if watching himself being driven to death.

As for “responding to the promise with exertion,” it is to conform to the command seeking what is promised, exerting oneself to that end, employing his best faculties.

As for “getting to observing the favors with insight,” it is the recognition of the listener, while listening, of the fact all that has come to him of good is from God’s favor and grace on him, without his deserving it, not a return that his efforts caused. As the Exalted said, “They impress on you as a favor that they have embraced Islam. Say, ‘Count not your Islam as a favor upon me: Nay, God has conferred a favor upon you that He has guided you to the faith, if you are truthful’” [59:17].

He similarly witnessed that what has been kept from him of this world, or what has afflicted him of harm and distress, that too is a favor from God in a number of ways, as it brings out right thinking. As one of the Predecessors said, “O son of Adam, you do not know which of the two blessings is better for you: His blessing upon you by giving you or His blessing upon you by leaving you out.”³⁴

When touched by felicity he followed it by gratitude
 When touched with harm, he responded with patience
 Both are for him but a blessing which
 Imagination cannot capture, nor the land and the sea

If you said: Does one see God’s favor even in what afflicts him of disobedience and sin? I say: Yes, in fact, if accompanied by sincere repentance and righteous deeds that erase [the sins], they are the greatest of favors upon him, as established earlier.

34 Ibn Abī al-Dunyā, *Kitāb al-Shukr*, ed. Yāsīn al-Sawwās and ‘Abd al-Qādir al-Ārna’ūt (Damascus: Dār Ibn Kathīr, 1985), 161. There is an addition in some manuscripts, noted on *Madārij*(§), 1277–1278. Ibn Abī al-Dunyā (d. 281AH) led an ascetic life and frequently taught and wrote on moral characteristics. See A. Dietrich, “Ibn Abī ‘l-Dunyā” in *ET*2.

الوعيد يكون على ترك المأمور وفعل المحذور. فإجابة داعيه هو العمل بالطاعة. وقوله: «رغبة» يعني امثالاً لكون الله عز وجل أمر ونهى وأوعد. وحقيقة الرغبة الخوف والرجاء. فيفعل ما أمر به على نور الإيمان راجياً للثواب. ويترك ما نهى عنه على نور الإيمان، خائفاً من العقاب. وفي الرغبة فائدة أخرى، وهي أن فعله يكون فعل راغب مختار لا فعل كاره، كأنما يساق إلى الموت وهو ينظر. وأما إجابة الوعد جهداً فهو امثال الأمر طلباً للوصول إلى الموعد به، باذلاً جهده في ذلك، مستفرغاً فيه قواه.

وأما بلوغ مشاهدة المنة استبصاراً فهو تنبه السامع في سماعه إلى أن جميع ما وصله من خير فمن منة الله عليه وتفضله عليه، من غير استحقاق منه ولا بذل عوض استوجب به ذلك. كما قال تعالى: ﴿يُؤْتُونَكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾ [الحجرات: 17].

وكذلك يشهد أن ما زوي عنه من الدنيا أو ما لحقه منها من ضرٍّ وأذى فهو منة أيضاً من الله عليه من وجوه كثيرة، يستخرجها الفكر الصحيح، كما قال بعض السلف: «يا ابن آدم، لا تدري أي النعمتين عليك أفضل، نعمته فيما أعطاك، أو نعمته فيما زوى عنك».

إذا مسَّ بالسراء أعقَبَ شكرها وإن مسَّ بالضراء أعقَبها الصبر
وما منهما إلا له فيه نعمة تضيق بها الأوهام والبر والبحر.

فإن قلت: فهل يشهد منته فيما لحقه من المعصية والذنب؟ قلت: نعم. إذا اقترن بها التوبة النصوح، والحسنات الماحية، كانت من أعظم المنن عليه، كما تقدم تقريره.

9 The Audition of the Elite

He said, "The audition of the elite comprises three things: witnessing the goal in every sign, stopping at the objective at every moment, and ridding oneself of any pleasure in separation."

"The goal in every sign" is the Lord Blessed and Exalted, for all that is listened to is to introduce Him and His Names, His deeds and judgments, His promise and warning, His command and prohibitions, His justice and grace. This spectacle is arrived at by listening *through* God, *for* God, *in* God, and *from* God.

Listening *through* Him means that one hears such that none of his own ego remains in the hearing, and if anything remained, his total connection to what is heard severs it, thus his listening is through His Ever-presence, divested of any attention to himself.

As for listening *for* Him, it means divesting the ego in listening from any will that opposes the will of God in his regard, and concentrating his faculties of hearing on the attainment of God's pleasure from what is being listened to.

As for listening *in* Him, it is a different matter altogether. It is to divest all that does not behoove the Truth by way of attribution, name, description, or deed from what befits His perfection, and to affirm for Him what befits his perfection in what is heard and purifies Him of what does not.

This is an occasion which only those established in knowledge and inner awareness of God can fulfill, for God disorients those given to distortion and denial [of His words or attributes],³⁵ including the partisans of assimilation and likeness: "God has guided the believers concerning which they all disagreed of the truth by His leave; God guides whomsoever He wills to a straight path" [2:213].

As for listening *from* him [directly]: what can be received via a medium is a qualified listening. As for the unqualified [listening], it cannot be hoped for in this transient world except for those God has chosen through His messengerhood and speech. But listening to His speech is like listening to Him, for [the Qur'an] is His speech that He has uttered in reality, and whosoever hears it as if he has heard God.

This is the real listening from God, not the listening of the kind claimed by men of fantasies, as one of them said [claiming about God], "He called to me inwardly" or "He addressed me" or "He said to me." I wonder who exactly is the one calling to you? Who exactly is the one addressing you, O deceived and conceited one? And how do you know? Are these voices from the Satan or the Merciful? What is the evidence that it is God who is addressing you?

35 The people of distortion and denial are referring to two technical categories of people,

فصل

قال: «وسماع الخاصة ثلاثة أشياء: شهود المقصود في كل رمز، والوقوف على الغاية في كل حين، والخلاص من التلذذ بالتفرق».

المقصود في كل رمز هو الرب تبارك وتعالى، فإن المسموع كله يعرف به وبصفاته، وأسمائه وأفعاله وأحكامه، ووعدته وووعيده، وأمره ونهييه، وعدله وفضله. وهذا الشهود يتال بالسماع بالله والله وفي الله ومن الله.

أما السماع به، فألا يسمع وفيه بقية من نفسه. فإن كانت فيه بقية قطعها كمال تعلقه بالمسموع، فيكون سماعه بقيوميته مجرداً من التفاته إلى نفسه.

وأما السماع له، فإن يجرد النفس في السماع من كل إرادة تزاخم مراد الله منه، ويجمع قوى سمعه [على] تحصيل مراد الله من المسموع.

وأما السماع فيه فشأن آخر. وهو تجريد ما لا يليق نسبته إلى الحق من وصف، أو سمة أو نعت أو فعل مما هو لاائق بكلامه. فيثبت له ما يليق بكلامه من المسموع، وينزهه عما لا يليق به.

وهذا الموضوع لم يتخلص فيه إلا الراستخون في العلم والمعرفة بالله. وأضل الله عنه أهل التحريف والتعطيل وأهل التشبيه والتمثيل، ﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: 213].

وأما السماع منه، فإنما يتصور بواسطة، فهو سماع مقيد. وأما المطلق فلا مطمع فيه في عالم الفناء إلا لمن اختصه الله برسالاته وبكلامه. ولكن السماع لكلامه كالسماع منه، فإنه كلامه الذي تكلم به حقاً، فمن سمعه فليقدر نفسه كأنه يسمعه من الله.

هذا هو السماع من الله، لا سماع أرباب الخيال ودعوى المحال، القائل أحدهم: «ناداني في سري وخاطبني وقال لي».

يا ليت شعري من المنادي لك ومن المخاطب، يا مخدوع يا مغرور؟ فما يدريك، أنداء شيطاني أم رحماني؟ وما البرهان على أن المخاطب لك هو الرحمن؟

ahl al-taḥrīf wa-l-ta'īl. The former group is accused of altering or distorting the words of God, as has been accused of the Christians and Jews in the Qur'an (see Q. 4:46, 5:13, etc.). Those of denial, on the other hand, argue that God cannot be qualified with any attributes shared by humans.

Yes, we do not deny [in principle the fact of] the calling, addressing, and inspiration [from God]. The problem is the one being called on, addressed, and inspired; that is where some reflection is due.

In general, whoever has the Qur'an recited to him should consider himself as if having listened to God addressing him through it. If this occurs to him along with the listening *through* Him, *for* Him, and *in* Him, [he will find that] the meanings, subtleties, and wonders of what he hears rush to his heart, all brought near to him so he may pick whatever he wishes from knowledge and wisdom, inner knowledge and insight, and guidance and lessons.

As for "stopping and reflecting at the objective at every moment," it is the seeking and journeying to the ultimate, desired, end to which his hearing is a means, and that end is the Truth the Glorified. For He is the end of all search, "And that to your Lord is the goal" [53:42]. There is nothing sought beyond God, nor short of Him any resting place, nor do eyes cool except in Him; everything sought other than Him is a vanishing shadow, a fleeting fantasy; if one enjoys it, it is a thing of deception.

As for "ridding oneself of taking pleasure in separation," it means that separation in the meanings of what is heard, and the passing of the heart between its stations causes it pleasure, as it is well-known for transitions. He does away with the pleasure of transition, as it is his indulgence, in favor of concentration on what is being heard [making it truly] by Him, from Him, and for Him.

The Shaykh, God have mercy on him, did not say, "ridding oneself of separation" for the meanings of what is heard [from the Qur'an] are comprehended and understood only through separation due to its variety; hence he should erase its pleasure, not it [in itself], so that it does not become part of his indulgence. This is the subtlest of the states of the sincere listeners.

10 The Audition of the Elite of the Elite

He said, "The audition of the elite of the elite is the listening that removes defects from the unveiling, connects the pre-eternal³⁶ (what has always been) to the sempiternal (what will always be), and returns the endings to the beginning."

36 The Arabic pair of words *azal* (what has always been) and *abad* (what will always be) has no exact match in English. The Western philosophical tradition has come to distinguish two concepts of eternity and sempiternity: "The English word 'eternal' comes from *aeternus* in Latin, itself a derivation from *aevum*, an age or time. So 'eternity' means everlastingness. However, in the course of philosophical discussion the idea of everlastingness

نعم، نحن لا ننكر النداء والخطاب والحديث، وإنما الشأن في المنادي المخاطب المحدث، فهأهنا تسكب العبرات.

وبالجملة، فن قريء عليه القرآن فليقدر نفسه كأنما يسمعه من الله يخاطبه به، فإذا حصل له—مع ذلك—السماع به وله وفيه، ازدحمت معاني المسموع ولطائفه وعجائبه على قلبه، وازدلفت إليه بأيتها يبدأ، فما شئت من علم وحكم، وتعرف وبصيرة، وهداية وعبرة.

وأما الوقوف على الغاية في كل حين فهو التطلب والسفر إلى الغاية المقصودة بالمسموع الذي جعل وسيلة إليها، وهو الحق سبحانه. فإنه غاية كل طلب ﴿وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ﴾ [النجم:42]، وليس وراء الله مرمى ولا دونه مستقر، ولا تفر العين بغيره البتة. فكل مطلوب سواه فظل زائل وخيال مفارق، وإن تمتع به صاحبه فتاع الغرور.

وأما الخلاص من التلذذ بالتفرق، فالتفرق في معاني المسموع وتنقل القلب في منازلها يوجب له لذة، كما هو المؤلف في الانتقال. فيتخلص من لذة تفرقه التي هي حظه، إلى الجمعية على المسموع به ومنه وله.

ولم يقل الشيخ—رحمه الله—: «الخلاص من التفرق». فإن المسموع إنما يدرك معناه ويفهم بالتفرق لتنوعه، ولكن ليتخلص من لذته لا منه، لثلاث يكون مع حظه، وهذا من ألطف أحوال السامعين المخلصين.

فصل

قال: «وسماع خاصة الخاصة: سماع ينفي العلل عن الكشف، ويصل الأبد إلى الأزل، ويرد النهايات إلى الأول».

has been further refined, and two contrasting concepts can be denoted by it. It is usual to make the contrast clear by calling one of these 'eternity' or 'atemporality' and the other 'sempiternity' or 'everlastingness' (<http://plato.stanford.edu/entries/eternity/>). These are different kinds of distinctions. We shall call *azal* pre-eternity, and *abad* sempiternity.

“Unveiling” means the encounter of the heart to the reality of what has been heard, and it has two [potential] defects. The first is doubt, which obviates this encounter; [the attainment of this station is that] there must remain no doubt, and this is the sight of certitude. The second is the negation of media between the listener and the one being listened to, such that they vanish for him into what is being listened to, and he is annihilated from witnessing them, and annihilated from witnessing his annihilation, such that he, the listener, not the medium, becomes the witness. He is the guide,³⁷ the listening is from Him, as is the guidance, and the beginning, and to Him is the end.

As for connecting “the sempiternity to preternity,” its meaning, if we take it literally, is impossible, for sempiternity and preternity are mirror opposites, and the meeting of one to the other is impossible. His meaning, instead, is that what is present eternally in existence and witnessing was existent in preternity, known and predetermined, thus the judgment of [whatever will take place forever] returns to preternity in knowledge and reality; thus what has always been becomes what will always be, just as what will always be has always been present in knowledge and judgment. To elaborate on that: in sempiternity appears what was hidden in preternity, thus everything ends in His knowledge, judgment, and wisdom, and that is preeternal. This is of a piece with returning endings to their beginning, such that the end becomes the same as what has passed. God the Exalted is the First and the Last; all that was and will be is returned to His preexisting knowledge and judgment. Thus, sempiternity returns to preternity, and ends to the beginning, and God knows best.

37 Most of the manuscripts state *al-hādī* (“the guide”), which is more appropriate than the choice by the editors of *Madārij*(§), *al-bādī* (“the evident”). See *Madārij*(§), 1283.

فالكشف هو مكافئة القلب لحقيقة المسموع. وعلة أمران:
أحدهما: الشُّبه التي تنتفي بهذه المكافئة، فلا تبقى معها شبهة. وهذا هو عين اليقين.
والثاني: نفي الوسائط بين السامع والمسموع. فيغيب بمسموعه عنها ويفنى عن شهودها، ويفنى عن شهود فنائه عنها بحيث يشهده هو المسمع لا الواسطة، وهو البادي، فمنه الإسماع ومنه الهداية، ومنه الابتداء وإليه الانتهاء. وأما وصله الأبد إلى الأزل، فهذا—إن أخذ على ظاهره—فهو محال، لأن الأبد والأزل متقابلان تقابل التناقض، فاتصال أحدهما بالآخر عين المحال. وإنما مراده أن ما يكون في الأبد موجوداً مشهوداً فقد كان في الأزل معلوماً مقدراً، فعاد حكم الأبد إلى الأزل علماً وحقيقةً، وصار الأزلي أدياً كما كان الأبدي أزلياً في العلم والحكم.
وأيضاح ذلك أن الأبد ظهر فيه ما كان في الأزل خافياً، فاتتهى الأمر كله إلى علمه وحكمه وحكمته، وذلك أزلي. وهذا هو رد النهايات إلى الأول، فتصير الخاتمة هي عين السابقة، والله تعالى هو الأول والآخر، وكل ما كان ويكون آخراً فردود إلى سابق علمه وحكمه. فرجع الأبد إلى الأزل، والنهايات إلى الأول، والله أعلم.

The Station of Grief

From among the stations of “You we worship and You we supplicate for help” is the station of grief.¹

It is not one of the stations that is sought nor is its attainment a command, even if the seeker cannot avoid it. Grief has not come in the Qur’an except in a prohibition or negation. As in the words of the Exalted, “Faint not nor grieve, for you will overcome them if you are [indeed] believers” [3:139], and “Grieve not over them” [16:127] in more than one place, and “Grieve not: God is with us” [9:40]. In negation, it appears in the words of the Exalted, “There shall be no fear upon them nor shall they grieve” [2:38]. The wisdom in this [absence] is that grief is a station that is not easy, and it has no benefit for the heart; the dearest thing to the Satan is to afflict the servant with grief to cut him off from his path and halt his journey. The Exalted has said, “Secret counsels are only [inspired] by the Satan, in order that he may cause grief to the believers” [58:10]. The Prophet, God grant him blessing and peace, prohibited three people “that the two of them whisper leaving out the third for that would grieve him.”²

Grief, therefore, is not sought after or intended, nor is there benefit in it, and the Prophet, God grant him blessing and peace, has sought protection from it: “O God, I seek your refuge from anxiety and grief”:³ [grief] being the companion of anxiety. The difference between them is that the affliction that visits the heart if it is in the future it generates anxiety, and if it has passed it is grief; both of them enervate the heart and exhaust the determination.

Nevertheless, visiting this station is a necessity in real life. The people of the Garden will say upon entering it, “Praise is to God who has removed all grief from us” [35:34]. This shows that they were afflicted with grief in this world, as with all other afflictions, without their choice.

As for the words of the Exalted, “Nor [is there blame] on those who came to you to be provided with mounts, and when you said, ‘I can find no mounts for you,’ they turned back, their eyes streaming with tears of grief that they could not find the means to spend” [9:92]; they were not praised for the grief itself, but for what led them to grief, due to the intensity of their faith, that they were

1 The verbal noun of *h-z-n* is vocalized in Arabic both as *huzn* and *hazan*, and appears in both forms in the Qur’an, see e.g. 9:92, 12:84.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الحزن».

وليست من المنازل المطلوبة ولا المأمور بنزولها، وإن كلاً بد للسالك من نزولها. ولم يأت «الحزن» في القرآن إلا منهيّاً عنه أو منفيّاً.

فالنبي كقوله تعالى: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا﴾ [آل عمران: 139]، وقوله: ﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾ [النحل: 127] في غير موضع، وقوله: ﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [التوبة: 40]. والمنفي كقوله: ﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [البقرة: 38].

وسر ذلك أن «الحزن» موقف غير مسير ولا مصلحة فيه للقلب. وأحب شيء إلى الشيطان أن يحزن العبد ليقطعه عن سيره ويوقفه عن سلوكه. قال تعالى: ﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا﴾ [المجادلة: 10].

ونهى النبي ﷺ الثلاثة: «أن يتناجى اثنان منهم دون الثالث، لأن ذلك يحزنه». فالحزن ليس بمطلوب ولا مقصود ولا فيه فائدة. وقد استعاذ منه النبي ﷺ فقال: «اللهم إني أعوذ بك من الهم والحزن»، فهو قرين الهم.

والفرق بينهما أن المكروه الذي يرد على القلب، إن كان لما يستقبل أورثه الهم، وإن كان لما مضى أورثه الحزن. وكلاهما مضعف للقلب مفتر للعزم. ولكن نزول منزلته ضرورية بحسب الواقع. ولهذا يقول أهل الجنة إذا دخلوها: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ﴾ [فاطر: 34]. فهذا يدل على أنهم

كان يصيبهم في الدنيا الحزن، كما يصيبهم سائر المصائب التي تجري عليهم بغير اختيارهم. وأما قوله تعالى: ﴿وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَتَذْمِلَهُمْ قُلْتُ لَا أُجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾ [التوبة: 92]. فلم يمدحوا على نفس الحزن، وإنما مدحوا

2 Bukhārī #6277, #6290; Muslim #2184.

3 This is a part of the narration in Bukhārī #6363.

left behind by the Messenger of God, God grant him blessing and peace, not having the means [to procure a ride]. In this there is exposure of the hypocrites who neither grieved for staying behind nor desired to be like the others who could.

As for his words, God grant him blessing and peace, in a sound tradition, “Nothing afflicts a believer, be it anxiety, exhaustion, or grief, except that God expiates his sins by it,”⁴ they point to its being an affliction that God gives to his servants through which his sins are erased; it does not prove that it is a station that should be sought and dwelt upon.

Furthermore, the tradition of Hind b. Abī Hāla in describing the Prophet, God grant him blessing and peace: “He was constantly in grief”⁵ is a tradition without basis, for in its chain there are unknown [narrators]. Furthermore, how could he be continuously aggrieved when God had protected him from grieving for the world and its causes, prohibited him from grieving about the disbelievers, forgave all his past and future sins? Where would grief come from? Rather, he was constantly cheerful, laughing, as it appears in his description “laughing warrior,” God’s blessings and peace be upon him.⁶

As for the report that “God loves every grievous heart,” it has no supporting chain, nor is its narrator known, nor is its soundness. Even if it is supposed to be sound, grief is a calamity like others by which God puts his servants to test, and if the servant is patient, God loves his patience over the calamity.

As for the report, “When God loves a servant, he installs in his heart a wailer, and if he hates a servant, he makes in his heart a reed pipe,” it is an Israelite report. It has been said that it is in the Torah. Its meaning is correct, in the sense that the believer is aggrieved over his sins, whereas the wicked is heedless and lost in his play, melodious and pleased.

As for the saying of the Exalted concerning His Prophet Isrā’īl (i.e., Jacob): “And his eyes became white with grief, even as he suppressed [it]” [12:84], this is mere declaration of his state that befell him upon losing his dear child, and that He tested him with it, as He tested him with the separation between them.

The men of the path have agreed, [in any case,] that the grief of this world is dispraised, with the exception of Abū ‘Uthmān al-Ḥirī, who said, “Grief of every kind is a grace and increase for the believer, so long as it does not cause disobedience.” He further said, “[It is so] because even if it does not lead one to be an elect [of God], it at least causes purification.”⁷ It would be said to him: No doubt that it is a trial and a test from God, of a piece with sickness, anxiety, and humiliation; but a station of the path it is not.

4 Bukhārī #5640; Muslim #2573.

5 Recorded by Tirmidhī, al-Ṭabarānī, and Ibn Sa’d. See *Madārij*(§), 1288.

على ما دل عليه الحزن من قوة إيمانهم، حيث تخلفوا عن رسول الله ﷺ لعجزهم عن النفقة. ففيه تعريض بالمناقين الذين لم يحزنوا على تخلفهم، وغبطوا نفوسهم به.

وأما قوله ﷺ في الحديث الصحيح: «ما يصيب المؤمن من هم ولا نصب ولا حزن، إلا كفر الله به من خطاياه»، فهذا يدل على أنه مصيبة من الله يصيب بها العبد، يكفر بها من سيئاته. لا يدل على أنه مقام ينبغي طلبه واستيطانه.

وأما حديث هند بن أبي هالة في صفة النبي ﷺ: «إنه كان متواصل الأحران»، لحديث لا يثبت، وفي إسناده من لا يعرف.

وكيف يكون متواصل الأحران وقد صانه الله عن الحزن على الدنيا وأسبابها، ونهاه عن الحزن على الكفار، وغفر له ما تقدم من ذنبه وما تأخر؟ فمن أين يأتيه الحزن؟ بل كان دائم البشر ضحك السن، كما في صفة: «الضحك القتال» صلوات الله وسلامه عليه.

وأما الخبر المروي: «إن الله يحب كل قلب حزين»، فلا يعرف إسناده ولا من رواه ولا تعلم صحته.

وعلى تقدير صحته فالحزن مصيبة من المصائب التي يتبلى الله بها عبده. فإذا ابتلى به العبد فصبر عليه أحب صبره على بلائه.

وأما الأثر الآخر: «إذا أحب الله عبداً، نصب في قلبه نائحةً. وإذا أبغض عبداً، جعل في قلبه مزماراً» فأثر إسرائيلي. قيل: إنه في التوراة وله معنى صحيح. فإن المؤمن حزين على ذنوبه، والفاجر لاه لا لعب مترنم فرح. وأما قوله تعالى عن نبيه إسرائيل: ﴿وَأَيَّضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ [يوسف: 84]، فهو إخبار عن حاله بمصابه بفقد ولده وحيبيه، وأنه ابتلاه بذلك، كما ابتلاه بالتفريق بينه وبينه.

وأجمع أرباب السلوك على أن حزن الدنيا غير محمود إلا أبا عثمان الحيري، فإنه قال: الحزن بكل وجه فضيلة وزيادة للمؤمن، ما لم يكن بسبب معصية. قال: لأنه إن لم يوجب تخصيصاً، فإنه يوجب تخصيصاً.

فيقال: لا ريب أنه محنة وبلاء من الله، بمنزلة المرض والهم والغم. وأما أنه من منازل الطريق فلا.

6 This statement, mentioned by the author and his teacher Ibn Taymiyya, is attributed to Israelite scriptures, and appears in Shīʿī collections of hadith, where it is considered sound. See al-Shaykh al-Ṣadūq, *Kamāl al-dīn wa tamām al-niʿma*, ed. ʿAlī Akbar al-Ghifārī (Maḍādīr al-ḥadīth al-shīʿiyya, AH 1405), 198.

7 Al-Qushayrī, *al-Risāla*, 139.

1 Levels of Grief

The author of *al-Manāzil*, God have mercy on him, said,

Grief is the pain of what has been missed and sorrow over what has been withheld.

He means that what has missed a man was either within his capacity or it was not; if it was, it hurts to have missed it, and if it was not, it causes sorrow.

He said,

It has three levels. First, the grief of the commoners, which is to grieve over deficiency in service, falling into betrayal, and loss of the days past.

“Deficiency in service” in the view of [the Sufis] is a higher state than failing to perform the deeds altogether, but rather, it is a lament that accompanies the deeds, for “service” in their view is part of good character and etiquette, not part of the deeds, and is a right of worship and its etiquette and its obligation. The one who grieves over this kind, of course, would be all the more aggrieved over having lost the deed altogether.

As for “falling into betrayal,” it too is more specific than the sinfulness committed by engaging in the prohibited, for that happens due to a prior deficiency in nearness to God the Exalted. When He is veiled from him, [the servant] falls into betrayal. The Shaykh mentioned “grief” in the [ten-fold] division of *chapters*, and it is for him part of the division of “the beginnings.”⁸

As for the loss of bygone days, it also is of two types: losing them through the absence of obedience in them, and losing them through the absence of causes of faith, and taste of its sweetness, nearness, and familiarity to God, and beauty of company with Him.

Each one of these three is of two types, for the initiates and for the intermediates, and the discourse applies to both, even though he attached it to the latter.

He said, “The second level is the grief of the possessors of the will, and that is grief over the attachment of the heart to the separation; over distraction of the heart from the witnessing; and over consolation from the grief.”

⁸ The reference is to al-Harawī’s division of the one hundred stations into ten divisions, each of ten stations.

فصل

قال صاحب «المنازل» رحمه الله:

«الحزن: توجع لفاتئ، وتأسف على ممتنع».

يريد أن ما يفوت الإنسان قد يكون مقدوراً له وقد لا يكون. فإن كان مقدوراً توجع لفوته، وإن كان غير مقدور تأسف لامتناعه.

قال: «وله ثلاث درجات: الأولى حزن العامة. وهو حزن على التفريط في الخدمة، وعلى التورط في الجفاء، وعلى ضياع الأيام».

التفريط في الخدمة عندهم فوق التفريط في العمل وتضييعه، بل هذا الحزن يكون مع القيام بالعمل. فإن الخدمة—عندهم—من باب الأخلاق والآداب لا من باب الأفعال. وهي حق العبودية وأدبها وواجبها، وصاحب هذا الحزن بالأولى أن يحزن لتضييع العمل. وأما التورط في الجفاء فهو أيضاً أخص من المعصية بارتكاب المحذور، لأنه قد يكون بفقد أنس سابق مع الله تعالى. فإذا توارى عنه تورط في الجفوة. فإن الشيخ ذكر «الحزن» في قسم الأبواب. وهو عنده من قسم البدايات. وأما تضييع الأيام فنوعان أيضاً: تضييعها بخلوها عن الطاعات، وتضييعها بخلوها عن مواجيد الإيمان وذوق حلاوته والأنس بالله وحسن الصحبة معه.

فكل واحد من الثلاثة نوعاً لاهل البداية، وللسالكين المتوسطين. وكلامه يعم النوعين وإن كان بالثاني.

قال: «الدرجة الثانية: حزن أهل الإرادة. وهو حزن على تعلق القلب بالتفرقة، وعلى اشتغال النفس عن الشهود، وعلى التسلي عن الحزن».

“The attachment of the heart to the separation” is the lack of concentration in the presence of God and distraction of thoughts in the valleys of one’s pleasure.

As for the “distraction of the heart from the witnessing,” it is of two kinds: distraction from remembrance that causes witnessing and brings to fruition other things; and second, its distraction from witnessing, owing to the weakness of remembrance, or the weakness of the heart’s attention to the witnessing, or for another obstacle. However, when the witnessing overpowers the self, it cannot be distracted from it except by something that overpowers it.

As for “consolation from the grief,” he means by it that the presence of the grief in the heart is a proof of its will and aspiration; its absence and consolation is a deficiency. Thus, he grieves over the absence {of grief just as he weeps over the absence} of weeping and fears the absence of fear. This requires some reflection. Grief over the loss of grief is praised only when he becomes preoccupied in blameworthy pleasure. If, however, what kept him from grieving over the absence of grief is a praiseworthy delight, delight in the grace of God and His mercy, then there is no place or meaning for grieving over the loss of grief.

He said,

The elite do not partake in the station of grief because grief is loss whereas the elite are the people who have found [the Truth].

This, if he means by it that such people should not intend to be aggrieved, is correct. However, if he meant that grief does not afflict them, then that is not the case, for grief is a part of nature, even though it is not a sought after station.

He said,

But the third level of grief is to be aggrieved about the contradictions that are not yet thoughts; the opposition of intentions, and the objections against the decrees.

These are three matters [that occur] in accordance with witnessing and will.

First, the grief of the contradictions, for the incidence of hope comes to the heart, for instance, without the accompanying incidence of fear, or the opposite. Similarly, the incidence of expansion without there being the incidence of contraction. Similarly, there appears to him the incidence of familiarity without the incidence of awe. The discordance of these incidences inevitably cause him grief.

These contradictions are not of the same class as thoughts, but rather, they are from divine incidences, which is why he said, “approaching thoughts,” for the contradictions that appear as thoughts are other than these.

تعلق القلب بالتفرقة: هو عدم الجمعية في الحضور مع الله، وتشتت الخواطر في أودية المراتد. وأما اشتغال النفس عن الشهود فهو نوعان: اشتغالها عن الذكر الذي يوجب الشهود ويثمره بغيره. والثاني اشتغالها به عن الشهود لضعف الذكر أو لضعف القلب عن الشهود، أو لمانع آخر. ولكن إذا قهر الشهود النفس لم تتمكن من التشاغل عنه، إلا بقاها يقهرها عنه.

وأما التسلي عن الحزن، يعني أن وجود الحزن في القلب دليل على الإرادة والطلب. ففقدته والتسلي عنه نقص، فيحزن على فقد [الحزن، كما يبكي على فقد] البكاء، ويخاف من عدم الخوف، وهذا فيه نظر. وإنما يحمد الحزن على فقد الحزن [أما إذا اشتغل بفرح مذموم] أما إذا اشتغل عن الحزن بفرح محمود—وهو الفرح بفضل الله ورحمته—، فلا معنى للحزن على فوات الحزن.

قال: «وليس الخاصة من مقام الحزن في شيء، لأن الحزن فقد. والخاصة أهل وجدان». وهذا إن أراد به أنه لا ينبغي لهم تعمد الحزن فصحيح. وإن أراد أنه لا يعرض لهم حزن، فليس كذلك. والحزن من لوازم الطبيعة، ولكنه ليس بمقام.

قال: «ولكن الدرجة الثالثة من الحزن: التحزن للمعارضات دون الخواطر، ومعارضات القصود، واعتراضات الأحكام».

هذه ثلاثة أمور، بحسب الشهود والإرادة:

الأول: حزن المعارضات. فإن القلب يعترضه وارد الرجاء مثلاً، فلم ينشب أن يعارضه وارد الخوف، وبالعكس. ويعترضه وارد البسط، فلم ينشب أن يعترضه وارد القبض. ويرد عليه وارد الأنس، فيعترضه وارد الهيبة. فيوجب له اختلاف هذه المعارضات عليه حزناً لا محالة.

وليس هذه المعارضات من قبيل الخواطر، بل هي من قبيل الواردات الإلهية. فلذلك قال: «دون الخواطر»، فإن معارضات الخواطر غير هذا.

According to [the Sufis], this is from the effects of the divine names and attributes and the connection of the rays of their light to the heart, which is called by them ‘illumination’.

As for “the contradictions of intentions,” it is the hardest thing for the people, and it shows their urgent need for knowledge above all things. For the truthful one seeks in the entirety of his journey the dearest of paths to God, for he walks to Him through Him and toward Him. When two paths appear to him and he does not know which one is more pleasing and dearer to God, among them there is one who makes scriptural knowledge his arbiter either through his own effort or, if he is incapable, then through following someone else’s authority. If even that is unavailable, he may quietly wait for what destiny decides for him, his own self being devoid of goals. Another among them relies utterly on his shaykh if he has one. Another turns to the supplication for choosing what is best and then waits for what his destiny holds.

The men of determination, however, strive their utmost in seeking what is most pleasing to God through acquiring [scriptural] knowledge and inner awareness. If they are unable to arrive at a [definitive] answer, they rely on their best assessment; if two things appear to them to be equal, they prefer the one more conducive to the general benefit.

The prioritizing of benefits has different levels: at times, the course of action leading to general benefit is preferred; and at times, that which leads to increase in faith; and at times, whatever opposes the desires of the ego; at times, the attainment of a benefit that cannot be otherwise attained; and at times, that which brings safety from fear of an affliction that cannot be otherwise avoided. These are the five directions of prioritizing; rarely is one of them absent.

If he is devoid of all that, he has no rational [means of prioritizing], and must wait for what his destiny has in store. He turns in desperation to his Lord, pleading with Him like one seeking what He is pleased with and likes. When the move comes, he supplicates God for the best, beseeches God once again, fearing that that move might be from his ego or the Satan, knowing that he is never infallible and ever striving against his enemy, so long as he is in the world of test and trial. Only then he proceeds to act. This is the ultimate [act] that the sincere [seekers] can do.

For the people of jihad in this respect there is guidance and unveiling that is not accessible to the people of spiritual exercises. This is why al-Awzā’ī and Ibn al-Mubārak said, “When people differ concerning a thing, wait for the practice of the people of the frontier”—that is, the people of jihad. This is so for God the Exalted said, “Those who exert themselves (i.e., in jihad), We shall surely guide them” [29:69].

وعند القوم هذا من آثار الأسماء والصفات واتصال أشعة أنوارها بالقلب، وهو المسمى عندهم بالتجلي.

وأما معارضات القصود فهي أصعب ما على القوم، وفيه يظهر اضطرابهم إلى العلم فوق كل ضرورة. فإن الصادق يتحرى في سلوكه كله أحب الطرق إلى الله، فإنه سالك به وإليه. فيعترضه طريقاً لا يدري أيهما أرضى الله وأحب إليه. ففهم من يحكم العلم بجهده استدلالاً فإن عجز فتقليداً، فإن عجز عنهما سكن ينتظر ما يحكم له به القدر، ويخلى بباطنه من المقاصد جملة.

ومنهم من يلقي الكل على شيخه، إن كان له شيخ. ومنهم من يلجأ إلى الاستخارة والدعاء، ثم ينتظر ما يجري به القدر. وأصحاب العزائم يبذلون وسعهم في طلب الأرضى علماً ومعرفةً، فإن أعجزهم قنعوا بالظن الغالب، فإن تساوى عندهم الأمران، قدموا أرجحهما مصلحة.

ولترجيح المصالح رتب متفاوتة، فتارة يترجح بعموم النفع، وتارة يترجح بزيادة الإيمان، وتارة يترجح بخالفة النفس، وتارة يترجح باستجلاب مصلحة أخرى بها لا تحصل من غيرها، وتارة يترجح بأمنها من الخوف من مفسدة لا تؤمن في غيرها. فهذه خمس جهات من الترجيح. قل أن يعدم واحدة منها. فإن أعوزه ذلك كله تخلى عن الخواطر جملةً، وانتظر ما يحركه به محرك القدر، وافتقر إلى ربه افتقار مستنزل ما يرضيه ويحبه. فإذا جاءت الحركة استخار الله وافتقر إليه افتقاراً ثانياً، خشية أن تكون تلك الحركة نفسيةً أو شيطانيةً لعدم العصمة في حقه، واستمرار المحنة بعده ما دام في عالم الابتلاء والامتحان، ثم أقدم على الفعل. فهذا نهاية ما في مقدور الصادقين.

ولأهل الجهاد في هذا من الهداية والكشف ما ليس لأهل المجاهدة. ولهذا قال الأوزاعي وابن المبارك: «إذا اختلف الناس في شيء فانظروا ما عليه أهل الثغر». يعني أهل الجهاد. فإن الله تعالى يقول: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ [العنكبوت: 69].

As for the “objections to judgments,” it may be that he meant by it creational judgments, which is more likely. It may also be that he meant normative judgments. [In the first case:] the men of ecstatic stations may fall into objections {to the judgments in effect upon them that they find disagreeable, and they grieve when they realize their objections to those}⁹ as bad etiquette. Those objections appear in the form of their wills that oppose what happens to them from the judgment of divine predestination, and their grief is over their lack of agreement with it and for possessing a will other than what has been ordained for them [by God].

If the meaning was divine normative judgments, [it would then mean that] they experience spiritual states that cannot be reconciled with the normative commands, as discussed earlier, and they find no way to avoid establishing what is commanded, but in so doing they invariably experience a kind of objection to it either inwardly or outwardly, in accordance with the extent of the interruption of their spiritual state owing to the command. They grieve over this contradiction. If they establish the command and see that their benefit lies in it and praise its end, they grieve over their hastiness in objecting to it. To submit to the call of [scriptural] knowledge is an obligation, and opposing it by spiritual states falls into the category of [personal] will and defects [in spiritual stations], and the seeker grieves of any remaining traces of [that contradiction] within him. And God knows best.

9 The part between the braces is in the margins rather than the main text; see *Madārij*(§), 1297.

وأما اعتراضات الأحكام فيجوز أن يريد به الأحكام الكونية، وهو أظهر. وأن يريد به الأحكام الدينية. فإن أرباب الأحوال يقع منهم اعتراضات [على الأحكام الجارية عليهم بخلاف ما يريدونه، فيحزنون عند إدراكهم لتلك الاعتراضات] على ما صدر منهم من سوء الأدب. وتلك الاعتراضات هي إراداتهم خلاف ما جرى لهم به القدر. فيحزنون على عدم الموافقة، وإرادة خلاف ما أريد بهم. وإن كان المراد به الأحكام الدينية، فإنهم تعرض لهم أحوال لا يمكنهم الجمع بينها وبين أحكام الأمر—كما تقدم—، فلا يجدون بداً من القيام بأحكام الأمر، ولا بد أن يحدث لهم نوع اعتراض خفي أو جلي، بحسب انقطاعهم عن الحال بالأمر، فيحزنون لوجود هذه المعارضة. فإذا قاموا بأحكام الأمر، ورأوا أن المصلحة في حقهم ذلك، وحمدوا عاقبته، حزنوا على تسرعهم إلى المعارضة. فالتسليم لداعي العلم واجب، ومعارضة الحال من قبيل الإرادات والعلل، فيحزن على بقيتها فيه. والله أعلم.

The Station of Fear

Among the stations of “You we worship and You we supplicate for help” is the station of fear.

Fear is one of the most distinguished stations on the path, most beneficial for the heart, and an obligation upon all. God the Exalted has said: “So fear them not and fear Me (*khawf*) if you are believers” [3:175]; and said, “And Me [alone] you must fear (*rahba*)” [2:40]; and said, “So do not fear people, but fear Me (*khashya*)” [5:44]. He has praised and applauded its people and said, “Indeed, they who live in awe for fear of their Lord, and they who believe in the signs of their Lord, and they who do not associate anything with their Lord, and they who give what they give while their hearts are fearful because they will be returning to their Lord—it is these who hasten in every good work, and these who are foremost in them” [23:57–61].

In a tradition narrated in *al-Musnad* [of Aḥmad] and al-Tirmidhī, on the authority of ‘Ā’isha, God be pleased with her, said: “I said, ‘O Messenger of God, does the verse “And they who give what they give while their hearts are fearful” refer to he who commits fornication, drinks alcohol, and steals?’ He said, ‘No, O daughter of the Truth-lover [Abū Bakr] but to a man who fasts, prays, and gives charity, and fears that it may not be accepted from him.’”¹

Al-Ḥasan, God be pleased with him, [commenting on this verse] said, “By God, they obeyed Him and strove hard in it, yet they feared it might be rejected. A believer combines righteousness with fear, while a hypocrite combines evil with impunity.”

1 Aḥmad 6:205; Tirmidhī #3175.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الخشوف».

وهي من أجل منازلها وأنفعها للقلب، وفرض على كل أحد. قال الله تعالى: ﴿فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [آل عمران: 175]، وقال تعالى: ﴿وَإِيَّايَ فَارْهَبُوا﴾ [البقرة: 40]، وقال: ﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْا﴾ [المائدة: 44]، ومدح أهله في كتابه وأثنى عليهم فقال: ﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾ [المؤمنون: 57-61]. وفي المسند والترمذي عن عائشة—رضي الله عنها—قالت: قلت يا رسول الله: ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ﴾ [المؤمنون: 60]، أهو الذي يزني ويشرب الخمر ويسرق؟ قال: «لا يا ابنة الصديق، ولكنه الرجل يصوم ويصلي ويتصدق، ويخاف ألا يقبل منه». قال الحسن رضي الله عنه: عملوا والله بالطاعات، واجتهدوا فيها، وخافوا أن ترد عليهم. إن المؤمن جمع إحساناً وخشيةً، والمنافق جمع إساءةً وأمناً.

1 Kinds of Fear

The terms *wajal*, *khawf*, *khashya*, and *rahba* [are all used to indicate kinds of fear in Arabic, and] have similar meanings without being synonyms.² Abū al-Qāsim al-Junayd said, “*Khawf* is the anticipation of punishment with every passing breath.” It has been said, “*Khawf* is the disruption and movement of the heart upon the cognizance of that which is feared.” It has also been said, “*Khawf* is the strength of the knowledge of the path of destiny;” this, however, is the cause of fear, not its definition. It has also been said, “*Khawf* is the fleeing of the heart from the occurrence of what is disliked upon its cognizance.”

Khashya (reverential fear) is more specific than *khawf*, for it is specific to the true knowers of God—as God the Exalted has said, “Truly, the ones who fear God from among His servants are only the knowers” [35:28]. Hence, *khashya* is fear associated with the intimate knowledge of God. The Prophet, God grant him blessing and peace, said, “I am most mindful of God among you, and most fearful of Him.”³ *Khawf* is movement, while *khashya* is withdrawal, stillness, and rest. For the one who sees a fierce enemy or a flood or something like that has two states. First, movement in order to flee from it—and this is the state of *khawf*. Second, his stillness and settling in a place safe from the danger—and this is *khashya*. From this it is said, *inkhashā al-shay*: he entered and hid into something; [the meaning of this root *kh-sh-y* is same as *inkhashsha* from the root *kh-sh-sh* because] the repeated [*fa‘ala*] and omitted [*f‘a*, *f‘w*, or *f‘y*] forms are [grammatically] kin, such as *taqaḍḍā* and *taqaḍḍa al-bāzī*, [both of which mean: he released the falcon.]

As for *rahba*, it means the urge to flee from what is disliked—which is the opposite of *raghba*, which means the journey of the heart toward that which it likes. Thus, between *al-rahb* and *al-harab* [fleeing] there is a connection both in expression and meaning, united as they are by the “intermediate derivation,” where the ordering of two letters between two roots is reversed but the meaning remains the same.⁴

As for *wajal*, it is the trembling and splitting of the heart upon remembrance or vision of someone whose power or punishment one fears.

2 For a comparable discussion of the various words for fear in English, see George Crabb, *English Synonyms Explained* (New York: Harper and Brothers, 1844), 306–308. The types he mentions are apprehension (unease when anticipating an unpleasant occurrence, concerns mostly things), alarm (derived from a call to arms upon a signal of danger), terror (fear from an unknown danger which the imagination magnifies), fright (less vivid, more general, more personal kind of fear). Awe and reverence both denote a strong sentiment of respect mingled with some emotions of fear, with the former being the stronger. “Children should be early taught,” our nineteenth-century author remarks, “to have a reverence for the Bible as a book,

و«الوجل» و«الخوف» و«الخشية» و«الرغبة» ألفاظ متقاربة غير مترادفة. قال أبو القاسم الجنيد: الخوف توقع العقوبة على مجاري الانفاس.

وقيل: الخوف اضطراب القلب وحركته من تذكر المخوف.

وقيل: الخوف قوة العلم بمجاري الأحكام، وهذا سبب الخوف، لا أنه نفسه.

وقيل: الخوف هرب القلب من حلول المكروه عند استشعاره.

والخشية أخص من الخوف، فإن الخشية للعلماء بالله. قال تعالى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: 28]. فهي خوف مقرون بمعرفة. وقال النبي ﷺ: «إني أتقاكم لله، وأشدكم له خشية». فالخوف حركة، والخشية انجماع وانقباض وسكون. فإن الذي يرى العدو والسيول ونحو ذلك له حالتان.

إحداهما: حركته للهرب منه، وهي حالة الخوف.

والثانية: سكونه وقراره في مكألا يصل إليه، وهي الخشية. ومنه: انخشي الشيء، والمضاعف والمعتل أخوان، كتقضى البازي وتقضض.

وأما «الرغبة» فهي الإمعان في الهرب من المكروه، وهي ضد «الرغبة» التي هي سفر القلب في طلب المرغوب فيه.

وبين الرهب والهرب تناسب في اللفظ والمعنى. يجمعهما الاشتقاق الأوسط الذي هو عقد تقاليب الكلمة على معنى جامع.

وأما «الوجل» فرجفان القلب وانصداعه لذكر من يخاف سلطانه وعقوبته، أولرؤيته.

in distinction from all other books." Fear ("to feel a shuddering") and dread ("fear with exceeding trouble") affect primarily the mind, whereas trembling, terror, and horror, we are told, are more primal and affect other senses. The intensity of sentiment increases from fright to trembling, to terror, to horror. "We apprehend an unpleasant occurrence; we *fear* a misfortune; we *dread* a calamity." Fear is a "salutary" sentiment in a society, observes the author, whereas *dread* is "irksome." God is feared, God's punishment dreaded. Trembling, tremor (trembling which arises from a mental affection), and trepidation (stronger than the last two), are all of a piece.

3 Recorded in Bukhārī #5063 and Muslim #1108 with slight variation.

4 Premodern grammarians recognized many more complex patterns of how meanings attached to combinations of letters than the modern orientalist grammar, which reduced this to a system of trilateral roots and their derivatives. This point is powerfully made in Georges Bohas, "Levels of Analysis of the Word in Arabic," in *The Word in Arabic*, ed. Giuliano Lancioni and Lidia Bettini (Leiden: Brill, 2001), 147–194.

As for *hayba* (awe), it is fear associated with awe and glorification, and it mostly occurs with inner knowledge, love, and recognition of glory, that is, a sense of greatness along with love.

Thus, *khawf*, then, is for the common believers; *khashya* is for those endowed with [scriptural] knowledge and inner awareness; *hayba* is for the lovers; and *ijlāl* (i.e., *wajal*) is for those near to God.

The extent of one's *khawf* and *khashya* is proportional to one's [scriptural] knowledge and inner awareness. As the Prophet, God grant him blessing and peace, said, "I am the most knowledgeable of God among you, and most fearful of Him."⁵ He also said, "If you knew what I know, you would laugh little and weep much; you would not enjoy intimacy with women; and would go out wandering in the wildernesses, beseeching God."⁶

When faced with his object of fear, a man who possesses *khawf* may find refuge in fleeing or he may be petrified, whereas a man with *khashya* seeks the support of knowledge. Their likeness is of one who has no knowledge of medicine and a skilled physician; the former seeks refuge in prevention and fleeing, whereas the physician turns to his knowledge of medicine and diseases.

Abū Ḥafṣ⁷ said, "*Khawf* is God's lash with which He sets right those fleeing from His door." He also said, "*Khawf* is a lamp in the heart by which the good and the evil inside the heart can be seen; you flee from everyone you fear except God: when you fear Him, you run to Him."

Hence, the one who fears flees from his Lord to his Lord.

Abū Sulaymān [al-Dārānī] said, "When fear abandons it, a heart is ruined."

Ibrāhīm b. Sufyān said, "When fear resides in the hearts, it burns away the sources of lust and eradicates worldly attachments."

Dhū al-Nūn, God have mercy on him, said, "People will stay on the [right] path so long as they have fear; when this fear abandons them, they go astray."

Ḥātim al-Aṣamm⁸ said, "Do not be deceived by a good status: there is no status better than the Garden, but Adam there encountered what he encountered; nor by the abundance of worship, for Iblīs after his long worship did what he did; nor by the abundance of knowledge, for Bal'ām b. Bā'ūr faced what he faced while knowing the Greatest [Divine] Name; nor by the meeting and seeing of the righteous, for no man is more righteous than the Prophet, God grant him blessing and peace, but meeting him did not help his enemies or the hypocrites."

⁵ This tradition appears with *khashya* instead of *khawf* in Bukhārī #6101 and Muslim #2356.

⁶ Aḥmad 5:173; Tirmidhī #2312.

وأما «الهيبة» نخوف مقارن للتعظيم والإجلال. وأكثر ما يكون مع المعرفة والمحبة والإجلال، تعظيم مقرون بالحب.

فانخوف لعامة المؤمنين، وانخشية للعلماء العارفين، والهيبة للمحبين، والإجلال للمقربين. وعلى قدر العلم والمعرفة يكون الخوف وانخشية، كما قال ﷺ: «إني لأعلمكم بالله وأشدكم له خوفاً». وقال: «لو تعلمون ما أعلم لضحكتم قليلاً، ولبكيتم كثيراً، ولما تلذذتم بالنساء على الفراش، ونلجتم إلى الصعدات تجأرون إلى الله تعالى».

فصاحب الخوف يلتجئ إلى الهرب والإمساك. وصاحب انخشية يلتجئ إلى الاعتصام بالعلم. ومثلهما مثل من لا علم له بالطب ومثل الطبيب الحاذق، فالأول يلتجئ إلى الحمية والهرب، والطبيب يلتجئ إلى معرفته بالأدوية والأدواء.

قال أبو حفص: الخوف سوط الله، يقوم به الشارد عن بابه، وقال: الخوف سراج في القلب، به يبصر ما فيه من الخير والشر. وكل أحد إذا خفته هربت منه إلا الله تعالى، فإنك إذ خفته هربت إليه. فالحائف هارب من ربه إلى ربه.

قال أبو سليمان—رحمه الله—: ما فارق الخوف قلباً إلا خرب.

وقال إبراهيم بن شيبان: إذا سكن الخوف القلوب أحرق مواضع الشهوات منها، وطرد الدنيا عنها. وقال ذوالنون—رحمه الله—: الناس على الطريق ما لم يزُل عنهم الخوف. فإذا زال عنهم الخوف ضلوا الطريق.

وقال حاتم الأصم: لا تغتر بمكان صالح، فلا مكان أصلح من الجنة، ولقي فيها آدم ما لقي، ولا تغتر بكثرة العبادة، فإن إبليس بعد طول العبادة لقي ما لقي، ولا تغتر بكثرة العلم، فإن بلعام بن باعور لقي ما لقي وكان يعرف الاسم الأعظم، ولا تغتر بقاء الصالحين ورؤيتهم، فلا شخص أصلح من النبي ﷺ، ولم ينتفع بقاءه أعداؤه والمنافقون.

7 Abū Ḥaṣṣ ‘Amr b. Salam or Salama (d. 264/878) was titled the shaykh of Khurasān and was said to have been the first to introduce *taṣawwuf* to Nisābūr. See *Sīyar* 12:510.

8 Abū ‘Abd al-Raḥmān Ḥatīm b. ‘Unwān (d. 237/852) was dubbed the Luqmān of his time for his wisdom, and was known for his exhortations and words on asceticism. See *Sīyar* 11:484.

Fear, however, is not the end in itself, but a means towards an end. When that which is feared goes, so does the fear, for the people of the Garden experience neither fear nor grief.

Fear is associated with actions, and love with being and attributes. When the believers enter the abode of bliss, their love for their Lord will multiply but fear will not touch them. This is why love is higher and nobler than fear.

The true and praiseworthy fear is that which comes between a person and the prohibitions of God. When it exceeds that, hopelessness and despair may result.

Abū ‘Uthmān [al-Ḥīrī], God be pleased with him, said, “True fear is vigilance against sins, open and secret.”

I also heard Shaykh al-Islam Ibn Taymiyya, may God honor his soul, say, “The praiseworthy fear is that which prevents you from the prohibitions of God.”

The author of *al-Manāzil*, God have mercy on him, said,

Fear is to do away with the tranquility of security by contemplating the great news.

He means parting from the complacency of one’s sense of being safe by recalling what God has declaimed of the promise and the warning.

He [further] said,

It has three levels. The first level is the fear of punishment, and this kind of fear establishes the soundness of faith, and it is the fear of the commoners. It is born out of the affirmation of the warning, and remembrance of the crime, and the consideration of the punishment.

This fear is preceded by cognition and knowledge—for a man cannot fear what he has no cognition of. It has two attachments. The first is that which is disliked and whose occurrence is feared. The second is the cause and the way that leads to it. One’s fear depends on his awareness of the connection between the cause and that which is feared as well as the magnitude of what is feared.

The lack of knowledge of either of these leads to a concomitant lack of fear. If one does not know that a certain act leads to a feared outcome or he knows so but does not know the magnitude of that which he fears, he does not have true fear. When he is aware of the magnitude of what he fears and is certain about the connection between the cause and its feared outcome, he acquires fear.

This is the meaning of its being “born out of the affirmation of the warning, and remembrance of the crime, and the consideration of the punishment.”

والخوف ليس مقصوداً لذاته، بل مقصوداً لغيره قصد الوسائل. ولهذا يزول بزوال المخوف، فإن أهل الجنة لا خوف عليهم ولا هم يحزنون.

والخوف يتعلق بالأفعال، والمحبة تتعلق بالذات والصفات. ولهذا تتضاعف محبة المؤمنين لرهبهم إذا دخلوا دار النعيم، ولا يلحقهم فيها خوف، ولهذا كانت منزلة المحبة ومقامها أعلى وأرفع من منزلة الخوف ومقامه.

والخوف المحمود الصادق ما حال بين صاحبه وبين محارم الله، فإذا تجاوز ذلك خيف منه اليأس والقنوط.

قال أبو عثمان—رضي الله عنه—: صدق الخوف هو الورع عن الآثام ظاهراً وباطناً.

وسمعت شيخ الإسلام ابن تيمية يقول: الخوف المحمود، ما حجزك عن محارم الله.

وقال صاحب المنازل—رحمه الله—:

«الخوف هو الانخلاع من طمأنينة الأمن بمطالعة الخبر».

يعني الخروج عن سكون الأمن، باستحضار ما أخبر الله به من الوعد والوعيد.

قال: «وهو على ثلاث درجات: الدرجة الأولى: الخوف من العقوبة. وهو الخوف الذي يصح به

الإيمان، وهو خوف العامة. وهو يتولد من تصديق الوعيد، وذكر الجناية، ومراقبة العاقبة».

الخوف مسبوق بالشعور والعلم، فحال خوف الإنسان مما لا شعور له به. وله متعلقان:

أحدهما: نفس المكروه المحذور وقوعه.

والثاني: السبب والطريق المفضي إليه. فعلى قدر شعوره بإفضاء السبب إلى المخوف، وبقدر المخوف

يكون خوفه، وما نقص من شعوره بأحد هذين نقص من خوفه بحسبه.

فمن لم يعتقد أن سبب كذا يفضي إلى محذور كذا، لم يخف من ذلك السبب. ومن اعتقد أنه

يفضي إلى مكروه ما ولم يعرف قدره، لم يخف منه ذلك الخوف. فإذا عرف قدر المخوف وتيقن

إفضاء السبب، حصل له الخوف.

هذا معنى تولده من تصديق الوعيد، وذكر الجناية، ومراقبة العاقبة.

The “consideration of the punishment” involves that [the seeker] recalls what is feared, making it the center of one’s focus that is never forgotten; for even if one knows it, its forgetting and failure to keep an eye on it comes between the heart and the fear. This is why fear is the index of the soundness of faith, and its parting from the heart is tantamount to the departing of faith.

2 Fear of Self-deception

He said,

The second level is the fear of deception in the running of breaths drowned in the awakening, tinged with sweetness.

He means that whoever attains awakening untinged by negligence and his breaths drowned in it and found it pleasant—for nothing is sweeter than being present in the act of awakening—he should beware the deception, and that this presence, awakening, and sweetness might be lost. How many of those who were blessed with ecstatic states had their states turned against them, rendering them from being righteous to being wicked, leaving them rubbing their hands in lament, beating upon their left with their right? The full moon of ecstasy that once illumined his nights entirely, when faced with eclipse, thrust him into darkness, replacing nearness with desertion, presence with absence, encounter with evasion, nearness with distance, union with separation, as it has been said:

You thought well of the days where the going was good
 You feared not the evil lurking in the fate
 Your nights spared you and you were deceived
 It is the clear nights that turn overcast⁹

[Concerning] the third level, he said,

There is no desolation of fear in the station of the elite, except the awe of the Majesty, and it is the farthest rank that is alluded to in the extremity of fear.

⁹ These famous lines are from the *Dīwān al-Shāfiʿī*.

وفي مراقبة العاقبة زيادة استحضار المخوف، وجعله نصب عينه، بحيث لا ينساه، فإنه—وإن كان عالماً به—لكن نسيانه وعدم مراقبته، يحول بين القلب وبين الخوف. فلذلك كان الخوف علامة صحة الإيمان، وترحله من القلب علامة ترحل الإيمان.

فصل

قال: «الدرجة الثانية: خوف المكر في جريان الأنفاس المستغرقة في اليقظة، المشوبة بالحلاوة». يريد أن من حصلت له اليقظة بلا غفلة واستغرقت أنفاسه فيها واستحلى ذلك، فإنه لا أحلى من الحضور في اليقظة. فإنه ينبغي أن يخاف المكر، وأن يسلب هذا الحضور واليقظة والحلاوة. فكم من مغبوط بحاله انعكس عليه الحال، ورجع من حسن المعاملة إلى قبيح الأعمال، فأصبح يقلب كفيه ويضرب باليمين على الشمال. بينما بدر أحواله مستتيراً في ليالي التمام، إذ أصابه الكسوف فدخل في الظلام. فبدل بالأنس وحشة، وبالحضور غيبة، وبالإقبال إعراضاً، وبالتقريب إبعاداً، وبالجمع تفرقة. كما قيل:

أحسنْتَ ظنَكَ بالأيامِ إذ حَسُنْتَ ولم تخفِ سوء ما يأتي به القدر
وسالمتُك الليالي فاغتررتَ بها وعند صفو الليالي يحدث الكدر

قال: «وليس في مقام أهل الخصوص وحشة الخوف، إلا هيبة الجلال، وهي أقصى درجة يشار إليها في غاية الخوف».

It means that the desolation and loneliness of fear comes only from being cut off and sinning, whereas the elite who have attained to God and His nearness have a fear that is not the fear of desolation like the fear of the sinful and separated, for God Almighty is with them, through His reception of them and love for them. Unlike [the fear of desolation,] the awe of majesty is connected to His being and attributes; the more a servant is aware of and close to them, the greater the awe of His majesty in his heart, and it is higher than the level of ordinary fear.

He said,

It is the awe that opposes the seeker in times of whisperings, protects the witness in the moments of nightly conversations, and pries open the witness from the shock of might.

That is, [the seeker] is in greatest awe when quietly praying and talking, and this is the time when the servant praises his Lord and humbles himself, seeking His favors, praising him in His blessings, Names, and Attributes, or whispers [by reciting] His words. This is what [the Sufis] mean by the whisperings.

These whisperings cause the lifting of the veil between the heart and the Lord, lifting the curtain that prevents the lights of His names and attributes and their illumination of him. Thus, the awe opposes it during these times, and the reins of his whisperings are taken from him in accordance with their strength.

As for “the protection of the [witness in] nightly conversations during the conversation,” ‘nightly conversation’ in their view is more particular than the whispering, and it is the addressing of the heart to the Lord as a lover addresses his beloved; if not accompanied by the awe of His majesty, it could slip into permissiveness and conceit. The awe comes to protect the nightly converser from violating the etiquette of servitude.

As for the prying open of the witness by the shock of might, the “prying open” means cutting off, that is, it almost kills him and erases him, due to the shock of might and glory of the lordship in all its three senses. These are: the might of rejection, the might of power and severity, and the might of authority and compulsion. When this might strikes the observer, it nearly splits him apart and erases his being, for nothing can stand before the might of lordship.

يعني أن وحشة الخوف إنما تكون مع الانقطاع والإساءة. وأهل الخصوص أهل وصول إلى الله وقرب منه. فليس خوفهم خوف وحشة، تكوف المسيئين المنقطعين، لأن الله عز وجل معهم بصفة الإقبال عليهم، والمحبة لهم، وهذا بخلاف هيبة الجلال، فإنها متعلقة بذاته وصفاته. وكلما كان عبده به أعرف وإليه أقرب، كانت هيبة جلاله في قلبه أعظم. وهي أعلى من درجة خوف العامة. قال: «وهي هيبة تعارض المكاشف أوقات المناجاة، وتصور المشاهد أحيان المسامرة، وتفصم المعان بصدمة العزة».

يعنى أن أكثر ما تكون «الهيبة» أوقات المناجاة. وهي وقت تملق العبد ربه وتضرعه بين يديه، واستعطافه والثناء عليه بالآلئه وأسمائه وأوصافه أو مناجاته بكلامه. هذا هو مراد القوم بالمناجاة. وهذه المناجاة توجب كشف الغطاء بين القلب وبين الرب، ورفع الحجاب المانع من مكافئة القلب لأنوار أسمائه وصفاته، وتجلبها عليه، فتعارضه «الهيبة» في خلال هذه الأوقات، فتقبض من عنان مناجاته بحسب قوة واردها.

وأما صون المسامر أحيان المسامرة، فالمسامرة عندهم أخص من المناجاة. وهي مخاطبة القلب للرب خطاب المحب لمحبيه. فإن لم تقارنها هيبة جلاله أخذت به في نوع الانبساط والإدلال. فتجيء الهيبة صائنةً للمسامر في مسامرتة من انخلاعه من أدب العبودية.

وأما فصمها المعان بصدمة العزة، فإن «الفصم» هو القطع. أي تكاد تقتله وتحقه بصدمة عزة الربوبية بمعانيتها الثلاثة. وهي عزة الامتناع، وعزة القوة والشدة، وعزة السلطان والقهر. فإذا صدمت المعان كادت تفصمه وتحق أثره، إذ لا يقوم لعزة الربوبية شيء.

2 Balancing Fear and Hope

The heart in its journey towards God the Exalted is like a bird whose head is love, and hope and fear are its two wings. When the head and the two wings are sound, the bird flies well, but when the head is cut off, it immediately dies, and when either or both wings are absent, the bird is the victim of any hunter or snare.

The Predecessors preferred to strengthen the wing of fear during times of good health, and to strengthen the wing of hope when departing this world. This is the way of Abī Sulaymān [al-Dārānī] and others. [Abū Sulaymān] said, “The heart should be overwhelmed by fear, for when hope overwhelms it, it is corrupted.”

Another said, “The most perfect of states is the balance between hope and fear and being overwhelmed by love, for love is the mount, hope is the caravan-leader, and fear is the driver, and God is the one who grants attainment with His favor and bounty.”

Some have said that it is better to strengthen fear more than hope because when vain hopes overcome a person he is ruined. Others say that the best of situations is a complete balance of hope and fear with overwhelming love, for love is composite, while hope is an intensifier and fear a driver. And God is ultimately the only one who takes us across by His mercy and grace.

فصل

القلب في سيره إلى الله تعالى بمنزلة الطائر. فالحبة رأسه والخوف والرجاء جناحاه. فتى سلم الرأس والجناحان، فالطير جيد الطيران. ومتى قطع الرأس مات الطائر. ومتى عُدِمَ الجناحان فهو عرضة لكل صائد وكاسر. لكن السلف استحبوا أن يقوى في الصحة جناح الخوف على جناح الرجاء، وعند الخروج من الدنيا، يقوى جناح الرجاء على جناح الخوف. هذه طريقة أبي سليمان وغيره. قال: ينبغي للقلب أن يكون الغالب عليه الخوف، فإنه إذا كان الغالب عليه الرجاء فسد. وقال غيره: أكل الأحوال اعتدال الرجاء والخوف وغلبة الحب. فالحبة هي المركب، والرجاء حاد، والخوف سائق، والله الموصل بمنه وكرمه.

The Station of Trembling

Among the stations of “You we worship and You we supplicate for help” is the station of trembling.¹ God the Exalted has said, “Those who fear their Lord in the unseen, and those who tremble at the Hour” [21:49]. The Exalted also said, “And they will approach one another, inquiring of each other. They will say, ‘Indeed, we lived among our people trembling; so God favored us and protected us from the punishment of the Scorching Fire’” [52:25–27].

Trembling means a subtle fear; it is the fear out of mercy for someone (as in, “fearing for someone”); it is to fear what compassion (*raʿfa*) is to *mercy*—i.e., a subtler, more delicate kind of mercy. This is why the author of *al-Manāzil*, God have mercy on him, said,

Trembling is the constancy of caution, accompanied by compassion. It is on three levels. First, trembling for the ego from its sudden fall into disobedience.

That is, [lest the ego] hasten toward the path of lust and disobedience and defiance of worship. “And trembling upon one’s deed, lest it is wasted.” That is, he fears that his deeds might be among those concerning which God the Exalted has said, “And We shall turn unto the work they did and make it scattered motes” [25:23]. These are deeds done for the sake of other than God, or in contradiction to His command and the way of His Messenger. He also fears that His [righteous] deeds may be lost in the future, either through discontinuance or owing to disobedient acts that would scatter them and lay waste to them all, leaving him like the one concerning whom God the Exalted has said, “Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong [enough to look after themselves]—that it should be caught in a whirlwind, with fire therein, and be burnt up?” [2:266]. One day ‘Umar, God be pleased with him, said to the Companions, God be pleased with them all, “Whom do you think this verse concerns?” They said, “God knows best.” ‘Umar became irritated and said, “Say whether you know

¹ Trembling is not the optimum translation of *ishfāq*; the latter means a subtle fear out of mercy and compassion for someone.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الإشفاق».

قال الله تعالى: ﴿الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ﴾ [الأنبياء: 49]، وقال تعالى: ﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ﴾ [الطور: 25-27].

«الإشفاق» رقة الخوف. وهو خوف برحمة من الخائف لمن يخاف عليه، فنسبته إلى الخوف نسبة الرأفة إلى الرحمة، فإنها ألطف الرحمة وأرقها. ولهذا قال صاحب المنازل رحمه الله:

«الإشفاق دوام الحذر مقروناً بالترحم. وهو على ثلاث درجات: الأولى: إشفاقٌ على النفس أن تجح إلى العناد». أي تسرع وتذهب إلى طريق الهوى والعصيان ومعاندة العبودية.

«وإشفاق على العمل أن يصير إلى الضياع»، أي يخاف على عمله أن يكون من الأعمال التي قال الله تعالى فيها: ﴿وَقَدْ مَنَّا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ جَعَلْنَاهُ هَبَاءً مَّنْثُورًا﴾ [الفرقان: 23]، وهي الأعمال التي كانت لغير الله، وعلى غير أمره وسنة رسوله. ويخاف أيضاً أن يضيع عمله في المستقبل، إما بتركه وإما بمعاص تفرقه وتحبط به فيذهب ضائعاً. ويكون حال صاحبه كالحال التي قال الله تعالى: ﴿أَيُّدُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ﴾ [البقرة: 266]. قال عمر رضي الله عنه للصحابه رضي الله عنهم يوماً: «فيمن ترون هذه الآية نزلت؟ فقالوا: الله أعلم، فغضب عمر وقال: قولوا

or you don't know!" Upon which Ibn 'Abbās, God be pleased with him, said, "I have an idea about it, O Commander of the Believers." He said, "O son of my brother, say it and do not feel shy." Ibn 'Abbās, God be pleased with him, said, "A parable has been struck herein of a deed." 'Umar said, "Which deed?" He said, "Of a deed." 'Umar said, "Of a wealthy man who acts in obedience to God, and God sent to him Satan, and he begins to act wickedly until all his deeds were drowned."²

He said,

And trembling for the creation due to awareness of its excuses.

This may be considered a kind of contradiction, for why would one tremble with fear along with knowing their excuse? It is not, however, contradictory, for as noted above, trembling is fear tinged with mercy. He fears for them from the perspective of their opposition to the command and prohibition, along with mercy for them as he observes the passing of the decree of predestination upon them.

He said,

The second level is trembling for the time, that it be tinged with separation.

That is, he fears for his time lest he adulterate it with that which separates him from his presence with God Almighty.

He said,

And for the heart, lest it face resistance.

The obstructing "resistance" could be either fatigue, or a doubt, or a desire. Each of this is an impediment for the seeker.

He said,

And [he fears] for the certitude, lest it be contaminated.

["Certitude"] is tranquility in the One in whose hands rest all the causes, but when his certitude is contaminated by reliance on a cause [such as his worship], attachment to it, and tranquility in it, his certitude is damaged. The

² Bukhārī #4538.

نعلم أو لا نعلم. فقال ابن عباس—رضي الله عنهما—: في نفسي منها شيء يا أمير المؤمنين. قال: يا ابن أخي قل، ولا تحقرن نفسك. قال ابن عباس—رضي الله عنهما—: ضربت مثلاً لعمل. قال عمر: أي عمل؟ قال ابن عباس: لعمل. قال عمر: لرجل غني يعمل بطاعة الله، فبعث الله له الشيطان، فعمل بالمعاصي حتى أغرق أعماله».

قال: «إشفاق على الخليفة لمعرفة معاذيرها». هذا قد يوهم نوع تناقض. فإنه كيف يشفق مع معرفة العذر؟ وليس بمتناقض، فإن الإشفاق—كما تقدم—خوف مقرون برحمة. فيشفق عليهم من جهة مخالفة الأمر والنهي، مع نوع رحمة، بملاحظة جريان القدر عليهم.

قال: «الدرجة الثانية: إشفاق على الوقت، أن يشوبه تفرق». أي يحذر على وقته أن يخالطه ما يفرقه عن الحضور مع الله عز وجل.

قال: «وعلى القلب أن يزاحمه عارض». والعارض المزاحم إما فترة وإما شبهة وإما شهوة. وهو كل سبب يعوق السالك.

قال: «وعلى اليقين أن يداخله سبب». هو الطمأنينة إلى من الأسباب كلها بيده، فتي داخل يقينه ركونٌ إلى سبب وتعلق به وطمأنينة إليه، قدح ذلك في يقينه. وليس المراد قطع الأسباب عن أن

intention is not to deny causality per se or to neglect causes, for that would be heresy and disbelief, and impossible [to argue for]. For the Messenger himself is a cause toward guidance and faith. Righteous deeds are a cause for the attainment of salvation, and disbelief a cause for the entry into the Fire. Similarly, the observed [natural] causes are indeed effective causes. What he means is that [the seeker] fears the association of his certitude with a cause other than God; he does not become attached to the causes, but rather seeks to lose them in the ultimate Cause. The Shaykh, God have mercy on him, was one of those who exaggerated in their rejection of the causes, nor does he see any end beyond annihilation in the affirmation of the unicity of lordship. His discourse on the third level in most of the chapters (i.e., stations) turns on these two principles. You have known what they are, and that the correct opinion is something else. [The correct view] is the affirmation of causes and powers, and that annihilation in lordship is not the end of the path, but above it is something that is nobler, loftier, and more honorable. Based on these two principles he has presented in his book matters for which he has been duly faulted.³

He said,

The third level is his trembling that protects him from self-admiration, prevents him from quarrelling with the creation, and leads the seeker to protect his vigilance.

The first [part of this statement] concerns the deeds, the second concerns the creation, and the third concerns the will; each one has something that could spoil it.

Self-admiration corrupts the deed, as does ostentation; he fears that his effort [is lost] from this corruptor, and his trembling fear protects him from it.

The creation corrupts creation; he fears for his character and manners toward the creation, and this fear protects him from [its harm].

The will is corrupted by lack of vigilance, which is negligence and laxity; he fears for his will from things that may corrupt it. If his deeds, character, and will are sound, his path, his heart, and his inner state are on the right course. And God alone is the helper.

³ See, e.g., Chapter 2 § 2 and volume one, Translator's Introduction, 1:53, 1:59.

تكون أسباباً والإعراض عنها، فإن هذا زندقة وكفر ومحال. فإن الرسول سبب في حصول الهداية والإيمان.

والأعمال الصالحة سبب لحصول النجاة، والكفر سبب لدخول النار. والأسباب المشاهدة أسباب لمسبباتها، ولكن الذي يريد أن يحذر من إضافة يقينه إلى سبب غير الله، ولا يتعلق بالأسباب، بل يفنى بالمسبب عنها.

والشيخ—رحمه الله—ممن يبالغ في إنكار الأسباب، ولا يرى وراء الفناء في توحيد الربوبية غاية. وكلامه في الدرجة الثالثة في معظم الأبواب، يرجع إلى هذين الأصلين. وقد عرفت ما فيهما، وأن الصواب خلاfehهما، وهواثبات الأسباب والقوى. وأن الفناء في توحيد الربوبية ليس هو غاية الطريق، بل فوقه ما هو أجل منه وأعلى وأشرف.

ومن هاتين القاعدتين عرض في كتابه من الأمور التي أنكرت عليه ما عرض. قال: «الدرجة الثالثة: إشفاقٌ يصون سعيه عن العُجب، ويكف صاحبه عن مخاصمة الخلق، ويحمل المرید على حفظ الجِد.»

الأول يتعلق بالعمل. والثاني بالخلق. والثالث بالإرادة. وكل منها له ما يفسده. فالعجب يفسد العمل كما يفسده الرياء، فيشفق على سعيه من هذا المفسد شفقةً تصونه عنه. والمتعلق بالخلق مفسدة للخلق، فيشفق على خلقه من هذا المفسد شفقةً تصونه عنه. والإرادة يفسدها عدم الجِد، وهو الهزل واللعب، فيشفق على إرادته مما يفسدها. فإذا صح له عمله وخلقته وإرادته، استقام سلوكه وقلبه وحاله. والله المستعان.

The Station of Humility

Among the stations of “You we worship and You we supplicate for help” is the station of humility.

God the Exalted said,

Is the time not ripe for the believers that their hearts be humble to God's reminder and to the truth which is revealed, lest they become like those who received the scripture before but when long ages passed over them, their hearts were hardened, and many of them are wicked sinners. [57:16]

Commenting on this verse, Ibn Mas'ūd, God be pleased with him, said, “There were hardly four years between our Islam and the revelation of this verse in which God took us to task.” Ibn ‘Abbās, God be pleased with them both, commented, “God found dampening in the believers' hearts, so he took them to task in the thirteenth year after the onset of revelation.”

The Exalted also said, “Successful indeed are the believers who are humble in their [daily] prayers” [23:1–2].

Khushū' in the original language means the state of being low and still. God said: “And all the sounds came to have *khushū'* before the All-merciful” [20:108]; that is, they became still, humble, and quiet. From [its usage] is the characterization of the earth as possessing *khushū'*, that is, [its being] dry and low, which does not rise due to water or vegetation. God the exalted said: “And from His signs is that you see the earth *khāshī'a* (low and dry) but as soon as We send down water upon it, it stirs to life and grows” [41:39].

Khushū' (humility), therefore, is the standing of the heart before the Exalted Lord with humility, lowliness, and with full concentration towards Him.

It has been said that humility is submission to the Truth. This is one of the causes of humility, and among its signs is that if a servant is opposed and responded to with the truth, he welcomes the truth with acceptance and submission.

It has also been said that humility is to put out the fires of passion, calming the smoke of the heart, and illumination of the heart by the light of glorification.

Al-Junayd, God have mercy on him, said, “Humility is the submission of the hearts before the Knower of the unseen.”

The knowers of God have agreed that the site of humility is the heart, but its fruits are borne on the physical body. As the Prophet said to the man who

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الخشوع».
قال تعالى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ﴾ [الحديد:16]. قال ابن مسعود—رضي الله عنه—: «ما كان بين إسلامنا وبين أن عاتبنا الله بهذه الآية إلا أربع سنين».
وقال ابن عباس—رضي الله عنهما—: «إن الله استبطأ قلوب المؤمنين، فعاتبهم على رأس ثلاث عشرة سنة من نزول القرآن». وقال تعالى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ [المؤمنون:1-2].

و«الخشوع» في أصل اللغة الانخفاض والذل والسكون. قال تعالى: ﴿وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ﴾ [طه:108]، أي سكنت وذلت وخضعت. ومنه وصف الأرض بالخشوع، وهو يبسها وانخفاضها وعدم ارتفاعها بالري والنبات. قال تعالى: ﴿وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ﴾ [فصلت:39].

و«الخشوع» قيام القلب بين يدي الرب تعالى بالخضوع والذلة والجمعية عليه.
وقيل «الخشوع» الانقياد للحق. وهذا من موجبات الخشوع.
فن علاماته أن العبد إذا خولف ورد عليه بالحق، استقبل ذلك بالقبول والانقياد.
وقيل «الخشوع» نحمود نيران الشهوة، وسكون دخان الصدر، وإشراق نور التعظيم في القلب.
وقال الجنيد—رحمه الله—: «الخشوع تذلل القلوب لعلام الغيوب». وأجمع العارفون على أن «الخشوع» محله القلب، وثمرته على الجوارح، فهي تظهره. و«رأى النبي ﷺ رجلاً يعبث بلحيته في

was fidgeting with his beard while praying, “Had his heart had humility, his limbs would also have shown its effect.”¹ {The Prophet said, “Piety is in here,” pointing to his chest, thrice. One of the knowers said, “Good outwardly character is the index of good inwardly character.”}² One of [the Predecessors] saw a man drooping his shoulders and body, so he said, “O so-and-so, humility is in here,” pointing to his chest, “and not there,” pointing to his shoulders.

One of the Companions, God be pleased with them all, Ḥudhayfa, said, “I seek God’s refuge from hypocritical humility.” He was asked, “And what is hypocritical humility?” He said, “When the body shows humility but the heart is devoid of it.”

{‘Umar b. al-Khaṭṭāb once noticed a man meekly stooping his neck while praying. He said: “O one with a neck, raise your neck, for *khushū‘* is not found in the necks, but in the hearts.” Once ‘Ā’isha, the Mother of the Believers, saw some young men walking sluggishly so she inquired about them. She was told that these are worshippers. She said, “When ‘Umar b. al-Khaṭṭāb walked, he was swift; when he talked, he made himself heard; when he hit, it hurt; and when he fed, he fed well—and he truly was a worshipper.”}³

Al-Fuḍayl b. ‘Iyāḍ said: “It was disliked that a man’s body shows more humility than his heart.” Hudhayfa, God be pleased with him, said, “The first of what you will lose in your religion is humility {and the last of what you will lose is regular prayers. How many worshippers pray but have no good in them.} It may be that you enter a mosque with an entire congregation offering prayers but you don’t find among them one with true humility.” Sahl [al-Tustarī], God have mercy on him, used to say, “Satan does not go near one whose heart has true humility.”

1 Putting Out the Fire of Ego

The author of *al-Manāzil*, God have mercy on him, said,

Humility is putting out the fire of the ego and the calming of the ego in reverence or dread.

1 Graded as weak, see *Madārij*(§), 1323.

2 This addition is missing in some of the manuscripts. *Madārij*(§), 1323.

3 The part within the braces is missing in some of the manuscripts.

الصلاة فقال: لو خشع قلب هذا لخشعت جوارحه». ورأى بعضهم رجلاً خاشع المنكبين والبدن. فقال: يا فلان، الخشوع هاهنا، وأشار إلى صدره، لا هاهنا، وأشار إلى منكبيه. وكان بعض الصحابة—رضي الله عنهم—وهو حذيفة يقول: «أعوذ بالله من خشوع النفاق. فقليل له: وما خشوع النفاق؟ فقال: أن يرى الجسد خاشعاً والقلب غير خاشع». وقال الفضيل بن عياض: كان يكره أن يري الرجل من الخشوع أكثر مما في قلبه. وقال حذيفة رضي الله عنه: «أول ما تفقدون من دينكم الخشوع. ويوشك أن تدخل مسجد الجماعة فلا ترى فيهم خاشعاً». وقال سهل—رحمه الله—«من خشع قلبه لم يقرب منه الشيطان».

فصل

قال صاحب المنازل—رحمه الله—:

«الخشوع نحو النفس، وهمود الطباع لمتعاضم، أو مفزع».

That is, constriction of the ego and nature, which is to restrain the drive of the ego to expand by filling of the heart with greatness and awe or dread. In reality, *khushūʿ* is a concept that unites reverence, love, humbleness, and self-effacement.

He said,

It has three levels. The first level is humbling oneself before the command, submitting to the decree, and humility to the watch of the Truth.

“Humbling oneself before the command” means accepting it with humble acceptance, submission, and obedience, and outwardly as well as inwardly compliance, accompanied by expression of weakness, and dire need for guidance to [fulfill] the command before it is accomplished, help during its execution, and acceptance after it.

“Submission to the judgment” could mean submitting to the normative command of the Law, in which case it would mean not opposing it with opinion or desire. It could also mean submitting to the judgment of predestination, in which case it would mean to receive it without any discontent, displeasure, and objection [to the divine will]. In truth, humility is to submit to both kinds of commands. It requires submission with meekness and humility to His command as well as judgment.

As for “humility to the watch of the Truth,” it means humbling the heart and the body {and effacing it to the sight of the Lord upon it, and His knowledge of what lies in the heart and the body}.

This is one of the interpretations of the words of the Exalted, “And for whosoever fears the station of his Lord are two Gardens” [55:46] and His words, “As for he who fears the station of his Lord and restrained the soul from desire” [79:40]. This is the station of the Lord over His servant with knowledge, strength, and lordship.

His fear of this station causes him humility of the heart; the greater his realization of it, the greater his humility, and humility leaves his heart when he becomes heedless of the knowledge of God the Exalted of him and His watch of him.

The second interpretation is that it means the standing of the servant before his Lord upon meeting him. On this view, it being more appropriate to the verse, it falls in the class of adding the verbal noun [“standing”] to the one who fears.

يعنى انقباض النفس والطبع، وهو حمود قوى النفس عن الانبساط لمن له في القلوب عظمة ومهابة، أو لما يفرغ منه القلب.

والحق أن «الخشوع» معنى يلتئم من التعظيم، والمحبة والذل والانكسار. قال: «وهو على ثلاث درجات. الدرجة الأولى: التذلل للأمر، والاستسلام للحكم، والاتضاع لنظر الحق».

التذلل للأمر تلقية بذلة القبول والانقياد والامتثال، ومواطأة الظاهر الباطن، مع إظهار الضعف، والافتقار إلى الهداية للأمر قبل الفعل، والإعانة عليه حال الفعل، وقوله بعد الفعل. وأما الاستسلام للحكم، فيجوز أن يريد به الحكم الديني الشرعي، فيكون معناه عدم معارضته برأي أو شهوة، وأن يريد به الاستسلام للحكم القدري، وهو عدم تلقية بالتسخط والكراهة والاعتراض. والحق أن «الخشوع» هو الاستسلام للحكمين، وهو الانقياد بالمسكنة، والذل لأمره وقضائه. وأما الاتضاع لنظر الحق فهو اتضاع القلب والجوارح [وانكسارها لنظر الرب إليها، وإطلاعه على تفاصيل ما في القلب والجوارح]. وهذا أحد التأويلين في قوله تعالى: ﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ [الرحمن: 46]، وقوله: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾ [النازعات: 40]، وهو مقام الرب على عبده بالاطلاع والقدرة والربوبية.

نفوذه من هذا المقام يوجب له خشوع القلب لا محالة. وكلما كان أشد استحضاراً له كان أشد خشوعاً، وإنما يفارق القلب الخشوع إذا غفل عن اطلاع الله تعالى عليه ونظره إليه. والتأويل الثاني أنه مقام العبد بين يدي ربه عند لقائه. فعلى الأول يكون من باب إضافة المصدر إلى الفاعل. وعلى الثاني—وهو أليق بالآية—يكون من باب إضافة المصدر إلى المخوف.

2 Recognizing the Lesions of One's Soul and Deeds

He said,

The second level is to watch the lesions of the soul and deeds, seeing the superiority of every superior, and inhaling the smell of annihilation.

He means looking out for the appearance of the deficiencies and flaws of your soul and practice, for that makes the heart humble. Examining the defects of the soul and its deeds such as arrogance, self-admiration, ostentation, weakness of truthfulness and dearth of certitude, confusion of intention, and failure to purify the motivation from selfish desire, {failure to perform acts in a way that pleases your Lord, and other defects of the soul}⁴ and spoilers of deeds.

As for “seeing the superiority of every superior,” it is that you watch out for people's rights and fulfill them, without considering what they did toward you and your rights, and do not pay them back in coin. For doing so is foolishness and stupidity of the soul. Do not demand your rights, acknowledge the superiority of those that are superior, and forget your own superiority.

I heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, say, “The knower does not see his right upon anyone, nor witness his superiority over anyone, and therefore does not get angry in return, demand, or fight back.”

As for “inhaling the smell of annihilation,” since annihilation in [al-Harawī's] view is the ultimate end, he made this level a breeze due to its subtlety. He called it a breeze due to its subtle location in the soul, and due to its strong/intense clinging to it. No doubt, humility is a cause of attaining annihilation, its best kind as well as one less than the best.

3 The Third Level

He said,

The third level is protecting the sanctity upon unveiling, purification of the time from the flattery of the creation, and stripping the vision of superiority/grace.

4 The part within the braces is missing in one of the manuscripts.

فصل

قال: «الدرجة الثانية: ترقب آفات النفس والعمل، ورؤية فضل كل ذي فضل عليك، وتنسم نسيم الفناء».

يريد انتظار ظهور نقائص نفسك وعملك وعيوبهما لك. فإنه يجعل القلب خاشعاً لا محالة، لمطالعة عيوب نفسه وأعمالها ونقائصهما من الكبر والعجب والرياء وضعف الصدق وقلة اليقين وتشتت النية وعدم تجرد الباعث من هوى نفساني، [وعدم إيقاع العمل على الوجه الذي ترضاه لربك، وغير ذلك من عيوب النفس]، ومفسدات الأعمال.

وأما رؤية فضل كل ذي فضل عليك فهو أن تراعي حقوق الناس فتؤديها، ولا ترى أن ما فعلوه معك من حقوقك عليهم، فلا تعاوضهم عليها، فإن هذا من رعونات النفس وحماقاتها، ولا تطالبهم بحقوق نفسك. وتعترف بفضل ذي الفضل منهم، وتنسى فضل نفسك.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: العارف لا يرى له على أحد حقاً، ولا يشهد له على غيره فضلاً، فلذلك لا يعاتب ولا يطالب ولا يضارب.

وأما تنسم نسيم الفناء، فلما كان الفناء عنده غاية، جعل هذه الدرجة كالنسيم لرقته، وعبر عنها بالنسيم اللطيف موقعه من الروح وشدة تشبثها به. ولا ريب أن الخشوع سبب موصل إلى الفناء، فاضله ومفضوله.

فصل

قال: «الدرجة الثالثة: حفظ الحرمة عند المكاشفة، وتصفية الوقت من مراعاة الخلق، وتجريد رؤية الفضل».

As for “protecting the sanctity upon unveiling,” it is the discipline of the ego through humility and self-effacement against complacency and conceit that could result from the unveiling. For unveiling requires expansion, and risks utterance of ecstatic outbursts if it is not accompanied by humility that protects the sanctity.

As for “the purification of the time from the flattery of the creation,” he does not mean by it avoiding ostentation, for the people of this level are higher in status than that. Rather, he means one should do his best to hide his states from the creation, as part of his humility and self-effacement, so that people do not notice it, lest their awareness of his states pleases him and ruins his heart and his time with God the Exalted. How many seekers have lost the way in this wasteland? Protected are only those whom God has protected. Nothing is more beneficial for the truthful than the realization of his poverty, need, and lowliness, and that he is nothing, that he is among those whose even Islam is not fully sound yet, let alone attainment of noble states.

I have seen from Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, of this [humility] that I have not seen in anyone else. He used to often say, “Nothing is mine, nothing is from me, nothing is in me.” He used to often be an embodiment of this line,

I am a beggar, son of a beggar
So too were my father and grandfather

When he was praised to his face he would say, “By God, I am still trying to improve my Islam. I have not even become a proper Muslim yet.”

Toward the end of his life he sent me a treatise on exegesis in his handwriting, and on its back were the following lines of poetry in his handwriting,

I am the beggar to the Lord of all things
I am the little destitute in all my states
I am the one who wrongs my soul, and it wrongs me
If any good comes to us, it comes from Him
{I cannot benefit myself
Nor can I repel harm from me
I have no master other than Him
Nor an intercessor to the Lord of the heavens
Except by the leave of the All-merciful, our Creator
To the intercessor, as has come to us in scripture}
I do not own a thing without Him
Nor am I a partner in even a grain

أما حفظ الحرمة عند المكاشفة فهو ضبط النفس بالذل والانكسار عن البسط والإدلال الذي تقتضيه المكاشفة. فإن المكاشفة توجب بسطاً، ويخاف منه شطح إن لم يصحبه خشوع يحفظ الحرمة. وأما تصفية الوقت من مراعاة الخلق فلا يريد به أنه يصفي وقته عن الرياء، فإن أصحاب هذه الدرجة أجل قدراً وأعلى من ذلك.

وإنما المراد أنه يخفي أحواله عن الخلق جهده تخشوعه وذله وانكساره، لئلا يراها الناس فيعجبه اطلاعهم عليها ورؤيتهم لها. فيفسد عليه قلبه ووقته وحاله مع الله تعالى. وكما قد اقتطع في هذه المفازة من سالك؟ والمعصوم من عصمه الله. فلا شيء أنفع للصادق من التحقق بالمسكنة والفاقة والذل، وأنه لا شيء، وأنه ممن لم يصح له بعد الإسلام حتى يدعي الشرف.

ولقد شاهدت من شيخ الإسلام ابن تيمية—قدس الله روحه—من ذلك أمراً لم أشاهده من غيره. وكان يقول كثيراً: ما لي شيء، ولا مني شيء، ولا في شيء. وكان كثيراً ما يتنهل بهذا البيت:

أنا المكدي وابن المكدي وهكذا كان أبي وجدي

وكان إذا أثنى عليه في وجهه يقول: والله إني إلى الآن أجدد إسلامي كل وقت. وما أسلمت بعد إسلاماً جيداً.

ويبحث إلي في آخر عمره قاعدة في التفسير بخطه. وعلى ظهرها أبيات بخطه من نظمه:

أنا الفقير إلى رب البريات	أنا المُسكين في مجموع حالاتي
أنا الظلوم لنفسي وهي ظالمتي	والخير إن جاءنا من عنده يأتي
[لا أستطيع لنفسي جلب منفعة]	ولا عن النفس لي دفع المضرات
وليس لي دونه مولى يدبرني	ولا شفيع إلى رب السماوات
إلا بإذن من الرحمن خالقنا	إلى الشفيع كما قد جا بآيات]
ولست أملك شيئاً دونه أبداً	ولا شريك أنا في بعض ذرات

Nor is there a helper to help Him
 As there are with kings
 {Utter dependence is ever my essential attribute
 As independence is His eternal attribute
 This is the case of all creation
 Everyone is His servant, coming to him in submission
 Whoever seeks an end from someone but his Creator
 He is wrongful, ignorant, rebellious, associationist}
 Praise is God's the fill of the universe
 What of it once was and what will one day be⁵

As for “the purification of the vision of bounty,” it means that he sees no favor or bounty except from God; He is the bestower of bounty without any deserving cause in you—there being no intercessor that intervened on your behalf, nor a link that issued from you that brought you His favor. The “purification” here means to exclusively attribute all bounty to its bestower and not attribute it to anyone else. For in fact, [God] is above sharing [any of His acts] with other than Him. The concern, therefore, is only with the purification of witnessing [that is, not in His essence, for it is pure already] such that the witnessing befits the One being witnessed. And God knows best.

4 Humility and Attentiveness in Prayers

If it is said: What do you say about the performance of prayer that lacked humility, does it count or not?

It would be said: As for its counting for reward, then no, it would not, except for what he understood of it and performed with humility. Ibn ‘Abbās, God be pleased with them both, said, “There is nothing for you of your prayer except what you understand of it.”⁶ [It is recorded] in the *Sunan* and the *Musnad*, raised [to the authority of the Prophet], “A servant says prayers, but only a half of it is written for him, or a third, or a fourth,” and he kept going until he said, “only a tenth.”

God has tied the success to the believers who offer prayers in humility [Q. 23:1–2], which means that whoever does not possess humility in it is not from the people of success, for if his reward would count, he would be considered among the successful.

⁵ See Ibn Taymiyya, *Dīwān Ibn Taymiyya. Madārij(S)*, 1331.

⁶ Ahmad 4:419.

ظهر له كي يستعين به كما يكون لأرباب الولايات
 [والفقر لي وصف ذات لازم أبدا كما الغنى أبدا وصف له ذاتي
 وهذه الحال حال الخلق أجمعهم وكلهم عنده عبد له آتي
 فمن بغى مطلباً من غير خالقه فهو الظلوم الجهول المشرك العاتي]
 والحمد لله ملء الكون أجمعه ما كان منه وما من بعد قد يأتي

وأما تجريد رؤية الفضل فهو ألا يرى الفضل والإحسان إلا من الله. فهو المأن به بلا سبب منك،
 ولا شفيع لك تقدم إليه بالشفاعة، ولا وسيلة سبقت منك توسلت بها إلى إحسانه.
 والتجريد هو تخليص شهود الفضل لوليه، حتى لا ينسبه إلى غيره. وإلا فهو في نفسه مجرد عن
 النسبة إلى سواه. وإنما الشأن في تجريده في الشهود، ليطابق الشهود الحق في نفس الأمر. والله أعلم.

فصل

فإن قيل: فما تقولون في صلاة من عدم الخشوع في صلاته: هل يعتد بها أم لا؟
 قيل: أما الاعتداد بها في الثواب، فلا يعتد له منها. إلا بما عقل فيه، وخشع فيه لربه.
 قال ابن عباس—رضي الله عنهما—: «ليس لك من صلاتك إلا ما عقلت منها».
 وفي السنن والمسند مرفوعاً: «إن العبد ليصلي الصلاة، ولم يكتب له إلا نصفها، إلا ثلثها، إلا
 ربعها—حتى بلغ عشرها».
 وقد علق الله فلاح المصلين بالخشوع في صلاتهم، فدل على أن من لم يخشع فيها، فليس من أهل
 الفلاح، ولو اعتد له بها ثواباً لكان من المفلحين.

As for its validity in the judgments of the world and fulfilling them, then if the majority of it had humility and comprehension, it counts as valid by consensus. The Sunna prayers and litanies that follow [the obligatory prayer] further complete its deficiencies.

4.1 *First View: Prayer without Proper Humility Is Legally Invalid*

If, however, the majority of it lacked humility and comprehension, the jurists have disagreed about the obligation of repeating it. Among the companions of Aḥmad, Abū ‘Abdallāh b. Ḥāmid has deemed it an obligation, as did Abū Ḥāmid al-Ghazālī in his *Iḥyā’*, but not in his *Wasīṭ* or his *Basīṭ*. They argue that such a prayer has no reward [as agreed by the majority], nor is success guaranteed for it [in the verses just mentioned]; it does not, therefore, fulfill the obligation, nor is he free of compensating for such a prayer, like someone who prayed only to show others.

They further argue that attentive humility and comprehension are the spirit of prayer—its very objective and essence. How can something be valid if it was void of its spirit and essence and possessed only its form and appearance?

They further argue that if a servant intentionally forsakes an obligatory element of the prayer, it makes it invalid. The absence of some of its parts is like the absence of the limbs of a slave freed in expiation [which would be invalid]; what if [the offering] lacked its spirit, essence and purpose? It would be like freeing a dead slave. If [the freeing of] a slave with a hand cut off does not count as an expiation in devotions to God the Exalted, how could [the freeing] of a dead slave count? This is why one of the Predecessors said that the prayer is like a maid that you offer to a king from among the kings. What do you think of one who offers a maid who is paralyzed, one-eyed, blind, or lacking a hand or a leg, or sick, decrepit, or foul? Such is the prayer that the servant offers as a devotion to His Exalted Lord; God is good and only accepts what is good. A prayer void of spirit is not a good act, just as freeing a dead slave is not a good act.

They also say that excluding the heart from {the worship of presence and humility is like excluding the king of the organs from worship; worship does not suffice if it comes only from} the subjects with their king excluded and suspended.

They further argue that limbs are subservient to the heart; they are sound or corrupt depending on it. If it does not establish its part of the worship, the limbs’ worship is even less valid. If [the heart’s] worship is corrupted due to negligence and whisperings, how could the worship of his subjects and armies be valid, when their matter is from it, and upon its command they move?

وأما الاعتداد بها في أحكام الدنيا وسقوط القضاء، فإن غلب عليها الخشوع وتعقلها اعتد بها إجماعاً، وكانت السنن والأذكار عقيبتها جواير ومكملات لنقصها.

وإن غلب عليه عدم الخشوع فيها وعدم تعقلها، فقد اختلف الفقهاء في وجوب إعادتها، فأوجبها أبو عبد الله بن حامد من أصحاب أحمد، وأبو حامد الغزالي في إحيائه لا في وسيطه وبسيطه. واحتجوا بأنها صلاة لا يثاب عليها، ولم يضمن له فيها الفلاح، فلم تبرأ ذمته منها، ولم يسقط القضاء عنه كصلاة المرائي.

قالوا: ولأن الخشوع والعقل روح الصلاة ومقصودها ولها، فكيف يعتد بصلاة فقدت روحها ولها، وبقيت صورتها وظاهرها؟

قالوا: ولو ترك العبد واجباً من واجباتها عمداً لأبطلها تركه. وغايته أن يكون بعضاً من أعضائها بمنزلة فوات عضو من أعضاء العبد المعتقد في الكفارة، فكيف إذا عدت روحها ولها ومقصودها؟ وصارت بمنزلة العبد الميت. فإذا لم يعتد بالعبد المقطوع اليد، بعثته تقريباً إلى الله تعالى في كفارة واجبة، فكيف يعتد بالعبد الميت؟

ولهذا قال بعض السلف: الصلاة كجارية تهدي إلى ملك من الملوك. فما الظن بمن يهدي إليه جارية شلاء أو عوراء أو عمياء أو مقطوعة اليد والرجل، أو مريضة أو زمنة أو قبيحة، حتى يهدي جارية ميتة بلا روح أو جارية قبيحة. فهكذا الصلاة التي يهديها العبد، ويتقرب بها إلى ربه تعالى. والله طيب لا يقبل إلا طيباً، وليس من العمل الطيب صلاة لا روح فيها. كما أنه ليس من العتق الطيب، عتق عبد لا روح فيه.

قالوا: وتعطيل القلب عن [عبودية الحضور والخشوع، تعطيل الملك الأعضاء عن عبوديته، وعزل له عنها. فإذا تغنى طاعة] الرعية وعبوديتها، وقد عزل ملكها وتعطل؟

قالوا: والأعضاء تابعة للقلب، تصلح بصلاحه وتفسد بفساده. فإذا لم يكن قائماً بعبوديته، فالأعضاء أولى ألا يعتد بعبوديتها، وإذا فسدت عبوديته—بالغفلة والوسواس—فأنى تصح عبودية رعيته وجنده وماداتهم منه، وعن أمره يصدرن، وبه يأتمرون؟

They argue [from reports like that] in al-Tirmidhī and elsewhere, raised to the Prophet, God grant him blessing and peace, “God does not accept supplication from a heedless heart.”⁷ This is either specific to the supplication of worship, or general, including it as well as the supplication of needs, or specific to the supplication of needs, which is the right of the servant. Thus, this is a warning that it is the supplication of worship that is purely His right against a heedless heart.

They also say that the worship of one who is overwhelmed by his heedlessness and forgetfulness cannot possess sincerity. For sincerity comprises intending the deity alone in one’s worship, and a heedless one has no intention; his worship cannot, therefore, count.

They also say that God the Exalted has said, “Woe to the performers of the prayer who are forgetful of their prayer” [107:4–5]. Being “forgetful” does not mean abandoning it, for then they would not be “performers of the prayer” at all. The forgetting could only refer to an obligatory part of the prayer, either its time, as is the opinion of Ibn Mas‘ūd and others, or attentiveness and humility, and the correct opinion is that it includes both. For God the Glorious affirms their having prayed, but attributed to them forgetfulness, which could be forgetting its appointed time or the obligatory sincerity and attentiveness, which is why he characterized them with ostentation. If it were forgetting to pray altogether, there would be no ostentation involved. They argue that if were to limit the “forgetfulness” to the time of the prayer alone, it constitutes a warning of ruin of forgetting sincerity and attentiveness a fortiori, {in a number of ways. First, the time-requirement may be relaxed for a valid excuse, and moved to an alternative [time], but the requirements of sincerity and attentiveness} cannot ever be dropped or replaced. Second, the requirement of time is dropped for the sake of the completion of the benefit of attentiveness. Thus, it is permissible to combine two prayers owing to a circumstance that prohibits doing one of them in its time with the presence of the heart and attentiveness, such as in the case of a traveler, an ill person, or someone who must attend to something and thus needs to combine, as stated by Aḥmad and others.

On the whole, then, the interest of sincerity, humility, attentiveness, and concentration of the heart upon God the Exalted during the prayer is the most important of all of its elements and requirements in the eyes of the Lawgiver. How could it be imagined that he invalidates it by omitting one *takbīr* (saying “God is greater”) or properly settling in one of its positions, or omitting one word, or an emphatic syllable in the obligatory recitation, or neglecting a

7 Tirmidhī #3479, graded as *ḥasan li-ghayrihī* to weak. *Madārij*(§), 1336.

قالوا: وفي الترمذي وغيره مرفوعاً إلى النبي ﷺ: «إن الله لا يستجيب الدعاء من قلب غافل». وهذا إما خاص بدعاء العبادة، وإما عام له ولدعاء المسألة، وإما خاص بدعاء المسألة الذي هو حق العبد فهو تنبيه على أنه دعاء العبادة الذي هو خالص حقه من قلب غافل.

قالوا: ولأن عبودية من غلبت عليه الغفلة والسهو في الغالب لا تكون مصاحبة للإخلاص. فإن الإخلاص قصد المعبود وحده بالتعبد. والغافل لا قصد له، فلا عبودية له.

قالوا: وقد قال الله تعالى: ﴿قَوْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ [الماعون: 4-5]. وليس السهو عنها تركها وإلا لم يكونوا مصليين، وإنما هو السهو عن واجبها: إما الوقت، كما قال ابن مسعود وغيره، وإما الحضور والخشوع، والصواب أنه يعم النوعين. فإنه سبحانه أثبت لهم صلاةً ووصفهم بالسهو عنها، فهو السهو عن وقتها الواجب، أو إخلاصها وحضورها الواجب. ولذلك وصفهم بالرياء. ولو كان السهو سهو ترك لما كان هناك رياء. قالوا: ولو قدرنا أنه السهو عن واجب الوقت فقط، فهو تنبيه على التوعد بالويل على سهو الإخلاص والحضور بطريق الأولى [لوجوه، أحدها أن الوقت يسقط في حال العذر، وينتقل إلى بدله، والإخلاص والحضور] لا يسقط بحال، ولا بدل له.

الثاني: أن واجب الوقت يسقط لتكميل مصلحة الحضور. فيجوز الجمع بين الصلاتين للشغل المانع من فعل إحداهما في وقتها بلا قلب ولا حضور، كالمسافر والمريض وذو الشغل الذي يحتاج معه إلى الجمع، كما نص عليه أحمد وغيره.

فبالجملة، مصلحة الإخلاص والحضور وجمعية القلب على الله تعالى في الصلاة أرحم في نظر الشارع من مصلحة سائر واجباتها. فكيف يظن به أنه يبطلها بترك تكبيرة واحدة، أو اعتدال في ركن، أو ترك حرف، أو شدة من القراءة الواجبة، أو ترك تسيحة، أو قول: «سمع الله لمن حمده»، أو «ربنا ولك

tasbiḥa (saying “God be glorified”), or the saying of “God has heard the one who praises Him” or “Our Lord, Yours is the praise,” or the mention of His Messenger by sending blessings upon him, but does not invalidate it when he omits its essence and greatest purpose, its spirit and its inner wisdom?

These are the arguments of this group, and these are, as you have seen, strong and manifest.

4.2 *Second View: Prayer without Proper Humility Is Legally Valid*

The other school says that it is proved on the authority of Prophet, God grant him blessing and peace, in the *Ṣaḥīḥ*, that he said, “When the call [to prayer] is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the call. When the call is completed, he comes back and again takes to his heels when the call to stand is pronounced and after its completion he returns again to whisper to him, and makes him remember things which he did not remember [before the prayer], saying, “Remember this, remember that,” concerning things that he did not remember. So much so that the man no longer knows how much he has prayed. If this happens to one of you, he should perform two prostrations while sitting.”⁸ These scholars argue that in this performance of prayer in which Satan did distract a person, to the point that he did not know how much he had prayed, he, God grant him blessing and peace, commanded only two prostrations of forgetfulness, not to repeat the entire prayer. Had it become invalid as you claim, he would have ordered to repeat it.

This, therefore, is the wisdom of the two prostrations of forgetfulness, to undo the whispering of the Satan to a worshipper and his interference against attentiveness in prayer. That is why the Prophet, God grant him blessing and peace, dubbed these two prostrations “the two debasers”⁹ and commanded these to whoever forgets. Furthermore, he did not distinguish between a few or numerous instances of forgetting, nor between whether they constituted the majority or minority [of the prayer in its entirety]. He said, “for all occurrences of forgetfulness, there are [only] two prostrations.”¹⁰ He did not make an exception for forgetfulness that constitutes the majority.

This is the case, they further argue, because the laws of Islam are based on external actions, while the realities of inner faith are the cause of the ultimate reward or punishment. God the Exalted has two realms of dominion: dominion in this world in which God commands the external laws and actions of the body; and a dominion in the Hereafter, which applies to both the outer

⁸ Bukhārī #1231; Muslim #389.

⁹ Based on the tradition in Abū Dāwūd #1025.

الحمد»، أو ذكر رسوله الله بالصلاة عليه، ثم يصححها مع فوات لها، ومقصودها الأعظم، وروحها وسرها؟ فهذا ما احتجت به هذه الطائفة. وهي حجج — كما تراها — قوة وظهوراً.

قال أصحاب القول الآخر: قد ثبت عن النبي ﷺ في الصحيح أنه قال: «إذا أذن المؤذن أدبر الشيطان، وله ضراط حتى لا يسمع التأذين. فإذا قضى التأذين أقبل. فإذا تَوَبَّ بالصلاة أدبر. فإذا قضى التَّوْبَ أقبل حتى يخطر بين المرء وبين نفسه، فيذكره ما لم يكن يذكر. يقول: اذكر كذا، اذكر كذا. لما لم يكن يذكر حتى يظل الرجل أن يدرى كم صلى. فإذا وجد ذلك أحدكم فليسجد سجدتين وهو جالس».

قالوا: فأمره النبي ﷺ في هذه الصلاة التي قد أغفلها الشيطان فيها، حتى لم يدر كم صلى، بأن يسجد سجدتي السهو. ولم يأمره بإعادتها، ولو كانت باطلةً — كما زعمتم — لأمره بإعادتها.

قالوا: وهذا هو السر في سجدتي السهو، ترغيماً للشيطان في وسوسته للعبد، وكونه حال بينه وبين الحضور في الصلاة. ولهذا سماها النبي ﷺ «المرغمتين» وأمر من سها بهما، ولم يفصل في سهوه الذي صدر عنه موجب السجود بين القليل والكثير، والغالب والمغلوب. وقال: «لكل سهو سجدتان»، ولم يستثن من ذلك السهو الغالب، [مع أنه الغالب].

قالوا: ولأن شرائع الإسلام على الأفعال الظاهرة. وأما حقائق الإيمان الباطنة، فتلك عليها شرائع الثواب والعقاب. فله تعالى حكام:

حكم في الدنيا على الشرائع الظاهرة وأعمال الجوارح، وحكم في الآخرة على الحقائق والبواطن.

and inner actions. That is why the Prophet, God grant him blessing and peace, would accept the hypocrites according to their appearances and would leave their inner secrets to God. They would marry, inherit from, and be inherited from by other Muslims. Similarly, their prayer would count; they would not be treated like those who abandon prayers if they prayed, however ostensibly. The judgment of reward and punishment is not for man but God to hand out in the afterlife.

Hence, they say, we accept according to the Laws of Islam the correctness of the prayer of the hypocrite, the insincere and ostentatious, even though his performance would not avert punishment nor bring reward in the hereafter. Thus, the legal validity is even more established for the prayer of a heedless Muslim suffering from whispers and distraction of the heart from complete attentiveness.

True, such prayer does not attain its objective of God's reward either in this world or the next. For the prayer has additional reward in this world, which is increase in faith, light, expansion, and relaxation in the heart, the sweetness of worship, bliss, and happiness, and a pleasure that is experienced by the one whose heart and concern comes together upon God, whose heart is attentive in His presence. It is like what occurs to someone who is drawn close by the king and chosen as his confidante and attendant, and God is higher and more magnificent.

The same is the case with respect to the high ranks in the afterlife and the companionship of those drawn close [to God]; all this is lost with the loss of attentiveness and humility. Two men may pray next to each other in one rank, but their prayers may have the difference of the heaven and the earth. All this has no relation to the question at hand.

If you intend by the obligation of repetition [of a prayer without humility] in order to obtain these fruits and benefits, than that is for him, if he wishes to attain them, and if he wishes, he can deprive himself of them. But we do not consider it obligatory, nor will we shun him and apply upon him the legal ruling of one who abandons prayer completely.

This second explanation is the preferred one, and God knows better.

ولهذا كان النبي ﷺ يقبل علانية المنافقين، وَيَكِل سرائرهم إلى الله تعالى، ويناكون ويرثون ويورثون، ويعتد بصلاتهم في أحكام الدنيا. فلا يكون حكمهم حكم تارك الصلاة، إذ قد أتوا بصورتها الظاهرة، وأحكام الثواب والعقاب، ليس إلى البشر بل إلى الله يتولاه في الدار الآخرة. قالوا: فنحن في حكم شرائع الإسلام نحكم بصحة صلاة المنافق والمرائي مع أنها لا تُسقط عنه العقاب، ولا يحصل له الثواب. فصلاة المسلم الغافل المبتلى بالوسواس وغفلة القلب عن كمال حضوره أولى بالصحة.

نعم، لا يحصل مقصود هذه الصلاة من ثواب الله عاجلاً ولا آجلاً. فإن للصلاة مزيداً عاجلاً في القلب من قوة إيمانه، واستنارته وانسراحه وانفساحه، ووجد حلاوة العبادة، والفرح والسرور، واللذة التي تحصل لمن اجتمع قلبه وهمه على الله، وحضر قلبه بين يديه، كما يحصل لمن قرب به السلطان منه، وخصه بمناجاته والإقبال عليه، والله أعلى وأجل. وكذلك ما يحصل لهذا من الدرجات العلى في الآخرة، ومرافقة المقربين. كل هذا يفوته بفوات الحضور والخشوع. وإن الرجلين ليكون مقامهما في الصف واحداً، وبين صلاتيهما كما بين السماء والأرض، وليس كلامنا في هذا كله.

فإن أردتم وجوب الإعادة لتحصل هذه الثمرات والفوائد، فذاك إليه إن شاء أن يحصلها وإن شاء أن يفوتها على نفسه، وإن أردتم بوجوب الإعادة أنا نلزمه بها، ونعاقبه على تركها، ونرتب عليه أحكام تارك الصلاة فلا.

وهذا القول الثاني أرحم القولين. والله أعلم.

The Station of Meekness

Among the stations of “You we worship and You we supplicate for help” is meekness.¹

God the Exalted said: “And give glad tiding to the meek” [22:34], and then explained the meaning of meekness in the succeeding verses, “Whose hearts tremble when God is mentioned, and who observe patience over what befalls them, and establish regular prayers, and spend from what we have given them.” God also said, “Those who believe and act righteously and are meek toward (*akhbatū ilā*) their Lord—such are the companions of the Garden who shall abide therein forever” [11:23].

The linguistic origin of *khabt* is a dip in the earth. Ibn ‘Abbās, God be pleased with them both, and Qatāda have explained *al-mukhbitīn* in this way, and said: “They are those who lower themselves.” Mujāhid said: “*Mukhbit* is one who has found tranquility in God Almighty,” and “*khabt* is a low part of the earth.” Al-Akhfash² said, “It means those who have humility.” Ibrāhīm al-Nakha‘ī said, “Those who are sincere.” Al-Kalbī said, “Those with soft hearts.” ‘Amr b. Aws [al-Thaqafi] said, “Those who wrong no one, and when wronged, do not seek revenge.”³

All of these sayings revolve around two basic meanings, humility and tranquility towards God the Exalted. And that is why it has been made transitive with the particle ‘*ilā*’ (toward) which has been used [in 11:23 above] in order to add the meaning of tranquility, penitence, and stillness toward/in God.

The author of *al-Manāzil* said,

It is among the first stations of tranquility.

He means by the stations of tranquility [stations such as] stillness, certitude, trust in God the Exalted, and the like. Meekness is their forerunner and beginning.

¹ From a Greek origin, *meek* means “to make one’s self small, to be humble;” a particularly relevant meaning is the meekness of a lamb to submit to being slaughtered (Crabb, *English Synonyms*, 430).

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة «الإِخْبَاتِ».

قال الله تعالى: ﴿وَبَشِّرِ الْمُخْبِتِينَ﴾ [الحج:34]، ثم كشف عن معناهم. فقال: ﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [الحج:35]، وقال: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ [هود:23].

اخبت في أصل اللغة المكان المنخفض من الأرض، وبه فسر ابن عباس—رضي الله عنهما— وقتادة لفظ «المخبتين» وقالوا: هم المتواضعون. فقال مجاهد: الخبت المطمئن إلى الله عز وجل. قال: واخبت المكان المطمئن من الأرض. وقال الأخفش: الخاشعون. وقال إبراهيم النخعي: المخلصون. وقال الكلبي: هم الرقيقة قلوبهم. وقال عمرو بن أوس: هم الذين لا يظلمون، وإذا ظلّموا لم ينتصروا. وهذه الأقوال تدور على معنيين: التواضع والسكون إلى الله تعالى، ولذلك عدّي بإلى تضمينا لمعنى الطمأنينة والإنابة، والسكون إلى الله.

قال صاحب المنازل: «هو من أول مقامات الطمأنينة». يعني بمقامات الطمأنينة، السكينة واليقين والثقة بالله نحوها. فالإِخْبَاتِ مقدمتها ومبدؤها.

2 Sa'id b. Mas'ada al-Akhfash (d. c. 215/831) was a linguist and grammarian, a disciple of the famous grammarian Sībawayh, a Qadarite. See *Sīyar* 10:206.

3 Most of these sayings are found in *Tafsīr al-Baghawī*, namely *Ma'ālim al-tanzīl fī tafsīr al-Qur'ān* by the Shāfi'ī exegete al-Ḥusayn b. Mas'ūd al-Baghawī (d. 516/1122), which Ibn al-Qayyim seems to have frequently employed.

He said,

And it is arriving of the traveler at the point beyond return or hesitation.

Meekness is the first station in which the seeker overcomes hesitation, which is a kind of {doubt, and turning back, which is a kind of} heedlessness and evasion. The seeker is a traveler to his Lord, journeying to Him to his last breath, whose journey does not end so long as his breaths remain. [Given that,] He likened the attainment of meekness to fresh water upon which a thirsty and needy traveler comes at his first watering station. His station quenches him and removes any thoughts of hesitation in completing his journey or of returning to his land fearing the arduous journey. When he arrives to that water, his hesitation and thoughts of return melt away. Similarly, when the seeker arrives at the wellspring of meekness, he is rid of any second thoughts and hesitation, and thus he attains the first station of tranquility on his journey.

He said,

It has three levels. The first level is that protection drowns the desire, the will encompasses heedlessness, and the quest drops the complacency.

The seeker is assailed by heedlessness that weakens his will and lust that opposes his determination and drives him toward complacency and comfort. This level of meekness protects him from these three. His protectedness overwhelms his desire, protectedness being the fortification and shield whereas desire is the inclination toward fulfilling the demands of the ego; and “drowning in a thing” means being encompassed and surrounded by it. Thus, he means that his protectedness overcomes his desire and its strength, covering all of its parts, and when that happens, it is the proof of his meekness and entry into the state of tranquility and arriving at its station. His purification in this station is from any second thoughts between moving forward and backward, going back and moving on, toward holding fast and firm determination, putting forth his best in the path, and that is the sign of calmness.

His will encompasses his heedlessness, “will” according to the People being the name for the first station of those intending God. A seeker is the one who has parted from his “homeland” of his nature and ego, for the journey to God and afterlife. When he alights on the station of meekness, his will surrounds his negligence, and he overcomes it and makes up for what he had missed.

قال: «وهو ورود المسافر من الرجوع والتردد».

لما كان الإخبات أول مقام يتخلص فيه السالك من التردد—الذي هو نوع [شك، والرجوع الذي هو نوع] غفلة وإعراض—والسالك مسافر إلى ربه، سائر إليه على مدى أنفاسه، لا ينتهي مسيره إليه ما دام نفسه يصحبه.

شبه حصول الإخبات له بالماء العذب الذي يردّه المسافر على ظمأ وحاجة في أول مناهله، فيرويه مورده، ويزيل عنه خواطر تردده في إتمام سفره، أو رجوعه إلى وطنه لمشقة السفر. فإذا ورد ذلك الماء، زال عنه التردد وخواطر الرجوع. كذلك السالك إذا ورد مورد «الإخبات» تخلص من التردد والرجوع، ونزل أول منازل الطمأنينة لسفره، وجد في السير. قال: «وهو على ثلاث درجات. الدرجة الأولى: أن تستغرق العصمة الشهوة، وتستدرك الإرادة الغفلة، ويستهيي الطلب السلوة».

المريد السالك تعرض له غفلة عن مراده تضعف إرادته، وشهوة تعارض إرادته فتصده عن مراده، ورجوع عن مراده سلوة عنه.

فهذه الدرجة من الإخبات تحييه عن هذه الثلاثة، فتستغرق عصمته شهوته.

و«العصمة» هي الحماية والحفظ، و«الشهوة» الميل إلى مطالب النفس، و«الاستغراق للشيء» الاحتواء عليه والإحاطة به.

يقول: تغلب عصمته شهوته وتقهرها وتستوفي جميع أجزائها. فإذا استوفت العصمة جميع أجزاء الشهوة، فذلك دليل على إخباته ودخوله في مقام الطمأنينة، ونزوله منازلها، وخلاصه في هذا المنزل من تردد الخواطر بين الإقبال والإدبار، والرجوع والعزم إلى الاستقامة والعزم الجازم، والجد في السير، وذلك علامة السكينة.

وتستدرك إرادته غفلته. و«الإرادة» عند القوم هي اسم لأول منازل القاصدين إلى الله. و«المريد» هو الذي خرج من وطن طبعه ونفسه، وأخذ في السير إلى الله، والدار الآخرة. فإذا نزل في منزلة «الإخبات» أحاطت إرادته بغفلته، فاستدركها واستدرك بها فارطها.

As for the “dropping” of the complacency by the force of his quest, [it means that his quest] overpowers his love for comfort such that his comfort falls like something that falls into a well. This is a sign of true love that he overpowers his complacency and buries it in a hole such that it never comes back to life.

In sum, his protectedness and fortification overpowers his desire, his will overpowers his heedlessness, and his love overpowers his desire for comfort.

He said,

The second level is that nothing unravels his will, no obstacle pulls on his heart, and no trial interrupts his path.

These are the three additional things for a man of will: a cause that opposes him and unravels his determination and will, loneliness that obstructs his longing [for God], especially if he is alone, and trial that rears its head upon him to deter him from his path. If he is established in the station of meekness these lesions are removed from him, for his will and determination for this journey cannot be unraveled by any cause.

“Unraveling” here means turning back from his will and diverting from the direction of his journey. No obstacles on the path, no engagements of the heart, no seductions make his company with God feel lonely. The “obstacle” here means an opposition, anything that objects to your path and comes in its way. The strongest of these obstacles is the feeling of loneliness. He must not pay attention to it. As one of the knowers has said, your loneliness in your path of search is a proof of the sincerity of your search. Another said, “Do not feel lonely in the path of the truth by the paucity of those who aspire to it nor be deceived by falsehood by the abundance of those who fall for it.”

As for the “trial” that cuts off the path, it means the incidents of the heart that prevent him from contemplating the truth and intending it. When he is well-established in the station of meekness and his will and search are true, such trials cannot tempt him.

These resolutions cannot be sound except for one whose heart has been illuminated by the lights of the [divine] names and attributes, their meanings having been unveiled to him, and whose heart has attained the reality of certitude through them.

It has been said, “Whoever takes knowledge from the source of knowledge is settled, and whoever takes it from its flowing torrent is overcome by the tides of doubt, misled by expressions, and confused by the variety of opinions.”

وأما «استواء طلبه لسلوته» فهو قهر محبته لسلوته، وغلبتها له بحيث تهوي السلوة وتسقط، كالذي يهوى في بئر. وهذا علامة المحبة الصادقة، أن يقهر وارد السلوة، ويدفنها في هوة لا تحيا بعدها أبداً. فالحاصل أن عصمته وحمايته تقهر شهوته، وإرادته تقهر غفلته، ومحبته تقهر سلوته. قال: «الدرجة الثانية: ألا ينقض إرادته سبباً، ولا يوحش قلبه عارض ولا يقطع عليه الطريق فتنة».

هذه ثلاثة أمور أخرى تعرض لصاحب الإرادة: سبب يعرض له وينقض عزمه وإرادته، ووحشة تعرض له في طريق طلبه ولا سيما عند تفرد، وفتنة تخرج عليه تقصد قطع الطريق عليه. فإذا تمكن من منزل «الإخبات» اندفعت عنه هذه الآفات، لأن إرادته وجدية السير لم ينقضها سبب من أسباب التخلف.

و«النقض» هو الرجوع عن إرادته، والعدول عن جهة سفره. ولا يوحش أنسه بالله في طريقه عارض من العوارض، الشواغل للقلب، والجواذب له عن هو متوجه إليه.

و«العارض» هو المخالف، كالشيء الذي يعترضك في طريقك، فيجيء في عرضها. ومن أقوى هذه العوارض عارض وحشة التفرد، فلا يلتفت إليه، كما قال بعض العارفين: انفرادك في طريق طلبك دليل على صدق الطلب. وقال آخر: لا تستوحش في طريق الحق من قلة السالكين ولا يغتر في الباطل بكثرة الهالكين.

وأما «الفتنة» التي تقطع عليه الطريق، فهي الواردات التي ترد على القلوب، تمنعها من مطالعة الحق وقصده. فإذا تمكن من منزل «الإخبات» وصحة الإرادة والطلب، لم يطمع فيه عارض الفتنة. وهذه العزائم لا تصح إلا لمن أشرقت على قلبه أنوار آثار الأسماء والصفات، وتجلت عليه معانيها، وكافح قلبه حقيقة اليقين بها.

وقد قيل: من أخذ العلم من عين العلم ثبت، ومن أخذه من جريانه أخذه أمواج الشبه، ومالت به العبارات، واختلفت عليه الأقوال.

He said,

The third level is that the praise and the blame are the same to him, and his blaming of his ego is perpetual, and he becomes blind to the creation's depreciation of him.

When a servant's steps are established in the station of meekness, his aspiration is elevated, and his ego rises above caring about people's praise and blame; he is not pleased with the praise of the people nor grieved by their dispraise. This is the case of the one who has rid himself of the indulgences of his ego, and is prepared to be lost in the worship of his Lord. His heart becomes ready for the rays of the light of divine names and attributes, having tasted the sweetness of faith and certitude of the heart.

To be captivated by other's praise or blame is an indication of the severance of the heart from God. Such [a heart] has not experienced His love and inner awareness, nor tasted the sweetness of attachment to Him and tranquility in Him.

His words "his blaming of his ego is perpetual" mean that the one who has attained this station is never pleased with his ego; he loathes it and wishes to part from it.

According to the People, "self" means what is known from the attributes of the servant, the blameworthy aspects of his character and deeds, whether earned or part of his [innate] nature. He is severely disapproving of these, regardless. This is one of the interpretations of the words of the Exalted, "No, I swear by the blaming self" [75:2]; Saʿīd b. Jubayr and ʿIkrima said [concerning this part of the self], "It blames for good and for bad, and is not pleased in good times or bad times." Qatāda said, "'Blaming' here means wicked." Mujāhid said, "It laments what has been missed, saying 'If I had done such-and-such' and 'If I had not done such-and-such.'"

Al-Farrāʾ (the Kufan grammarian, d. 207/823) said, "There is no self, good or evil, that fails to blame itself: if it does well it says, 'Why did I not do more?' and if it does evil, it says, 'I wish I had not done that.'"

Al-Ḥasan [al-Baṣrī] said, "[The blaming self in this verse means] the believing self—for a believer always blames himself. What did I mean or attain by this word? That act? This food? That thing? And so forth. While a hardened sinner, on the other hand, glides along with no scruples or self-criticism." Al-Muqātil said, "It means the disbelieving soul, which will blame itself in the hereafter for what it failed to do in this world."

The purpose being that whosoever offers his ego sincerely to God dislikes to stay with it, for he loves that it be accepted by the one to whom it was offered.

قال: «الدرجة الثالثة: أن يستوي عنده المدح والذم، وتدوم لائمته لنفسه، ويعمى عن نقصان الخلق عن درجته».

متى استقرت قدم العبد في منزلة «الإخبات» وتمكن فيها، ارتفعت همته، وعلت نفسه عن خطفات المدح والذم، فلا يفرح بمدح الناس، ولا يحزن لذمهم. هذا وصف من خرج عن حظ نفسه، وتأهل للفناء في عبودية ربه، وصار قلبه مطر حلاً لأشعة أنوار الأسماء والصفات، وباشر حلاوة الإيمان واليقين قلبه.

والوقوف عند مدح الناس وذمهم علامة انقطاع القلب وخلوه من الله، وأنه لم تباشره روح محبته ومعرفته، ولم يدق حلاوة التعلق به والطمأنينة إليه.

قوله: «وأن تدوم لائمته لنفسه»، فهو أن صاحب هذا المنزل لا يرضى عن نفسه، وهو مبغض لها متمنٍ لمفارقتها.

والمراد بالنفس عند القوم ما كان معلولاً من أوصاف العبد، مذموماً من أخلاقه وأفعاله، سواء كان ذلك كسبياً له أو خلقياً. فهو شديد اللائمة لها. وهذا أحد التأويلين في قوله تعالى: ﴿وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾ [القيامة: 2]. قال سعيد بن جبير وعكرمة: تلوم على الخير والشر، ولا تصبر على السراء ولا على الضراء.

وقال قتادة: اللوامة هي الفاجرة.

وقال مجاهد: تندم على ما فات وتقول: لو فعلت؟ ولو لم أفعل؟

وقال الفراء: ليس من نفس برة ولا فاجرة إلا وهي تلوم نفسها، إن كانت عملت خيراً قالت: هلا زدت، وإن عملت شراً قالت: ليتني لم أفعل.

وقال الحسن: هي النفس المؤمنة. إن المؤمن—والله—ما تراه إلا يلوم نفسه، ما أردت بكلامي؟ ما أردت بأكلامي؟ وإن الفاجر يمضي قدماً قدماً، ولا يحاسب نفسه ولا يعاتبها.

وقال مقاتل: هي النفس الكافرة. تلوم نفسها في الآخرة على ما فرطت في أمر الله.

والقصد أن من بذل نفسه لله بصدق كره بقاءه معها، لأنه يريد أن يتقبلها من بذلت له، ولأنه قد

Whoever offers an offering and it is accepted cannot be like the one whose offering has been rejected. For his ego to still linger with him is a sign that its offer was not accepted.

Furthermore, it is an agreed upon principle of the People [of Sufism], from the first of them to the last, their truthful ones and their liars, that the ego is a veil between the servant and God the Exalted, and that he cannot attain to God until this veil is rent. As Abū Yazīd [al-Bisṭāmī] said, “I saw the Lord of Might in sleep, so I said, ‘My Lord, what is the way to You?’ He said, ‘Leave your ego behind and come.’”

The ego, therefore, is an enormous mountain obstructing the path to God, and no traveling can avoid that mount, and it must end up with it. The majority of the travelers turn back when they fail to cross its breadth and pass its valleys. Satan is at the peak of that mount dissuading people from climbing it and makes them fear it. When the difficulty of climbing that mount comes together with that frightener sitting atop, along with the weakness of the determination and resolve of the traveler, cutting off and returning are born; only those that God protects are protected.

The higher one ascends that mountain, the more extreme the screams, admonitions, and fearmongering of the enemy—but as soon as one reaches its top, all of the fears and apprehensions give way to peace and safety, the rest of the journey looks easy and the obstacles and the arduousness of the steep roads vanish. One now begins to see more clearly the wide-open path, with its stations and stopovers, signposts and rest-stops that serve as the welcome from the All-merciful.

What separates the servant and his ultimate success and felicity is [overcome through] the power of determination, grit to stay the course, courage of the soul, and steadfastness of the heart—and grace is ultimately in the hands of God who grants it to whomsoever He wills—and He is the dispenser of abundant grace.

قربها له قرباناً. ومن قرب قرباناً فتقبل منه ليس كمن رد عليه قربانه. فبقاء نفسه معه دليل على أنه لم يتقبل قربانه.

وأيضاً فإنه من قواعد القوم المجمع عليها بينهم، التي اتفقت كلمة أولهم وآخرهم، وحقهم ومبطلهم عليها أن النفس حجاب بين العبد وبين الله تعالى، وأنه لا يصل إلى الله حتى يقطع هذا الحجاب، كما قال أبو يزيد: رأيت رب العزة في المنام. فقلت: ربي كيف الطريق إليك؟ فقال: خل نفسك وتعال.

فالنفس جبل عظيم شاق في طريق السير إلى الله. وكل سائر فلا طريق له إلا على ذلك الجبل، فلا بد أن ينتهي إليه.

وأكثر السائرين منه رجعوا على أعقابهم لما عجزوا عن قطعه واقتحام عقبته. والشيطان على قلة الجبل، يحذر الناس من صعوده وارتقائه ويخوفهم منه. فيتفق مشقة ذلك الجبل، وقعود ذلك المخوف على قلته، وضعف عزيمة السائر ونيته. فيتولد من ذلك الانقطاع والرجوع. والمعصوم من عصمه الله.

وكلما رقى السائر في ذلك الجبل اشتد به صياح القاطع، وتحذيره وتخوفه. فإذا قطعه وبلغ قلته، فإذا المخاوف كلهن أماناً، وحينئذ يسهل وتزول عنه عوارض الطريق، ومشقة عقباتها، ويرى طريقاً واسعاً آمناً به المنازل والمناهل وعليه الأعلام، وفيه الإقامات نُزِّلُ الرحمن.

فبين العبد وبين السعادة والفلاح قوة عزيمة، وصبر ساعة، وشجاعة نفس، وثبات قلب. والفضل بيد الله يؤتيه من يشاء، والله ذو الفضل العظيم.

1 Being Blind to People's Opinions

His words, “And he is blind to the creation's depreciation of him” mean that he is too occupied with God to care about others' opinion of him, even if he is higher than many deficient ones in their ranks. Preoccupation with that is considered a degradation of his status, a lowering of his level, and a regress in his journey. If such a concern assails him without his choice or effort, he must cure it by witnessing the favor, the fear of deception, and lack of his knowledge of the future that awaits him. God help us.

فصل

وقوله: «ويعمى عن نقصان الخلق عن درجته».

يعني أنه—وإن كان أعلى ممن هو دونه من الناقصين عن درجته—إلا أنه لا اشتغاله بالله، وامتلاء قلبه من محبته ومعرفته، والإقبال عليه، يشغل عن ملاحظة حال غيره، وعن شهود النسبة بين حاله وأحوال الناس ويرى اشتغاله بذلك والتفاتته إليه نزولاً عن مقامه، وانحطاطاً عن درجته، ورجوعاً على عقبه. فإن هجم عليه ذلك—بغير استدعاء واختيار—فليداوه بشهود المنة، وخوف المكر، وعدم علمه بالعاقبة التي يوافي عليها. والله المستعان.

The Station of Renunciation

Among the stations of “You we worship and You we supplicate for help” is the station of renunciation.¹

God the Exalted has said, “What is with you vanishes: what is with God endures” [16:96].

He also said,

Know you that the life of this world is but play and amusement, pomp and boasting and competing in riches and children. Like the rain, whose growth delights the tillers, but soon it withers and you see it turn yellow, and then it becomes dry. And in the Hereafter is a severe penalty and forgiveness from God and good pleasure. The life of this world is but a thing of deception. [57:20]

The Exalted also said,

The similitude of the life of the world is as the rain which We send down from the skies. By its mingling [arises] the produce of the earth, which provides food for men and cattle, until the earth is clad with its golden ornaments, adorned, and its people think they have all powers of disposal over it. Then comes Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished just yesterday! Thus do We explain the signs in detail for those who reflect. [10:24]

The Exalted also said, “Set forth to them the similitude of the life of this world: It is like the rain which We send down from the skies: the earth’s vegetation absorbs it, but soon it becomes dry stubble, which the winds scatter: it is [only] God who prevails over all things. Wealth and children are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as [the foundation for] hopes” [18:46].

¹ For the translation of *zuhd* as renunciation, as renouncing excess luxury or attachments that detract from God and the pursuit of afterlife (lit., thinking little of it), and as asceticism, training of the self through deprivation, see the Translator’s Introduction (volume 1). Renunciation is not fully satisfactory either, but it allows us to disaggregate *zuhd* from certain Christian and Hellenistic ideals. Among the best western treatments of the concept of *zuhd* in Islamic

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الزهد».

قال الله تعالى: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾ [النحل: 96]، وقال: ﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ [الحديد: 20]، وقال: ﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلْنَا مِنْ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَظَنَ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾ [يونس: 24]، وقال تعالى: ﴿وَأَضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلْنَا مِنْ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾ [الكهف: 45-46]، وقال

history is Leah Kinberg, "What is Meant by Zuhd," *Studia Islamica* 61 (1985): 27-44, who concludes that *zuhd* is best understood as the entirety of Islamic ethics: a pious, scrupulous way of life in which one not only upholds the Law but goes beyond it to avoid anything remotely blameworthy. It has elements of contentment (*ridā*), trusting reliance on God (*tawakkul*), scrupulousness (*wara'*), and salvific orientation (*qīṣar al-amal*); it can be translated, in its practical, lived sense, as integrity.

The Exalted also said, “Say: Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will you be dealt with unjustly in the very least!” [4:77].

He also said, “But you prefer the life of the world, but the Hereafter is better and more enduring” [87:16–17].

He also said, “Strain not your eyes in longing for the things We have given for enjoyment to some groups among them, the splendor of the life of this world, through which We test them: the provision of thy Lord is better and more enduring” [20:131–132].

He also said,

And were it not that all men might become of one [evil] way of life,
We would have provided, for everyone that rejects the All-merciful, silver roofs for their houses and stair-ways on which to go up. And [silver] doors to their houses, and thrones [of silver] on which they could recline. And also adornments of gold. But all this were nothing but things of this-worldly life: The Hereafter, in the sight of your Lord, is for the righteous. [43:33–35]

Indeed the Qur’an abounds in exhortation towards abstinence and detachment from this world, and the declaration of its worthlessness, brevity, its imminent demise, its quick disappearance. [It also abounds in] exhortation towards the afterlife, and the declamation of its significance, eternity, and its swift arrival. If God wills well for His servant, He creates a spectacle in his heart to witness the truth of this world and the next so the servant may prefer what truly deserves to be preferred.

The People [of Sufism] have said much about renunciation according to their respective tastes, states, and experiences. The majority of the statements of the People are expressions of their tastes and states, but the language of [scriptural] knowledge is wider in scope, more cogent, and better grounded than the language of personal experience.

I have heard Shaykh al-Islam Ibn Taymiyya, God sanctify his soul, say: “Renunciation is to leave what does not benefit in the afterlife, and scrupulousness is to leave what might harm you in the afterlife.” And this is one of the best statements about renunciation and scrupulousness, and the most comprehensive.

Sufyān al-Thawrī said, “Renunciation is economy in expectation of this world—not eating filth or wearing coarse garment.”

Al-Junayd said, “I heard Sarī say, ‘God has taken away this world from His allies and its reserve from His elect and expelled it from the hearts of His lovers, for He is not pleased with it for them.’”

تعالى: ﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى﴾ [النساء: 77]، وقال: ﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾ [الأعلى: 16-17]، وقال: ﴿وَلَا تُدَنَّ عَيْنُكَ إِلَىٰ مَا مَتَّعَنَا بِهِ زُفَرًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى﴾ [طه: 131]، وقال: ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّمَنَّا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾ [الكهف: 7-8]، وقال: ﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكِنُونَ وَزُخْرُفًا وَإِن كُلَّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ﴾ [الزخرف: 33-35].

والقرآن مملوء من التزهيد في الدنيا، والإخبار بخستها وقلتها وانقطاعها وسرعة فنائها، والترغيب في الآخرة، والإخبار بشرورها ودوامها وسرعة إقبالها، فإذا أراد الله بعبد خيراً أقام في قلبه شاهداً يعاين به حقيقة الدنيا والآخرة، ويؤثر منهما ما هو أولى بالإيثار.

وقد أكثر الناس في الكلام في «الزهد» وكل أشار إلى ذوقه، ونطق عن حاله وشاهده. فإن غالب عبارات القوم عن أذواقهم وأحوالهم. والكلام بلسان العلم أوسع من الكلام بلسان الذوق، وأقرب إلى المحجة والبرهان.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: الزهد ترك ما لا ينفع في الآخرة، والورع ترك ما تخاف ضرره في الآخرة. وهذه العبارة من أحسن ما قيل في «الزهد والورع» وأجمعها. وقال سفيان الثوري: الزهد في الدنيا قصر الأمل. ليس بأكل الغليظ ولا لبس العباء. وقال الجنيد: سمعت سرياً يقول: إن الله تعالى سلب الدنيا عن أوليائه وحماها عن أصفیائه، وأخرجها من قلوب أهل وداده، لأنه لم يرضها لهم.

He also said, "Renunciation is [best defined] in God's saying, 'In order that you may not despair over things you have lost, nor exult over favors bestowed upon you. For God loves not any vainglorious boaster' [57:23]. An ascetic, therefore, is one who does not exult over this-worldly possessions, nor regrets this-worldly losses."

Yaḥyā b. Mu'ādh said, "Renunciation bequeaths generosity in possessions just as love bequeaths generosity in spirit."

Ibn al-Jalā² said, "Renunciation is to see this world with its transience in mind, so it becomes insignificant in your eyes and turning away from it becomes easier."

Ibn Khafif said, "The sign of renunciation is the presence of delight in giving up possession." He also said, "Renunciation is to rid the heart of the causes and the hands of possessions."

It has been said, "Renunciation is the detachment of the heart from this world without pretension or effort."

Al-Junayd said, "Renunciation is to let go from the heart what has left your hand."

Imam Aḥmad [b. Ḥanbal] said, "Renunciation in this world is brevity of hope." A second report from him has it, "It is to not be pleased when this world is attained, nor grieve over it when it is lost." When asked about a man who possessed a thousand dinars, he said, "Yes, on the condition that he does not feel happy if he gained more, nor sad if he lost them."

ʿAbdallāh b. al-Mubārak said, "It is trust in God along with the love of poverty." This is [also] the opinion of Shaqīq [al-Balkhī]³ and Yūsuf b. Asbāt.⁴

ʿAbd al-Wāḥid b. Zayd said, "[It is] giving up dinars and dirhams."

Abū Sulaymān al-Darānī said: "Renunciation is to abandon all that distracts from God." This is also the view of Shiblī.

When Ruwaym asked al-Junayd about renunciation, he said, "To not think much of this world, and to erase its traces from the heart." Another time, he said, "It is to rid your hands of your possessions and your heart of following [them]."

Yaḥyā b. Mu'ādh said, "No one attains the reality of renunciation until he has three traits: deeds without attachment, words without greed, and honor without power." He also said, "The renunciant makes you smell vinegar and mustard, whereas a knower makes you smell musk and ambergris."

2 Aḥmad b. Yaḥyā (d. 306AH) was amongst the leading Sufi shaykhs of his time, alongside al-Junayd and Abū ʿUthmān in Nisābūr. See *Sīyar* 14:251.

وقال: الزهد في قوله تعالى: ﴿لَيْسَ تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾ [الحديد:23]. فالزاهد لا يفرح من الدنيا بموجود ولا يأسف منها على مفقود.

وقال يحيى بن معاذ: الزهد يورث السخاء بالملك، والحب يورث السخاء بالروح. وقال ابن الجلاء: الزهد هو النظر إلى الدنيا بعين الزوال، لتصغر في عينيك، فيسهل عليك الإعراض عنها.

وقال ابن خفيف: علامة الزهد وجود الراحة في الخروج من الملك. وقال أيضاً: الزهد سلو القلب عن الأسباب، ونفض الأيدي من الأملاك. وقيل: هو عزوف القلب عن الدنيا بلا تكلف. وقال الجنيد: الزهد خلو القلب عما خلت منه اليد. وقال الإمام أحمد: الزهد في الدنيا قصر الأمل.

وعنه رواية ثانية: أنه عدم فرحه بإقبالها ولا حزنه على إدارها. فإنه سئل عن الرجل يكون معه ألف دينار، هل يكون زاهداً؟ فقال: نعم على شريطة ألا يفرح إذا زادت، ولا يحزن إذا نقصت. وقال عبد الله بن المبارك: هو الثقة بالله مع حب الفقر. وهذا قول شقيق، ويوسف بن أسباط. وقال عبد الواحد بن زيد: ترك الدينار والدرهم.

وقال أبو سليمان الداراني: ترك ما يشغل عن الله. وهو قول الشيلي. وسأل رويم الجنيد عن الزهد فقال: استصغار الدنيا، ومحو آثارها من القلب. وقال مرة: هو خلو اليد عن الملك، والقلب عن التبع.

وقال يحيى بن معاذ: لا يبلغ أحد حقيقة الزهد حتى يكون فيه ثلاث خصال: عمل بلا علاقة، وقول بلا طمع، وعز بلا رياسة.

وقال أيضاً: الزاهد يسعطك الخلد والخردل، والعارف يشمك المسك والعنبر.

3 Shaqīq b. Ibrāhīm (d. 194 AH) was a great ascetic and warrior, having attained martyrdom. See *Sīyar* 9:313.

4 Yūsūf b. Asbāṭ was an ascetic who also narrated hadith, but was mainly unreliable because, according to Bukhārī, his books were buried with him and not properly transmitted. See *Sīyar* 9:169.

It has been said, “True renunciation is renunciation with respect to the ego.” This is the saying of Dhū al-Nūn al-Miṣrī.

It has also been said, “Renunciation is to prefer others when one has enough, whereas chivalry is to prefer others when you are in need. The Exalted has said, ‘And they prefer [others] over themselves, even when in poverty’ [59:9].”

A man said to Yaḥyā b. Mu‘ādh, “When do I enter business of reliance, sport the robe of the renunciants, and sit with them?” He said, “If you have trained your ego to the point that if God cut off your provisions for three days, your ego will not weaken. If you have not reached this level, your sitting on the rug of the renunciants would be ignorance, and I fear that you would be exposed.”

Imam Aḥmad b. Ḥanbal has said, “Renunciation has three levels: first, to abandon the prohibited things, and this is the renunciation of the commoners; second, to abandon what is unnecessary even from the permissible things, and this is the renunciation of the elite; and third, to abandon all that distracts from God—and this is the renunciation of the knowers.”

These words of Imam Aḥmad cover all that has been said before, with greater detail and explanation of the levels of renunciation—thus it is the most comprehensive explanation of it—and it shows that the Imam, may God be pleased with him, had the greatest knowledge of this quality. Indeed, Imam al-Shāfi‘ī testified to his preeminence in him eight things, one of which was renunciation.

What the knowers have agreed upon is that renunciation is the departure of the heart from this world to the stations of the hereafter. The predecessors have authored treatises on the same theme, such as treatises entitled *al-Zuhd* by ‘Abdullāh b. al-Mubārak, Imam Aḥmad, al-Wakī‘, al-Hannād b. al-Sarī, and others.

Renunciation is associated with six things, and a servant does not deserve to be called an ascetic unless he is ascetic in these respects, and these are [renunciation of] wealth, [beauty of] faces, [political] power, people, ego, and all that is besides God. Renunciation in these things does not mean refusing to own them, for God’s prophets Solomon and David were among the greatest renunciants of their time, but had the wealth, power, and women that they did. Our Prophet, God grant him blessing and peace, was the most ascetic of all men, but had nine wives. ‘Alī, ‘Abd al-Raḥmān b. ‘Awf, al-Zubayr, and ‘Uthmān, God be pleased with them all, were great ascetics while also possessing wealth. Similarly, al-Ḥasan b. ‘Alī was the most disposed to love and marry women in this Community. ‘Abdallāh b. al-Mubārak was among the masters of the renunciants, but possessed great wealth, and same is true of al-Layth ibn Sa’d and Sufyān [al-Thawrī], who were among the leading ascetics. [The last mentioned] possessed capital concerning which he would say, “If it were not for this, those [men of power] would wipe us out.”

وقيل: حقيقة الزهد هو الزهد في النفس. وهذا قول ذي النون المصري.
وقيل: الزهد الإيثار عند الاستغناء، والفتوة الإيثار عند الحاجة. قال تعالى: ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر:9].

وقال رجل ليحيى بن معاذ: متى أدخل حانوت التوكل، وألبس رداء الزاهدين، وأقعد معهم؟ فقال: إذا صرت من رياضتك لنفسك إلى حدٍّ لو قطع الله الرزق عنك ثلاثة أيام لم تضعف نفسك. فأما ما لم تبلغ إلى هذه الدرجة بفيلوسك على بساط الزاهدين جهل، ثم لا آمن عليك أن تفتضح. وقد قال الإمام أحمد بن حنبل: الزهد على ثلاثة أوجه: ترك الحرام، وهو زهد العوام. والثاني: ترك الفضول من الحلال، وهو زهد الخواص.

والثالث: ترك ما يشغل عن الله، وهو زهد العارفين.
وهذا الكلام من الإمام أحمد يأتي على جميع ما تقدم من كلام المشايخ—رضي الله عنهم—، مع زيادة تفصيله وتبيين درجاته. وهو من أجمع الكلام. وهو يدل على أنه—رضي الله عنه—من هذا العلم بالحل الأعلى. وقد شهد له الشافعي—رحمه الله—بإمامته في ثمانية أشياء: «أحدها الزهد». والذي أجمع عليه العارفون أن الزهد سفر القلب من وطن الدنيا، وأخذه في منازل الآخرة. وعلى هذا صنف المتقدمون كتب الزهد، كالزهد لعبد الله ابن المبارك، وللإمام أحمد، ولوكيع، ولهناد بن السري، ولغيرهم.

ومتعلقه ستة أشياء لا يستحق العبد اسم «الزهد» حتى يزهد فيها. وهي: المال والصور والرياسة والناس والنفس، وكل ما دون الله.

وليس المراد رفضها من الملك. فقد كان سليمان وداود من أزهد أهل زمانهما، ولهما من المال والملك والنساء ما لهما. وكان نبينا ﷺ أزهد البشر على الإطلاق، وله تسع نسوة. وكان علي بن أبي طالب، وعبد الرحمن بن عوف، والزيير، وعثمان من الزهاد مع ما لهم من الأموال. وكان الحسن بن علي—رضي الله عنهما—من الزهاد، مع أنه كان من أكثر الأمة محبة للنساء ونكاحاً لهن، وأغناهم. وكان عبد الله بن المبارك من الأئمة الزهاد، مع مال كثير. وكذلك الليث بن سعد وسفيان من أئمة الزهاد. وكان له رأس مال يقول: لولا هو لتمدل بنا هؤلاء.

The best of what has been said about renunciation in this regard is the saying of al-Ḥasan or someone else, “Renunciation with respect to this world is not to abstain from the permissible or to waste away your wealth, but that you rely on what is in God’s hands more than what is in yours, and that you are more desirous of the reward of a calamity if it strikes you than if it did not.” This is the most comprehensive and finest statement on this subject. It has been raised to the authority [of the Prophet].⁵

1 Is Renunciation Possible in These Times?

People disagree concerning whether renunciation is possible in these times.

Abū Ḥafṣ [al-Ḥaddād], God have mercy on him, said, “Renunciation is not observed except with respect to what is licit, and there is nothing licit in the world [in these times], and hence, no renunciation.”

People disagreed with him on this and said that licit things are still present in [the world], even though there is much that is illicit in it. Even if it is assumed that there is nothing licit, this is all the more reason to be ascetic toward it, and to consume from it only what is necessary to survive, like consuming carrion, blood, and pork.

{Yūsuf b. Asbāṭ said [supporting the first position] that if someone said to me that a man had reached the status of Abū Dharr, Abū al-Dardāʾ, Salmān the Persian, and al-Miqdād and the like from the Companions, God be pleased with them, I would still not call such a person a renunciant, because renunciation is from things that are unquestionably licit, and there is nothing of such status in our times any more. As for the illicit things, if you perform them, God Almighty will take you to account.}

They disagreed, however, about the proper object of renunciation. One group said that it pertains only to [avoiding] what is licit, since the avoidance of the illicit is an obligation regardless. Another group said that it pertains only to that which is illicit; as for the licit, that is a bounty from God to his servant, and God loves to see the result of His bounty on his servants. Therefore, thankfulness for His bounties, using those bounties for righteousness and as a way to the Garden is better than avoiding them, abandoning them, and evading the means to them. In reality, if something distracts one from God, it is better to avoid it; and if not, and if one remains grateful to God, then his state is superior; and renunciation in this case consists in divesting the heart and its peace from dependence on it.

⁵ Tirmidhī #2340.

ومن أحسن ما قيل في الزهد كلام الحسن أو غيره: ليس الزهد في الدنيا بتحریم الحلال ولا إضاعة المال، ولكن أن تكون بما في يد الله أوثق منك بما في يدك، وأن تكون في ثواب المصيبة—إذا أصبت بها—أرغب منك فيها لو لم تصيبك. فهذا من أجمع كلام في الزهد وأحسنه. وقد روي مرفوعاً.

فصل

وقد اختلف الناس في «الزهد» هل هو ممكن في هذه الأزمنة؟

فقال أبو حفص—رحمه الله—: الزهد لا يكون إلا في الحلال، ولا حلال في الدنيا فلا زهد. وخالفه الناس في هذا وقالوا: بل الحلال موجود فيها، وفيها الحرام كثيراً. وعلى تقدير ألا يكون فيها الحلال، فهذا أدعى إلى الزهد فيها، وتناول ما يتناوله المضطر منها، كتناوله للميتة والدم ولحم الخنزير، ثم اختلف هؤلاء في متعلق الزهد.

فقالت طائفة: الزهد إنما هو في الحلال، لأن ترك الحرام فريضة.

وقالت فرقة: بل الزهد لا يكون إلا في الحرام. وأما الحلال فنعمة من الله على عبده، والله يحب أن يرى أثر نعمته على عبده. فشكره على نعمه، والاستعانة بها على طاعته، واتخاذها طريقاً إلى جنته أفضل من الزهد فيها، والتخلي عنها، ومجانبة أسبابها.

والتحقيق أنها إن شغلته عن الله فالزهد فيها أفضل. وإن لم تشغله عن الله بل كان شاكراً لله فيها فخاله أفضل. والزهد فيها تجريد القلب عن التعلق بها والطمأنينة إليها.

2 Parting from All Longings

The author of *al-Manāzil* said, God have mercy on him,

Renunciation is to part from longing for things entirely.

By “things” he meant those things to which renunciation is applicable, that is, all that is other than God the Exalted. To drop their longing for them is to eliminate attachment of desire to them. His saying “entirely” emphasizes that one should neither pay attention to them nor miss them or long for them.

He said, “For the commoners, it is an act of nearness; for the seeker, it is a necessity; and for the elite, it is fear.”⁶

That is, the commoners draw near to God the Exalted, “nearness” being the means by which a lover draws close to his beloved. It is a necessity for the seeker, for he cannot attain separation from his obstacles except by removing longings other than what is his ultimate goal. He is thus in urgent need for renunciation, just as he needs food and drink to survive. If he is attached to other than his ultimate goal, his veil, or the interruption or the setback [in his connection to God] persists in accordance with the distance of that thing from his ultimate goal and the strength of his connection to it.

It is only a “fear” for the elite because they fear for what they have attained of the nearness, intimacy, and delight with God that that purity be soiled by attending to other than God the Exalted. Thus, their abstinence is borne out of fear.

He said,

It is three levels. The first is to abstain from doubtful things while already having abandoned the illicit things out of their fear of punishment, their disdain for any deficiency, and dislike of associating with the debauched.

As for abstaining from what is doubtful in terms of its permissibility, as explained in the tradition of al-Nu‘mān b. Bashīr,⁷ may God be pleased with them both, who reported that the Prophet of God, God grant him blessing and peace, said,

The licit is clear, and the illicit is clear, and between the two there are doubtful matters that most people do not know about. Whoever avoids

⁶ The extant versions of the original text have it, “for the elite, it is a degradation (*khassa*).” Such a reading would have elicited censure from Ibn al-Qayyim, for al-Harawī would appear

فصل

قال صاحب المنازل—رحمه الله—: «الزهد هو إسقاط الرغبة عن الشيء بالكلية». يريد بالشيء المزهود فيه ما سوى الله تعالى، والإسقاط عنه إزالة تعلق الرغبة به. وقوله: «بالكلية»، أي بحيث لا يلتفت إليه، ولا يتشوق إليه. قال: «وهو للعامة قربةٌ. وللهريد ضرورةٌ. وللخاصة خشيةٌ». يعني أن العامة تتقرب به إلى الله تعالى. و«القربة» ما تقرب به المتقرب إلى محبوبه. وهو ضرورة للهريد، لأنه لا يحصل له التخلي بما هو بصدده إلا بإسقاط الرغبة فيما سوى مطلوبه. فهو مضطر إلى الزهد كضرورته إلى الطعام والشراب. إذ التعلق بسوى مطلوبه لا يعدم منه حجاباً أو وقفةً أو نكسةً، على حسب بعد ذلك الشيء من مطلوبه، وقوة تعلقه به وضعفه. وإنما كان خشيةً للخاصة، لأنهم يخافون على ما حصل لهم من القرب والأنس بالله. وقرة عيونهم به أن يتكدر عليهم صفوه بالتفاتهم إلى ما سوى الله، فزهدهم خشية وخوف. قال: «وهو على ثلاث درجات. الدرجة الأولى: الزهد في الشبهة بعد ترك الحرام بالحذر من المعتبة، والأئفة من المنقصة، وكراهة مشاركة الفساق».

أما الزهد في الشبهة فهو ترك ما يشتبه على العبد، هل هو حلال أو حرام؟ كما في حديث النعمان بن بشير عن النبي ﷺ: «الحلال بين والحرام بين، وبين ذلك أمور مشتبهات لا يعلمهن كثير من الناس.

to draw an unwarranted line between the spiritual conduct of the commoners and the elite—a tendency which Ibn al-Qayyim has repeatedly censured (see Translator's Introduction on al-Harawī and *Manāzil*). It is not clear if it is the latter's charity or scribal error that explains the discrepancy.

7 Al-Nu'mān b. Bashīr (d. 65/685) was an Anṣārī Companion who later became the governor of Kufa during the reign of Mu'āwiyya. See *Sīyar* 3:411.

such doubtful matters will avoid the illicit, and whoever falls into the doubtful will fall into the illicit—like a shepherd who lets his herd graze around the [king's] reserve is likely to transgress into the reserve. Verily, every king has a reserve, and the reserve of God is his prohibitions. Verily, in the body there is a piece of flesh; if it is good, all the body is good, and if it is corrupt, all the body gets corrupted—verily, it is the heart.⁸

The doubtful things are the gulf separating the licit from the illicit. God has made between every pair of opposites a gulf. Death is a gulf and what follows it is a separation between this life and the afterlife. He made sins the gulf separating faith from disbelief. He made the Heights⁹ the gulf separating the Garden from the Fire. Similarly, he made between every two rituals a separator that is from neither. Thus, Muḥassir (the valley of Muzdalifa) separates Minā from Muzdalifa and belongs to neither, and the pilgrim stays there neither the night of the gathering [of 'Arafa] nor the nights of stay at Minā. Similarly, the valley of 'Urana is the separator between 'Arafa and the Sanctuary but is part of neither. Similarly, between dawn and sunrise there is a separator of day and night which is neither from the night that ends with the dawn, nor is it from the day, which begins with sunrise, even if it is legally considered part of the day.

The same is true of the stations on a journey, between which there is a gulf that every traveler knows. Many of the states and incidents are only part of the separation, but a seeker might mistake them for ends, and only the experts of the path and scholars of its proofs can avoid that.

His words “after abandoning the illicit” mean that abandoning the doubtful is not possible except after abandoning the illicit. His words “fearing the punishment” means that the reason for abandoning the doubtful is caution against the punishment of God. His words “disdain for deficiency” mean that he disdains for himself any deficiency before his Lord and falling in His eyes; it does not mean his dislike of deficiency before the people or falling in their eyes, even though it may not be blameworthy; rather, it too is praiseworthy. What is blameworthy is that his dislike be limited to that alone. His words “dislike of associating with the sinners” mean that sinners rush toward the sites of longing in this world, and such sites are overcrowded due to it, and the ascetic disdains sharing those sites with them, raises himself above such sites, due to the worthlessness of those who partake in them. It was said to one of them, “What made you abstain from the world?” He said, “The rarity of its loyalty, the abundance of its treachery, the worthlessness of its participants.”

⁸ Bukhārī #52; Muslim #1599.

⁹ *al-A'rāf*, in reference to Q. 7:48.

فمن اتقى الشبهات اتقى الحرام، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى، يوشك أن يرتع فيه. ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه. ألا وإن في الجسد مضغة، إذا صلحت صلح لها سائر الجسد، وإذا فسدت فسد لها سائر الجسد. ألا وهي القلب». فالشبهات برزخ بين الحلال والحرام. وقد جعل الله عز وجل بين كل متباينين برزخاً، كما جعل الموت وما بعده برزخاً بين الدنيا والآخرة، وجعل المعاصي برزخاً بين الإيمان والكفر، وجعل الأعراف برزخاً بين الجنة والنار.

وكذلك جعل بين كل مشعرين من مشاعر المناسك برزخاً حاجزاً بينهما ليس من هذا ولا هذا. فحسّر برزخ بين منى ومزدلفة، ليس من واحد منهما، فلا يبيت به الحاج ليلة جمع ولا ليالي منى. وبطن عرنة برزخ بين عرفة وبين الحرم، فليس من الحرم ولا من عرفة.

وكذلك ما بين طلوع الفجر وطلوع الشمس برزخ بين الليل والنهار، فليس من الليل لتصرمه بطلوع الفجر، ولا من النهار لأنه من طلوع الشمس، وإن دخل في اسم اليوم شرعاً.

وكذلك منازل السير، بين كل منزلتين برزخ يعرفه السائر في تلك المنازل. وكثير من الأحوال والواردات تكون برازخ، فيظنها صاحبها غاية. وهذا لم يتخلص منه إلا فقهاء الطريق، والعلماء الأدلة فيها.

وقوله: «بعد ترك الحرام»، أي ترك الشبهة لا يكون إلا بعد ترك الحرام.

قوله: «بالحذر من المعتبة» يعني أن يكون سبب تركه للشبهة الحذر من توجه عتب الله عليه.

وقوله: «والأنفة من النقيصة»، أي يأنف لنفسه من نقصه عند ربه، وسقوطه من عينه، ولا أن أنفته من نقصه عند الناس، وسقوطه من عيونهم، وإن كان ذلك ليس مذموماً، [بل هو] محمود أيضاً. ولكن المذموم أن تكون أنفته كلها من ذلك.

وقوله: «وكراهة مشاركة الفساق» يعني أن الفساق يزدحمون على مواضع الرغبة في الدنيا، ولتلك المواقف كظيظ من الزحام. فالزاهد يأنف من مشاركتهم في تلك المواقف، ويرفع نفسه عنها لخسة شركائه فيها، كما قيل لبعضهم: ما الذي زهدك في الدنيا؟ قال: قلة وفائها، وكثرة جفائها، وخسة شركائها.

{As a poet says:

If I did not abandon the water well for fear,
 I did so because of the abundance of those seeking it
 When the flies gather around the food,
 I hold back my hand even as my ego desires it,
 The lions dislike frequenting the well
 Around which the dogs begin to crowd}

He said,

The second level is abstinence from all that is extraneous, which is all that is more than the threshold and the sufficient amount of nourishment, for the sake of taking advantage of every unoccupied moment and filling it [with worship], the decisiveness of determination, and adorning oneself with the traits of the prophets and the confirmers.

The “extraneous” means what is more than one’s needs, and “threshold” means what the body needs of nutrition and drink, clothing and dwelling, and intercourse if he needs that, in order to live. The “sufficient” means the bare necessities of life, by which the traveler sustains himself through his journey; he should refrain from what is beyond that, in order to save time to use it profitably.

Renunciation for those of the first level is out of fear of punishment and caution against deficiency; the renunciation of the seekers of this level is higher and loftier, as it seeks to optimize the time with God the Exalted, for when one indulges with the extraneous measure of this world, he misses out his share of time, failing to seize the opportunity that it provides. For time is a sword; if you do not cut it, it cuts you.

As for “fulfillment of the time,” it means being occupied in every one of his moments with what draws him closer to God or helps in that pursuit from food, drink, intercourse, sleep, and rest. If he builds his strength for the sake of attaining what God loves and avoiding what He dislikes, it is the fulfillment of his time, even if it is something that he perfectly enjoys. The fulfillment of time is not to be confused with the abandonment of delights and good things. For a true lover, the journey of his heart during even his enjoyment of food, drink, intercourse with his wife, and comfort may be stronger than his physical journey. It has been related concerning one of them that he would receive [spiritual] illumination even as he sat on top of his woman, a state that he did not experience other than in her.

و«الفضول» ما يفضل عن قدر الحاجة. و«المسكة» ما يمسك النفس من القوت والشراب واللباس والمسكن والمنكح إذا احتاج إليه. و«البلاغ» هو البلغة من ذلك، الذي يتبلغ به في منازل السفر كزاد المسافر، فيزهد فيما وراء ذلك اغتناماً لتفرغه لعمارة وقته.

ولما كان الزهد لأهل الدرجة الأولى خوفاً من المعتبة، وحذراً من المنقصة، كان الزهد لأهل هذه الدرجة أعلى وأرفع. وهو اغتنام الفراغ لعمارة أوقاتهم مع الله تعالى، لأنه إذا اشتغل بفضول الدنيا فاتته نصيبه من انتهاز فرصة الوقت. فالوقت سيف إن لم تقطعه قطعك.

وعمارة الوقت الاشتغال في جميع آنائه بما يقرب إلى الله، أو يعين على ذلك، من مأكل أو مشرب أو منكح أو منام أو راحة. فإنه متى أخذها بنية القوة على ما يحبه الله، وتجنب ما يسخطه، كانت من عمارة الوقت، وإن كان له فيها أتم لذة، فلا تحسب عمارة الوقت بهجر اللذات والطيبات.

فالحب الصادق ربما كان سيره القلبي في حال أكله وشربه وجماع أهله وراحته أقوى من سيره البدني في بعض الأحيان.

وقد حكى عن بعضهم أنه كان يرد عليه—وهو على بطن امرأته—حال لا يعهد لها في غيرها.

This has a sound reason, in fact, which is the concentration of the faculties of the self, with no distraction by anything else, along with what he experiences of delight, happiness, and pleasure; and that delight reminds him of the other delight, and this pleasure of the other pleasure. The soul thus rises up from that delight and pleasure to one that is incomparably superior in its strength and activity and absolute concentration. This leads to a wonderful state.

Do not haste toward rejection, and look at the state of your heart at the time when it is assailed by the one it loves most. How do you find it? This is the case with others as well. There is no doubt that the self, when it attains a righteous portion from this world, is strengthened and pleased, its faculties and focus are concentrated, and its distractedness vanishes.

O God forgive, for the pen has slipped and words have overstepped, and [I seek] refuge from Your wrath.

As for the “decisiveness of determination,” it means [the cessation] of the turbulence of the heart that comes due to the attachment to the worldly causes, by way of longing and fear, and love, hate, and endeavor. The renunciation of a servant is not sound until his turbulence is severed from his heart, such that he does not attend to [the world], nor is attached to it in both cases, whether he experiences it or abandons it. For renunciation is the renunciation of the heart not of the possessions of the hand, and it is to empty the heart from [the world] not the hand.

As for “adorning oneself with the traits of the prophets and confirmers,” they truly are the ascetics toward this world, for their determination is toward a knowledge that raised in their eyes something other than [this world], so they have become ascetics in it, even if they experience it.

3 Renunciation of Renunciation

He said,

The third level is the renunciation of renunciation, which consists of three things: denigration of what you have renounced, the equality of states for you, and the vanishing of the witnessing of what you have earned, in consideration of the valley of realities.

The Shaykh explained what he meant by “renunciation of renunciation” with three things. First, the denigration of what one has turned away from, for the one whose heart is filled with the love of God and His glorification does not deem what he has left for [God’s] sake from this world as worthy even to be

ولهذا سبب صحيح. وهو اجتماع قوى النفس، وعدم التفاتها حينئذ إلى شيء، مع ما يحصل لها من السرور والفرح واللذة. والسرور يذكر بالسرور، واللذة تذكر باللذة. فتنهض الروح من تلك الفرحة واللذة إلى ما لا نسبة بينها وبينها بتلك الجمعية، والقوة والنشاط، وقطع أسباب الالتفات، فيورثه ذلك حالاً عجيباً.

ولا تعجل بالإنكار، وانظر إلى قلبك عند هجوم أعظم محبوب له عليه في هذه الحال، كيف تراه؟ فهكذا حال غيرك.

ولا ريب أن النفس إذا نالت حظاً صالحاً من الدنيا قويت به وسرت، واستجمعت قواها وجمعيتها وزال تشتتها.

اللهم غفرًا. فقد طغى القلم، وزاد الكلم، فعياذاً بك من مقتك. وأما «حسم الجأش» فهو اضطراب القلب بالتعلق بأسباب الدنيا، رغبة ورهبةً، وحباً وبغضاً وسعيًا. فلا يصح الزهد للعبد حتى يقطع هذا الاضطراب من قلبه، بالألا يلتفت إليها ولا يتعلق بها في حالتي مباشرته لها وتركه. فإن الزهد زهد القلب، لا زهد الترك من اليد. فهو تخلي القلب عنها لا خلو اليد منها.

وأما «التحلي بحلية الأنبياء والصديقين» فإنهم أهل الزهد في الدنيا حقاً، إذ هم مشمرون إلى علم قد رفع لهم غيرها، فهم فيها زاهدون، وإن كانوا لها مباشرين.

فصل

قال: «الدرجة الثالثة: الزهد في الزهد. وهو بثلاثة أشياء: باستحقار ما زهدت فيه، واستواء الحالات فيه عندك. والذهاب عن شهود الاكتساب، ناظرًا إلى وادي الحقائق».

وقد فسر الشيخ مراده بالزهد في الزهد بثلاثة أشياء:

أحدها: احتقاره ما زهد فيه. فإن من امتلأ قلبه بحجة الله وتعظيمه لا يرى أن ما تركه لأجله من الدنيا يستحق أن يجعل قرباناً، لأن الدنيا بخذا فيرها لا تساوي عند الله جناح بعوضة. فالعارف لا يرى

made an object of sacrifice. For this world in its entirety does not equal before God the wing of a gnat. The knower does not deem his renunciation toward it a great thing that matters or calls for congratulation. The one who has attained renunciation truly is ashamed to consider what he has left for the sake of God a worthy thing and a badge of his renunciation; he is ashamed to mention it with his tongue or witness it in his heart as such.

As for the “equality of states,” it means his abandoning and partaking in what he is renouncing are equal, for it has no value to him. This is a subtle aspect of the understanding of renunciation. He is an ascetic whether he takes it or leaves it, for his concern is greater than contemplating taking or leaving [the portion of this world which he is renouncing], due to its worthlessness in his eyes.

As for the “vanishing of the witnessing of what one has earned,” it means that he who has belittled this world with his heart, such that its taking and leaving are the same to him, does not see that he has earned a high rank with God by leaving it at all. It is too worthless in his eyes to be a cause of earning high ranks.

It has another meaning, which is that he witnesses the exclusiveness of God Almighty in giving and withholding. He does not, therefore, think that *he* has left or accepted anything. Rather, it is God alone who is the Giver and the Withholder. What he has taken is the path of God’s giving to him like the path of water in a flowing river. Similarly, what he has given up for God, it is God in reality who has withheld it from him. He goes from the witnessing of his earning or living to the witnessing of the Doer alone. When he looks at things from the eye of union, and walks in the valley of reality, the spectacle of his own earning [of virtue] vanishes. This is the meaning of his words “in consideration of the valley of realities,” and this is the more appropriate of the two meanings. This is the renunciation of the elite. A poet has said,

When your belittled me in desire, fearing ruin
It showed me what it is to be an ascetic in renunciation¹⁰

¹⁰ The lines are by the poet Abū Tammām. *Madārij*(§), 1380.

زهده فيها كبير أمر يعتد به ويحتفل له، فيستحي من صح له الزهد أن يجعل لما تركه لله قدراً يلاحظ زهده فيه، بل يفنى عن زهده فيه كما فني عنه، ويستحي من ذكره بلسانه وشهوده بقلبه.

وأما استواء الحالات فيه عنده فهو أن يرى ترك ما زهد فيه وأخذه متساويين عنده، إذ ليس له عنده قدر، وهذا من دقائق فقه الزهد. فيكون زاهداً في حال أخذه كما هو زاهد في حال تركه، إذ همته أعلى من ملاحظته أخذاً وتركاً لصغره في عينه.

وأما «الذهاب عن شهود الاكتساب» فعناه أن من استصغر الدنيا بقلبه واستوت الحالات في أخذها وتركها عنده، لم ير أنه اكتسب بتركها عند الله درجة البتة، لأنها أصغر في عينه من أن يرى أنه اكتسب بتركها الدرجات.

وفيه معنى آخر: وهو أن يشاهد تفرد الله عز وجل بالعطاء والمنع. فلا يرى أنه ترك شيئاً ولا أخذ شيئاً، بل الله وحده هو المعطي المانع. فما أخذه فهو مجرى لعطاء الله إياه كمجرى الماء في النهر، وما تركه لله فالله هو الذي منعه منه، فيذهب بمشاهدة الفعال وحده عن شهود كسبه وتركه. فإذا نظر إلى الأشياء بعين الجمع وسلك في وادي الحقيقة، غاب عن شهود اكتسابه، وهو معنى قوله: «ناظراً إلى وادي الحقائق»، وهذا أليق المعنيين بكلامه. فهذا زهد الخاصة.

قال الشاعر:

إذا زهدتني في الهوى خشية الردى جلت لي عن وجه يزهد في الزهد

The Station of Scrupulousness

Scrupulousness is one of the stations of the path of “You alone we worship and you alone we supplicate for help.”

The Almighty said,

And your garment do purify. [74:4]

Commenting on this, Mujāhid and Qatāda said [that it means], “Purify your ego of any sins,” meaning that the garment here is an allusion to the ego. This is also the opinion of Ibrāhīm [al-Nakhaʿī], al-Ḍaḥḥāk, al-Shaʿbī, al-Zuhrī, and the leaders of the scholars of exegesis. Ibn ʿAbbās said, “Do not clothe yourself with disobedience and transgression,” then continued, “Have you not heard the saying of Ghaylān b. Salama al-Thaqafī? ‘I wear not the garment of the treacherous, praise to God / Nor am I satisfied with treachery.’”

The Arabs say of a man known for truthfulness and loyalty that he has a pure garment, and of a man known for treachery and transgression that his garment is filthy or impure.

Ubayy b. Kaʿb, God be pleased with him, said, “Wear not [your garment] in a state of treachery, oppression, and sin, but while you are good and pure.” Al-Ḍaḥḥāk further comments, “Rectify your conduct.” Al-Suddī said, “It is said of a righteous man that he has a pure garment and of a sinful man that he has a filthy garment.” Saʿīd b. al-Jubayr said, “Purify your heart and intention.”

Al-Ḥasan and al-Quraṣī said, “Reform your manner and conduct.” Ibn Sīrīn and Ibn Zayd said, “[God] commands [the Prophet] to purify his garment of the impurities which make the prayer invalid, as the associationists used not to purify themselves or their clothes.” Ṭāwūs said, “Shorten your garment, for shortening the garment is part of purifying it.”

The first opinion is the most accurate one. There is no doubt that the external purification has been commanded, for it completes the reform of deeds and manners, and that the external impurity begets inner corruption, and hence one standing before God has been commanded to remove it.

The point is that scrupulousness is to purify the impurity and foulness of the heart, just as water washes away the dirt and impurity of a garment. Between the garment and the soul there is a connection, both obvious and hidden. This is why in dreams, a man’s garment means his heart and inner state, and each affects the other. It is because of this connection that wearing silk, gold, and

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الورع».

قال تعالى: ﴿وَتِيَابَكَ فَطَهِّرْ﴾ [المذثر:4].

قال مجاهد وقتادة: نفسك فطهر من الذنب، فكفى عن النفس بالثوب. وهذا قول إبراهيم والضحاك والشعبي والزهري، والمحققين من أهل التفسير.

قال ابن عباس: لا تلبسها على معصية ولا غدر. ثم قال: أما سمعت قول غيلان بن سلمة الثقفي:

وإني بحمد الله لا ثوب غادر لبست ولا من غدره أمتنع.

والعرب تقول في وصف الرجل بالصدق والوفاء: طاهر الثياب. وتقول للغادر والفاجر: دنس الثياب.

وقال أبو بن كعب—رضي الله عنه—: لا تلبسها على غدر ولا ظلم ولا إثم. البسها وأنت بر طاهر.

وقال الضحاك: عملك فأصلح.

قال السدي: يقال للرجل إذا كان صالحاً إنه لظاهر الثياب. وإذا كان فاجراً إنه لخبث الثياب.

وقال سعيد بن جبير: وقلبك ونبئك فطهر.

وقال الحسن والقرظي: وخلقتك فحسن.

وقال ابن سيرين وابن زيد: أمر بتطهير الثياب من النجاسات التي لا تجوز الصلاة معها، لأن

المشركين كانوا لا يتطهرون، ولا يطهرون ثيابهم.

وقال طاووس: وثيابك فقصر لأن تقصير الثياب طهرة لها. والقول الأول أصح الأقوال. ولا

ريب أن تطهيرها من النجاسات وتقصيرها من جملة التطهير المأمور به، إذ به تمام إصلاح الأعمال

والأخلاق، لأن نجاسة الظاهر تورث نجاسة الباطن. ولذلك أمر القائم بين يدي الله بإزالتها والبعد

عنها.

والمقصود أن الورع يطهر دنس القلب ونجاسته، كما يطهر الماء دنس الثوب ونجاسته. وبين الثياب

والقلوب مناسبة ظاهرة وباطنة، ولذلك تدل ثياب المرء في المنام على قلبه وحاله، ويؤثر كل منهما

في الآخر. ولهذا نهى عن لباس الحرير والذهب وجلود السباع، لما تؤثر في القلب من الهيئة المنافية

the hide of predators is prohibited, as it effects in the heart a form that negates worship and humility. The effect of one's garment on the heart and the ego is a hidden matter; only those given discernment are aware of [the inner matters] from the [garments'] cleanliness and filthiness and smell of the [souls'] happiness and gloominess, so much so that the garment of the righteous is known from that of the wicked even if it is not on them.

The Messenger of God, God grant him blessing and peace, gathered all the meanings of scrupulousness in one statement: "Part of the excellence of one's Islam is to leave that which concerns him not."¹ The ambit of this statement is inclusive of all that which does not concern or assist a believer: of words, sight, hearing, holding, walking, thinking, and all inner or outer movements—thus this statement is the most comprehensive definition of scrupulousness.

Ibrāhīm b. Adham said, "Scrupulousness is to part from every doubtful thing and whatever does not concern you, and that is parting from all that is beyond your need."

In al-Tirmidhī a tradition reported on the authority of the Prophet, God grant him blessing and peace, says "O Abū Hurayra, be scrupulous, you will be the most devout of men."

Al-Shiblī, God have mercy on him, said, "Scrupulousness is that you avoid everything other than God."

Ishāq b. Khalaf said, "Scrupulousness in abstaining from philosophy² is harder than in abstaining from gold and silver."

Abū Sulaymān al-Dārānī said, "Scrupulousness (abstaining from that which harms) is the onset of *al-zuhd* (abstinence from that which does not benefit), just like contentment is the onset of pleasure [with God's decree]."

Yaḥyā b. Mu'adh said, "Scrupulousness is to stop at the limit of one's knowledge and avoid indulgence in *ta'wīl* (non-obvious interpretation of scripture)." He also said, "Scrupulousness has two parts to it. The outer one is that one make no movement except for God. The inner one is that nothing enters one's heart except Him." He also said, "Whoever does not have scruples about minute things does not gain magnificent returns."

It has been said, "Whoever has scruples about light things in his religion shall have a weighty status in the afterlife."

Yūnus b. 'Ubayd (of Basra, d. 139/757) said, "Scrupulousness is to part from any doubtful matter and keep an eye on one's ego at every moment."

Sufyān al-Thawrī said, "I have seen nothing simpler than scrupulousness: avoid anything that troubles your soul."

¹ Tirmidhī #2317, graded *hasan* or weak; most likely a statement of 'Alī b. al-Ḥusayn b. 'Alī Zayn al-'Ābidīn (d. 95/713).

للعبودية والخشوع. وتأثير القلب والنفس في الثياب أمر خفي، يعرفه أهل البصائر من نظافتها ودنسها ورائحتها، وبهجتها وكسفتها، حتى إن ثوب البري يعرف من ثوب الفاجر، وليسا عليهما.

وقد جمع النبي ﷺ الورع كله في كلمة واحدة فقال: «من حسن إسلام المرء تركه ما لا يعنيه». فهذا يعم الترك لما لا يعني من الكلام والنظر، والاستماع والبطش، والمشي والفكر، وسائر الحركات الظاهرة والباطنة. فهذه الكلمة كافية شافية في الورع.

قال إبراهيم بن أدهم: «الورع ترك كل شبهة. وترك ما لا يعينك هو ترك الفضلات». وفي الترمذي مرفوعاً إلى النبي ﷺ: «يا أبا هريرة كن ورعاً، تكن أعبد الناس».

قال الشبلي—رحمه الله—: «الورع أن تنور عن كل ما سوى الله».

وقال إسحاق بن خلف: الورع في المنطق أشد منه في الذهب والفضة. والزهد في الرياسة أشد منه في الذهب والفضة، لأنهما يبذلان في طلب الرياسة.

وقال أبو سليمان الداراني: «الورع أول الزهد، كما أن القناعة أول الرضا».

وقال يحيى بن معاذ: «الورع الوقوف على حد العلم من غير تأويل».

وقال: «الورع على وجهين: ورع في الظاهر: ألا يتحرك إلا الله. وورع في الباطن: وهو ألا يدخل قلبك سواه».

وقال: «من لم ينظر في الدقيق من الورع، لم يصل إلى الجليل من العطاء».

وقيل: «من دق في الدنيا ورعه أو نظره جل في القيامة خطره».

وقال يونس بن عبيد: «الورع الخروج من كل شبهة، ومحاسبة النفس مع كل طرفة».

وقال سفيان الثوري: «ما رأيت أسهل من الورع، ما حاك في نفسك تركته».

2 Lit., "mantiq" is logic or syllogism, but it stood for the type of philosophy introduced by the translation of Greek texts.

Sahl [al-Tustarī] said, "The licit is that in which God is not disobeyed, and its refinement is that in which you do not forget God."

Al-Ḥasan [of Basra] asked a young man, "What is the quintessence of religion?" He said, "Scrupulousness." He then asked, "What spoils it?" "Greed," the young disciple replied. Upon this, al-Hasan was quite pleased with him.

Al-Ḥasan, God be pleased with him, said, "The weight of a morsel of scrupulousness is better than a thousand times the weight of fasting and praying."

Abū Hurayra said, "Those companions of God in the morrow will be those given to scrupulousness and abstinence."

One Predecessor said, "A servant does not reach the essence of piety until and unless he avoids what may be harmless fearing that it may be harmful."³

One of the Companions said, God be pleased with them, "We used to abjure seventy kinds of permissible things, fearing that we might fall into the illicit in one of them."

1 Levels of Scrupulousness

The author of *al-Manāzil*, God have mercy on him, said,

Scrupulousness is avoidance due to caution and hesitation inspired by exaltation.

[The first part of this statement] means that he who possesses scrupulousness abstains to the utmost extent possible from all that is prohibited by God, or that which is doubtful.

Abstinence (*tawaqqūf*) and caution (*ḥazr*) are similar in meaning, except that the former is an act of the body while the latter is an act of the heart. One may avoid something not because of caution but because one may regard it below one's status and place or other reasons. For instance, those people who do not believe in the afterlife still sometimes avoid shameful and mean acts to protect themselves and for their dislike of those acts, or in order to seek others' praise and so on.

[The second part of] his words "hesitation inspired by exaltation" means that the motive that leads one to avoid prohibitions and doubtful matters is either the fear of God's warning or the exaltation or awe of God's greatness in

³ This has been reported as a hadith with a weak chain in Tirmidhī #2451.

وقال سهل: «الحلال الذي لا يعصى الله فيه، والصافي منه الذي لا ينسى الله فيه». وسأل الحسن غلاماً فقال له: «ما ملاك [الدين؟ قال:] الورع. قال: فما آفته؟ قال: الطمع. فعجب الحسن منه». وقال الحسن—رضي الله عنه—: «مثقال ذرة من الورع خير من ألف مثقال من الصوم والصلاة».

وقال أبو هريرة—رضي الله عنه—: «جلساء الله غدا أهل الورع والزهد». وقال بعض السلف: «لا يبلغ العبد حقيقة التقوى حتى يدع ما لا بأس به حذراً مما به بأس». وقال بعض الصحابة—رضي الله عنهم—: «كنا ندع سبعين باباً من الحلال، مخافة أن تقع في باب من الحرام».

فصل

قال صاحب المنازل رحمه الله:

«الورع: توقُّ مستقصى على حذر، وتحرُّجٌ على تعظيم».

يعني أن يتوقى الحرام والشبه وما يخاف أن يضره أقصى ما يمكنه من التوقي. والتوقي والحذر متقاربان، إلا أن «التوقي» فعل الجوارح، و«الحذر» فعل القلب. فقد يتوقى العبد الشيء لا على وجه الحذر والخوف، ولكن لأمر أخرى من إظهار نزاهة، وعزة وتصون أو أغراض أخر، كتوقي الذين لا يؤمنون بمعاد، ولا جنة ولا نار، ما يتوقونه من الفواحش والدناءات تصوناً عنها، ورغبةً بنفوسهم عن مواقفها، وطلباً للمحمدة، ونحو ذلك.

وقوله: «أو تحرّج على تعظيم»، يعني أن الباعث على الورع عن المحارم والشبه، إما حذر حلول الوعيد، وإما تعظيم الرب جل جلاله وإجلاله أن يتعرض لما نهى عنه.

one's heart. Scrupulousness against sin is because of either fear or exaltation, yet he mentioned exaltation alone and not love in addition as the motivation for avoiding the disobedience of the beloved, for it cannot be attained except with awe of the beloved. Love may or may not compel one to part from disobeying the beloved, such as one's love for one's son or slave or slave-girl. When accompanied by awe, it compels one to cease opposition.

He said,

It is the final station of renunciation for the commoners and the first station of renunciation for the seeker.

That is, this abstinence or avoidance, characterized by caution and awe, is the highest stage for the commoners and the beginning of the renunciation of the seeker. This is so only because scrupulousness is the beginning of renunciation and its prop, and the renunciation of the seeker is above that of the commoner, and the latter's end is the former's beginning.

He said,

It has three levels. First, avoidance of unseemly things in order to protect one's soul, increase good deeds, and protect one's faith.

These are three benefits of avoiding unseemly (i.e., ugly but not prohibited) things. First, protection of the soul, which is to safeguard it against anything that spoils it or makes it deficient before God and His angels and His believing servants and the rest of His creation. He who values his soul protects it, safeguards it, purifies and beautifies it, and seeks for it the company of the great and the pious. He who devalues his soul and thinks mean of it, throws it into filth, lets loose its reins, corrupts it, and fails to protect it from ugliness. The least benefit of avoiding unseemly and unrighteous acts is the protection of one's own soul.

As for increasing good deeds, this occurs in two ways. First, one [who avoids doubtful things] has more time and opportunity to do good deeds, for when one becomes occupied with unseemly things, he becomes deficient in performing the good deeds that he was otherwise prepared to perform. Second, it helps him do more rather than less good deeds compared to the bad deeds. As mentioned in the station of repentance, bad deeds may void good deeds either by completely drowning them out or taking away from them, and certainly weakening them. Avoiding them expands your register of good deeds, like someone who has a sum of capital and takes on a loan and wastes it away, thus drowning some or all of his capital. The same is true of good and bad deeds.

الورع عن المعصية إما لخوف أو تعظيم. واكتفى بذكر التعظيم عن ذكر الحب الباعث على ترك معصية المحبوب، لأنه لا يكون إلا مع تعظيمه. وإلا فلو خلا القلب من تعظيمه، لم تستلزم محبته ترك مخالفته، كمحبة الإنسان ولده وعبدته وأمثه. فإذا قارنه التعظيم أوجب ترك المخالفة. قال: «وهو آخر مقام الزهد للعامة، وأول مقام الزهد للمريد».

يعني أن هذا التوقي والتحرج — بوصف الحذر والتعظيم — هو نهاية لزهد العامة، وبداية لزهد المريد. وإنما كان كذلك لأن الورع — كما تقدم — هو أول الزهد ورديته. وزهد المريد فوق زهد العامة، ونهاية العامة هي بداية المريد. فنهاية مقام هذا هي بداية مقام هذا. فإذا انتهى ورع العامة صار زهداً، وهو أول ورع المريد.

قال: «وهو على ثلاث درجات. الدرجة الأولى: تجنب القبائح لصون النفس، وتوفير الحسنات، وصيانة الإيمان».

هذه ثلاث فوائد من فوائد تجنب القبائح.

أحدها: صون النفس. وهو حفظها وحمايتها عما يشينها، ويعيبها ويزري بها عند الله وملائكته وعباده المؤمنين وسائر خلقه. فإن من كرمته عليه نفسه وكبرت عنده صانها وحماها، وزكاها وعلاها، ووضعها في أعلى المحال، وزاحم بها أهل العزائم والكملات. ومن هانت عليه نفسه وصغرت عنده ألقاها في الرذائل، وأطلق شناقها وحل زمامها، ودساها ولم يصنها عن قبيح. فأقل ما في تجنب القبائح صون النفس. وأما توفير الحسنات فمن وجهين:

أحدهما: توفير زمانه على اكتساب الحسنات. فإذا اشتغل بالقبائح نقصت عليه الحسنات التي كان مستعداً لتحصيلها.

والثاني: توفير الحسنات المفعولة عن نقصانها، بموازنة السيئات وجبوطها، كما تقدم في منزلة التوبة أن السيئات قد تحبط الحسنات وقد تستغرقها بالكلية أو تنقصها. فلا بد أن تضعفها قطعاً، فتجنبها يوفر ديوان الحسنات. وذلك بمنزلة من له مال حاصل واستدان عليه، فإذا أن يستغرقه الدين أو يكثره أو ينقصه، فهكذا الحسنات والسيئات.

As for “the protection of one’s faith,” it being the consensus of all of the Ahl al-Sunna that it increases by acts of obedience and decreases by acts of wickedness. Al-Shāfi‘ī and others, including some of the Companions, the Successors and those after them have reported consensus on this. The weakening of faith because of sins is known through personal taste and experience as well. As a tradition has it,

When one commits a sin, a black dot is placed on his heart. When he returns in repentance and seeks forgiveness, his heart is cleaned. If he returns and commits the sin again, another dot is placed on his heart. [If this keeps happening] the blackness overwhelms the entire heart, and it is this *rān* (rust) that God has spoken of: “Nay, but their hearts have been rusted due to what they have earned” [83:14].⁴

This means that bad deeds blacken the heart and extinguish its light. Faith is the light of the heart that the sins put out or decrease. Good deeds, on the other hand, increase the light of the heart. The Exalted has declared that the earning of the hearts is the cause of the rust that covers them, and that God has fixed the hypocrites upside down in their hypocrisy because of their own earning, and said, “God has fastened them upside down because of what they have earned” [4:88]. He also declared that their breaking of the covenant that God has made with His servants is a cause of the hardening of the heart. He said,

But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their [right] places and forgot a good part of the reminder that was sent them. [5:13]

He made their sin of breaking the covenant the cause of most terrible effects, including hardening of the heart, curse, alteration of [His] words, and forgetting of knowledge. Sins to faith are like illness and fever to strength, which is why the Predecessors said, “Sins are the harbinger of unbelief just as fever is the harbinger of death.” The faith of those given to sins is like the strength of one who is ill, depending on the extent of his illness.

Hence, to the commoner there are three motivations for practicing scrupulousness: protecting the soul, increasing good deeds, and protecting faith. These are the noblest of motivations that induce scrupulousness to the commoner: He works to purify and protect his soul, preparing it to attain to its Lord, pro-

4 Tirmidhī #3334.

وأما «صيانة الإيمان»، فلأن الإيمان عند جميع أهل السنة يزيد بالطاعة وينقص بالمعصية. وقد حكاه الشافعي وغيره عن الصحابة والتابعين ومن بعدهم. وإضعاف المعاصي للإيمان أمر معلوم بالذوق والوجود، فإن العبد—كما جاء في الحديث—إذا أذنب نكت في قلبه نكتة سوداء. فإن تاب واستغفر صقل قلبه، وإن عاد فأذنب نكت فيه نكتة أخرى، حتى تعلو قلبه، وذلك الران الذي قال الله: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين:14]. فالقبائح تسود القلب وتطفئ نوره، والإيمان هو نور في القلب، والقبائح تذهب به أو تقلله قطعاً.

فالحسنات تزيد نور القلب، والسيئات تطفئ نور القلب. وقد أخبر تعالى أن كسب القلوب سبب للران الذي يعلوها، وأخبر أنه أركس المنافقين في نفاقهم بكسبهم فقال: ﴿وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾ [النساء:88]، وأخبر أن نقض الميثاق الذي أخذه على عباده سبب لتقسية القلب. فقال: ﴿فِيمَا نَقَضَهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾ [المائدة:13]. فجعل ذنب النقض موجباً لشدة الآثار من تقسية القلب واللجنة وتحريف الكلم ونسيان العلم.

فالمعاصي للإيمان كالمرض والحمى للقوة، سواء بسواء. ولذلك قال السلف: المعاصي بريد الكفر كما أن الحمى بريد الموت.

فإيمان صاحب القبائح كقوة المريض على حسب قوة مرضه وضعفه.

وهذه الأمور الثلاثة—هي صون النفس، وتوفير الحسنات، وصيانة الإيمان—هي أرفع من باعث العامة على الورع، لأن صاحبها أرفع همة، لأنه عامل على تزكية نفسه وصونها وتأهيلها للوصول إلى

protecting it from what spoils it before Him and veils it from Him; protects his good deeds from becoming pale and deficient, as it is through them that he journeys to his Lord and seeks His pleasure; and finally, protects his faith in his Lord due to his love for Him, his testimony of His unicity, and his wariness against all that puts out His light and preserves its bloom and enervates its strength.

The Shaykh, God have mercy on him, said,

These three attributes comprise the first level in the scrupulousness of the seekers.

That is, the seekers of two other levels of scrupulousness beyond this; then he mentions them and says,

The second level is protection of the limits wherein there is no harm to maintain safety and piety, distance from vice, and safeguarding against crossing the limits.

He says that in climbing from the first level to this level of scrupulousness, one must get accustomed to abstaining from much that is permissible fearing that it might breach his protection by God or stain its purity or decrease the light [of God] in his heart. For indulgence in even many permissible things stains one's heart and decreases its light and soils its beauty and freshness.

One day, Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, said to me regarding a certain permissible thing something like this: "It violates high ranks with God, even if its avoidance is not a condition for salvation" or something of this sort.

The knower, then, avoids even the permissible things to protect his fortification, especially as it is a buffer zone between the licit and the illicit. That between them is a buffer zone has been discussed earlier;⁵ and disregarding it for one who aspires to this higher level is sure to cause him to violate this level.

The difference between one on the first level and this one is that the former works to attain fortification, whereas the latter works to protect it and maintain its purity in this regard and always keeps an eye on the purity of his or her status with God and with the light of God. This is the meaning of his saying, "protecting his fortification."

As for "distance from vice," it means rising above ways and practices that lead to it.

⁵ See Chapter 2 § 4.

ربها. فهو يصونها عما يشينها عنده ويحجبها عنها، ويصون حسناته عما يسقطها ويضعها، لأنه يسير بها إلى ربه، ويتطلب بها رضاه ويصون إيمانه بربه، من حبه له، وتوحيده ومعرفته به، ومراقبته إياه عما يطفئ نوره، ويذهب بهجته، ويوهي قوته.

قال الشيخ—رحمه الله—:

«وهذه الثلاث صفات: هي في الدرجة الأولى من ورع المريدين».

يعني أن للمريدين درجتين آخرين من الورع فوق هذه. ثم ذكرهما فقال:

«الدرجة الثانية: حفظ الحدود عند ما لا بأس به، إبقاءً على الصيانة والتقوى، وصعوداً عن

الدناءة، وتخلصاً عن اقتحام الحدود».

يقول: إن من صعد عن الدرجة الأولى إلى هذه الدرجة من الورع، فهو يترك كثيراً مما لا بأس به من المباح، إبقاءً على صيانه وخوفاً عليها أن يتكدر صفوها، ويطفأ نورها. فإن كثيراً من المباح يكدر صفو الصيانة، ويذهب بهجتها ويطفئ نورها، ويخلق حسنها وبهجتها.

وقال لي يوماً شيخ الإسلام ابن تيمية—قدس الله روحه—في شيء من المباح: هذا ينافي المراتب العالية، وإن لم يكن تركه شرطاً في النجاة أو نحو هذا من الكلام.

فالعارف يترك كثيراً من المباح إبقاءً على صيانه، ولا سيما إذا كان ذلك المباح برزخاً بين الحلال والحرام. فإن بينهما برزخاً—كما تقدم—. فتركه لصاحب هذه الدرجة كالمعتين الذي لا بد منه لمنافاته لدرجته.

والفرق بين صاحب الدرجة الأولى وصاحب هذه أن ذاك يسعى في تحصيل الصيانة، وهذا يسعى

في حفظ صفوها أن يتكدر، ونورها أن يذهب، وهو معنى قوله: «إبقاءً على الصيانة».

وأما الصعود عن الدناءة فهو الترفع عن طرقاتها وأفعالها.

As for “safeguarding against crossing the limits,” by “limits” he means the separation between the licit and the illicit, when one ends and the other begins, that is the limit. Whoever dabbles in them ends up in disobedience. God has prohibited crossing His limits and even getting close to them, and said, “Those are the limits of God, do not get near them” [2:187], and said, “Those are the limits of God, do not transgress them” [2:229]. By limits is meant at times the onset of the licit and also the onset of the illicit. When He prohibited crossing the limits, what is meant is the final limits of the licit; when He prohibited getting close to the limits, what is meant is the onset of the illicit. The Exalted says [in other words] that do not transgress the limits of what I have permitted for you, nor get close to what I have not permitted.

[Al-Harawī] said,

The third level is to be scrupulous against every motive that calls to the division of time, attachment to separation, and any occurrence that contradicts the state of communion.

The difference between “the division of time” and “attachment to separation” is that between cause and effect, for when he divides his time [in different pursuits], he necessarily finds himself attached some of the time to that which is other than his true pursuit, and there can be no vacuum in either the soul or the will. Whoever’s pursuit is not God, it is something other than Him; whoever does not worship God alone, worships someone else; whoever does not work for God, works for someone else. This has been said before.

The sincere one is he whom God fortifies within His worship alone, the will to His Being and His fear and His hope alone, seeking from Him alone, meekness to Him alone, neediness to Him alone, against the worship, will, fear, hope, meekness, neediness, and seeking of help of anyone else.

This is higher than the second level only because the people [of the second level] are occupied with protection against any impurity, and that according to the people of the third level they are distracted from the truth and occupied with the examination of their own selves, but the etiquette of the men of one level is presence whereas the etiquette of the men of the other level is absence.

As for scrupulousness against “any occurrence that contradicts one’s state of union,” it means that the servant is drowned in the experiential witnessing of annihilation in divine unicity, and his communion with God Almighty, against any occurrence that contradicts this annihilation and communion.

According to the Shaykh [al-Harawī] this is the final objective beyond which there is no other goal; he turned away from every state that opposes it and sev-

و«أما التخلص عن اقتحام الحدود»، فالحدود هي النهايات. وهي مقاطع الحلال والحرام، فحيث ينقطع وينتهي فذلك حده. فمن اقتحمه وقع في المعصية. وقد نهى الله عن تعدي حدوده وعن قربانها فقال: ﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا﴾ [البقرة: 187]. وقال: ﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا﴾ [البقرة: 229]. فإن الحدود يراد بها أواخر الحلال، وأول الحرام. فحيث نهى عن التعدي فالحدود هناك أوائل الأواخر، وحيث نهى عن القربان فالحدود هناك أوائل الحرام.

يقول سبحانه: لا تتعدوا ما أبحت لكم، ولا تقربوا ما حرمت عليكم. فالورع يخص العبد من قربان هذه وتعدي هذه. وهو اقتحام الحدود.

وقال: «الدرجة الثالثة: الورع عن كل داعية تدعو إلى شتات الوقت، والتعلق بالتفرق، وعارض يعارض حال الجمع».

الفرق بين شتات الوقت والتعلق بالتفرق، كالفرق بين السبب والمسبب، والنفي والإثبات. فإنه يتشتت وقته فلا يجد بداً من التعلق بما سوى مطلوبه الحق، إذ لا تعطيل في النفس ولا في الإرادة. فمن لم يكن الله مراده أراد ما سواه. ومن لم يكن هو وحده معبوده عبد ما سواه. ومن لم يكن عمله لله فلا بد أن يعمل لغيره. وقد تقدم هذا.

فالخلص يصونه الله بعبادته وحده، وإرادة وجهه وخشيته وحده، ورجائه وحده، والطلب منه والذل له والافتقار إليه [عن عبادة غيره وإرادته، وخشيته ورجائه، والطلب منه، والذل له، والافتقار إليه].

وإنما كان هذا أعلى من الدرجة الثانية لأن أربابها مشغولون بحفظ الصيانة من الكدر وملاحظتها. وذلك عند أهل الدرجة الثالثة تفرق عن الحق، واشتغال عن مراقبته بحال نفوسهم. فأدب أهل هذه الدرجة أدب حضور، وأدب أولئك أدب غيبة.

وأما «الورع عن كل حال يعارض حال الجمع». فعناه أن يستغرق العبد شهود فئاته في التوحيد، وجمعيته على الله تعالى فيه عن كل حال يعارض هذا الفناء والجمعية. وهذا عند الشيخ لما كان هو الغاية التي ليس بعدها مطلب، جعل كل حال يعارضها ويقطع عنها ناقصاً بالنسبة إليها. فالرغبة عنه

ered from it [what is] deficient compared to it, and to turn away from [such deficient states] is the essence of scrupulousness.

You now know what is being said here [based on the preceding discussion of annihilation],⁶ and that above this station there is another that is higher and better, which is scrupulousness against any pleasure that opposes His desire from you, even if that pleasure is annihilation and communion, or whatever else. We have explained that annihilation and communion are the pleasure of the servant, and the duty to the Lord lies beyond that, which is to remain present with His will and desire both in states of separation and union. On this view, then, the scrupulousness of the elite is against any state that contradicts the enactment of divine command and staying with Him in both separation and communion. God alone is sought for help.

2 The Web of Divine Stations

Fear yields scrupulousness, steadfastness, and brevity of hope.

The strength of faith in the Meeting yields renunciation.

Inner knowledge yields love, fear, and hope.

Contentment yields joyousness in God.

Remembrance yields life of the heart.

Faith in divine foreordination yields reliance.

Constant contemplation of the divine names and attributes, in turn, yields inner knowledge.

Scrupulousness yields renunciation as well.

Returning to God in repentance also yields love for God, as does His constant remembrance.

Joy of contentment yields gratitude.

Resolve and patience together yield all of the states and stations.

Sincerity and truthfulness yield each other and require each other.

Inner knowledge yields good character.

Thinking yields resolve.

Self-examination prompts one to enliven his time, protect his days, and [practice] modesty, as well as fear and penitence.

Killing of the ego and humbling it and breaking it rejuvenates the heart, its might and endurance.

⁶ See Chapter 9 §1.

غير ورع صاحبها، وقد عرفت ما فيه وأن فوق هذا مقام أرفع منه وأعلى، وهو الورع عن كل حظ يزاحم مراده منك، ولو كان الحظ فناً وجميعاً، أو كائناً ما كان.

وبيننا أن «الفناء» و«الجمعية» حظ العبد، وأن حق الرب وراء ذلك، وهو البقاء بمراده فرقاً وجمعاً به وله.

وعلى هذا فالورع الخاص: الورع عن كل حال يعارض حال القيام بالأمر والبقاء به فرقاً وجمعاً. والله المستعان.

فصل

الخوف يثمر الورع والاستقامة، وقصر الأمل. وقوة الإيمان باللقاء تثمر الزهد. والمعرفة تثمر المحبة، والخوف والرجاء. والقناعة تثمر الرضاء. والذكر يثمر حياة القلب. والإيمان بالقدر يثمر التوكل. ودوام تأمل الأسماء والصفات يثمر المعرفة. والورع يثمر الزهد أيضاً. والتوبة تثمر المحبة أيضاً، ودوام الذكر يثمرها. والرضا يثمر الشكر. والعزيمة والصبر يثمران جميع الأحوال والمقامات. والإخلاص والصدق كل منهما يثمر الآخر ويقتضيه. والمعرفة تثمر الخلق. والفكر يثمر العزيمة. والمراقبة تثمر عمارة الوقت، وحفظ الأيام والحياء، والخشية والإنابة. وإماتة النفس وإذلالها وكسرها يوجب حياة القلب وعزه وجبره. ومعرفة

Knowledge of the ego and recognition of its worthlessness yield bashfulness before God Almighty, and the recognition of the Abundance of His bounty and inadequacy of one's righteousness.

The erasure of any remnant of self-importance from the heart and the tongue and sound discernment together yield certitude.

Sound contemplation of what you see and hear of the manifest sins as well as the recited signs yields sound discernment.

The pivot of all of these are two things.

First, that you transfer your heart from the earthly abode and settle it in the abode of the hereafter, and then you approach with this [whole and undistracted heart] the meanings of the Qur'an, seek the light of the Qur'an and its wisdom, and the understanding of what is meant by it and what it has been revealed for. Furthermore, you take your portion of the understanding and benefit from each one of His signs and verses, and apply it to the ailments of your heart.

This is a path that is short and easy, leading to the company of the Highest Companion. Safe, without undue fear or self-affliction, starvation or thirst; altogether safe from all the snares. Upon [the path] is a guard and protector from God, who defends and guards those who tread it. Only he who has known the paths of men and their entrapments and brigands knows its worth. God help us.

النفس ومقتها يوجب الحياء من الله تعالى واستكثار ما منه واستقلال ما منك من الطاعات. ومحو أثر الدعوى من القلب واللسان وصحة البصيرة تثمر اليقين. وحسن التأمل لما ترى وتسمع من الآيات المشهودة والمتلوة يثمر صحة البصيرة.

وملاك ذلك كله أمران:

أحدهما: أن تنقل قلبك من وطن الدنيا فتسكنه في وطن الآخرة، ثم تقبل به كله على معاني القرآن واستجلائها وتدبرها، وفهم ما يراد منه وما نزل لأجله. وأخذ نصيبك وحظك من كل آية من آياته تنزيلها على أدواء قلبك. فهذه طريق مختصرة قريبة سهلة، موصلة إلى الرفيق الأعلى، آمنة لا يلحق سالكها خوف ولا عطب، ولا فيها آفة من آفات سائر الطريق البتة، وعليها من الله حارس وحافظ يكالئ السالكين فيها ويحميهم، ويدفع عنهم. ولا يعرف قدر هذه الطريق إلا من عرف طرق الناس وغوائلها وقطاعها. والله المستعان.

The Station of Devotion

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of devotion.

God Almighty said,

And remember the name of your Lord and devote yourself to Him in exclusive devotion. [73:8]

[The Arabic word] *tabattul* literally means to be severed.¹ It is the *tafa‘ul* [form] of the root *b-t-l*, which means to cut off. Mary, the mother of Jesus, was named *al-batūl* because of her being severed from marriage as well as from the eyes of the people of her time.

The noun of *tabattala* is *tabattulan* on the pattern of *ta‘allum* and *tafahhum*, yet, [in the aforementioned verse] the emphatic noun comes on the pattern of *tafīl*, the noun of *tafa‘ala*, to indicate a fine point. For in this form there is indication of graduality, striving, exertion, abundance, and exaggeration. He thus brought the verb from one form and the noun from another. As if saying, “Devote yourself to Him so as to cut off from all else, and cut yourself off from all else so as to devote yourself.” Thus, both meanings are understood from the verb of one form and the noun of another. This is frequent in the Qur’an, and it is the most beautiful expression of concision and brevity.

The author of *al-Manazil* says:

Devotion means exclusive and total isolation for God, as in His Majesty’s saying, “And His alone is the Call of truth” [13:14]—that is, total exclusivity.

By total exclusivity, he means cutting off from any concern for compensation, in the sense that one who is devoted is not like a salaried employee to God, who works only for the compensation, and once paid, he or she leaves the employer’s door. Rather, such a seeker is like a slave-servant who serves without condition and does not leave the door of his master, unless he were a renegade. And a renegade is he who has relinquished the honor of servitude and yet

¹ The form *batala/yabtilu* and *battala/yubattilu/tabtilan* are both transitive verbs that mean to sever or cut off something; the form *tabattala/yatabattalu/tabattulan* means to seclude

فصل

ومن ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التبتل».

قال الله تعالى: ﴿وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾ [المزمل:8]. و«التبتل» الانقطاع. وهو تفعل من التبتل وهو القطع. وسميت مريم «البتول» لانقطاعها عن الأزواج، وعن نظراء زمانها، ففاقت نساء الزمان شرفاً وفضلاً وقطعت منهن. ومصدر «تبتل» «تبتلاً» كالتعلم والتفهم، ولكن جاء على التفعيل — مصدر تفعل — لسر لطيف. فإن في هذا الفعل إيذاناً بالتدريج والتكلف والتعمل والتكثر والمبالغة. فأتى بالفعل الدال على أحدهما بالمصدر الدال على الآخر. فكأنه قيل: بتل نفسك إليه تبتيلاً، [وتبتل أنت إليه تبتلاً]، ففهم المعنيان من الفعل ومصدره. وهذا كثير في القرآن، وهو من أحسن الاختصار والإيجاز.

قال صاحب «المنازل» رحمه الله:

«التبتل: الانقطاع إلى الله تعالى بالكلية. وقوله عز وجل: ﴿لَهُ دَعْوَةُ الْحَقِّ﴾ [الرعد:14]، أي التجريد المحض».

ومراد بالتجريد المحض تجريد التبتل عن ملاحظة الأعواض، بحيث لا يكون المتبتل كالأجير الذي لا يخدم إلا لأجل الأجرة، فإذا أخذها انصرف عن باب المستأجر. بخلاف العبد، فإنه يخدم سيده بمقتضى عبوديته لا للأجرة. فهو لا ينصرف عن بابه إلا إذا كان آبقاً. والآبق قد خرج من شرف

oneself or become a celibate; *batūl* is a shoot of a palm-tree cut off from its mother tree, and also a virgin girl, secluded from men. See *Lisān*, s.v. *b-t-l*. The primary meaning of *tabattul*, then, is celibacy or virginity. The Qur'an evidently employs it to mean the exclusive devotion of a celibate monk or virgin, like those devoted to temples, but without actually becoming celibate.

cannot boast freedom either, thus becoming deficient both to his master and to his servants. The ultimate honor of the soul indeed is to enter the bond of servitude to God willingly and lovingly.

The nobility of souls lies in entering the bond
A slave embraces the pride of being owned

[Al-Harawī's] reference to the verse "His is the Call of truth," is fitting since the Exalted deserves exclusive devotion in and of Himself without offering any reward in return. He deserves to be worshipped and called upon alone; sought, thanked, praised, and loved, hoped for, feared, relied upon, invoked for help, turned to and held on to for succor. Whosoever acquires a heart with this kind of devotion, acquiring the requisite knowledge, taste, and state, has indeed reached the station of devotion—exclusive devotion.

The early predecessors have explained [the Qur'anic phrase] "the Call of Truth" as referring to the affirmation of the unicity of God with sincerity and truth; they too mean what we have just explained. For instance, 'Alī, God be pleased with Him, said, "The Call of Truth means affirmation of unicity." Ibn 'Abbās said [that it means,] "witnessing that there is no god but God." Another meaning is any supplication to God with sincerity, for a sincere supplication can be addressed to none but God.

"The Call of Truth" is the divine call, its duties, its purification and exclusivity [for God].

[Al-Harawī] said,

There are three levels of [devotion]. The first level is exclusively cutting off from the pleasures of or concern for the world, in fear, hope, or concern with one's spiritual state.

I say that devotion combines two things, and cannot be complete without either, one act of detachment and the other of attachment.

The detachment is that of the heart from the pleasures of the ego that obstruct it from what God requires of it, and from the inclination of his heart to all other than God, either in fear or desire or concern and preoccupation with it, inasmuch as it distracts the heart from God Almighty.

The attachment, which is not possible without first attaining the detachment just mentioned, is the connection of the heart to God, turning to Him, facing Him, in love, fear, hope, penitence, and reliance.

The Shaykh then goes on to mention the means of attaining this exclusive devotion. He says,

العبودية، ولم يحصل له إطلاق الحرية، فصار بذلك موكوساً عند سيده وعند عبيده. وغاية شرف النفس دخولها تحت رق العبودية طوعاً واختياراً ومحبةً، لا كرهاً وقهراً. كما قيل:

شرف النفوس دخولها في رقهم والعبد يحوي الفخر بالتملك

والذي حسن استشهاده بقوله: ﴿لَهُ دَعْوَةُ الْحَقِّ﴾ في هذا الموضع، إرادة هذا المعنى، وأنه سبحانه صاحب دعوة الحق لذاته وصفاته، وإن لم يوجب لداعيه بها ثواباً، فإنه يستحقها لذاته. فهو أهل أن يعبد وحده، ويدعى وحده، ويقصد ويشكر ويحمد، ويحب ويرجى ويخاف، ويتوكل عليه ويستعان به، ويستجار به ويلجأ إليه، ويصمد إليه. فتكون الدعوة الإلهية الحق له وحده.

ومن قام بقلبه—هذا معرفة وذوقاً وحالاً—صح له مقام التبتل والتجريد المحض. وقد فسر السلف رضي الله عنهم «دعوة الحق» بالتوحيد والإخلاص فيه والصدق، ومرادهم هذا المعنى. فقال علي—رضي الله عنه—: «دعوة الحق: التوحيد».

وقال ابن عباس: «شهادة ألا إله إلا الله». وقيل: الدعاء بالإخلاص، والدعاء الخالص لا يكون إلا لله. [ودعوة الحق] هي دعوة الإلهية وحقوقها وتجريدها وإخلاصها.

قال: «وهو على ثلاث درجات. الدرجة الأولى: تجريد الانقطاع عن الحفظ والحفظ إلى العالم، خوفاً أو رجاءً أو مبالاةً بحال».

قلت: التبتل يجمع أمرين، اتصالاً وانفصالاً لا يصح إلا بهما.

فالانفصال انقطاع قلبه عن حفظ النفس المزاحمة لمراد الرب منه، وعن التفات قلبه إلى ما سوى الله، خوفاً منه أو رغبةً فيه، أو مبالاةً وفكراً فيه، بحيث يشغل قلبه عن الله تعالى.

والاتصال لا يصح إلا بعد هذا الانفصال. وهو اتصال القلب بالله، وإقباله عليه وإقامة وجهه له، حباً وخوفاً ورجاءً وإنابةً وتوكلًا.

ثم ذكر الشيخ—رحمه الله—ما يعين على هذا التجريد، وبأي شيء يحصل.

By terminating expectation through joyous contentment, severing fear through surrendering, and refusing worldly worries through witnessing the Reality.

He implies that what terminates any expectations from the creation from your heart is joyous contentment with the decree of God the Exalted and His apportionment of your destiny. Whoever is pleased with God's decree and apportionment for him has no room for expectations from the creation in his heart.

What puts an end to the substance of fear is surrendering to God, for whosoever submits and surrenders to God, and knows that what came to him could not have missed him and what spared him could not have afflicted him, and that nothing will afflict him except what God has written for him, no room is left for fearing creation in his heart. It is so because he submits the ego for which he fears to its Master and Patron, and knows that nothing other than what has been written for it can afflict him and what has been written cannot be avoided. There is, after this, no meaning of fear for any other than God. In surrendering to Him there is a subtle benefit, which is that when one submits [the ego] to God, He deposits it with Him for safekeeping in His protection where no enemy, no brigand can lay his hands on it.

What severs the substance of one's concern for men is the witnessing of the Reality, which is to see all things as being from God and through God, in His control and under His authority; nothing moves except by His power and might, nor benefits or harms except by His leave and will. What, then, is the reason for worrying about creation?

He said,

The second level is to purify the devotion from being distracted by the ego, by curbing vain desire, breathing in the air of intimacy, and seeking the flash of unveiling.

The difference between this level and the one before this is that the first seeks seclusion from the created things while the second seeks seclusion from one's ego. He prescribes three means to achieving it. The first is to repel and oppose one's vain desires, for that prevents devotion. The second is to breathe, after repelling desire, in the breath of intimacy. This breath is to the soul what the soul is to the body; it is its delight and comfort, and is attained when one has overcome one's vain desires and whims. For the ego cannot but be attached and devoted to a thing, and when its attachment to its desires is severed, it discovers the breath of intimacy in the presence of God, and is blessed with its fragrance and bestows life and bliss on it.

فقال: «بحسب الرجاء بالرضا، وقطع الخوف بالتسليم، ورفض المبالاة بشهود الحقيقة». يقول: إن الذي يحسم مادة رجاء المخلوقين من قلبك هو الرضا بحكم الله عز وجل وقسمه لك. ومن رضي بحكم الله وقسمه لم يبق لرجاء الخلق في قلبه موضع.

والذي يحسم مادة الخوف هو التسليم لله. فإن من سلم لله واستسلم له وعلم أن ما أصابه لم يكن ليخطئه، وما أخطأه لم يكن ليصيبه، وعلم أنه لن يصيبه إلا ما كتب الله له، لم يبق لخوف المخلوقين في قلبه موضع أيضاً. فإن نفسه التي يخاف عليها قد سلمها إلى وليها ومولاها، وعلم أنه لا يصيبها إلا ما كتب لها، وأن ما كتب لها لا بد أن يصيبها، فلا معنى للخوف من غير الله بوجه. وفي التسليم أيضاً فائدة لطيفة، وهي أنه إذا سلمها لله فقد أودعها عنده وأحزها في حرزه، وجعلها تحت كنفه، حيث لا تناله يد عاد ولا بغي باغ.

والذي يحسم مادة المبالاة بالناس شهود الحقيقة. وهو رؤية الأشياء كلها من الله وبالله وفي قبضته وتحت قهر سلطانه. لا يتحرك منها شيء إلا بحوله وقوته، ولا ينفع ولا يضر إلا بإذنه ومشئته. فما وجه المبالاة بالخلق بعد هذا الشهود؟

قال: «الدرجة الثانية: تجريد الانقطاع عن التعرّيج على النفس بجانب الهوى، وتنسم روح الأنس، وشيم برق الكشف».

الفرق بين هذه الدرجة والتي قبلها أن الأولى انقطاع عن الخلق، وهذه انقطاع عن النفس. وجعله بثلاثة أشياء:

أولها: مجانبة الهوى ومخالفته، ونهي نفسه عنه، لأن اتباعه يصد عن التبتل. وثانيها:—وهو بعد مخالفة الهوى—تنسم روح الأنس، والروح كالروح للبدن، فهو روحها وراحتها. وإنما حصل له هذا الروح لما أعرض عن هواه. فحينئذ تنسم روح الأنس بالله، ووجد راحته، إذ النفس لا بد لها من التعلق فلما انقطع تعلقها من هواها، وجدت روح الأنس بالله، وهبت عليها نسماته فريحتها وأحيتها.

The third, “the flash of unveiling,” is the first glimpse of the divine unveiling, its first sighting, from which the sources of the rain [of spiritual blessings] and the cascades of mercy are discovered.

The unveiling here does not mean partial and base unveiling, one that is shared by the pious and the impious, the believer and the unbeliever, like disclosure of secrets and private affairs of people. Rather, it is the unveiling of three things that are the ultimate aim of the truthful and the wise. First, the unveiling of the stations of the path, the unveiling of the flaws of one’s ego and afflictions of one’s deeds, and the unveiling of the meanings of God’s names and attributes, and the realities of His unicity and gnosis. It is these three things that are the axis of all the knowledge of the People [of Sufism], and the focus and the goal of all their efforts. Some among them focus on describing the path and its characterization, others on the afflictions and threats that obstruct this path, and yet others on Testimony of divine unicity and gnosis, and the realities of the names and attributes.

An intelligent and sincere person takes from each what he has of the truth and goodness and seeks his help in attaining one’s goal, and should not reject or waste away what he finds of the truth in him simply because of his shortcomings in other respects. For perfection belongs to God alone, and every servant possesses but an appointed status.

He said,

The third level [of devotion] is the purification of divestment toward progress, by setting right the determination and immersion in the pursuit of attainment and sighting the beginnings of communion.

Having declared divestment from creation the first of the levels and divestment from one’s ego the second level, he reserves the third level for the quest for further progress, which he says is attained by improving steadfastness, which is to avoid all other than the Truth, adherence to Him, and occupation with that which He loves. It further requires immersion in the pursuit of the final attainment, which is to be so preoccupied in the quest that all his concerns, worries, intentions, resolutions, and moments are devoted exclusively to it alone, and this can only be attained after the flash of the aforementioned unveiling.

As for “sighting the beginnings of communion,” communion means the creation’s concentration on the Truth alone and His provision and ordainment of their affairs. To sight the beginnings of that is to notice its premises and beginnings, and it is the pass through which one passes into the valley of annihilation. It has also been said that it is a pause that occurs to one who crosses the valley of separation to communion and observes it from his place. This pause

وثالثها: شيم برق الكشف. وهو مطالعته واستشرافه والنظر إليه، ليعلم به مواقع الغيث ومساقط الرحمة.

وليس مراده بالكشف هاهنا الكشف الجزئي السفلي، المشترك بين البر والفاجر، والمؤمن والكافر، كالكشف عن مخبآت الناس ومستورهم. وإنما هو الكشف عن ثلاثة أشياء، هي منتهى كشف الصادقين أرباب البصائر. أحدها: الكشف عن منازل السير.

والثاني: الكشف عن عيوب النفس وآفات الأعمال ومفسداتها.

والثالث: الكشف عن معاني الأسماء والصفات، وحقائق التوحيد والمعرفة.

وهذه الأبواب الثلاثة هي مجامع علوم القوم وعليها يحومون، وإليها يشمرون. فتهم من جُل كلامه ومعظمه في السير وصفة المنازل، ومنهم من جل كلامه في الآفات والقواطع، ومنهم من جل كلامه في التوحيد والمعرفة وحقائق الأسماء والصفات.

والصادق الذكي يأخذ من كل منهم ما عنده من الحق، فيستعين به على مطلبه، ولا يرد ما يجده عنده من الحق لتقصيره في الحق الآخر، ويهدره به. فالكمال المطلق لله رب العالمين، وما من العباد إلا من له مقام معلوم.

قال: «الدرجة الثالثة: تجريد الانقطاع إلى السبق بتصحيح الاستقامة، والاستغراق في قصد الوصول، والنظر إلى أوائل الجمع».

لما جعل الدرجة الأولى انقطاعاً عن الخلق، والثانية انقطاعاً عن النفس. جعل الثالثة لطلب السبق، وجعله بتصحيح الاستقامة. وهي الإعراض عما سوى الحق، ولزوم الإقبال عليه، والاشتغال بحبائه، ثم بالاستغراق في قصد الوصول. وهو أن يشغله طلب الوصول عن كل شيء، بحيث يستغرق همومه وعزائمه وإراداته أوقاته. وإنما يكون ذلك بعد بدو برق الكشف المذكور له.

وأما النظر إلى أوائل الجمع، فالجمع هو قيام الخلق كلهم بالحق وحده، وقيامه عليهم بالربوبية والتدبير. والنظر إلى أوائل ذلك، الالتفات إلى مقدماته وبدائياته، وهي العقبة التي ينحدر منها على وادي الفناء.

وقد قيل: إنها وقفة تعترض [القاطع لأودية التفرقة قبل وصوله إلى الجمع ومنها يشرف عليه.

occurs to every seeker who seeks higher ends, and from it he turns away or continues on to his ultimate goal. It has been said,

A lover cannot but pause ere crossing
 The barrier between forgetfulness and the madness of love
 There, his feet move him
 Either onward or away

The apparent meaning of his words is that the beginnings of communion are its premises, glimpses, and flashes. After this follows another, fourth level, which is divestment of his desire from the Lord and annihilation into the desire of his Lord from him. He does not want of Him, but wants what He wants, having abjured any other will. He sights in the beginning of communion His normative command for what He loves.

Most of the seekers deem “You we worship” as separation [between the servant and the creator] and “You we supplicate for help” as communion.

Some among them hold that to abjure the separation is heresy and unbelief, and such a one avoids any communion in favor of separation. Others hold that the station of separation is deficient and to be shunned, denigrating those who adhere to it, turning to communion wherever its caravan takes them.

The steadfast among them say that a servant must experience both states, communion and separation, and the true servanthood cannot be attained except through them both; he who does not experience separation cannot worship, and he who does not experience communion cannot acquire gnosis and spiritual states; “You we worship” is, therefore, separation and “You we supplicate for help” is communion.

The truth is that each of “You we worship” and “You we supplicate for help” include both separation and communion, and soundness of worship requires both.

The separation in “You we worship” comes from the variety of the kinds of worship and their accoutrements; its communion is the testimony of the unicity of Him who is worshipped by all these means, and the will to attain His Face alone, and the annihilation of any pleasure or desire that opposes His right and desire. This perspective, therefore, is separation in communion and multiplicity in unicity, and its seeker moves from one worship to the next even as his object of worship is one.

The separation in “You we supplicate for help” comes from his witnessing of that in which he seeks help, and its levels and stations, its benefit and harm, its beginning and end, its connection and separation, and what results from this connection and separation.

وهذه الوقفة تعترض [كل طالب مجد في طلبه. فنها يرجع على عقبه، أو يصل إلى مطلبه كما قيل:

لا بد للعاشق من وقفة ما بين سلوان وبين غرام
وعندها ينقل أقدامه إما إلى خلف وإما أمام

والذي يظهر لي من كلامه أن أوائل الجمع مبادئه ولوائحه وبقائه. وبعد هذا درجة رابعة، وهي الانقطاع عن مراده من ربه، والفناء عنه إلى مراد ربه منه والفناء به. فلا يريد منه بل يريد ما يريده، منقطعاً به عن كل إرادة. فينظر في أوائل الجمع في مراده الديني الأمري الذي يحبه ويرضاه. وأكثر أرباب السلوك عندهم ﴿إِيَّاكَ نَعْبُدُ﴾ فرق ﴿وَأِيَّاكَ نَسْتَعِينُ﴾ جمع. ثم منهم من يرى أن ترك الفرق زندقة وكفر. فهو يعرض عن الجمع إلى الفرق. ومنهم من يرى أن مقام «التفرقة» مقام ناقص مرغوب عنه. ويرى سوء حال أهله وتشتتهم. ويرغب عنه عاملاً على الجمع، يتوجه معه حيث توجهت ركايبه.

والمستقيمون منهم يقولون: لا بد للعبد السالك من جمع وفرق، وقيام العبودية بهما. فن لا تفرقة له لا عبودية له. ومن لا جمع له لا معرفة له ولا حال. ف ﴿إِيَّاكَ نَعْبُدُ﴾ فرق. ﴿وَأِيَّاكَ نَسْتَعِينُ﴾ جمع. والحق أن كلا من مشهد ﴿إِيَّاكَ نَعْبُدُ﴾ و﴿وَأِيَّاكَ نَسْتَعِينُ﴾ [متضمن للفرق والجمع، وكال العبودية بالقيام بهما في كل مشهد.

ففرق ﴿إِيَّاكَ نَعْبُدُ﴾ [تنوع ما يعبد به، وكثرة تعلقاته وضروره. وجمعه توحيد المعبود بذلك كله، وإرادة وجهه وحده، والفناء عن كل حظ ومراد يزاحم حقه ومراده. فتضمن هذا المشهد فرقاً في جمع، وكثرة في وحدة. فصاحبه ينتقل في منازل العبودية من عبادة إلى عبادة، ومعبوده واحد.

وأما فرق ﴿وَأِيَّاكَ نَسْتَعِينُ﴾، فشهود ما يستعين به عليه، ومرتبته ومنزلته، ومحله من النفع والضرر، وبدائته وعاقبته، واتصاله—بل وانفصاله—وما يترتب عليه من هذا الاتصال والانفصال.

He witnesses, along with that, the poverty and neediness of him who asks and his need for the wholeness for which he seeks his Lord's help, and the afflictions against which he seeks help. He witnesses the reality of seeking help, the self-sufficiency of Him from whom help is sought, and all this constitutes separation that brings this perspective to fruition. As for its communion, it consists in singling out the Exalted as the author of all acts and beings, and His sole dispensation of them by His will and judgment. His lack of attention to this perspective of separation is deficiency in worship, just as his separation in the previously mentioned is also a deficiency. Soundness lies in giving each of communion and separation their right in both perspectives. The inclusion of "You we worship and You we supplicate for help" has, thus, been demonstrated. May God help.

فيشهد—مع ذلك—فقر المستعين وحاجته ونقصه، وضرورته إلى كمالاته التي يستعين ربه في تحصيلها، وآفاته التي يستعينه في دفعها، ويشهد حقيقة الاستعانة وكفاية المستعان به، وهذا كله فرق يثر عبودية هذا المشهد.

وأما جمعه فشهود تفرده سبحانه بالأفعال، وصدور الكائنات بأسرها عن مشيئته، وتصريفها بإرادته وحكمته.

فغيبته بهذا المشهد عما قبله من الفرق نقص في العبودية، كما أن تفرقه في الذي قبله دون ملاحظته نقص أيضاً. والكمال إعطاء الجمع والفرق حقهما في هذا المشهد والمشهد الأول. فتبين تضمن ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ للجمع والفرق. وبالله المستعان.

The Station of Hope

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of hope.

God Almighty says:

Those whom the [associationists] worship seek the means to their Lord, seeking to be nearest to Him, hoping for His Mercy, fearing His Wrath: for the Wrath. [17:57]

“Seeking the means to Him” in this verse means seeking nearness to Him through worship and love. In this verse He mentioned the three stations of faith, and the pillars upon which it is built: love, fear, and hope. The Almighty says, “Whosoever hopes for the meeting of God: the appointment of God is nigh” [29:5]. And he said, “Whosoever hopes for the meeting of his Lord, let him do righteous works and not associate with His Lord anyone” [18:110].

It is recorded in the *Ṣaḥīḥ* of Muslim on the authority of Jābir, God be pleased with him, reported that he heard the Messenger of God, God grant him blessing and peace say, “Let none of you die except with good expectation (*yuḥsinu al-ẓann*) toward his Lord.”¹ Also in the *Ṣaḥīḥ* on his authority, God grant him blessing and peace, “God, Mighty and Exalted, says, ‘I am where my servant’s estimation of Me is. So let him expect of Me whatever he wishes.’”²

Hope is the caravan leader that urges the hearts forward to God and the abode of the afterlife, and which makes this journey pleasant.

It is said that [hope in God] is the state of being gladdened by the generosity and grace of the Lord Almighty, and comforted by the observation of God’s munificence. Another saying is that it is to be certain of God’s generosity.

The difference between [hope] and wishful thinking is that the latter is characterized by laziness rather than by industriousness and struggle, while the former is accompanied by hard work and proper reliance upon God. The latter, for instance, is to merely expect that one had a piece of land that one could seed and harvest, whereas hopefulness is to work hard with one’s land, till and inseminate it, and then expect that the crops will grow for the harvest.

¹ Muslim #3877.

² Aḥmad 3:491, 4:106. This narration is sound, but it does not appear in the *Ṣaḥīḥ* of Muslim, as implied by Ibn al-Qayyim’s words.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرجاء»
قال الله تعالى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ [الإسراء: 57]. فابتغاء الوسيلة إليه طلب القرب منه بالعبودية والمحبة. فذكر مقامات الإيمان الثلاثة التي عليها بناؤه الحب والخوف والرجاء. قال تعالى: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ﴾ [العنكبوت: 5]. وقال: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: 110].

وفي صحيح مسلم عن جابر—رضي الله عنه—قال: سمعت رسول الله ﷺ يقول—قبل موته بثلاث—: «لا يموتن أحدكم إلا وهو يحسن الظن بربه». وفي الصحيح عنه ﷺ: «يقول الله عز وجل: أنا عند ظن عبدي بي فليظن بي ما شاء».

«الرجاء» حادٍ يحدو القلوب إلى الله والدار الآخرة، ويطيب لها السير.

وقيل: هو الاستبشار بجود فضل الرب تعالى، [والارتياح لمطالعة كرمه سبحانه.

وقيل: هو الثقة بجود الرب].

والفرق بينه وبين «التمني» أن «التمني» يكون مع الكسل، ولا يسلك بصاحبه طريق الجد والاجتهاد. و«الرجاء» يكون مع بذل الجهد وحسن التوكل.

فالأول كحال من يتمنى أن يكون له أرض يبذر بها، يأخذ زرعها. والثاني كحال من يشق أرضه ويفلحها ويبذر بها، ويرجو طلوع الزرع.

That is why scholars are agreed that hope is not valid without proper action.

Shāh [b. Shujāʿ] al-Kirmānī³ said, “The evidence of the validity of hope is the excellence of obedience to God.”

Hope can be of three kinds; two are praiseworthy while one is deceptive and blameworthy.

The first two are that a man acts in obedience to God, guided by the light from God, hoping for the reward; or, that a man commits a sin and follows it with repentance, and hopes for God’s forgiveness, generosity, favor, and forbearance.

The third, blameworthy kind of hope is to wallow in sin and error and hope for God’s mercy without works. Such is deception, wishful thinking, and false hope.

The seeker has his eye on two things: one, on this ego, its shortcomings, and deficiencies of his actions—and this observation opens upon him the door of fear; and the other is on the vastness of God’s grace, generosity, and kindness, which opens to him the door of hope. This is why it has been said that the definition of hope is to have an eye on the vastness of God’s mercy.

Abū ‘Alī al-Rūdhbārī [d. 403/1012], God have mercy on him, said, “Fear and hope are like the two wings of a bird; when they are balanced, so is the bird and it can fly. If one of them is deficient, its flight is deficient, and if they are lost altogether, the bird dies.”

Aḥmad b. ‘Āṣim [al-Anṭākī]⁴ was asked, “What is the sign of hope in a servant?” He said, “When God’s favor is given one, he is inspired with gratitude, hoping for the completion of God’s blessings and forgiveness upon him in this life and the completion of His forgiveness in the afterlife.”

They have disagreed about which of the two hopes is closer to perfection: that of a righteous person who hopes for reward or that of one who has committed a sin and hopes for forgiveness and exoneration? One group has given preference to the hope of the righteous person, for it is accompanied by good deeds which justify hope. Others have preferred the hope of the repentant sinner, for his hope is free from the defect that comes from seeing one’s good works, and is accompanied by humble recognition of his sin.

Yahyā b. Mu‘ādh said, “My hope for You that accompanies my sins nearly outdoes my hope for You from my works, for in the former I find myself relying upon the sincerity of my actions—and how can I ever protect them, knowing well their deficiencies?—but in the latter I find myself relying upon Your forgiveness, and how could You not forgive when You are generous?”

3 A third/ninth-century Sufi who died before 300/913; see al-Sulamī, *Ṭabaqāt al-ṣūfiyya*, 156.

ولهذا أجمع العارفون على أن «الرجاء» لا يصح إلا مع العمل.
قال شاه الكرمانى: علامة صحة الرجاء حسن الطاعة.
والرجاء ثلاثة أنواع: نوعان محمودان ونوع غرور مذموم.
فالأول أن رجاء رجل عمل بطاعة الله على نور من الله فهو راج لثوابه، ورجل أذنب ذنباً ثم تاب
منه إلى الله تعالى، فهو راج لمغفرته.
والثالث رجل متماد في التفريط والخطايا، يرجو رحمة الله بلا عمل. فهذا هو الغرور والتمني والرجاء
الكاذب.

وللسالك نظران: نظراً إلى نفسه وعيوبه وآفات عمله، يفتح عليه باب الخوف. ونظراً إلى سعة فضل
ربه وكرمه وبره، يفتح عليه باب الرجاء. ولهذا قيل في حد «الرجاء»، هو النظر إلى سعة رحمة الله.
وقال أبو علي الروذباري—رحمه الله—: الخوف والرجاء كجناحي الطائر إذا استويا استوى الطير
وتم طيرانه، وإذا نقص أحدهما وقع فيه النقص، وإذا ذهب صار الطائر في حد الموت.
وسئل أحمد بن عاصم: ما علامة الرجاء في العبد؟ فقال: أن يكون إذا أحاط به الإحسان أهتم
الشكر، راجياً لتمام النعمة من الله عليه في الدنيا، وتمام عفوّه عنه في الآخرة.
واختلفوا أي الرجائين أكمل، رجاء المحسن ثواب إحسانه، أو رجاء المذنب المسيء التائب مغفرة
ربه وعفوّه؟

فطائفة رجحت رجاء المحسن لقوة أسباب الرجاء معه، وطائفة رجحت رجاء المذنب لأن رجاءه
مجرد عن علة رؤية العمل، مقرون بذلة رؤية الذنب.
قال يحيى بن معاذ: يكاد رجائي لك مع الذنوب يغلب رجائي لك مع الأعمال، لأنني أجدني أعتمد
في الأعمال على الإخلاص وكيف أحرزها، وأنا بالآفات معروف. وأجدني في الذنوب أعتمد على
عفوكم، وكيف لا تغفروها وأنت بالوجود موصوف؟

4 For more on him, see al-Sulamī, *al-Ṭabaqāt*, 118; a contemporary of Sarī al-Saqāṭī and known as *jāsūs al-qulūb* (the inspector of the hearts).

He also said: “My Lord, the dearest of Thy gifts in my heart is hope in You, the sweetest words upon my tongue are Your praise, the loveliest of my hours is one in which I meet You.”

1 The Excellence of Hope

The author of *al-Manāzil* said,

Hope is the weakest of the stations of the seeker, for it is opposition [to the divine command] from one perspective, and objection from another. In the school of this group, it is tantamount to frivolity. The Revelation and the Sunna have spoken of it only for one benefit, which is that it cools the heat of fear and prevents it from causing despair.

Shaykh al-Islam [al-Harawī] is dear to us, but the truth is dearer to us than he, and everyone’s opinion can be accepted or rejected except the protected one [i.e., the Prophet]. We will interpret his words in the best light possible, then proceed to explain its meaning.

His saying “Hope is the weakest of the stations of the seeker” means it is so with respect to stations higher than it, such as gnosis, love, sincerity, truthfulness, and reliance, not that this weakness pertains to this station in itself or that it is a deficient station.

His saying “for it is opposition from one perspective, and objection from another” means that it pertains to the servant’s desire from his Lord, such as favor, reward, and grace, whereas the Lord’s desire from the servant might be fulfillment of His right and judging him in justice, because of some wisdom in it. If the servant demands to be given grace it is a kind of opposition, as though the hopeful servant had attached his heart to that which belongs to the Master of all things, in contradiction to the demand for total surrender and submission, and he threw himself before his Lord. His hope, then, is a kind of opposition to His decree and will and to his standing with his Lord’s will, even if that includes his chastisement. As for “objection,” it is that when the heart becomes attached to hope yet fails to attain what it hoped for, it objects to his non-attainment. If he does attain it, he still objects to other things that he has not attained, for everyone hopes for God’s grace and his ego suggests this to him.

There is another way in which this objection can be understood, which is that he objects to his Lord in what he hopes for, for to want and desire something one does not possess is to object to divine decree and is contradictory to submission and joyous contentment. For if one knows for certain that the

وقال أيضاً: إلهي أحلى العطايا في قلبي رجاؤك، وأعذب الكلام على لساني ثناؤك، وأحب الساعات إلي ساعة يكون فيها لقاءك.

فصل

قال صاحب المنازل—رحمه الله—:

«الرجاء أضعف منازل المريد، لأنه معارضة من وجه، واعتراض من وجه. وهو وقوع في الرعونة في مذهب هذه الطائفة، ولفائدة واحدة نطق به التنزيل والسنة. وتلك الفائدة هي كونه يبرد حرارة الخوف، حتى لا يفضي بصاحبه إلى الإياس».

شيخ الإسلام حبيب إلينا، والحق أحب إلينا منه. وكل من عدا المعصوم فأخوذ من قوله ومترك. ونحن نعمل كلامه على أحسن محامله ثم نبين ما فيه.

أما قوله: «الرجاء أضعف منازل المريد»، فيعني بالنسبة إلى ما فوقه من المنازل، كمنزلة المعرفة والمحبة والإخلاص والصدق والتوكل، أن مراده ضعف حال هذه المنزلة في نفسها، وأنها منزلة ناقصة.

وأما قوله: «لأنه معارضة من وجه، واعتراض من وجه»، فلأنه تعلق بمراد العبد من ربه من الإحسان والثواب والإفضال. وقد يكون مراده تعالى من عبده استيفاء حقه ومعاملته بحكم عدله، لما له في ذلك من الحكمة. فإذا أراد العبد منه معاملته بحكم الفضل دخل في نوع معارضة، فكأن الراجي تعلق قلبه بما يعارض تصرف المالك في ملكه. وذلك ينافي حكم استسلامه وانقياده وانطراحه بين يدي ربه مستسلماً لما يحكم به فيه. فرجاؤه معارضة لحكمه وإرادته، ووقوف مع مراده من سيده، وذلك يعارض مراد سيده منه. والمحـب الصادق من فني بمراد محبوبه عن مراده منه ولو كان فيه تعذبه.

وأما وجه الاعتراض فهو أن القلب إذا تعلق بالرجاء ولم يظفر بمرجوه، اعترض حيث لم يحصل له مرجوه ولم يظفر به. وإن ظفر به اعترض حيث فات غير ذلك المرجو، لأن كل أحد يرجو فضل الله، ويحدث نفسه به.

وفيه وجه آخر من الاعتراض، وهو أن يعترض على ربه بما يرجو منه، لأن الراجي متمن لما يرجو مؤثر له، وذلك اعتراض على القدر، مناف لكمال الاستسلام والرضا بما سبق به القضاء. فإذا تيقن أنه

divine decree has been decided on a thing and that it will necessarily occur to him, and yet he attaches his heart to what is more than it, it is as if he objects to the decree, and fails to give submission to divine decree its due. This is tantamount to falling into frivolity, which is to enjoy the pleasure of one's ego, just as hope is to stop enjoy the pleasure, as it consists in attachment to pleasures.

For the adherents of this path, the beginning is to part from their selves, let alone its pleasures, for their struggle is to be with God not their selves. The ultimate desire of a lover is to be pleased with the commands of his beloved whether he likes or dislikes them, until this state takes him to a condition wherein he says,

I love you not for a reward
 Rather, I love you for a punishment
 All my needs have been met by her
 Except for my pleasure in punishment

If the pleasure itself were his aim from the punishment, he would still have stopped at his own pleasure, but he meant that his pleasure in fulfilling the desire of the beloved from him, even if it were his pain, leaves no room for either hope or fear. Rather, he said, I love what you want of me, even if it were my pain. One of those who is deceived by this expresses it in the following saying,

My pain with separation is to me
 Dearer than the bliss of attainment
 For in attainment I am slave to my pleasure
 Whereas in separation I serve my master's⁵

He says here that his suffering of separation is dearer to him than the pleasure of attainment because the attainment smacks of the desire of the ego, whereas the ego has no share in the suffering of pain.

Then [al-Harawī] declares that in the Qur'an and the Sunna no benefit has been attributed to it except one, which is cooling off the heat of fear, lest one fall into despair.

It is said in response to all this: These are [absurd] ecstatic outbursts from which forgiveness is sought by abundant good deeds, and the [outbursts] are drowned by total sincerity, soundness of dealing, strength of purity, and the exclusive devotion to monotheism [of the author], for none is protected from error after the Messenger of God, God grant him blessing and peace!

These ecstatic outbursts constitute a trial for two groups of people.

⁵ See Muḥyī al-Dīn b. al-'Arabī, *al-Fuṭūḥāt al-Makkiyya*, 1981.

سبق القضاء بشيء وأنه لا بد أن يناله، فعلق قلبه برجاء شيء من الفضل، فقد اعترض على القضاء ولم يعرف للاستسلام للحكم حقه. وذلك وقوع في الرعونة في مذهب السائرين على درب الفناء الناظرين إلى عين الجمع. إذ الرعونة هي الوقوف مع حظ النفس. والرجاء هو الوقوف مع الحظ، لأنه يتعلق بالحظوظ.

وأصحاب هذه الطريقة أول طريقهم الخروج عن نفوسهم، فضلاً عن حظوظها، لأنهم عاملون على أن يكونوا بالله لا بنفوسهم. فغاية الحب أن يرضى بأحكام محبوبه عليه، سواء ته أم سرته، حتى يبلغ بأحدهم هذه الحال إلى أن ينشد:

أحبك لا أحبك للثواب ولكني أحبك للعقاب
وكل مآربي قد نلت منها سوى ملذوذ وجدي بالعذاب

ولو كان نفس تلذذه بالعذاب مقصوده من العذاب لكان أيضاً واقفاً مع حظه، ولكن أراد أن رضاه بمراد محبوبه منه،—ولو كان عذابه—لم يدع فيه للرجاء موضعاً ولا للخوف، بل يقول: أنا أحب ما تريده بي لو أنه عذابي. وقد كشف بعض المغرورين عن هذا بقوله:

وتعذبي مع المهجران عندي أحب إلي من طيب الوصال
لأنني في الوصال عبيد حظي وفي المهجران عبد للموالي

فأخبر أن التعذيب بالمهجران أحب إليه من طيب الوصال، لكون الوصال فيه ما تشتهي النفس. وأما التعذيب فليس للنفس فيه مقصود.

ثم أخبر أنه لم يأت في القرآن والسنة إلا لفائدة واحدة، وهي تبريده لحرارة الخوف حتى لا يفضي بصاحبه إلى الإياس. فهذا وجه كلامه وحمله على أحسن محامله.

فيقال: هذا ونحوه من الشطحات التي ترجى مغفرتها بكثرة الحسنات. ويستغرقها كمال الصدق وصحة المعاملة وقوة الإخلاص وتجريد التوحيد، ولم تضمن العصمة لبشر بعد رسول الله ﷺ. وهذه الشطحات أوجبت فتنة على طائفتين من الناس:

First, because of these the virtues of this group of people (i.e., the Sufis) are hidden from the people, as are the gentleness of their selves and truthfulness of their dealings, they have abandoned this group because of these ecstatic outbursts, rejected them in the strongest possible manner, and attributed the worst thoughts to them. All this is transgression and exaggeration. For if everyone who has erred or fallen into mistake were to be abandoned entirely, and his virtues entirely discarded, all sciences, crafts, and stores of wisdom would be wasted away, their marks erased.

The second group has been veiled by the goodness that they see in this group, the purity of their hearts, soundness of their resolve, and virtuousness of their dealings from seeing the flaws and error of their ecstatic outbursts, covering them up with the veneer of their virtues and declaring them all to be acceptable and worthy of endorsement and adoption in their own path. These are also transgressors and deficient.

Those of insight and fairness give each its right and station, neither declare the wholesome to be diseased nor the diseased to be wholesome. They accept what is acceptable and reject what is not.

Such ecstatic outbursts are precisely the kinds of things that the leading authorities of the People cautioned against, warning against their consequences and disavowing them. So much so that Abū al-Qāsim al-Qushayrī has written in his *al-Risāla*,

Abū Sulaymān al-Dārānī was seen shortly after his death and it was said to him, "What did your Lord do with you?" He said, "I was forgiven, and yet nothing was more harmful to me than the allusions of the People."

Abū al-Qāsim also reported that he heard Abū Saʿīd al-Shahhām say,

I saw Master Abū Sahl al-Ṣuʿlūkī in my dream and asked him, "O Shaykh," and he said, "Stop calling me Shaykh!" I said, "And all those states?" He said, "They did us no good!" I said, "What did He do with you?" He said, "I was forgiven by virtue of [my answering] the questions old women used to ask me."

It is reported on the authority of al-Jurayrī [al-Junayd's successor] that he saw al-Junayd in a dream after the latter's death and asked, "How are you, O Abū al-Qāsim?" He said, "All those allusions got lost, all those expressions came to naught, and nothing helped us except those litanies we used to say in the morning."

إحداهما حجت بها عن محاسن هذه الطائفة ولطف نفوسهم وصدق معاملتهم، فأهدروها لأجل هذه الشطحات وأنكروها غاية الإنكار، وأسأوا الظن بهم وهذا عدوان وإسراف. فلو كان كل من أخطأ أو غلط ترك جملةً وأهدرت محاسنه، لفسدت العلوم والصناعات والحكم وتعطلت معاملها. والطائفة الثانية ججوا بما رأوه من محاسن الطائفة وصفاء قلوبهم وصحة عزائمهم وحسن معاملتهم عن رؤية عيوب شطحاتهم ونقصانها، فسحبوا عليها ذيل المحاسن وأجروا عليها حكم القبول والانتصار لها، واستظهروا بها في سلوكهم. وهؤلاء أيضاً معتدون مفرطون. وأهل البصيرة والإنصاف الذين أعطوا كل ذي حق حقه، وأنزلوا كل ذي منزلة منزلته، فلم يحكموا للصحيح بحكم السقيم المعلوم، ولا للمعلوم السقيم بحكم الصحيح، بل قبلوا ما يقبل وردوا ما يرد.

وهذه الشطحات ونحوها هي التي حذر منها سادات القوم وذموا عاقبتها وتبرؤوا منها. حتى ذكر أبو القاسم القشيري في «رسالته»: أن أبا سليمان الداراني روي بعد موته ف قيل له: ما فعل الله بك؟ فقال: غفر لي وما كان شيء أضر علي من إشارات القوم. وقال أبو القاسم: سمعت أبا سعيد الشحام يقول: رأيت الأستاذ أبا سهل الصعلوكي في المنام، فقلت له: أيها الشيخ، فقال: دع التشيخ. فقلت: وتلك الأحوال؟ فقال: لم تغن عنا شيئاً. فقلت: ما فعل الله بك؟ قال: غفر لي بمسائل كانت تسأل عنها العجز. وذكر عن الجريري أنه رأى الجنيد في المنام بعد موته فقال: كيف حالك يا أبا القاسم؟ قال: طاحت تلك الإشارات وبادت تلك العبارات، وما نفعنا إلا تسبيحات كنا نقولها بالغدوات.

As for [al-Harawī's] saying that "Hope is the weakest of the stations of the seekers," that is not the case. Rather, it is one of the most exalted and noblest of stations.

The journey to God depends upon it and upon love and fear. God has praised its people,

Indeed, there is for you in the Messenger of God a beautiful example—for any who hopes for God and the Last Day and mentions God much. [33:21]

In a sound divine tradition, the Prophet, God grant him blessing and peace, reports that His Lord, Almighty and Exalted, says,

O son of Adam, if you call upon Me and hope for Me, I shall forgive whatsoever you have incurred and I shall not care.⁶

Abū Hurayra narrated that the Messenger of God, God grant him blessing and peace, said:

Says God the Exalted: I am where my servant's estimation of Me is. I am with him. Whenever he mentions Me to himself, I mention him to Myself. When he mentions Me in a company, I mention him in a company better than them. If he draws near to Me by a hand-span, I draw near to him by an arm-length. If he draws near to Me by an arm-length, I draw near to him by a fathom (the length of outspread arms). And if he comes to Me walking, I come to him running.⁷

When commenting on the associationists' worship of God's chosen servants, about whom they claim that they will bring them closer to God, the Almighty says that far from having any power of their own, these servants stand in hope and fear before Him.

Say: "Call on those whom you fancy besides Him: they have neither the power to remove your troubles from you nor to change them." Those whom they call upon do desire [for themselves] means of access to their Lord—even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. [17:56–57]

⁶ Tirmidhī #3540.

⁷ Part of the tradition in Bukhārī #6502.

فأما قوله: «الرجاء أضعف منازل المريد» فليس كذلك، بل هو من أجل منازلهم وأعلامها وأشرفها، وعليه وعلى الحب والخوف مدار السير إلى الله. وقد مدح الله أهله وأثنى عليهم، فقال: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ [الأحزاب: 21].

وفي الحديث الصحيح الإلهي عن النبي ﷺ فيما يروي عن ربه عز وجل: «ابن آدم، إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي». وقد روى الأعمش عن أبي صالح عن أبي هريرة—رضي الله عنه—عن النبي ﷺ قال: «يقول الله عز وجل: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني. فإن ذكرني في نفسه ذكرته في نفسي. وإن ذكرني في ملأ ذكرته في ملأ خير منهم. وإن اقترب إلي شبراً اقتربت إليه ذراعاً. [وإن اقترب إلي ذراعاً اقتربت إليه باعاً]، وإن أتاني يمشي أتيته هرولة». رواه مسلم.

وقد أخبر تعالى عن خواص عباده الذين كان المشركون يزعمون أنهم يتقربون [إيهم] إلى الله أنهم كانوا راجين له خائفين منه. فقال: ﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾ [الإسراء: 56-57].

God thus says that those whom they worship instead of Me are but My slave servants who seek to get close to Me through obedience, hoping for My mercy and fearing My punishment. How, then, do you call upon them instead of Me? He also praised [His righteous servants] for the loftiest of their states and stations, namely, love, fear, and hope.

To [al-Harawī's] saying that "Because it is opposition from one perspective, objection from another," it is said in response: Rather, it is worship, and attaching to God through His names the Bounteous and the Benevolent. It is our connection and worship through these attributes of God and their inner awareness that gives birth to hope in ways he knows and in ways he does not yet know. The strength of one's hope is proportional to the strength of one's inner awareness of God's names and attributes, and the triumph of His mercy over His wrath. Were it not for hope, neither the heart nor the body would worship God, and monasteries, churches, synagogues, and mosques, in which God's name is frequently mentioned, would have been brought down. In fact, were it not for hope, our limbs would not have the strength to as much as move in obedience to God. If not for its auspicious winds, the boats of deeds would not sail through the ocean of wills. I have the following lines in this regard,

If not for attachment to hope
 the soul of the lover would rend asunder and perish
 Were it not for its coolness
 the heat within would dissolve the veil and consume
 A lover veiled from the beloved: what can he cling to
 If not for the hope of the beloved?
 The stronger his love for Him
 The stronger his hope, his desire
 Were it not for hope stirring you on, you would not
 Hasten and carry on to the abode of the beloved

The extent of one's hope is in accordance to the strength of one's love; every lover is necessarily in fear and hope at the same time; he hopes for his beloved and holds him dear. Similarly, he must fear falling from the eyes of the beloved, and being rejected by, distanced from, or veiled from the beloved. The fear of the lover is the greatest of fears. His hope is also very much part of his love. He hopes for his beloved before he meets Him, and when he meets his beloved and tastes the delight of His company, his hope increases. For now his heart becomes ever more filled with vitality because of the gifts and favors of His beloved Lord, as He receives his loving servant and looks at him with the eye of approval and pleasure. If not for this, a true lover has no life, no pleasure, and no delight.

يقول تعالى: هؤلاء الذين تدعونهم من دوني [هم عبادي يتقربون إلي بطاعتي ويرجون رحمتي ويخافون عذابي، فلماذا تدعونهم دوني؟]، فأثنى عليهم بأفضل أحوالهم ومقاماتهم من الحب والخوف والرجاء.

قوله: «لأنه معارضة من وجه واعتراض من وجه».

يقال: بل هو عبودية، وتعلق بالله من حيث اسمه «المحسن البر». فذلك التعلق والتعبد بهذا الاسم والمعرفة بالله هو الذي أوجب له الرجاء من حيث يدري ومن حيث لا يدري. ففوة الرجاء على حسب قوة المعرفة بالله وأسمائه وصفاته، وغلبت رحمته غضبه. ولولا روح الرجاء لعطلت عبودية القلب والجوارح وهدمت صوامع وبيع [وصلوات ومساجد] يذكر فيها اسم الله كثيراً. بل لولا روح الرجاء لما تحركت الجوارح بالطاعة، ولولا ريحه الطيبة لما جرت سفن الأعمال في بحر الإرادات. ولي من الآيات:

لولا التعلل بالرجاء تقطعت	نفس المحب تحسرا وتمزقا
وكذاك لولا برده لحرارة ال	أكباد ذابت بالحجاب تحرقا
أىكون قط حليف حب لا يرى	برجائه لحبيبه متعلقا
أم كلها قويت محبته له	قوي الرجاء فزاد فيه تشوقا
لولا الرجا يحدو المطي لما	بجملها لديارهم ترجو اللقا

وعلى حسب المحبة وقوتها يكون الرجاء. وكل محب راج خائف بالضرورة، فهو أرحى ما يكون لحبيبه أحب ما كان إليه. وكذلك خوفه، فإنه يخاف سقوطه من عينه وطرده محبوه له وإبعاده واحتجابه عنه، فخوفه أشد خوف ورجاؤه لمحبه ذاتي للمحبة. فإنه يرجوه قبل لقائه والوصول إليه. فإذا لقيه ووصل إليه اشتد الرجاء له لما يحصل له حياة روحه، ونعيم قلبه من ألطاف محبوه وبره وإقباله عليه، ونظره إليه بعين الرضى وتأهيله لمحبهه وغير ذلك مما لا حياة للمحب ولا نعيم ولا فوز إلا بوصوله إليه من محبوه. فرجاؤه أعظم رجاء وأجله وأتمه.

If you reflect upon this as one should, great secrets of worship and love will dawn upon you. Every love is accompanied by fear and hope, and the more the heart is overwhelmed by that love, the more intensely it experiences fear and hope.

However, the fear of a lover is different from the fear of an evildoer, for the fear of a lover is not accompanied by loneliness and hopelessness. The hope of a lover is not deficient, unlike the hope of a wage-worker. The two are worlds apart; they are as different as their states.

To sum up then, hope is a necessity for the seeker. A seeker of God would nearly perish if he lost hope even for a moment, for he revolves around sins that he hopes to be forgiven, shortcomings he hopes to be corrected, righteous deeds he hopes to be accepted, steadfastness in God's path he hopes to cleave to perpetually, and nearness to God and a high rank with Him he hopes to attain—and no seeker can ever afford to lose sight of these. How, then, can hope be the weakest of stations when this is the case?

As for the talk of opposition and objection, it is invalid, for one who hopes is not in opposition nor does he object, but rather, he desires and fears, wishing for his Lord's grace, thinking the best of Him, attaching his hope to His charity and munificence, worshipping Him through His beautiful names: the Bounteous, the Benevolent, the Giver, the Forgiving, the Munificent, the Bestower of Gifts, the Provider. God loves that His servant looks to Him in hope, and that is why He is where the servant's hope and estimation of Him lies.

Hope is one of the causes by which the servant attains what he attains from his Lord, rather, it is one of the strongest causes. If it were tantamount to opposing or objecting [to divine decree], the same would be even more true of supplicating and asking of God. The supplication and beseeching of a servant to his Lord to grant him success and strengthen him, help him in obedience, save him from His disobedience, forgive his sins, enter him into the Garden and save him from hellfire, would also constitute opposition and objection, for the supplicant is hoping and asking for what he hopes for. Such a one is even more guilty of opposition and objection.

What has caused the Shaykh [al-Harawī] to come to this extreme is his unrestrained approach to predestination and annihilation in the experience of the existential reality. He is deeply committed to it, heeding no one's blame or objection in its respect, extreme in denying causality. This is a place where the steps of the leading luminaries have lost balance.

Were it not that the right of the Truth is greater than the right of the creation, silence at this point would have been courteous.

There is nothing in the concept of hope or supplication that contradicts the Master's absolute power in His dominion, for one simply hopes for His dispo-

فتأمل هذا الموضوع حق التأمل يطلعك على أسرار عظيمة من أسرار العبودية والمحبة. فكل محبة فهي مصحوبة بالخوف والرجاء. وعلى قدر تمكنها من قلب المحب يشتد خوفه ورجاؤه. لكن خوف المحب لا يصحبه وحشه بخلاف خوف المسيء. ورجاء المحب لا يصحبه علة بخلاف رجاء الأجير. فأين رجاء المحب من رجاء الأجير؟ وبينهما كما بين حالهما. وبالجمل، فالرجاء ضروري للمريد السالك، والعارف لو فارقه لحظةً لتلف أو كاد. فإنه دائر بين ذنب يرجو غفرانه وعيب يرجو صلاحه وعمل صالح يرجو قبوله، واستقامة يرجو حصولها أو دوامها وقرب من الله ومنزلة عنده يرجو وصوله إليها، ولا ينفك أحد من السالكين عن هذه الأمور أو عن بعضها. فكيف يكون الرجاء من أضعف منازل [وهذا حاله؟]

وأما حديث المعارضة والاعتراض فباطل، فإن الراجي ليس معارضاً ولا معترضاً، بل راجياً راهباً مؤملاً لفضل ربه، محسن الظن به متعلق الأمل ببره وجوده، عابداً له بأسمائه «المحسن، البر، المعطي، الحليم، الغفور، الجواد، الوهاب، الرزاق». والله يحب من عبده أن يرجوه. ولذلك كان عند رجاء العبد له وطنه به.

و «الرجاء» من الأسباب التي ينال بها العبد ما يرجوه من ربه، بل هو من أقوى الأسباب. ولو تضمن معارضةً واعتراضاً لكان ذلك في الدعاء والمسألة أولى. فكان دعاء العبد ربه وسؤاله — أن يهديه ويوفقه ويسدده ويعينه على طاعته ويجنبه معصيته ويغفر ذنوبه ويدخله الجنة وينجي من النار — معارضةً واعتراضاً، لأن الداعي راج وطالب، [فعله رجاء، وطلب] ما يرجوه. فهو أولى حينئذ بالمعارضة والاعتراض.

والذي أوجب للشيخ هذا القدر الاسترسال في القدر والفناء في شهود الحقيقة الكونية. فإنه من الراسخين فيه الذين لا تأخذهم فيه لومة لائم. وهو شديد في إنكار الأسباب. وهذا موضع زلت فيه أقدام أئمة أعلام.

ولولا أن حق الحق أوجب من حق الخلق، لكان في الإمساك فسحة ومتسع. وليس في الرجاء ولا في الدعاء معارضة لتصرف المالك في ملكه. فإنه إنما يرجو تصرفه في ملكه أيضاً بما هو أحب

sition of His dominion in a way that is dearer to Him, for charity is dearer to Him than justice, forgiveness dearer than retribution, tolerance dearer to Him than execution, forbearance dearer to Him than reckoning, and His mercy has overwhelmed His wrath.

The hopeful servant attaches his hope to the act of the Beloved that is dear to Him; his hope does not cause Him to relinquish His control over His dominion. Rather, it fulfills his servitude to Him and the attainment of the dearer of the two outcomes to Him. The Almighty does not benefit from exacting revenge or administering punishments for the hope of a servant to contradict that. It is only the servant himself who brought punishment unto himself, by denying God His right, ascribing partners to God, rejecting Him in unbelief, and striving to anger Him; His wrath has causes, effects, and requirements, and the servant is the one who chooses them, strives to attain them, and works toward them by preferring its causes; he is the one who brings ruin to himself. His Lord all this while warns him, shows him His signs and calls to him, "Come to Me, I will protect you and shelter you, save you from what you fear." Yet he stops at nothing but rebellion and desertion, making peace with His enemy, joining hands with him against his Lord, seeking the pleasure of His creation against Him. The pleasure of the creation is more preferable and certain to him than His right, the fear, hope, and love of [the creation] greater in his heart. He closes off all doors to the grace, charity, and reward of his Lord to him, working hard instead to obstruct all such paths, handing them all to his enemy, making peace with him, obeying and loving him instead, wronging himself in the most odious of ways. He is the one who obstructs his own way toward success by the excess of his lust, desire, and caprice, and [who] objects to that which He loves by pushing it away, refusing to let it in, thus losing his share and wronging his own self, opposing his lover and befriending his enemy, angering the One in whose pleasure is his life, and pleasing the one in angering Him is his life. He is generous to his enemies but niggardly to his Loving Lord and Protector.

The Lord Most High has no self-serving motive to chastise His servants, nor does that heal Him or increase His dominion by even the weight of a grain. Nor does His forgiveness decrease anything from His power, even if he forgave all of the dwellers of this Earth. And how could it? For His mercy indeed is more encompassing and far-reaching than wrath and punishment. He has written mercy unto Himself.

The hope of a servant to Him, therefore, takes away nothing from His wisdom, His dominion, and His omnipotence, nor does that require anything opposed to perfection, nor denial of any of His attributes or names. Were it not for the servant himself closing all of the doors of God's mercy and turning

الأمرين إليه. [فإن الفضل أحب إليه من العدل، والعفو أحب إليه] من الانتقام، والمسامحة أحب إليه من الاستقصاء، والترك أحب إليه من الاستيفاء، ورحمته غلبت غضبه.

فالراجي علق رجاءه بتصرفه المحبوب له المرضي له، فلم يوجب رجاءه خروجه عن تصرفه في ملكه، بل اقتضى عبوديته وحصول أحب التصرفين إليه. وهو سبحانه لا ينتفع باستيفاء حقه وعقوبة عبده حتى يكون رجاءه مبطلاً لذلك. وإنما العبد استدعى العقوبة وأخذ الحق منه لشركه بالله وكفره به واجتهاده في غضبه. ولغضبه موجبات وآثار ومقتضيات، والعبد مؤثر لها ساع في تحصيلها عامل عليها بإيثاره وسعيه في أسبابها. فهو المهلك لنفسه وربّه يحذره ويبنّاه: هلم إلي أحملك وأصنك، وأنجك مما تحذر، وأؤمنك من كل ما تخاف. وهو يأبى إلا شروداً عليه ونفارا عنه ومصالحةً لعدوه ومظاهرةً له على ربه، ومتطلباً لمرضاة خلقه بمساخطه. رضا المخلوق أثر عنده من رضاه وحقه أكد عنده من حقه، وخوفه ورجاءه وحبّه في قلبه أعظم. فلم يدع لفضل ربه وكرامته وثوابه إليه طريقاً، بل سدّ دونه طرق مجاريها بجهدّه وأعطى بيده لعدوه، فصالحه وسمع له وأطاع، وانقاد إلى مرضاته. فجاء من الظلم بأقبحه وأشدّه.

فهو الذي عارض مراده ربه منه بمراده وهواه وشهوته. واعترض لمحابه ومراضيه بالدفع، ولم يأذن لها في الدخول عليه. فأضاع حظه وبخس حقه وظلم نفسه، وعادى حبيبه ووالى عدوه، وأسخط من حياته في رضاه وأرضى من حياته في سخطه، وجاد بنفسه لعدوه وبخل بها عن حبيبه ووليه. والرب وتعالى ليس له ثأر عند عبده فيدركه بعقوبته، ولا يتشفى بعقابه، ولا يزيد ذلك في ملكه مثقال ذرة، ولا ينقص مغفرته. لو غفر لأهل الأرض كلهم لما نقص مثقال ذرة من ملكه، كيف والرحمة أوسع من العقوبة وأسبق من الغضب وأغلب له؟ وهو قد كتب على نفسه الرحمة فرجاء العبد له لا ينقص شيئاً من حكمته ولا ينقص ذرةً من ملكه، ولا يخرجّه عن كمال تصرفه ولا يوجب خلاف كمال،

away from all of the various ways of righteousness, his Lord [would never have punished him and] would always give him more than he could ever hope and wish for.

As for the total surrender of the servant to his Lord, his throwing of himself before Him and His pleasure, it is nothing but hope that He will have mercy on him, lessen his burdens, forgive him, and accept his good deeds despite their deficiencies and ailments, and overlook his bad deeds. It is nothing but the strength of his hope that causes this surrender and submission, and brings him before the door of His Lord, for hope is the life of asking, its soul being intention.

As for his claim of joyous contentment with what God has willed even if it is his punishment, this is frivolity, pure and simple. For what the Exalted has willed includes two kinds, that for which He loves and praises and befriends its doer, and the servant's agreement with this object of God's will is the essence of love, and the servant's will to oppose it is frivolity, opposition, and objection. The other kind of the object of God's will is that which He dislikes, hates, and punishes its doer, and to agree with this object of His will is to rebel against and declare hostility to God and open oneself to His wrath and displeasure.

This is a place of discretion, and agreement with God consists in and requires opposing this kind of divine will by the other kind of divine will.

True worship, then, is to oppose His decree with His decree and resist His judgment with His judgment.

To surrender to an ontological decree is wrong and what results from it is the very essence of frivolity, abandonment of worship, and adherence to a false claim. If it truly were surrender and congruence, and parting from objection and opposition, it would be limited to that which He loves, is pleased with, and commands: surrendering to and parting from resistance to it is the essence of love and friendship.

As for annihilation in the will of his Lord from his own will, the praiseworthy part of it, as mentioned earlier, is the annihilation in His religious, deontological command, not the ontological decree, since all that is in existence, good or evil, is the object of His will [regardless].

As for attachment to hope for his own desideratum rather than the desideratum of his Master, [this objection against hope is invalid because] the servant hopes for only that divine will that is loved by God, fleeing from that which He dislikes. And even if something is liked by Him, such as retribution, then forgiveness and charity are even more liked by Him, and so his hope ought to be attached to the more liked of two liked things.

As for the claim that hope is an objection to the divine decree that has been issued, it is not so. Rather, it is attachment to another decree that may have also

ولا تعطيل أوصافه وأسمائه. ولولا أن العبد هو الذي سد على نفسه طرق الخيرات وأغلق دونها أبواب الرحمة بسوء اختياره لنفسه، لكان ربه له فوق رجائه وفوق أمله.

وأما استسلام العبد لربه واستسلامه بانطراحه بين يديه ورضاه بمواقع حكمه فيه، فما ذاك إلا رجاء منه أن يرحمه ويقلله عثرته، ويعفو عنه ويقبل حسناته مع عيوب أعماله وآفاتهما، ويتجاوز عن سيئاته. فقوة رجائه أوجبت له هذا الاستسلام والانقياد والانطراح بالباب. ولا يتصور هذا بدون الرجاء البتة. فالرجاء حياة الطلب، والإرادة روحها.

وأما رضاه بمراده منه وإن كان عذابه، فهذا هو الرعونة كل الرعونة. فإن مراده سبحانه نوعان: مراد يحبه ويرضاه ويمدح فاعله ويواليه. فوافقته في هذا المراد [هي عين محبته، وإرادة خلافه رعونة ومعارضة واعتراض. ومراد يبغضه ويكرهه ويمقت فاعله ويعاديه، فوافقته في هذا المراد] عين مشاقته ومعاداته ومخالفته والتعرض لمقتته وسخطه.

فهذا الموضع موضع فرقان. فالموافقة كل الموافقة معارضة هذا المراد، واعتراضه بالدفع والرد بالمراد الآخر.

فالعبودية الحق معارضة مراده بمراده ومزاحمة أحكامه بأحكامه. فاستسلامه لهذا المراد المكروه المسخوط وما يوجب ويقتضيه عين الرعونة والخروج عن العبودية، وهو عين الدعوى الكاذبة. إذ لو كان مصدر ذلك الاستسلام والموافقة وترك الاعتراض والمعارضة، لكان ذلك مخصوصاً بحببه ومراضيه، وأوامره التي الاستسلام لها والموافقة فيها وترك معارضتها والاعتراض عليها هو عين المحبة والموالاتة.

وأما الفناء بمراد ربه عن مراده، فقد تقدم أن المحمود من ذلك الفناء بمراده الديني الأمر لا الكوني القدري. فإن الكون كله مراده القدري خيره وشره.

وأما تعلق الرجاء بمراده دون مراد سيده فهو إنما علقه بمراده المحبوب له هارباً من مراده المسخوط المكروه له. وعلى تقدير أن يكون محبوباً له—إذا كان انتقاماً—فالعفو والفضل أحب إليه منه. فهو إنما علق رجاءه بأحب المرادين إليه.

وأما كون الرجاء اعتراضاً على ما سبق به الحكم فليس كذلك، بل تعلقاً بما سبق به الحكم. فإنه

been issued: he only hopes for charity and bounty and mercy that has been decreed and destined, and He has made hope one of the causes of its attainment. Hope, then, is not an objection to divine decree nor opposition to it, but rather seeking that which has been decreed.

As for [the servant's] objection that results if he fails to attain that for which he hoped: if it occurs, it would be a deficiency in worship and ignorance of the right of divine providence, for the one who hopes and calls asks for a grace that he does not deserve, nor is he paying for it in an equal exchange. If he is given it, it is pure bounty and charity upon him, and if he is refused, it was not his right to begin with. His objection, hence, is frivolous and ignorant. Therefore, the failure to attain what one hoped and prayed for does not necessitate opposition or objection for a sincere servant.

The Messenger of God, God grant him blessing and peace, asked God for three distinctions for his community; He granted him two and refused one, and he was pleased with what He gave and did not object to what was not given, and rather was pleased in submission.⁸

As for [the claim] that hope is self-indulgence, and since the seekers of this path have parted from their egos, how could they engage in self-indulgence? [I say:] How strange, by God! What is frivolous about the servant hoping and desiring his Lord's charity, bounty, and grace, and begging for it by his heart and tongue? Hope is the heart's expectation to attain its object, and if the servant is ever-expecting in his heart and begging in his tongue the grace of his Lord, what is frivolous about it? Is frivolity anything but the opposite of it?

Strange also is their claim to part from their egos, when they are the greatest of men in worshipping their egos! Only he who binds his ego to God's religious, normative, and prophetic command has parted from it. Such a one spends it in establishing His religion and upholding it among its opponents and rejecters; he finds them tearing apart his honor, casting great aspersions at him, frightening him with all kinds of threats, seeking his blood, but he is not deterred by their blame in his struggle with them for the sake of God. His clarion call of truth is to anyone who fears and hopes for Him, being in no need of their praise and admiration, their reverence and being called a great "shaykh" by them, their kissing of his hands or fulfillment of his needs. He cries out among them his sincere advice aloud, announcing it for them as well as offering it to them in private. He is stripped of formalities and limitations and has attached himself to the pleasure of the Ever-living, the Sustainer. His station in an hour of struggle against the enemies of God and his endurance for a night on the frontier of

⁸ Based on the narration in Muslim #2890.

إنما يرجو فضلاً وإحساناً ورحمةً سبق بها القضاء والقدر، وجعل الرجاء أحد أسباب حصولها. فليس الرجاء اعتراضاً على القدر ولا معارضةً للقدر، بل طلباً لما سبق به القدر.

وأما اعتراضه إذا لم يحصل له مرجوه فهذا نقص في العبودية، وجهل بحق الربوبية. فإن الراجي والداعي يرجو ويدعو فضلاً لا يستحقه ولا يستوجبه بمعاوضة، فإن أعطيه فحُضِ المنّة والصدقة عليه، وإن منعه فلم يمنع حقاً هو له، فاعتراضه رعونة وجهالة. ولا يلزم من فوات المرجو وعدم حصول المدعوبه في حق العبد الصادق معارضة ولا اعتراض.

وقد سأل رسول الله ﷺ ربه ثلاث خصال لأتمته. فأعطاه اثنتين ومنعه واحدة. ففرضي بما أعطاه ولم يعترض فيما منعه، بل رضي وسلم.

وأما كون الرجاء وقوفاً مع الحظ، وأصحاب هذه الطريقة قد خرجوا عن نفوسهم فكيف حظوظهم؟

فيا لله العجب! أي رعونة فيمن يجعل رجاء العبد ربه، وطمعه في بره وإحسانه وفضله، وسؤاله ذلك بقلبه ولسانه؟ فإن الرجاء هو استشراف القلب لنيل ما يرجوه. فإذا كان العبد دائماً مستشرفاً بقلبه سائلاً بلسانه طالباً لفضل ربه، فأَي رعونة هاهنا؟ وهل الرعونة كل الرعونة إلا خلاف ذلك؟ ومن العجب دعواهم خروجهم عن نفوسهم، وهم أعظم الناس عبادة لنفوسهم. وليس الخارج عن نفسه إلا من جعلها حبساً على مراد الله الديني الأمري النبوي، وبذلها لله في إقامة دينه وتنفيذه بين أهل العناد والمعارضة والبغي، فانغمس فيهم يمزقون أديمه ويرمون بالعظام، ويخيفونه بأنواع المخاوف ويتطلبون دمه بجهدهم، لا تأخذه في جهادهم في الله لومة لائم. يصدع بالحق عند من يخافه ويرجوه. قد زهد في مدحهم وثنائهم وتعظيمهم وتشبيحهم له، وتقبيل يده وقضاء حوائجهم. يصيح فيهم بالنصائح جهاراً ويعلن لهم بها ويسرهم إسراراً، وقد تجرد عن الأوضاع والقيود والرسوم وتعلق بمراضى الحي القيوم. مقامه ساعة في جهاد أعداء الله، ورباطه ليلة على ثغر الإيمان، أثر عنده

faith is dearer to him than annihilation, epiphanies, and states that are indeed the greatest source of the life of the ego, its nourishment and delight. How can this latter one claim that he has parted from the delight of his ego? Perhaps he has parted from the decree of his Lord and worship to his own desire and pleasure! If he were to examine himself, he would see it with his own eyes.

Is it anything but utter frivolity to claim that he loves his Lord for his punishment, not his reward? And his claim that if he loved and obeyed Him for reward that would be pleasure and preference of his ego as opposed to if he loved and obeyed him for His punishment, for that has no delight for his ego?

By God, in the entire class of frivolity and stupidity there is nothing uglier and more revolting than this! Why would the devil now play with the egos anymore? The ego that the devil's trickery has brought to such a state is in sure need of begging for protection.

Compare the states of the prophets, messengers, and truth-lovers, and their beseeching of their Lord with the states of these lost souls, and witness the difference.

Where is all this from the supplication of the Prophet, God grant him blessing and peace,

O God, I beg for the protection of Your pleasure from Your displeasure, and I beg the protection of Your safety from Your punishment, and I beg Your protection from You.⁹

And his saying to his uncle,

O 'Abbās, O uncle of the Messenger of God, beg God for his safety!¹⁰

And his saying to the greatest Truth-lover (Abū Bakr), when the latter asked him to teach him a supplication to say during his prayers,

Say: O God, I have wronged myself a great deal, and none forgives sins but You, so forgive me a forgiveness from You, and have mercy on me, for You are the Most Forgiving, the Ever Merciful.¹¹

⁹ Muslim #486.

¹⁰ Bukhārī, *Adab al-mufrad* #726.

¹¹ Bukhārī #834; Muslim #2705.

وأحب إليه من فناء ومشاهدات وأحوال هي أعظم عيش النفس، وأعلى قوتها وأوفر حظها. ويزعم أنه قد خرج عن نفسه فكيف حظها؟ ولعله قد خرج عن مراد ربه من عبوديته إلى عين مراده هو وحظه. ولو فتش نفسه لرأى ذلك فيها عياناً.

وهل الرعونة كل الرعونة إلا دعواه أنه يحب ربه لعذابه لا لثوابه، وأنه إذا أحبه وأطاعه للثواب كان ذلك خطأ وإيثاراً لمراد النفس بخلاف ما إذا أحبه وأطاعه ليعذبه، فإنه لا حظ للنفس في ذلك؟

فوالله ليس في أنواع الرعونة والحماسة أقيح من هذا ولا أسمح. وماذا يلعب الشيطان بالنفوس؟ وإن نفساً وصل بها تلبيس الشيطان إلى هذه الحالة لمحتاجة إلى سؤال المعافاة.

فزن أحوال الأنبياء والرسل والصديقين وسؤالهم ربهم على أحوال هؤلاء الغالطين ثم قايِس بينهما وانظر التفاوت.

فأين هذا من دعاء النبي ﷺ: «اللهم إني أعوذ برضاك من سخطك، وأعوذ بمعافاتك من عقوبتك، وأعوذ بك منك».

وقوله لعمه: «يا عباس! يا عم رسول الله، سل الله العافية».

وقوله للصديق الأكبر وقد سأله أن يعلمه دعاء يدعو به في صلاته. «قل: اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت. فاغفر لي مغفرة من عندك، وارحمني إنك أنت الغفور الرحيم».

And his saying to the most truth-loving among women (Ā'isha), when she asked him for a supplication to say if she found the Night of Destiny,

Say: O God, You are Most-lenient, You love lenience, so be lenient with me!¹²

And his saying in his [Qur'anic] supplication that he never neglected it and if he made any supplication he ended it with it:¹³

Our Lord, give us all that is good in this life and all that is good in the afterlife and save us from the hellfire. [2:201]

The Almighty heaped praise upon His elite among the wise for begging Him to save them from the punishment of the hellfire, saying, "And they reflect on the creation of the heavens and the earth: Our Lord, You have not created this in vain, Glory to You, so save us from the hellfire!" [3:191]. He also said to [his wife] Umm Ḥabība, God be pleased with her, "If you ask God to save you from the punishment of the hellfire, it would be better for you."¹⁴ He used to beg for protection from the punishment of the hellfire frequently, and from the punishment of the grave.¹⁵ He also commanded the Muslims to beg for protection in their final sitting [during the regular prayers] from the punishment of the hellfire, from the punishment of the grace, from the trial of life and death, and the trial of the Antichrist,¹⁶ so much so that it has been said that this supplication is an obligation during the prayer and that prayer is not valid without it.

The examples of this are too many for us to list them exhaustively.

The Messenger of God, God grant him blessing and peace, entered upon a sick person and found him [shriveled] like a chick, so he asked him, "What have you been praying for?" He said, "I was saying, O God, that for which You will take me to account in afterlife, do it in this world." So he said, "Glory to God! You cannot bear that. Why did you not ask for lenience and safety?"¹⁷ It is reported in *al-Musnad* [of Aḥmad] on his authority, "No supplication is dearer to God than being asked for lenience and safety."¹⁸

He said to one of his companions, "What do you say when you pray?" He said, "I ask God for the Garden and beg for protection from the hellfire, but I do not understand your murmuring, nor the murmuring of Mu'adh." So the Messenger of God, God grant him blessing and peace, said, "It is about those that we murmur."¹⁹

¹² Tirmidhī #3513.

وقوله لصديقة النساء—وقد سألته دعاء تدعو به، إن وافقت ليلة القدر—فقال: «قولي: اللهم إنك عفو تحب العفو فاعف عني».

وقوله في دعائه الذي كلاً يدعه، وإن دعا بدعاء أردفه به: «ربنا آتانا في الدنيا حسنةً وفي الآخرة حسنةً وقنا عذاب النار».

وقد أثنى الله تعالى على خاصته أولي الألباب بأنهم سألوه أن يقيم عذاب النار. فقال: ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: 191]. وقال ﷺ لأم حبيبة—رضي الله عنها—: «لو سألت الله أن يجيرك من عذاب النار لكان خيراً لك». وكان يستعيز كثيراً من عذاب النار ومن عذاب القبر، وأمر المسلمين أن يستعيزوا في تشهدهم من عذاب النار وعذاب القبر وفتنة الحيا والممات وفتنة المسيح الدجال، حتى قيل: إن هذا الدعاء واجب في الصلاة لا تصح إلا به، وهذا أعظم من أن نستقصيه.

ودخل رسول الله ﷺ على مريض يعودوه فرآه مثل الفرخ فقال: «ما كنت تدعوه؟ فقال: كنت أقول: اللهم ما كنت معاقبني به في الآخرة فعاقبني به في الدنيا. فقال: سبحان الله إنك لا تطيق ذلك. ألا سألت الله العفو والعافية؟»

وفي المسند عنه: «ما سئل الله شيئاً أحب إليه من سؤال العفو والعافية». وقال لبعض أصحابه: «ما تقول إذا صليت؟ فقال: أسأل الله الجنة وأعوذ به من النار، أما إني لا أحسن دندنتك ولا دندنة معاذ. فقال رسول الله ﷺ: حولها دندندن».

13 Bukhārī #6389; Muslim #2690.

14 Muslim #2663.

15 Bukhārī #832; Muslim #589.

16 Muslim #588.

17 Muslim #2688.

18 Tirmidhī #3515, 3548, deemed weak. See *Madārij*(S), 1444.

19 Abū Dāwūd #792.

How far is all this from the case of one who says, “I do not love You for Your reward, for that would be self-indulgence, and I only love for Your punishment, for that has nothing in it for me; hope is the essence of self-indulgence; and we have parted from our egos and have nothing to do with hope”? The best that can be said about this is that it is an ecstatic outburst for which one can be excused if his mind was overwhelmed as in the state of inebriation or the like, and that his good deeds, conduct, states, and piety are not all demolished as a result.

However, the one who denies [hopefulness] being from the sound states and lofty stations that the servant seeks and aspires to is one who has no guise to cover him up, nor can the scholars endure him, and the masters and leading authorities of the People are far and away from these frivolities, rather, they are the most distant of all people from such things.

True, one of them may experience a state in which his ego speaks to him and says that if He punished him, he would be content with it, like the contentment of the one who received His reward, and his heart becomes resolute on this. However, such resolve and wishing in reality have no effect at all, and if He tests him in the slightest of ways he begins to scream and beg for help and ask for safety, as occurred to one who said,

I cannot but desire you
You may test me however you wish!

So, He tested him by constricting his urine. His claim vanished in no time, no trace of it to be found, and he went around saying to little schoolchildren, “Call your uncle a liar!”

The resolve to be joyfully content is one thing, and its reality something different altogether.

As for [al-Harawī’s] saying, “The Revelation has spoken of it for one benefit alone, and that is that it cools the heat of fear.”

It would be said that rather, it has many other benefits.

One among them is that it is an expression of servitude, and need and desperation towards what he hopes for from God and expects from His bounty, and that he is not self-sufficient even for the wink of an eye.

Another one is that He the Glorified loves that his servants look to Him in hope and ask of His grace, for He is the King, the Truth, the Generous—the Most Generous of all who are asked, the Most Munificent of those who give—and to the generous, the most beloved thing is to be asked. One tradition says, “One who does not ask God, He is angry with him.” Since the one who asks is hopeful, it means that God is angry with those do not have hope in Him. This is, then, another benefit of hope, which is the avoidance of God’s anger.

فأين هذا من حال من قال: لا أحبك لثوابك لأنه عين حظي، وإنما أحبك لعقابك لأنه لا حظ لي فيه، والرجاء عين الحظ، ونحن قد خرجنا عن نفوسنا فمالنا وللرجاء؟ فهذا وأمثاله أحسن ما يقال فيهم: إنه شطح قد يعذر فيه صاحبه إذا كان مغلوباً على عقله كالسكران ونحوه، ولا تهدر محاسنه ومعاملاته وأحواله وزهده.

ولكن الذي ينكر كون هذا من الأحوال الصحيحة والمقامات العلية التي يتعاطاها العبد ويشمر إليها، فهذا الذي لا تلبس عليه الثياب ولا تصبر عليه نفوس العلماء. وحاشا سادات القوم وأئمتهم من هذه الرعونات، بل هم أبعد الناس منها.

نعم قد يعرض لأحدهم حال يحدث نفسه فيه بأنه لو عذبه لكان راضياً بعذابه كرضا صاحب الثواب بثوابه ويعزم على ذلك بقلبه. ولكن هذا عزم وأمنية، وعند الحقيقة لا يكون لذلك أثر البتة، ولو امتحنه بأدنى محنة لصاح واستغاث وسأل العافية كما جرى للقائل:

وليس لي من هواك بد فكيفما شئت فامتحنني

فامتحنه بعسر البول، فطاحت هذه الدعوى عنه واضمحلت خيالها وجعل يطوف على صبيان المكاتب ويقول: ادعوا لعمكم الكذاب.

فالعزم على الرضا لون، وحقيقته لون آخر.

وأما قوله: «أن التنزيل نطق به لفائدة وهي كونه يبرد حرارة الخوف».

فيقال: بل لفوائد كثيرة آخر سوى هذه.

منها إظهار العبودية والفاقة والحاجة إلى ما يرجوه من ربه، ويستشرفه من إحسانه، وأنه لا يستغني عن فضله طرفة عين.

ومنها أنه سبحانه يحب من عباده أن يؤملوه ويرجوه ويسألوه من فضله، لأنه الملك الحق الجواد، أجود من سئل وأوسع من أعطى. وأحب ما إلى الجواد أن يرجى ويؤمل ويسأل. وفي الحديث: «من لم يسأل الله يغضب عليه». والسائل راج وطالب. فمن لم يرج الله يغضب عليه. فهذه فائدة أخرى من فوائد الرجاء، وهي التخلص به من غضب الله.

Another is that hope is the caravan leader that goads one to God, and makes the journey more palatable and encourages him to keep on and adhere to it. If not for hope, no one would take up this journey, for fear alone does not motivate anyone: it is love that motivates, fear that spurs, and hope that leads.

Another one is that hope throws one at the terrace of love, at its doorstep. The more he hopes and receives from God what he hopes for, the more his love for God increases, as do his gratitude for and pleasure with God.

Another is that it motivates him to attain the highest of stations, which is the station of gratitude, which is summation of all worship, and when what he hoped for is attained, it becomes a cause for gratitude.

Another is that it increases his awareness of His names and their meanings and attachment to them. For hope is connected to His names of benevolence and worship and supplication through them, as the Almighty said, "And God's are the beautiful names, so call upon Him through them" [7:180]. Calling upon Him through His beautiful names ought never to be neglected, as they are the greatest means by which one can call upon Him, and to find faults with the station of hope is to abjure worship through these names and calling through them.

Another one is that love, as stated earlier, cannot be separated from hope; each of the two expects and strengthens the other.

Another one is that fear requires hope and vice versa, for everyone who entertains a hope is fearful and every fearful person is hopeful, which is why a sound attainment of hope makes one's attainment of fear sound. God Almighty said, "What is with you that you do not call upon God in awe?" [71:13]. Many of the exegetes said that the meaning is, Why do you not fear God for His greatness?, and said, Hope here means fear.

In reality, one entails the other, for every hopeful one fears to lose what he hopes for, and fear without hope is despair and dejection. The Almighty said, "Say to those who believe to forgive those who do not hope for the Days of God" [45:14]. They said in its exegesis, "They are those who do not fear God's afflictions upon them like the afflictions upon those of the nations before them."

Another one is that if God gives the servant when the servant hopes for something, it is dearer and sweeter to the servant than if he receives it without hoping for it. This is one of God's wisdoms in prescribing for the believers a balance of hope and fear in this world, for their reward and their pleasure with that reward will be commensurate with the level and extent of their fear and hope.

Another one is that God Exalted and Almighty wishes for his servants to complete all ranks of worship, including humility and humbleness, of reliance and seeking succor, of fear and hope, of patience and gratitude, and of pleasure and penitence, and so on. That is why, for instance, God decreed for his servants

ومنها أن الرجاء حادٌ يحدو به في سيره إلى الله ويطيّب له المسير، ويحثه عليه ويبعثه على ملازمته. فلولوا الرجاء لما سرى أحد. فإن الخوف وحده لا يحرك العبد وإنما يحركه الحب، ويزججه الخوف ويحدوه الرجاء.

ومنها أن الرجاء يطرحه على عتبة المحبة ويلقيه في دهليزها. فإنه كلما اشتد رجاءه وحصل له ما يرجوه ازداد حباً لله وشكراً له ورضاً عنه.

ومنها أنه يبعثه على أعلى المقامات وهو مقام الشكر الذي هو خلاصة العبودية. فإنه إذا حصل له مرجوه كان ذلك أدعى لشكره.

ومنها أنه يوجب له المزيد من معرفته بأسمائه ومعانيها والتعلق بها. فإن الرجاء تعلق بأسماء الإحسان وتعبد بها ودعاء بها، وقد قال الله تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الأعراف: 180]. فلا ينبغي أن يعطل دعاؤه بأسماء الإحسان التي هي أعظم ما يدعو بها الداعي. فالقدح في مقام الرجاء تعطيل لعبودية هذه الأسماء وتعطيل للدعاء بها.

ومنها أن المحبة لا تنفك عن الرجاء — كما تقدم — فكل واحد منهما يمد الآخر ويقويه.

ومنها أن الخوف مستلزم للرجاء والرجاء مستلزم للخوف. فكل راج خائف وكل خائف راج. ولأجل هذا حسن وقوع الرجاء في موضع يحسن فيه وقوع الخوف. قال الله تعالى: ﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾ [نوح: 13]. قال كثير من المفسرين: المعنى ما لكم لا تخافون لله عظمة؟ قالوا: والرجاء بمعنى الخوف.

والتحقيق: أنه ملازم له. فكل راج خائف من فوات مرجوه. والخوف بلا رجاء يأس وقنوط. وقال تعالى: ﴿قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾ [الجمعة: 14]. قالوا في تفسيرها: لا يخافون وقائع الله بهم كوقائعه بمن قبلهم من الأمم.

ومنها أن العبد إذا تعلق قلبه برجاء ربه فأعطاه ما رجاه، كان ذلك ألطف موقعاً وأحلى عند العبد وأبلغ من حصول ما لم يرجه. وهذا أحد الأسباب والحكم في جعل المؤمنين بين الرجاء والخوف في هذه الدار. فعلى قدر رجائهم وخوفهم يكون فرحهم في القيامة بحصول مرجوهم واندفاع مخوفهم. ومنها أن الله سبحانه وتعالى يريد من عباده تكميل مراتب عبوديته [من الذل والانكسار والتوكل والاستعانة والخوف والرجاء والصبر والشكر والرضى والإنابة وغيرها]. ولهذا قدر عليه الذنب وابتلاه

the capacity to commit sins and made them indulge in them, in order to perfect the mode of worship through repentance, which is the dearest of all forms of worship to Him. Similar is God's perfection of worship through hope and fear.

Another one is that hoping in God involves waiting, looking for, and expecting God's grace, all of which lead to the constant connection of the heart with God, and thus the heart begins to experience the marvelous gardens of divine names and attributes and take from each his share, as described earlier. If he neglects or lacks [hope], he would lose his share of the meanings of these names and attributes. There are many other benefits that that [the seeker] may derive from his contemplation and reflection. And success is from God.

May God recognize the Shaykh al-Islam [al-Harawī] for his efforts, raise his ranks and reward him the highest of reward, and gather him and us in the dwellings of honor. If his seeker (that is, Ibn al-Qayyim himself) could find a way to avoid objecting to him and his teachings, he would have. Why, when God has benefited him with his speech, and he has sat before him like a pupil and he was one of those upon whose hands he was awakened from his sleep?

This is the utmost that can be said on this; whoever has distinction of knowledge should produce it or excuse himself and not rush to reject it. Consider the difference in rank between Solomon, the prophet of God, God grant him blessing and peace, and the hoopoe, when the latter said, "I have come to know what you have not" [27:22]; the Shaykh al-Islam [al-Harawī] is not more knowledgeable than the prophet of God nor the objector more ignorant than the hoopoe, and God alone is sought for help.

2 Levels of Hope

The author of *al-Manāzil*, God have mercy on him, said,

Hope has three levels. First, hope that stirs the worker to strive hard, bears pleasure in service, and awakens the dispositions to tolerance by parting from forbidden things.

That is, it quickens him to do his best to attain what he hopes for, for one who knows the value of what he seeks, his sacrifice to attain it becomes easy. As for its giving birth to pleasure in service, the more his heart looks at the fruit to be attained at the end and the delightful outcome, the more delight it seeks in it. This is the case of one who hopes for great profit in his voyage for business and suffers the hardship of the journey for its sake. Whenever he depicts the outcome to his heart, the hardship becomes easy and he takes delight in it. The

به لتكميل مراتب عبوديته [بالتوبة التي هي من أحب عباديات عبده إليه. فكَذلك يكملها بالرجاء والخوف.

ومنها أن في الرجاء—من الانتظار والترقب والتوقع لفضل الله—ما يوجب تعلق القلب بذكره ودوام الالتفات إليه بملاحظة أسمائه وصفاته، وتنقل القلب في رياضها الأنينة وأخذه بنصيبه من كل اسم وصفة—كما تقدم بيانه، فإذا فني عن ذلك وغاب عنه فاته حظه ونصيبه من معاني هذه الأسماء والصفات، إلى فوائد أخرى كثيرة يطالعها من أحسن تأمله وتفكره في استخراجها. وبالله التوفيق.

والله يشكر لشيخ الإسلام سعيه ويعلي درجته ويجزيه أفضل جزائه، ويجمع بيننا وبينه في محل كرامته. فلو وجد مريده سعةً وفسحةً في ترك الاعتراض عليه واعتراض كلامه لما فعل، كيف وقد نفعه الله بكلامه وجلس بين يديه مجلس التليذ من أستاذه وهو أحد من كان على يديه فتحه بقطةً ومناماً؟

وهذا غاية جهد المقل في هذا الموضع. فمن كان عنده فضل علم فليجد به أو فليعذر ولا يبادر إلى الإنكار. فكم بين الهدد وبين سليمان نبي الله وهو يقول: ﴿أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ﴾ [النمل: 22]. وليس شيخ الإسلام أعلم من نبي الله، ولا المعارض عليه بأجهل من هدهد. وبالله المستعان.

فصل

قال صاحب المنازل—رحمه الله—:

«والرجاء على ثلاث درجات. الدرجة الأولى: رجاء يبعث العامل على الاجتهاد ويولد التلذذ بالخدمة، ويوقظ الطباع للسماحة بترك المناهي». أي ينشطه لبذل جهده لما يرجوه من ثواب ربه. فإن من عرف قدر مطلوبه هان عليه ما يبذل فيه.

وأما توليده للتلذذ بالخدمة فإنه كلما طالع قلبه ثمرها وحسن عاقبتها التذبه. وهذا كحال من يرجو الأرباح العظيمة في سفره ويقاسي المشاق السفر لأجلها. فكلمها صورها لقلبه هانت عليه تلك المشاق

same is true of the true lover, the one who undertakes arduous work for the sake of the pleasure of his beloved, and whenever he contemplates the fruit of his happiness with Him and acceptance of his effort, he feels delight. The stronger a servant's knowledge that this effort will lead to the desired end, and the stronger his knowledge of the greatness of the end and the nearness of the means to it, the greater his delight in seeking it.

As for "awakening the dispositions to tolerance by parting from forbidden things," dispositions have customs and forms they require from the servant and do not permit him to part from them except in return for something that is more likeable, better, and beneficial. When the connection of hope to this higher and nobler return becomes strong, human disposition permits parting from those forms and those customs and forms. The ego does not part from a thing it loves except for a thing it loves more, or for a fear that is greater than the original love. Its fleeing from that feared thing is nothing but its preference for its opposite. It does not part from a thing it loves except for a thing it loves more. If one is presented a meal that causes him harm and sickness, he gives it up for his love of good health which is dearer to him than that meal.

The author of *al-Manāzil* said,

The second level is the hope of those given to disciplining exercises to attain a place where their concerns are purified by refusing the delights, adherence to the conditions of knowledge, and exhausting the limits of protection.

By "those given to disciplining exercises" is meant those who strive to give up that which is comfortable to their egos for those things that are better and more wholesome. Their hope is to attain their goal by purifying their time and determination from adulteration by indulgences, and by adherence to the conditions imposed by knowledge, which is to adhere to the limits of religious commandments, for their hope is dependent on the attainment of that. In "exhausting the limits of protection," "protection" means protection and defense against consuming that whose harm is feared in the short or the long term, and it has limits which, when transgressed, frustrate the attainment of his goal. "Exhausting" of those limits is attained by two things, doing one's best in acquiring their knowledge and holding one's ego to their adherence by way of desire and intention.

He said,

والتذ بها. وكذلك المحب الصادق الساعي في مرضي محبوبه الشاقة عليه، كلما تأمل ثمرة رضاه عنه وقبوله سعيه وقربه منه تلذذ بتلك المساعي، وكلما قوي علم العبد بإفضاء ذلك السبب إلى المسبب المطلوب وقوي علمه بقدر المسبب وقرب السبب منه ازداد التذاذاً بتعاطيه.

وأما إيقاظ الطباع للسماحة بترك المناهي، فإن الطباع لها معلوم ورسوم تتقاضاها من العبد ولا تسمح له بتركها إلا بعوض هو أحب إليها من معلومها ورسومها، وأجل عنده منه وأنفع لها. فإذا قوي تعلق الرجاء بهذا العوض الأفضل والأشرف سمحت الطباع بترك تلك الرسوم وذلك المعلوم. فإن النفس لا تترك محبوباً إلا لمحجوب هو أحب إليها منه أو حذراً من مخوف هو أعظم مفسدة لها من حصول مصلحتها بذلك المحجوب. وفي الحقيقة ففراها من ذلك الخوف إيثار لضده المحجوب لها. فما تركت محبوباً إلا لما هو أحب إليها منه. فإن من قدم إليه طعام يضره ويوجب له السقم فإنما يتركه محبة للعافية التي هي أحب إليه من ذلك الطعام.

قال صاحب المنازل:

«الدرجة الثانية: رجاء أرباب الرياضات أن يبلغوا موقفاً تصفو فيه همهم برفض الملهذات، ولزوم شروط العلم واستقصاء حدود الحمية».

أرباب الرياضات هم المجاهدون لأنفسهم بترك مألوفها والاستبدال بها بمألوفات هي خير وأكمل. فرجاؤهم أن يبلغوا مقصودهم بصفاء الوقت والهمة من تعلقها بالملهذات، وتجريد الهمم عن الالتفات إليها ولزوم شروط العلم، وهو الوقوف عند حدود الأحكام الدينية. فإن رجاءهم متعلق بحصول ذلك لهم واستقصاء حدود الحمية.

و«الحمية» هي العصمة والامتناع من تناول ما يخشى ضرره آجلاً أو عاجلاً، ولها حدود متى خرج العبد عنها انتقض عليه مطلوبه، والوقوف على حدودها بلزوم شروط العلم، والاستقصاء في تلك الحدود بأمرين: بذل الجهد في معرفتها علماً، وأخذ النفس بالوقوف عندها طلباً وقصداً.

The third level is the hope of the men of heart, which is the hope of meeting the Truth that rouses the longing, renders this life unsatisfying, and suffices against the need for the creation.

This is the highest and noblest kind of hope. The Almighty said, “Whosoever, then, hopes in the meeting of his Lord, let him work righteously” [18:110], and the Almighty said, “Whosoever hopes for the meeting of God, the time set by God is near” [29:5].

This hope is pure faith, and its choicest kind, and on it the eyes of the longing lovers are fixed. This is why God has consoled them by the coming of His meeting and has set a time for it that settles and gives peace to their souls. “Longing” is the journey of the heart in its quest for the beloved. The lovers differ as to whether this feeling will survive the meeting of the Beloved or will come to an end. One group says that it will end, as it is possible only in absence, as it is the journey of the heart to Him, and when the journey is over, so is the longing, and it turns into intimacy and delight in His nearness. Another group says that it will instead increase rather than end upon meeting. This is so, they say, because love increases manifold by witnessing the beauty of the Beloved. For the power of his annihilation and awe will prevent him from seeing the Beloved and the longing for Him will persist. This is why it has been said,

The longing is the greatest on the day
When the tents are pitched closest to the tents

We have mentioned this issue and its corollaries exhaustively in our extensive treatise on love *The Garden of Lovers and the Promenade of Those Who Yearn*²⁰ and in the book *The Journey of the Two Migrations*.

We shall return to it when we arrive at its station, God willing.

As for his words “it renders this life unsatisfying”: no doubt, that life of the lover is unsatisfied until he meets his Beloved and where his eyes find coolness and its dissatisfaction ends. Similarly, he has no need of the creation, for his quest is intimacy with and nearness to God, and he is least in need of others except one who helps him in it, and such a one is the dearest of creation to him. He finds no one else of the creation worthy of his intimacy nor finds peace with anyone else. You must strive hard to seek this companion of your struggle, and if you do not find him, leave all men aside.

²⁰ The reference is to the author's *Rawḍāt al-muḥibbīn*, for which see Glossary.

قال: «الدرجة الثالثة: رجاء أرباب القلوب. وهو رجاء لقاء الحق الباعث على الاشتياق المنغص للعيش المزهّد في الخلق».

هذا الرجاء أفضل أنواع الرجاء وأعلاها قال الله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ [الكهف: 110]، وقال تعالى: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ﴾ [العنكبوت: 5]. وهذا الرجاء هو محض الإيمان وزبدته وإليه شخصت أبصار المشتاقين. ولذلك سلاهم الله بإتيان أجل لقائه، وضرب لهم أجلاً له يسكن نفوسهم ويطمئنها.

و«الاشتياق» هو سفر القلب في طلب محبوبه.

واختلف المحبون، هل يبقى عند لقاء المحبوب أم يزول على قولين:

فقلت طائفة: يزول لأنه إنما يكون مع الغيبة وهو سفر القلب إليه. فإذا انتهى السفر وضع الاشتياق عن عاتقه وصار الاشتياق أنسابه ولذة بقربه.

وقالت طائفة: بل يزيد ولا يزول باللقاء.

قالوا: لأن الحب يقوى بمشاهدة جمال المحبوب أضعاف ما كان حال غيبته وإنما يوارى سلطانه فنأوه ودهشته بمعينة محبوبه، حتى إذا توارى عنه ظهر سلطان شوقه إليه، ولهذا قيل:

وأعظم ما يكون الشوق يوماً إذا دنت الخيام من الخيام.

وقد ذكرنا هذه المسألة مستقصاةً وتوابعها في كتابنا الكبير في المحبة، وفي كتاب سفر المهجرتين. وسنعود إليها إذا انتهينا إلى منزلتها إن شاء الله تعالى.

وقوله: «المنغص للعيش»، فلا ريب أن عيش المشتاق منغص حتى يلتقي محبوبه، فهناك تقر عينه ويزول عن عيشه تنغيصه. وكذلك يزهد في الخلق غاية التزهيد لأن صاحبه طالب للأنس بالله والقرب منه، فهو أزهّد شيء في الخلق إلا من أعانه على هذا المطلوب لقاءه منهم وأوصله إليه. فهو أحب خلق الله إليه ولا يأنس من الخلق بغيره ولا يسكن إلى سواه. فعليك بطلب هذا الرفيق جهدك، فإن لم تظفر به فاتخذ الله صاحباً ودع الناس كلهم جانباً.

Die of the ailment of desire, or take a risk
 And leave your surrounding as stares follow you
 Fear not the loneliness of the path when you come
 Take the journey looking for love
 Hold your ego from them just for a moment
 If it does not respond to patience, be more patient
 Fast today and break your fast
 On the day you meet the Beloved with the glad tiding, well-pleased
 Wean your ego from everything but Him
 All life after the weaning is Yours alone
 Watch the secrets of your heart and be ashamed
 To face God on the day all secrets are tried
 Make your worry one, for God is sufficient
 For all your worries, your Lord can do all things
 Watch out for the day when the creation is called
 to God, their Lord, from the bellies of their graves
 Listen to where you stand vis-à-vis
 The virtue you were shown amidst sermons
 And the salient traits of the most distinguished of creation
 Evident to everyone who saw him
 O wise brother, this voyage is nothing but resolve
 Then perseverance, aided by insight
 O those three who will receive
 The flash of light on the Day of Increase on their thrones
 Strive in that which will be said to you, the glad tiding
 On that day when the tidings are circulated
 Sincere work, good by the standard of revelation
 Along with a secret present in your heart

مت بداء الهوى وإلا نفاطر
لا تخف وحشة الطريق إذا جئ
واصبر النفس ساعة عن سواهم
وصم اليوم واجعل الفطر يوما
وافطم النفس عن سواه فكل ال
وتأمل سريرة القلب واستح
واجعل الهم واحدا يكفك الله
وانتظر يوم دعوة الخلق إلى الله
واستمع ما الذي به أنت تدعي
وسمات تبدو على أوجه الخل
يا أخا اللب إنما السير عزم
يا لها من ثلاثة من ينلها
فاجتهد في الذي يقال لك ال
عمل خالص بميزان وحي

واطرق الحي والعيون نواظر
ت وكن في خفارة الحب سائر
فإذا لم تجب لصبر فصاير
فيه تلقى الحبيب بالبشر شاكر
عيش بعد الفطام نحوك صائر
ي من الله يوم تلى السرائر
هموما شتى فربك قادر
رهم من بطون المقابر
به من صفات تلوح وسط المحاضر
ق عيانا تجلى على كل ناظر
ثم صبر مؤيد بالبصائر
يرق يوم المزيد فوق المناير
بشرى بذا يوم ضرب البشائر
مع سر هناك في القلب حاضر

The Station of Desire

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of desire. God Almighty has said, “And they call upon Us, desiring and fearing” [21:90]. The difference between hope and desire is that hope is the drive, while desire is the quest, and it is the fruit of hope, for when one hopes for something, he seeks it. Desire is to hope what fleeing is to fear, for one flees from what one fears.

The author of *al-Manāzil* said,

Desire, in reality, is from hope, for hope is a craving that needs actualizing, and desire is the path to that actualization.

That is, desire is born of hope, but it is a kind of craving and consists of a path of conduct and quest. His saying, “hope is a craving that needs actualizing,” means craving for what he lacks and is unsure about its attainment, even if it is a reality beyond doubt. For instance, the servant’s hope to enter the Garden; the Garden itself is a reality without doubt, and doubt only attaches to his entering into it, fearing that he will meet his Lord with works that will prevent him from entering it. In contrast, desire attaches to only those things that exist in actuality; his faith in the state of desire, therefore, is stronger than in the state of hope, which is why he said, “desire is the path to that actualization.” This is the meaning of his statement.

This, however, is open to debate. For desire too is the quest for that which is absent and of whose attainment one is unsure; a believer longs for entering the Garden and is uncertain whether he will. The correct distinction between the two, then, is that hope is a craving whereas desire is a quest; when the craving becomes strong, it becomes a quest.

He said,

Desire is of three ranks. First, the desiring of the people of report that is born of knowledge and that incites diligence that is dependent on witnessing, it protects the seeker against the weakness of exhaustion, and prevents him from receding into licenses.

By “report” he means the faith that comes from reports, which is why he made its source knowledge. But this faith is connected to the station of excellence,

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرغبة».

قال الله تعالى: ﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ [الأنبياء:90]. والفرق بين الرجاء والرغبة أن الرجاء طمع، والرغبة طلب فهي ثمرة الرجاء، فإنه إذا رجا الشيء طلبه. والرغبة من الرجاء كالهرب من الخوف، فمن رجا شيئاً طلبه ورغب فيه ومن خاف شيئاً هرب منه.
قال صاحب المنازل:

«الرغبة هي من الرجاء بالحقيقة، لأن الرجاء طمع يحتاج إلى تحقيق، والرغبة سلوك على التحقيق». أي الرغبة تتولد من الرجاء لكنه طمع. وهي سلوك وطلب.
وقوله: «الرجاء طمع يحتاج إلى تحقيق»، أي طمع في مغيب عنه مشكوك في حصوله وإن كان متحققاً في نفسه، كرجاء العبد دخول الجنة. فإن الجنة متحققة لا شك فيها وإنما الشك في دخوله إليها، وهل يوافي ربه بعمل يمنعه منها أم لا. بخلاف الرغبة، فإنها لا تكون إلا بعد تحقيق ما يرغب فيه. فالإيمان في الرغبة أقوى منه في الرجاء، فلذلك قال: «والرغبة سلوك على التحقيق».
هذا معنى كلامه وفيه نظر.

فإن الرغبة أيضاً طلب مغيب، هو على شك من حصوله. فإن المؤمن يرغب في الجنة وليس يجازم بدخولها. فالفرق الصحيح أن الرجاء طمع والرغبة طلب، فإذا قوي الطمع صار طلباً.
قال: «والرغبة على ثلاث درجات. الدرجة الأولى: رغبة أهل الخبر تتولد من العلم، فتبعث على الاجتهاد المنوط بالشهود، وتصون السالك عن وهن الفترة، وتمنع صاحبها من الرجوع إلى غثاثة الرخص».

أراد بالخبر هاهنا الإيمان الصادر عن الأخبار، ولهذا جعل تولدها من العلم. ولكن هذا الإيمان متصل بمنزلة الإحسان منه يشرف عليه، ويصل إليه. ولهذا قال: «المنوط بالشهود» أي المقترون

such that he studies the latter from the vantage point of the former and attains it. This is why he said “it is dependent on witnessing,” that is, it accompanies witnessing, and the object of that experience is the station of excellence, which is that you worship God as if you see Him, and there is no experience for the servant in this world loftier than that.

True, the praiseworthy annihilation is precisely the actualization of the station of excellence, which is that through his love, fear, hope, reliance, worship, and devotion to Him to the exclusion of all else, one is annihilated. There is no station above this, only obstructions on the path.

His saying, “It safeguards the seeker from the weakness of exhaustion,” means protecting him from fatigue and laziness that is caused by the absence or deficiency of desire.

His saying, “It prevents him from receding into licenses”¹ [means] the people of resolve are committed to putting their best effort and sincerity, and relying on licenses on their part would be tantamount to receding and laziness.

This issue needs explication, as [this statement] is not true without qualification. For God Almighty loves that His licenses be accepted just as He loves that His commands be observed with exactitude. A report in *al-Musnad* [of Aḥmad] on the authority of the Prophet, God grant him blessing and peace, has it, “God loves that His licenses be taken just as He detests to be disobeyed.”² He thus made the taking of licenses the opposite of partaking in sin, making one the cause of love and the other of dislike. Also, “No two matters were posed to the Prophet, God grant him blessing and peace, but that he opted for the easier of them so long as it was not sin.”³ Accepting the license, clearly, is easier than the original form. This is how he conducted himself in breaking the fast, traveling, combining his prayers and shortening four-unit prayers to their halves, and so on.

We say, therefore, that the taking of license is of two kinds. The first is that which is established and known from the divine law through a clear text, such as the eating of carrion, blood, and pork at the time of dire necessity, and even if it is said that doing these things is the original, required form since it is the command and it is a duty, it is still a license inasmuch as it is essentially a permission and relaxation of the original rule [of prohibition]. In addition, the abstention of the sickly and the traveler from fasting, shortening the prayers during a journey and the prayer of the sick sitting when standing up is hard for him, and the abstention of the pregnant and nursing women for fear of their

1 In Islamic Law, a license (*rukḥṣa*) allows one to suspend or ease a legal ruling based under

بالشهود. وذلك الشهود هو مشهد مقام الإحسان. وهو أن تعبد الله كأنك تراه، ولا مشهد للعبد في الدنيا أعلى من هذا.

وعند كثير من الصوفية أن فوقه مشهداً أعلى منه، وهو شهود الحق مع غيبته عن كل ما سواه. وهو مقام الفناء وقد عرفت ما فيه.

ولو كان فوق مقام الإحسان مقام آخر لذكره النبي ﷺ لجبريل ولسأله عنه. فإنه جمع مقامات الدين كلها في الإسلام والإيمان والإحسان.

نعم، الفناء المحمود هو تحقيق مقام الإحسان. أن يفنى بحبه وخوفه ورجائه، والتوكل عليه وعبادته، والتبتل إليه عن غيره. وليس فوق ذلك مقام يطلب إلا ما هو من عوارض الطريق. قوله: «وتصون السالك عن وهن الفترة»، أي تحفظه عن ضعف فتوره وكسله الذي سببه عدم الرغبة أو قلة.

وقوله: «وتمنع صاحبها من الرجوع إلى غثائه الرخص».

أهل العزائم بناء أمرهم على الجِد والصدق. والسكون منهم إلى الرخص رجوع وبطالة. وهذا موضع يحتاج إلى تفصيل، ليس على إطلاقه. فإن الله عز وجل يحب أن يؤخذ برخصه كما يحب أن يؤخذ بعزائمه. وفي المسند مرفوعاً إلى النبي ﷺ: «إن الله يحب أن يؤخذ برخصه كما يكره أن تؤتى معصيته». فجعل الأخذ بالرخص قبالة إتيان المعاصي، وجعل حفظ هذه المحبة. وحظ هذه الكراهية، و«ما عرض للنبي ﷺ أمران إلا اختار أيسرهما، ما لم يكن إثماً». والرخصة أيسر من العزيمة، وهكذا كانت حاله في فطره وسفره وجمعه بين الصلاتين، والاقتصار من الرباعية على شطرها وغير ذلك. فنقول: الرخصة نوعان:

أحدهما الرخصة المستقرة المعلومة من الشرع نصاً، كأكل الميتة والدم ولحم الخنزير عند الضرورة، وإن قيل لها عزيمة باعتبار الأمر والوجوب. فهي رخصة باعتبار الإذن والتوسعة. وكفطر المريض والمسافر وقصر الصلاة في السفر، وصلاة المريض إذا شق عليه القيام قاعداً، وفطر الحامل والمرضع

certain circumstances. In Sufism, however, it refers to dispensations in the ethical or spiritual domain that are usually utilized by the weaker initiates. See R. Peters and J. Haar, "Rukhṣa" in *EI2*.

2 Aḥmad 2:108.

3 Bukhārī #3560; Muslim #2327.

children, and marrying the slave-girl for fear of the difficulty [of marrying a free woman], and the like. There is nothing in the pursuit of these licenses that weakens his desire, causes recession, or retards his quest or will whatsoever. For some of it is an obligation, such as the eating of carrion in the time of dire need; and some of it is preferred in its benefit, such as the abstention of the sick from fasting, and the same in addition to the shortening of the prayers for the traveler; and some of it is beneficial for the one taking the license as well as for others, thus including two benefits, one to the ego and the other to others, such as the abstention of the pregnant and nursing women from fasting.

The partaking of these licenses is more beneficial and preferred than leaving them.

The second kind are the licenses that come from [incorrect] interpretations of the texts and differences among schools, and to follow such is prohibited and indeed the cause of deficiency in longing and weakness of the quest, and recession of the one who indulges in them. This includes those who accept the license of the people of Mecca in [the exchange of] currency, the people of Iraq in drinking [of *nabīdh*, an alcoholic drink], the people of Medina in permitting the eating [of worms, black beetle, cockroaches, beetle, mice, geckos, chameleons, rats, scorpions, and snakes, etc.], the people of casuistic stratagems in transactions, the saying attributed to Ibn ‘Abbās in temporary marriages, the flesh of donkeys, the opinion that permits marrying prostitutes known for their prostitution, marriage to a harlot, and the playing of lute, drums, and flute, and the opinion of those who permit singing, the saying of those who permit sharing one’s slave girl for intercourse, and the opinion that permits a fasting person to eat snow on the ground that it is neither food nor drink, and the opinion that permits eating [while fasting] between dawn and sunrise, and the opinion that permits praying by “two [gardens of] dark green” [55:64] in Persian language, and [permits praying in haste,] bowing like the wink of an eye, standing up quickly like the edge of a sword, without properly standing up, sitting up between two prostrations in similar haste, without reciting the testimony or invoking blessings upon the Prophet, God grant him blessing and peace, completing the prayer in a rush, the opinion that permits anal intercourse with women, and marrying a woman who is one’s daughter, from his issue, if she was born from an illicit intercourse [on the ground that an illicit act does not affect a licit relationship], and other such licentious opinions in various schools. Such are the kind of licenses that decrease one’s longing for the path, weaken the search, and retard his progress on the path. This is entirely different from the first kind.

خوفاً على ولديهما، ونكاح الأمة خوفاً من العنت ونحو ذلك. فليس في تعاطي هذه الرخص ما يوهن رغبته ولا يرد إلى غثاءة ولا ينقص طلبه وإرادته البتة. فإن منها ما هو واجب كأكل الميتة عند الضرورة، ومنها ما هو راجح المصلحة كفطر المريض وقصر المسافر وفطره، ومنها ما مصلحته للمتخص وغيره، ففيه مصلحتان، قاصرة ومتعدية، كفطر الحامل والمرضع. ففعل هذه الرخص أرجح وأفضل من تركها.

النوع الثاني: رخص التأويلات واختلاف المذاهب. فهذه تتبعها حرام ينقص الرغبة ويوهن الطلب ويرجع بالمتخص إلى غثاءة الرخص.

فإن من ترخص بقول أهل مكة في الصرف، وأهل العراق في الأشربة، وأهل المدينة في الأطعمة، وأصحاب الخيل في المعاملات، وقول ابن عباس في المتعة، وإباحة لحوم الجر، وقول من جوز نكاح البغايا المعروفات بالبعاء، وجوز أن يكون زوج قبة، وقول من أباح آلات اللهو والمعازف من البراع والطنبور والعود والطلل والمزمار، وقول من أباح الغناء، [وقول من جوز استعارة الجواري الحسان للوطء]، وقول من جوز للصائم أكل البرد وقال: ليس بطعام ولا شراب، وقول من جوز الأكل ما بين طلوع الفجر وطلوع الشمس للصائم. وقول من صح الصلاة ب ﴿مُذَاهِمَاتٍ﴾ [الرحمان: 64] بالفارسية وركع كلحظة الطرف، ثم فصل كحد السيف، ثم هوى من غير اعتدال [وفصل بين السجدين بارتفاع كحد السيف ولم يتشهد] ولم يصل على النبي ﷺ، وخرج من الصلاة بحجة وقول من جوز وطء النساء في أعجازهن، ونكاح بنته المخلوقة من مائه الخارجة من صلبه حقيقة. إذا كان ذلك الحمل من زنا وأمثال ذلك من رخص المذاهب وأقوال العلماء المرجوحة، فهذا الذي ينقص ترخصه ورغبته ويوهن طلبه ويلقيه في غثاءة الرخص. فهذا لون والأول لون.

He said,

The second level is the desire of those who have attained experiential states, and it is a desire that leaves no stone unturned, no slack in the determination, and no hope other than the desired goal.

That is, the desire that is attained by men of spiritual states is beyond that attained by the people of report, for the former no longer chooses but is compelled toward his object of desire and will, like moths to a flame. His desire is such that he puts forth absolutely every last ounce of effort into attaining it, and his determination suffers from no fatigue or dampening; his resolve increases with every breath. His heart can hold nothing but that which he desires, overwhelmed as he is by his experiential state.

The one who attains such a state cannot be deterred by anything other than a stronger state; if uninterrupted by such a state, he remains under the effect of this state.

He said,

The third level is the desire of those who witness, which is an encounter accompanied by dissimulation, to which he is carried by unadulterated resolve, and with it there remains no separation.

The Shaykh, God have mercy on him, alludes here to the state of annihilation that is attained through purification from attention to any other than the Truth until there remains no separation, rather, the witness is lost and only the witnessed remains.

By witnessing he means the witnessing of reality.

By encounter he means encountering the unseen in the state of annihilation.

By dissimulation that accompanies this encounter, he may mean abstaining from publicly divulging one's inner state, protecting and guarding it jealously. He may also mean caution against attending to anything other than the presence of the witnessed; he fears such a distraction to the utmost.

He then mentions what causes such a desire, and it is a subtle, longing sense that has been purified before attaining this end, and it is the purified determination; if not purified, there remains in it something that will prevent it from attaining this level.

God the Exalted knows best.

قال: «الدرجة الثانية: رغبة أرباب الحال. وهي رغبة لا تبقى من المجهود مبذولاً، ولا تدع للهمة ذبولاً، ولا تترك غير القصد مأمولاً».

يعني أن الرغبة الحاصلة لأرباب الحال فوق رغبة أصحاب الخبر، لأن صاحب الحال كالمضطر إلى رغبته وإرادته، فهو كالفراس الذي إذا رأى النور ألقي نفسه فيه ولا يبالي ما أصابه. فرغبته لا تدع من مجهوده مقدوراً له إلا بذله، ولا تدع لهمته وعزيمته فترة ولا انحوداً. فهمته وعزيمته في مزيد بعدد الأنفاس، ولا تترك في قلبه نصيباً لغير مقصوده، وذلك لغلبة سلطان الحال.

وصاحب هذه الحال لا يقاومه إلا حال مثل حاله أو أقوى منه. ومتى لم تصادفه حال تعارضه فله من النفوذ والتأثير بحسب حاله.

قال: «الدرجة الثالثة: رغبة أهل الشهود. وهي تشرف تصحبه تقية، وتحمله عليها همة نقية، لا تبقى معه من التفرق بقية».

يشير الشيخ—رحمه الله—بذلك إلى حالة الفناء التي يحمله عليها همة نقية من أدناس الالتفات إلى ما سوى الحق، بحيث لا يبقى معه بقية من تفرقة. بل قد اجتمع شاهده كله وانحصر في مشهوده. وأراد بالشهود هاهنا شهود الحقيقة.

وقوله: «تشرف» أي استشراف للغيبة في الفناء. ويحتمل أن يريد به تشرفاً عن التفاته إلى ما سوى مشهوده.

و«التقية» التي تصحب هذا التشرف، يحتمل أن يريد بها التقية من إظهار الناس على حاله وإطلاعهم عليها، صيانة لها وغيره عليها. ويحتمل أن يريد بها الحذر من التفاته في شهوده إلى ما سوى حضرة مشهوده. فهو يتقي ذلك الالتفات ويحذره كل الحذر.

ثم ذكر الحامل له على هذه الرغبة، وهي اللطيفة المدركة المريدة التي قد تطهرت قبل وصولها إلى هذه الغاية. وهي الهمة النقية، ولو لم يحصل لها كمال الطهارة لبقيت عليها بقية منها تمنعها من وصولها إلى هذه الدرجة. والله سبحانه وتعالى أعلم.

The Station of Shepherding

Among the stations of “You we worship and You we supplicate for help” is the station of shepherding.

It means the shepherding of knowledge and its protection through works, the shepherding of works through excellence and sincerity and their protection from pollution, and the shepherding of the experiential state through adherence to the law and protecting it from the interruption of separation. Shepherding, then, is to safeguard and protect.

The ranks of knowledge and action are three. The first is transmission, which is mere reporting and conveying that which has been reported. [The second is] comprehension, which is grasping its meanings, and finally shepherding, which is practicing what that knowledge requires.

The concern of the reporters is transmission, that of the scholars is comprehension, and that of the knowers is fulfilment.

God Almighty has censured those who do not truly live even by acts of worship or renunciation they have imposed upon themselves, as He Almighty says,

Then we continued their legacy with Our messengers, and continued with Jesus, son of Mary, and gave him the Gospel, and made in the hearts of those who followed him compassion and mercy and monasticism that they invented and that We had not obligated upon them, seeking only God’s good pleasure—except that they did not fulfil it as was its due.
[56:27]

“Monasticism” here is subjunctive to “they invented it,” either to this very verb, according to the Kufans, or another omitted verb explained by this verb, according to the Basrans. That is, “they invented monasticism,” not “We made in their hearts [monasticism],” for the proper pause in recitation is after “compassion and mercy,” then [the new sentence] begins with “and monasticism that they invented,” which means He did not make it a duty upon them, it is they, rather, who invented it from their own will.

In the subjunction of His saying, “Then we continued their legacy,”¹ there are three possibilities.

¹ This seems to be an error; the discussion that follows in fact pertains to the phrase: [*illā ibtighā’a riḍwān illāh*, which is in the subjunctive mood.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الرعاية».

وهي مراعاة العلم وحفظه بالعمل، ومراعاة العمل بالإحسان والإخلاص وحفظه من المفسدات، ومراعاة الحال بالموافقة وحفظه بقطع التفريق. فالرعاية صيانة وحفظ.

ومراتب العلم والعمل ثلاثة: «رواية» وهي مجرد النقل وحمل المروي، و«دراية» وهي فهمه وتعقل معناه، و«رعاية» وهي العمل بموجب ما عمله ومقتضاه.

فالنقلة همتهم الرواية والعلماء همتهم الدراية والعارفون همتهم الرعاية. وقد ذم الله تعالى من لم يرع ما اختاره وابتدعه من الرهبانية حق رعايته. فقال تعالى: ﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد: 27]، و«رهبانية» منصوب «بابتدعوها» على الاشتغال. إما بنفس الفعل المذكور [على قول الكوفيين—وإما بمقدر محذوف مفسر بهذا المذكور] على قول البصريين—أي وابتدعوا رهبانيةً، وليس منصوباً بوقوع الجعل عليه. فالوقف التام عند قوله: ﴿رَأْفَةً وَرَحْمَةً﴾، ثم يتديء: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا﴾ أي لم يشرعها لهم، [بل هم ابتدعوها من عند أنفسهم ولم يكتبها عليهم].

وفي نصب قوله: ﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم﴾ [ثلاثة أوجه:

First, it is its object, thus: “We did not prescribe it upon them except to seek God’s pleasure,” and this is invalid; for He did not prescribe it upon them: why, when He informed them that they invented it. It was invented, not prescribed. Furthermore, the object of reason (i.e., the cause of the act) must be deemed the cause of the act of the subject mentioned closest to it [which, in this case is, “they invented it”], thus uniting the cause and the purpose. Such as saying, “I stood up, honoring him,” the one who stands, then, is the one who gives the honor. Here, the act whose cause is being given is “the prescription” whereas the purpose is “seeking God’s pleasure;” the latter being their act, not God’s. It is not proper, therefore, that “the act of prescribing” be attributed to God.

[Second,] it has been said that it is a substitution of the object of “we prescribed it,” meaning, “We did not prescribe upon them except that they seek God’s pleasure.” This too is invalid, for “the seeking of God’s pleasure” is not identical to “monasticism,” for it to qualify as substitute, or a partial substitute, or a substitute of part of the original.²

The correct opinion is that it is subjunctive due to being a severed exception. That is, they did not do it or invent it except in quest of God’s pleasure. This is evidenced by the following of “they invented it” with the mention of the motivation that caused them to invent this monasticism, which is the quest for God’s pleasure.

Next, He reprimands them for failing to fulfill it. For if one obligates upon himself some form of worship not originally required but only for the purpose of getting closer to God, fulfilling it and living by it becomes incumbent. That is why many of the jurists have considered it an obligation to complete acts that are voluntarily undertaken, just like the shepherding of vows. This is the opinion of Abū Ḥanīfa, Mālik, and Aḥmad in one of the two reports from him. They say that the obligation from having initiated an act is stronger than the obligation that comes from merely vowing to do it, and just as the shepherding of the vows that one has undertaken is an obligation, so is he obligated to fulfill and complete the act of worship he has started.

This is not the occasion to exhaustively discuss this issue.

The point is that God the Exalted has reprimanded those who fail to fulfill a devotion that one invented in order to draw near to God; all the more blameworthy is, therefore, one who fails to fulfill the devotional acts that God has made a duty and is pleased with.

2 That is, the verse says, “and monasticism they invented We did not prescribe *it* upon them except seeking God’s pleasure”: for the second option to be correct, the reference of “it” would have to mean both “monasticism” as well as “seeking God’s pleasure,” which is absurd.

أحدها: أنه مفعول له، أي لم يكتبها عليهم إلا ابتغاء رضوان الله، وهذا فاسد. فإنه لم يكتبها عليهم سبحانه. كيف وقد أخبر أنهم هم ابتدعوها؟ فهي مبتدعة غير مكتوبة. وأيضاً فإن المفعول لأجله يجب أن يكون علّة لفعل الفاعل المذكور معه، فيتحد السبب والغاية، نحو: قُت إكراماً له. فالقائم هو المكرم وفعل الفاعل المعلل هاهنا هو «الكتابة»، و«ابتغاء رضوان الله» فعلهم لا فعل الله. فلا يصلح أن يكون علّة لفعل الله لا اختلاف الفاعل.

وقيل: هو بدل من مفعول «كتبناها»، أي ما كتبنا عليهم إلا ابتغاء رضوان الله. وهو فاسد أيضاً، إذ ليس ابتغاء رضوان الله عين الرهبانية، فيكون بدل الشيء من الشيء، ولا بعضها فيكون بدل بعض من كل، ولا أحدهما مشتمل على الآخر، فيكون بدل اشتغال وليس بدل غلط.

فالصواب أنه منصوب نصب الاستثناء المنقطع. أي لم يفعلوها ولم يبتدعوها إلا لطلب رضوان الله. ودل على هذا قول «ابتدعوها»، ثم ذكر الحامل لهم والباعث على ابتداء هذه الرهبانية، وأنه طلب رضوانه تعالى. ثم ذمهم بترك رعايتها إذ من التزم لله شيئاً لم يلزمه الله إياه من أنواع القرب لزمه رعايته وإتمامه، حتى ألزم كثير من الفقهاء من شرع في طاعة مستحبة بإتمامها، وجعلوا التزامها بالشروع كالالتزام بالنذر، كما قاله أبو حنيفة ومالك وأحمد في إحدى الروايتين عنه، وهو إجماع—أو كالإجماع—في أحد النسكين.

قالوا: والالتزام بالشروع أقوى من الالتزام بالقول. فكما يجب عليه رعاية ما التزمه [بالنذر وفاءً، يجب عليه رعاية ما التزمه] بالفعل إتماماً. وليس هذا موضع استقصاء هذه المسألة.

والقصد أن الله سبحانه ذم من لم يرع قربةً ابتدعها لله حق رعايتها، فكيف بمن لم يرع قربةً شرعها الله ورضيها لعباده.

1 Levels of Shepherding

The author of *al-Manāzil* said,

Shepherding is the guarding of attention. It has three levels. First, shepherding of deeds, second, shepherding of states, and third, shepherding of time.

The shepherding of deeds is attained through economizing them by belittling them, upholding them without looking at them, and conducting them upon knowledge rather than adorning oneself with them.

“Guarding of attention” means protecting one’s focus and fulfilling the rights of the thing that one seeks to fulfill; this is whence the word for shepherd comes.

As for his statement “shepherding of deeds is by economizing them through belittling them,” economizing here means soundness from the two extremes of deficiency and excess, on the way legislated, fulfilling its limits, attributes, conditions, and times.

“Belittling them” means to see them as being of little value, insufficient, for what behooves the greatness and magnificence of God is a worship of a different tenor altogether, knowing that one has failed to fulfill His right, and that He is never pleased with his deeds or anything else that he has prepared for his Lord.

It has been said that the sign of God’s good pleasure towards you is your displeasure toward your ego, and the sign of acceptance of your deeds is your belittling of them, so much so that the true knower repents right after his act of obedience. The Messenger of God, God grant him blessing and peace, used to seek God’s forgiveness thrice after obligatory prayers. Similarly, God has commanded His servants to seek forgiveness after performing the Pilgrimage, and has praised His servants for seeking forgiveness in the early morning after a night of worship, and the Prophet, God grant him blessing and peace, has legislated for the Community the seeking of repentance and forgiveness after acts of purification. Whosoever witnesses the right of his Lord against the measure of his works and the flaws of his soul is compelled to seek forgiveness of Him and belittle himself.

As for “upholding them,” that means upholding its rights, making them hold up like a testimony is upheld, or the prayer is upheld, or how a tree holds up on its stem, rather than one that lays fallen to the ground. His saying “without looking at them” means without focusing on his works, counting and remembering them, out of fear of self-admiration and boastfulness, causing one to fall from the eyes of God and losing one’s works.

فصل

قال صاحب المنازل—رحمه الله—:

«الرعاية صون بالعناية، وهي على ثلاث درجات. الدرجة الأولى رعاية الأعمال. والثانية رعاية الأحوال. والثالثة رعاية الأوقات. فأما رعاية الأعمال فتوفيرها بتحقيقها، والقيام بها من غير نظر إليها، وإجراؤها على مجرى العلم لا على التزين بها».

أما قوله: «صون بالعناية» أي حفظ بالاعتناء، والقيام بحق الشيء الذي يراه، ومنه راعي الغنم. أما قوله: «رعاية الأعمال، فتوفيرها بتحقيقها»، فالتوفير سلامة من طرقي التفريط بالنقص، والإفراط بالزيادة على الوجه المشروع في حدودها وصفاتها وشروطها وأوقاتها.

وأما تحقيقها، فاستصغارها في عينه واستقلالها. وأن ما يليق بعظمة الله وجلاله وحقوق عبوديته أمر آخر، وأنه لم يوفه حقهن وأنه لا يرضى لربه بعمله ولا بشيء منه.

وقد قيل: علامة رضا الله عنك سخطك على نفسك. وعلامة قبول عملك احتقاره واستقلاله وصغره في قلبك. حتى إن العارف ليستغفر الله عقيب طاعاته. وقد كان رسول الله ﷺ إذا سلم من الصلاة استغفر الله ثلاثاً. وأمر الله عباده بالاستغفار عقيب الحج، ومدحهم على الاستغفار عقيب قيام الليل بالأستحار. وشرع النبي ﷺ عقيب الطهور التوبة والاستغفار.

فمن شهد واجب ربه ومقدار عمله وعيب نفسه لم يجد بداً من استغفار ربه منه واحتقاره إياه واستصغاره.

وأما «القيام بها» فهو توفيتها حقها وجعلها قائمة كالشهادة القائمة والصلاة القائمة والشجرة القائمة على ساقها التي ليست ساقطةً.

وقوله: «من غير نظر إليها»، أي من غير أن يلتفت إليها ويعدها ويذكرها مخافة العجب والمنة بها. فيسقط من عين الله وتحبط أعماله.

His words, “conducting them upon knowledge rather than adorning oneself with them” means that one’s conduct must be in adherence to the knowledge taken from the niche of prophethood, in total sincerity, seeking His face and pleasure, not to look good before people.

He then said,

The shepherding of the states means one counts one’s striving hard as ostentation, certitude as hollow, and one’s state merely a claim.

That is, he questions his soul in its hard work, for perhaps it is only to show off to people, and so one must not become rebellious on account of his works, nor feel settled and assured. As for his certitude being a hollow claim: *tashabbu’* means to take pride in what one has not done [or given in charity], and the Prophet, God grant him blessing and peace, has a saying,

He who makes a hollow claim to something he has not given is like one who dons a garb of false testimony.³

To count one’s certitude as a hollow claim can have two meanings. First, that what one has acquired of certitude is not his own acquisition, nor has he done anything to deserve it. Rather, it is God’s grace and gift; pure favor upon him, a robe that the Lord has bestowed upon the servant, and the servant as well as his robe both are in His ownership. The servant has no claim on his belief; he merely claims that which belongs to God, His grace, and His favor. The second meaning could be that one deems one’s certitude suspect, thinking that he has not attained it as is its due, but rather, he possesses it like one possesses a rented property that one claims to be his, but in reality, it is not quite his yet. This is not particular to certitude, but with all of the states. The same is true of one who is counted as sincere, or a scholar; he must suspect his truthfulness, sincerity, and knowledge, and that his feet are not quite firm yet, that he has not quite mastered it, and his claim is hollow. He singled out certitude only because it is the soul of all works, their pillar and their summit.

The point is that one must suspect one’s certitude, and that if it is attained, it is not of his own nor from himself, he can claim no credit for it. He blames himself for having failed to attain it and desists from praising himself when he does attain it.

3 Bukhārī #5219; Muslim #2129.

وقوله: «إجراؤها على مجرى العلم» أن يكون العمل على مقتضى العلم المأخوذ من مشكاة النبوة، إخلاصاً وإرادةً لوجهه وطلباً لمرضاته، لا على وجه التزين بها عند الناس.

قال: «وأما رعاية الأحوال، فهو أن يعد الاجتهاد مراعاةً واليقين تشبّعاً والحال دعوى».

أي يهتم نفسه في اجتهاده أنه رياء للناس، فلا يطغى به ولا يسكن إليه ولا يعتد به.

وأما عده اليقين تشبّعاً. [التشبع افتخار الإنسان بما لا يملكه، ومنه قول النبي ﷺ: «المتشبع بما لم يعط كلبس ثوبي زور».

وعد اليقين تشبّعاً] يحتمل وجهين: أحدهما أن ما حصل له من اليقين لم يكن به ولا منه ولا استحقه بعوض، وإنما هو فضل الله وعطاؤه ووديعته عنده، ومجرد منته عليه. فهو خلعة خلعها على عبده، والعبد وخلعته كل ملكة وله. فما للعبد في اليقين مدخل، وإنما هو متشبع بما هو ملك لله وفضل منه ومنته على عبده.

والوجه الثاني: أن يهتم يقينه، وأنه لم يحصل له اليقين على الوجه الذي ينبغي، بل ما حصل له منه كالعارية غير الملك المستقر، فهو متشبع به، تزعم نفسه أن اليقين ملكة له، وليس كذلك. وهذا لا يختص باليقين، بل بسائر الأحوال. فالصادق يعد صدقه تشبّعاً، وكذا المخلص، وكذا العالم لانهامه لصدقه وإخلاصه وعلمه، وأنه لم ترسخ قدمه في ذلك ولم يحصل له فيه ملكة، فهو كالتشبع به.

ولما كان اليقين روح الأعمال وعمودها وذروة سنامها، خصه بالذكر تنبيهاً على ما دونه.

والحاصل أنه يهتم نفسه في حصول اليقين. فإذا حصل فليس به ولا منه ولا له فيه شيء. فهو يذم نفسه في عدم حصوله ولا يحمدها عند حصوله.

To count one's "spiritual state a claim" means a false claim, suspecting one's ego in order to purify the ego from frivolous claims and the heart from the devil's share, for such a claim is the devil's share in it.

2 **Shepherding of Time**

He said,

The shepherding of time is to pause at every step, then vanish from every step through the erasure of one's form, then let go of the witnessing of one's erasure.

That is, one pauses to rectify the intention and purpose of every outwardly and inwardly movement, aiming for purification as well as correct observance rather than moving on mindlessly, advancing the steps of his resolve with deliberation, and moving ahead only after it is rectified. This is achieved by ceasing to witness it; he must not witness the progress of his self, for his form is his self/ego. When he erases his self/ego from being witnessed, he attains the essence of purification from the form. The ego being the site of filth, parting from it is called purification. Grasping things requires a keen sense and preparedness, and these are attained through divine favor alone.

To let go of his witnessing of his purification means that he does not recall it into his heart and witness his attainment of purity, for that is a remnant of the ego, a type of impurity that he must avoid. He must purify himself from the form and let go of this purification by witnessing exclusively the highest goal, the noblest objective.

وأما عد الحال دعوى، أي دعوى كاذبةً اتهاماً لنفسه وتطهيراً لها من رعونة الدعاوى، وتخليصاً للقلب من نصيب الشيطان، [فإن الدعوى من أنصباء الشيطان منه].

فصل

قال: «وأما رعاية الأوقات: فأن يقف مع كل خطوة، ثم أن يغيب عن خطوه بالصفاء من رسمه، ثم أن يذهب عن شهود صفوه».

أي يقف مع كل حركة ظاهرة وباطنه بمقدار ما يصححها، نيةً وقصدًا وإخلاصًا ومتابعةً. فلا يخطو هجماً، بل يقف قبل الخطوة حتى يصحح الخطوة ثم ينقل قدم عزمه. فإذا صحت له ونقل قدمه انفصل عنها، وقد صحت بالغبية عن شهودها ورؤيتها، فيغيب عن شهود تقدمه بنفسه. فإن رسمه هو نفسه. فإذا غاب عن شهوده نفسه [وتقدمه بها في كل خطوة، فذلك عين الصفاء من رسمه الذي هو نفسه]. ولما كانت النفس محل الأكدار سمي انفصاله عنها صفاءً. وهذه الأمور تستدعي لطف إدراك واستعداداً من العبد، وذلك عين المنة عليه.

وأما ذهابه عن شهود صفوه، أي لا يستحضر في قلبه ويشهد ذلك الصفو المطلوب ويقف عنده، فإن ذلك من بقايا النفس وأحكامها، وهو نوع كدر. فإذا تخلص من الكدر لا ينبغي له الالتفات والرجوع إليه. فيصفو من الرسم ويغيب عن الصفو بمشاهدة المطلب الأعلى والمقصد الأسنى.

The Station of Watchfulness

Among the stations of “You we worship and You alone we supplicate for help” is the station of watchfulness.

God Almighty said, “And know that God knows what is in your hearts, so take heed of Him” [2:235], and the Almighty said: “And God watches over all things” [33:52], and the Almighty said, “And He is with you wherever you are” [57:4]. The Almighty said, “Does [the rebellious man] not know that God does see?” [96:14], and He said, “Verily you are before our eyes” [52:48], and God Almighty says, “He knows what the eyes steal and the hearts conceal” [40:19], and there are many other such verses.

In the Hadith of Gabriel, upon him be peace, he asked the Prophet, God grant him blessing and peace, about excellence, to which he said, “[It is] to worship God as if you see Him, for even though you see Him not, He does see you.”¹

Watchfulness is the servant’s perpetual knowledge and certainty of the knowledge of the Exalted Truth of his appearance as well as his secrets. The perpetuity of this recognition and certainty is watchfulness. It is the fruit of his knowledge that God is watching over him, observing him, hearing his words, aware of his deeds at every moment, and the one who is heedless of this is unworthy of even the first of inner states, let alone the states of the seekers and knowers.

Al-Jurayrī (Abū Muḥammad, d. 312/925), God have mercy on him, said, “One who does not fortify the piety and vigilance between himself and God cannot attain unveiling and witnessing.”

It has been said, “Whosoever is aware of God in his thoughts, He protects him in respect of his body.” It was said to one of them, “When does a shepherd repel his flock from deadly pastures?” He said, “When he knows that he is being watched.”

Al-Junayd said, “Whosoever has attained watchfulness fears losing his share only with his Lord and none else.”

Dhū al-Nūn, God have mercy on him, said, “The sign of watchfulness is to prefer what God has revealed, honoring what God has honored, and belittling what God has belittled.”

¹ Bukhārī #50; Muslim #8.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «المراقبة».

قال الله تعالى: ﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾ [البقرة: 235]. وقال تعالى: ﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا﴾ [الأحزاب: 52]. وقال تعالى: ﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ [الحديد: 4]. وفي حديث جبريل —عليه السلام—: أنه سأل النبي ﷺ عن الإحسان فقال: «أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك».

المراقبة دوام علم العبد وتيقنه باطلاع الحق سبحانه على ظاهره وباطنه. فاستدامته لهذا العلم واليقين هي المراقبة. وهي ثمرة علمه بأن الله سبحانه رقيب عليه، ناظر إليه، سامع لقوله، مطلع على عمله كل وقت وكل لحظة. والغافل عن هذا بمعزل عن حال أهل البدايات، فكيف بحال المرادين؟ فكيف العارفين؟

قال الجريري —رحمه الله—: من لم يحكم بينه وبين الله التقوى والمراقبة، لم يصل إلى الكشف والمشاهدة.

وقيل: من راقب الله في خواطره عصمه في جوارحه.

وقيل لبعضهم: متى يهش الراعي غنمه بعصاه عن مراتع الهلكة؟ فقال: إذا علم أن عليه رقيباً.

قال الجنيد: من تحقق في المراقبة خاف على فوت حفظه من ربه لا غير.

وقال ذوالنون —رحمه الله—: علامة المراقبة إثارة ما أنزل الله وتعظيم ما عظم الله وتصغير ما صغر الله.

It has been said, “Hope moves you to act in obedience, fear distances you from sins, and watchfulness leads you to the path of realities.”

It has been said, “Watchfulness is to heed the Truth with every thought and every step.”

Al-Jurayrī said, “This affair of ours is based on two parts, that you bind your ego to watchfulness for God and that you subdue your outer self to the knowledge [of the Law].”

Ibrāhīm al-Khawwās, God have mercy on him, said, “Watchfulness is purifying the outwardly and the inwardly for God Almighty.”

It has been said, “The best thing one can commit oneself to in this path is self-evaluation, watchfulness, and wise management of his actions by knowledge.”

Abū Ḥafṣ counseled Abū ‘Uthmān al-Naysābūrī thus, “Be a preacher to your heart whenever you sit before the people [to teach or preach], let not their large numbers and attention to you deceive you, for they see your outside while God sees your inside.”

The masters of this path are unanimous that being vigilant of one’s thoughts is the means of securing His protection in deeds, for whosoever heeds God in secret God protects his outwardly deeds and states.

Watchfulness is to worship God through His names the Ever-vigilant, the Protector, the Omniscient, All-hearing, and All-seeing. Whosoever grasps these names and worships God by their meaning and implications, attains the station of watchfulness.

1 Ranks of Watchfulness

The author of *al-Manāzil*, God have mercy on him, said,

Watchfulness is to keep a perpetual eye on the goal. It has three levels. First, keep the eyes fixed perpetually on the Truth Almighty in your journey to Him, between intoxicating glorification, rewarding proximity, and motivating bliss.

His saying, “keep a perpetual eye on the goal” means constant attention of the heart to Him.

His saying “intoxicating glorification” means the filling of the heart with His glory, to the point that the heart becomes disinclined to glorify any other or turn to anyone else. One must never forget this recognition of God’s glory and majesty even in moments of ecstatic closeness to God, and God’s reverence

وقيل: الرجاء يحركك إلى الطاعة، والخوف يبعدك عن المعاصي، والمراقبة تؤدبك إلى طريق الحقائق.

وقيل: المراقبة مراعاة القلب لملاحظة الحق مع كل خطرة وخطوة.
قال الجريري: أمرنا هذا مبني على فصلين: أن تلزم نفسك المراقبة لله ويكون العلم على ظاهرك قائماً.
وقال إبراهيم الخواص—رحمه الله—: المراقبة خلوص السر والعلانية لله عز وجل.
وقيل: أفضل ما يلزم الإنسان نفسه في هذه الطريق، المحاسبة والمراقبة وسياسة عمله بالعلم.
وقال أبو حفص لأبي عثمان النيسابوري رحمه الله: إذا جلست للناس فكن واعظاً لقلبك ونفسك. ولا يغرنك اجتماعهم عليك، فإنهم يراقبون ظاهرك والله يراقب باطنك.
وأرباب الطريق مجمعون على أن مراقبة الله تعالى في الخواطر سبب لحفظه في حركات الظواهر.
فمن راقب الله في سره حفظه الله في حركاته في سره وعلا نيته.
والمراقبة هي التعبد باسمه الرقيب الحفيظ العليم السميع البصير، فمن عقل هذه الأسماء وتعبد بمقتضاها حصلت له المراقبة.

فصل

قال صاحب المنازل—رحمه الله—:

«المراقبة دوام ملاحظة المقصود، وهي على ثلاث درجات: الدرجة الأولى: مراقبة الحق تعالى في السير إليه على الدوام، بين تعظيم مذهل، ومدانة حاملة وسرور باعث».
فقوله: «دوام ملاحظة المقصود»، أي دوام حضور القلب معه.
وقوله: «بين تعظيم مذهل»، وهو امتلاء القلب من عظمته، بحيث يذهله ذلك عن تعظيم غيره وعن الالتفات إليه. فلا ينسى هذا التعظيم عند حضور قلبه مع الله، بل يستصحبه دائماً. فإن الحضور

must always accompany one in worship, for if one feels drowned in the feeling of God's love and intimacy but does not complement them with reverence, he is led to transgress the boundaries of worship and into frivolity. Every love that is not accompanied by respect for the beloved leads to separation from him and falling from his grace.

Thus, his statement includes five things: journey towards God, constancy of this journey, attentiveness of the heart with it, His reverence, and such absorption in His majesty that none else is remembered.

As for "rewarding proximity," it means the nearness that earns for the seeker these five things.

"Motivating bliss" means the pleasure that one finds in that nearness, for the bliss and serenity of the heart and the coolness of the eyes that come from it have no equal whatsoever in the pleasures of this world. There is nothing even remotely comparable to it. It is one of the states of the people of the Garden, so much so that one of the knowers has said, "There are times in which I say to myself that if the residents of the Garden feel anything like this, they indeed will enjoy a good life!"²

This bliss doubtless motivates one towards constancy in journey to God Almighty and encourages one to put in greater effort in seeking God's good pleasure. One who does not experience this bliss or anything like it ought to blame his faith and deeds, for faith sure has a sweetness and whoever fails to taste it should retrace his steps and start over in order to capture the light that will enable him to taste the sweetness of faith.

The Prophet of God, God grant him blessing and peace, mentioned the taste of faith and its sweetness and connected them to faith, saying,

One who is pleased with God as his Lord, Islam as his religion, and Muhammad as his Messenger has experienced the taste of faith.³

He, God grant him blessing and peace, also said:

Whoever possesses three things has found the sweetness of faith. One who loves God and His Messenger more than all else; one who loves someone for nothing but God, and one who hates to return to unbelief after God has saved him from it as much as he hates to be thrown into the fire.⁴

² This is a statement of Ibn Taymiyya, *MF* 10:647.

³ Muslim #34.

⁴ Bukhārī #16; Muslim #43.

مع الله يوجب أنساً ومحبةً، إن لم يقارنهما تعظيم أورثاه خروجاً عن حق العبودية ورعونته. فكل حب لا يقارنه تعظيم المحبوب كان سبباً للبعد عنه والسقوط من عينه. فقد تضمن كلامه خمسة أمور: سير إلى الله واستدامة هذا السير وحضور القلب معه وتعظيمه والذهول بعظمته عن غيره.

وأما قوله: «ومدانة حاملة»، يريد دنواً وقرباً حاملاً على هذه الأمور الخمسة. وهذا الدنو يحمله على التعظيم الذي يذهله عن نفسه وعن غيره، فإنه كلما ازداد قرباً من الحق ازداد تعظيماً له وذهولاً عن سواه وبعداً عن الخلق. وأما «السرور الباعث» فهو الفرح واللذة التي يجدها في تلك المدانة. فإن سرور القلب من الله وفرحه به وقرّة العين به، لا يشبهه شيء من نعيم الدنيا البتة، وليس له نظير يقاس به. وهو حال من أحوال أهل الجنة حتى قال بعض العارفين: إنه ليمر بي أوقات أقول فيها: إن كان أهل الجنة في مثل هذا، إنهم لفي عيش طيب.

ولا ريب أن هذا السرور يبعثه على دوام السير إلى الله وبذل الجهد في طلبه وابتغاء مرضاته. ومن لم يجد هذا السرور ولا شيئاً منه، فليتهم إيمانه وأعماله، فإن للإيمان حلاوة من لم يذوقها فليرجع، وليقتبس نوراً يجد به حلاوة الإيمان.

وقد ذكر النبي ﷺ ذوق طعم الإيمان ووجد حلاوته. فذكر الذوق والوجد وعلقه بالإيمان، فقال: «ذاق طعم الإيمان من رضي بالله رباً وبالإسلام ديناً وبمحمد رسولاً». وقال: «ثلاث من كن فيه وجد حلاوة الإيمان: من كان الله ورسوله أحب إليه مما سواهما، ومن كان يحب المرء لا يحبه إلا لله، ومن يكره أن يرجع في الكفر—بعد إذ أنقذه الله منه—كما يكره أن يلقي في النار».

I have heard the Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, say, “If you do not find sweetness and serenity in a deed, consider it deficient, for the Lord Almighty is Most Grateful.” In other words, He Almighty surely rewards a good deed in this world immediately with a sweetness that he finds in his heart, by way of strength, expansion of his chest, and coolness of his eyes, and if one fails to experience this, his deed must be adulterated.

The point is that bliss and coolness of the eyes in God and in His nearness encourages one to increase his works and goads him on in his journey.

He said,

The second level is be vigilant of the eye of the Truth upon you, by rejecting all opposition, avoiding objection, and undoing the frivolity of opposition.

This amounts to being vigilant about God’s watch over you, and it is a particular kind of watchfulness that requires the protection of the inwardly as well as the outwardly. The protection of the outwardly is through the protection of outwardly acts, whereas the safeguarding of the inwardly is through the protection of fleeting thoughts, intentions, and inner movements. This includes rejecting opposition to His command as well as His report, thus stripping off the inner being from every desire and every will that opposes His command and His will and from every doubt that opposes His teachings, and from every love that goes against His love. This is the reality of the sound heart without which none can be saved before God, and this is the reality of the purification of the righteous, the near ones, the knowers. Every purification other than this is deficient, this being the purification of the people of resolve.

The Shaykh then explains the cause of opposition and how to reject it by saying, “by avoiding objecting” because opposition is born of objection. Three kinds of objection are common among men, and only those whom God protects are safe.

The first kind is objection to His names and attributes through false doubts that they call rational necessities but in reality are nothing more than ignorant fancies and intellectual impossibilities brought to oppose and judge against His names and attributes. Because of them, they negate what He has posited concerning Himself, as has His Messenger, God grant him blessing and peace, and they posit what He has negated. They go further than that, befriending His enemies and opposing His friends, diverting His words from their proper places, abandoning [for the sake of these fancies] much of what they have been reminded of, dividing themselves up in many groups for their sake, each being pleased with what it has.

وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: إذا لم تجد للعمل حلاوة في قلبك وانشراحاً فاتهمه، فإن الرب تعالى شكور. يعني أنه لا بد أن يثيب العامل على عمله في الدنيا، من حلاوة يجدها في قلبه، وقوة وانشراح وقرة عين. فحيث لم يجد ذلك فعمله مدخول. والقصد أن السرور بالله وقربه وقرة العين به تبعث على الازدياد من طاعته وتحث على السير إليه.

قال: «الدرجة الثانية: مراقبة نظر الحق إليك برفض المعارضة، بالإعراض عن الاعتراض، ونقض رعونة التعرض».

هذه مراقبة لمراقبة الله لك. فهي مراقبة لصفة خاصة معينة، وهي توجب صيانة الباطن والظاهر. فصيانة الظاهر بحفظ الحركات الظاهرة، وصيانة الباطن بحفظ الخواطر والإرادات والحركات الباطنة، التي منها رفض معارضة أمره [وخبره، فيتجرد الباطن من كل شهوة وإرادة تعارض أمره]، وإرادة تعارض إرادته، ومن كل شبهة تعارض خبره، ومن كل محبة تزاحم محبته. وهذه حقيقة القلب السليم الذي لا ينجو إلا من أتى الله به. وهذا هو حقيقة تجريد الأبرار المقربين العارفين. وكل تجريد سوى هذا فناقص، وهذا تجريد أرباب العزائم.

ثم بين الشيخ سبب المعارضة، وبماذا يرفضها العبد. فقال: «بالإعراض عن الاعتراض». فإن المعارضة تتولد من الاعتراض.

و«الاعتراض» ثلاثة أنواع سارية في الناس. والمعصوم من عصمه الله منها.

النوع الأول: الاعتراض على أسمائه وصفاته بالشبه الباطلة التي يسميها أربابها قواطع عقلية. وهي في الحقيقة خيالات جهلية ومحالات ذهنية اعترضوا بها على أسمائه عز وجل وصفاته، وحكموا بها عليه ونفوا لأجلها ما أثبتته لنفسه وأثبتته له رسوله ﷺ، وأثبتوا ما نفاه ووالوا بها أعداءه وعادوا بها أوليائه وحرفوا بها الكلم عن مواضعه، وتركوا لها نصيباً كثيراً مما ذكروا به، وتقطعوا لها أمرهم بينهم زبراً، كل حزب بما لديهم فرحون.

The only protection from this objection is utter submission to the revelation; when his heart submits to it, he sees the soundness of what it has brought, and that it is the truth both in clear reason as well as sound nature.

The second kind of objection is against His law and command, and such people are of three kinds.

First, those who object on account of their own opinions and analogies, and amount to permitting what God has prohibited and prohibiting what God has permitted, dropping His duties and imposing things He has permitted, falsifying what He has declared sound and declaring sound what He has deemed false, taking into consideration what He has set aside and setting aside what He has taken into consideration, qualifying what He has left unqualified and leaving unqualified what He has qualified.

These are the opinions and analogies on whose dispraise and caution against which the Predecessors have agreed, screaming and cautioning against their partisans across the regions of the earth.

The second kind are those who object to the realities of faith and the Law by means of personal experiences, ecstasies, fancies, and unveilings that are false and devilish, tantamount to initiating a religion God has not authorized and falsifying His religion that He has authorized on the tongue of His Messenger, God grant him blessing and peace. They replace the realities of faith with deceptions of the devil and pleasures of their own egos.

What's strange is the fact that they find faults with the people of experiential pleasures but all what they possess is little more than their own pleasure, but a pleasure that consists of opposition to the will of God and His religion, believing that that constitutes nearness to God. How much worse is this than the pleasures of the men of sinful pleasures who acknowledge their evil, seek forgiveness for them, and admit to their faults and flaws and that what they do is opposed to religion?

These people take their own pleasures as their religion, preferring them over God's law and religion, ensnaring people's hearts and obstructing them from God's path. The intellects of some, the opinions of the others, and the false analogies of yet others are the cause of the ruin of the world and demolishing of the pillars of religion. The matter would have been far worse had God not guaranteed the presence of those who protect [the religion], elucidating its markers and protecting it against their snares.

The third kind comprises those who object to [divine laws and religion] by means of oppressive policies, those who possess authority, and who raise their policies above the rulings of God and His messenger, and by them they judge among the people and for the sake of which they set aside His law, His justice, and His limits.

والعاصم من هذا الاعتراض التسليم المحض للوحي. فإذا سلم له القلب رأى صحة ما جاء به، وأنه الحق بصريح العقل والفطرة. فاجتمع له السمع والعقل والفطرة، وهذا أكمل الإيمان. ليس كمن الحرب قائم بين سمعه وعقله وفطرته.

النوع الثاني: الاعتراض على شرعه وأمره، وأهل هذا الاعتراض ثلاثة أنواع: أحدها: المعارضون عليه بآرائهم وأقيستهم المتضمنة تحليل ما حرمه الله وتحريم ما أباحه، وإسقاط ما أوجبه وإيجاب ما أسقطه، وإبطال ما صححه وتصحيح ما أبطله، واعتبار ما ألغاه وإلغاء ما اعتبره، وتقييد ما أطلقه وإطلاق ما قيده.

وهذه هي الآراء والأقيسة التي اتفق السلف قاطبة على ذمها والتحذير منها، وصاحوا على أصحابها من أقطار الأرض، وحذروا عنهم.

النوع الثاني: الاعتراض على حقائق الإيمان والشرع، بالأذواق والمواجيد والخيالات والكشوفات الباطلة الشيطانية، المتضمنة شرع دين لم يأذن به الله، وإبطال دينه الذي شرعه على لسان رسوله ﷺ، والتعوض عن حقائق الإيمان بخدع الشيطان وحظوظ النفوس.

والعجب أن أربابها ينكرون على أهل الحظوظ. وكل ما هم فيه فخط، ولكن حظ تضمن مخالفة مراد الله والإعراض عن دينه، واعتقاد أنه قربة إلى الله. أين هذا من حظوظ أصحاب الشهوات المعترفين بذمها، المستغفرين منها، المقرين بنقصهم وعيبيهم، وأنها منافية للدين؟

وهؤلاء في حظوظ اتخذوها ديناً وقدموها على شرع الله ودينه، واجتالوا بها القلوب واقتطعوها عن طريق الله، فتولد من معقول أولئك وآراء الآخرين وأقيستهم الباطلة وأذواق هؤلاء، خراب العالم وفساد الوجود وهدم قواعد الدين وتفاقم الأمر وكاد، لولا أن الله ضمن أنه لا يزال يقوم به من يحفظه ويبين معاملة ويحميه من كيد من كاده.

النوع الثالث: الاعتراض على ذلك بالسياسات الجائرة، التي لأرباب الولايات التي قدموها على حكم الله ورسوله وحكموا بها بين عباده، وعطلوا لها شرعه وعدله وحدوده.

The first kind says: When reason and revelation contradict, we give preference to reason.

Others say: When transmitted reports and analogy contradict, we prefer analogy.

The people of experience say: When spiritual taste, unveiling, and ecstatic state contradict the apparent meaning of the law, we prefer the results of [spiritual] taste and unveiling.

The men of politics say: When politics and divine law contradict, we prefer politics.

Every group has made a false god to whom it turns for judgment to compete with the religion of God.

Thus, some people say [to those who defend the revelation]: For you is revelation, and for us reason; others say: You are the people of reports, and we are the people of opinions, analogies, and thoughts of our own; yet others say: You are the people of the outwardly revelation of God, while we have the Reality; and yet others say: You have your law and we our politics. What a calamity, endemic and blinding, a catastrophe that has hurled itself and left dumb-founded, a trial that has seduced the hearts and every sick heart has responded, winds that have blown hard and deafened ears and blinded eyes! Due to them the clearest markers of religion have been abandoned and the attributes of the Magnificent and the Munificent have been given lie! Every group has, as a result, turned to the darkness of their opinions, judging between God's servants against His will by means of their false opinions and desires, leaving revelation subject to all kinds of misinterpretation, and the religion open to all kinds of corruption and change!

The third kind of objection is against God's actions, decrees, and predestination. This is the objection of the ignorant. The objections of this kind, both open and secret, are too many to enumerate. This objection surreptitiously enters and corrupts the soul, running like fever in a sick body. Were man to reflect his own words, wishes, intentions, and circumstances, he would see this objection installed in his heart, for egos are sick with this objection to God's decrees, divisions, and actions except the one that has found tranquility in God and has come to truly know God to the extent that the human being can attain that. The reward of such souls is a sweet surrender and submission, and every bit of delight in God and His decrees.

As for "undoing the frivolity of opposition," he alludes by it to another meaning without which watchfulness cannot be completed in his view, which is the sensing of the servant of his ego, his fleeting thoughts and ideas in the moments of watchfulness and presence before God. These constitute a kind of opposition, and evidence of Truth's veiling of Himself from him and depriving him

فقال الأولون: إذا تعارض العقل والنقل قدمنا العقل.
وقال الآخرون: إذا تعارض الأثر والقياس قدمنا القياس.
وقال أصحاب الذوق: إذا تعارض الذوق والكشف والوجد وظاهر الشرع، قدمنا الذوق والكشف.

وقال أصحاب السياسة: إذا تعارضت السياسة والشرع قدمنا السياسة.
فجعلت كل طائفة قبالة دين الله وشرعه طاغوتاً يتحاكون إليه. فهؤلاء يقولون لكم النقل ولنا العقل. والآخرون يقولون أنتم أصحاب أخبار وآثار ونحن أصحاب أقيسة وآراء وأفكار. وأولئك يقولون أنتم أرباب الظاهر ونحن أهل الحقيقة. والآخرون يقولون: لكم الشرع ولنا السياسة. فيا لها من بلية عمت فأعمت، ورزية رمت فأصمت، وفتنة دعت القلوب فأجابها كل قلب مفتون، وأهوية عصفت فصمت منها الآذان وعميت منها العيون. عطلت لها—والله—معالم الأحكام كما نفيت لها صفات ذي الجلال والإكرام، واستند كل قوم إلى ظلم آرائهم، وحكموا على الله وبين عباده بمقالاتهم الفاسدة وأهوائهم، وصار لأجلها الوحي عرضةً لكل تحريف وتأويل، والدين وفقاً على كل إفساد وتبديل.

النوع الرابع: الاعتراض على أفعاله وقضائه وقدره. وهذا اعتراض الجهال.
وهو ما بين جلي وخفي، وهو أنواع لا تحصى، وهو سار في النفوس سريان الحمى في بدن المحموم. ولو تأمل العبد كلامه وأمنيته وإرادته وأحواله لرأى ذلك في قلبه عياناً. فكل نفس معترضة على قدر الله وقسمه وأفعاله، إلا نفساً قد اطمأنت إليه وعرفته حق المعرفة التي يمكن وصول البشر إليها، فتلك حظها التسليم والانقياد، والرضا كل الرضا.

وأما «نقض رعونة التعرض» فيشير به إلى معنى آخر، لا تتم المراقبة عنده إلا بنقضه، وهو إحساس العبد بنفسه وخواطره وأفكاره حال المراقبة والحضور مع الله. فإن ذلك تعرض منه لحجاب الحق له

of perfection of witnessing, for the persistence of a servant's senses, feelings, ideas, and thoughts when present before God, witnessing, is a kind of veil. Watchfulness must purify itself of these maladies. This is attained by drowning yourself in remembrance, leaving you unaware of your ego and your conduct, preparing yourself to be annihilated from your being and from all other beings except the Exalted.

This preparation and readiness is not attained except by undoing the frivolity, and remembrance that makes you forget all sensory data; whoever is cognizant of the eye of the Truth upon him when he senses anything of his inner thoughts and ideas has indeed turned away and summoned his ego and the veil just mentioned, for the presence of the Exalted Truth does not accept the presence of another.

This is a level that a servant cannot attain except through a strong capacity to focus and concentrate the heart with all his being upon God the Exalted.

2 Watchfulness of the Elite of the Elite

He said,

The third level is to watch the eternal past with an eye on that which precedes all things, seeking the sign of monotheism, and to watch the allusions of the eternal past to the times of eternal future, and to watch the purification from the conundrum of watching.

His saying "watch the eternal past" means witnessing the meaning of pre-eternity, which is a past that has no beginning; "with an eye on that which precedes all things" means by witnessing the precedence in time of the Exalted Truth before all else, for He is the First before whom there is nothing. When the heart studies the essence of this precedence, it witnesses the meaning of pre-eternity, and the knowledge of divine unicity accrues to him, and he welcomes it as he would welcome notables of the city or the military, rising up to it and setting his eyes on it. He witnesses the absolute uniqueness and exclusiveness of the Truth in His pre-eternity, that He was when nothing else was, and all other than Him exists after having been non-existent, and all beings must be non-existent in his witnessing just as they were once non-existent in pre-eternity. He casts the eye of precedence and is annihilated in the witnessing of the eternal from the witnessing of all that was once not, thus welcoming the knowledge of divine unicity.

عن كمال الشهود، لأن بقاء العبد مع مداركه وحواسه ومشاعره وأفكاره وخواطره، عند الحضور والمشاركة، هو تعرض للحجاب. فينبغي أن تتخلص مراقبة نظر الحق إليك من هذه الآفات. وذلك يحصل بالاستغراق في الذكر، فتذهل به عن نفسك وعمائك، لتكون بذلك متهيئاً، مستعداً للفناء عن وجودك وعن وجود كل ما سوى المذكور سبحانه.

وهذا التهيؤ والاستعداد لا يكون إلا بنقض تلك الرعونة. والذكر يوجب الغيبة عن الحس. فمن كان ذا كراً لنظر الحق إليه من إقباله عليه، ثم أحس بشيء من حديث نفسه وخواطره وأفكاره، فقد تعرض واستدعى عوالم نفسه واحتجاب المذكور عنه، لأن حضرة الحق تعالى لا يكون فيها غيره. وهذه الدرجة لا يقدر عليها العبد إلا بملكة قوية من الذكر، وجمع القلب فيه بكليته على الله عز وجل.

فصل

قال: «الدرجة الثالثة: مراقبة الأزل بمطالعة عين السبق استقبالاً لعلم التوحيد، ومراقبة ظهور إشارات الأزل على أحيان الأبد، ومراقبة الإخلاص من ورطة المراقبة».

قوله: «مراقبة الأزل» أي شهود معنى الأزل، وهو القدم الذي لا أول له، ب «مطالعة عين السبق»، أي بشهود سبق الحق تعالى لكل ما سواه. إذ هو الأول الذي ليس قبله شيء. ففتى طالع العبد عين هذا السبق شهد معنى الأزل وعرف حقيقته، فبدا له حينئذ علم التوحيد فاستقبله كما تستقبل أعلام البلد وأعلام الجيش، ورفع له فشم إليه. وهو شهوده انفراد الحق بأزليته وحده، وأنه كان ولم يكن شيء غيره البتة، فكل ما سواه فكائن بعد عدمه. فإذا عدمت الكائنات من شهوده كما كانت معدومة في الأزل، فطالع عين السبق وفني بشهود من لم يزل عن شهود من لم يكن، فقد استقبل علم التوحيد.

As for “watching the allusions of the eternal past to the times of eternal future,” it has been stated that all that will appear in the eternal future is known since preeternity, and only its times are renewed, which are the times of its appearance. This is the correct meaning in my view.

Other people, however, see another meaning in this, which is the connection of the eternal future to the eternal past in witnessing, because the universe is rolled up from his witnessing altogether and he witnesses only the persistence of the existence of the Exalted Truth alone, exclusively, thus, through this witnessing, the eternal past meets up with the eternal future, becoming one thing, which is nothing but the perpetuity of His Exalted being to the exclusion of all created things.

The first kind of witnessing is more perfect and sound, as it is connected to His names and attributes, and the preexistence of His knowledge of all things and their occurrence in the eternal future in accordance with His preeternal knowledge. This witnessing leads to faith and gnosis, positing His knowledge, power, act, decree, and predestination. The second kind of witnessing furnishes neither gnosis nor faith, nor does it affirm a name or an attribute, nor any beneficial worship. It is, rather, a shared belief, common to all those who affirm a creator, Muslim as well as the unbeliever. If he is immersed in the witnessing of His eternity and exclusivity, and evanescence of all beings, he connects the eternal future with the eternal past: what is the big deal in this? What faith and what certitude is obtained from this? We do not deny its experience, nor do we question its existence. We only question its rank and claim of superiority over earlier levels of watchfulness, making it for the elite of the elite, leaving what came before it to lesser ranks. This is nothing but caprice. God alone grants success.

If in the witnessing of the seeker the preeternity that has no beginning is connected to the times whose beginning can be imagined, the times of created things or accidents, then it is connected to that which has no end, thus the three time periods become one, with no past, present, or future, and that cannot happen unless one witnesses the annihilation of all accidents absolutely, their utter non-existence. All of this [in the present] is a capricious judgment that opposes reality, a mere mental abstraction, that takes one to a dark ocean that has no shore, a dark night that has no dawn.

Where is this in worth compared to the witnessing of the diversity of names and attributes and their connection to the variety of beings, and their connection to all of the accidents, giving each of the divine names and attributes its due through experiential witnessing and worship, and by looking at their influence in creation as well as command, and the higher as well as the lower worlds, the outwardly and the inwardly, and the abodes of this world and the abode of afterlife? His upholding of his state, furthermore, in the states of separation as well as communion, in his knowledge, gnosis, and state? Only God can help.

وأما «مراقبة ظهور إشارات الأزل على أحيائين الأبد» فقد تقدم أن ما يظهر في الأبد هو عين ما كان معلوماً في الأزل، وأنه إنما تجددت أحيائنه، وهي أوقات ظهوره. فقد ظهرت إشارات الأزل وهي ما يشير إليه العقل بالأزلية من المقدرات العلمية على أحيائين الأبد. هذا معناه الصحيح عندي. والقوم يريدون به معنى آخر، وهو اتصال الأبد بالأزل في الشهود، وذلك بأن يطوى بساط الكائنات عن شهوده طياً كلياً، ويشهد استمرار وجود الحق سبحانه وحده مجرداً عن كل ما سواه، فيصل — بهذا الشهود — الأزل بالأبد، ويصيران شيئاً واحداً، وهو دوام وجوده سبحانه، بقطع النظر عن كل حادث.

والشهود الأول أكمل وأتم. وهو متعلق بأسمائه وصفاته، وتقدم علمه بالأشياء ووقوعها في الأبد مطابقة لعلمه الأزلي. فهذا الشهود يعطي إيماناً ومعرفةً وإثباتاً للعلم والقدرة والفعل والقضاء والقدر. وأما الشهود الثاني فلا يعطي صاحبه معرفةً ولا إيماناً ولا إثباتاً لاسم ولا صفةً ولا عبوديةً نافعةً، وهو أمر مشترك يشهده كل من أقر بالصانع من مسلم وكافر. فإذا استغرق في شهود أزليته وتفرد به بالقدم وغاب عن الكائنات، اتصل في شهوده الأزل بالأبد. فأى كبير أمر في هذا؟ وأي إيمان ويقين يحصل به؟ ونحن لا ننكر ذوقه ولا نقدح في وجوده، وإنما نقدح في مرتبته وتفضيله على ما قبله من المراقبة، بحيث يكون لخاصة الخاصة، وما قبله لمن هم دونهم، فهذا عين الوهم. والله الموفق.

فإذا اتصل في شهود الشاهد الأزل الذي لا بداية له بالأزمنة التي تعقل لها بداية — وهي أزمنة الحوادث —، ثم اتصل ذلك بما لا نهاية له، بحيث صارت الأزمنة الثلاثة واحداً، لا ماضي فيه ولا حاضر ولا مستقبل، وذلك لا يكون إلا إذا شهد فناء الحوادث فناءً مطلقاً وعدمها عدماً كلياً. وذلك تقدير وهمي مخالف للواقع، وهو تجريد خيالي يوقعه في بحر طامس لا ساحل له، وليل دامس لا فجر له.

فأين هذا من مشهد تنوع الأسماء والصفات وتعلقها بأنواع الكائنات، وارتباطها بجميع الحادثات، وإعطاء كل اسم منها وكل صفة حقها من الشهود والعبودية والنظر إلى سريان آثارها في الخلق والأمر، والعالم العلوي والسفلي، والظاهر والباطن، ودار الدنيا ودار الآخرة، وقيامه بالفرق والجمع في ذلك علماً ومعرفةً وحالاً؟ والله المستعان.

In his saying, “to watch the purification from the conundrum of watching,” he alludes to the annihilation of the witnessing of the seeker who is vigilant of his ego as well as his works, and that he is annihilated into the One he is watching for. If he persisted in witnessing his own vigilance, he is stuck in it rather than having gone past it, for he cannot witness unless he subsists, whereas the goal is to be annihilated and rid oneself of one’s ego and its attributes and works.

You now know that there is another level above this level that is loftier and nobler, which is to watch for the sites of the pleasure of the Lord as well as His displeasure in every movement, and pass away from all that displeases Him into all that He loves. Similarly, the state of separation is also by Him, through Him, and in Him. The eyes of the seeker fixed on the essence of communion, annihilated from His desire from his Lord, no matter how lofty, into His Lord’s desire from him.

قوله: «ومراقبة الإخلاص من ورطة المراقبة».

يشير إلى فناء شهود المراقب نفسه وما منها، وأنه يعني بمن يراقبه عن نفسه وما منها. فإذا كان باقياً بشهود مراقبته فهو في ورطتها لم يتخلص منها، لأن شهود المراقبة لا يكون إلا مع بقائه. والمقصود إنما هو الفناء والتخلص من نفسه ومن صفاتها وما منها.

وقد عرفت أن فوق هذا درجة أعلى منها وأرفع وأشرف، وهي مراقبة مواقع رضى الرب ومساخطه في كل حركة، والفناء عما يسخطه بما يحب، والتفرق له وبه وفيه، ناظراً إلى عين جمع العبودية، فانياً عن مراده من ربه—ولو علا—بمراد ربه منه.

The Station of Venerating God's Prohibitions

Among the stations of “You alone we worship and You alone we supplicate for help” is venerating the prohibitions of God.

God Almighty has said, “And whoever venerates God’s prohibitions, that is good for him before His Lord” [22:30].

A group of exegetes, God have mercy on them, have explained “God’s prohibitions” as objects of His disobedience, those He has forbidden, and venerating them means abandoning them. Al-Layth (b. Sa’d, the jurist of Egypt, d. c. 174/790), God have mercy on him, said that God’s prohibitions are those limits that must not be violated. Another group says that they mean commanding [right] and forbidding [wrong]. Al-Zajjāj (Abū l-Qāsim, the grammarian, d. 337/949) says that it means observing whatever has been obligated and neglecting which has been prohibited. One group says that in the context of this verse the phrase means rites, times, and places related to the Pilgrimage.

The fact is that the word *ḥurumāt* includes all of these meanings, being the plural form of *ḥurma*, which means “that which must be revered and protected,” be it rights, persons, times, or places. Revering these means fulfilling their rights, protecting them from neglect.

The author of *al-Manāzil*, God have mercy on him, said,

[Upholding] prohibition means to shun acts of opposition and defiance.

By “shunning” (*taḥarruj*) he means to exit from the discomfort and shame of opposition; the form *tafaʿul* is used to indicate entry into a thing; e.g., *tamannā* means “he entered into desires,” or *tawallaja al-amr* (he entered into an affair), and the like. It is also used to indicate exit from something, such as *taḥarruj* itself, and *taḥawwub* (to abstain from sin) and *taʿaththum* (to avoid sin).

He means that prohibition means to exit from the state of discomfort and shame that attaches to opposing or defying. Since the one who opposes could be either defiant or afraid, he mentioned both acts of opposition and defiance.

He said,

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «تعظيم حرمة الله».

قال تعالى: ﴿وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾ [الحج:30]. قال جماعة من المفسرين—رحمهم الله—: «حرمة الله» هاهنا معاصيه وما نهى عنه، وتعظيمها ترك ملاستها. قال الليث—رحمه الله—: حرمة الله ما لا يحل انتهاكها. وقال قوم: الحرمة هي الأمر والنهي. وقال الزجاج: الحرمة ما وجب القيام به وحرمة التفريط فيه. وقال قوم الحرمة هاهنا المناسك ومشاعر الحج زماناً ومكاناً.

والصواب أن «الحرمة» تعم هذا كله. وهي جمع «حرمة»، وهي ما يجب احترامه وحفظه من الحقوق والأشخاص والأزمنة والأماكن. فتعظيمها توفيتها حقها وحفظها من الإضاعة. قال صاحب المنازل—رحمه الله—:

«الحرمة هي التحرج عن المخالفات والمجاسرات».

«التحرج» الخروج من حرج المخالفة. وبناء تفعل يكون للدخول في الشيء، كتمنى إذا دخل في الأمانة، وتولج في الأمر ونحوه. وللخروج منه، كتحرج وتحوب وتأثم، إذا أراد الخروج من الحرج والحبوب والإثم.

أراد أن الحرمة هي الخروج من حرج المخالفة، وجسارة الإقدام عليها. ولما كان المخالف قسمين جاسراً وهائباً، قال عن المخالفات والمجاسرات.

It has three levels. The first level is the reverence of the command and the prohibition, not for the fear of punishment, as that would amount to belligerence on behalf of one's ego; nor for the sake of reward, as that would be in expectation of a wage; nor to show anyone, as that would be ostentation. All of these traits are part of the worship of one's ego.

This is an issue on which the People have discoursed profusely, divided as they are between those who honor and extol this opinion and its adherents, believing that one does not worship God and uphold His command and prohibition out of the fear of His punishment or greed for His reward. One who does so is hostage to his own needs and pleasure of his ego, not divine love. A lover does not seek his own pleasure in the beloved, and such a preoccupation is a deficiency in his love. His eagerness for the reward is an expectation that God will owe him his wages because of his deeds. This has two defects. His expectation of wages and sense of the worthiness of his works, and his expectation of being worthy of the reward. His fear of punishment is, similarly, a disputation on behalf of his ego. For he disputes with his ego if it disobeys the command, saying: Do you not fear the fire and its punishment and what God has prepared for those who will enter it? His disputation between him and his ego amounts to this. In another sense, he is disputing on behalf of his ego, protecting it against its enemy that wishes to ruin it. All this is nothing but concern for the ego and its pleasures, disputation on its behalf, and seeking that which it takes delight in.

This disputation and expectation cannot be gotten rid of except by divesting one's performance of command and prohibition from every defect. One must, rather, perform them out of awe for the One who commands and prohibits, as He deserves to be worshipped and His prohibitions deserve to be upheld even if He had not created the Garden and the Fire, and He deserves worship, reverence, and exaltation in His being. As one Israelite report says, "Had I not created the Garden or Hellfire, would I not be deserving of worship?"

Someone has said in the same vein,

Suppose that the resurrection had not been prophesied
Nor the flame of the Fire set ablaze
Is it not a duty upon mortals
To thank their benefactor?

The noble, pure souls worship Him because He deserves to be worshipped, exalted, loved, and magnified.

They further say that the servant must not be like a mediocre wage-earner who works only so long as he is paid, for he is the slave of the wage not a servant filled with love and aspiration.

قال: «وهو على ثلاث درجات: الدرجة الأولى تعظيم الأمر والنهي لا خوفاً من العقوبة، فيكون خصومةً للنفس. ولا طلباً للمثوبة، فيكون مستشرفاً للأجرة. ولا مشاهداً لأحد، فيكون متزیناً بالمرءاة. فإن هذه الأوصاف كلها من شعب عبادة النفس».

هذا الموضوع يكثر في كلام القوم. والناس بين معظم له ولأصحابه، معتقد أن هذا أرفع درجات العبودية، ألا يعبد الله ويقوم بأمره ونهيه، خوفاً من عقابه ولا طمعاً في ثوابه.

فإن هذا واقف مع غرضه وحظ نفسه، وأن المحبة تأبى ذلك. فإن الحب لا حظ له مع محبوبه. فوقوفه مع حظه علة في محبته، وأن طمعه في الثواب تطلع إلى أنه يستحق بعمله على الله أجرة. ففي هذا آفتان: تطلعه إلى الأجرة وإحسان ظنه بعمله. إذ تطلعه إلى استحقاق الأجر وخوفه من العقاب خصومة للنفس. فإنه لا يزال يخاصمها إذا خالفت ويقول: أما تخافين النار وعذابها، وما أعد الله لأهلها؟ فلا تزال الخصومة بذلك بينه وبين نفسه.

ومن وجه آخر أيضاً، وهو أنه كالخاصم عن نفسه، المدافع عنها خصمه الذي يريد هلاكه. وهو عين الاهتمام بالنفس والالتفات إلى حظوظها، مخاصمة عنها واستدعاء ما تلذ به.

ولا يخلصه من هذه المخاصمة وذلك الاستشراف إلا تجريد القيام بالأمر والنهي من كل علة، بل يقوم به تعظيماً للأمر الناهي، وأنه أهل أن يعبد وتعظم حرمانه ولو لم يخلق جنة ولا ناراً، [فهو يستحق العبادة والتعظيم والإجلال لذاته، كما في الأثر الإسرائيلي: لو لم أخلق جنة ولا ناراً، أما كنت أهلاً أن أعبد].

ومنه قول القائل:

هب البعث لم تأتتنا رسله وجاحمة النار لم تضرم
أليس من الواجب المستح ق على ذي الورى الشكر للمنعم

فالنفوس العلية الزكية تعبد له لأنه أهل أن يعبد ويحب ويعظم. فهو لذاته مستحق للعبادة. قالوا: ولا يكون العبد كأجير السوء، إن أعطي أجره عمل وإلا لم يعمل. فهذا عبد الأجرة لا عبد المحبة والإرادة.

They also say that workers can be divided into two ranks, the wage-earners and the seekers of nearness to the One whom they obey.

The Exalted Truth has said concerning His prophet David, upon him be peace, "For him we have nearness as well as a goodly end" [38:25]. The word *zulfā* here means nearness, and the goodly end is the good reward. The Exalted also said, "To those who do good is good, and more" [10:26]. The "good" here is the reward, and "more" is the station of nearness, which is why it has been interpreted as the seeing of the Face of God, Almighty and Magnificent. These two are also what Pharaoh promised to the magicians if they defeated Moses. When they said to him, "Shall we be repaid if we win?" "He said, 'Indeed, and you will be among the near ones'" [7:113–114]. The Exalted also said, "God promises to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide—blessed dwellings in Gardens of Eden. And far greater is the pleasure of God!" [9:72].

They further argue that the knowers' quest is higher in rank and status [before God], whereas ordinary workers are concerned with reward and wages, and the two could not be more different.

1 Is God Worshipped for Fear of the Fire and Love for the Garden?

The second group considers this saying [of al-Harawī] among the ecstatic outbursts and frivolities of the People, and argues by the states of the prophets, messengers, and the truth-lovers, how they supplicated and entreated, and how they are praised for their fear of the Fire and hope for the Garden. As the Almighty says in regard to His elite servants who were [wrongly] worshipped by the associationists, "They hope for His mercy and fear His punishment" [17:57]. Concerning His prophets and messengers, he said, "And Zechariah, when he cried unto his Lord: My Lord! Leave me not childless, and You are the Best of inheritors. Then We heard his prayer, and bestowed upon him John, and made good his wife for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us" [21:89–90]. That is, they longed for what We have prepared for them, feared Our punishment. The pronoun "they," according to the scholars of interpretation, refers here to all the prophets mentioned in this Sūra according to the generality of the exegetes. Furthermore, *raghaba* "wa-rahaba" mean hope of mercy and fear of the Fire according to them all.

The Exalted Lord mentions and praises His choicest servants for the noblest of their deeds, and He includes among such deeds their fear of the Fire and seeking protection from it: "And those who say: 'O Our Lord, save us from the

قالوا: والعمال شاخصون إلى منزلتين: منزلة الأجرة ومنزلة القرب من المطاع.
قال تعالى في حق نبيه داود ﷺ: ﴿وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ﴾ [ص:25]. فالزلفى منزلة القرب. وحسن المآب حسن الثواب والجزاء. وقال تعالى: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس:26]. ف «الحسنى» الجزاء، و«الزيادة» منزلة القرب. ولهذا فسرت بالنظر إلى وجه الله عز وجل. وهذان هما اللذان وعدهما فرعون للسحرة إن غلبوا موسى، فقالوا له: ﴿إِنَّا لَنَأْجُرُكَ إِن كُنَّا نَحْنُ الْغَالِبِينَ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ﴾ [الأعراف:113-114]. وقال تعالى: ﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾ [التوبة:72].

قالوا: والعارفون عملهم على المنزلة والدرجة، والعمال عملهم على الثواب والأجرة، وشتان ما بينهما.

فصل

وطائفة ثانية تجعل هذا الكلام من شطحات القوم ورعوناتهم، وتحتج بأحوال الأنبياء والرسل والصديقين، ودعائهم وسؤالهم، والثناء عليهم بخوفهم من النار، ورجائهم للجنة، كما قال تعالى في حق خواص عباده الذين عبدتهم المشركون: «إِنَّهُمْ يَرَجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ» — كما تقدم — وقال عن أنبيائه ورسله: ﴿وَرَكِبَ إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ لَهُ زَوْجُهُ إِنَّهُمْ كَانُوا إِسْرَاعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ [الأنبياء:89-90]. أي رغبا فيما عندنا ورهبا من عذابنا. والضمير في قوله: «إِنَّهُمْ»، عائد على الأنبياء المذكورين في هذه السورة عند عامة المفسرين.

و«الرغب والرهب» رجاء الرحمة والخوف من النار عندهم أجمعين.

وذكر سبحانه عباده الذين هم خواصه، وأثنى عليهم بأحسن أعمالهم، وجعل منها استعاذتهم به من النار، فقال تعالى: ﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ

punishment of the Fire, for its punishment indeed is grievous. What a wretched abode and station!" [25:65–66].

He also reports that they call upon Him in the name of their faith in Him that He save them from the Fire, "Those who say: 'Our Lord, We have truly believed, so forgive us our sins and save us from the punishment of the Fire'" [3:16].

Thus, they considered their faith their best intercessor and asked for salvation from the Fire. Here the Almighty has informed us about the knowers, those possessed of wisdom and thinking, that they would ask for His Garden and seek His protection from His Fire:

Lo! In the creation of the heavens and the earth and the difference of night and day are tokens for men of understanding. Those who remember God, standing, sitting, and reclining, and consider the creation of the heavens and the earth:

Our Lord! You have not created this in vain. Glory be to You! Preserve us from the doom of Fire.

Our Lord! Whomsoever You cause to enter the Fire: him indeed You have confounded. For evil-doers there will be no helpers.

Our Lord! Lo! we have heard a crier calling unto Faith: "Believe you in your Lord!" So we believed.

Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

Our Lord! And give us that which You have promised to us by Your messengers. Confound us not upon the Day of Resurrection. Lo! You break not the trust. [3:190–194]

There is no disagreement about what He promised through the tongue of His messengers: what they asked for is the Garden.

God mentions the supplication of His dearest friend [Abraham], God grant him blessing and peace:

And He it is who I hope will forgive my error on the Day of Recompense. O Lord, grant me wisdom and join me with the company of the righteous. And ordain for me a goodly mention among posterity. And make me among those who will inherit the Garden of Bliss. And forgive my father, he indeed was among those who have gone astray. And disgrace me not on the Day they [all] will be raised. [26:82–87]

He asked God for the Garden and sought protection from the fire on the Day of Resurrection.

مُسْتَقَرًّا وَمُقَامًا ﴿[الفرقان: 65-66]، وأخبر عنهم أنهم توسلوا إليه بإيمانهم أن ينجيهم من النار [فقال: ﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾ [آل عمران: 16]، فجعلوا أعظم وسائلهم إليه وسيلة الإيمان أن ينجيهم من النار. وأخبر تعالى عن العارفين أولي الأبواب والفكر أنهم كانوا يسألونه جنته، ويتعوذون به من ناره، [فقال تعالى: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ [آل عمران: 190-194]. ولا خلاف أن الموعود به على لسان رسوله الذين سألوه هو الجنة.

وقال عن خليله إبراهيم عليه السلام: ﴿وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَاعْفِرْ لِأَيِّ إِنَّهُ كَانَ مِنَ الضَّالِّينَ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾ [الشعراء: 82-87]، فسأل الله الجنة واستعاذ به من خزي يوم البعث.

He the Exalted declares the Garden to be a promise much asked for, that is, one which His servants and allies asked for.

The Prophet, God grant him blessing and peace, commanded his Community to ask for the highest station in the Garden at the propitious times of acceptance of supplications such as immediately after the call to prayers, and said that whoever does so, "My intercession is guaranteed him."¹

When Sulaym of the Helpers [of Medina] said to him, "As for me, I ask God for the Garden and seek protection from the Fire, even though I am no good at what you and Mu'adh murmur about." The Prophet replied, "It is about the very same thing that I and Mu'adh murmur!"²

It appears in the *Ṣaḥīḥ* [of al-Bukhārī and Muslim] in the tradition of the angels who go around and report to God about the writ of men,

God asks the angels about His servants, even though He Almighty and Blessed is All-knowing. They reply, "We have come to You from the company of Your slaves who were engaged in *tahlīl* (saying *lā ilāha illa allāh*, there is no god but God), *takbīr* (God is the Greatest), *taḥmīd* (Praise is for God), and *tamjīd* (God is Most Honorable)."

God says to them, "Have they seen Me?"

"No O Lord. They haven't seen You," the Angels reply.

God says, "What would it be like if they were to see Me?"

They reply, "If they were to see you, they would glorify you ever more fervently."

They further say, "O Lord, they ask You for Your Garden."

He says, "Have they seen it?"

They say, "No, by Your Might, they haven't."

He says, "What would it be like if they were to see it?"

They say, "Were they to see it, they would ask for it ever more fervently."

The Angels then say, "O Lord, they seek Your protection from the Fire."

He says, "Have they seen it?"

They say, "No, by Your Might, they haven't."

He says, "What would it be like if they were to see it?"

They say, "Were they to see it, they would fear it ever more fervently."

He says, "I make you witness that I have forgiven them and granted them what they have asked for and saved them from what they sought protection."³

¹ Bukhārī #614 and Muslim #384 with slight variation.

² Abū Dāwūd #792.

³ Bukhārī #6408; Muslim #2689.

وأخبر سبحانه عن الجنة أنها كانت وعداً عليه مسئولاً، أي يسأله إياها عباده وأولياؤه.
وأمر النبي ﷺ أمته أن يسألوا له في وقت الإجابة—عقيب الأذان—أعلى منزلة في الجنة.
وأخبرهم أن من سألها له «حلت عليه شفاعته».
وقال له سليم الأنصاري: أما إني أسأل الله الجنة وأعوذ به من النار، لا أحسن دندنتك ولا دندنة معاذ، فقال: «أنا ومعاذ حولها ندندن».

وفي الصحيح—في حديث الملائكة السيارة الفضل عن كتاب الناس: «إن الله تعالى يسألهم عن عباده فيقولون: أتيناك من عند عباد لك، يهللونك ويكبرونك ويمجدونك ويمجدونك. فيقول عز وجل: وهل رأوني؟ فيقولون: لا يا رب، ما رأوك. فيقول عز وجل: فكيف لو رأوني؟ فيقولون: لو رأوك لكانوا أشد تجيذاً. قالوا: يا رب، ويسألونك جنتك. فيقول: هل رأوها؟ فيقولون: لو رأوها لكانوا لها أشد طلباً. قالوا: ويستعيذونك من النار، فيقول عز وجل: وهل رأوها؟ فيقولون: لا وعزتك ما رأوها. فيقول: فكيف لو رأوها؟ فيقولون: لو رأوها لكانوا أشد منها هرباً. فيقول: أشهدكم أنني قد غفرت لهم وأعطيهم ما سألوا وأعذتهم مما استعاذوا منه».

The Qur'an and the Sunna are both filled with praise for those servants and ally-saints for their asking and hoping for the Garden and seeking protection from and fearing the Fire.

They also say that the Prophet, God grant him blessing and peace, has commanded his Companions, "Seek protection of God from the Fire"⁴ and said to those who asked for His companionship in the Garden, "Help me in your case by prostrating frequently."⁵

They further argue that the work to seek the Garden and salvation from the Fire is one of the objectives of the lawgiver from his Community, to remember them both at all times and never forget, faith in them being a condition for salvation. To work to attain the Garden and salvation from the Fire is pure faith.

They argue that the Prophet, God grant him blessing and peace, motivated his Companions and his Community by describing [the Garden] and glorified it for them so they would seek it. He said,

"Who rolls up his sleeves for the Garden? By the Lord of the Ka'ba, it is a glimmering light, a restive fragrance, a beautiful spouse, a ripe fruit, a lofty palace, a flowing river ..." So the Companions, God be pleased with them, said, "O Messenger of God, We have rolled up our sleeves for it." He said, "Say: If God wills."⁶

If we go on counting every time it appears in the Sunna, "Whosoever does such-and-such, God will enter him into the Garden," in order to encourage working for its sake, and to make it the motivation for action, the list would be very long indeed, for it is the case in every kind of action.

They ask how can working for the sake of reward and fear of punishment be defective when the Messenger of God, God grant him blessing and peace, has encouraged it, saying, "Whoever does such-and-such, each of the eight doors of the Garden are opened;"⁷ and "Whosoever says, 'Glory to God and Praise,' a date-palm tree is planted for him in the Garden;"⁸ and "Whoever dresses a Muslim who had nothing to wear God will dress him in the robes of the Garden,"⁹ and "One who visits a sick person will have a robe of the Garden,"¹⁰ and the prophetic tradition is filled with such? Do you think he has motivated his Community to a goal that is deficient and flawed, setting aside a goal that is high and without any tinge of defect?

⁴ Muslim #588.

⁵ Muslim #489.

والقرآن والسنة مملوءان من الثناء على عبادته وأوليائه بسؤال الجنة ورجائها، والاستعاذة من النار والخوف منها.

قالوا: وقد قال النبي ﷺ لأصحابه: «استعينوا بالله من النار». وقال لمن سأله مرافقته في الجنة: «أعني على نفسك بكثرة السجود».

قالوا: والعمل على طلب الجنة والنجاة من النار مقصود الشارع من أمته، ليكونا دائماً على ذكر منهم فلا ينسونهما، ولأن الإيمان بهما شرط في النجاة. والعمل على حصول الجنة والنجاة من النار هو محض الإيمان.

قالوا: وقد حض النبي ﷺ عليها أصحابه وأمته بوصفها، وجلالها لهم ليخطبوا، وقال: «ألا مشمر للجنة؟ فإنها—ورب الكعبة—نور يتلأأ، وريحانة تهتز، وزوجة حسناء، وفاكهة نضيجة، وقصر مشيد، ونهر مطرد». الحديث. فقال الصحابة—رضي الله عنهم—: يا رسول الله، نحن المشمرون لها، فقال: «قولوا: إن شاء الله».

ولو ذهبنا نذكر ما في السنة من قوله: «من عمل كذا وكذا أدخله الله الجنة» تحريضاً على عمله من أجلها، وأن تكون هي الباعثة على العمل، لطال ذلك جداً، وذلك في جميع الأعمال.

قالوا: فكيف يكون العمل لأجل الثواب وخوف العقاب معلولاً، ورسول الله ﷺ يحرض عليه ويقول: «من فعل كذا فتحت له أبواب الجنة الثمانية»، و«من قال سبحان الله وبحمده غرست له نخلة في الجنة»، و«من كسا مسلماً على عري كساه الله من حلل الجنة»، و«عائد المريض في مخرفة الجنة». والحديث مملوء من ذلك؟ أفتراه يحرض الأمة على مطلب معلول ناقص، ويدع المطلب العالي البريء من شوائب العلل لا يحرضهم عليه؟

6 Ibn Māja #4332.

7 See, for example, Muslim #28, #234.

8 Tirmidhī #3464 with slight variation.

9 Abū Dāwūd #1682 with slight variation.

10 Muslim #2568.

They say that the Glorified loves from His servants that they ask for His Garden and seek refuge from His Fire. He loves to be asked and is displeased with those who do not ask, and the greatest thing He is asked for is the Garden and the greatest thing He is sought for protection from is the Fire.

Works that seek the Garden are dear to the Lord, pleasing to Him, and seeking it constitutes a kind of worship to Him. To enact all kinds of worship is better than omitting some of them.

They further argue that when a worker fails to keep his eyes on the Garden and Hellfire, seeking the Garden and its hope, his determination suffers from fatigue, his resolve weakens, his motivation dissipates. The stronger he is in seeking the Garden and working for it, the stronger his motivation, the greater his resolve, the more complete his struggle, and this is a matter well-known through [spiritual] taste.

They say that if this were not required by the lawgiver, he would not have described, beautified, and presented the Garden to the servants, informing them of its details in ways that their intellects can grasp; what is beyond that, however, he has informed them of it only briefly. All of this is only to whet their appetite, encouraging them to do what it takes to get to it.

They say that God Almighty has said, “And God calls to the Abode of Peace” [10:25], which is an encouragement to respond to this call, hasten to it, and strive for it.

The truth [taking both opinions into consideration] is that the Garden is not the name for merely trees and fruit, food and drink, wide-eyed women, and rivers and palaces; most people are mistaken in what is signified by “the Garden.” It is, rather, the nature of absolute, unqualified bliss. The greatest of the blessings of the Garden is the delight of looking at the Face of the Noble Lord, hearing His words, and the coolness of the eyes that will be obtained in His company and His good pleasure. There is no comparison between the pleasure that will come from the delightful food, drink, clothing, and faces and the ultimate bliss of being in divine presence; for the smallest of God’s good pleasure is greater than the greatest of the Gardens and whatever is in it. God Almighty says, “Good pleasure of God is greater” [9:72]. In fact, He mentions it in indefinite form in an affirmative statement, which means that anything that is part of His pleasure is greater than the Garden!

Even a little from you pleases me except that
A little from you is not called a little!

قالوا: وأيضاً فالله سبحانه يحب من عباده أن يسألوه جنته ويستعيذوا به من ناره. فإنه يحب أن يسأل ومن لم يسأله يغضب عليه. وأعظم ما سئل الجنة، وأعظم ما استعيذ به منه النار. فالعمل لطلب الجنة محبوب للرب مرضي له. وطلبها عبودية للرب، والقيام بعبوديته كلها أولى من تعطيل بعضها.

قالوا: وإذا خلا العامل ملاحظة الجنة والنار وطلب الجنة ورجائها فترت عزائمها وضعفت همته ووهى باعته، وكما كان أشد طلباً للجنة وعملاً لها، كان الباعث له أقوى والهمة أشد والسعي أتم، وهذا أمر معلوم بالذوق.

قالوا: ولو لم يكن هذا مطلوباً للشارع لما وصف الجنة للعباد، وزينها لهم وعرضها عليهم، وأخبرهم عن تفاصيل ما تصل إليه عقولهم منها، وما عداه أخبرهم به مجملًا. كل هذا تشويقاً لهم إليها، وحثاً لهم على السعي لها سعيها.

قالوا: وقد قال الله تعالى: ﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ﴾ [يونس: 25]. وهذا حث على إجابة هذه الدعوة، والمبادرة إليها والمشاركة في الإجابة.

والتحقيق أن يقال: الجنة ليست اسماً لمجرد الأشجار والفواكه والطعام والشراب، والخور العين والأنهار والقصور، وأكثر الناس يغفلون في مسمى الجنة. فإن الجنة اسم لدار النعيم المطلق الكامل. ومن أعظم نعيم الجنة التمتع بالنظر إلى وجه الرب الكريم، وسماع كلامه، وقرة العين بالقرب منه ورضوانه. فلا نسبة للذة ما فيها من المأكول والمشروب والملبوس والصور إلى هذه اللذة أبداً. فأيسر يسير من رضوانه أكبر من الجنان وما فيها من ذلك، كما قال تعالى: ﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾ [التوبة: 72]، وأتى به منكرًا في سياق الإثبات، أي: أي شيء كان من رضاه عن عبده فهو أكبر من الجنة.

قليل منك يقنعني ولكن قليلك لا يقال له قليل.

In a sound tradition, the tradition of the Sighting [God], it has it, "By God, He never blessed them with anything dearer to them than the Look at His Face."¹¹ In another tradition, "When He Almighty shows Himself to them and they see His Face with their eyes, they will forget all the pleasures and disregard them and not turn to them anymore."¹² There is no doubt in this, yet it is greater than what thought can capture or fancy can grasp. Especially when the lovers attain the company of love, for "A man is with whom he loves,"¹³ and there is no qualification of this judgment, and it is true for those who were present [with the Prophet when he said it] and those who were not.

What blessing, what delight, what coolness of the eye, what success can match the blessing of that divine with-ness and its delight? Is there anything above the coolness of the eye and bliss that comes from the company of the Beloved, more magnificent, perfect, and beautiful than whom there is none?

This, by God, is the signpost to which the lovers are headed, the banner to which the masters have guided, and it is the soul and the life of the signifier "the Garden." It is because of it that the Garden is good, and it is upon this that it is built.

How, then, can it be said that God is not worshipped for the sake of His Garden or fear of His Fire?

The same is true of the Fire. What its denizens suffer of being veiled from God, of His denigration of them, His wrath, displeasure, and loathing is far greater than the blaze of the Fire in their bodies and souls. Rather, it is the blaze of the Fire in their hearts first, which has caused its blaze in their bodies and whence it begins.

The quest of the prophets, the messengers, and the truth-lovers, and the martyrs and the righteous is nothing but the Garden, and their fear is the Fire. God alone we seek for help and reliance; there is no power to change or resist except through Him, and He is sufficient for us, and the best of Guarantors is He!

The object of the People [in belittling the Garden and Hellfire] is that the servant ought to worship his Lord as is His right; a slave who asks for wages to serve his master is a fool, fallen from the eyes of the master, if not outright worthy of chastisement, and his servitude requires service to the master. Only one who denies his servitude serves for wages either because he is free or slave of another. But all creation is His slave in reality, His ownership of them is the reality; there are no freemen among them or slaves to another master. Their service to Him, then, is the duty of their servitude, and their asking for wages is their abandoning of servitude.

11 Muslim #181; al-Dārimī counts twenty-some reports to this effect and claims that there

وفي الحديث الصحيح—حديث الرؤية—: «فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إلى وجهه». وفي حديث آخر: «أنه سبحانه إذا تجلى لهم ورأوا وجهه عياناً، نسوا ما هم فيه من النعيم وذهلوا عنه، ولم يلتفتوا إليه». ولا ريب أن الأمر هكذا، وهو أجل مما يخطر بالبال أو يدور في الخيال، ولا سيما عند فوز المحبين هناك بمعية المحبة. فإن المرء مع من أحب. ولا تخصيص في هذا الحكم، بل هو ثابت شاهداً وغائباً.

فأي نعيم وأي لذة وأي قرة عين، وأي فوز يداني نعيم تلك المعية ولذتها وقرة العين بها؟ وهل فوق نعيم قرة العين بمعية المحبوب، الذي لا شيء أجل منه ولا أكل ولا أجمل قرة البتة؟ وهذا—والله—هو العلم الذي شمر إليه المحبون، واللواء الذي أمه العارفون، وهو روح مسمى الجنة وحياتها. وبه طابت الجنة وعليه قامت.

فكيف يقال: لا يعبد الله طلباً لجنته، ولا خوفاً من ناره؟ وكذلك النار، فإن ما لأربابها من عذاب الحجاب عن الله وإهانتها، وغضبه وسخطه، والبعد عنه أعظم من [التهاب النار في أجسامهم وأرواحهم]، بل التهاب هذه النار في قلوبهم. هو الذي أوجب التهابها في أبدانهم ومنها سرت إليها.

فطلوب الأنبياء والمرسلين والصديقين والشهداء والصالحين هو الجنة. وهر بهم من النار. والله المستعان وعليه التكلان. ولا حول ولا قوة إلا به، وهو حسبن الله ونعم الوكيل. ومقصد القوم أن العبد يعبد ربه بحق العبودية. والعبد إذا طلب من سيده أجره على خدمته له كان أحق ساقطاً من عين سيده، إن لم يستوجب عقوبته. إذ عبوديته تقتضي خدمته له. وإنما يخدم بالأجرة من لا عبودية للمخدوم عليه. إما أن يكون حراً في نفسه أو عبداً لغيره. وأما من الخلق عبيده حقاً، وملكه على الحقيقة، ليس فيهم حر ولا عبد لغيره، فخدمتهم له بحق العبودية. فاقترضوا لهم للأجرة خروج عن محض العبودية.

are still others, and that the reports of the Sighting of God in the Garden have reached the level of *tawātur* (recurrence). Al-Dārimī, *al-Radd 'alā al-jahmiyya* (Kuwait: Dār ibn al-Athīr, 1995), 124–130.

12 There is no Hadith with this wording, but it has been recorded as the words of al-Ḥasan al-Baṣṭī. See *Kitāb al-sharī'a* 2:982. See *Madārij*(§), 1531.

13 Tirmidhī #3535.

This cannot be denied without qualification, nor can it be accepted without qualification; it requires discrimination.

We have mentioned in the beginning of this book the various perspectives that people have on this question [of worship], and we have explained the path of the rightly guided among them.

People are of four kinds.

First, those who want neither their Lord nor His reward, and they are his enemies in truth, and such are the people of perpetual punishment. Their failure to desire His reward, either because they do not affirm His existence or because they prefer the short-term over Him even if it causes His displeasure.

Second, those who desire Him and His reward, and such are the elite of His creation. The Almighty said, "If you [women] desire God and His Messenger and the Abode of Hereafter: God, then, has truly prepared for the righteous women among you a great recompense" [24:29]. This is how He addresses the best of the women of the world, the wives of His Prophet. The Almighty also said, "Whosoever desires the hereafter and puts forth its due struggle while believing: the works of such will be fruitful" [17:19]. He thus declaimed that the fruitful works are those through which afterlife is sought.

Even more explicit are His words to the elite among His ally-saints, the Companions of His Prophet, God grant him blessing and peace, on the Day of Uḥud, "Among you there are those who desire this world and among you there are those who desire the hereafter [3:152]," thus dividing them between these two types with no third. Those who say to this, "Where is he who desires God?" are in error. For desiring the Hereafter is the way to desiring God and His reward, for the desire for His reward does not negate desiring God.

Third, those who desire from God but do not desire God, and such a one is utterly deficient. This is the state of him who is ignorant of his Lord, who heard that there is the Garden and Hellfire, and there is nothing in his heart but the desire for the created pleasures of the Garden, nor occurs there to him anything else whatsoever. This is the case even of most of the theologians, such as those who deny the Sighting of God, the delight in looking at His face in the hereafter, the hearing of His words, and His love. They find faults in those who say that they love God: such are the slaves of the wages, incapable of desiring God Almighty.

Some among them even explicitly declare that the desire for God is impossible.

They say that the will pertains only to accidents; the preeternal cannot be desired, and they deny the desire for God in the extreme. The highest desire in their view is for the food, drink, intercourse, and robes of the Garden, and things like that. Such are in error, as are those who say that we do not worship

وهذا لا ينكر على الإطلاق ولا يقبل على الإطلاق، وهو موضع تفصيل وتمييز. وقد تقدم في أول الكتاب ذكر طرق الخلق في هذا الموضع. وبيننا طريق أهل الاستقامة. فالناس أربعة أقسام:

أحدهم: من لا يريد ربه ولا يريد ثوابه. فهؤلاء أعداؤه حقاً وهم أهل العذاب الدائم. وعدم إرادتهم لثوابه إما لعدم تصديقهم به، وإما لإيثار العاجل عليه ولو كان فيه سخطه.

والقسم الثاني: من يريد به ويريد ثوابه. وهؤلاء خواص خلقه. قال تعالى: ﴿وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَوْصِيَائِهِ﴾ [البقرة: 21]. وهذا خطابهم. والآخر: من يريد به ويريد ثوابه. وهؤلاء خواص خلقه. قال تعالى: ﴿وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَوْصِيَائِهِ﴾ [البقرة: 21]. وهذا خطابهم.

وأُصرح من هذا قوله لخوَص أوليائه—وهم أصحاب نبيه ﷺ في يوم أحد: ﴿مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ﴾ [آل عمران: 152]، فقسمهم إلى هذين القسمين اللذين لا ثالث لهما.

وقد غلط من قال: فأين من يريد الله؟ فإن إرادة الآخرة عبارة عن إرادة الله وثوابه، فإرادة الثواب لا تنافي بإرادة الله.

والقسم الثالث: من يريد من الله ولا يريد الله، فهذا ناقص غاية النقص. وهو حال الجاهل بربه، الذي سمع أن ثم جنةً وناراً، فليس في قلبه غير إرادة نعيم الجنة المخلوقة، ولا يخاطر بباله سواء البتة، بل هذا حال أكثر المتكلمين المنكرين رؤية الله [والتلذذ بالنظر إلى وجهه في الآخرة، وسماع كلامه وحبه، والمتكرين على من يزعم أنه يحب الله، وهم عبید الأجرة المحضة، فهؤلاء لا يريدون الله تعالى]. ومنهم من يصرح بأن إرادة الله محال. قالوا: لأن الإرادة إنما تتعلق بالحدث. فالقديم لا يراد. فهؤلاء منكرون لإرادة الله غاية الإنكار، وأعلى الإرادة عندهم إرادة الأكل والشرب والنكاح واللباس في الجنة وتوابع ذلك. فهؤلاء في شق، وأولئك —الذين قالوا: لم نعبده طلباً لجنّته ولا هرباً

Him seeking the Garden or fearing the Fire; they are two opposite extremes, farther than each other than the two easts. [Those who deny the desire for God] are blinded by the most impenetrable veil, the most stubborn in nature and hardest in heart and farthest from the soul of love and devotion and bliss of the souls and the hearts. They declare as unbelievers the people of love and desire for God, who seek their delight in Him and affirm the delight of the look at His Face and the unmediated hearing of His words. Such are not humans except in appearance, their rank [in the other party's view] being that of the inanimate objects and irrational beasts, veiled and blinded behind a thick veil against the knowledge of their own selves and its perfection as well as against the knowledge of their deity and the secret of His service.

Both groups are bizarre to anyone who cares to examine them.

The fourth kind, which is impossible, is those who desire God but do not desire from Him, and this is what [the mystics in question] claim: their quest, any other than which is defective, for all knowers must end up here, is that God becomes one's desire such that he wishes for nothing from God. As it is reported from Abū Yazīd, God be pleased with him, when he said, "I was asked, 'What do you desire?' I said 'I desire to not desire.'"

This in fact is absolutely impossible by reason as well as nature, by sense as well as divine law. Desire is a necessity for the living, and one can be stripped of it only if one loses reason and sense, as when inebriated, unconscious, or asleep. They do not deny the vanishing of will on the part of anyone other than Him, the created being whose will opposes His will. But is not the seeker of this state desiring of His nearness and delight, of perpetually being in His watch and presence? What will is greater than this?

True, one who abstains from one desire in favor of another loftier than it has not in fact left desire, but simply transferred from one desire to another, and from one object of desire to another. As for one's parting from the attribute of desire altogether while being in his senses, that is impossible, even if we judge such a person to be befuddled, absent from his ego. We do not deny such symptoms, but such a state is temporary, not permanent, and certainly not the ultimate goal and quest of the seekers, nor possible for the human being, nor a command, nor a high station so that one would be required to seek it. This is the explanation of this issue. God knows best.

من ناره—في شق. وهما طرفا نقيض بينهما أعظم من بعد المشرقين. وهؤلاء من أكثف الناس حجاباً، وأغلظهم طباعاً، وأقساهم قلوباً، وأبعدهم عن روح المحبة والتأله ونعيم الأرواح والقلوب. وهم يكفرون أصحاب المحبة والشوق إلى الله والتلذذ بحبه، والتصديق بلذة النظر إلى وجهه وسماع كلامه منه بلا واسطة.

وأولئك لا يعدونهم من البشر إلا بالصورة، ومرتبهم عندهم قريبة من مرتبة الجماد والحيوان البهيم. وهم عندهم في حجاب كثيف عن معرفة نفوسهم وكلها، ومعرفة معبودهم وسر عبوديته. وحال الطائفتين عجب لمن اطلع عليه.

والقسم الرابع—وهو محال—أن يريد الله ولا يريد منه. فهذا هو الذي يزعم هؤلاء أنه مطلوبهم، وأن من لم يصل إليه ففي سيره علة، وأن العارف ينتهي إلى هذا المقام، أن يكون الله مراده ولا يريد منه شيئاً، كما يحكى عن أبي يزيد—رضي الله عنه—أنه قال: قيل لي: ما تريد؟ فقلت: أريد ألا أريد. وهذا في التحقيق عين المحال الممتنع، عقلاً وفطرةً وحساً وشرعاً. فإن الإرادة من لوازم الحي. وإنما يعرض له التجرد عنها بالغيبية عن عقله وحسه، كالسكر والإغماء والنوم. فنحن لا ننكر التجريد عن إرادة ما سواه من المخلوقات التي تراحم إرادتها إرادته. أفليس صاحب هذه الحال مريداً لقربه ورضاه ودوام مراقبته والحضور معه؟ وأي إرادة فوق هذه؟

نعم، قد زهد في مراد لمراد أجل منه وأعلى، فما خرج عن الإرادة، وإنما انتقل من إرادة إلى إرادة، ومن مراد إلى مراد. وأما خلوه عن صفة الإرادة بالكلية مع حضور عقله وحسه فمحال. وإن حاكمنا في ذلك محاكم إلى ذوق مصطلم مأخوذ عن نفسه، فإن عن عوالمها، لم ننكر ذلك. لكن هذه حال عارضة غير دائمة، ولا هي غاية مطلوبة للسالكين، ولا مقدورة للبشر، ولا مأمور بها، ولا هي أعلى المقامات فيؤمر باكتساب أسبابها. فهذا فصل الخطاب في هذا الموضوع. والله أعلم.

2 Conditions of Displaying One's Good Deeds

[To continue with the explanation of the first level of Venerating God's Prohibitions:] His words "nor display to anyone and be adorned with ostentation" also require explanation. To display one's works to any other than God is of two kinds. One is the like of display that causes or strengthens one's motivation, and this can be pure or adulterated, just as the display that severs [the motivation] is also among the maladies and veils.

The display [of good works] that does not cause or aid his motivation, but rather, its presence and absence makes no difference to him, does not qualify as ostentation, especially if it has a preponderant benefit, either to protect and care for someone, such as to display [one's act of visiting] to a patient or someone who is about to fall into a calamity [here, the essence of the good work is to connect with someone else]. Or, to show the enemy whose attack is feared, like performing the Prayer of Fear¹⁴ when facing the enemy. or to show the one looking up to you to learn from you, and you do a favor to him and to yourself by teaching him, or you may show him intentionally so he may follow you, or to teach those who do not know.

This is praiseworthy showing, and God is where the intention and purpose of the heart is.

Blameworthy showing is when it becomes the motivation to seek veneration and praise and other benefits from the one to whom one shows off or for fear of another person. As for what we mentioned earlier, the purpose of cause, education and teaching of the prophetic practice, or to watch for the attack of the enemy and the like, none of this counts as ostentation, but rather it may be a charity to show as an example and his charity may be better than the charity of one who does his works in secret.

An example of that is a man in need asking some people for help, one of whom realizes that if he gave this man in secret so that no one will see him, no one will follow him [in donating] and the man will not get except his donation, but if he gave him in public, he would be followed, as others would dislike to have him be alone in giving charity. Therefore, he displays his charity to encourage others, his motive being to increase the benefit of the one in need. Such is a praiseworthy ostentation, as its purpose was not to seek veneration and praise, and such a one deserves his reward as well as of those who follow him.

[Al-Harawī's] saying "all such attributes are part of the worship of the ego"

14 The Prayer of Fear, the shortened form of daily prayers to be said when confronting the enemy in battle, is mentioned in the Qur'an 4:102, and expanded upon in the Hadith; for a summary, see G. Monnot, "Ṣalāt al-Khawf," in *EI2*, 8:934.

فصل

قوله: «ولا مشاهداً لأحد، فيكون متزناً بالمראה».

هذا فيه تفصيل أيضاً. وهو أن المشاهدة في العمل لغير الله نوعان: مشاهدة تبعث عليه أو تقوي باعثه. فهذه مراعاة خالصة أو مشوبة. كما أن المشاهدة القاطعة عنه أيضاً من الآفات والحجب.

ومشاهدة لا تبعث عليه ولا تعين الباعث، بل لا فرق عنده بين وجودها وعدمها. فهذه لا تدخله في التزين بالمראה، ولا سيما عند المصلحة الراجحة في هذه المشاهدة، إماً حفظاً له ورعايةً، كمشاهدة مريض أو مشرف على هلكة يخاف وقوعه فيها، أو مشاهدة عدو يخاف هجومه كصلاة الخوف عند المواجهة، أو مشاهدة ناظر إليك يريد أن يتعلم منك، فتكون محسناً إليه بالتعليم وإلى نفسك بالإخلاص، أو قصداً منك للاقتداء وتعريف الجاهل. فهذا رياء محمود، والله عند نية القلب وقصده. فالرياء المذموم أن يكون الباعث قصد التعظيم والمدح، والرغبة فيما عند من يرائيه أو الرهبة منه. وأما ما ذكرنا من—قصد رعايته أو تعليمه، أو إظهار السنة وملاحظة هجوم العدو، ونحو ذلك—فليس في هذه المشاهدة رياء، بل قد يتصدق العبد رياءً مثلاً وتكون صدقته فوق صدقة صاحب السر.

مثال ذلك رجل مضرور سأل قوماً ما هو محتاج إليه، فعلم رجل منهم أنه إن أعطاه سرّاً حيث لا يراه أحد، لم يقتد به أحد ولم يحصل له سوى تلك العطية، وأنه إن أعطاه جهراً اقتدي به واتبع، وأنف الحاضرون من تفرد به عنهم بالعطية، ففهر له بالعطاء. فكان الباعث له على الجهر إرادة سعة العطاء عليه من الحاضرين، فهذه مراعاة محمودة، حيث لم يكن الباعث عليها قصد التعظيم والثناء، وصاحبها جدير بأن يحصل له مثل أجور أولئك المعطين.

قوله: «فإن هذه الأوصاف كلها من شعب عبادة النفس».

means that the one who fears [Hellfire] is occupied with protecting his own ego from the punishment, which is worship of one's own ego, for he is directed to it, seeking benefits and delights for it, which is a kind of servitude to it. One who shows off his worship to the people is similarly engaged in a kind of self-worship, for he seeks their veneration, praise, and adulation. If [the ego] is killed through struggle, attention to God, occupation with Him alone, and perpetuity of vigilance for Him, these parts of it also die.

Doubtless, the foundation of the quest of this Group is the abandoning of the ego.

You now know, however, that fear and search for reward have nothing to do with self-worship.

True, self-adornment by showing off is nothing but the worship of one's ego and of other men, and the discourse on such is greater than this. The one who shows off is too worthless, too mean, and his concerns too base to be conflated with the discourse of the truthful.

3 Venerating Scripture on Divine Attributes

He said,

The second level is to accept the report on its face value, meaning to allow the signposts of the monotheism of the commoners [to be] fixed in their apparent sense, to not pretentiously veer off to question its modalities, nor try to find an alternative interpretation for it, nor exceed its apparent meaning through analogy, nor claim its full knowledge or imagination.

The Shaykh, God have mercy on him, alludes here to the need to uphold the veneration of the divine names and attributes by letting the scriptural texts be understood in their apparent sense, which is the meaning that immediately comes to the minds of the commoners; he does not mean here the ignoramus masses, but the commonality of the Community. As Mālik, God have mercy on him, said when asked about "The Merciful settled on the Throne" [20:5] "How did He settle?", Mālik bowed his head down and sat until he began to sweat, then he said, "The settling is known, its modality (i.e., how such attribute comes to be for God) is unknown, believing in it is an obligation, and asking about it is a heretical innovation!"

The difference between the known meaning in this phrase and between the modality that the human being cannot know, and this response of Mālik, God have mercy on him, is general and sufficient in all questions concerning divine attributes.

يعني أن الخائف مشغول بحفظ نفسه من العذاب، ففيه عبادة لنفسه، إذ هو متوجه إليها وطالب المثوبة، متوجه إلى طلب حظ نفسه وذلك شعبة من عبوديتها. والمشهد للناس في عبادته فيه شعبة من عبودية نفسه، إذ هو طالب لتعظيمهم وثنائهم ومدحهم. فهذه شعب من شعب عبادة النفس. والأصل الذي هذه الشعب فروعه هي النفس، فإذا ماتت بالمجاهدة والإقبال على الله والاشتغال به ودوام المراقبة له، ماتت هذه الشعب.

فلا جرم أن بناء أمر هذه الطائفة على ترك عبادة النفس، وقد علمت أن الخوف وطلب الثواب ليس من عبادة النفس في شيء.

نعم، التزين بالمראה عين عبادة النفس والناس. والكلام في أمر أرفع من هذا. فإن حال المرئي أخس ونفسه أسقط، وهمته أدنى من أن يدخل في شأن الصادقين.

فصل

قال: «الدرجة الثانية: إجراء الخبر على ظاهره، وهو أن تبقى أعلام توحيد العامة الخيرية على ظواهرها، ولا يتحمل البحث عنها تعسفاً، ولا يتكلف لها تأويلاً، ولا يتجاوز ظواهرها تمثيلاً، ولا يدعي عليها إدراكاً أو توهماً».

يشير الشيخ—رحمه الله—بذلك إلى أن حفظ حرمة نصوص الأسماء والصفات بإجراء أخبارها على ظواهرها، وهو اعتقاد مفهومها المتبادر إلى أذهان العامة، ولا يعني بالعامة الجهال، بل عامة الأمة كما قال مالك—رحمه الله—وقد سئل عن ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه:5]، كيف استوى؟ فأطرق مالك حتى علاه الرخصاء ثم قال: الاستواء معلوم، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة.

فرق بين المعنى المعلوم من هذه اللفظة وبين «الكيف» الذي لا يعقله البشر. وهذا الجواب من مالك—رحمه الله—شاف عام في جميع مسائل الصفات.

Whosoever asks concerning His words “I am with you both, I hear and I see” [20:46], “How does He hear and see?” is given the same answer. He is told, “The hearing and seeing are known, but their modality is beyond the grasp of human reason.”

The same is true of anyone who asks about divine knowledge, life, power, will, descent, wrath, pleasure, mercy, laugh, and so on. Their meanings are all known and the modality is beyond human intellect, for understanding the modality of a thing is dependent on knowing the modality and nature of a being and its make-up. That [of God] being unknown to the human being, how could the modality of divine attributes be understood?

The beneficial and conservative policy in this issue is that we attribute to God what He has attributed to Himself and His Messenger has attributed to Him, without alteration, denial, investigation of modality, or likening. Rather, you affirm His names and attributes and deny any likeness to the creation, thus letting your affirmation free from anthropomorphism and your negation free from denial. He who denies the reality of [God] settling [on the throne] is a denier, and he who likens it to the settling of the creation over creation is an anthropomorphist, and he who says it is the settling of Him like whom there is nothing, such [alone] is a monotheist who upholds divine transcendence. The same applies to the [divine] attributes of hearing, seeing, life, will, knowledge, power, hand, face, pleasure, wrath, descent, laugh, and all those with which He has characterized Himself.

The deviants in this issue are alluded to by the Shaykh in his saying “to not pretentiously veer off to question its modalities,” that is, he does not undertake *ta’assuf* to seek the modalities [of the attributes], and *ta’assuf* means treading a path other than the known road. It is said, “So-and-so rode *ta’āsīf* in his journey” if he rode right and left wandering about the path.

In his saying “nor does he engage in affected interpretations,” by “interpretation” he means [regarding] its literal meaning, which is to transfer the meaning of a word from its obvious meaning to a different understanding. More than one of the scholars have reported consensus of the Predecessors on shunning such a practice. Those who have reported it include al-Baghawī and also Abū al-Ma’ālī al-Juwaynī, in his treatise *al-Nizāmiyya*, in contrast with his approach in his [treatises] *Shāmil* and *Irshād*. Among those who report [this consensus] include Sa’d b. al-Zanjānī, in addition to many, many of the scholars before them whose number is known only to God.¹⁵

15 See glossary, “Interpretation or *ta’wīl*.”

فن سأل عن قوله: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ [طه:46]، كيف يسمع ويرى؟ أجيب بهذا الجواب بعينه فقليل له: السمع والبصر معلوم، والكيف غير معقول.

وكذلك من سأل عن العلم والحياة والقدرة والإرادة والنزول والغضب والرضا والرحمة والضحك وغير ذلك، فمعانيها كلها مفهومة، وأما كيفيتها فغير معقولة، إذ تعقل الكيف فرع العلم بكيفية الذات وكنهها. فإذا كان ذلك غير معقول للبشر، فكيف يعقل لهم كيفية الصفات؟

والعصمة النافعة في هذا الباب أن نصف الله بما وصف به نفسه وبما وصفه به رسوله، من غير تحريف ولا تعطيل ومن غير تكييف ولا تمثيل. بل ثبت له الأسماء والصفات وينفى عنه مشابهة المخلوقات. فيكون إثباتك منزهاً عن التشبيه ونفيك منزهاً عن التعطيل. فن نفى حقيقة «الاستواء» فهو معطل، ومن شبهه باستواء المخلوق على المخلوق فهو ممثل، ومن قال هو استواء ليس كمثل شيء، فهو الموحد المنزه.

وهكذا الكلام في السمع والبصر والحياة والإرادة والقدرة واليد والوجه والرضا والغضب والنزول والضحك، وسائر ما وصف به نفسه.

والمنحرفون في هذا الباب وقد أشار الشيخ إليهم بقوله: «لا يتحمل البحث عنها تعسفاً»، أي لا يتكلف التعسف عن البحث عن كيفياتها. و«التعسف» سلوك غير الطريق. يقال: ركب فلان التعاسيف في سيره إذا كان يسير يميناً وشمالاً، حائراً عن الطريق.

«ولا يتكلف لها تأويلاً». أراد بالتأويل هاهنا التأويل الاصطلاحي، وهو صرف اللفظ عن ظاهره عن المعنى الراجح إلى المفهوم المرجوح. وقد حكى غير واحد من العلماء. إجماع السلف على تركه.

ومن حكاه البغوي وأبو المعالي الجويني في رسالته «النظامية»، بخلاف ما سلكه في «شامله» و«إرشاده». ومن حكاه: سعد بن علي الزنجاني. وقبل هؤلاء خلافت من العلماء لا يحصيهم إلا الله.

[Al-Harawī's words:] "And not transgress its apparent meaning through analogy," that is, not analogize [the attributes] to the attributes of the creation. In his saying "do not transgress its apparent meanings" there is a subtle allusion [to the fact] that its apparent meanings do not require analogizing, as is imagined by those who abolish and deny [the attributes], for it is analogizing that transgresses the apparent meanings to what is not implied by them in the same fashion that the unobvious interpretation is a form of pretension, an effort to make it mean what it does not require. The obvious meanings, in other words, do not require analogizing nor forced interpretation, rather, [they simply require] letting them be on their apparent meaning without reassignment of meaning or analogy. This is the path of those who take the straight path in this respect.

As for his saying, "nor claim to comprehend or correct them," it means he should not claim to correct [the scriptural attributes] nor claim to understand them, nor assign to them a meaning other than the commonly understood one, as is claimed by the partisans of the misguided Kalam, dispraised by the consensus of the Predecessors.

"Imagining" in his words could be of two kinds. The imagining of their modality that is not indicated by the apparent meaning, or the imagining of meanings other than those required by their obvious meaning; both are incorrect, as they constitute either likening and analogizing on the one hand or alteration and abolition on the other.

These words from the Shaykh al-Islam [al-Harawī] demonstrate his high rank among the *Ahl al-Sunna* and the expanse of his knowledge, and that he is free of the accusations of anthropomorphism or assimilationism hurled at him by his enemies, the Jahmites, wont as they are to slander the People of Hadith and Sunna in that fashion. In the same way that the Rāfiḍa accuse them of being Nāṣibīs [haters of 'Alī], the Mu'tazilites accuse them of being plebes and riff-raff. This is the inheritance of the enemies of the Messenger of God, God grant him blessing and peace, namely, to slander him and his companions that they are Sabeans who have invented a new religion.¹⁶ The inheritance of the People of Hadith and Sunna from their Prophet and His companions is, accordingly, to be called with blameworthy names by the champions of falsehood. May God sanctify the soul of al-Shāfi'ī when he said upon being accused of being called a Rāfiḍī (a rejectionist):

¹⁶ Early Muslims were characterized by their detractors in Mecca as having become Sabeans, which could mean "irreligious," "apostates," or "those who have abandoned the religion of their ancestors and become irreligious."

«وَألا يتجاوز ظاهرها [تمثيلاً]، أي لا يمثلها بصفات المخلوقين. وفي قوله: «لا يتجاوز ظاهرها» [إشارة لطيفة. وهي أن ظواهرها لا تقتضي التمثيل كما يظنه المعطلة النفاة، وأن التمثيل تجاوز لظواهرها إلى ما لا تقتضيه، كما أن تأويلها تكلف وحمل لها على ما لا تقتضيه، فهي لا تقتضي ظواهرها تمثيلاً ولا تحتل تأويلاً، بل إجراء على ظواهرها بلا تأويل ولا تمثيل. فهذه طريقة السالكين بها سواء السبيل. وأما قوله: «ولا يدعى عليها إدراكاً»، أي لا يدعى عليها استدراكاً ولا فهماً. ولا معنى غير فهم العامة كما يدعيه أرباب الكلام الباطل المذموم بإجماع السلف.

وقوله: «ولا توهماً»، أي لا يعدل عن ظواهرها إلى التوهم. و«التوهم» نوعان: توهم كيفية لا يدل عليه ظواهرها، أو توهم معنى غير ما تقتضيه ظواهرها. وكلاهما توهم باطل. وهما توهم تشبيه وتمثيل، أو تحريف وتعطيل.

وهذا الكلام من شيخ الإسلام يبين مرتبته من السنة ومقداره في العلم، وأنه بريء مما رماه به أعداؤه الجهمية من التشبيه والتمثيل على عاداتهم في رمي أهل الحديث والسنة بذلك، كرمي الرافضة لهم بأنهم نواصب، والمعتزلة بأنهم نوابت حشوية. وذلك ميراث من أعداء رسول الله ﷺ في رميه ورمي أصحابه بأنهم صباة، قد ابتدعوا ديناً محدثاً. وميراث لأهل الحديث والسنة من نبيهم وأصحابه، بتلقيب أهل الباطل لهم بالألقاب المذمومة. وقدس الله روح الشافعي حيث يقول، وقد نسب إلى الرفض:

If the love of the family of Muhammad is Rāfiḍism
 Let men and jinn witness that I am a Rāfiḍite

May God be pleased with our Shaykh, Abū al-Abbās b. Taymiyya when he said,

If the love of the Companions of Muhammad is Nāṣibism
 Let men and jinn witness that I am a Nāṣibite

May God forgive a third when he said,

If corporealism (*taj̣sīm*) is to affirm divine attributes
 And clear them of the interpretations of every liar
 Thank God then that I am a corporealist (*mujassim*)!
 Go gather witnesses and fill every assembly

4 Protecting the Divine Opening

He said,

The third level is the protection of the expansion from any hint of brazenness, the protection of bliss from contamination by complacency, and the protection of the witnessing from opposition by any cause.

This level being limited to the people of witnessing who often encounter expansion and bliss—being those who relate to Him by His name The Lord of Expansion—he cautions them against impudence, which expels one from the etiquette of worship into ecstatic outbursts, like the one who said, “Glory to me!” and other such outbursts. The best that can be said of such a one is that he is excused due to his loss of reason and overpowering inebriation. The blissful expansion of experiential witness must, therefore, be accompanied by reverence and glorification, or else one falls into impudent behavior, which is prevented by watchfulness.

His saying “the protection of his bliss from contamination by complacency” means that the attainer of expansion and witnessing is infused with a bliss that is comparable to none other whatsoever. Yet, he is not safe in such a state from deception, and must safeguard his bliss and delight with the fear of the end, whose knowledge is inaccessible to him, so he must not become conceited.

إن كان رفضاً حب آل محمد فليشهد الثقلان أني رافضي.

ورضي الله عن شيخنا أبي العباس بن تيمية حيث يقول:

إن كان نصبا حب صحب محمد فليشهد الثقلان أني ناصبي.

وعفا الله عن الثالث حيث يقول:

فإن كان تجسماً ثبوت صفاته وتنزيهاً عن كل تأويل مفترى
فإني بحمد الله ربي مجسم هلموا شهدوا واملأوا كل محضر

فصل

قال: «الدرجة الثالثة: صيانة الانبساط، أن تشوبه جرأة، وصيانة السرور أن يداخله أمن، وصيانة الشهود أن يعارضه سبب».

لما كانت هذه الدرجة عنده مختصة بأهل المشاهدة—والغالب عليهم الانبساط والسرور، فإن صاحبها متعلق باسمه «الباسط» حذره من شائبة الجرأة. وهي ما يخرج به عن أدب العبودية ويدخله في الشطح، كشطح من قال «سبحاني»، ونحو ذلك من الشطحات المعروفة المخرجة عن أدب العبودية التي نهاية صاحبها أن يعذر بزوال عقله وغلبة سكر الحال عليه. فلا بد من مقارنة التعظيم والإجلال لبسط المشاهدة، وإلا وقع في الجرأة ولا بد، فالمراقبة تصونه عن ذلك. قوله: «وصيانة السرور أن يداخله أمن».

يعني أن صاحب الانبساط والمشاهدة يداخله سرور لا يشبه سرور البتة. فينبغي له ألا يأمن في هذا الحال المكربل يصون سروره وفرحه بخوف العقاب المطوي عنه علم غيبها، ولا يغتر.

As for “the protection of the witnessing from opposition by any cause,” it means that the attainer of experiential testimony may be weak in his experience of the reality of unicity and fall into thinking that what he has attained is due to his own striving and worship, attributing it to a cause from himself, which is a deficiency in his affirmation and gnosis of unicity. Experiential testimony, however, cannot but be a gift; it cannot be earned, and even if it were earned, the awareness of its causality constitutes a deficiency in the affirmation of unicity and absence from the witnessing of the reality.

By the “cause” that opposes the witnessing he may have meant the occurrence of an idea that contaminates the purity of his experience, and he must safeguard it against any such causes, either opposition of will or doubt or both. God knows best.

أما «صيانة الشهود [أن يعارضه سبب]» يريد أن صاحب [الشهود قد يكون ضعيفاً في شهود حقيقة التوحيد، فيتوهم أنه قد حصل له ما حصل بسبب الاجتهاد التام والعبادة الخاصة. فينسب حصول ما حصل له من الشهود إلى سبب منه. وذلك نقص في توحيده ومعرفته لأن الشهود لا يكون إلا موهبةً، ليس كسبياً، ولو كان كسبياً فشهود سببه نقص في التوحيد وغيبة عن شهود الحقيقة. ويحتمل أن يريد بالسبب المعارض للشهود ورود خاطر على الشاهد يذكر عليه صفو شهوده، فيصونه عن ورود سبب يعارضه. إما معارض إرادة وإما معارض شبهة، وقد يعم كلامه الأمرين. والله سبحانه أعلم.

The Station of Purification

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of purification.¹

God the Exalted has said, “And they were not commanded but that they worship God, purifying their religion for Him” [98:5]. He also said, “We have sent down to you the Book in truth, worship God, then, purifying your religion for Him. Lo, for God alone is the pure religion” [39:2–3]. He also said, “Say: God I worship, purifying my religion for Him. Worship you what you wish other than Him!” [39:14–15]. He also said to [the Prophet], “Say: Truly my prayer and my offering, my life and my death are for God, the Provider of the worlds. No partner has He: This is what I have been commanded, and I am the first to submit” [6:162–163].

He also said, “[He] who created death and life in order to test you: which of you will is best in works” [67:2]. Al-Fuḍayl b. ‘Iyāḍ, God be pleased with him, said, “[That means] purest and most correct.” He asked, “O Abū ‘Alī, what is purest and most correct?” He said, “An act that is pure but not correct is not accepted and if it is correct but not pure it is still not accepted until it is both pure and correct. To be pure means that it is for God alone and to be correct means that it is in accordance with the Sunna.” Then he recited the word of the Most High: “Whosoever hopes to meet His Lord let him work righteous works and not include anyone in his worship of his Lord” [18:110]. The Most High also said, “And who is better in religion than he who submits his face to God and does good works” [4:125]. Here, “submission of the face to God the Most High” means to purify his purpose and works for Him, and doing good means following the Messenger and his Sunna. The Most High said, “And We proceeded to what they did of works and made them scattered dust” [25:23], these being works that either were not upon the Sunna or that by them something other than God’s Face was sought. The Prophet, God grant him blessing and peace, said to Sa’d, “You shall not die yet; work, then, such works by which you seek God’s Face that will increase your rank and status.”²

1 The trilateral root of the word *ikhlās*, namely *kh-l-ṣ*, denotes purity, being free from admixture, unmixed, as in *khalaṣa al-mā’ min al-kadar* (water became free of turbidity). “Purity” is a more apt translation for *ikhlās* than the common rendition of “sincerity,” given that the Qur’anic verses in question always use it as a verbal noun with *dīn* (religion) as their object, suggesting the meaning: ‘purify your religion for God!’, rather than the more interiorist meaning of a general attitude of being transparent about one’s intentions. See also the discussion in Rashīd al-Dīn Maybūdī, *Kashf al-Asrār: The Unveiling of the Mysteries*, trans. William

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الإخلاص».

قال الله تعالى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [البينة:5]. وقال: ﴿إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾. وقال: ﴿قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي فاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾ [الزمر:23]. وقال: ﴿قُلْ إِن صَلَائِي وَنُفْسِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾ [الأَنْعَام:162-163]. وقال: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [المملك:2].

قال الفضيل بن عياض—رضي الله عنه—: هو أخلصه وأصوبه. قالوا: يا أبا علي، ما أخلصه وأصوبه؟ فقال: إن العمل إذا كان خالصاً ولم يكن صواباً لم يقبل. وإذا كان صواباً ولم يكن خالصاً لم يقبل حتى يكون خالصاً صواباً. والخالص أن يكون لله، والصواب أن يكون على السنة. ثم قرأ قوله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف:110]. وقال تعالى: ﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ [النساء:125]. فإسلام الوجه لله تعالى إخلاص القصد والعمل له. والإحسان فيه متابعة رسوله وسنته. وقال تعالى: ﴿وَقَدْ مَنَّا عَلَى مَا عَمِلُوا مِنْ عَمَلٍ جَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾ [الفرقان:23]. وهي الأعمال التي كانت على غير السنة أو أريد بها غير وجه الله. وقال النبي ﷺ لسعد: «إنك لن تخلف، فتعمل عملاً تبتغي به وجه الله إلا ازددت به درجةً ورفعةً».

C. Chittick (Louisville: Fons Vitae, 2016), xvi: "In the past I have used 'sincerity' to translate *ikhlas*, and it works fine in most contexts. However, the moment we look at the etymology (as Maybudi does under Q. 2:112), we realize that the root means pure, unmixed, unadulterated. Hence, *ikhlas* means to purify, to remove the adulteration, to restore to the original state. It is an internal activity of the soul, tightly bound up with *tawhid*, the active assertion of God's unity by eliminating the association (*shirk*) of all others (*ghayr*). It is not by accident that Sūra 112, *al-Ikhlās*, is also known as the Sūra of *al-Tawhid*. As everyone knows and as Maybudi explains on many occasions, *tawhid* lies at the heart of Islamic thought and practice. Although 'sincerity' might be understood to convey what is meant by *ikhlas*, the word 'self-purification' conveys both the literal sense and the connotation of engagement with the path to God. One of the drawbacks of the word sincerity itself is that nowadays in English it means honesty in expressing one's deep feelings, but these are typically the deep feelings of a self cut off from its divine roots. *Tawhid* would be the last thing that 'sincerity' calls to mind in the average English-speaking reader. 'Self-purification' points us in the right direction."

In a sound report on the authority of Anas b. Mālik, God be pleased with him, he said that the Messenger of God, God grant him blessing and peace, said, "The heart of a Muslim never holds deception nor malice when it has three things: purifying their works for God, offering advice to those in authority, and adhering to the congregation of Muslims, for their call (i.e., of Islam) surrounds their backs [protecting against any harm]."³ That is, their hearts bear no grudge or dishonesty when accompanied by these three, as they eliminate and expel ill-will. For the heart's greatest grudge is caused by associationism. Similarly, it holds a grudge if it is given to deceiving others, or if it abandons the party of Muslims for heretical innovation and misguidance. These three fill the heart with grudges and corruption. The cure for this corruption and its adulteration is in purification and sincerity on the one hand and following the Sunna on the other.

The Messenger of God, God grant him blessing and peace, was asked about a man who fought in a battle for show, or valor, or group-feeling (i.e., patriotism, etc.), and whether these count as being for the sake of God. He said, "Only he who battles to raise God's word is in the path of God."⁴

He also declared that the first three to be roasted in the Hellfire would be a reciter of the Qur'an, a warrior, and a philanthrope, each of whom did their work so that it will be said that he is a reciter, valiant, and generous, and not for God.⁵

In a sound Divine Hadith, God Almighty and Magnificent says, "I am least in need of partners, so whosoever performs an act [of worship] associating a partner with Me, I reject it and leave it to the one he associated with Me."⁶

Another report has it is that He will say on the Day of Resurrection, "Go, take your reward from the one for whose sake you worked; We have nothing for you."

Another sound Hadith has it, "God does not look at your bodies or your faces, but only at your hearts."⁷

God the Exalted has said, "Neither their flesh nor blood will reach God, but only your piety will reach Him" [22:37]. In a Divine Report, it says, "Purity is a secret from my secrets that I deposit in the hearts of those servants that I love."⁸

They have described purification in a variety of ways but their meaning is the same. It has been said, "It is to single out the Truth Almighty as your sole purpose in obedience (i.e., worship)." Also, it is "Cleansing of the act from [the effects of] being witnessed by the creation." It was said, "[Purity is] protection

3 Aḥmad, *Musnad* 4:80; Ibn Ḥibbān, *Ṣaḥīḥ* #67.

4 Bukhārī #2810.

5 Muslim #1905.

6 Muslim #2985.

وفي الصحيح من حديث أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: «ثلاث لا يغفلن عليهن قلب مسلم، إخلاص العمل لله ومناصحة ولاة الأمر ولزوم جماعة المسلمين. فإن دعوتهم تحيط من وراءهم».

أي لا يبقى فيه غل. لا يحمل الغل مع هذه الثلاثة، بل ينفي عنه غله ويخرجه. فإن القلب يغفل على الشرك أعظم غل. وكذلك يغفل على الغش وعلى خروجه عن جماعة المسلمين بالبدعة والضلالة. فهذه الثلاثة تملؤه غلاً ودغلاً. ودواء هذا الغل واستفراغ أخلاطه بتجريد الإخلاص والنصح ومتابعة السنة. وسئل رسول الله ﷺ عن الرجل يقاتل رياءً ويقاتل شجاعةً ويقاتل حميةً، فأَي ذلك في سبيل الله؟ فقال: «من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله».

وأخبر عن أول ثلاثة تسعيرهم النار: قارئ القرآن والمجاهد والمتصدق بماله الذين فعلوا ذلك ليقال فلان قاريء وشجاع ومتصدق، ولم تكن أعمالهم خالصة لله. وفي الحديث الصحيح الإلهي يقول الله تعالى: «أنا أغنى الشركاء عن الشرك. من عمل عملاً أشرك فيه غيري فهو للذي أشرك به وأنا منه بريء».

وفي أثر آخر، يقول له يوم القيامة: «أذهب نخذ أجرك ممن عملت له. لا أجر لك عندنا». وفي الصحيح عنه: «إن الله لا ينظر إلى أجسامكم ولا إلى صوركم، ولكن ينظر إلى قلوبكم». وقال تعالى: ﴿لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ﴾ [الحج:37].

وفي أثر مروري إلهي: «الإخلاص سر من سري، استودعته قلب من أحببته من عبادي».

وقد تنوعت عباراتهم في «الإخلاص» والقصد واحد.

فقيل: هو أفراد الحق سبحانه بالقصد في الطاعة.

وقيل: تصفية الفعل عن ملاحظة المخلوقين.

7 Muslim #2564.

8 Qushayrī, 208, graded variously, from acceptable to weak.

from the watch of the creation, and truthfulness is to be unstained by self-viewing, for the pure one has no ostentation and the truthful has no conceit. Purity is not complete without truthfulness nor truthfulness without purity; and the two cannot be accomplished without perseverance.”

It was said, “Whoever witnesses purification in his purification, his purification needs purification.”

Every purity-seeker’s deficiency lies in fixation on his purity; only when his view of his own purity ends does he become truly pure and among the elect.

It has been said, “Purity is when a servant’s outwardly and inwardly actions are the same,” whereas ostentation is that one’s outward is better than one’s inward, and truthfulness in purity is that one’s inward is more full of spiritual life than one’s outward.

It has been said, also, “Purification is to forget the watching gaze of the creation [owing to one’s constant preoccupation with the Creator] and [forget] to adorn for the people in respects that cause one to fall in the sight of God.”

The words of al-Fuḍayl, God have mercy on him, “Giving up acting for the sake of others is ostentation, and acting for the sake of others is associationism, and purification is that God saves you from both.”

Al-Junayd, God be pleased with him, said, “Purification is a secret between God and the servant, not known to the angel who inscribes the act, nor to the Devil so he may spoil it, nor to one’s own desire so it may lead it astray.”

Sahl [b. ‘Abdallāh al-Tustarī] was asked, “What is the most difficult challenge for the ego?” He said, “Purification, for the ego has no share in it.”

Another said, “Purification is that you seek no witness to your action other than God nor any reward but from Him.”

Makḥūl (a Successor) said, “A servant cannot seek purification for forty days without springs of wisdom issuing forth from his tongue.”

Yūsuf b. al-Ḥusayn (of Rayy, d. 304/916) said, “The hardest thing in the world is purification; however much I try to eliminate ostentation from my heart, it sprouts back in a different form.”

Abū Sulaymān al-Dārānī, “When a servant attains purification he is rid of the barrage of whispers and ostentation.”

وقيل: التوقي من ملاحظة الخلق. والصدق التنقي من مطالعة النفس. فالمخلص لا رياء له والصادق لا إعجاب له. ولا يتم الإخلاص إلا بالصدق ولا الصدق إلا بالإخلاص، ولا يتأتى إلا بالصبر.

وقيل: من شهد في إخلاصه الإخلاص احتاج إخلاصه إلى إخلاص. فنقصان كل مخلص في إخلاصه رؤية إخلاصه. فإذا سقط عن نفسه رؤية إخلاصه صار مخلصاً مخلصاً.

وقيل: الإخلاص استواء أعمال العبد في الظاهر والباطن. والرياء أن يكون ظاهره خيراً من باطنه. والصدق في الإخلاص أن يكون باطنه أعمر من ظاهره.

وقيل: الإخلاص نسيان رؤية الخلق [بدوام النظر إلى الخالق]. ومن تزين للناس بما ليس فيه سقط من عين الله.

ومن كلام الفضيل—رحمه الله—: ترك العمل من أجل الناس رياء. والعمل من أجل الناس شرك. والإخلاص أن يعافيك الله منهما.

وقال الجنيد—رضي الله عنه—: الإخلاص سر بين الله وبين العبد، لا يعلمه ملك فيكتبه ولا شيطان فيفسده ولا هوى فيميله.

وقيل لسهل: أي شيء أشد على النفس؟ فقال: الإخلاص، لأنه ليس لها فيه نصيب.

وقال بعضهم: الإخلاص ألا تطلب على عملك شاهداً غير الله ولا مجازياً سواه.

وقال مكحول: ما أخلص عبد قط أربعين يوماً إلا ظهرت ينابيع الحكمة من قلبه على لسانه.

وقال يوسف بن الحسين: أعز شيء في الدنيا الإخلاص. وكم أجتهد في إسقاط الرياء عن قلبي، فكأنه ينبت على لون آخر.

وقال أبو سليمان الداراني: إذا أخلص العبد انقطع عنه كثرة الوسوس والرياء.

1 Levels of Purification

The author of *al-Manāzil*, God have mercy on him, said,

Purification is cleansing the action from any adulteration.

That is, no impurity of the intentions or purposes of the ego, either by seeking admiration in the hearts of the creation or avoiding their disapproval, seeking greatness in their view, or their wealth or service, their fulfilment of one's needs or their love, and other such defects and impurities, whose essence despite their various types is that they all fall under seeking other than God by one's acts, whoever that may be.

He said,

It is three levels. The first level: ridding one's works of self-admiration, purifying them from seeking its reward, and dismounting [the high-horse] of satisfaction.

Every worker faces three maladies in his action: his view of the act [of worship as being admirable], quest of its reward, and satisfaction and pleasure as a result.

In this level, the seeker rids himself of these three; what removes his view of his works is his witnessing of the favor and grace of God upon him and granting of success, and recognition that it is from God and not from himself, and that it is God who causes his good works: it is God's will, not his, as God the Exalted said, "And you do not will except if God wills" [81:29].

Here, it is beneficial to witness the Divine Compelling, and that one is merely an instrument, and that his works are like movements of trees and the wind whose Mover and Doer is someone else; that he is as good as dead, and the dead perform no act. Furthermore, were he left to his own devices, none of his acts would be sound, for the ego is ignorant and transgressive, its natural inclination being laziness and preference for desires and procrastination. It is the source of all evil, the refuge for all that is wicked, and good does not issue from such a source.

The good that does issue from it, therefore, is only from God the Exalted and through him, not from the servant nor through his power. As the Exalted said, "Were it not for God's grace and mercy upon you, not one of you would ever be pure, but it is God who purifies whomsoever He wills" [24:21]. The people of the Garden said, "Praised be God who has guided us to this: we could not be guided were it not that God guided us" [7:43], and God the Exalted said to

فصل

قال صاحب المنازل—رحمه الله—: «الإخلاص: تصفية العمل من كل شوب».

أي لا يمازج عمله ما يشوبه من شوائب إرادات النفس، إما طلب التزين في قلوب الخلق وإما طلب مدحهم والهرب من ذمهم، أو طلب تعظيمهم أو طلب أمواهم، أو خدمتهم وقضائهم حوائجهم، أو طلب محبتهم له أو غير ذلك من العلل والشوائب، التي عقد متفرقاتها هو إرادة ما سوى الله بعمله، كائناً ما كان.

قال: «وهو على ثلاث درجات. الدرجة الأولى: إخراج رؤية العمل من العمل، والإخلاص من طلب العوض على العمل، والنزول عن الرضا بالعمل».

يعرض للعامل في عمله ثلاث آفات: رؤيته وملاحظته، وطلب العوض عليهن ورضاه به وسكونه إليه.

ففي هذه الدرجة يتخلص من هذه الثلاثة. فالذي يخلصه من رؤية عمله مشاهدته لمنه الله عليه وفضله وتوفيقه له، وأنه بالله لا بنفسه، وأنه إنما أوجب عمله مشيئة الله لا مشيئته هو، كما قال تعالى: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير: 29].

فها هنا ينفعه شهود الجبر وأنه آلة محضة، وأن فعله كحركات الأشجار وهبوب الرياح، وأن المحرك غيره والفاعل فيه سواه، وأنه ميت—والميت لا يفعل شيئاً—، وأنه لو خلي ونفسه لم يكن من فعله الصالح شيء البتة. فإن النفس جاهلة ظالمة، طبعها الكسل وإثارة الشهوات والبطالة. وهي منبع كل شر ومأوى كل سوء. وما كان هكذا لم يصدر منه خير ولا هو من شأنه.

فالحير الذي صدر منها إنما هو من الله وبه، لا من العبد ولا به، كما قال تعالى: ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ﴾ [النور: 21]. وقال أهل الجنة: ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا﴾ [الأعراف: 43]. وقال وتعالى لرسوله: ﴿وَلَوْلَا أَنْ تَبْتَئَكَ لَقَدْ

His Messenger, God grant him blessing and peace, “Were it not that We made thee firm, thou would have nearly inclined to them a little” [17:74]. The Exalted also said, “But God endeared faith to them, beautifying it in their hearts, and making unbelief, wickedness, and disobedience hateful to them: such are the righteous” [49:7].

Every good in the servant, then, is exclusively God’s grace and favor, His beneficence and blessing, and it is He who is to be praised for it. The servant’s vision of his good works is, in reality, his perception of His creative attributes, such as his hearing and seeing, his cognition and strength, and soundness of health and limbs, and the like: all are purely God’s grant, blessing, and grace. What purifies the servant from this malady is his knowledge of his Lord and of his own ego.

What purifies him from the quest for recompense is his knowledge that he is merely a slave, and a slave does not deserve any wage for serving his master, for he serves him by the terms of his servitude. Whatever he receives from his master is not a recompense or wage, but only the latter’s favor and beneficence. For only a free worker deserves wages, or the slave of another, but a master owes nothing to his own slave.

What purifies him from his satisfaction with his works is two things. First, a study of its defects and maladies, what it contains of the share of his own ego and the share of the Devil in it. Rare is a good work that does not have some share of the Devil in it, however small it be, and similarly, that does not have a share of his own ego.

The Prophet, God grant him blessing and peace, was asked about a man’s distraction during his prayers so he said,

This is a kind of embezzlement, a share that the Devil steals from the prayer of a servant.⁹

Imagine if this is the case with his glance or look, what would be the case with the distraction of his heart to that which is other than God! That, surely, would constitute a greater share of the Devil from his worship.

Ibn Mas‘ūd, God be pleased with him, said, “Do you make a share for the Devil from your prayers, thinking that it is an obligation upon him to not turn back [after prayer] except on the right hand side (that is: do not impose an unnecessary obligation);”¹⁰ thus consider this little, insignificant thing a share for the Devil in the prayer of a servant: what do you think of what is greater than this?

⁹ Bukhārī #751.

كَدَّتْ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا» [الإسراء:74]. وقال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ إِلَّا يُمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَّهَتْ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ [المحجرات:7].

فكل خير في العبد فهو مجرد فضل الله ومنته وإحسانه ونعمته، وهو المحمود عليه. ف رؤية العبد لأعماله في الحقيقة كرويته لصفاته الخلقية من سمعه وبصره وإدراكه وقوته، بل من صحته وسلامة أعضائه ونحو ذلك. فالكل مجرد عطاء الله ونعمته وفضله.

فالذي يخلص العبد من هذه الآفة معرفة ربه ومعرفة نفسه، والذي يخلصه من طلب العوض على العمل علمه بأنه عبد محض. والعبد لا يستحق على خدمته لسيده عوضاً ولا أجرة، إذ هو يخدمه بمقتضى عبوديته. فما يناله من سيده من الأجر والثواب تفضل منه وإحسان إليه وإنعام عليه لا معاوضة. إذ الأجرة إنما يستحقها الحر أو عبد الغير، فأما عبد نفسه فلا.

والذي يخلصه من رضاه بعمله وسكونه إليه أمران:

أحدهما: مطالعة عيوبه وآفاته وتقصيره فيه، وما فيه من حظ النفس ونصيب الشيطان. فقل عمل من الأعمال إلا وللشيطان فيه نصيب وإن قل، وللنفس فيه حظ. سئل النبي ﷺ عن التفات الرجل في صلاته فقال: «هو اختلاس يختلسه الشيطان من صلاة العبد». فإذا كان هذا التفات طرفه ولحظه فكيف التفات قلبه إلى ما سوى الله؟ هذا أعظم نصيب الشيطان من العبودية.

وقال ابن مسعود—رضي الله عنه—: «لا يجعل أحدكم للشيطان حظاً من صلاته يرى أن حقاً عليه ألا ينصرف إلا عن يمينه». فجعل هذا القدر اليسير النزر حظاً ونصيباً للشيطان من صلاة العبد، فما الظن بما فوقه؟ وأما حظ النفس من العمل فلا يعرفه إلا أهل البصائر الصادقون.

Second, one's knowledge of what the Lord Almighty deserves of worship and its full external and internal etiquettes and conditions, and that he is too weak, powerless, and insignificant to fulfil them or be content with them, never thinking that he has done enough for his Lord. Rather, he must not be pleased with his works for his Lord even for the wink of an eye, and must feel shy to stand before and present his works to God.

His ill opinion of himself and his works, even his dislike for his breaths and their rising to God, serves to prevent him from complacency and self-satisfaction with his conduct.

One of the Predecessors used to offer four hundred units of prayer in a day and then grab his beard and say to himself, "O source of all wickedness, have you pleased God even for the wink of an eye?"

Another said, "The malady of a servant in worship is his pleasure with himself; whoever views his ego with the eye of admiration ruins it, and whoever does not constantly accuse his ego is deceived."

2 The Second Level

[Al-Harawī] said,

The second level is to be ashamed of good works while doing one's best, putting forth one's best effort to guard it from witnessing, and seeing the works in light of the grant by the Source of Bounty.

These are three things. One's shame upon his works means intense modesty before God, for he sees no good work as good enough for Him even while putting forth one's best. The Exalted has said, "And those who give what they give while their hearts are filled with fear that they are going to return to their Lord" [23:60]; the Prophet God grant him blessing and peace said, "This is about a man who prays, fasts, and gives charity, and fears that it will not be accepted of him."¹¹

The second part is to put forth one's best effort while guarding it from witnessing, that is, expending one's best effort in performing good works in the correct fashion while avoiding feeling that it is through one's own effort.

The third is that one guards it by means of the divinely granted light by which God illuminates the insight of a servant. Thus, you see in light of that light that your good works are entirely the gift of His generosity, not from or through you.

¹¹ Aḥmad, *Musnad* 6:205; graded as sound.

الثاني: علمه بما يستحقه الرب جل جلاله من حقوق العبودية وآدابها الظاهرة والباطنة وشروطها، وأن العبد أضعف وأعجز وأقل من أن يوفيهما حقها وأن يرضى بها لربه. فالعارف لا يرضى بشيء من عمله لربه ولا يرضى نفسه لله تعالى طرفة عين، ويستحي من مقابلة الله بعمله. فسوء ظنه بنفسه وعمله ويغضه لها وكراهته لأنفاسه وصعودها إلى الله يحول بينه وبين الرضا بعمله والرضا عن نفسه. وكان بعض السلف يصلي في اليوم واللييلة أربعمئة ركعة، ثم يقبض على لحيته ويهزها ويقول: يا مأوى كل سوء، وهل رضيتك لله طرفة عين؟ وقال بعضهم: آفة العبد رضاه عن نفسه، ومن نظر إلى نفسه باستحسان شيء منها فقد أهلكها، ومن لم يهتم نفسه على دوام الأوقات فهو مغرور.

فصل

قال: «الدرجة الثانية: انجلى من العمل مع بذل المجهود. وتوفير الجهد بالاحتماء من الشهود. ورؤية العمل في نور التوفيق من عين الجود».

هذه ثلاثة أمور: نجلة من عمله وهو شدة حياته من الله، إذ لم ير ذلك العمل صالحاً له مع بذل مجهوده فيه. قال تعالى: ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾ [المؤمنون: 60]. قال النبي ﷺ: «هو الرجل يصوم ويصلي ويتصدق ويخاف ألا يقبل منه». فالؤمن جمع إحساناً في مخافة وسوء ظن بنفسه. والمغرور حسن الظن بنفسه مع إساءته.

الثاني: توفير الجهد باحتمائه من الشهود، أي يأتي بمجهود الطاقة في تصحيح العمل محتثماً عن شهود منك وبك.

الثالث: أن تحتمي بنور التوفيق الذي ينور الله به بصيرة العبد، فترى في ضوء ذلك النور أن عملك من عين جوده، لا بك ولا منك.

This level, therefore, comprises five things: good works, exertion of best effort, shame and modesty before God for [its defects], protecting them from your own eye of admiration, and seeing them as gifts of God's generosity and favor.

The third level is,

Purifying the act by ridding oneself of works altogether, letting go of it in the same way its knowledge has been let go already, and letting yourself go, witnessing the decree, free of bondage to form.

The meaning of his words here is that you make your work in accordance with your knowledge [of God's command], letting it complete it, going along with it and stopping with it, thus you keep your eyes fixed on the command in doing and avoiding, seeking and abandoning, looking at the accrual of reward or punishment through cause and acquisition. Yet, you also keep the eyes of your heart on the creative decree of predestination in which causes and the caused, movements and stillness, are all folded up, there remaining nothing but the sheer will and the singularity of the Exalted Lord as the Actor, all acts being an issue of His will. You uphold the command and the prohibition, doing and desisting from acts, going along with Him, His decree and ordainment, with faith, witness, and reality.

These two commands are the servitude required by these two verses: "Whoever wills among you to be upright, and you do not will except if God the Lord of the worlds wills" [81:28–29]. And He said, "This is just a reminder: whoever wills takes a path to his Lord. And yet, you do not will except if God wills. God truly is All-knowing, All-wise" [76:29–30]. To let works go the way of knowledge reflects "Whoever among you wills to be upright" and to let yourself go the way of the decree reflects "And you do not will except if God wills."

As for [al-Harawī's] words, "free of bondage to form": the freedom to which they allude is refusal to enter the servitude of the creation and the ego, and entering, rather, servitude to the Truth alone.

They mean by "form" all that is other than God: forms, then, are remains, like the remains of homes and abodes are the forms that are left after their denizens have passed. In the station of reality all created beings in their entirety are nothing but remnants and forms. This means to rid yourself of servitude to all other than God, and be present with your heart with the Omnipotent, the Truth alone rather than with the remains that are nothing but forms. Let nothing distract you from His servitude, and demand not from your servitude any state, any station, any disclosure, or anything else.

فقد اشتملت هذه الدرجة على خمسة أشياء: عمل، واجتهاد فيه، ونجل وحياء من الله فيه، وصيانة عن شهوده منك، ورؤيته من عين جود الله ومنته.

الدرجة الثالثة: «إخلاص العمل بالإخلاص من العمل، تدعه يسير سير العلم، وتسير أنت مشاهداً للحكم، حراً من رق الرسم».

قد فسر الشيخ مراده بإخلاص العمل من العمل بقوله: «تدعه يسير سير العلم، وتسير أنت مشاهداً للحكم».

ومعنى كلامه أنك تجعل عملك تابعاً للعلم موافقاً له مؤتماً به. تسير بسيره وتقف بوقوفه وتحرك بحركته. نازلاً منازل مرتوياً من موارده، فتكون ناظراً إلى الحكم الديني الأمري متقيداً به فعلاً وتركاً وطلباً وهرباً، ناظراً إلى ترتب الثواب والعقاب عليه سبباً وكسباً. ومع ذلك فتسير أنت بقلبك مشاهداً للحكم الكوني القضائي الذي ينطوي فيه الأسباب والمسببات، والحركات والسكات، ولا يبقى هناك غير محض المشيئة وتفرد الرب وحده بالأفعال، ومصدرها عن إرادته ومشيئته، فتكون قائماً بالأمر والنهي فعلاً وتركاً سائراً بسيره، وبالقضاء والقدر إيماناً وشهوداً وحقيقة. فهو ناظر إلى الحقيقة قائم بالشرعية.

وهذان الأمران هما عبودية هاتين الآيتين: ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير: 28-29]. وقال: ﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ [الإنسان: 29-30].

فترك العمل يسير سير العلم مشهد ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾، وسير صاحبه مشاهداً للحكم مشهد ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾.

وأما قوله: «حراً من رق الرسم». الحرية التي يشيرون إليها هي عدم الدخول تحت عبودية الخلق والنفس، والدخول تحت رق عبودية الحق وحده.

ومرادهم بالرسم ما سوى الله، فكله رسوم. فإن الرسوم هي الآثار، ورسوم المنازل والديار هي الآثار التي تبقى بعد سكانها. والمخلوقات بأسرها—في منزل الحقيقة—ورسوم وآثار للقدرة. أي فتخلص نفسك من عبودية كل ما سوى الله وتكون بقلبك مع القادر الحق وحده، لا مع آثار قدرته التي هي رسوم. فلا تشتغل بغيره انشغالاً بعبوديته، ولا تطلب بعبوديتك له حالاً ولا مقاماً ولا مكاشفة ولا شيئاً سواه.

These, then, are the four things: putting forth the best effort, letting knowledge be the judge, keeping eyes fixed on reality, ridding yourself of any distraction. And God is the one to grant success.

2 Purification and Truthfulness

Purification is the indivisibility of the goal, and truthfulness is the indivisibility of the quest. Accordingly, the essence of purification is the unicity of the goal, and the essence of truthfulness is the unicity of the quest. Neither bears fruit without total surrender.

These three, then, are the elements of the journey, and the foundation of the path such that those who fail to build their journey on them are cut off, even if they think that they are still on the quest. For such a one, the journey is either in the opposite direction to the goal, or little more than daydreaming. If purification and obedience are absent, the journey is backward, and if one fails to put forth one's best effort and unify his quest, he daydreams. When all three come together, the traveler cannot be overcome: "Such is the grace of God that He grants whomsoever He wills, and God is greatly Munificent" [62:4].

فهذه أربعة أمور: بذل الجهد وتحكيم العلم والنظر إلى الحقيقة والتخلص من الالتفات إلى غيره. والله الموفق.

فصل

«الإخلاص» عدم انقسام المطلوب. و«الصدق» عدم انقسام الطلب. حقيقة الإخلاص توحيد المطلوب، وحقيقة الصدق توحيد الطلب والإرادة، ولا يثمران إلا بالاستسلام المحض للمتابعة. فهذه الأركان الثلاثة هي أركان السير وأصول الطريق التي من لم يبن عليها سلوكه وسيره فهو مقطوع. وإن ظن أنه سائر فسيره إما إلى عكس جهة مقصوده وإما سير المقعد والمقيد. فإن عدم الإخلاص والمتابعة انعكس سيره إلى خلف. وإن لم يبذل جهده ويوحد طلبه سار سير المقيد.

وإن اجتمعت له الثلاثة فذلك الذي لا يجارى في مضمار سيره. ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الجمعة:4].

The Station of Refinement and Correction

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of correction and refinement, and it is the smelting of worship in the fire of trial, seeking to remove from it any corruption and deception.

The author of *al-Manāzil* said,

Refinement is the trial for the beginners, and it is a path from the paths of discipline.

He means that it is hard on the beginners, and it is for them a trial and the path to mastery.

He said,

It has three levels. First, refinement of the service such that it is not besmirched by ignorance, nor contaminated by habit, nor his resolve exhausted.

That is, purification of servitude and refinement from three types of things: taint of ignorance, contamination of habit, and lack of resolve of the seeker.

When ignorance infects worship, the servant misapplies it and misplaces it, directing it to the non-deserving. In such a state he ends up doing works he believes are good but they corrupt his service and worship: he moves when he should be still and is still when he should move, disperses at the time of union and seeks union at the time of dispersion, flies at the time of sailing and sails at the time of flying, attacks at the time of restraint and desists at the time of attack, and so on. Such errors with respect to the service [of the seeker] are analogous to someone who is disagreeable and odious in his dealings with men.

The service that is not accompanied by an additional knowledge of its etiquette and requisites that is apart from its own knowledge may lead one to the opposite of its intended consequence. This does not mean that all the reward and compensation [of the service] is entirely lost, but such a failure does lead one to fail in attaining the desired station and nearness; the details of this statement cannot be known except through special knowledge of God and of His command, total love, and knowledge of the ego and its mischiefs.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التهذيب» والتصفية». وهو سبك العبودية في كبر الامتحان طلباً لإخراج ما فيها من الخبث والغش.

قال صاحب المنازل—رحمه الله—: «التهذيب محنة أرباب البدايات. وهو شريعة من شرائع الرياضة».

يريد أنه صعب على المبتديء فهو له كالحنّة. وطريقة للمرتاض الذي قد مرّن نفسه حتى اعتادت قبوله وانقادت إليه.

قال: «وهو على ثلاث درجات: الأولى تهذيب الخدمة، ألا يخالجه جهالة ولا تشوبها عادة ولا تقف عندها همة».

أي تخليص العبودية وتصفيتها من هذه الأنواع الثلاثة، وهي مخالجة الجهالة وشوب العادة ووقوف همة الطالب عندها.

فإن الجهالة متى خالطت العبودية أوردتها العبد غير موردها، ووضعها في غير موضعها، وفعلها في غير مستحقها، وفعل أفعالاً يعتقد أنها صلاح وهي إفساد للخدمة وعبوديته، بأن يتحرك في موضع السكون أو يسكن في موضع الحركة، أو يفرق في موضع جمع أو يجمع في موضع فرق، أو يطير في موضع سفون أو يسفن في موضع طيران، أو يقدم في موضع إجمام أو يحجم في موضع إقدام، أو يتقدم في موضع وقوف أو يقف في موضع تقدم، ونحو ذلك من الحركات التي هي في حق الخدمة حركات الثقيل البغيض في حقوق الناس.

فالخدمة ما لم يصحبها علم ثان بآدابها وحقوقها غير العلم بها نفسها كانت في مظنة أن تبعد صاحبها، وإن كان مراده بها التقرب. ولا يلزم حبوط ثوابها وأجرها، فهي إن لم تبعده عن الأجر والثواب أبعدته عن المنزلة والقربة. ولا تنفصل مسائل هذه الجملة إلا بمعرفة خاصة بالله وأمره، ومحبة تامة له ومعرفة بالنفس وما منها.

The second, the contamination of habit, occurs when worship is confused with habit. This may help it along, but the seeker thinks that [the habit] is the real act of nearness and obedience. An example is someone who has become used to fasting and has mastered it, such that his ego is settled upon it, and it is a habit that has become an addiction. He begins to think that this is pure worship; if another act of worship, more beneficial and higher in priority, is presented to him, he may not pay any attention to it, given his habit. One Sufi who said, "I performed Pilgrimage so many times without relying on means, and then it became clear to me that all that was adulterated by my own desire. That became clear when my mother asked me to fetch a drink of water, and that felt really heavy to my ego, and I realized that my ego's habituation of Pilgrimage was a thing for my own ego; had my ego been annihilated, it would not have found hard what the Law requires of it."

Third, lack of resolve in service is a sign of its weakness and deficiency, for the pure slave never runs out of the resolve to serve, as he ever belittles his service and is never bored by it. Contentment is praiseworthy except in this situation, for here it is a loss. The lover is content with nothing short of his beloved, and the servant's lack of resolve to serve is similarly a loss.

He said,

The second level is the refinement of the state, which is that the state does not incline toward any knowledge, nor submit to any form, nor turn to any desire.

As for "the inclination of the state to knowledge" it could be of two kinds, praiseworthy and blameworthy.

The praiseworthy inclination is turning to knowledge and seeking its judgment, and without it, his state is blameworthy and deficient, distancing rather than drawing to God the Exalted. Any state not accompanied by knowledge is vulnerable to deceptions of the Devil, and this has ruined the states of many masters, dispersing them away from God far and away, since they failed to let knowledge [of the Law] govern their conduct; their avoidance of it led them to abandon the realities of faith and Laws of Islam.

Such are the people about whom the Master of this Group, al-Junayd b. Muḥammad, God have mercy on him, when it was said to him, "Knowers reach a state where they give up works of piety and worship to draw near to God," he said, God have mercy on him, "This is the statement of those people who claim the end of the obligation of works [due to spiritual advancement], and it is an enormity to me: indeed, someone who steals and fornicates is in a better state than the one who says this. For those who know God receive their duties from

النوع الثاني: شوب العادة. وهو أن يمازج العبودية حكم من أحكام عوائد النفس، تكون منفذة لها معينة عليها. وصاحبها يعتقدها قرينة وطاعة كمن اعتاد الصوم—مثلاً—وتمرن عليه، فألفتها النفس وصار لها عادة تتقاضها أتم اقتضاء، فيظن أن هذا التقاضي محض العبودية وإنما هو تقاضي العادة. وعلامة هذا أنه إذا عرض عليها طاعة دون ذلك وأيسر منه وأتم مصلحة لم تؤثرها إيثاراً لما اعتادته وألفتها. كما يحكى عن بعض الصوفية قال: حججت كذا وكذا حجة على التجريد، فبان لي أن جميع ذلك كان مشوباً بحظي، وذلك أن والدتي سألتني أن أستقي لها جرعة ماء، فنقل ذلك على نفسي، فعلمت أن مطاوعة نفسي في الحجات كان يحظ نفسي وإرادتها. إذ لو كانت نفسي فانية لم يصعب عليها ما هو يحق في الشرع.

النوع الثالث: وقوف همته عند الخدمة. وذلك علامة ضعفها وقصورها. فإن العبد المحض لا تقف همته عند خدمته، بل همته أعلى من ذلك. إذ هي طالبة لرضا مخدومه. فهو دائماً مستصغر خدمته له ليس واقفاً عندها. والقناعة تمجد من صاحبها إلا في هذا الموضع، فإنها عين الحرمان. فالحب لا يقنع بشيء دون محبوبه. فوقوف هممة العبد مع خدمته وأجرتها سقوط فيها وحرمان. قال: «الدرجة الثانية: تهذيب الحال. وهو ألا يجنح الحال إلى علم، ولا يخضع لرسم، ولا يلتفت إلى حظ.»

أما «جنوح الحال إلى العلم» فهو نوعان: ممدوح ومذموم. فالممدوح التفاته إليه وإصغائه إلى ما يأمر به وتحكيمه عليه. فمَن لم يجنح إلى هذا الجنوح كان حالاً مذموماً ناقصاً مبعداً عن الله تعالى. فإن كل حال لا يصحبه علم يخاف عليه أن يكون من خدع الشيطان. وهذا القدر هو الذي أفسد على أرباب الأحوال أحوالهم، وشردهم عن الله كل مشرد، وطردهم عنه كل مطرد. حيث لم يحكموا عليه العلم وأعرضوا عنه صفحاً حتى قادهم إلى الانسلاخ من حقائق الإيمان وشرائع الإسلام.

وهم الذين قال فيهم سيد الطائفة الجنيد بن محمد—رحمه الله—لما قيل له: أهل المعرفة يصلون إلى ترك الحركات من باب البر والتقرب إلى الله تعالى، فقال الجنيد—رحمه الله—: «هذا كلام قوم تكلموا بإسقاط الأعمال وهو عندي عظيمة. والذي يسرق ويزني أحسن حالاً من الذي يقول هذا.

God, seeking His help in fulfilling them, and if I had a thousand years I would not decrease anything of my good works except when my time is up.”

He also said, “All paths are shut to creation except following the footsteps of the Messenger, God grant him blessing and peace.” He also said, “He who does not memorize the Qur’an and write the Hadith should not be followed in this matter, for our knowledge is constrained by the Book and the Sunna.”

He also said, “This knowledge of ours is tied to the Hadith of the Messenger of God, God grant him blessing and peace.”

The calamity that has struck such people is that rulings contained in the knowledge [of divine scripture] pertain to and call to works, whereas the rulings of spiritual states pertain to disclosure, and the seeker experiences states that are not addressed in that knowledge. If the seeker were to hold them to the standards of scriptural knowledge, he would find his experience in contradiction with it. He is, therefore, forced to reject one of them. Whoever attains these states first and then turns to the rulings of knowledge, he has indeed regressed and delayed in his journey. Beware this doubt that is in fact a lethal poison, and one afflicted with it slips out of both inner knowledge and religion as easily as hair from dough.

Know that true [inner] knowledge is the very essence of [scriptural] knowledge, [and a true state is the soul of sound action; every state that is not the result of sound action, one that accords with scriptural knowledge,] is like a corrupted, wicked soul. We do not deny that this soul experiences spiritual states, but the problem is the levels and stations of those states; when the spiritual state contradicts any of the rulings of knowledge, that state is either invalid or deficient, but never sound.

The knowledge [that is sound and action] that is sound both constitute the proper inner knowledge and proper state; the latter of each pair is like the body for which the former is the soul.

The best that one can do in explaining [al-Harawī’s] words “The state must not incline toward knowledge” is that knowledge calls to separation whereas the state calls to union, and the heart is between the two callers, responding sometimes to one and other times to the other.

Refinement and correction of the state, then, requires that one responds to the caller of the state rather than that of knowledge. This does not mean that he avoids scriptural knowledge and refuses to submit to it.¹ For of course,

¹ This is one of many occasions where Ibn al-Qayyim charitably deflects what would be a plain but unorthodox (because antinomian) implication in al-Harawī’s text.

فإن العارفين بالله أخذوا الأعمال عن الله وإليه رجعوا فيها. ولو بقيت ألف عام لم أنقص من أعمال البر ذرة إلا أن يحال بي دونها».

وقال: الطرق كلها مسدودة على الخلق إلا من اقتفى أثر الرسول ﷺ.

وقال: من لم يحفظ القرآن ويكتب الحديث لا يقتدى به في هذا الأمر، لأن علمنا مقيد بالكتاب والسنة.

وقال: علمنا هذا مشيد بحديث رسول الله ﷺ.

والبلية التي عرضت لهؤلاء أن أحكام العلم تتعلق بالعمل وتدعو إليه، وأحكام الحال تتعلق بالكشف. وصاحب الحال ترد عليه أمور ليست في طور العلم. فإن أقام عليها ميزان العلم ومعياره تعارض عنده العلم والحال، فلم يجد بداً من الحكم على أحدهما بالإبطال. فمن حصلت له أحوال الكشف ثم جنح إلى أحكام العلم فقد رجع القهقري وتأخر في سيره إلى وراء.

فتأمل هذا الوارد وهذه الشبهة التي هي سم نافع تخرج صاحبها من المعرفة والدين كإخراج الشعرة من العجين.

واعلم أن المعرفة الصحيحة هي روح العلم. [والحال الصحيح هو روح العمل المستقيم. فكل حال لا يكون نتيجة العمل المستقيم مطابقاً للعلم] فهو بمنزلة الروح الخبيثة الفاجرة. ولا ننكر أن تكون لهذه الروح أحوال، لكن الشأن في مرتبة تلك الأحوال ومنازلها. ففتى عارض الحال حكم من أحكام العلم فذلك الحال إما فاسد وإما ناقص، ولا يكون مستقيماً أبداً.

فالعلم [الصحيح والعمل] المستقيم هما ميزان المعرفة الصحيحة والحال الصحيح، وهما كالبلدين لروحيهما.

فأحسن ما يحمل عليه قوله: «ألا يجنح الحال إلى العلم»، أن العلم يدعو إلى الفرقة دائماً، والحال يدعو إلى الجمعية، والقلب بين هذين الداعين. فهو بحسب هذا مرة وهذا مرة.

فتهذيب الحال وتصفيته أن يجيب داعي الحال لا داعي العلم. ولا يلزم من هذا إعراضه عن العلم وعدم تحكيمه والتسليم له، بل هو متعبد بالعلم محكم له مستسلم له غير مجيب لداعيه من التفرقة، بل هو

he worships by knowledge, adjudicates by it, surrenders to it, yet, he responds not to its call of separation but to the call of the spiritual state and union, taking from knowledge that which will rectify his state and union, but not delving into it in such a way as to drain his spiritual ambition and ultimate goal, for he has no goal but Him, no desire but Him. Knowledge to him is a tool, a means to an end, a path that leads him to his goal. It is like a guide who shows him the way and he responds to it. Yet, his heart is fixed on his goal, his journey, and all means that strengthen his resolve for setting out and parting from his homeland, his kith and kin, and that which aides him on the journey and seeking the path with singular devotion. He should not be distracted from the single-minded attention to his quest by the details or states of the guide, and by anything that is other than that which he is being guided to.

This is the meaning of Shaykh al-Islam, God willing, not the first meaning. God knows best.

1 Second Level

His words that he does not “submit to forms” mean that no being overwhelms his heart such that it would bow to it, for the one in possession of the spiritual state seeks nothing less than the Alive, the Sustainer, and is not arrested by empty sites and forms.

As for his words that he does not “heed any pleasure,” he means when the state is fully attained, he is not occupied by his own pleasure and gratification, for that is a share of his own ego, a remnant of his ego.

2 Third Level

He said,

The third level is the refinement of the goal, which is its rising above being coerced submission, its being guarded against the malady of fatigue, and its victory against the contentions of knowledge.

These are the three things that refine and rectify the seeker. First, elimination of any coercion; that is, he is not driven to God coercively, like a wage-earner, subordinated and obliged, but the motive of his heart and drive of his pull to God must be his willing submission, his love and preference, like flowing water on

مجبب لداعي الحال والجمعية، آخذ من العلم ما يصحح له حاله وجمعيته، غير مستغرق فيه استغراق من هو مطرح همته وغاية مقصده، لا مطلوب له سواء ولا مراد له إلا إياه. فالعلم عنده آلة ووسيلة وطريق توصله إلى مقصده ومطلوبه. فهو كالدليل بين يديه يدعوه إلى الطريق ويدله عليها. فهو يجيب داعيه للدلالة ومعرفة الطريق، وما في قلبه من ملاحظة مقصده ومطلبه من سيره وسفره وباعث همته على الخروج من أوطانه ومرباه ومن بين أصحابه وخلطائه، الحامل له على الاعترا ب. والتفرد في طريق الطلب هو المسير له والحرك والباعث. فلا يجنح عن داعيه إلى اشتغاله بجزئيات أو أحوال الدليل، وما هو خارج عن دلالاته على طريقه.

فهذا مقصد شيخ الإسلام—إن شاء الله—لا الوجه الأول. والله أعلم.

فصل

وأما قوله: «ولا يخضع لرسم»، أي لا يستولي على قلبه شيء من الكائنات، بحيث يخضع له قلبه. فإن صاحب الحال إنما يطلب الحي القيوم لا يقف عند المعاهد والرسوم.

وأما قوله: «ولا يلتفت إلى حظ»، أي إذا حصل له الحال التام لم يشتغل بفرحه به وحظه منه واستلذذه، فإن ذلك حظ من حظوظ النفس وبقية من بقاياها.

فصل

قال: «الدرجة الثالثة: تهذيب القصد. وهو تصفيته من ذل الإكراه، وتحفظه من مرض الفتور، ونصرته على منازعات العلم».

هذه أيضاً ثلاثة أشياء تهذب قصده وتصفيه.

أحدها: تصفيته من ذل الإكراه. أي لا يسوق نفسه إلى الله كرهاً، كالأجير المسخر المكلف، بل تكون دواعي قلبه وجواذبه منساقةً إلى الله طوعاً ومحبةً وإيثاراً كجريان الماء في منحدره، وهذه حال

its path. Such is the state of truthful lovers: their worship is by their own will, love, and pleasure, for in it they find the coolness of their eyes, bliss of their hearts, and delight of their souls, as he, God grant him blessing and peace, said, "The coolness of my eyes has been made in prayers."² He would say, "O Bilāl, bring us comfort by [announcing the prayer call]."

The coolness of the eyes of the lover and his delight and the nourishment of his soul lie in obedience to the beloved, as opposed to the one who obeys without choice; were he not overpowered by the master or in fear of his punishment, he would not do it, bearing his obedience like a forced laborer, overpowered and compelled. A lover, in contrast, thinks of his obedience to the Beloved as his nourishment and blessing, delight and pleasure. Such is the one who is above coerced submission.

Second, guard against the malady of fatigue, that is, protection against the ailment of the exhaustion of his resolve and cooling of the fire of his quest. His resolve is the soul of his heart and his action; its exhaustion is a disease. Purification of his purpose and intention from the sources of his disease requires identifying and eliminating them. These require that he turn away from all that is more than his need and abandon all that does not concern him, and say nothing but what he hopes will increase his faith and state with God the Exalted, befriending none except him who will aid him in that quest; when afflicted with that which does not concern him, he must repel it to the best of his ability.

Third, he must aid the victory of his goal against the contentions of knowledge. This means to aid the impulse of worship that is fortified and focused, approaching God wholeheartedly against newfangled knowledge and its minutia, into its endlessly branching problems and excesses.

Alternatively, it could mean that knowledge requires one to worship for the desire and fear of reward and punishment, respectively. Refinement of the goal means purifying it from attending to that and making it exclusively for the love of God with no blemish; one does not love God for what God gives him or protects him against lest his love of God become the love of those means. The first kind of love is the love of the created reward, such that if he attains his beloved reward, his love of the one who provided the reward is mitigated and consoled accordingly. If someone loves you for a thing, he turns his back on you after attaining that thing, and becomes fed up with you after the need is satisfied.

² Nasā'ī #3939; al-Ḥākim, *al-Mustadrak* #2676; graded as sound.

المحبين الصادقين. فإن عبادتهم طوعاً ومجبةً ورضاً. ففيها قرة عيونهم وسرور قلوبهم ولذة أرواحهم، كما قال ﷺ: «وجعلت قرة عيني في الصلاة». وكان يقول: «يا بلال أرحنا بالصلاة».

فقرة عين الحب ولذته ونعيم روحه في طاعة محبوبه. بخلاف المطيع كرها، المتحمل للخدمة ثقلاً. وفي قوله: «ذل الإكراه» لطيفة، وهي أن المطيع كرهاً يرى أنه لولا ذل قهره وعقوبة سيده له لما أطاعه. فهو يتحمل طاعته كالمكره الذي قد أذله مكرهه وقاهره، بخلاف المحب الذي يعد طاعة محبوبه قوتاً ونعيماً ولذة وسروراً، فهذا ليس الحامل له ذل الإكراه.

والثاني: تحفظه من مرض الفتور، أي توقيه من مرض فتور قصده وحمود نار طلبه. فإن العزم هو روح القلب ونشاطه كالصحة له، وفتوره مرض من أمراضه. فتهديب قصده وتصفيته بتجنيته من أسباب هذا المرض الذي هو فتوره. وإنما يتحفظ منه بالحمية من أسبابه، وهي أن يلهو عن الفضول من كل شيء ويحرص على ترك ما لا يعنيه، ولا يتكلم إلا فيما يرجو فيه زيادة إيمانه وحاله مع الله تعالى، ولا يصحب إلا من يعينه على ذلك. فإن يلي بمن لا يعينه فليدرأه عنه ما استطاع ويدفع الصائل. الثالث: نصرة قصده على منازعات العلم. ومعنى ذلك نصرة خاطر العبودية المحصنة والجمعية فيها، والإقبال على الله فيها بكلية القلب على حوادث العلم والفكرة في دقائقه وتفاريع مسائله وفضلاته. أو أن العلم يطلب من العبد العمل للرغبة والرغبة والثواب وخوف العقاب.

فتهديب القصد تصفيته من ملاحظة ذلك. وتجريده أن يكون قصده وعبوديته محبةً لله بلا علة، وألا يحب الله لما يعطيه ويحميه منه، فتكون محبته لله محبة الوسائل، ومحبته بالقصد الأول لما يناله من الثواب المخلوق. فهو المحبوب له بالذات، بحيث إذا حصل له محبوبه تسلى به عن محبة من أعطاه إياه. فإن من أحبك لأمر ولى عند حصوله وملك عند انتقضائه.

The true lover fears that his love be for an ulterior motive, whatever it may be, and that his love may vanish when that need is fulfilled. [Al-Harawī] means by these words, therefore, that the [seeker's] love is eternal, never-ending, and he never makes his Beloved a means to another end. Rather, all else becomes an end to his Beloved.

This is the extent of [opposition to knowledge] that the people [of Sufism] have alluded to and intended. Some [interpreters of al-Harawī] have expressed it well, and others have misspoken. His intention and his truthfulness mend the defectiveness of his expression. Some have not understood it properly and are driven inevitably to reject it.

God forgives any whose goal is the truth and the following of His pleasure, for His forgiveness is vast.

فالمحب الصادق يخاف أن تكون محبته لغرض من الأغراض فتتنقضي محبته عند انقضاء ذلك الغرض. وإنما مراده أن محبته تدوم ولا تنقضي أبداً، وألا يجعل محبوبه وسيلةً له إلى غيره، بل يجعل ما سواه وسيلةً له إلى محبوبه. وهذا القدر هو الذي حام عليه القوم وتكلموا فيه وشمروا إليه، فمنهم من أحسن التعبير عنه، ومنهم من أساء العبارة، وقصده وصدقه يصلح فساد عبارته. ومن الناس من لم يفهم هذا كما ينبغي فلم يجد له ملجأً غير الإنكار. والله يغفر لكل من قصده الحق واتباع مرضاته، فإنه واسع المغفرة.

The Station of Standing Firm

Among the stations of “You alone we worship and You alone we supplicate for help” is standing firm or steadfastness.

God the Most High has said, “Those who say, ‘Our Lord is God,’ and then stand firm, upon them the angels descend, saying: Fear not nor grieve, but rejoice in the tiding of the Garden that you had been promised” [41:30]. He also said, “Verily those who say, ‘Our Lord is God,’ and then stand firm, on them shall be no fear, nor shall they grieve. Such shall be Companions of the Garden, dwelling therein for eternity: a recompense for their works” [46:15]. He also said addressing His Messenger, God grant him blessing and peace: “Stand firm as you are commanded—you and those who with you have turned [to God]; and transgress not: for He sees well all that you do” [11:112]. This verse indicates that standing firm is to avoid transgression, which means to go beyond limits.

The Most High has also said, “Say [O Prophet], I am only a human like you: It is revealed to me by Inspiration, that your God is one God: so stand true to Him, and ask for His Forgiveness ...” [41:6].

{And the Most High said: “Had they stood firm on the path, We would have given them a water of abundance, that We may thereby test them ...” [72:16–17].}

¹

Abū Bakr the Truth-lover, the most truthful man of this Umma, God be pleased with him, was asked about standing firm, so he said, “That you not associate anything to God,” implying standing firm on pure monotheism. ‘Umar ibn al-Khaṭṭāb, may God be pleased with him, said: “Standing firm is that you stand firm in command and prohibition, not change your colors like a fox.”

‘Uthmān b. ‘Affān, may God be pleased with him, said, explaining the phrase “they stood firm” [41:30], “They made their works exclusive for God.”

‘Alī ibn Abī Ṭālib and Ibn ‘Abbās, may God be please with them both, said “Standing firm means that they fulfilled the obligations.”

Al-Ḥasan [of Basra] said: “They stood firm on the command of God means they acted in His obedience and avoided His disobedience.”

Mujāhid said: “They stood firm on the testimony that ‘There is no god but God’ until they met God.”

¹ As the braces indicate, this sentence is found in some manuscripts.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الاستقامة».

قال الله تعالى: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ [فصلت:30]. وقال: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

[الأحقاف:13-14]. وقال لرسوله ﷺ: ﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [هود:112]، فبين أن الاستقامة بعدم الطغيان، وهو مجاوزة الحدود. وقال تعالى: ﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ﴾ [فصلت:6].

سئل صديق الأمة وأعظمها استقامة أبو بكر الصديق—رضي الله عنه—عن الاستقامة فقال: «ألا تشرك بالله شيئاً». يريد الاستقامة على محض التوحيد.

وقال عمر بن الخطاب—رضي الله عنه—: «الاستقامة أن تستقيم على الأمر والنهي، ولا تروغ روغان الثعلب».

وقال عثمان بن عفان—رضي الله عنه—: «استقاموا: أخلصوا العمل لله».

وقال علي بن أبي طالب رضي الله عنه، وابن عباس رضي الله عنهما: «استقاموا: أدوا الفرائض».

وقال الحسن: «استقاموا على أمر الله فعملوا بطاعته واجتنبوا معصيته».

وقال مجاهد: «استقاموا على شهادة ألا إله إلا الله حتى لحقوا بالله».

I heard the Shaykh al-Islam Ibn Taymiyya [may God sanctify his soul], say: "They stood firm on the love and worship of God and swayed neither right nor left from it."

In the *Ṣaḥīḥ* of Muslim, it is reported on the authority of Sufyān ibn 'Abdal-lāh, may God be pleased with him, "I said: 'O Messenger of God, tell me in Islam a saying about which I will not ask anyone but you.' He, God grant him blessing and peace, said: 'Say I have faith, then stand firm on it.'"²

Also reported therein is another report on the authority of Thawbān,³ who said that the Prophet said: "Stand firm, and you will not be able to encompass it all, and know that the best of works is the regular prayer, and only a believer protects his state of ritual purity."⁴

What is required of a servant is steadfastness, and it means to try one's best, so that if one cannot do it all, one does as much as possible, but if one drops below the minimum, that is deficiency and loss. As in *Ṣaḥīḥ* of Muslim, Abū Hurayra is reported to have said that the Prophet, God grant him blessing and peace, said: "Aim your best and try to get as close as possible, and know that none of you will be saved by his actions alone." They said: "Even you, O Messenger of God?" He said, "Not even I, unless God covers me with His mercy and grace." He has gathered in this Hadith all of the stations of religion: thus he commanded steadfastness, which is to aim to the best of one's ability, and rectitude in one's intentions, words, and works.

He also informed in the Hadith of Thawbān that the servants will not be able to encompass all that they are required to do, so the Messenger directed them to do their best according to their ability. Like the one who is shooting at a target, even if he cannot hit it in the middle, he tries his best to get as close to it as possible. Along with this, he, God grant him blessing and peace, informed them that neither their steadfastness nor their trying their best will alone save them on the Day of Resurrection; no one should lean on their good deeds alone, for his salvation is in the mercy, forgiveness, and grace of God.

Standing firm, then, is a comprehensive concept, containing within its fold all of religion, which is to stand in front of God with truthfulness and loyalty. Steadfastness relates to words, deeds, inner states, and intentions. Steadfastness means that all of these must be for the sake of God, with the help of God, and in accordance with the commandments of God.

One of the knowers has said, "Be a man of steadfastness, not a seeker of miracles, for your ego works in the quest of miracles whereas your Lord demands of you only steadfastness."

² Muslim #38.

وسمعت شيخ الإسلام ابن تيمية يقول: استقاموا على محبته وعبوديته، فلم يلتفتوا عنه بمنة ولا بسرة. وفي صحيح مسلم عن سفيان بن عبد الله قال: قلت يا رسول الله، قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: «قل آمنت بالله ثم استقم».

وفيه عن ثوبان عن النبي ﷺ قال: «استقيموا ولن تحصوا، واعلموا أن خير أعمالكم الصلاة، ولا يحافظ على الوضوء إلا مؤمن».

والمطلوب من العبد الاستقامة وهي السداد، فإن لم يقدر عليها بالمقاربة، فإن نزل عنها فالتفريط والإضاعة، كما في صحيح مسلم من حديث أبي هريرة عن النبي ﷺ: «سددوا وقاربوا، واعلموا أنه لن ينجو أحد منكم بعمله». قالوا: ولا أنت [يا رسول الله] قال: «ولا أنا، إلا أن يتغمدني الله برحمته منه وفضل». فجمع في هذا الحديث مقامات الدين كلها، فأمر بالاستقامة وهي السداد والإصابة في النيات والأقوال والأعمال.

وأخبر في حديث ثوبان أنهم لا يطيقونها فنقلهم إلى المقاربة، وهي أن يقربوا من الاستقامة بحسب طاقتهم، كالذي يرمي إلى الغرض فإن لم يصبه يقاربه. ومع هذا فأخبرهم أن الاستقامة والمقاربة لا تنجي يوم القيامة، فلا يركن أحد إلى عمله، ولا يرى أن نجاته به، بل إنما نجاته برحمة الله وعفوه وفضله. فالاستقامة كلمة جامعة، آخذة بجامع الدين، وهي القيام بين يدي الله على حقيقة الصدق والوفاء بالعهد.

والاستقامة تتعلق بالأقوال والأفعال والأحوال والنيات. فالاستقامة فيها وقوعها لله وبالله وعلى أمر الله.

قال بعض العارفين: «كن صاحب الاستقامة لا طالب الكرامة، فإن نفسك متحركة في طلب الكرامة، وربك يطالبك بالاستقامة».

3 Thawbān Abū ‘Abdallāh, a Companion and client of the Prophet, who died in AH 45; *Hilya* 1:180; *Tabaqāt al-Kubrā* 7:400.

4 Reported by Aḥmad, not Muslim.

I heard the Shaykh al-Islam Ibn Taymiyya, may God sanctify his soul, say, “The greatest of miracles is remaining steadfast.”

1 Exclusivity

The author of *al-Manāzil* said in reference to the words of the Exalted “Hold you, then, firmly, to Him”:

It is an allusion to the essence of exclusivity.

He means that [God] is guiding them to witnessing His singularity, which is that they witness Him and nothing other than Him.

His exclusivity is of two types: exclusivity in knowledge, inner awareness, and witnessing, and exclusivity in the quest and intention, and these are two aspects of monotheism. In his words “the essence of exclusivity” there is an allusion to the state of communion and His unicity, which in [al-Harawī’s] view is above His knowledge and gnosis, for the state of separation may coexist with the knowledge of communion, but it cannot coexist with the experiential state of communion.

2 The Soul of All States

He said,

Steadfastness is the soul by which the states are quickened, just as for the commoners it is the soul that quickens good works, and it is a buffer between the lowland of separation and the highland of communion.

The form of steadfastness for the experiential state is like the soul for the body, and just as body dies when devoid of the soul, so does the experiential state become invalid when devoid of steadfastness; and just as the life of the states is by it, the increase, growth, and flourishing of the works of the ascetics is by it.

As for it being the buffer between the lowlands of separation and highlands of communion, “buffer” is a middle ground between two distinct things, whereas “lowland” is a depressed place in the land, being used here as a metaphor for the state of separation as it prevents one from seeing what someone on the highland can see, just as one in the state of separation is unable to see what someone in the state of communion can see. Furthermore, the former’s

وسمعت شيخ الإسلام ابن تيمية—قدس الله تعالى روحه—يقول: «أعظم الكرامة لزوم الاستقامة».

فصل

قال صاحب المنازل في قوله تعالى: ﴿فَاسْتَقِيمُوا إِلَيْهِ﴾ [فصلت:6]: «إنه إشارة إلى عين التفريد». يريد أنه أرشدهم إلى شهود تفريده وهو ألا يروا غير فردانيته. وتفريده نوعان: تفريد في العلم والمعرفة والشهود، وتفريد في الطلب والإرادة، وهما نوعا التوحيد. وفي قوله: «عين التفريد» إشارة إلى حال الجمع وأحديته، التي هي عنده فوق علمه ومعرفته، لأن التفرقة قد تتجمع علم الجمع، وأما حاله فلا تتجمعه التفرقة.

فصل

قال: «والاستقامة روح تحيي بها الأحوال، كما تربو للعامة عليها الأعمال، وهي برزخ بين وهاد التفرق وروابي الجمع».

شبه الاستقامة للحال بمنزلة الروح للبدن. فكما أن البدن إذا خلا عن الروح فهو ميت، فكذلك الحال إذا خلا عن الاستقامة فهو فاسد، وكما أن حياة الأحوال بها، فزيادة أعمال الزاهدين أيضاً وربوها وزكاؤها بها. فلا زكاء للعمل ولا صحة للحال بدونها.

وأما كونها «برزخاً بين وهاد التفرق، وروابي الجمع»، ف «البرزخ» هو الحاجز بين شيئين متغايرين، والوهاد الأمكنة المنخفضة من الأرض. واستعارها للتفرق لأنها تحجب من يكون فيها عن مطالعة ما يراه من هو على الروابي. كما أن صاحب التفرق محجوب عن مطالعة ما يراه صاحب الجمع ويشاهده.

state is lower than the state of the latter. The state of the one in communion is higher than the state of the one in the lowland. He likened the state of communion to the state of being on the highland due to the latter's vantage point being high, and those highlands unveil for him what is near and what is far, in the same way that the one in communion has realities available to him that are unavailable to others.

Hence, the meaning of [steadfastness] being a buffer can be appreciated, for the seeker enters his quest in the state of separation journeying toward the highlands of communion, and remains firm on his path with utmost resolve. His resolve is all that brings him from one to the other. Similarly, the separation of a denizen of his homeland amidst numerous diversions, when he resolves to undertake his journey, then sets out and leaves his lands, and continues in his journey, his journey is the buffer separating his initial state from his destination.

3 Levels of Steadfastness

He said,

It is three levels. First, steadfastness in the struggle with moderation, neither transgressing the formalities of scriptural knowledge nor transgressing the bounds of purity nor opposing the path of the Sunna.

This level comprises six matters: work and struggle for [the goal]; moderation, which is conduct that avoids either extreme, one being oppression of the ego and the other being loss by neglect; upholding the forms made incumbent by scriptural knowledge rather than the demands of the experiential state; and singling out God in your intention, which means exclusivity or sincerity; and finally, the conduct of works in accordance with the command, which is following the Sunna.

These six matters are necessary for steadfastness at this level and failing in any one of them leads to failure in steadfastness, either totally or partially. The Predecessors frequently mention these two principles together, moderation in works and holding fast to the Sunna, for the Devil whiffs and sniffs the hearts of the servant and if he sees in their hearts the subtlest openness to heresy and evasion of perfect devotion to the Sunna, {he causes him to lose his grip, whereas if he senses in his heart total devotion and adherence to it} he fails in his effort to make the servant abandon the Sunna. He then commands him to strive harder to the point of oppressing himself, transgressing the limits of

وأيضاً فإن حاله أنزل من حاله، فهو كصاحب الوهاد، وحال صاحب الجمع أعلى فهو كصاحب الروابي، وشبه حال صاحب الجمع بحال من على الروابي لعلوه. ولأن الروابي تكشف لمن عليها القريب والبعيد، وصاحب الجمع تكشف له الحقائق المحجوبة عن صاحب التفرقة. إذا عرف هذا، فعنى كونها برزخاً أن السالك يكون في أول سلوكه في أودية التفرقة، سائراً إلى روابي الجمع، فيستقيم في طريق سيره غاية الاستقامة ليصل باستقامته إلى روابي الجمع. فاستقامته برزخ بين تلك التفرقة التي كان فيها وبين الجمع الذي يؤمه ويقصده، وهذا بمنزلة تفرقة المقيم في البلد في أنواع التصرفات. فإذا عزم على السفر وخرج وفارق البلد، واستمر على السير كان طريق سفره برزخاً بين البلد الذي كان فيه والبلد الذي يقصده ويؤمه.

فصل

قال: «وهي على ثلاث درجات. الدرجة الأولى: الاستقامة على الاجتهاد في الاقتصاد، لا عادياً رسم العلم، ولا متجاوزاً حد الإخلاص، ولا مخالفاً نهج السنة». هذه الدرجة تتضمن ستة أمور: عملاً واجتهاداً فيه وهو بذل المجهود. واقتصاداً وهو السلوك بين طرفي الإفراط، وهو الجور على النفوس والتفريط بالإضاعة. ووقوفاً مع ما يرسمه العلم لا وقوفاً مع دواعي الحال. وإفراد المعبود بالإرادة وهو الإخلاص. ووقوع الأعمال على الأمر وهو متابعة السنة. فهذه الأمور الستة تتم لأهل هذه الدرجة استقامتهم. وبانحروج عن واحد منها يخرجون عن الاستقامة إما خروجاً كلياً وإما خروجاً جزئياً.

والسلف يذكرون هذين الأصلين كثيراً وهما الاقتصاد في الأعمال والاعتصام بالسنة. فإن الشيطان يشم قلب العبد ويختبره، فإن رأى فيه داعيةً للبدعة وإعراضاً عن كمال الانقياد للسنة [أخرجه عن الاعتصام بها، وإن رأى فيه حرصاً عليها وشدة طلب لها] لم يظفر به من باب اقتطاعه عنها، فأمره

moderation, saying to him: This is only good, a matter of obedience, and doing more of it is only better, so do not slacken with those who are fatigued, nor sleep with those asleep. He keeps on goading and prodding him until he causes him to abandon moderation. Just as the first one crossed one boundary, this one crosses the other boundary.

This is the case with the Khārijites who look down upon the prayers, fasting, and recitation of the People of Steadfastness. Both matters are tantamount to the abandonment of the Sunna to heretical innovation, one to the innovation of neglect and loss and the other to the innovation of transgression and excess.

One of the Predecessors said, "There is no command of God but that the Devil has two tugs on it, one for neglect and the other for transgression, and he does not care by which one he succeeds."

{The Messenger of God, God grant him blessing and peace, said to Abd Allāh b. 'Amr b. al-Āṣ, may God be pleased with them, when teaching him moderation: "O 'Abdallāh b. 'Amr, every deed has a peak, and for every peak there is a trough—if one's trough is toward a Sunna, he succeeds, and if it is toward an innovation, he fails."⁵}

A Companion said that moderation in the right way is better than hard work against the right way, so strive to make your actions on the path of the prophets, may God's peace be upon them.

Another vice that diverts one from the path of steadfastness is ostentation as well as negligence and languor.

4 The Second Level

He said,

The second level is the steadfastness of the states, which is the witnessing of the reality but not by acquisition, rejection of the claim but not by knowledge, and subsistence with the light of awakening but not guardedly.

He means that the steadfastness in the experiential state is attained by these three things.

As for "witnessing the reality," it should be noted that reality is of two kinds: ontological reality and deontological reality. The two are brought together in

⁵ Aḥmad 2:188.

بالاجتهاد والجور على النفس ومجاوزة حد الاقتصاد فيها، قائلاً له: إن هذا خير وطاعة، والزيادة والاجتهاد فيها أولى، فلا تفتّر مع أهل الفتور ولا تتم مع أهل النوم، فلا يزال يحثه ويحرضه حتى يخرج من الاقتصاد فيها، فيخرج عن حدها كما أن الأول خارج عن هذا الحد، فكذا هذا الآخر خارج عن الحد الآخر.

وهذا حال الخوارج الذين يحقر أهل الاستقامة صلاتهم مع صلاتهم، وصيامهم مع صيامهم، وقراءتهم مع قراءتهم، وكلا الأمرين خروج عن السنة إلى البدعة، لكن هذا إلى بدعة التفريط والإضاعة، والآخر إلى بدعة المجاوزة والإسراف. وقال بعض السلف: ما أمر الله بأمر إلا وللشيطان فيه نزغتان، إما إلى تفريط وإما إلى مجاوزة، وهي الإفراط، ولا يبالي بأيهما ظفر.

فكل الخير في اجتهاد باقتصاد مقرون بالاتباع كما قال بعض الصحابة: اقتصاد في سبيل وسنة خير من اجتهاد في خلاف سبيل وسنة. فاحرصوا على أن تكون أعمالكم على منهاج الأنبياء عليهم السلام وسنتهم. وكذلك الرياء في الأعمال يخرج من الاستقامة، والفتور والتواني يخرج من عنها.

فصل

قال: «الدرجة الثانية: استقامة الأحوال، وهي شهود الحقيقة لا كسباً، ورفض الدعوى لا علماً، والبقاء مع نور اليقظة لا تحفظاً».

يعني أن استقامة الحال بهذه الثلاثة. أما «شهود الحقيقة» فالحقيقة حقيقتان: حقيقة كونية وحقيقة دينية.

a third one, which is the source and origin of the other two, as well as their ultimate goal. Most of the later masters of the path only intend to witness and attain ontological reality. Witnessing this reality is to witness the Lord's singularity in all acts, and that all that is other than Him is nothing but a site or object of His command; it is like a canal that is merely the site of flowing water.

They believe that witnessing this reality and annihilation in it is the ultimate goal of the seekers.

Some among them witness the reality of God's past and future eternity, the evanescence of accidents within the folds of eternity, thus witnessing them as non-existent and their Cause as the sole true existent, all other existents being mere forms and shadows. The first of these sees the singularity of God in acts and the second sees His singularity in existence.

However, the possessor of the deontological, religious reality is on an entirely different plane, for he witnesses command and prohibition, reward and punishment, alliance [with God's allies] and disavowal [of God's enemies], and the difference between what He loves and likes and what He dislikes and loathes. Such a one is in the station of the Second Distinction without which a servant cannot attain the [entry] level of Islam let alone the [higher] rank of Excellence. One who denies this [distinction] has no share in Islam at all. This is the one about which al-Junayd used to advise his disciples, saying, "You must adhere to the Second Distinction." It has been named "second" because the first distinction is the difference [in acts] by virtue of nature [such as between pleasure and pain] and the ego, whereas this is the distinction by virtue of the [divine] command.

Communion is also of two kinds. The first is the communion of the people of steadfastness and monotheism, whereas the second communion is that of the people of heresy and deviance.⁶

There are three types of people in this respect.

[A seeker] who experiences only separation but no communion is blameworthy and deficient, if not a failure. One who experiences only communion but no separation is a deviant heretic. Finally, one who possesses separation and communion, witnessing separation in union and multiplicity in unicity, is the steadfast, discerning monotheist. This is the possessor of the third reality, one which unites both the deontological and the ontological realities. The witnessing of this comprehensive reality is the essence of steadfastness.

6 See glossary, "Zindīq."

يجمعهما حقيقة ثالثة وهي مصدرهما ومنشؤهما وغايتهما. وأكثر أرباب السلوك من المتأخرين إنما يريدون بالحقيقة الحقيقية الكونية، وشهودها هو شهود تفرد الرب بالفعل، وأن ما سواه محل جريان أحكامه وأفعاله. فهو كالحفير الذي هو محل لجريان الماء حسب.

وعندهم أن شهود هذه الحقيقة والفناء فيها غاية السالكين. ومنهم من يشهد حقيقة الأزلية والدوام وفناء الحادثات وطيبها في ضمن بساط الأزلية والأبدية، وتلاشيها في ذلك. فيشهدها معدومةً، ويشهد تفرد موجدتها بالوجود الحق، وأن وجود ما سواه رسوم وظلال.

فالأول: يشهد تفرده بالأفعال، وهذا شهد تفرده بالوجود. وصاحب الحقيقة الدينية في طور آخر، فإنه في مشهد الأمر والنهي والثواب والعقاب، والموالة والمعاداة والفرق بين ما يحبه الله ويرضاه وبين ما يبغضه ويسخطه. فهو في مقام الفرق الثاني الذي لا يحصل للعبد درجة الإسلام—فضلاً عن مقام الإحسان—إلا به. فالمعرض عنه صفحاً لا نصيب له في الإسلام البتة، وهو الذي كان الجنيد يوصي به أصحابه فيقول: «عليكم بالفرق الثاني»، وإنما سمي ثانياً لأن الفرق الأول فرق بالطبع والنفس، وهذا فرق بالأمر. والجمع أيضاً جمعان: جمع في الفرق وهو جمع أهل الاستقامة والتوحيد، وجمع بلا فرق وهو جمع أهل الزندقة والإلحاد.

فالناس ثلاثة: صاحب فرق بلا جمع، فهو مذموم ناقص مخذول. وصاحب جمع بلا فرق فصاحبه ملحد زنديق. وصاحب فرق وجمع، يشهد الفرق في الجمع والكثرة في الوحدة، فهو المستقيم الموحد الفارق، وهذا صاحب الحقيقة الثالثة الجامعة للحقيقتين الدينية والكونية. فشهود هذه الحقيقة الجامعة هو عين الاستقامة.

As for the experience of the ontological or eternal reality, and annihilation in it, that is shared by all, the believers and the unbelievers, for the unbeliever affirms the predestination and decree of God, as well as God's past and future eternity, and when he is drowned in this observation and lost in it to the exclusion of all else, he has witnessed its reality. As for [al-Harawī's] qualification "without acquisition," he means that one realizes at the occasion of this witnessing of the reality that it is not acquired, for acquisition is an act of the ego, and the reality is not attained if the ego subsists. For the reality is single, singular, and luminous, and unless the darkness of the ego and the thought of acquisition are obliterated, one cannot witness it.

As for "rejection of the claim but not by knowledge," the "claim" here is to relate the state and other things to the ego, to one's own being. Steadfastness cannot be sound except by abandoning [any] claim, be it true or false; for even a true claim dims the light of inner knowing, what then about a false claim?

As for his qualification, "not by knowledge," it means that the cause of his abandoning the claim must not be mere intellectual knowledge of the invalidity of the claim and its opposition to steadfastness, and his renunciation of it therefore a result of a noetic conclusion, for that would be its outward and not real renunciation, a renunciation of word while subsisting in it experientially. He must not renounce the claim merely out of courtesy or humility but in experience and in reality. When he truly realizes that nothing of the matter is his—as God Almighty and Magnificent said to the best of his creation, "Nothing of the matter belongs to you" [3:128]—only then he truly abandons the claim in experience, reality, and state.

As for "subsistence with the light of the awakening," it means the awakening [to wit, the very first station of the seeker,] and that light not be put out by the darkness of negligence, but he must perpetuate the awakening, while realizing that he is being taken away from the grasp of his ego, driven by the protection of God, not his own protection. There are three things here: the awakening, its continuation, and witnessing that its source is the Exalted Truth, not you. The reason for your light of awakening persisting is not that you guarded it, but God guarded it for you.

Here [it is] as if the Shaykh suggests that this level of steadfastness is not acquired but rather purely a gift, for he said concerning the first [level] "steadfastness upon the struggle" whereas concerning the second level, he says that the steadfastness of the spiritual state is neither acquired nor guarded [by the seeker].

A contention is possible here, which is that [this level of steadfastness] is possibly acquired by the acquisition of its prerequisites and conditions in whose presence this state occurs to the seeker. What is being denied here is

وأما شهود الحقيقة الكونية أو الأزلية والفناء فيها فأمر مشترك بين المؤمنين والكفار. فإن الكافر مقر بقدر الله وقضائه، وأزليته وأبديته. فإذا استغرق في هذا الشهود وفني به عن سواء فقد شهد الحقيقة. وأما قوله «لا كسباً»، أي يتحقق عند مشاهدة الحقيقة أن شهودها لم يكن بالكسب لأن الكسب من أعمال النفس، فالحقيقة لا تبدو مع بقاء النفس. إذ الحقيقة فردانية أحدية نورانية. فلا بد من زوال ظلمة النفس ورؤية كسبها وإلا لم يشهد الحقيقة.

وأما «رفض الدعوى لا علماً»، ف «الدعوى» نسبة الحال وغيره إلى نفسك وإيتك. فلا استقامة لا تصح إلا بتركه، سواء كانت حقاً أو باطلاً. فإن الدعوى الصادقة تطفيء نور المعرفة، فكيف بالكاذبة؟

وأما قوله: «لا علماً»، أي لا يكون الحامل له على ترك الدعوى مجرد علمه بفساد الدعوى ومنافاتها للاستقامة. فإذا تركها يكون تركها لكون العلم قد نهى عنها، فيكون تاركاً لها ظاهراً لا حقيقة، أو تاركاً لها لفظاً قائماً بها حالاً، لأنه يرى أنه قد قام بحق العلم في تركها، فيتركها تواضعاً، بل يتركها حالاً وحقيقة. وإذا تحقق أنه ليس له من الأمر شيء — كما قال الله عز وجل لخير خلقه على الإطلاق: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: 128]، ترك الدعوى شهوداً وحقيقةً وحالاً.

وأما «البقاء مع نور اليقظة» فهو اليقظة، وألا يطفئ نورها بظلمة الغفلة، بل يستديم يقظته ويرى أنه في ذلك كالمجذوب المأخوذ عن نفسه، حفظاً من الله له، لا أن ذلك حصل بتحفظه واحترازه. فهذه ثلاثة أمور: يقظة، واستدامة لها، وشهود أن ذلك بالحق سبحانه لا بك. فليس سبب بقاءه في نور اليقظة بحفظه بل بحفظ الله له.

وكان الشيخ يشير إلى أن الاستقامة في هذه الدرجة لا تحصل بكسب، وإنما هو مجرد موهبة، فإنه قال في الأولى: «الاستقامة على الاجتهاد»، وفي الثانية: «استقامة الأحوال، لا كسباً ولا تحفظاً». ومنارته في ذلك متوجهة، وأن ذلك مما يمكن تحصيله كسباً بتعاطي الأسباب التي تهجم بصاحبها على هذا المقام.

the witnessing of this acquisition, and the notion that it occurred to him by his own earning. Denying the acquisition is one thing, and rejecting its witnessing is another.

Perhaps our discussion of the issue in the next section will address this issue in greater detail, God willing.

5 The Third Level

He said,

The third level is steadfastness by renouncing the vision of steadfastness, and being absent to the quest for steadfastness by witnessing its enactment as well as rectitude by the Truth.

This steadfastness requires losing awareness of one's witnessing by focusing on what is being witnessed; thus the seeker is annihilated in the Witnessed, the Goal, the Almighty, from the vision of steadfastness in its quest, for the witnessing of steadfastness veils one from the reality of what is witnessed.

Being absent from the quest for steadfastness means being absent from it by being present to the Truth that has brought him as well as his rectitude into existence. When he witnesses that God is the sole source of his being and his righteousness, that his steadfastness and standing is by God rather than himself or by his quest, he is lost in this realization and not the quest.

This much is an implication of witnessing His name al-Qayyūm, which means the one who subsists by Himself without needing anyone else, and by whom all other things subsist. All that is other than Him is in need of Him, yet their reliance on Him is not one of contingency as the People of Kalam claim, nor one of possibility as the peripatetic philosophers claim; rather, the need for Him is essential, and what is essential needs no proof. True, contingency and possibility are two signs of the need, and to speak of causation by their means is [valid] only by way of making it (God) known rather than [speaking of their] effective causation. God knows best.

نعم، الذي ينفي في هذا المقام شهود الكسب، وأن هذا حصل له بكسبه، فنفي الكسب شيء، ونفي شهوده شيء. ولعل أن نشبع الكلام في هذا فيما يأتي إن شاء الله تعالى.

فصل

قال: «الدرجة الثالثة: استقامة بترك رؤية الاستقامة، [وبالغيبه عن تطلب الاستقامة بشهود إقامة الحق وتقويمه].»

هذه الاستقامة [معناها الذهول بمشهوده عن شهوده. فيغيب بالمشهود المقصود سبحانه عن رؤية استقامته في طلبه، فإن رؤية الاستقامة تحجبه عن حقيقة الشهود. وأما «الغيبه عن تطلب الاستقامة» فهو غيبته عن طلبها بشهود إقامة الحق للعبد، وتقويمه إياه. فإنه إذا شهد أن الله هو المقيم له والمقوم، وأن استقامته وقيامه بالله لا بنفسه ولا بطلبه. غاب بهذا الشهود عن استشعار طلبه لها.

وهذا القدر من موجبات شهود معنى اسمه «القيوم» وهو الذي قام بنفسه فلم يحتاج إلى أحد، وقام كل شيء به فكل ما سواه يحتاج إليه بالذات، وليست حاجته إليه معللةً بحدوث كما يقول المتكلمون، ولا بإمكان كما يقول الفلاسفة المشاؤون، بل حاجته إليه ذاتية وما بالذات لا يعلل. نعم. الحدوث والإمكان دليلان على الحاجة، فالتعليل بهما من باب التعريف، لا من باب العلل المؤثرة، والله أعلم.

The Station of Trusting Reliance

Among the stations of “You alone we worship and You alone we supplicate for help” is the station of trusting reliance.

God the Most High has said:

“And on God you must rely if you are believers” [5:23].

“And on God alone the believers must rely” [3:160].

“Whosoever relies on God, He suffices him” [65:3].

He said [reporting] His allies, “O Lord, in You we trust, to You we have turned, and to You is the final return” [60:3].

He said: “Say: He is the Most Merciful: in Him we believe and in Him we trust” [67:29]. He said to His Messenger, God grant him blessing and peace, “So trust in God, surely you are upon clear truth” [27:79]. Also, “And trust in God, God indeed is sufficient succor” [4:81]. “And trust in the Alive, He who never dies, and exalt His praise” [25:58]. He also said to him, “Once you have decided [a matter], trust in God [and go forth]: God surely loves the trusting” [3:159].

He reports His messengers and prophets as saying: “And how could it be that we fail to trust in God when He it is who has guided our paths?” [14:12]

Of the companions of His Prophet, the Most High says: “Those who when people said to them, ‘People have gathered to [destroy] you, fear them!’ that only increased them in faith, and they said, ‘God is sufficient for us—and He is the best support to rely on!’” [3:173] He also says: “Indeed the believers are those who when God is mentioned their hearts tremble and when His signs are rehearsed before them they increase them in faith, and in their Lord they trust” [8:2].

The two *Ṣaḥīḥs* [of al-Bukhārī and Muslim] report a Hadith about seventy thousand who will enter the Garden without reckoning:

They are those who neither practice charm, not take omens, nor do they cauterize, and instead they trustingly rely on their Lord.

In the *Ṣaḥīḥ* of al-Bukhārī on the authority of Ibn ‘Abbās, God be pleased with him and his father, he said,

“God is sufficient for us, and He is the best support to rely on” are words that Abraham, God grant him blessing and peace, said when thrown in

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التوكل».

قال الله تعالى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]. وقال: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [آل عمران: 160]. وقال: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: 3]. وقال عن أوليائه: ﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾ [الممتحنة: 4].

وقال: ﴿قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾ [الملك: 29]. وقال لرسوله ﷺ: ﴿فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾ [النمل: 79]. وقال: ﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾ [الأحزاب: 3، النساء: 81]. وقال: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ﴾ [الفرقان: 58]. وقال له: ﴿فَإِذَا

عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [آل عمران: 159]. وقال عن أنبيائه ورسله: ﴿وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ [وَقَدْ هَدَانَا سُبُلَنَا]﴾ [إبراهيم: 12]. وقال عن أصحاب نبيه: ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ [آل عمران: 173]. وقال: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾ [الأنفال: 2].

وفي الصحيحين في حديث السبعين ألفاً الذين يدخلون الجنة بغير حساب: «هم الذين لا يسترقون ولا يتطيطرون ولا يكتون وعلى ربهم يتوكلون».

وفي صحيح البخاري عن ابن عباس—رضي الله عنهما—قال: «حسبنا الله ونعم الوكيل، قالها

the fire, and that Muhammad, God grant him blessing and peace, said when they said to him [as reported in the Qur'an at 3:173], "People have gathered to (destroy) you, fear them!" that only increased them in faith, and they said, "God is sufficient for us—and He is the best support to rely on!"

The two *Ṣaḥīḥs* also report that the Messenger of God, God grant him blessing and peace, used to say,

O God, unto You I surrender, in You I believe, on You I trustingly rely, to You I turn, with Your help I contend with my adversaries. O God, I seek refuge in Your Might: there is no god but You, lead me not astray! You are the Alive who dies not, and Jinn and humankind die.¹

Al-Tirmidhī reports on the authority of 'Umar, God be pleased with him, in a report elevated [to the Prophet's authority],

If you were to trustingly rely on God the right way He would feed you as He feeds the bird that leaves hungry in the morning and returns in the evening with a full stomach.²

The *Sunan* report on the authority of Anas, God be pleased with him, that the Messenger of God, God grant him blessing and peace, said,

Whoever says when he sets out from his house: "In the name of God, I trustingly rely on God, no power or strength there is but through God," it is said to him, "You have been guided, insured, and protected." Upon this, one devil says to another devil, "What can you do with a man who has been guided, insured, and protected?"³

Trusting reliance is half of religion, the other half being turning [in repentance]; for religion is seeking help and offering worship. Trust is the seeking of help and turning to God in repentance is worship.

The station of trusting reliance is one of the most vast and comprehensive stations, ever welcoming the arriving guests due to its broad relevance, the abundant needs of the worlds and the general scope of trust. It is visited by

¹ Muslim #2717.

² Tirmidhī 2344, who graded it *ḥasan*.

³ Tirmidhī #3426, graded variously as sound to weak.

إبراهيم عليه السلام حين أُلقي في النار، وقالها محمد عليه السلام حين قالوا له: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ [آل عمران: 173].

وفي الصحيحين أن رسول الله عليه السلام كان يقول: «اللهم لك أسلمت وبك آمنت وعليك توكلت وإليك أنبت وبك خاصمت. اللهم إني أعوذ بعزتك لا إله إلا أنت أن تضلني، أنت الحي الذي لا يموت والجن والإنس يموتون».

وفي الترمذي عن عمر—رضي الله عنه—مرفوعاً: «لو أنكم تتوكلون على الله حق توكله لرزقكم كما يرزق الطير تغدو نحاصباً وتروح بطاناً».

وفي السنن عن أنس رضي الله عنه قال: قال رسول الله عليه السلام: «من قال—يعني إذا خرج من بيته—بسم الله، توكلت على الله، ولا حول ولا قوة إلا بالله، يقال له: هديت وكفيت ووقيت، فيقول الشيطان لشيطان آخر: كيف لك برجل قد هدي وكفي ووقي؟».

التوكل نصف الدين ونصفه الثاني «الإناابة». فإن الدين استعانة وعبادة. فالتوكل هو الاستعانة، والإناابة هي العبادة.

ومنزله أوسع المنازل وأجمعها، ولا تزال معمورةً بالنازلين لسعة متعلق التوكل وكثرة حوائج العالمين، وعموم التوكل ووقوعه من المؤمنين والكفار والأبرار والفجار والطير والوحش والبهائم.

the believers and the unbelievers, the pious and the wicked, the birds and the beast, for the denizens of the heavens and the earth, the morally responsible ones as well as others, are found here, even if they differ in the kind of their trust and reliance. His elite friends trust and rely on Him in attaining what pleases Him and in enacting it among the creation: they trust and rely on him in faith, support for His religion, raising its banner, struggle against His enemies, and all that He loves and in fulfilling His commands. Next to them are those who trust and rely on Him for establishing these things in their own selves, protecting their experiential states with God, leaving others to themselves. Next to them are those who trust in God for the well-known things that they receive from [God] such as food, security, victory against the enemy, or with respect to wife or children, and so on. Next to them are those who trust [in God] in [the pursuit of things He does not love or like, such as oppression and transgression], and attainment of sinful and lewd things. The seekers of these goals do not attain them for the most part except because of their seeking of God's aid and trust in Him. It may be in fact that their trust is greater than the trust of many obedient folks and they throw themselves into situations of harm and danger trusting that God will protect them and give them success in their quests.⁴

The highest reliance is reliance in pursuit of duty, I mean duty to the Truth, and duty to the creation, and duty to one's self. The most encompassing and beneficial of that is reliance in effecting change in the external world in seeking religious benefit or repelling religious harm, and that is the reliance of the prophets in establishing religion and repelling the corruption on earth. This is also the reliance of their heirs, and then people after them differ in their reliance in accordance with their ambitions and goals. Some rely on God to attain kingdom and others in pursuit of daily bread.

If one's reliance on God is sincere, he undoubtedly attains one's objective. If one's object of desire for which he relies is beloved to God, the end result is praiseworthy. On the other hand, if one seeks some end disliked by God, the end result of his reliance is harmful to him. If one's object of desire is permissible, then by striving for it with reliance, one attains the reward of reliance, while the benefit of the end result depends on its nature—that is, on whether it helped him in attaining righteousness.

4 Note how the notion of true religiosity contrasts with the modern sense in which superstition and feeling of the supernatural, rather than rational and measured pursuit of one's mission for God, are the height of religiosity.

فأهل السماوات والأرض—المكلفون وغيرهم—في مقام التوكل، وإن تباين متعلق توكلهم فأولياؤه وخاصته [متوكلون عليه في حصول ما يرضيه منهم وفي إقامة الخلق]، فيتوكلون عليه في الإيمان ونصرة دينه وإعلاء كلماته وجهاد أعدائه، وفي محابه وتنفيذ أوامره.

ودون هؤلاء من يتوكل عليه في استقامته في نفسه وحفظ حاله مع الله، فارغاً عن الناس. ودون هؤلاء من يتوكل عليه في معلوم يناله منه، من رزق أو عافية، أو نصر على عدو أو زوجة أو ولد، ونحو ذلك. ودون هؤلاء من يتوكل عليه [في حصول ما لا يحبه ويرضاه من الظلم والعدوان] وحصول لإثم والفواحش. فإن أصحاب هذه المطالب لا ينالونها غالباً إلا باستعانتهم بالله وتوكلهم عليه، بل قد يكون توكلهم أقوى من توكل كثير من أصحاب الطاعات، ولهذا يلتقون أنفسهم في المتالف والمهالك معتمدين على الله أن يسلبهم ويظفرهم بمطالبتهم.

فأفضل التوكل التوكل في الواجب—أعني واجب الحق، وواجب الخلق، وواجب النفس— وأوسع وأنفعه التوكل في التأثير في الخارج في مصلحة دينية أو في دفع مفسدة دينية، وهو توكل الأنبياء في إقامة دين الله. ودفع فساد المفسدين في الأرض وهذا توكل ورثتهم، ثم الناس بعد في التوكل على حسب همهم ومقاصدهم، فمن متوكل على الله في حصول الملك ومتوكل في حصول رغيف.

ومن صدق توكله على الله في حصول شيء ناله، فإن كان محبوباً له مرضياً كانت له فيه العاقبة المحمودة، وإن كان مسخوطةً مبغوضاً كان ما حصل له بتوكله مضرة عليه، وإن كان مباحاً حصلت له مصلحة التوكل دون مصلحة ما توكل فيه، إن لم يستعن به على طاعته. والله أعلم.

1 **Meaning of *Tawakkul***

Now we shall mention the meanings of trusting reliance (*tawakkul*), its various levels, and what has been said regarding it.

Imam Aḥmad, God be pleased with him, said, "Reliance is an action of the heart," which means it is an action performed by the heart, not a movement of the tongue or the limbs. Nor does it belong to the class of knowledge and perceptions. Some consider it of the class of cognition and knowledge and say that it consists in the heart's knowledge of God's sufficiency for the servant.

Others explain it as tranquility and ceasing of the heart's perturbation, saying that it is the heart's throwing of itself before the Lord as the dead body is thrown before the washer who can turn it over at will, or, giving up one's choice and going along with the flow of the decree.

Sahl said, "Reliance is to let go [of control] to God, to whatever He wills." Others explain it as contentment, saying that it is joyful contentment with God's decree.

Bishr al-Ḥāfi, God have mercy on him, said, "He who says 'I rely on God' has lied against God: had he relied on God, he would be pleased with whatever God decrees." Yahyā b. Mu'adh was asked, "When does a man attain trusting reliance?" He said, "When he is pleased with God as the disposer of his affairs."

Others explain it as trust, tranquility, and stillness in God. Ibn 'Aṭā' said, "Reliance is that you show no perturbation on account of causes despite your dire lack of them, nor does your reliance on the Truth cease despite your possession of [the causes]." Dhū al-Nūn said, "It is to renounce the ego and dispose of power and strength; a servant's reliance is strengthened when he knows that the Truth Almighty knows and sees the state he is in."

One of them said, "Reliance is to be attached to God in every state."

It has also been said, "Reliance is that occasions of dire need visit upon you but you do not face except Him who is sufficient for all things."

It was said, "Negation of doubts and handing your affairs to the King of the Kings."

Dhū al-Nūn also said, "It is to strip off any masters and cut off the causes."

Others consider it a combination of two or more of these attributes.

Abū Sa'īd al-Kharrāz, God have mercy on him, said, "Reliance is perturbation without stillness, and stillness without perturbation." He means it is the tireless movement of [the seeker's] outward while his inward is in total tranquility in the Causer, such that his heart is never perturbed with Him nor does the movement of his body cease in mobilizing the causes that lead to His pleasure.

فصل

فلنذكر معنى «التوكل ودرجاته» وما قيل فيه.

قال الإمام أحمد—رضي الله عنه—: التوكل عمل القلب. ومعنى ذلك أنه عمل قلبي ليس بقول اللسان ولا عمل الجوارح، ولا هو من باب العلوم والإدراكات. ومن الناس من يجعله من باب المعارف والعلوم فيقول: هو علم القلب بكفاية الرب للعبد.

ومنهم من يفسره بالسكون ونمود حركة القلب فيقول: «التوكل هو انطراح القلب بين يدي الرب، كأنطراح الميت بين يدي الغاسل يقلبه كيف يشاء، أو ترك الاختيار والاسترسال مع مجاري الأقدار. قال سهل: التوكل الاسترسال مع الله مع ما يريد.

ومنهم من يفسره بالرضى فيقول: هو الرضى بالمقدور.

قال بشر الخافي—رحمه الله—يقول أحدهم: توكلت على الله. يكذب على الله، لو توكل [على الله] رضي بما يفعل الله.

وسئل يحيى بن معاذ: متى يكون الرجل متوكلاً؟ فقال: إذا رضي بالله وكلاً.

ومنهم من يفسره بالثقة بالله والطمأنينة إليه والسكون إليه.

قال ابن عطاء: التوكل ألا يظهر فيك انزعاج إلى الأسباب، مع شدة فافتك إليها، نزول عن حقيقة السكون إلى الحق مع وقوفك عليها.

وقال ذو النون: هو ترك النفس والانخلاع من الحول والقوة. وإنما يقوى العبد على التوكل إذا علم أن الحق سبحانه يعلم ويرى ما هو فيه.

وقال بعضهم: التوكل التعلق بالله في كل حال.

وقيل: التوكل أن ترد عليك موارد الفاقات، فلا تسمو إلا إلى من إليه الكفايات.

وقيل: نفي الشكوك والتفويض إلى مالك الملوكة.

وقال ذو النون: خلع الأرباب وقطع الأسباب. يريد قطعها من تعلق القلب بها، لا من ملازمة الجوارح لها.

ومنهم من جعله مركباً من أمرين أو أمور. فقال أبو سعيد الخراز—رحمه الله—: التوكل اضطراب بلا سكون وسكون بلا اضطراب. يريد حركة ذاته في الأسباب بالظاهر والباطن، وسكون إلى المسبب وركون إليه، فلا يضطرب قلبه معه ولا تسكن حركته عن الأسباب الموصلة إلى رضاه.

Abū Turāb al-Nakhshabī said, "It is the rejection of the body in favor of worship, attachment of the heart to the Lordship, and tranquility toward sufficiency, to thank if given and be patient if barred." He made it composed of five parts: establishing the movements of worship, attachment of the heart to the workings of the Lord, tranquility to divine decree and predestination, tranquility in His sufficiency, gratitude if given, and patience when not.

Abū Ya'qūb al-Nahrjūrī said, "Reliance upon God with the perfect reality occurred to Abraham the friend, upon him be peace, when he said to Gabriel, upon him be peace [when asked by the Archangel if he needed aid after being thrown into the fire of Nimrod], 'As for your [help], no!' for his ego had vanished in God and he did not see any other than God."

The people [of Sufism] have agreed that reliance does not negate undertaking the causes, in fact, it is not possible without undertaking them, or else it is procrastination and an invalid reliance.

Sahl b. 'Abdallāh, God be pleased with him, said, "Whoever disparages movement [to carry out divine commands] disparages the Sunna, and whoever disparages trusting reliance disparages faith; for reliance was the state of the Prophet, God grant him blessing and peace, and acquisition [of causes] was his Sunna. Whoever acts according to this state must not abandon his Sunna." This is the meaning of Abū Sa'īd [al-Kharrāz] when he said, "It is perturbation without stillness and stillness without perturbation;" the words of Sahl are clearer and loftier.

{It was also said, "Reliance is to sever attachments to other than God."}

Sahl was asked about reliance so he said, "It means a heart that dwells with God without any other attachment."}

It was also said, "Reliance is to abjure attachments and connect with realities."

It was said, "Reliance is that increase or decrease [in possessions] is the same to you." This is its consequence and effect, not its reality, however.

It was also said, "It is to renounce any cause that connects you to the Causer, until the Truth become its guarantee." This is correct in one way but false in another way, for renouncing the means that has been religiously commanded is a flaw in reliance, and it may be that the Truth has used the means to connect the servant [to his object]. As for the renunciation of means that is permissible: it can be praiseworthy only if it is done in order to take up more preferred means, otherwise not.

It was also said, "It is to throw the ego in servitude and expel it from lordship." He means its flow with the command and disavowal of its own power and strength and the experience of that by it, or rather, by the Lord alone.

وقال أبو تراب النخشي: هو طرح البدن في العبودية وتعلق القلب بالربوبية، والطمأنينة إلى الكفاية. فإن أعطى شكر وإن منع صبر. فجعله مَرَجاً من خمسة أمور: القيام بحركات العبودية، وتعلق القلب بتدبير الرب، وسكونه إلى قضائه وقدره، وطمأنينته بكفايته، وشكره إذا أعطى وصبره إذا منع.

قال أبو يعقوب النهرجوري: التوكل على الله بكمال الحقيقة، وقع لإبراهيم الخليل — عليه السلام — في الوقت الذي قال لجبريل — عليه السلام —: «أما إليك فلا»، لأنه غابت نفسه بالله فلم يرمع الله غير الله.

وأجمع القوم على أن التوكل لا ينافي القيام بالأسباب، بل لا يصح إلا مع القيام بها وإلا فهو بطلالة وتوكل فاسد.

قال سهل بن عبد الله — رضي الله عنه —: «من طعن في الحركة فقد طعن في السنة، ومن طعن في التوكل فقد طعن في الإيمان. فالتوكل حال النبي ﷺ والكسب سنته. فمن عمل على حاله فلا يترك سنته». وهذا معنى قول أبي سعيد: «هو اضطراب بلا سكون، وسكون بلا اضطراب»، وقول سهل أبين وأرفع.

وقيل: [التوكل قطع علائق القلب بغير الله.

وسئل سهل عن التوكل فقال: قلب عاش مع الله بلا علاقة].

وقيل: [التوكل هجر العلائق ومواصلة الحقائق].

وقيل: التوكل أن يستوي عندك الإثَار والإقلال. وهذا من موجباته وآثاره، لأنه حقيقته. وقيل:

هو ترك كل سبب يوصلك إلى مسبب، حتى يكون الحق هو المتولي لذلك.

وهذا صحيح من وجه باطل من وجه. فترك الأسباب المأمور بها قاذح في التوكل، وقد تولى الحق إيصال العبد بها. وأما ترك الأسباب المباحة فإن تركها لما هو أرجح منها مصلحة فمدوح، وإلا فهو مذموم.

وقيل: هو إلقاء النفس في العبودية وإخراجها من الربوبية. يريد استرسالها مع الأمر، وبراءتها من حولها وقوتها، وشهود ذلك بها، بل بالرب وحده.

One of them said, "Reliance is surrendering to the command and decree of the Lord."

Another said, "It is to hand affairs over to Him in every state."

Some among them make reliance the beginning, surrender the middle, and relegation the end.

Abū 'Alī al-Daqqāq said,

Reliance has three levels: reliance, then surrender, then relegation. The reliant leans on His promise, the one who surrenders relies on His knowledge, and the one who relegates is pleased by His judgment; so reliance is the beginning, surrendering the middle, relegation the end. Reliance is the attribute of a believer, surrender that of the allies, and relegation that of the [full] monotheists.

Reliance is the attribute of the commoners, surrender the attribute of the elite, and relegation the attribute of the elite of the elite.

Reliance is the attribute of the prophets, surrender the attribute of Abraham the Friend, and relegation the attribute of our Prophet Muḥammad, God grant him blessing and peace.

These are all words of al-Daqqāq, and their meaning is that reliance is to lean on the Guardian, but one may lean on one's Guardian while also hesitating, maintaining one's own will, and with a tinge of the possibility of disagreement. When he surrenders the matter to Him altogether, that all goes away and one is fully pleased with what the Guardian will do. The state of the relegator is above this as he seeks to hand his affairs to his Guardian, beseeching Him to take over his affairs, which is pleasure and choice, surrender and reliance, and trust. Reliance, therefore, is included in surrender, and it and surrender are included in the act of relegation to God.

2 Levels of Reliance

The truth of the matter is that reliance is a composite state requiring a number of things without which its reality is not complete, and each [definition] has pointed out one, two, or more of these [elements].

ومنهم من قال: التوكل هو التسليم لأمر الرب وقضائه.
 ومنهم من قال: هو التفويض إليه في كل حال.
 ومنهم من جعل التوكل بداية والتسليم واسطة والتفويض نهاية.
 قال أبو علي الدقاق: التوكل ثلاث درجات: التوكل ثم التسليم ثم التفويض. فالتوكل يسكن
 إلى وعده، وصاحب التسليم يكتفي بعلمه، وصاحب التفويض يرضى بحكمه. فالتوكل بداية والتسليم
 واسطة والتفويض نهاية. فالتوكل صفة المؤمنين والتسليم صفة الأولياء والتفويض صفة الموحدين.
 التوكل صفة العوام والتسليم صفة الخواص والتفويض صفة الخاصة.
 لتوكل صفة الأنبياء والتسليم صفة إبراهيم الخليل والتفويض صفة نبينا محمد ﷺ.
 هذا كله كلام الدقاق، ومعنى هذا التوكل اعتماد على الوكيل، وقد يعتمد الرجل على وكيله مع نوع
 اقتراح عليه وإرادة وشائبة منازعة. فإذا سلم إليه زال عنه ذلك ورضي بما يفعله وكيله. وحال المفوض
 فوق هذا فإنه طالب مرید ممن فوض إليه، ملتمس منه أن يتولى أموره، فهو رضى واختيار وتسليم
 واعتماد. فالتوكل يندرج في التسليم، وهو والتسليم يندرجان في التفويض.

فصل

وحقيقة الأمر: أن التوكل حال مركبة من مجموع أمور لا تتم حقيقة التوكل إلا بها، وكل أشار إلى
 واحد من هذه الأمور أو اثنين أو أكثر.

2.1 *First Level of Reliance*

The first of these is the experiential knowledge of the Lord and His attributes such as His power, self-sufficiency for Himself and for others, the finality of all affairs being within His knowledge, and their origin from His will and power. This is the experiential knowledge in the first level as the servant steps into the station of reliance.

Our Shaykh [Ibn Taymiyya], God be pleased with him, said, “Because of that, reliance cannot be imagined as having been attained by the philosopher, nor the Qadarites who hold that there may occur in His dominion that which He has not willed. Nor can it be attained by the Jahmites who reject any and all attributes of the Lord. Nor can it be attained by anyone except the affirmers [of divine attributes]. What kind of reliance can be imagined for someone who believes that God does not know particulars of the world, nor is He an actor by His own will, nor does He have intention and will, nor can He have an attribute? The more one knows God and His attributes with certainty and with experiential knowledge, the sounder and stronger his reliance.”

2.2 *Second Level: Reliance and the Case of Proximate Causation*

The second level is affirmation of means and causes.⁵

Whoever denies these, his reliance is compromised. This is the exact opposite of what appears to the naïve, to wit, that affirming the means compromises reliance and its negation perfects it.

Know that the deniers of causes cannot attain reliance at all, for reliance is the strongest means in attaining what one pursues. It is like supplication which God has made a cause in the attainment of what is being asked.

If a servant thinks that God has not made the attitude of trust and reliance and supplication to be means of attaining one's objective—for what one pursues in reliance is what one supplicates to attain—[thinking that] if it is predestined it occurs whether one relies or supplicates or not, and if not predestined it does not occur regardless, he abandons reliance. They further elaborate that reliance and supplication are purely acts of worship with no benefit to them except themselves, and if the servant were to abandon reliance and supplication he would not miss anything that has been predestined. The extremists among them even hold that praying for pardon for errors and forgetfulness is without benefit, for that too is a forgone conclusion.

5 Note that the author does not mention al-Harawī's words here yet; the eight ranks presented here are Ibn al-Qayyim's classification.

فأول ذلك: معرفة بالرب وصفاته: من قدرته وكفايته وقيوميته وانتهاء الأمور إلى علمه وصدورها عن مشيئته وقدرته. وهذه المعرفة أول درجة يضع بها العبد قدمه في مقام التوكل.

قال شيخنا—رضي الله عنه—: ولذلك لا يصح التوكل ولا يتصور من فيلسوف، ولا من القدريّة النفاة القائلين بأنه يكون في ملكه ما لم يشأ.

ولا يستقيم أيضاً من الجهمية النفاة لصفات الرب، ولا يستقيم التوكل إلا من أهل الإثبات. فأبي توكل لمن يعتقد أن الله لا يعلم جزئيات العالم، ولا هو فاعل باختباره ولا له إرادة ومشية، ولا يقوم به صفة، فكل من كان بالله وصفاته أعلم وأعرف كان توكله أصح وأقوى.

فصل

«الدرجة الثانية: إثبات الأسباب والمسببات». فإن من نفاها فتوكله مدخول. وهذا عكس ما يظهر في بدوات الرأي، أن إثبات الأسباب يقدر في التوكل، وأن نفيها تمام التوكل.

فاعلم أن نفاة الأسباب لا يستقيم لهم توكل البتة، لأن التوكل من أقوى الأسباب في حصول المتوكل فيه، فهو كالدعاء الذي جعله الله سبباً في حصول المدعوه.

فإذا اعتقد العبد أن توكله لم ينصبه الله سبباً ولا جعل دعاءه سبباً لنيل شيء، فإن المتوكل فيه المدعوه بحصوله إن كان قد قدر حصول توكل أو لم يتوكل، دعا أو لم يدع، وإن لم يقدر لم يحصل توكل أيضاً أو ترك التوكل.

وصرح هؤلاء أن التوكل والدعاء عبودية محضة، لا فائدة لهما إلا ذلك ولو ترك العبد التوكل والدعاء لما فاتته شيء مما قدر له. ومن غلاتهم من يجعل الدعاء بعدم المؤاخذه على الخطأ والنسيان عديم الفائدة، إذ هو مضمون الحصول.

I have seen one of the extremists prohibiting even such prayers except as a ritual recitation, but not as a prayer. For, to him, such a prayer would constitute doubt in its occurrence, for the one who prays is between fear, hope, and doubt about its occurrence: this would be tantamount to entertaining doubt in God's announcement.

Look what enormous [error] the negation of causality has led to, and prohibition of supplication by means of words for which God has created His servants and allies, and until today Muslims from the time of their Prophet, God grant him blessing and peace, supplicate on various occasions, and which are among the highest of supplications.

The response to this false conjecture is that there is a third alternative that you have not mentioned in the two kinds that you mentioned, which is what in fact occurs. That is that the occurrence of a thing is decreed upon the occurrence of its cause such as reliance and prayer, thus making prayer and reliance two of the causes that secure the objective, and that He decreed that it be attained if the servant secured its causes. If he fails to secure the cause, the consequence too is prohibited, just as He decreed that a child is born when the man has intercourse, and if the man does not do so, the child is not created. He similarly decreed that satiation be attained when he eats and drinks and if he fails to, satiation does not occur. He decreed that the Hajj and arrival at Mecca occurs when he travels and traverses the path, and when he sits at home he does not get to Mecca ever.

The attainment of the Garden can occur as a result of embracing Islam and performing righteous deeds; if one abandons Islam and righteous deeds one can never enter it. He decreed that food is cooked by lighting a fire under it, and seeds grow into crops by tilling the earth and spreading the seed in it—and if one does not do so, he harvests nothing but failure.

Consider what the deniers of causality hold: that one should give up the means to their ends, saying that if it was decreed and predestined for me since eternity that I have a child, or be satiated, or perform Hajj, and the like, it must happen ineluctably whether or not I move or stay at rest, marry or not, travel or sit at home. Could anyone count such a one among the sane? Would the beasts of burden not be more intelligent than such a one? For even the beasts adopt the means owing to general [divine] guidance.

Trusting reliance in God, then, is the greatest of means towards the attainment of one's goals and repelling harms, and whoever rejects causality cannot attain reliance. Yet, the perfection of reliance is to not rely on the means, but rather cut off the connection of the heart to them, so that even as one's physical existence is sustained by them the heart is sustained by God alone.

ورأيت بعض متعمقي هؤلاء—في كتاب له—لا يجوز الدعاء بهذا، وإنما يجوز تلاوة لا دعاء. قال لأن الدعاء به يتضمن الشك في وقوعه، لأن الداعي بين الخوف والرجاء والشك في وقوع ذلك شك في خبر الله. فانظر إلى ما قاد إنكار الأسباب من العظام، وتحريم الدعاء بما أنى الله على عباده وأوليائه بالدعاء به وبطلبه. ولم يزل المسلمون—من عهد نبيهم ﷺ وإلى الآن—يدعون به في مقامات الدعاء، وهو من أفضل الدعوات.

وجواب هذا الوهم الباطل أن يقال: بقي قسم ثالث غير ما ذكرتم من القسمين لم تذكروه. وهو الواقع، وهو أن يكون قضى بحصول الشيء عند حصول سببه من التوكل والدعاء، فنصب الدعاء والتوكل سببين لحصول المطلوب، وقضى بحصوله إذا فعل العبد سببه.

فإذا لم يأت بالسبب امتنع المسبب. وهذا كما قضى بحصول الولد إذا جامع الرجل من يحبلها، فإذا لم يجامع لم يخلق منه الولد.

وقضى بحصول الشبع إذا أكل، والري إذا شرب، فإذا لم يفعل لم يشبع ولم يرو. وقضى بحصول الحج والوصول إلى مكة إذا سافر وركب الطريق، فإذا جلس في بيته لم يصل إلى مكة أبداً.

وقضى بدخول الجنة إذا أسلم، وأتى بالأعمال الصالحة. فإذا ترك الإسلام لم يدخلها أبداً. وقضى بإيضاج الطعام بإيقاد النار تحته.

وقضى بطولع الحبوب التي تزرع بشق الأرض، وإلقاء البذر فيها. فما لم يأت بذلك لم يحصل إلا الخيبة.

فوازن ما قاله منكرو الأسباب أن يترك كل من هؤلاء السبب الموصل، ويقول: إن كان قضى لي وسبق لي في الأزل حصول الولد والشبع والري والحج ونحوها، فلا بد أن يصل إلي، تحركت أو سكنت، وتزوجت أو تركت، سافرت أو قعدت، وإن لم يكن قد قضى لي أيضاً، فعلت أو تركت. فهل يعد أحد هذا من جملة العقلاء؟ وهل البهائم إلا أفقه منه؟ فإن الهيمه تسعى في السبب بالهداية العامة.

فالتوكل من أعظم الأسباب التي يحصل بها المطلوب ويندفع بها المكروه. فمن أنكر الأسباب لم يستقم منه التوكل. ولكن من تمام التوكل عدم الركون إلى الأسباب، وقطع علاقة القلب بها، فيكون حال قلبه قيامه بالله لا بها، وحال بدنه قيامه بها.

For the means are the site of God's wisdom, decree, and prescriptive command, whereas trust is connected to His omnipotence, decree, and predestination. The worship by means cannot stand but on the shank of trust, while the shank of trust cannot stand but on the foot of worship.

2.3 *Third Level*

The third level is the firm establishment of the heart in monotheism.

Trusting reliance of a servant in God cannot be sound except if his affirmation of divine unicity is sound. In fact, the essence of trust is the heart's affirmation of unicity, and so long as it has associationism, his reliance is defective and adulterated, and his reliance is sound only to the extent of the purity of his affirmation of unicity. When a servant inclines to anyone other than God, that inclination occupies one of the chambers of his heart, and his reliance on God is diminished accordingly. It is because of this some thought that reliance cannot be complete without rejecting causality; this is true, but only in the sense of the rejection of means in the heart, but not in the physical world. For reliance is not perfected without rejecting the means from the heart while securing them in the physical world; thus being both cut off and yet connected to them.

2.4 *Fourth Level*

The fourth level of reliance is the relying of the heart upon God, seeking support in Him, and seeking tranquility in Him.

[This is so] in the sense that there remains no perturbation in [the heart] due to the confusion of means. The confidence in the means is cleft away from his heart and in its place there settles confidence in the Author of all causes.

The indication of this [state] is that the heart has no concern for the appearance or disappearance of the means, nor is it perturbed when things he loves move out of his reach and those he hates approach, for his reliance, succor, and tranquility are in God, and they fortify his heart against fear or hope in the [means]. The state of such a heart is like that of someone being chased by a mighty enemy he cannot repel, but then he comes upon an open fortress whose master receives him into it and closes its door; he looks out at the enemy without any perturbation of the heart or fear.

Similarly, [he is] like someone whom the king gave a dirham but it was stolen from him, but the king consoled him, "Do not worry, when you come to me I will give you from my treasures many more," and knowing the truth of the king's words, he attains confidence and tranquility, knowing that his treasures are filled with more and no longer grieves.

فالأَسباب محل حكمة الله وأمره ودينه، والتوكل متعلق بربوبيته وقضائه وقدره، فلا تقوم عبودية الأسباب إلا على ساق التوكل، ولا يقوم ساق التوكل إلا على قدم العبودية.

فصل

«الدرجة الثالثة: رسوخ القلب في مقام توحيد». فإنه لا يستقيم توكل العبد حتى يصح له توحيد. بل حقيقة التوكل توحيد القلب. فما دامت فيه علائق الشرك فتوكله معلول مدخول، وعلى قدر تجريد التوحيد تكون صحة التوكل. فإن العبد متى التفت إلى غير الله أخذ ذلك الالتفات شعبة من شعب قلبه، فنقص من توكله على الله بقدر ذهاب تلك الشعبة. ومن هاهنا ظن من ظن أن التوكل لا يصح إلا برفض الأسباب، [وهذا حق لكن رفضها عن القلب لا عن الجوارح، فالتوكل لا يتم إلا برفض الأسباب] عن القلب، وتعلق الجوارح بها، فيكون منقطعاً منها متصلاً.

فصل

«الدرجة الرابعة: اعتماد القلب على الله واستناده إليه وسكونه إليه»، بحيث لا يبقى فيه اضطراب من تشويش الأسباب، ولا سكون إليها، بل يخلع السكون إليها من قلبه ويلبسه السكون إلى مسببها. وعلامة هذا أنه لا يبالي بإقبالها وإدبارها، ولا يضطرب قلبه ويخفق عند إدبار ما يحب منها، وإقبال ما يكره، لأن اعتماده على الله وسكونه إليه واستناده إليه قد حصنه من خوفها ورجائها، فحاله حال من خرج عليه عدو عظيم لا طاقة له به، فرأى حصناً مفتوحاً فأدخله ربه إليه وأغلق عليه باب الحصن، فهو يشاهد عدوه خارج الحصن. فاضطراب قلبه وخوفه منهم في هذه الحال لا معنى له.

وكذلك من أعطاه ملك درهماً فسرق منه، فقال له الملك: عندي أضعافه، لا تهتم، متى جئت إلي أعطيتك من خزائني أضعافه. فإذا علم صحة قول الملك ووثق به واطمأن إليه، وعلم أن خزائنه مليئة بذلك لم يحزنه فوته.

This state has also been likened to that of a suckling child whose trust, asSūr-
ance, and poise when at the breast of his mother no one else knows, nor is
his heart distracted by anything else. One of the gnostics said, “The reliant one
is like a baby who knows nowhere else to go for protection but the breast of
his mother; the reliant one similarly knows nowhere else to go except his Lord
Almighty.”

2.5 *Fifth Level*

The fifth level is to expect good from God the Most High.

For your reliance on God is proportional to your good expectation of Him
and hope in Him, which is why some have explained reliance as nothing but
good expectation [of God]. The truth, however, is that one's good expectation
from God invites him to rely upon Him, for one cannot imagine relying upon
someone of whom one has ill expectation and little hope.

2.6 *Sixth Level*

The sixth level is to surrender the heart to Him, such that every drive of the
heart yearns for Him and every resistance is eliminated.

This is the meaning of the statement of the one who explained [reliance] as
being a dead body in the hands of the washer who turns it over as he wills, and
[the corpse] has no movement or strategy of its own.

This is also the meaning of those who say that reliance is the giving up of
planning and submitting to God's plan for you. This, however, does not per-
tain to commandments and prohibitions, but only in what [your Lord] does to
you, not in what He commands you to do. His surrender is how a lowly servant
surrenders his ego to his master, follows his lead, giving up the resistance and
desires of his own for his master.

2.7 *Seventh Level*

The seventh level is relegation.⁶

This level is the soul, essence, and reality of trusting reliance. It is to place
all affairs in God's hands and leave them all to Him by one's own choice and
desire and not merely out of necessity and lack of alternatives, like a weak and
overwhelmed child who hands over his matters to his father, being certain of
the latter's compassion and mercy for him as well as his capacity to do what is
needed. {The child knows that his father's plan for him is better than his own

⁶ Note that relegation also appears as an independent station in al-Harawi's classification.

وقد مثل ذلك بحال الطفل الرضيع في اعتماده وسكونه وطمأنينته بثدي أمه لا يعرف غيره، وليس في قلبه التفات إلى غيره، كما قال بعض العارفين: المتوكل كالطفل، لا يعرف شيئاً يأوي إليه إلا ثدي أمه، كذلك المتوكل لا يأوي إلا إلى ربه عز وجل.

فصل

«الدرجة الخامسة: حسن الظن بالله تعالى». فعلى قدر حسن ظنك به ورجائك له يكون توكلك عليه، ولذلك فسر بعضهم التوكل بحسن الظن، [فقال: التوكل حسن الظن بالله].
والتحقيق أن حسن الظن به يدعو إلى التوكل عليه، إذ لا يتصور التوكل على من تسيء ظنك به، ولا التوكل على من لا ترجوه.

فصل

«الدرجة السادسة: استسلام القلب له وانجذاب دواعيه كلها إليه وقطع منازعاته». وبهذا فسر من قال: أن يكون العبد بين يدي الله كالميت بين يدي الغاسل، يقبله كيف أراد، لا يكون له حركة ولا تدبير.

وهذا معنى قول بعضهم: التوكل إسقاط التدبير، يعني الاستسلام لتدبير الرب لك، وهذا في غير باب الأمر والنهي، بل فيما يفعله بك، لا فيما أمرك بفعله. فالاستسلام كتسليم العبد الذليل نفسه لسيده وانقياده له وترك منازعات نفسه وإرادتها مع سيده.

فصل

«الدرجة السابعة: التفويض»، وهو روح التوكل ولبه وحقيقته، وهو إلقاء أموره كلها إلى الله، وإنزالها به طلباً واختياراً لا كرهاً واضطراً، بل كتفويض الابن العاجز الضعيف المغلوب أموره إلى أبيه، العالم بشقيقته عليه ورحمته وتمام كفايته، وحسن ولايته له وتدبيره له، فهو يرى أن تدبيره له خير من تدبيره لنفسه. وقيامه بمصالحه وتوليّه [لها خير من قيامه هو بمصالح نفسه وتوليّه لها]، فلا يجد له أصلح

plan for himself.} He can think of nothing better than to relegate his affairs to his father and relieve himself from the burden that he is unable to carry and problems he does not know how to resolve, trusting full well that he whom he has relegated his affairs is perfect, competent, and compassionate.

3 The Level of Joyful Contentment

When he places his foot on this step, he moves further to the level of joyful contentment.

[Contentment] is the fruit of trusting reliance, and those who explain reliance as [contentment] mean to explain it by its greatest fruit and highest benefit, for when one fully trustingly relies on God, one is content and pleased with whatever his guardian does.

Our Shaykh [Ibn Taymiyya], God be pleased with him, used to say, "One's destined action is surrounded by two things, trusting reliance before it and joyful contentment after it; whoever relies on God before an action and is pleased with what has been decided for him after it has accomplished servitude" or something to this effect.

I say: this is the meaning of the saying of the Prophet, God grant him blessing and peace, in the Supplication of Seeking the Better Choice: "O God, I seek the better choice by your knowledge, and seek strength in your strength, and ask of your bounteous grace."⁷ This is reliance and relegation.

Then he says, "For you [O Lord] know and I do not, and you have power and I do not, and you are the knower of the unseen." This is to disavow any claim of one's own knowledge and power and to seek a means to Him through the attributes that are the most beloved means to Him. Then he asks his Lord to fulfill his need if it is better for him in the short and the long term [and to save him from it if it is harmful for him in the short or the long term.]

After this, a servant can do no better than joyful contentment, being pleased with what God decides for him, so he ends the supplication thus: "And destine for me the good wherever it be and make me pleased with it."

This supplication comprises the divine secrets and realities of faith which include reliance and relegation [before the occurrence of the destined occurrence and contentment afterward, which is the fruit of reliance and relegation,] and the mark of its soundness. If one is not pleased with what been decreed, his relegation was defective and invalid.

⁷ Bukhārī #1166.

ولا أرفق من تفويضه أموره كلها إلى أبيه، وراحته من حمل كلفتها وثقل حملها، مع عجزه عنها وجهله بوجوه المصالح فيها، وعلمه بكمال من فوض إليه وقدرته وشفقته.

فصل

«إذا وضع قدمه في هذه الدرجة، انتقل منها إلى درجة الرضا»، وهي ثمرة التوكل. ومن فسر التوكل بها فإنما فسر به بأجل ثمراته وأعظم فوائده، فإنه إذا توكل حق التوكل رضي بما يفعله ويكمله. وكان شيخنا—رضي الله عنه—يقول: المقدور يكتنفه أمران: التوكل قبله والرضى بعده. فمن توكل على الله قبل الفعل ورضي بالمقضي له بعد الفعل، فقد قام بالعبودية أو معنى هذا.

قلت: وهذا معنى قول النبي ﷺ في دعاء الاستخارة: «اللهم إني أستخيرك بعلمك وأستقدر بك بقدرتك، وأسألك من فضلك العظيم». فهذا توكل وتفويض. ثم قال: «فإنك تعلم ولا أعلم وتقدر ولا أقدر وأنت علام الغيوب». فهذا تبرؤ إليه من العلم والحول والقوة، وتوسل إليه سبحانه بصفاته التي أحب ما توسل إليه بها المتوسلون. ثم سأل ربه أن يقضي له الأمر إن كان فيه مصلحته عاجلاً وآجلاً، [وأن يصرفه عنه إن كان فيه مضرته عاجلاً أو آجلاً]. فهذا هو حاجته التي سألها فلم يبق عليه إلا الرضى بما يقضيه له، فقال: «وأقدر لي الخير حيث كان ثم رضي به».

فقد اشتمل هذا الدعاء على هذه المعارف الإلهية والحقائق الإيمانية التي من جملتها التوكل والتفويض [قبل وقوع المقدور، والرضى بعده، وهو ثمرة التوكل والتفويض] وعلامة صحته، فإن لم يرض بما قضي له فتفويضه معلول فاسد.

Only by perfecting these precious levels does the servant perfect the station of reliance and secure his steps. This is the meaning of the words of Bishr al-Hāfi, "One says, 'I rely on God,' but he lies, for had he relied on God, he would be pleased with what God does.'" Similarly, the words of Yaḥyā b. Mu'adh when he was asked about when a man attains trusting reliance, he said, "When he is pleased with God as his guardian."

4 Separating Relegation from Inaction and Negligence

This is a subject in which often what is praiseworthy and excellent is confused with what is blameworthy and deficient. Relegation is confused with negligent wastefulness, that is, when a servant wastes away his share thinking that that is the requirement of trusting God and relegating his affairs to him, when it is negligence, not relegation. For negligence is in the right of God and relegation in your right.

The mark of this is that the reliant one puts forth his utmost effort in securing the means that he has been commanded to secure, relieved of anything else since he is occupied by them, whereas the one who works for his comfort takes from the commandment only as necessary, failing to uphold the command of the divine law. The two, in reality, are utterly different.

Similarly, there is confusion possible between divesting means [of their exclusive authority] and abandoning them altogether, for divestment is monotheism but abandoning them is deviance and heresy; their divestment means to not let the heart trust in them or rely and incline on them while securing them and attending to them, whereas abandoning them means failing to physically attend to them.

Among them is the confusion of confidence in God with self-deception and helplessness, the different between them being that the one who has confidence in God carries out what God has commanded and relies on God for the result and fruit of his actions, like one who plants a tree or tills the land, whereas the deceived and helpless one neglects these and claims that he trusts in God; but trust is only valid with the exertion of one's best effort.

In the same category falls the confusion between tranquility and reliance in God and tranquility and reliance in a known means, and only one endowed with insight can distinguish between the two.

Abū Sulaymān al-Dārānī relates that he saw a man for many days in Mecca who would not take any food except a drink from the water of Zam Zam. Abū Sulayman said to him what he would do if the water of Zam Zam ceased to

فباستكمال هذه الدرجات الثمان يستكمل العبد مقام التوكل وثبت قدمه فيه. وهذا معنى قول بشر الخافى: يقول أحدهم: توكلت على الله، يكذب على الله، لو توكل على الله لرضي بما يفعله الله. وقول يحيى بن معاذ—وقد سئل: متى يكون الرجل متوكلاً؟—فقال: إذا رضي بالله وكلاً.

فصل

وكثيراً ما يشتبه في هذا الباب المحمود الكامل بالمدموم الناقص، فيشتبه التفويض بالإضاعة، فيضيع العبد حظه ظناً منه أن ذلك تفويض وتوكل وإنما هو تضييع لا تفويض. فالتضييع في حق الله، والتفويض في حقه.

ومنه اشتباه التوكل بالراحة، وإلقاء حمل الكل، فيظن صاحبه أنه متوكل، وإنما هو عامل على قدم الراحة.

وعلاوة ذلك أن المتوكل مجتهد في الأسباب المأمور بها غاية الاجتهاد، مستريح من غيرها لتعبه بها، والعامل على الراحة آخذ من الأمر مقدار ما تندفع به الضرورة، وتسقط به عنه مطالبة الشرع، فهذا لون وهذا لون.

ومنه اشتباه خلع الأسباب بتعطيلها. نخلعها توحيد، وتعطيلها إلحاد وزندقة، نخلعها عدم اعتماد القلب عليها، ووثوقه بها وركونه إليها مع قيامه بها، وتعطيلها إلغاؤها عن الجوارح. ومنه اشتباه الثقة بالله بالغرّة والعجز. والفرق بينهما أن الواثق بالله قد فعل ما أمره به ووثق بالله في طلوع ثمرته، وتمنيته وتركيبته كغارس الشجرة وباذر الأرض. والمعتز العاجز قد فرط فيما أمر به، وزعم أنه واثق بالله، والثقة إنما تصح بعد بذل المجهود.

ومنه اشتباه الطمأنينة إلى الله والسكون إليه بالطمأنينة إلى المعلوم وسكون القلب إليه، ولا يميز بينهما إلا صاحب البصيرة، كما يذكر عن أبي سليمان الداراني أنه رأى رجلاً بمكة لا يتناول شيئاً إلا شربة من ماء زمزم، فضى عليه أيام، فقال له أبو سليمان يوماً: أرايت لو غارت زمزم أيش كنت

spring. At this the man stood up and kissed his head and said, "May God reward you, for you have shown me the right path, for I had worshipped the water of Zam Zam for days," and went away.

Most people who think they trust in God have some other known means as their real source of tranquility and reliance, as indicated by the fact that when that means ceases to exist, they are overwhelmed by anxiety, fear, and worries. This should make them realize that their trust had not truly been in God.

Another one is the confusion between the servant's contentment with what God chooses for him, whether he likes it or not, with the mental resolve to do so and his inner conversation about it; but the two are entirely different.

As it is reported on the authority of Abū Sulaymān, that he said, "I hope that I was given a glimpse of contentment such that if He put me in fire I would be content with that."

I heard Shaykh al-Islam Ibn Taymiyya, God have mercy on him, say that he said this as a statement of resolve to attain contentment in his self-conversation, but were He to enter him into the fire, he would be nothing like that; to resolve to do something is entirely different from in fact doing it.

Another conflation is between the knowledge of reliance and its experience; many know reliance, its nature, and its details, and think that they have attained reliance on God because of that. But it is not so. The experience of reliance is a matter beyond its knowledge, like the knowledge of love, its causes and motives, in contrast with the experience of a passionate lover, or like the knowledge of fear versus the state of one struck by fear that is entirely a different matter, or like an invalid person's knowledge of health and its reality but has a state that is entirely different.

This, however, is a subject in which claims are confused with realities and incidentals with goals, and disqualifying calamities with necessary means. God alone guides whomsoever He wills to the straight path.

5 Relating Reliance in God to the Beautiful Divine Names

Trusting reliance in God is the most general of stations connected with the Beautiful Names of God.

It is particularly connected to many of the [divine] action names as well as attributional names. It has a connection to the name the Forgiving, the Oft-returning, Pardoner, [the Compassionate,] the Ever Merciful.

And also connected to the Opener (of knots of confusion, doors), the Bestower of Gifts, the Provider, the Giver, and the Bounteous.

تشرب؟ فقام وقبل رأسه وقال: جزاك الله خيراً حيث أرشدتني، فإني كنت أعبد زمزم منذ أيام ومضى.

وأكثر المتوكلين سكونهم وطمأنينتهم إلى المعلوم، وهم يظنون أنه إلى الله، وعلامة ذلك أنه متى انقطع معلوم أحدهم حضره همه وبثه وخوفه، فعلم أن طمأنينته وسكونه لم يكن إلى الله. ومنه اشتباه الرضى عن الله بكل ما يفعل بعبده—مما يحبه ويكرهه—بالعزم على ذلك وحديث النفس به. وذلك شيء والحقيقة شيء آخر.

كما يحكى عن أبي سليمان أنه قال: أرجو أن أكون أعطيتُ طرفاً من الرضى، لو أدخلني النار لكنت بذلك راضياً.

فسمعت شيخ الإسلام ابن تيمية—رحمه الله—يقول: هذا عزم منه على الرضى وحديث نفس به، ولو أدخله النار لم يكن من ذلك شيء، وفرق بين العزم على الشيء وبين حقيقته.

ومنه اشتباه علم التوكل بحال التوكل، فكثير من الناس يعرف التوكل وحقيقته وتفصيله فيظن أنه بذلك متوكل وليس من أهل التوكل. فحال التوكل أمر آخر من وراء العلم به، وهذا كعرفة المحبة والعلم بها وأسبابها ودواعيها.

وحال المحب العاشق وراء ذلك، ومعرفة علم الخوف وحال الخائف وراء ذلك، وهو شبيه بمعرفة المريض ماهية الصحة وحقيقتها وحاله بخلافها.

فهذا الباب يكثر اشتباهه الدعاوى فيه بالحقائق، والعوارض بالمطالب والآفات القاطعة بالأسباب الموصلة، والله يهدي من يشاء إلى صراط مستقيم.

فصل

«والتوكل» من أعم المقامات تعلقاً بالأسماء الحسنى. فإن له تعلقاً خاصاً بعامة أسماء الأفعال وأسماء الصفات. فله تعلق باسم الغفار والتواب والعفو والرحيم، وتعلق باسم الفتاح والوهاب والرزاق والمعطي والمحسن، وتعلق باسم المعز المذل الحافظ الرافع المانع، من جهة توكله عليه في إذلال أعداء

It is also connected to the Bestower of might and honor, the Bestower of dishonor and meekness, the Protector, the One who Elevates, and the One who Prevents, from the perspective of one's reliance on Him in humiliating, bringing down, and preventing the enemies of His religion from domination.

It is also connected to His names of power and will, and in general to all of the Beautiful Names. This is why some of the authorities have interpreted [trusting reliance] as being the same as experiential knowledge of God; they only meant that the seeker's station of reliance is good only as far as his knowledge. The more he knows God, the greater his reliance on Him.

6 Limiting Reliance to Unworthy Pursuits

Many who rely on God cheat in their reliance; one may truly trust and rely on God yet fall short, such as those whose purpose of reliance is something limited or unworthy, things that he could have attained easily and reserved his utmost effort and reliance for increasing his faith and knowledge, strengthening the religion, and doing good in the world. But the ambition of many remains confined narrowly to small discomforts that he could have relieved easily, or hunger that he could satiate with half a dirham, [rather than] turning his utmost effort to the victory of the religion, eliminating heresies, and general benefit to the Muslims.

7 Returning to al-Harawī on Trusting Reliance

The author of *al-Manāzil*, God have mercy on him, said,

Trusting reliance is to leave the matter to its Master, relying on His care. It is the most difficult of the stations of the commoners for them, and the weakest of the paths in view of the elite, for the Truth has taken hold of all affairs Himself and deprived the world of the ownership of any of it.

By "leaving the matter to its Master" he means surrendering it to Him who owns them. By "relying on His care" he means trusting His upholding of all matters, and His being above needing your help to accomplish it, and His will being in no need of your will.

By "care" is meant two things: one is leaving in His care by parting from it and relegating it to Him, and another is trusting reliance, which is to dispose

دينه، وخفضهم ومنعهم أسباب النصره، وتعلق بأسماء القدرة والإرادة، وله تعلق عام بجميع الأسماء الحسنى، ولهذا فسرّه من فسرّه من الأئمة بأنه المعرفة بالله. وإنما أراد أنه بحسب معرفة العبد يصح له مقام التوكل، وكلها كان بالله أعرف كان توكله عليه أقوى.

فصل

وكثير من المتوكلين يكون مغبوناً في توكله، وقد توكل حقيقة التوكل وهو مغبون كمن صرف توكله إلى حاجة جزئية استفرغ فيها قوة توكله، ويمكنه نيلها بأيسر شيء، وتفرغ قلبه للتوكل في زيادة الإيمان والعلم ونصرة الدين، والتأثير في العالم خيراً. فهذا توكل العاجز القاصر المهمة. كما يصرف بعضهم همته وتوكله ودعائه إلى وجع يمكن مداواته بأدنى شيء، أو جوع يمكن زواله بنصف [رغيف أو نصف] درهم، ويدع صرفه إلى نصره الدين وقع المبتدعين، ومصالح المسلمين.

فصل

قال صاحب المنازل—رحمه الله—: «التوكل كلمة الأمر إلى مالكة، والتعويل على وكالته، وهو من أصعب منازل العامة عليهم، وأوهى السبل عند الخاصة، لأن الحق قد وكل الأمور كلها إلى نفسه، وأياس العالم من ملك شيء منها».

قوله: «كلمة الأمر إلى مالكة»، أي تسليمه إلى من هو بيده.

«والتعويل على وكالته»، أي الاعتماد على قيامه بالأمر، والاستغناء بفعله عن فعلك وإرادته عن إرادتك.

و«الوكالة» يراد بها أمران: أحدهما التوكيل، وهو الاستنابة والتفويض. والثاني التوكل، وهو

of an affair on behalf of one's ward. This takes place from both sides, for God Almighty entrusts the matter to the servant while enabling him to dispose of it, and the servant hands over the affair to God and relies on Him.

As for the Lord's entrusting the matter to His servant, it is in His words: "But if they disbelieve in it, then indeed We shall entrust it to a people who will not disbelieve in it" [6:89]. Qatāda said, "We entrust it to the eighteen prophets that we have mentioned, that is, in the preceding verse." Abū Rajā' al-'Aṭāridī said, "It means if all denizens of the earth disbelieve in it, then no matter, for We have entrusted it to the denizens of the heavens, the angels." Ibn 'Abbās and Mujāhid said, "By them is meant the Helpers and the people of Medina."

The truth is that it refers to all who take it up with faith, with calling to it, striving for it, and supporting it; they are the ones to whom God has entrusted the matter [of His religion].

If you say: Is it correct to say someone is a trustee of God?

I say: No, for the trustee is someone who takes care of his ward's affairs in his place, but God has no substitute, rather it is He who succeeds and substitutes for the servant. As the Prophet, God grant him blessing and peace, said, "O God, You are the companion in the journey and my substitute in my family." Yet, there is no harm in taking that to mean that [the servant] is commanded to protect, care for, and enact what He is entrusted with.

The servant's entrusting his Lord means relegating to Him, taking his hands off it and affirming it for its true Caretaker and Owner. This is why it has been said concerning trusting reliance that it means quitting the ego's claim to lordship and committing it to servitude, and this is the meaning of the Lord being the trustee of the servant; that is, His being sufficient in upholding his affairs and interests, without [God] being his replacement. For God entrusting the matter to His servant is a normative command, a matter of worship, and a favor to the servant, a badge of honor bestowed on the servant, not because God needed it. The servant's entrusting to His Lord, in contrast, is acknowledgment and surrendering to His Lordship and enactment of His worship and servitude.

His statements that "It is the most difficult of the stations of the commoners for them" means that the commoners have not parted from their egos and customs nor witnessed the reality that the elite have. This reality leads to reliance. They are, therefore, enthralled by the causes and find it hard to part from them and empty it from their hearts and become engrossed with seeing the Causer alone.

As for [reliance] being "the weakest of paths for the elite": this is not always true. Rather, it is among the noblest paths even for them, as we said at the beginning of this chapter that God enjoined it to His Prophet as well as the believers. Among his names, God grant him blessing and peace, is the "Reliant" and his

التصرف بطريق النيابة عن الموكل، وهذا من الجانبين. فإن الله تبارك وتعالى يوكل العبد ويقيمه في حفظ ما وكله فيه، والعبد يوكل الرب ويعتمد عليه.

فأما وكالة الرب عبده ففي قوله: ﴿فَإِنْ يَكْفُرْ بِهَا هُنَّ لِأَنَّ قَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾ [الأنعام: 89]. قال قتادة: وكلنا بها الأنبياء الثمانية عشر الذين ذكرناهم—يعني قبل هذه الآية—. وقال أبو رجاء العطاردي: معناه إن يكفر بها أهل الأرض، فقد وكلنا بها أهل السماء وهم الملائكة. وقال ابن عباس ومجاهد: هم الأنصار وأهل المدينة.

والصواب أن المراد من قام بها إيماناً ودعوةً وجهاداً ونصرةً، فهؤلاء هم الذين وكلهم الله بها. فإن قلت: فهل يصح أن يقال إن أحداً وكيل الله؟

قلت: لا. فإن الوكيل من يتصرف عن موكله بطريق النيابة، والله لا نائب له ولا يخلفه أحد، بل هو الذي يخلف عبده.

كما قال النبي ﷺ: «اللهم أنت صاحب في السفر والخليفة في الأهل». على أنه لا يمتنع أن يطلق ذلك باعتبار أنه مأمور بحفظ ما وكله فيه ورعايته والقيام به.

وأما توكل العبد ربه فهو تفويضه إليه وعزل نفسه عن التصرف، وإثباته لأهله ووليه. ولهذا قيل في التوكل: إنه عزل النفس عن الربوبية وقيامها بالعبودية، وهذا معنى كون الرب وكيل عبده، أي كافيته والقائم بأموره ومصالحه، لا أنه نائبه في التصرف. فوكالة الرب عبده أمر وتعبّد وإحسان إليه وخلعة منه عليه، لا عن حاجة منه وافتقار إليه كموالاته. وأما توكل العبد ربه فتسليم لربوبيته وقيام بعبوديته.

وقوله: «وهو من أصعب منازل العامة عليهم»، لأن العامة لم يخرجوا عن نفوسهم ومألوفاتهم، ولم يشاهدوا الحقيقة التي شهادتها الخاصة، وهي التي تشهد التوكل. فهم في رق الأسباب، فيصعب عليهم الخروج عنها وخلو القلب منها والاشتغال بملاحظة المسبب وحده. وأما كونه «أوهى السبل عند الخاصة» فليس على إطلاقه، بل هو من أجل السبل عندهم وأفضلها قدراً، وقد تقدم في صدر الباب أمر الله رسوله بذلك، وحضه عليه هو والمؤمنين. ومن أسمائه ﷺ «الموكل»، وتوكله أعظم

reliance is the greatest of all, even though He has assured him that he is upon the truth. This shows that the religion in its entirety is in two things, that the servant adhere to the truth in his word and deed, his belief and intention, and that he trustingly rely on God. As the prophets and messengers of God said, "How can we not trustingly rely on God when He has guided us to our paths?" [14:12]. Accordingly, the servant has two threats: lack of guidance and lack of reliance; when both [guidance and reliance] are present, the entirety of faith is attained.

It is true, however, that relying upon God in seeking the daily provision and thus neglecting the mission of aiding the truth and the religion is the weakest of the stations of the elite. However, reliance in the mission of attaining what He loves with respect to service to Him and to His creation is the reliance of the messengers and prophets. How could it be the weakest of stations of the elite?

As for his statement that that is because "the Truth has taken hold of all affairs Himself and deprived the world of the ownership of any of it," its response is as follows. He has charge of all that has been attributed to His servants as their acquisition, act, capacity, choice, as a command or prohibition, thereby taking them as servants, separating through it those who obey Him from those who disobey, those who prefer Him from those who prefer other things over Him, and has commanded them to trust and rely on Him in regard to all the things that He has attributed to them and commanded them. He has declared, furthermore, that He loves those who trust and rely on Him, just as He loves those who are grateful, righteous, and patient. He has also declared that His aid to them is tied to their reliance on Him. He suffices those who rely on Him. He has allocated for every righteous work and every station a known reward. He has made Himself the reward of and sufficient for the one who trustingly relies on Him. He said, "And whoever is reverently mindful of God, He erases his sins" [65:5], "And whoever obeys God and the Messenger: those are with the ones God has blessed" [4:69]. He then said concerning reliance, "And whoever trustingly relies on God, He suffices him" [65:3].

Consider the reward that accrues to the one who trusts God for no one else. This establishes that trusting reliance on God is the strongest of paths with God and dearest to Him. He taking charge of the affairs does not negate the reliance of the servant on Him, but rather it is the confirmation that He is truly in charge. When the servant knows that and experiences it his state of reliance becomes definitive and [he knows] that the servant owns nothing whatsoever and that all matters are in God's hands and must be directed towards Him. His trust in Him takes two forms: first, his absolute need and poverty; and second, all matters being in His hand and power. And reliance sprouts from these two acts [of trust].

توكل، مع إخباره بأنه على الحق دلالة على أن الدين بمجموعه في هذين الأمرين أن يكون العبد على الحق في قوله وعمله، واعتقاده ونيته، وأن يكون متوكلاً على الله واثقاً به، فالدين كله في هذين المقامين. وقال رسل الله وأنبيأؤه: ﴿وَمَا لَنَا إِلَّا تَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا﴾ [إبراهيم:12]. فالعبد آفته إما من عدم الهداية، وإما من عدم التوكل، فإذا جمع التوكل إلى الهداية فقد جمع الإيمان كله. نعم، التوكل على الله في معلوم الرزق المضمون، والاشتغال به عن التوكل في نصره الحق والدين من أوهى منازل الخاصة. أما التوكل عليه في حصول ما يحبه ويرضاه فيه وفي الخلق، فهذا توكل الرسل والأنبياء، فكيف يكون من أوهى منازل الخاصة؟

قوله: «لأن الحق قد وكل الأمور إلى نفسه، وأياس العالم من ملك شيء منها». نجوابه أن الذي تولى ذلك أسند إلى عباده كسباً وفعلاً وإقداراً واختياراً، وأمرأاً أو نهياً استعبدهم به، وامتنح به من يطيعه ممن يعصيه، ومن يؤثره ممن يؤثر عليه، وأمرهم بتوكلهم عليه فيما أسنده إليهم وأمرهم به، وتعبدهم به. وأخبر أنه يحب المتوكلين عليه كما يحب الشاكرين. وكما يحب المحسنين وكما يحب الصابرين.

وأخبر أن كفايته لهم مقرونة بتوكلهم عليه، وأنه كاف من توكل عليه وحسبه، وجعل لكل عمل من أعمال البر ومقام من مقاماته جزاء معلوماً.

وجعل نفسه جزاء المتوكل عليه وكفايته فقال: ﴿وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ﴾ [الطلاق:4]. ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ [النساء:69]. ثم قال في التوكل: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق:3].

فانظر إلى هذا الجزاء الذي حصل للمتوكل ولم يجعله لغيره. وهذا يدل على أن التوكل أقوى السبل عنده وأحبها إليه، وليس كونه وكل الأمور إلى نفسه [بمناف لتوكل العبد عليه، بل هذا تحقيق كون الأمور كلها موكولة إلى نفسه]، لأن العبد إذا علم ذلك وتحقق معرفته صارت حاله التوكل قطعاً على من هذا شأنه، لعلمه بأن الأمور كلها موكولة إليه، وأن العبد لا يملك شيئاً منها البتة. فهو لا يجد بداً من اعتماده عليه وتفويضه إليه، [واستناده إليه] وثقته به من الوجهين. من جهة الفقر وعدم ملكه شيئاً البتة، ومن جهة كون الأمر كله بيده وإليه. والتوكل ينشأ من هذين العلمين.

If it is said that if all affairs and causality are God's and the servant has nothing of it, how can he bear the trust of the Master and Owner over His goods? How can he be His trustee if it is He who owns all things? When the elite think this, they leave the station of trusting reliance and leave it for the commoners. It would be said to them that since all affairs and causes are God's and the servant has none, the latter's reliance on God is surrendering the matter to Whom it belongs and giving up any contentions about it.

For a servant to part from the station of trusting reliance is to part from the very essence of worship. As for the claim that this obligation is addressed to the commoners: God be glorified! Has God called to reliance except the elite of His creation and the nearest and the most honorable of them?

He has made reliance a condition for their faith; if the condition is absence, so is the result. Whoever has no trusting reliance has no faith. God Almighty said, "And in God you trust if you are believers" [5:23], and "in God do the believers trust" [14:11], and "Indeed, the believers are those who when God is mentioned their hearts soften with fear and when His signs are recited to them they increase in faith and in their Lord they trust" [8:2]. Similarly, God has informed about His Messengers that trust in God was their safe haven and refuge, and has commanded His Messenger, God grant him blessing and peace, to trust in Him in four places in His book, and has said, "And Moses said, 'O my people, if you have faith in God, then trust in Him, if you are Muslims'—so they said, 'in God we trust'" [10:84–85].

8 The First Level according to al-Harawī

He said,

It is three levels, each of which is for the commoners. The first is the trusting reliance accompanied by quest, and adherence to causality in intending to busy the ego, benefit the creation, and abjuring the claim.

He says here that the seeker at this level is reliant on God and does not part from causes; he rather adopts them with the intention of busying the ego with the means, fearing that when the ego is empty it will busy itself with pursuit of vain desire, for if one does not engage in something that benefits it, it engages him in what harms him, especially if the availability [of time] is accompanied by the heat of youth and possession of wealth, as has been said

فإن قيل: فإذا كان الأمر كله لله وليس للعبد من الأمر شيء، فكيف يوكل المالك على ملكه؟ وكيف يستنيبه فيما هو ملك له دون هذا الموكل؟ فالخاصة لما تحققوا هذا نزلوا عن مقام التوكل وسلموه إلى العامة، وبقي الخطاب.

قيل: لما كان الأمر كله لله وليس للعبد فيه شيء البتة، كان توكله على الله تسليم الأمر إلى من هو له، وعزل نفسه عن منازعات مالكة، واعتماده عليه فيه وخروجه بالتوكل لهم دون الخاصة. أما عزل العبد نفسه عن مقام التوكل فهو عزل لها عن حقيقة العبودية. وأما توجه الخطاب به إلى العامة فيا فسبحان الله! هل خاطب الله بالتوكل في كتابه إلا خواص خلقه وأقربهم إليه وأكرمهم عليه؟ وشرط في إيمانهم أن يكونوا متوكلين والمعلق على الشرط يُعدم عند عدمه.

وهذا يدل على انتفاء الإيمان عند انتفاء التوكل، فمن لا توكل له لا إيمان له. قال الله تعالى: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: 23]. وقال: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [آل عمران: 122، 160]. وقال: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ [الأنفال: 2]. وهذا يدل على انحصار المؤمنين فيمن كان بهذه الصفة.

وأخبر عن رسله بأن التوكل ملجئهم ومعاذهم، وأمر به رسوله في أربعة مواضع من كتابه [وقال: ﴿وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا﴾ [يونس: 84-85]. فكيف يكون من أوهى السبل وهذا شأنه؟

فصل

قال: «وهو على ثلاث درجات، كلها تسير مسير العامة. الدرجة الأولى: التوكل مع الطلب، ومعاونة السبب على نية شغل النفس، ونفع الخلق وترك الدعوى».

يقول: إن صاحب هذه الدرجة متوكل على الله ولا يترك الأسباب، بل يعطاها على نية شغل النفس بالسبب مخافة أن تفرغ فتشتغل بالهوى والحظوظ. فإن لم يشغل نفسه بما ينفعها شغلته بما يضره، لا سيما إذا كان الفراغ مع حدة الشباب وملك الجدة كما قيل:

Youth, leisure, and wealth
Corrupt a man in every which way⁸

In addition, such intention is to benefit his own ego and to benefit others.

As for “abjuring the claim,” it could mean that when the seeker becomes involved with the means, he rids himself of others pointing to him [as a saint or the like] which would cause his self-admiration and claim [to sainthood]. The attachment to means thus serves to veil his state and his station. From another perspective, such engagement leads him to witness his poverty and lowly status, his being but a laboring slave, which allows him to desist from making frivolous claims. When he debases himself and deals with the means [rather than the God alone] it saves him from these maladies.

It should be said, in response, however, that if engagement with means is commanded in religion, its benefit must be much greater than these three, for they are intended by the ultimate purpose, whereas these reasons pertain to only the means. [The adoption of means] is the worship for which the servant was created, messengers were sent, Books were sent, the heavens and the earth were established, and the Garden and Hell created. To seek the means that have been commanded is nothing but service that has been commanded, the right of God upon the servant demanded of him, and based on which reward and punishment will accrue.

9 The Blemish of Asking of Creation

He said,

The second level is reliance along with quitting asking, turning the eyes away from the means, striving one’s best to correct the reliance, eradicating the nobility of the ego, and making room to protect the duties.

His statement “quitting asking” means asking of creation, not of the Truth. It means that one does not ask anything of anyone. This is the best advice for a seeker. Asking of creation is prohibited as a rule but permitted only for necessity, like the [case of] eating of carrion, according to the ruling of Aḥmad [b. Ḥanbal], God be pleased with him, but it is not compulsory.

This is what our Shaykh [Ibn Taymiyya] would say as well, namely, that asking of others when in need is not religiously compulsory but permissible. I also

⁸ Ismā‘īl b. Qāsim (d. 211/826), whose poetic nickname was Abū al-‘Atāhiya (lit., father of in-

إن الشباب والفراغ والجدّة مفسدة للمرء أي مفسدة

ويكون أيضاً قيامه بالسبب على نية نفع النفس ونفع الناس بذلك، فحصل له نفع نفسه ونفع غيره. وأما تضمن ذلك لترك الدعوى فإنه إذا اشتغل بالسبب تخلص من إشارة الخلق إليه، الموجبة لحسن ظنه بنفسه، الموجب لدعواه. فالسبب ستر لحاله ومقامه وحجاب مسبل عليه. ومن وجه آخر، وهو أن يشهد به فقره وذله، وامتهانه امتهان العبيد والفعلة، فيتخلص من رعونة دعوى النفس، فإنه إذا امتن نفسه بمعاطاة الأسباب سلم من هذه الأمراض. فيقال: إذا كانت الأسباب مأموراً بها فقيماً فائدة أجل من هذه الثلاث، وهي المقصودة بالقصد الأول، وهذه مقصودة قصد الوسائل وهي القيام بعبودية الأمر الذي خلق له العبد، وأرسلت به الرسل وأُنزلت لأجله الكتب، وبه قامت السماوات والأرض وله وجدت الجنة والنار. فالقيام بالأسباب المأمور بها محض العبودية وحق الله على عبده الذي توجهت به نحوه المطالب، وترتب عليه الثواب والعقاب.

فصل

قال: «الدرجة الثانية: التوكل مع إسقاط الطلب، وغض العين عن السبب اجتهداً لتصحيح التوكل، وقعاً لشرف النفس، وتفرغاً إلى حفظ الواجبات».

قوله: «مع إسقاط الطلب»، أي من الخلق لا من الحق. فلا يطلب من أحد شيئاً، وهذا من أحسن الكلام وأنفعه للمريد. فإن الطلب من الخلق في الأصل محذور، وغايته أن يباح للضرورة كإباحة الميتة للمضطر. ونص أحمد—رضي الله عنه—على أنه لا يجب، وكذلك كان شيخنا يشير إلى أنه لا يجب الطلب والسؤال.

sanity), a poet of the Abbasid period, born in Kufa to a family of menial workers and clients of the tribe of al-'Anaza, and flourished in Baghdad, became renowned for his simple, direct, candid poetry in an age of highly artificial poetic production; at some point he became extremely pietistic and renunciant in his life and poetry, and produced moving portrayals of death and transience of worldly life. Some doubted his sincerity and orthodoxy. See A. Guillaume, "Abu 'l-'Atāhiya" in *EI2*.

heard him say concerning asking others, "It is unfair to the Lordship, unfair to the people, and unfair to the self." As for the Lordship, it is so because it entails debasing oneself before other than God, sweating before someone other than the Creator, and tantamount to replacing asking of Him with asking of others. It is [unfair] to the people because it seeks to contend for what they have. People hate those who ask them and love those who do not, for they love their wealth and dislike anyone who takes away from it. It is unfair to the self because it debases the self and stoops to asking someone [who is like him, or perhaps the one asking is even better and more resourceful; thus one has failed to ask the One who has no like whatsoever, the All-hearing and All-seeing], and agreed to be an importunate beggar before other, similar beggars. God alone is above all needs.

A created being asking another is like a beggar begging another. Whenever you ask the Lord, you become ennobled before Him, you please Him, and He loves you more, whereas when you ask the creation, you are debased and become hated. As it was said,

God is angered if you quit asking Him whereas
The little children of Adam are angered when you ask

How unbecoming of a slave to ask of another slave when he would find with his Master all that he wants.

It is narrated in the *Ṣaḥīḥ* of Muslim by 'Awf b. Mālik al-Ashja'ī, God be pleased with him, who said, "We were nine, or maybe eight or seven, with the Messenger of God, God grant him blessing and peace, who said, 'Would you not pledge to the Messenger of God?' and this was when we had just recently taken the pledge. So we said, 'We have pledged to you already, O Messenger of God.' He said again, 'Would you not pledge to the Messenger of God?' So we stretched out our hands and said, 'We have already pledged to you, O Messenger of God. What else shall we pledge to you now?' He said, 'That you worship God and associate no partners to Him, and the five prayers,' and then said very quietly, 'Do not ask people for anything.' He said, I saw some of those men later, and they would never ask anyone to help even if [it was a light matter as if] they dropped their whip [from on top of their rides]."

In the two *Ṣaḥīḥs* on the authority of Ibn 'Umar, God be pleased with them both, [it is reported] that the Prophet, God grant him blessing and peace, was standing on his pulpit and mentioning charity and avoiding asking others, and he said, "The hand on top is better than the hand on the bottom"—the one on top being the hand that gives and the one on the bottom the one that is asking.

وسمعته يقول في السؤال: ظلم في حق الربوبية وظلم في حق الخلق وظلم في حق النفس. أما في حق الربوبية فلما فيه من الذل لغير الله وإراقة ماء الوجه لغير خالقه والتعوض عن سؤاله بسؤال المخلوقين. وأما في حق الناس فبمنازعتهم ما في أيديهم بالسؤال واستخراجه منهم. وأبغض ما إليهم من يسألهم، وأحب ما إليهم من لا يسألهم. فإن أموالهم محبوباتهم، ومن سألك محبوبك فقد تعرض لمقتك وبغضك.

وأما ظلم السائل نفسه حيث امتنها وأقامها في مقام ذل السؤال، ورضي لها بذل الطلب [ممن هو مثله، أو لعل السائل خير منه وأعلى قدراً، وترك سؤال من ليس كمثلته شيء وهو السميع البصير. فقد أقام السائل نفسه مقام الذل] وأهانها بذلك، ورضي أن يكون شحاذاً من شحاذ مثله. فإن من تشحذه فهو أيضاً شحاذ مثلك. والله وحده هو الغني.

فسؤال المخلوق للمخلوق سؤال الفقير للفقير. والرب تعالى كلما سألته كرمته عليه ورضي عنك وأحبك. والمخلوق كلما سألته هنت عليه وأبغضك وقلاك، كما قيل:

الله يغضب إن تركت سؤاله وبني آدم حين يسأل يغضب

وقبيح بالعبد المرید أن يتعرض لسؤال العبيد، وهو يجد عند مولاه كل ما يريد. وفي صحيح مسلم عن عوف بن مالك الأشجعي—رضي الله عنه—قال: كما عند رسول الله ﷺ تسعة—أو ثمانية أو سبعة—فقال: «ألا تبايعون رسول الله؟ وكنا حديثي عهد ببيعة، فقلنا قد بايعناك يا رسول الله، ثم قال: ألا تبايعون رسول الله؟ فبسطنا أيدينا وقلنا: قد بايعناك يا رسول الله، فعلام نبايعك؟ قال: أن تعبدوا الله ولا تشركوا به شيئاً، والصلوات الخمس—وأسر كلمة خفية—ولا تسألوا الناس شيئاً، قال: ولقد رأيت بعض أولئك الفريسقط سوط أحدهم فما يسأل أحداً أن يناوله إياه». وفي الصحيحين عن ابن عمر—رضي الله عنهما—عن النبي ﷺ قال: «لا تزال المسألة بأحدكم حتى يلقى الله وليس في وجهه مُرعة لحم».

وفيما أيضاً عنه أن رسول الله ﷺ قال—وهو على المنبر، وذكر الصدقة والتعفف عن المسألة—: «اليد العليا خير من اليد السفلى».

واليد العليا هي المنفقة، والسفلى هي السائلة.

In the *Ṣaḥīḥ* of Muslim on the authority of Abū Hurayra, God be pleased with him, [it is reported] that the Prophet, God grant him blessing and peace, said, “Whoever asks of people for their money only to have more for himself [rather than dire need] is asking for hot coal, so let him choose if he wants more of it or less.”

Al-Tirmidhī has it on the authority of Samura b. Jundub, God be pleased with him, that the Messenger of God, God grant him blessing and peace, said, “Begging is a blemish with which a man scars his honor, except if he were asking someone in authority or in a matter he cannot avoid.”⁹ He also reports that Ibn Mas‘ūd, God be pleased with him, said on the authority of the Prophet, “Whoever is afflicted by starvation and goes to people to alleviate it will not find satiation, but whoever goes to God, he will likely find provision sooner or later.”¹⁰

In the *Sunan* [of Abū Dawūd, Ibn Maja, and al-Nasā’ī] and the *Musnad* [of Aḥmad] on the authority of Thawbān, God be pleased with him, [it is reported that] he said that the Messenger of God, God grant him blessing and peace, said, “Whoever guarantees me to not ask of people anything, I guarantee him the Garden,” so he (Thawbān) said, “I do.”

In the *Ṣaḥīḥ* of Muslim, Qabīṣa, God be pleased with him, relates from the Prophet, God grant him blessing and peace, that “Begging is not permissible but for one of the three [classes of] persons: one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible till he gets what will support life, or he said, will provide him reasonable subsistence; and a person who has been smitten by starvation, the validity of which is confirmed by three intelligent members of his people, for him begging is permissible till he gets what will support him, or he said, will provide him subsistence. Qabīṣa, besides these three [every other reason] for begging is forbidden, and one who engages in such consumes that what is forbidden.”

Trusting reliance accompanied by desisting from asking for hand-outs is true worship.

His statement “to avert eyes from the means striving to correct the reliance” means that one should not be engrossed in the means so that his reliance is sound, for the one who utilizes means may think that he has attained reliance on God, but in reality he has not because his trust is still pinned on his knowl-

9 Tirmidhī #681; he grades the reports as *ḥasan-ṣaḥīḥ*.

10 Tirmidhī #2326.

وفي صحيح مسلم عن أبي هريرة—رضي الله عنه—عن النبي ﷺ قال: «من سأل الناس أموالهم تكثراً فإنما يسأل جمراً، فليستقل أو ليستكثر».

وفي الترمذي عن سمرة بن جندب—رضي الله عنه—قال: قال رسول الله ﷺ: «إن المسألة كد يكذبها الرجل وجهه، إلا أن يسأل الرجل سلطاناً، أو في أمر لا بد منه». قال الترمذي: حديث صحيح. وفيه عن ابن مسعود—رضي الله عنه—مرفوعاً: «من أصابته فاقة فأنزها بالناس لم تسد فاقته، ومن أنزها بالله فيوشك الله برزق عاجل أو آجل».

وفي السنن والمسند عن ثوبان—رضي الله عنه—قال: قال رسول الله ﷺ: «من تكفل لي ألا يسأل الناس شيئاً، أتكفل له بالجنة، فقلت: أنا». فكألاً يسأل أحداً شيئاً.

وفي صحيح مسلم عن قبيصة—رضي الله عنه—عن النبي ﷺ: إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالةً فحلت له المسألة حتى يصيبها ثم يمسك. ورجل أصابته جائحة اجتاحت ماله، فحلت له المسألة حتى يصيب قواماً من عيش—أو قال: سداداً من عيش—ورجل أصابته فاقة حتى يقول ثلاثة من ذوي الحى من قومه: لقد أصابت فلاناً فاقة فحلت له المسألة حتى يصيب قواماً من عيش—أو قال سداداً من عيش—فما سواهن من المسألة يا قبيصة فسحتُ يأكلها صاحبها سحتاً».

فالتوكل مع إسقاط هذا الطلب والسؤال هو محض العبودية.

قوله: «وغض العين عن السبب، اجتهدا في تصحيح التوكل». معناه أنه يعرض عن الاشتغال بالسبب لتصحيح التوكل بامتحان النفس، لأن المتعاطي للسبب قد يظن أنه حصل التوكل ولم يحصله لثقتة بعلومه، فإذا أعرض عن السبب صح له التوكل.

edge. When he avoids the means his reliance becomes sound. This has been alluded to be one school of worshipers and seekers. As many stories have it, many of them would go into wilderness without provisions, seeing that bringing the provisions would constitute the violation of the principle of reliance. Such men are shielded by their truthfulness, but otherwise their rank is deficient according to the real knowers. It is never possible for a human being to abandon the means altogether.

Take, for instance, Ibrāhīm al-Khawwāṣ, God have mercy on him, who was totally devoted to trusting reliance to an extreme and would enter the wilderness without provisions, and yet would always carry a thread, a waterskin, and a nail clipper. He was asked why he carried these things when you deprive yourself of all other things? He said, "Things like these do not take away from reliance, for we have duties we owe to God. A mendicant has none but one robe, which may tear—and if he does not have a needle and thread his privates would show and invalidate his prayers. If he has no waterskin, his purification would be compromised. So when you see a mendicant without a water skin, needle, and thread, question his prayers."

Do you not see, then, that his religion could not be set right without partaking in means? Is not the movement of one's feet to go anywhere, and asking for directions if one does not know the taking of means? Divesting oneself from the means is, therefore, impossible rationally, religiously, and physically.

True, sometimes a true seeker experiences such overpowering trust in God that leads him to abandon all means that are not an obligation upon him, or to throw himself into situations of death, and such moments are given by God not his own effort, and God's aid comes in whatever form the situation requires. But such moments do not last, nor are they natural, but rather a momentary epiphany that overtakes him without seeking it. In that state, if he leaves the means he is excused for being overpowered; and his epiphanic state may carry him through such feats that if he tried them without that state he would not be able to.

All these stories [of great feats] that are true that are reported about the people [of Sufism] are things that happen occasionally are not what one is commanded to pursue, nor is one capable of doing so, but they have become a trial for two types of people. One group thinks that they are the path to be pursued and station to be attained, so they practice them, but it never works. Some give up and others return, unable to continue. The other group opposes them, declaring them opposed to both reason and revelation and condemning them as those who claim states more perfect than the state of the Messenger of God, God grant him blessing and peace, and his companions, for none of them did such things, nor did any of them abandon the means. The Messen-

وهذا الذي أشار إليه مذهب قوم من العباد والساكنين، وكثير منهم كان يدخل البادية بلا زاد، ويرى حمل الزاد قدحاً في التوكل، ولهم في ذلك حكايات مشهورة. وهؤلاء في خفارة صدقهم وإلا فدرجتهم ناقصة عند العارفين. ومع هذا فلا يمكن بشراً البتة ترك الأسباب جملةً.

فهذا إبراهيم الخواص — رحمه الله — كان مجرداً في التوكل، يدقق فيه ويدخل البادية بغير زاد، وكألاً لتفارقته الإبرة والركوة والمقراض. فقليل له: لم تحمل هذا وأنت تمنع من كل شيء؟ فقال: مثل هذا لا ينقص التوكل، لأن الله علينا فرائض، والفقير لا يكون عليه إلا ثوب واحد، فربما تحرق ثوبه، فإذا لم يكن معه إبرة وخيوط تبدو عورته فتفسد عليه صلاته، وإذا لم يكن معه ركوة فسدت عليه طهارته، وإذا رأيت الفقير بلا ركوة ولا إبرة ولا خيوط فاتهمه في صلاته.

أفلا تراه لم يستقم له دينه إلا بالأسباب؟ أو ليست حركة أقدامه ونقلها في الطريق والاستدلال على أعلامها — إذا خفيت عليه — من الأسباب؟ فالتجرد من الأسباب جملةً ممنوع عقلاً وشرعاً وحساً. نعم، قد تعرض للصادق أحياناً قوة ثقة بالله وحال مع الله، تحمله على ترك كل سبب مفروض عليه، كما تحمله على إلقاء نفسه في مواضع الهلكة، ويكون ذلك الوقت بالله لا به، فيأتيه مدد من الله على مقتضى حاله. ولكن لا يدوم له هذا الحال، وليست في مقتضى الطبيعة فإنها كانت هجمة هجمت عليه بلا استدعاء فحمل عليها، فإذا استدعى مثلها وتكلفتها لم يجب إلى ذلك، وفي تلك الحال إذا ترك السبب يكون معذوراً لقوة الوارد، وعجزه عن الاشتغال بالسبب، فيكون في وارده عون له ويكون حاملاً له، فإذا أراد تعاطي تلك الحال بدون ذلك الوارد وقع في المحال.

وكل تلك الحكايات الصحيحة التي تحكي عن القوم فهي جزئية حصلت لهم أحياناً، ليست طريقاً مأموراً بسلوكها، ولا مقدورة، وصارت فتنة لطافتين.

طائفة ظننها طريقاً ومقاماً فعملوا عليها. فمنهم من انقطع ومنهم من رجع ولم يمكنه الاستمرار عليها. وطائفة قدحوا في أربابها وجعلوهم مخالفين للشرع والعقل، مدعين لأنفسهم حالاً أكمل من حال رسول الله ﷺ وأصحابه، إذ لم يكن فيهم أحد قط فعل ذلك، ولا أخل بشيء من الأسباب. وقد

ger of God, God grant him blessing and peace, appeared on the day of Uḥud protected by two shields, and never did he attend a battle uncovered, as some who have no knowledge and understanding do. He employed a pagan guide who showed him the way during his flight [to Medina], and God guided the worlds through him. He used to store food for a year¹¹ for his family and he is the master of all trusting and reliant servants of God. When he traveled for war or major or minor pilgrimage he carried his provisions and water bag, as did all of his companions. And they were the people of true trusting reliance; the most perfect ones after them have only smelled their reliance from a far distance or found the dust of their [tracks]. Their states are the standard and criterion for all states through which sound states are separated from defective ones. Their aims in reliance were higher than the aims of those after them. Their reliance was in attaining the aim of opening hearts and countries [and to call people to monotheism so the sun of the true religion rise upon the hearts of all] and they filled with the hearts with guidance and faith through that trusting reliance. Through it they opened up countries of unbelief and made them abodes of faith. Their aspirations, God be pleased with them, were higher and nobler than one who spends the strength of his reliance and trust in God to attain things that he could attain with little effort, but he makes that his ultimate goal.

His words “eradicating the nobility of the ego” mean that as one seeks the means of authorities or wealth and other means by which power and influence among men are earned, giving up the means leads to eradicating all these sources of the self-importance of the ego.

His words “making room for protecting the obligations” means that by giving up chasing after the means one is free to attend to one’s obligations.

10 Third Level

He said,

The third level is reliance with the knowledge of reliance, which is the motivation to purify it from the defect of reliance, which is that he knows that the Truth Almighty’s ownership of things is the ownership of might in which none else may participate. One’s servitude thus necessitates that the slave knows that the Truth alone is the master of all things.

¹¹ See Bukhārī #5357.

ظاهر رسول الله ﷺ بين درعين يوم أحد، ولم يحضر الصف قط عرباناً كما يفعله من لا علم عنده ولا معرفة، واستأجر دليلاً مشركاً على دين قومه يده على طريق الهجرة، وقد هدى الله به العالمين، وكان يدخر لأهله قوت سنة وهو سيد المتوكلين، وكان إذا سافر في جهاد أو حج أو عمرة حمل الزاد والمزاد، وجميع أصحابه.

وهم أهل التوكل حقاً، وأكل المتوكلين بعدهم هو من اشتهى رائحة توكلهم من مسيرة بعيدة، أو لحق أثراً من غبارهم، فأحوال القوم محك الأحوال وميزانها، بها يعلم صحتها من سقيمها، فإن همهم كانت في التوكل أعلى من همهم من بعدهم، فإن توكلهم كان في فتح القلوب والبلاد، [وأن يوحد جميع العباد، وأن تشرق شمس الدين الحق على قلوب العباد]، فملؤوا بذلك التوكل القلوب هدىً وإيماناً، وفتحوا بلاد الكفر وجعلوها دار إيمان، فكانت هم الصحابة—رضي الله عنهم—أعلى وأجل من أن يصرف أحدهم قوة توكله واعتماده على الله في شيء يحصل بأدنى حيلة وسعي، فيجعله نصب عينيه ويحمل عليه قوى توكله.

قوله: «وقعاً لشرف النفس»، يريد أن المتسبب بالولايات الشريفة في العبادة أو التجارات الرفيعة والأسباب التي له بها جاه وشرف في الناس، فإذا تركها يكون تركها وقعاً لشرف نفسه وإيثاراً للتواضع. وقوله: «وتفرغاً لحفظ الواجبات»، أي يتفرغ بتركها لحفظ واجباته التي تراحمها تلك الأسباب.

فصل

قال: «الدرجة الثالثة: التوكل مع معرفة التوكل، النازعة إلى الخلاص من علة التوكل، وهو أن يعلم أن ملكة الحق تعالى للأشياء هي ملكة عزة لا يشاركه فيها مشارك، فيكل شركته إليه. فإن من ضرورة العبودية أن يعلم العبد أن الحق هو مالك الأشياء وحده».

He means that at this level, after severing the means and demands and transcending [the previous] two levels, the seeker's reliance is of a higher quality than what he had before. This can happen only after knowing the reality of reliance {and he realizes that he has not yet attained it, thus his knowledge of its reality becomes a motivation—that is, a drive and incentive—to removing the defect of his reliance.}

That is, he does not know the defect of his reliance until he knows its reality, which knowledge then invites him to remove its defect.

He then goes on to distinguish the knowledge by which the defect of reliance is known and says, “he knows that the ownership of the Truth of things is the ownership of might,” that, is one of compelling and irresistible power, which cannot be shared.

The reliant one sees that he has possession of some matters that he relegates to the Almighty, which is the opposite of the reality, which is that none other than God has possession of any matter whatsoever. This is why [al-Harawī] said, “No associate shares any might with him to begin with, so the [seeker] handing any matter to God is meaningless.”

The reality of this state of affairs as if says to one who relegates affairs to God, What have you handed to God? That which was His alone to begin with? Or was it yours alone? Or did you have it split between you two? Since the last two are impossible, the first one is the only possibility, which leads to the absurdity of handing anything over to God.

In response, we (Ibn al-Qayyim) say that there are two things. One is trusting reliance, and the other is relegation. Reliance is trust and tranquility in Him who has all command in His hand, and the knowledge of the servant in the exclusiveness of the Almighty in ownership of all things and that He shares not the smallest particle in existence with anyone. When this knowledge is established intellectually and experientially he must then rely on none but the Truth, trust Him, seek tranquility in Him alone, knowing that his needs small and big and all his interests are in His hands alone and no one else's. When else could his heart find a refuge other than reliance after this?

The defect of reliance then is to incline his heart in the slightest toward anyone who has no partnership in the dominion of the Truth Almighty nor owns the slightest morsel in the heavens and the earth. He works now to eliminate this defect.

There is another defect, which is his seeing of his reliance, for that is tantamount to being distracted by his own ego.

A third defect is to exert the strength of his reliance for the sake of anything other than what God loves most.

These three are defects of relegation.

يريد أن صاحب هذه الدرجة متى قطع الأسباب والطلب وتعدى تلك الدرجتين، فتوكله فوق توكل من قبله، وهو إنما يكون بعد معرفته بحقيقة التوكل، [وأنه دون مقامه، فتكون معرفته به وبحقيقته نازعةً—أي باعثةً وداعيةً—إلى تخلصه من علة التوكل]، أي لا يعرف علة التوكل حتى يعرف حقيقته، حينئذ يعرف التوكل المعرفة التي تدعوه إلى التخلص من علته.

ثم بين المعرفة التي يعلم بها علة التوكل، فقال: «أن يعلم أن ملكة الحق للأشياء ملكة عزرة». أي ملكة امتناع وقوة وقهر، يمنع أن يشاركه في ملكة لشيء من الأشياء مشارك، [فهو العزيز في ملكة الذي لا يشاركه غيره في ذرة منه، كما هو المنفرد بعزته التي لا يشاركه فيها مشارك].

فالتوكل يرى أن له شيئاً قد وكل الحق فيه، وأنه سبحانه صار وكيله عليه، وهذا مخالف لحقيقة الأمر. إذ ليس لأحد من الأمر مع الله شيء، فلماذا قال: «لا يشاركه فيه مشارك، فيكل شركته إليه». فلسان الحال يقول لمن جعل الرب تعالى وكيله في ماذا وكلت ربك، أفيما هو له وحده؟ أولك وحده؟ أو بينكما؟ فالثاني والثالث ممتنع بتفرده بالملك وحده والتوكيل في الأول ممتنع، فكيف توكله فيما ليس لك منه شيء البتة؟

فيقال هاهنا أمران: توكل وتوكل. فالتوكل محض الاعتماد والثقة والسكون إلى من له الأمر كله، وعلم العبد بتفرده الحق تعالى بملك الأشياء كلها. وأنه ليس له مشارك في ذرة من ذرات الكون من أقوى أسباب توكله وأعظم دواعيه.

فإذا تحقق ذلك علماً ومعرفةً وبأشركه حالاً لم يجد بداً من اعتماد قلبه على الحق وحده، وثقته به وسكونه إليه وحده وطمأنينته به وحده، لعله أن حاجاته وفاقاته وضروراته وجميع مصالحه بيديه وحده لا بيد غيره. فأين يجد قلبه مناصاً من التوكل بعد هذا؟

فعلة التوكل حينئذ التفات قلبه إلى من ليس له شركة في ملك الحق، ولا يملك مثقال ذرة في السماوات ولا في الأرض. هذه علة توكله فهو يعمل على خلاص توكله من هذه العلة.

نعم، ومن علة أخرى، وهي رؤية توكله، فإنه التفات إلى عوالم نفسه. وعلة ثالثة، وهي صرفه قوة توكله إلى شيء غيره أحب إلى الله منه. فهذه العلل الثلاث هي علل التوكل.

Reliance, however, is not merely relegation, even though that is among the choicest stations of the knowers, as the Prophet of God, God grant him blessing and peace, would say, “O God, I surrender my self to You and relegate my affairs to You.”

The Almighty said, reporting the words of the believer among the people of Pharaoh: “And I relegate my matter to God—He truly is watchful over [His] servants” [40:44]. His reward for this relegation was, “So God protected Him from the evil of what they plotted” [40:45]. Had reliance been compromised by what he mentioned, then relegation too would have been compromised, and if not, then [reliance too] is not [made defective by relegating one’s affairs to God, contrary to al-Harawī’s claim].

Had it not been that the truth is solely for God and His Messenger, and the claims of all other than God and His Messenger can be accepted and rejected [insofar as they accord with the truth,] for they are all prone to being false and erroneous, we would not object to those [like al-Harawī] whose dust we do not attain, nor are we in the same league as them, and we see them as far above us in stations of faith and ranks of the seekers as the stars we see shining in the sky. If someone has knowledge of this, let him guide us to it, and whoever sees in our opinion prejudice or error, let him direct us to what is right; we would be grateful and accept it earnestly and submit. And God is the source of all success.

وأما التوكل فليس المراد منه إلا مجرد التفويض، وهو من أخص مقامات العارفين كما كان النبي ﷺ يقول: «اللهم إني أسلمت نفسي إليك، وفوضت أمري إليك».

وقال تعالى عن مؤمن آل فرعون: ﴿وَأَفَوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾ [غافر:44]. فكان جزاء هذا التفويض قوله: ﴿فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكُرُوا﴾ [غافر:45]. فإن كان التوكل معلولاً بما ذكره، فالتفويض أيضاً كذلك، وإن ليس فليس.

ولولا أن الحق لله ورسوله وأن كل ما عدا الله ورسوله فأخوذ من قوله ومتروك، وهو عرضة الوهم والخطأ، لما اعترضنا على من لا نلحق غبارهم ولا نجري معهم في مضمارهم، ونراهم فوقنا في مقامات الإيمان ومنازل السائرين كالنجوم الدراري. ومن كان عنده علم فليرشد إليه، ومن رأى في كلامنا زيفاً وخطأً فليهد إلينا الصواب. نشكر له سعيه ونقابله بالقبول والإذعان والانقياد والتسليم، والله الموفق.

The Station of Relegation

Among the stations of “You we worship and You alone we seek for help” is the station of relegation.

The author of *al-Manāzil* said,

It has a subtler allusion and wider meaning than trusting reliance, for reliance occurs after the means [to the given end] has been established whereas relegation is before as well as after; it is the essence of surrender, whereas reliance is one of its parts.

He means that the one relegating his affairs disavows any claim to power or control, not appointing someone in his place in his interests, in contrast to reliance, which connotes that the one relied on stands in the place of the one relying. Relegation is disavowal and separation from all control and surrendering of all matters to the master.

It would be said in response that reliance too is like that. What you found objectionable in reliance in fact applies to relegation just the same. How can you relegate anything that you do not own to begin with to anyone? Would it make sense to say that an ordinary subject has handed the dominion to the king of his time?

The defect in relegation would be even greater than that in reliance. In fact, if one were to say that reliance is above relegation in rank and loftier, one would be correct, which is why the Qur'an is filled with commands that urge it and report it as a trait of the elite and saints of God and the chosen believers. God has commanded it to the Prophet, God grant him blessing and peace, at four occasions in His Book and named him “the reliant one” as in the *Ṣaḥīḥ* of al-Bukhārī on the authority of ‘Abdallāh b. ‘Amr, God be pleased with them, who said, “I read in the Torah the description of the Prophet, God grant him blessing and peace, as: Muḥammad the Messenger of God whom I have named the Reliant one, who is neither harsh hearted nor foul-mouthed nor a loud-mouth in the marketplace.”

He has also said concerning His messengers that they were in the state of reliance, and through it they were given victory over their people, and the Prophet, God grant him blessing and peace, has prophesied about the seventy thousand who will enter the Garden without reckoning that they will be those of the station of reliance.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التفويض».

قال صاحب المنازل: «وهو الطف إشارةً وأوسع معنىً من التوكل، فإن التوكل بعد وقوع السبب، والتفويض قبل وقوعه وبعده، وهو عين الاستسلام، والتوكل شعبة منه».

يعني أن المفوض يتبرأ من الحول والقوة ويفوض الأمر إلى صاحبه، من غير أن يقيمه مقام نفسه في مصالحه. بخلاف التوكل، فإن الوكالة تقتضي أن يقوم الوكيل مقام الموكل. فالتفويض براءة وخروج من الحول والقوة وتسليم الأمر كله إلى مالكة.

فيقال: وكذلك التوكل أيضاً، وما قد حتم به في التوكل يرد عليكم نظيره في التفويض سواء، فإنك كيف تفوض شيئاً لا تملكه البتة إلى مالكة؟ وهل يصح أن يفوض واحد من آحاد الرعية الملك إلى ملك زمانه؟

فالعلة إذن في التفويض أعظم منها في التوكل، بل لو قال قائل: التوكل فوق التفويض وأجل منه وأرفع لكان مصيباً. ولهذا القرآن مملوء به أمراً وإخباراً عن خاصة الله وأوليائه وصفوة المؤمنين بأن حالهم التوكل، وأمر الله به رسوله في أربعة مواضع من كتابه. وسماه «المتوكل»، كما في صحيح البخاري عن عبد الله بن عمرو—رضي الله عنهما—قال: «قرأت في التوراة صفة النبي ﷺ: محمد رسول الله، سميته المتوكل، ليس بفظ ولا غليظ ولا سخاب في الأسواق».

وأخبر عن رسله بأن حالهم كان التوكل، وبه انتصروا على قومهم. وأخبر النبي ﷺ عن السبعين ألفاً الذين يدخلون الجنة بغير حساب أنهم أهل مقام التوكل.

In contrast, relegation has not appeared in the Qur'an except what He reported about the believer of the people of Pharaoh, when he said, "I relegate my affairs to God" [40:44] whereas God has indeed commanded it to His Messenger, God grant him blessing and peace, to take Him as his disposer of affairs, as in, "The Lord of the east and the west, no god there is but He, take Him, then, as the disposer of your affairs" [73:9].

This proves wrong the claim of the ignorant among the People who say that relying on God to dispose your affairs has an element of brazenness toward the Almighty, for it requires that the disposer stand in the place of the one appointing him, which is nothing but brazenness. He also said that if God had not accepted it and recommended it, it would never be licit for the servant to engage in it.

This is the greatest display of ignorance, for taking Him as the disposer is the essence of all worship or servitude, pure monotheism.

God honor the master of the people [of Sufism] and shaykh of the group, Sahl b. 'Abdullāh al-Tustarī, when he said, "Knowledge, all of it, is a part of worship; and worship, all of it, is a part of fearing sin; and fearing sin, all of it, is part of avoiding excess; and avoiding excess, all of it, is a part of trusting reliance."

We hold, therefore, that trusting reliance is a station more encompassing, lofty, and elevated than relegation.

Now to his words, "reliance occurs after the occurrence of the means whereas relegation occurs before and after." He means by "means" the acquisition of the act. The one who relegates does so before he acquires the act and afterward, whereas the reliant one first takes measure to acquire the means and then relies in its success upon God, which makes relegation more encompassing.

It should be noted in response, however, that reliance may be before the acquisition of the means, during it, and after it. One relies on God to enact the means by which he attains his goal, and when he completes it, he relies in God to attain its fruit. This is why this station is more encompassing than relegation, as mentioned earlier.

His statement that "it is the essence of surrender" means that relegating is the essence of total submission to the Almighty Truth, and he cares not whether what is decided for him is good for him or its opposite, whereas the one who trustingly relies on God does do for his benefits.

This is what the [Sufis] have observed in order to debase the station of reliance and raise the level of relegation. Its response can be given in two ways.

First, the one who relegates does not do so except with the intention that what God will decide for him will be good for him in this life and the afterlife. And, if it was decreed against what he thought, he is content with it, for he

ولم يجيء التفويض في القرآن إلا فيما حكاه عن مؤمن آل فرعون من قوله: ﴿وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ﴾ [غافر: 44]. وقد أمر الله رسوله ﷺ بأن يتخذه وكلاً، فقال: ﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِلاً﴾ [المزمل: 9].

وهذا يبطل قول من قال من جهلة القوم إن توكل الرب فيه جسارة على الباري، لأن التوكل يقتضي إقامة الوكيل مقام الموكل، وذلك عين الجسارة.

قال: ولولا أن الله أباح ذلك وندب إليه لما جاز للعبد تعاطيه. وهذا من أعظم الجهل. فإن اتخذه وكلاً هو محض العبودية وخالص التوحيد إذا قام به صاحب الحقيقة.

ولله در سيد القوم وشيخ الطائفة سهل بن عبد الله التستري إذ يقول: العلم كله باب من التعبد، والتعبد كله باب من الورع، والورع كله باب من الزهد، والزهد كله باب من التوكل. فالذي نذهب إليه أن التوكل أوسع من التفويض وأعلى وأرفع.

قوله: «فإن التوكل بعد وقوع السبب، والتفويض قبل وقوعه وبعده».

يعني بالسبب الاكتساب. فالمفوض قد فوض أمره قبل اكتسابه وبعد اكتسابه، والمتوكل قد قام بالسبب وتوكل فيه على الله، فصار التفويض أوسع.

فيقال: والتوكل قد يكون قبل السبب ومعه وبعده، فيتوكل على الله أن يقيمه في سبب يوصله إلى مطلوبه، فإذا أتمه توكل على الله في حصول ثمرته، فيتوكل على الله قبله ومعه وبعده.

فعلى هذا هو أوسع من التفويض على ما ذكر.

قوله: «وهو عين الاستسلام»، أي التفويض عين الانقياد بالكلية إلى الحق سبحانه، ولا يبالي أكان ما يقضى له الخير أم خلافه؟ والمتوكل يتوكل على الله في مصالحه.

وهذا القدر هو الذي لحظه القوم في هضم مقام التوكل، ورفع مقام التفويض عليه، وجوابه من

وجهين:

أحدهما: أن المفوض لا يفوض أمره إلى الله إلا لإرادته أن يقضي له ما هو خير له في معاشه ومعاده، وإن كان المقضي له خلاف ما يظنه خيراً، فهو راض به، لأنه يعلم أنه خير له، وإن خفيت

knows that it is good for him even if its benefit is hidden from him. The same is true of the reliant one, but better, for he has the works of the heart that the one who relegates does not. For the reliant one not only relegates but does more, for the station of reliance cannot be enacted except with relegation, and when he relegates his affair to Him he trusts with all his heart after having relegated it. An illustration of this is that if one relegates his matter to a man he finds in his self afterward a certain trust, tranquility, and serenity toward the one he has relegated his affair to, even more than he did before the relegation. This is the essence of reliance.

A second aspect of this is that the highest interest of the reliant one is to attain the pleasure and love of his beloved, so he relies on Him in attaining this end—what interest can be greater than that! In relegation, the servant relegates his daily needs and their means to God without relegating his pursuit of His love to Him that the reliant one does.

The fancy that entered into this matter is when one thinks that reliance is limited to the attainment of daily sustenance and physical health, and this concept is doubtless deficient compared to the reliance in the establishment of the religion and calling to it.

He said,

It has three levels. The first is to know that the servant owns no capacity before the action, nor is safe from any plot, nor despairs in succor, nor depends on [his] intention.

That is, he realizes that capacity is in God's hand, not his, and if He as the sole owner of it does not grant it to him he is powerless, he cannot move except through God, let alone stave off His plan against him, which is that He does not permit him to move but rather prevents him and leaves him sitting among those who sit back, as He said, "But God loathed their going out [for battle] so He prevented them and said to them, sit with those who sit back" [9:46].

This is the scourge of God against the servant, namely, to prevent the grant of success and leave him to himself, instead of inciting his inner drive to move toward His pleasure and love. This is not his right so He is not unjust for preventing it, but rather it is pure grace for which, if He grants it, He is praised, as He is for His prevention of grace.

Whoever understands this understands a great secret of predestination and many confusions are resolved for him. When the Almighty does not wish from a servant an act that will please Him, He prevents him from it, which is [the prevention of] success.

عليه جهة المصلحة فيه، وهكذا حال المتوكل سواء، بل أرفع من المفوض، لأن معه من عمل القلب ما ليس مع المفوض. فالتوكل مفوض وزيادة، فلا يستقيم مقام التوكل إلا بالتفويض، فإنه إذا فوض أمره إليه اعتمد بقلبه كله عليه بعد تفويضه.

ونظير هذا أن من فوض أمره إلى رجل وجعله إليه، فإنه يجد من نفسه—بعد تفويضه—اعتماداً خاصاً وسكوناً وطمأنينةً إلى المفوض إليه أكثر مما كان قبل التفويض، وهذا هو حقيقة التوكل.

الوجه الثاني: أن أهم مصالح المتوكل حصول مرضي محبوبه ومحابه، فهو يتوكل عليه في تحصيلها له، فأي مصلحة أعظم من هذه؟

وأما التفويض فهو تفويض حاجات العبد المعيشية وأسبابها إلى الله، فإنه لا يفوض إليه محابه، والمتوكل يتوكل في محابه.

والوهم إنما دخل حيث يظن الظان أن التوكل مقصور على معلوم الرزق وقوة البدن وصحة الجسم، ولا ريب أن هذا التوكل ناقص بالنسبة إلى التوكل في إقامة الدين والدعوة إلى الله.

قال: «وهو على ثلاث درجات، الأولى: أن يعلم أن العبد لا يملك قبل عمله استطاعة، فلا يأمن من مكر ولا يئأس من معونة ولا يعول على نية».

أي يتحقق أن استطاعته بيد الله لا بيده، فهو مال كها دونه. فإن لم يعطه الاستطاعة فهو عاجز، فهو لا يتحرك إلا بالله لا بنفسه، فكيف يأمن المكر، وهو ألا يحركه من حركته بيده، بل يثبطه ويقعده مع القاعدين، كما قال فيمن منعه هذا التوفيق: ﴿وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ [التوبة: 46].

فهذا مكر الله بالعبد أن يقطع عنه مواد توفيقه ويتخلى بينه وبين نفسه، ولا يبعث دواعيه ولا يحركه إلى مرضاته ومحابه، وليس هذا حقاً عليه يكون ظالماً بمنعه، بل هو مجرد فضله الذي يحمده على بذله لمن بذله، وعلى منعه لمن منعه إياه، فله الحمد على هذا وهذا. ومن فهم هذا فهم باباً عظيماً من سر القدر، وانجلت له إشكالات كثيرة. فهو سبحانه لا يريد من نفسه فعلاً يفعل به عبده يقع منه ما يحبه ويرضاه، فيمنعه فعل نفسه به، وهو توفيقه لا أنه يكرهه ويقهره على فعل مساخطه، بل يكله إلى نفسه وحوله وقوته ويتخلى عنه. فهذا هو المكر.

His saying, “nor does he despair in succor” means that if the mover is the Lord Almighty, the Omnipotent, the sole provider and most merciful, how could his help be not forthcoming?

His words “nor depends on [his] intention” mean that he does not recline on and trust his intention and resolve, for they are in God’s hand not his.

1 Second Level

He said,

The second level is the observation of compulsion, so that he does not see his action as salvatory nor sin destructive nor any causation.

That is, he observes his poverty, destitution, and total dependence on God, and his salvation is by God not his own works. If by “nor sin destructive” he meant that his destruction is caused by God not his own sin, then this is false, against which God’s protection is sought. If he meant that the grace of God and expanse of His forgiveness and mercy, and the experience of his utter need, leads him to not see any sin as destructive, and this prevents him from plunging into even more destructive sins. If this is what is meant, it would be correct and accord with the experience of the knowers. His words “nor causation” mean that he witnesses that what carries him is God not the means of his own, for both him and they are carried by God alone.

2 Third Level

He said,

The third level is the witnessing of the Truth’s total possession of all movement and stillness, expansion and contraction, and his knowledge of separation and union.

This level pertains to experientially witnessing the attribute of God whereas the one before it pertained to the state of the servant, namely, he witnesses all movements and stillness in the world issuing from God Almighty in all things; he thus witnesses the movement to His name “the One who Expands” and every stillness to His name “the One who Withholds” and sees the exclusive power of Almighty on expansion and contraction. As for “his knowledge of separa-

قوله: «ولا يئأس من معونة» يعني إذا كان المحرك له هو الرب جل جلاله، وهو أقدر القادرين، وهو الذي تفرد بخلقه ورزقه، وهو أرحم الراحمين، فكيف يئأس من معونته له؟ قوله: «ولا يعول على نية»، أي لا يعتمد على نيته وعزمه، ويثق بها. فإن نيته وعزمه بيد الله لا بيده، وهي إلى الله لا إليه، فلتكن ثقته بمن هي في يده حقاً لا بمن هي جارية عليه حكماً.

فصل

قال: «الدرجة الثانية: معاينة الاضطرار. فلا يرى عملاً منجياً، ولا ذنباً مهلكاً، ولا سبباً حاملاً»، أي يعاين فقره وفاقته وضرورته التامة إلى الله، بحيث يرى في كل ذرة من ذراته الباطنة والظاهرة ضرورةً وفاقةً تامةً إلى الله، فنجاته إنما هي بالله لا بعمله.

وأما قوله: «ولا ذنباً مهلكاً»، فإن أراد به أن هلاكه بالله لا بسبب ذنوبه فباطل، معاذ الله من ذلك، وإن أراد به أن فضل الله وسعة مغفرته ورحمته ومشاهدة شدة ضرورته وفاقته إليه يوجب له ألا يرى ذنباً مهلكاً، فإن افتقاره وفاقته وضرورته يمنعه من الهلاك بذنوبه، بل تمنعه من اقتحام الذنوب المهلكة. إذ صاحب هذا المقام لا يصير على ذنوب تهلكه، وهذا حاله فهذا حق، وهو من مشاهد أهل المعرفة.

وقوله: «ولا سبباً حاملاً»، أي يشهد أن الحامل له هو الحق تعالى، لا الأسباب التي يقوم بها، فإنه وإياها محمولان بالله وحده.

فصل

قال: «الدرجة الثالثة: شهود انفراد الحق بملك الحركة والسكون، والقبض والبسط، ومعرفته بتصريف التفرقة والجمع».

هذه درجة تتعلق بشهود وصف الله وشأنه، والتي قبلها تتعلق بشهود حال العبد ووصفه، أي يشهد حركات العالم وسكونه صادرة عن الحق تعالى في كل متحرك وساكن، فيشهد تعلق الحركة باسمه «الباسط»، وتعلق السكون باسمه «القابض»، فيشهد تفرد سبجانه بالبسط والقبض.

tion and union” it means that he should know the occasions for separation and union, the meaning of separation being the perspective that attributes actions to the creation, and the meaning of union being the perspective that sees actions as issuing from their True Origin. Alternatively, separation and union could mean something beyond this experience, namely, the state of separation and union. The state of separation is the wandering of the heart in the vales and ravines of [human] will and the state of union is the concentration on the will of the Truth alone.

وأما «معرفته بتصريف التفرقة والجمع» أن يكون المشاهد عارفاً بمواضع التفرقة والجمع. والمراد بالتفرقة نظر الاعتبار ونسبة الأفعال إلى الخلق.

والمراد بالجمع شهود الأفعال منسوبة إلى موجدتها الحق.

وقد يريدون بالتفرقة والجمع معنى وراء هذا الشهود، وهو حال التفرقة والجمع.

فحال التفرقة تفرق القلب في أودية الإرادات وشعابها، وحال الجمع جمعيته على مراد الحق وحده.

فالأول علم التفرقة والجمع، والثاني حالهما.

The Station of Trust in God

Among the stations of “You alone we worship and You alone we ask for help” is the station of trust in God.

The author of *al-Manāzil* said,

Trust is the black [iris] of the eye of reliance, the center of the circle of relegation, and the kernel of the heart of surrender.

He opened this chapter with the words of Almighty to the mother of Moses, “So if you fear for him, throw him into the river and then fear nor grieve” [28:7]. Her act embodied the very essence of trust in God, for had it not been for her immaculate trust in God she could never have thrown her baby, the apple of her eye, into the current of the river for the waves to toss him and take him wherever it goes or stands.

He means that trust is the essence of reliance just as the iris of the eye is the noblest part of the eye. By it being the center of the circle of relegation he means it is the axis of reliance. Just as every part of the periphery of a circle stands in the same relationship to the center, facing it, so does relegation revolve around trust. Similarly, by “the kernel of the heart of surrender” he means just as the noblest of the heart is its kernel which is responsible for life, and it is at its center, if relegation were the heart trust would be its kernel, if it were the eye trust would be its pupil, and if it were a circle trust would be its center.

As we have discussed earlier, many explain reliance as trust, whereas others explain it as relegation, and yet others as surrender. As you have learned, however, it is inclusive of all of these. According to the Shaykh, trust is the soul of reliance, and it is to reliance what excellence is to faith.

1 First Level

He said,

It has three levels. The first is the level of despair, which is the despair of the servant from fighting the decree, so he may sit back from contesting the apportionment and purify himself from the brazenness of audacity.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «الثقة بالله».

قال صاحب المنازل: «الثقة سواد عين التوكل، ونقطة دائرة التفويض، وسويداء قلب التسليم». وصدر الباب بقوله تعالى لأم موسى: ﴿فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي﴾ [القصص:7]. فإن فعلها هذا هو عين ثقتها بالله تعالى، إذ لولا كمال ثقتها بربها لما ألقت بولدها وفلذة كبدها في تيار الماء، تتلاعب به أمواجه، وجريانه إلى حيث ينتهي أو يقف.

ومراداه أن «الثقة» خلاصة التوكل ولبه، كما أن سواد العين أشرف ما في العين. وأشار بأنه «نقطة دائرة التفويض» إلى أن مدار التوكل عليه وهو في وسطه كحال النقطة من الدائرة. فإن النقطة هي المركز الذي عليه استدارة المحيط، ونسبة جهات المحيط إليها نسبة واحدة، وكل جزء من أجزاء المحيط مقابل لها. كذلك «الثقة» هي النقطة التي يدور عليها التفويض. وكذلك قوله: «سويداء قلب التسليم»، فإن القلب أشرف ما فيه سويداؤه، وهي المهجة التي تكون بها الحياة وهي في وسطه، فلو كان التفويض قلباً لكانت الثقة سويداءه، ولو كان عيناً لكانت سوادها، ولو كان دائرةً لكانت نقطتها.

وقد تقدم أن كثيراً من الناس يفسر التوكل بالثقة، ويجعله حقيقتها. ومنهم من يفسره بالتفويض. ومنهم من يفسره بالتسليم. فعلمت أن مقام التوكل يجمع ذلك كله. فكأن الثقة عند الشيخ هي روح التوكل، والتوكل كالبدن الحامل لها، ونسبتها إلى التوكل كنسبة الإحسان إلى الإيمان.

فصل

قال: «وهي على ثلاث درجات. الدرجة الأولى: درجة الإياس، وهو إياس العبد عن مقاومات الأحكام، ليقعد عن منازعة الأقسام، ليتخلص من حجة الإقدام».

He means that he who trusts in God believing that when God Almighty issues a decree and decides a matter, there is no averting it, nor repelling His judgment. Whosoever is judged or apportioned a provision by God or a share in devotions, state, or knowledge or something else, cannot avert it, and whoever is denied it can find no way to it, just as one cannot fly into the sky or lift up the mountains. Therefore, he gives up contesting the divine apportionment, for what is his will come to him despite his weakness and what is not his strength cannot attain. The difference between fighting the decree and contesting the apportionment is that the former is to will what is not in God's decree, and when he does that, he contests the divine apportionment to creation.

His words, "purify himself from the brazenness of audacity" means that his trust cures him of the brazenness and impudence to attempt what has not been judged and apportioned for him.

2 Second Level

He said,

The second level is that of security, which is the security against the servant missing what has been apportioned or losing what has been written, thus he earns the spirit of contentment, if not, the essence of certitude, and if not, the subtlety of patience.

He says that whoever has attained the said despair attains security and peace, for whoever attains the experiential knowledge of God and that whatever God has decreed cannot be repelled is safe from feeling that he missed his portion, as well as from the decrease that God has written for him and has inscribed it in His Book. He thus attains the spirit of contentment, comfort, delight, and blessing. As in the Hadith of 'Abdallāh b. Mas'ūd on the authority of the Prophet, God grant him blessing and peace,

God by his justice and fairness has made comfort and delight in certitude and contentment and anxiety and grief in doubt and anger.¹

If the servant cannot attain the spirit of contentment, he may attain the essence of certitude, which is the power of faith and its presence in the heart, such that nothing remains between him and the object of his belief except unveiling.

¹ Ṭabarānī, *al-Kabīr*, #10,514; graded as weak.

يعني أن الواثق بالله—لاعتقاده أن الله تعالى إذا حكم بحكم وقضى أمراً فلا مرد لقضائه ولا معقب لحكمه. فمن حكم الله له بحكم وقسم له بنصيب من الرزق أو الطاعة أو الحال أو العلم أو غيره، فلا بد من حصوله له. ومن لم يقسم له ذلك فلا سبيل له إليه البتة، كما لا سبيل له إلى الطيران إلى السماء وحمل الجبال. فهذا القدر يقعد عن منازعة الأقسام. فما كان له منها فسوف يأتيه على ضعفه، وما لم يكن له منها فلن يناله بقوته.

والفرق بين «مقاومة الأحكام» و«منازعة الأقسام» أن مقاومة الأحكام أن نتعلق بإرادته بغير ما في حكم الله وقضائه. فإذا تعلقت إرادته بذلك جاذب الخلق الأقسام ونازعهم فيها. وقوله: «يتخلص من حجة الإقدام» أي يتخلص بالثقة بالله من هذه القحة والجراءة على إقدامه على ما لم يحكم له به ولا قسم له.

فصل

قال: «الدرجة الثانية درجة الأمن. وهو أمن العبد من فوت المقدور، وانتقاض المسطور، فيظفر بروح الرضى، وإلا فبعين اليقين، وإلا فبلطف الصبر».

يقول: من حصل له الإياس المذكور حصل له الأمن، وذلك أن من تحقق بمعرفة الله وأن ما قضاه الله فلا مرد له البتة، أمن من فوت نصيبه الذي قسمه الله له، ويأمن أيضاً من نقصان ما كتبه الله له وسطره في الكتاب المسطور، فيظفر بروح الرضى، أي براحته ولذته ونعيمه، لأن صاحب الرضى في راحة ولذة وسرور، كما في حديث عبد الله بن مسعود—رضي الله عنه—عن النبي ﷺ: «إن الله بعدله وقسطه جعل الروح والفرح في اليقين والرضى، وجعل الهم والحزن في الشك والسخط». فإن لم يقدر العبد على «روح الرضى» ظفر «بعين اليقين»، وهو قوة الإيمان ومباشرته للقلب، بحيث لا يبقى بينه وبين العيان إلا كشف الحجاب المانع من مكافئة البصر.

If he cannot attain this station, he attains the bounty of patience and its fruit, as it says in the a well-known report, "If you can work for God contentedly with certitude, do so, and if not, there is much good in perseverance despite your dislike."

3 Third Level

He said,

The third level is the experience of eternity to become free of the trials of objectives, burdens of protection, and diversion to the intermediate ranks.

By "experience of eternity" he means that when the heart exclusively experiences the Almighty Lord's eternity, he ceases any demand, due to his certainty that the Lord Almighty has destined since eternity and the decree is established. He thus frees himself from the tribulations that come in pursuit of means and ceases to be diverted and distracted by the means and devotes himself to the end.

This statement should be qualified, however, for means are of two kinds: those means that take one to the essence of contentment, and to attend to them and their high ranks, their knowledge, experience, and quest, is the essence of worship or servitude. Still, he must not make these means the end.

As for "becoming free of burdens of protection," it means free from asking what God has kept from one by way of predestination, and so he has no burden of seeking what is not written for him. Another possibility is that through his view of the predestination since eternity he rids himself of the burdens of trying to protect himself from suffering, knowing that what has been written is useless to seek protection from. The only thing he seeks protection from is what is prohibited and whatever has no benefit in his quest.

فإن لم يحصل له هذا المقام حصل على «لطف الصبر» وما فيه من حسن العاقبة، كما في الأثر المعروف: «إن استطعت أن تعمل لله بالرضى مع اليقين فافعل، فإن لم تستطع فإن للصبر على ما تركه خيراً كثيراً».

فصل

قال: «الدرجة الثالثة: معاناة أزلية الحق. ليتخلص من محن القصود وتكاليف الحمايات، والتعرج على مدارج الوسائل».

قوله: «معاناة أزلية الحق»، أي متى شهد قلبه تفرد الرب سبحانه وتعالى بالأزلية، غاب بها عن الطلب لتيقنه فراغ الرب تعالى من المقادير، وسبق الأزل بها وثبوت حكمها هناك. فيتخلص من المحن التي تعرض له دون المقصود، ويتخلص أيضاً من تعريجه والتفاته، وحبس مطيته على طرق الأسباب التي يتوسل بها إلى المطالب.

وهذا ليس على إطلاقه. فإن مدارج الوسائل قسمان: وسائل موصلة إلى عين الرضى، فالتعرج على مدارجها—معرفةً وعملاً وحالاً وإيثاراً—هو محض العبودية، ولكن لا يجعل تعريجه كله على مدارجها بحيث ينسى بها الغاية التي هي وسائل إليها.

وأما «تخلصه من تكاليف الحمايات» فهو تخلصه من طلب ما حماه الله تعالى عنه قدرأ، فلا يتكلف طلبه وقد حمى عنه.

ووجه آخر، وهو أن يتخلص بمشاهدة سبق الأزلية من تكاليف احترازاته، وشدة احتمائه من المكاره، لعله بسبق الأزل بما كتب له منها، فلا فائدة في تكلف الاحتماء. نعم يحتمى مما نهى عنه، وما لا ينفعه في طريقه، ولا يعينه على الوصول.

The Station of Submission

Among the stations of “You alone we worship and You alone we ask for help” is the station of surrender.

Submission is of two types: submission to His religious, normative decree, and submission to His existential predestined decree.

As for the first, it is the submission of the knowers and believers, as the Almighty said,

But nay, by thy Lord, they will not believe until they make thee judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission. [4:65]

This has three stages: first, accepting the arbitration [of the Prophet]; second, the expansion of the heart by removing any hesitation; and submission.

Submission to the existential decree is an occasion of many pitfalls and misunderstandings that has confounded many and engendered much animosity, as it is the question of contentment with divine decree; it has been discussed sufficiently already, and we have explained that submission to the decree is praiseworthy only if the servant is not commanded to fight and repel it such as [in submitting to decreed] calamities that one has no capacity to repel. As for repelling the decrees that one is commanded to repel, it is never permission to submit to them. Servitude, instead, comprises repelling those by means of other decrees that are dearer to God.

1 The Defects of Submission

The author of *al-Manāzil* said,

Submission, trust, and relegation have the same hidden defects as does reliance, and it is the highest of the stations of the commoners.

He means that the defects that are involved in the station of trusting reliance, namely, the claim [to be in possession of power or ownership of something], attribution of something to himself to begin with, in regard to which he claims

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: «التسليم».

وهي نوعان: تسليم لحكمه الديني الأمري، وتسليم لحكمه الكوني القدري.
فأما الأول: فهو تسليم المؤمنين العارفين. قال تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء: 65].

فهذه ثلاث مراتب: التحكيم، وسعة الصدر بانتفاء الحرج، والتسليم.
وأما التسليم للحكم الكوني فمضلة أقدام ومضلة أفهام، حير الأنام وأوقع الخصام، وهي مسألة الرضى بالقضاء، وقد تقدم الكلام عليها بما فيه كفاية، وبيننا أن التسليم للقضاء يحمد إذا لم يؤمر العبد بمنازعة ودفعه، ولم يقدر على ذلك، كالمصائب التي لا قدرة له على دفعها.
وأما دفع الأحكام التي أمر بدفعها فلا يجوز له التسليم إليها، بل العبودية مدافعتها بأحكام آخر أحب إلى الله منها.

فصل

قال صاحب المنازل: «وفي التسليم والثقة والتفويض ما في التوكل من العلل، وهو من أعلى درجات سبل العامة».

يعني أن العلل التي في «التوكل» من معاني الدعوى، ونسبته الشيء إلى نفسه أولاً حيث يزعم أنه

that he is reliant on God, for which he makes God his agent to attain his benefits that he used to procure for himself, and other such defects that have been mentioned as you now know.

Submission, in fact, has only one defect, which is that his submission does not issue from a place of pure joyful contentment and choice, but there is a hint of coercion and displeasure, and this is the real defect of submission, so do your best to eliminate it.

In his view, it is only for the commoners, for the elite are immersed in annihilation in the essence of union, as for him annihilation is immersion in union, which has led to what it has. We seek God's help.

He said,

It has three levels. First, submission of notions of reason to what it finds difficult from the unseen, paying heed to what strains analogy from the circulation of power and fortune, and responding to what scares the seeker of the experience of the states.

Know that submission is purification from the doubt that opposes revelation, desire that opposes command, will that opposes exclusive devotion, and objection that opposes divine decree or the Law. He who has this purification possesses the sound heart that guarantees salvation before God. For submission is the opposite of contention, and contention is a corrupt doubt that opposes faith in a report concerning how God has described Himself in respect of His attributes and acts or concerning the Last Day and the like. Submitting to that means giving up the false contentions of the Kalam theologians. It is also the opposite of passion that opposes God's command, and submitting to divine command is to eliminate it. Also, it means purification of the will that opposes God's desire from His servant. Finally, an objection that opposes His wisdom in His creation and command such that he thinks that wisdom requires something other than what God has commanded in the Law and against what He has decreed existentially. Submission is to rid oneself of all these contentions.

This shows that it is the noblest station of faith and the loftiest paths of the elite, for submission is pure *ṣiddīqiyya*,¹ which is the rank next to prophethood, and the most perfect of men in submission are most perfect in *ṣiddīqiyya*.

Let us return to explaining the words of the Shaykh.

¹ *Ṣiddīqiyya*, that is, being *ṣiddīq*, the attribute of being utterly devoted to the truth, and the title given by the Prophet to his closest companion, Abū Bakr.

وكل ربه فيه وتوكل عليه فيه وجعله وكيله القائم عنه بمصلحه التي كان يحصلها لنفسه بالأسباب والتصرفات وغير ذلك من العلل المتقدمة. وقد عرفت ما في ذلك.

وليس في التسليم إلا علة واحدة، وهي ألا يكون تسليمه صادراً عن محض الرضى والاختيار، بل يشوبه كره وانقباض، فيسلم على نوع إغماض، فهذه علة التسليم المؤثرة، فاجتهد في الخلاص منها. وإنما كان للعامة عنده، لأن الخاصة في شغل عنه باستغراقهم في الفناء في عين الجمع. وجعل الفناء غاية الاستغراق في عين الجمع هو الذي أوجب ما أوجب. والله المستعان.

قال: «وهو على ثلاث درجات: الدرجة الأولى تسليم ما يزاحم العقول مما سبق على الأوهام من الغيب، والإذعان لما يغالب القياس من سير الدول والقسم، والإجابة لما يفزع المريد من ركوب الأحوال».

اعلم أن «التسليم» هو الخلاص من شبهة تعارض الخبر أو شهوة تعارض الأمر أو إرادة تعارض الإخلاص أو اعتراض يعارض القدر والشرع. صاحب هذا التخلص هو صاحب القلب السليم الذي لا ينحو إلا من أتى الله به. فإن التسليم ضد المنازعة.

والمنازعة إما بشبهة فاسدة تعارض الإيمان بالخبر عما وصف الله به نفسه من صفاته وأفعاله، وما أخبر به عن اليوم الآخر. وغير ذلك فالتسليم له ترك منازعته بشبهات المتكلمين الباطلة. وإما بشهوة تعارض أمر الله عز وجل، فالتسليم للأمر بالتخلص منها. أو إرادة تعارض مراد الله من عبده فتعارضه إرادة تتعلق بمراد العبد من الرب، فالتسليم بالتخلص منها. أو اعتراض يعارض حكمته في خلقه وأمره بأن يظن أن مقتضى الحكمة خلاف ما شرع، وخلاف ما قضى وقدر. فالتسليم التخلص من هذه المنازعات كلها.

وبهذا يتبين أنه من أجل مقامات الإيمان وأعلى طرق الخاصة، وأن التسليم هو محض الصديقية التي هي بعد درجة النبوة، وأن أكل الناس تسليماً أكملهم صديقية. فلنرجع إلى شرح كلام الشيخ.

His statement “submission of previously held notions of reason to the unseen” means that submission requires what reason prohibits or resists, since it requires elimination of causes whereas reason demands it. The man of submission submits to God Almighty with respect to what is unseen to him, for His action is not limited to the causes that reason cannot require. When he submits to God he no longer turns to causes in all things that are unseen to him.

He is assailed by vain thoughts that what he lacks is attained by causes, whereas submission requires ridding oneself of such.

There are six matters here: reason, resistance to it, vain thought, what drives to it, the unseen, and submission to this resistance. Reason is what calls him to causes. Resistance to that is to rid oneself of them through perfect surrender to Him who holds the reins of all matters. The vain thought is the belief that salvation and provisions depend on [the causes] and without them one could not attain them. The unseen is the divine decree. Surrendering means the surrendering of this resistance to the decree.

That said, the attribution of this meaning to [al-Harawī’s] words is debatable.

Another possibility is that he means one’s submission to the intuition of the unseen which occurs to the servant but which reason resists in its immaturity, suggesting that the matter is otherwise, thus leading to a conflict between reason and intuition. Reason often more or less resists the things of the unseen. Submission is to give up this resistance and rid one’s intuition from what resists it. This is a better interpretation of his words, God willing.

The first one is the submission of the contention of causes to the monotheism of action and intention, and this one is the submission of thoughts that oppose revelation to the monotheism of knowledge, report, and creed, and this is the essence of submission.

His statement, “And submission to what contradicts rational analogy about the circulation of power and fortune” could mean accepting God’s judgment

أما قوله: «تسليم ما يزاحم العقول مما سبق على الأوهام»، يعني أن التسليم يقتضي ما ينهى عنه العقل ويزاحمه، فإنه يقتضي التجريد عن الأسباب، والعقل يأمر بها. فصاحب التسليم يسلم إلى الله عز وجل ما هو غيب عن العبد، فإن فعله سبحانه وتعالى لا يتوقف على هذه الأسباب التي ينهى العقل عن التجرد عنها، فإذا سلم لله لم يلتفت إلى السبب في كل ما غاب عنه. فالأوهام يسبق عليها أن ما غاب عنها من الحكم لا يحصل إلا بالأسباب. والتسليم يقتضي التجرد عنها، والعقل ينهى عن ذلك، والوهم قد سبق عليه أن الغيب موقوف عليها.

فهاهنا أمور ستة: عقل ومزاحم له، ووهم وسائق إليه، وغيب وتسليم لهذا المزاحم. فالعقل هو الباعث له على الأسباب الداعي له إليها، التي إذا خرج الرجل عنها عد قدحاً في عقله.

والمزاحم له التجرد عنها بكامل التسليم إلى من بيده أزمة الأمور، مواردها ومصادرها. والوهم اعتقاده توقف حصول السعادة والنجاة، وحصول المقدور—كأنه ما كان—عليها، وأنه لولاها لما حصل المقدور.

وهذا هو الوهم السابق إلى الوهم.

والمغيب هو الحكم الذي غاب عنه. وهو فعل الله.

والتسليم تسليم هذا المزاحم إلى نفس الحكم.

مع أن في تنزيل عبارته على هذا وإفراغ هذا المعنى في قوالب ألفاظه نظراً.

وفيه وجه آخر وهو أن يكون المراد التسليم لما يبدو للعبد من معاني الغيب مما يزاحم معقوله في بادئ الرأي. ويسبق إلى وهمه أن الأمر بخلافه، فيسبق على الأوهام من الغيب الذي أخبرته به شيء يزاحم معقولها، فتقع المنازعة بين حكم العقل وحكم الوهم، فإن كثيراً من الغيب قد يزاحم العقل بعض المزاحمة، ويسبق إلى الوهم خلافه. فالتسليم تسليم هذا المزاحم إلى وليه، ومن أخبر به، والتجرد عما يسبق إلى الوهم مما يخالفه.

وهذا أولى المعنيين بكلامه إن شاء الله.

فالأولى: تسليم منازعات الأسباب لتجريد التوحيد العملي القصدي الإرادي، وهذا تجريد منازعات الأوهام المخالفة للخبر، لتجريد التوحيد العلمي الخبري الاعتقادي. وهذا حقيقة التسليم. قوله: «والإذعان لما يخالف القياس من سير الدول والقسم».

against his own reason and assessment about those in power in ancient and recent times, the decline of one and the rise of another, strengthening of this and the weakening of that, as well as the fortunes He has distributed among His creation, despite their extreme inequality and disparity in their quality and quantity. He submits to God's wisdom and does not object based on what occurs to him by way of his own thought and conjecture.

It could also be that by "circulation of power and fortune" he means the states [of wealth or poverty] that visit the seeker in different measures may be less than what he expected, but he submits to what he is given, trusting His wisdom and justice. For, some servants are not fit except for poverty and were they given more that would harm them, others are fit only for affluence and were they made poor that would corrupt them; some are fit in the state of good health and were they given illness that would corrupt them.

His statement, "responding to what scares the seeker of the experience of the states" means that the seeker at this level possesses a power of submission that combats calamities that befall him and so the seeker does not lose his focus as a result, nor do they scare him off from entering the states and taking the leap, for his faculty of submission and acceptance protects him from their harm.

2 Second Level

He said,

The second level is submission of knowledge to the experiential state, purpose to unveiling, and form to Reality.

Submission of knowledge to the state does not mean that one ought to make one's state the judge over [scriptural] knowledge, God protect the Shaykh from such a meaning! He only meant to move from the formality of external knowledge to its inner meanings and realities and their intended fruit, such as moving from mere following of authority to seeing and certainty attained for oneself, so much so that the seeker sees and witnesses the reports that the Messenger, God grant him blessing and peace, has conveyed. The Almighty said, "Those who have been given knowledge see that what has been revealed to you by your Lord is the truth" [34:6], and, "Is, then, the one who knows that what has been sent down to you from your Lord is the truth like one who is blind?" [13:19]. The veil becomes unveiling, knowledge becomes certitude, and certitude becomes eye-witness certitude, and the knowledge of faith becomes the taste of faith—he thus tastes its sweetness and this is beyond mere knowledge—and the knowledge of reliance gives way to its experience, and so on.

أي الانقياد لما يقاوي عقله وقياسه مما جرى به حكم الله في الدول قديماً وحديثاً، من طي دولة ونشر دولة وإعزاز هذه وإذلال هذه، والقسم التي قسمها على خلقه مع شدة تفاوتها وتباين مقاديرها وكيفياتها وأجناسها، فيذعن لحكمة الله في ذلك ولا يعترض على ما وقع منها بشبهة وقياس.

ويحتمل أن يكون مراده بـ «الدول» و«القسم» الأحوال التي تتداول على السالك ويختلف سيرها. و«القسم» التي نالته من الله ما كان قياس سعيه واجتهاده أن يحصل له أكثر منها، فيذعن لما غالب قياسه منها، ويسلم للقسم المعطي بحكمته وعدله. فإن من عباده من لا يصلحه إلا الفقر، ولو أغناه لأفسده ذلك. ومنهم من لا يصلحه إلا الغنى ولو أفقره لأفسده ذلك. ومنهم من لا يصلحه إلا الصحة ولو أمرضه لأفسده ذلك.

قوله: «والإجابة لما يفزع المرید من ركوب الأحوال».

يقول: إن صاحب هذه الدرجة من قوة التسليم يهجم على الأمور المفزعة، ولا يلتفت إليها، ولا يخاف معها من ركوب الأحوال واقتحام الأهوال، لأن قوة تسليمه تحميه من خطرها، فلا ينبغي أن يخاف، فإنه في حصن التسليم ومنعته وحمايته.

فصل

قال: «الدرجة الثانية: تسليم العلم إلى الحال، [والقصد إلى الكشف، والرسم إلى الحقيقة]». أما «تسليم العلم إلى الحال» فليس المراد منه تحكيم الحال على العلم، حاشا الشيخ من ذلك. وإنما أراد الانتقال من الوقوف عند صور العلم الظاهرة إلى معانيها وحقائقها الباطنة، وثمراتها المقصودة منها، مثل الانتقال من محض التقليد والخبر إلى العيان واليقين، حتى كأنه يرى ويشاهد ما أخبر به الرسول ﷺ كما قال تعالى: ﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ﴾ [سبأ: 6]. وقال: ﴿أَفَنْ يَعْلَمُ أَمَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى﴾ [الرعد: 19]. وينتقل المحجب إلى الكشف، فينتقل من العلم إلى اليقين، ومن اليقين إلى عين اليقين. ومن علم الإيمان إلى ذوق طعم الإيمان ووجد حلاوته. فإن هذا قدر زائد على مجرد علمه، ومن علم التوكل إلى حاله وأشباه ذلك.

He surrenders sound knowledge in favor of sound state, for the authority of experiential state is stronger than the authority of knowledge. If state is opposed to knowledge it is like a tyrant king against whom he must rebel with the sword of knowledge and make it judge over him.

As for surrendering “purpose to unveiling,” it does not mean that he should abandon purpose upon experiencing the unveiling, for when he abandons purpose he abandons servanthood. Rather, having made his purpose entirely dedicated to the quest of unveiling, he surrenders it to the state of unveiling upon attaining it and thus the unveiling takes the command, the purpose being its means and instrument. If his unveiling is sound and in accordance with the truth, it unveils to him the maladies and defects in his purpose as well as ways to correct them. He thus turns to correct them by the light of unveiling. This does not mean that he who experiences unveiling abandons purpose, for that is the journey of the heretics and those who turn away from the path of truth and righteousness.

Abandoning “form for the Reality” refers to annihilation. The surrender of the man of annihilation includes surrendering his own being in favor of his experience of the reality, and the being of the servant is a form that is annihilated by the reality just as light annihilates darkness. To the people of annihilation, the Truth Almighty is not seen or witnessed by anyone but by Himself, not in the sense of monistic union but in the sense that the servant cannot witness Him until his essence and form and all marks of his existence are annihilated. That which was once non-being is annihilated and only He who still is persists.² This is nearly a matter of consensus in this group [namely, the Sufis]; nay, indeed, it is a consensus to them.

The second level is the submission of all that is other than the Truth to the Truth while being safe from the view of the submission through the viewing of the Truth's subduing of you to Him.

This level complements the last one, for the submission in the last one is its beginning and the medium between the first and the third levels. The first level was the beginning; the second, the middle; and the third, now, is the finale. By “the submission of all that is other than the Truth to the Truth” he means the vanishing of the forms of creation into the witnessing of the Reality. All that is other than the Truth is but form, and when one surrenders one's form to his Lord the reality of annihilation is given to him. This submission is of two kinds.

2 Cf. Ibn Taymiyya, *MF* 10:219–221.

فيسلم العلم الصحيح إلى الحال الصحيح. فإن سلطان الحال أقوى من سلطان العلم. فإن كان الحال مخالفاً للعلم فهو ملك ظالم، فيخرج عليه بسيف العلم وليحكمه عليه.

وأما «تسليم القصد إلى الكشف» فليس معناه أن يترك القصد عن معاينة الكشف، فإنه متى ترك القصد خلع ربة العبودية من عنقه، ولكن يجعل قصده سائراً طالباً لكشفه يؤمه، فإذا وصل إليه سلمه إليه وصار الحكم للكشف، إذ القصد آلة ووسيلة إليه، فإن كان كشفاً صحيحاً مطابقاً للحق في نفسه، كشف له عن آفات القصد ومفسداته ومصحاته وعيوبه، فأقبل على تصحيحه بنور الكشف، لا أن صاحب القصد ترك القصد لأجل الكشف، فهذا سير أهل الإلحاد الناكبين عن سبيل الحق والرشاد.

وأما «ترك الرسم إلى الحقيقة» فيشير به إلى الفناء. فإن من جملة تسليم صاحب الفناء تسليم ذاته ليفنى في شهود الحقيقة، فإن ذات العبد هي رسم تفنيه الحقيقة كما يفني النور الظلمة، لأن عند أصحاب الفناء أن الحق سبحانه لا يراه سواه ولا يشاهده غيره، لا بمعنى الاتحاد، ولكن بمعنى أنه لا يشاهده العبد حتى يفنى عن إنيته ورسمه وجميع عوالمه، فيفنى من لم يكن ويبقى من لم يزل، وهذا كالإجماع من الطائفة بل، هو إجماع منهم.

«الدرجة الثالثة: تسليم ما دون الحق إلى الحق، مع السلامة من رؤية التسليم بمعاينة تسليم الحق إياك إليه».

هذه الدرجة تكلمة الدرجة التي قبلها. [فإن التسليم في التي قبلها] بداية لها، وهي واسطة بين الدرجة الأولى والثالثة. فالأولى بداية، والثانية توسط، والثالثة نهاية.

قوله: «تسليم ما دون الحق إلى الحق»، يريد به اضمحلال رسوم الخلق في شهود الحقيقة، وكل ما دون الحق رسوم. فإذا سلم رسمه الخاص إلى ربه حصل له حقيقة الفناء. وهذا التسليم نوعان:

One is the submission of his particular form and the other the submission of the forms of all created beings, witnessing their disappearance and vanishing into the essence of reality. This kind is submission in one's knowledge and awareness and the first in experience.

His statement "being safe from the view of the submission" means parting as well from the witnessing of the act of submission itself, for such a view is just another form like the rest, and so long as one holds one to it his surrender or submission is incomplete. He then further describes this kind of safety, attained as it is "through the viewing of the Truth's subduing of you to Him," that is, when you submit all that is other than the Truth to the Truth it dawns on you that the Truth Almighty is the One, not you, who has surrendered all that is other than Him to Him. He is the one surrendering and the one being surrendered to, and you are merely an instrument. Whoever witnesses this finds his being surrendered to the Truth. The one who surrendered to Truth is none but the Truth Himself. This saves the servant from the claim of submission. And God knows best.

أحدهما: تسليم رسمه الخاص به.
والثاني: تسليم رسوم الكائنات ورؤية تلاشيها واضمحلالها في عين الحقيقة. وهذا علم ومعرفة،
والأول حال.

قوله: «والسلامة من رؤية التسليم»، أي ينسلب أيضاً من رسم رؤية التسليم. فإن «الرؤية» أيضاً
رسم من جملة الرسوم. فما دام مستصحباً لها لم يسلم التسليم التام، وقد بقيت عليه بقية من منازعات
رسمه.

ثم عرف كيفية هذا التسليم فقال: «بمعينة تسليم الحق إياك إليه»، أي ينكشف لك—حين تسلم
ما دون الحق إلى الحق—أن الحق تعالى هو الذي سلم إلى نفسه ما دونه، فالحق تعالى هو الذي سلمك
إليه، فهو المسلّم وهو المسلّم إليه، وأنت آلة التسليم. فمن شهد هذا المشهد وجد ذاته مسلّمةً إلى الحق وما
سلبها إلى الحق غير الحق، فقد سلم العبد من دعوى التسليم. والله أعلم.

The Station of Patience

Among the stations of “You we worship and You we seek for help” is the station of patience.

Imam Aḥmad [b. Ḥanbal], may God have mercy on him, has said, “God has mentioned patience on nearly ninety occasions in the Qur’an.”

It is an obligation by the consensus of the Community and comprises half of faith. Faith is two halves, one being patience and the other gratitude.

In the Qur’an, patience has been mentioned in sixteen ways.

First: The command to observe it, as the Most High says, “O you who have faith, seek help in patience and prayers” [2:153], and “And seek you help in patience and prayer” [2:45], and “Be patient and outdo [others/each other] in patience” [3:200].

Second: Prohibition of its opposite, as in His words, “So be patient like those of great resolve among the messengers, and seek not to hasten on [the end] for them” [46:35]. He said, “Turn not your backs [in combat]” [8:15], and turning one’s back is deficiency in patience and in outdoing one’s opponent in endurance. Also: “And reduce not your deeds to naught” [47:33] means wasting away one’s deeds by failing to bring them to completion. Also, “And do not weaken” [3:139], weakness being lack of endurance.

Third: Praise for those who possess patience, as He the Most High says in “[the Garden is for] those who are patient and the truthful” [3:17] and “And those who are patient in affliction and loss, and at the utmost moment of calamity—such are the truthful and such are the God-conscious” [2:177]. There are many instances of such [praise] in the Qur’an.

Fourth: God’s self-obligation of love for those who are patient, as in, “And God loves the patient” [2:146].

Fifth: God’s self-obligation of granting then His company; and it is a special company inclusive of their protection, support, assistance, not the general company of God in knowledge and watchfulness [that apply to all creatures]. As in His words, “And you be patient, for God is with the patient” [8:46]. Also, “And God is with the patient,” [2:249; 8:66]. [Since we know that] God is with everyone by his knowledge and power, the meaning here is that for those who are patient, the company or their state of being with God is of a special rank, consisting of His protection, victory, and support.

Sixth: Confirmation that patience is good, as in His words, “And if you remain patient, that is better for those who are patient” [16:126], and “that you be patient is better for ye” [4:25].

فصل

ومن منازل (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) منزلة: «الصبر».

قال الإمام أحمد: ذكر الله تعالى الصبر في القرآن في نحو من تسعين موضعاً.

وهو واجب بإجماع الأمة، وهو نصف الإيمان، فإن الإيمان نصفان: نصف صبر، ونصف شكر. وهو في القرآن على ستة عشر نوعاً:

الأول: الأمر به، نحو قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ [البقرة: 153]. وقوله: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ [البقرة: 45]. وقوله: ﴿اصْبِرُوا وَصَابِرُوا﴾ [آل عمران: 200]. وقوله: ﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾ [النحل: 127].

لثاني: النهي عن ضده، كقوله: ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ﴾ [الأحقاف: 35]. وقوله: ﴿فَلَا تَوَلُّوهُمْ الْأَدْبَارَ﴾ [الأنفال: 15]، فإن تولية الأدبار ترك للصبر والمصابرة. وقوله: ﴿وَلَا تَبْطُلُوا أَعْمَالَكُمْ﴾ [محمد: 33]، فإن إبطاها ترك للصبر على إتمامها. وقوله: ﴿وَلَا تَهِنُوا﴾ [آل عمران: 139]، فإن الوهن من عدم الصبر.

الثالث: الثناء على أهله، كقوله تعالى: ﴿الصَّابِرِينَ وَالصَّادِقِينَ﴾ [آل عمران: 17]. وقوله: ﴿وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: 177]، وهو كثير في القرآن.

الرابع: إيجابه سبحانه محبته لهم، كقوله: ﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ [آل عمران: 146].
الخامس: إيجاب معيته لهم، وهي معية خاصة تتضمن حفظهم ونصرهم وتأيدهم، ليست معية عامة، وهي معية العلم والإحاطة، كقوله: ﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ [الأنفال: 46]. وقوله: [﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾] [البقرة: 249 الأنفال: 69].

السادس: إخباره بأن الصبر خير لأصحابه، كقوله: ﴿وَلَئِنْ صَبَرْتُمْ لَوْ خَيْرٌ لِّلصَّابِرِينَ﴾ [النحل: 126]. وقوله: ﴿وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ﴾ [النساء: 25].

Seventh: Confirmation of returning their patience with the best of their deeds, as in “And We shall reward those who have been patient with best of what they used to do” [16:96].

Eighth: Confirmation of their reward without reckoning. He the Most High has said, “The patient will be granted their reward without accounting” [39:10].

Ninth: Good news for those who are patient, as in “And We shall test you with some of fear, hunger, and loss in property, life, and harvest—so give good news to those who are patient” [2:155].

Tenth: Guarantee of victory and help for those who are patient, as He the Most High says, “Indeed, if you are patient and on your guard and [the enemy] attack you suddenly, your Lord will help you with five thousand angels sweeping on” [3:125]. In this regard there is also a saying of the Prophet, God grant him blessing and peace, “And know that victory is with patience.”¹

Eleventh: Reassurance from Him Almighty that those with patience are the people of determination, as He says, “And whoever is patient and forgives, that indeed is from the deeds of determination” [42:43].

Twelfth: Declaration that no one can accomplish righteous deeds and attain their reward and their great pleasures except for the patient, as the Most High says, “Woe to you, God’s reward is better for those who have faith and act righteously—and no one attains that except those with patience” [28:80]. And He says, “None reaches it except for those who have been patient, and none reaches it but the fortunate” [41:35].

Thirteen: That only the people of patience benefit from the signs and lessons that God makes available for them, as He the Most High said to Moses, “And remind them of the Days of God, for in them are signs for every patient and grateful [person]” [14:5]. God says of the people of Sheba, “We reduced them to mere stories and erased every trace of them: in it there are signs for any who is patient and grateful” [34:19].

He says in the *Sūra The Counsel*, “And among His signs are the ships, smooth-running through the ocean, [tall] as mountains. If it be His will He can still the wind, leaving them motionless on the back of the [ocean]: Verily in this are signs for everyone who is patient and grateful” [42:33].

Fourteenth: That the sought-after and beloved success and salvation from the despised and feared ending and entrance into the Garden are attained only through patience, as God Almighty says, “And the Angels enter upon them from every door: peace be upon you for your patience, what a great final abode!” [13:23–24].

¹ Reported by Aḥmad; classed *ḥasan*.

السابع: إيجاب الجزاء لهم بأحسن أعمالهم، كقوله تعالى: ﴿وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾ [النحل:96].

الثامن: إيجابه الجزاء لهم بغير حساب، كقوله تعالى: ﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر:10].

التاسع: إطلاق البشرى لأهل الصبر، كقوله تعالى: ﴿وَلَنَبْشُكِّنَنَّكُمْ بُنْيَاءً مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾ [البقرة:155].

العاشر: ضمان النصر والمدد لهم، كقوله تعالى: ﴿بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْ كُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾ [آل عمران:125].
ومنه قول النبي ﷺ: «واعلم أن النصر مع الصبر».

الحادي عشر: الإخبار أن أهل الصبر هم أهل العزائم، كقوله تعالى: ﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَرْمِ الْأُمُورِ﴾ [الشورى:43].

الثاني عشر: الإخبار أنه ما يلقي الأعمال الصالحة وجزاءها والحفظ إلا أهل الصبر، كقوله تعالى: ﴿وَلِكُم مِّنَ اللَّهِ خَيْرٌ لِّمَن آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا إِلَّا الصَّابِرُونَ﴾ [القصاص:80]. وقوله: ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلَاقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَاقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾ [فصلت:34-35].

الثالث عشر: الإخبار أنه إنما ينتفع بالآيات والعبارة أهل الصبر، كقوله تعالى: ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [إبراهيم:5]. وقوله في أهل سبأ: ﴿جَعَلْنَاهُمْ أَحَادِيثَ وَمَرَّقْنَاهُمْ كُلَّ مُمَرِّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [سبأ:19]. وقوله في سورة الشورى: ﴿وَمِنَ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ [الشورى:32-33].

الرابع عشر: الإخبار بأن الفوز بالمطلوب والنجاة من المرهوب ودخول الجنة، إنما نالوه بالصبر، كقوله تعالى: ﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾ [الرعد:23-24].

Fifteenth: That the people of patience shall inherit the honor of high authority. I have heard the Shaykh al-Islam Ibn Taymiyya, may God honor his soul, say, "Authority (or leadership) in religion is attained by means of patience and certitude," then he recited the saying of God Almighty, "And We made among [the Israelites] leaders who were guided by Our command when they observed patience and believed with certitude in our signs" [32:24].

Sixteenth: God's connection of patience with the stations of submission and faith, as He did (in the previously cited verses) with certitude and faith, with piety and reliance, and with gratitude, righteous actions and mercy.

This is why patience is to faith what the head is to the body. There is no faith if there is no patience, just as one cannot have a body without a head. 'Umar b. al-Khaṭṭāb, may God be pleased with him, said, "The best in life we have attained has been through patience." The Apostle of God, God grant him blessing and peace, said in a sound Hadith that patience is "light".² He also said, "Whosoever seeks to be patient, God grants him patience."³ In another sound Hadith:

Wonderful is the affair of a believer. All of his affairs are good for him. And that is for none but a believer. If he experiences some blessing, he is grateful, and that is for him good. And if he experience hardship, he is patient, and that too is good for him.⁴

He said to the black woman who suffered from epilepsy when she asked him to pray for her, "If you wish, you could patiently suffer in return for the Garden, or if you wish, I would pray for you to be healed." She said (choosing to patiently suffer), "I am uncovered, so ask God that I am not uncovered [when I suffer an attack]," so he prayed for her.⁵

The Prophet, God grant him blessing and peace, also commanded the Helpers [of Medina] to be patient over the nepotism that they would experience after him until they met him at the Basin (*ḥawḍ*) [in the afterlife].⁶

He, God grant him blessing and peace, also commanded perseverance upon encounter with the enemy and with any calamity, and informed them that [patience] counts "Only upon the first encounter with the calamity."⁷

He commanded the suffering what is most beneficial for him, namely, patience and anticipation [of reward and relief from God]. For it lightens the suffering and increases the reward, whereas wailing, anger, and complaining increases the affliction and takes away the reward.

2 Muslim, *Nasā'ī*, *Aḥmad*.

3 *Bukhārī* #1469, *Muslim* #1053.

4 *Muslim* #2999.

الخامس عشر: أنه يورث صاحبه درجة الإمامة، [سمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: بالصبر واليقين تُنال الإمامة في الدين]، ثم تلا قوله تعالى: ﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾ [السجدة:24].

السادس عشر: اقترانه بمقامات الإسلام والإيمان، كما قرنه الله سبحانه باليقين والإيمان، وبالتقوى والتوكل والشكر والعمل والرحمة.

ولهذا كان الصبر من الإيمان بمنزلة الرأس من الجسد، ولا إيمان لمن لا صبر له، كما أنه لا جسد لمن لا رأس له. قال عمر بن الخطاب رضي الله عنه: «خير عيش أدركاها بالصبر».

وأخبر النبي ﷺ في الحديث الصحيح: «أنه ضياء». وقال: «من يتصبر يصبره الله».

وفي الحديث الصحيح: «عجبا لأمر المؤمن! إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن، إن أصابته سراء شكر فكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له».

وقال للمرأة السوداء التي كانت تُصرع فسألته أن يدعو لها: «إن شئت صبرت ولك الجنة، وإن شئت دعوت الله أن يعافيك، فقالت: إني أتكشف فادع الله ألا أتكشف، فدعا لها».

وأمر الأنصار رضي الله تعالى عنهم بأن يصبروا على الأثرة التي يلقونها بعده حتى يلقوه على الحوض.

وأمر عند ملاقاته العدو بالصبر، وأمر بالصبر عند المصيبة، وأخبر «أنه عند الصدمة الأولى».

وأمر المصاب بأنفع الأمور له وهو الصبر والاحتساب، فإن ذلك يخفف مصيبته ويوفر أجره، والجزع والتسخط والتشكى يزيد في المصيبة ويذهب بالأجر.

5 Bukhārī #5652; Muslim #2576.

6 Bukhārī #3163; Muslim #1059.

7 Bukhārī #1283; Muslim #926.

{The Prophet, God grant him blessing and peace, also said that patience is all of goodness; he said, “One is not given a bounty better and more capacious than patience.”⁸}

1 The Literal Meaning

In the Arabic language, *ṣabr* means to confine or hold in/back (like holding water in one's hand, or holding in breath). This is why it is said, “one has been killed by *ṣabr*” meaning one was choked to death. God the Most High says, “And hold your self (i.e. do *ṣabr*) along with those who call upon their Lord by day and by night, seeking His face ...” [18:28], that is, confine yourself with them.

Therefore, *ṣabr* is to hold one's self back from anxiety and anger, to hold one's tongue from complaint, and to hold one's body from disgraceful movements.

It is of three types: patience (perseverance) in obeying God, patience in avoiding God's disobedience (namely, resolve), and patience in God's tests. The first two of these are related to voluntary acts, whereas the last pertains to what the servant has no choice in incurring.

I have heard the Shaykh al-Islam Ibn Taymiyya, may God purify his soul, say,

The patience of [the prophet] Joseph in resisting the temptation of the minister's wife was higher than his patience over his brothers' throwing him into the well and separating him from his father, for the latter happened to him without his choice. In such cases, a servant of God has no choice but patience. But [Joseph's] perseverance in avoiding temptation involved his choice and pleasure [in obedience to God], struggling against his ego, especially because the factors that made it harder for him. For he was young and his natural desire was strong, unmarried with no other way to satisfy his desire, a stranger in the land with no relatives or friends to be ashamed of, and a slave—and in servitude one's moral restraint is not the same as in freedom. The woman [who tried to seduce him] was beautiful, of high status, and his owner. She tempted him when her husband was out. On top of all that, she threatened him with imprisonment and humiliation if he did not oblige. Yet, despite all these factors, he was patient of his own choice, preferring what is with God. How much better is that compared to [his] patience in the well, about which he had no choice?

8 Bukhārī and Muslim.

[وأخبر أن الصبر خير كله فقال: «ما أعطي أحد عطاءً خيراً له وأوسع من الصبر»].

فصل

و«الصبر» في اللغة الحبس والكف، ومنه: قتل فلان صبراً، إذا أمسك وحُبس. ومنه قوله تعالى: ﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ [الكهف:28]، أي احبس نفسك معهم.

فالصبر حبس النفس عن الجزع والتسخط، وحبس اللسان عن الشكوى، وحبس الجوارح عن التشويش.

وهو ثلاثة أنواع: صبر على طاعة الله، وصبر عن معصية الله، وصبر على امتحان الله. فالأولان صبر على ما يتعلق بالكسب، والثالث صبر على ما لا كسب للعبد فيه. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يقول: كان صبر يوسف عن مطاوعة امرأة العزيز عن شأنها أكل من صبره على إلقاء إخوته له في الجب، وبيعه وتفريقهم بينه وبين أبيه. فإن هذه أمور جرت عليه بغير اختياره لا كسب له فيها، ليس للعبد فيها حيلة غير الصبر، وأما صبره عن المعصية فصبر واختيار ورضى ومحاربة للنفس، ولا سيما مع الأسباب التي تقوى معها دواعي الواقعة، فإنه كان شاباً وداعية الشباب إليها قوية، وعزباً ليس له ما يعوضه ويبرد شهوته، وغريباً والغريب لا يستحي في بلد غربته مما يستحي منه بين أصحابه ومعارفه وأهله، ومملوكاً والمملوك أيضاً ليس وازعه كوازع الحر، والمرأة جميلة وذات منصب وهي سيدته، وقد غاب الرقيب. وهي الداعية له إلى نفسها والحريصة على ذلك أشد الحرص، ومع ذلك توعدته إن لم يفعل بالسجن والصغار. ومع هذه الدواعي كلها صبر اختياراً وإيثاراً لما عند الله، وأين هذا من صبره في الجب على ما ليس من كسبه؟

He [Ibn Taymiyya] also used to say,

Patience in the performance of righteous acts is better and higher in status than patience in avoiding sins, for the benefit that comes from the performance of a righteous deed is dearer to the Lawgiver than the benefit that comes from avoiding sin, and the ill that comes from absence of righteous obedience is more hateful to God than the ill that comes from the presence of disobedience.

He has a treatise on this matter in which he has supported this opinion in twenty different ways, but this is not the occasion to mention them.⁹ Our purpose here is to discuss patience, its reality, and its levels and ranks. God alone gives success.

2 Kinds of Patience

It is of three kinds: patience by God, patience for God, and patience with (i.e., in the company of) God.

The first is seeking God's help and seeing God as the source of patience; and the patience of a servant is not in his own power but is his Lord's gift, as He the Most High says, "And be patient, and your patience is but by God" [16:127]—that is, if God did not grant you patience, you could not have been patient.

The second is patience for God, which means that the motivation of your patience must be the love of God, the will to seek His Face and nearness to Him, not to show off your self-control, seeking other's admiration, or any other reasons.

The third is patience with God, which is the servant's effort with God's religious decrees and requirements, in terms of persevering with them, living with them, establishing them, going with them wherever they take him and stopping wherever they stop. This is his patience with God—to make one's self attached to the things God commands and loves. This is the hardest and most demanding type of patience; it is the patience of the truth-loving (*ṣiddīq*).

Al-Junayd said,

⁹ The treatise is likely *al-Tuhfa al-ʿIrāqīyya fī al-aʿmāl al-qalbīyya*, ed. Yahya al-Hunaydī (Maktaba al-Riyāḍ, 1421).

وكان يقول: الصبر على أداء الطاعات أكمل من الصبر عن اجتناب المحرمات وأفضل، فإن مصلحة فعل الطاعة أحب إلى الشارع من مصلحة ترك المعصية، ومفسدة عدم الطاعة أبغض إليه وأكره من مفسدة وجود المعصية.

وله رحمه الله في ذلك مصنف قرره فيه بنحو من عشرين وجهاً، ليس هذا موضع ذكرها. والمقصود: الكلام على الصبر وحقيقته ودرجاته ومرتبته.

فصل

«وهو على ثلاثة أنواع: صبر بالله وصبر لله وصبر مع الله».

فالأول الاستعانة به ورؤيته أنه هو المصبر، وأن صبر العبد بربه لا بنفسه كما قال تعالى:

﴿وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾ [النحل: 127]، يعني إن لم يصبرك هو لم تصبر.

والثاني الصبر لله، وهو أن يكون الباعث له على الصبر محبة الله وإرادة وجهه، والتقرب إليه، لا إظهار قوة النفس، والاستحمان إلى الخلق وغير ذلك من الأغراض.

والثالث الصبر مع الله. وهو دوران العبد مع مراد الله الديني منه ومع أحكامه الدينية، صابراً نفسه معها سائراً بسيرها مقيماً بإقامتها، يتوجه معها أين توجهت ركائبها وينزل معها أين استقلت مضاربها.

فهذا معنى كونه صابراً مع الله، أي قد جعل نفسه وفقاً على أوامره ومحابه، وهو أشد أنواع الصبر وأصعبها، وهو صبر الصديقين.

The journey from this world to the hereafter is easy and light for a believer compared to parting with people for the sake of God, which is harder. The journey from the ego to God is still harder, and to be patient with God is the hardest of all.¹⁰

He was asked about patience, so he said, "It is to swallow bitterness without frowning."

Dhū al-Nūn said, "Patience is to distance yourself from oppositions [to God's commands], tranquility while swallowing the agonies of calamities, and displaying richness (or self-sufficiency) when poverty descends in the fields of livelihood."

It has been said, "Patience is to encounter affliction with chivalry."

It has also been said, "It is to be erased in the affliction without any display of complaint."

It has also been said, "It is the habituation of the ego in attacking adversities."

Also, "[it is] withstanding a calamity with a good attitude like in the state of well-being."

ʿAmr b. ʿUthmān said, "[Patience] is standing fast with God, meeting the calamity God has given with magnanimity and largesse."

Al-Khawwāṣ said, "It is to stand fast with the commands of the Book and the Sunna."

Yahyā b. Muʿādh said, "The patience of the lovers is stronger than the patience of the renunciants. How can they ever be patient!" Then he recited,

Patience is a thing of beauty in all things
But in [attaining] you: for that is no good

It was said, "Patience is seeking God's aid."

It was also said, "It is to give up complaining."

It was said,

Patience, like its name, is bitter in taste
But its result is sweeter than honey

¹⁰ This and following opinions on the notion of patience draw on Abū al-Qāsim al-Qushayrī, *al-Risāla al-Qushayriyya*, translated by Alexander Knysh as *Al-Qushayrī's Epistle on Sufism: Al-Risāla Al-qushayriyya Fi ʿilm Al-tasawwuf* (Reading: Garnet Publishing, 2007).

قال الجنيد: المسير من الدنيا إلى الآخرة سهل هين على المؤمن، وهجران الخلق في جنب الله شديد، والمسير من النفس إلى الله صعب شديد، والصبر مع الله أشد.

وسئل عن الصبر فقال: تجرع المرارة من غير تعبس.

وقال ذو النون: الصبر التباعد من المخالفات، والسكون عند تجرع غصص البلية، وإظهار الغنى مع حلول الفقر بساحات المعيشة.

وقيل: الصبر الوقوف مع البلاء بحسن الأدب.

وقيل: هو الفناء في البلوى بلا ظهور ولا شكوى.

وقيل: تعويد النفس الهجوم على المكاره.

وقيل: المقام مع البلاء بحسن الصحبة كالمقام مع العافية.

وقال عمرو بن عثمان: هو الثبات مع الله وتلقي بلائه بالرحب والسعة.

وقال الخواص: هو الثبات على أحكام الكتاب والسنة.

وقال يحيى بن معاذ: صبر المحبين أشد من صبر الزاهدين، واعجبي كيف يصبرون؟ وأنشد:

والصبر يُجملُ في المواطن كلها إلا عليك فإنه لا يجمل

وقيل: الصبر هو الاستعانة بالله.

وقيل: هو ترك الشكوى.

وقيل:

الصبر مثل اسمه مر مذاقته لكن عواقبه أحلى من العسل

It was said, "Patience is that you are pleased with the perishing of your ego for the pleasure of one you love, as it was said,

I will perish to please you and perish in lament
It is enough that you are pleased even if you perish in patience."

It has been said that the ranks of the patient one (*ṣābir*) are five: *ṣābir*, *muṣṭabir*, *mutaṣabbir*, *ṣabūr*, and *ṣabbār*. The first, *ṣābir*, is the most general; *muṣṭabir* is the one who has earned patience and is filled with it; *mutaṣabbir* is someone who forces one's ego to be patient [beyond one's capacity]; *ṣabūr* is someone whose patience is great in comparison to others; and finally *ṣabbār* is extremely patient; this last one excels in the measure and weight of patience whereas the one before it excels in its quality and modality.

‘Alī b. Abī Ṭālib, God be pleased with him, said, "Patience is a mount that never trips."

A man asked al-Shiblī, "What kind of patience is the hardest?" He said, "Patience in God." The questioner said, "No." So he said, "Patience for God." The questioner again said, "No." So he said, "Patience with God?" The questioner again said, "No." So [al-Shiblī] asked, "What then?" The questioner said, "Patience without (that is, desiring but not attaining) God." Al-Shiblī [recognizing the meaning] emitted a cry as if his soul was about to leave his body.

Al-Jurayrī said, "Patience is to not differentiate between the state of blessing and the state of affliction on account of inner tranquility with both; *taṣabbur* is tranquility in trial and when experiencing the weight of the affliction."

Abī ‘Alī al-Daqqāq said, "The patient are successful in attaining honor in the two abodes, for they have attained the with-ness of God, as 'God is with those who are patient.'"

Concerning the words of God the Most High,

Be patient (do *ṣabr*), encourage each other to be patient (do *musābara*),
and wait in patience (do *murābaṭa*). [3:200]

It has been said that this verse proceeds from the easier duty to the harder and nobler. This means that *ṣabr* is less than *muṣābara*, and *muṣābara* is less than *murābaṭa*. *Murābaṭa* comes from *rabṭ* which means a tie or hold; *al-murābiṭ* is someone who ties (or saddles) his horse in wait for the fright [of sudden attack]. Hence, this term has been used for anyone who ties and holds himself in discipline and waits for God's commandments.

The Prophet, God grant him blessing and peace, said,

وقيل: الصبر أن ترضى بتلف نفسك في رضى من تحبه كما قيل:

سأتلف كي ترضى وأتلف حسرة وحسي أن ترضى ويتلفني صبري

وقيل: مراتب الصابرين خمسة: صابر ومصطبر ومتصبر وصبور وصبار. فالصابر أعمها، والمصطبر المكتسب الصبر الملىء به، والمتصبر متكلف الصبر حامل نفسه عليه، والصبور العظيم الصبر الذي صبره أشد من غيره، والصابر الشديد الصبر. فهذا في القدر والكم والذي قبله في الوصف والكيف. وقال علي بن أبي طالب رضي الله عنه: «الصبر مطية لا تكبو».

وقف رجل على الشبلي فقال: أي صبر أشد على الصابرين؟ فقال: الصبر في الله، قال السائل: لا، فقال: الصبر لله، فقال السائل: لا، فقال: الصبر مع الله، قال: لا، قال الشبلي: فأيش هو؟ قال: الصبر عن الله، فصرخ الشبلي صرخةً كادت روحه تتلف.

وقال الجريري: «الصبر ألا يفرق بين حال النعمة وحال المحنة، مع سكون الخاطر فيهما. والتصبر هو السكون مع البلاء مع وجدان أثقال المحنة».

قال أبو علي الدقاق: «فاز الصابرون بعز الدارين لأنهم نالوا من الله معيته، فإن الله مع الصابرين». وقيل في قوله تعالى: ﴿اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾ [آل عمران: 200]. إنه انتقال من الأدنى إلى الأعلى، ف«الصبر» دون المصابرة، و«المصابرة» دون «المرابطة»، و«المرابطة» مفاعلة من الربط وهو الشد، وسمي المرباط مرباطاً لأن المرباطين يربطون خيولهم ينتظرون الفزع، ثم قيل لكل منتظر قد ربط نفسه لطاعة ينتظرها مرباط، ومنه قول النبي ﷺ: «ألا أخبركم بما يحو الله به الخطايا ويرفع

Shall I not inform you of that by which God erases sins and raises ranks? Perfecting ablution even when it is difficult, frequency of steps towards the mosques, and waiting for a prayer after another: that is *ribāṭ*, that is *ribat*!¹¹

It was said, “Be patient with your selves upon God’s obedience, vie in patience with your hearts in a trial, and lie in wait with your secrets on the path to God.”

It was also said, “Be patient in God, vie in patience through God, and lie in wait (i.e., do *ribāṭ*) with God.”

{It was also said, “Be patient with bounties, vie in patience upon afflictions and harm, and vie in patience in the abode of the enemy, fearing the deity of the earth and the heavens, so that you may succeed in the enduring abode.”

Hence, *ṣabr* is with respect to your own ego, *muṣābara* is between you and your enemy, and *murābaṭa* is to stay put and be prepared. Just as *ribāṭ* is to guard the frontiers whence the enemy might attack, *murābaṭa* is similarly to guard vigilantly the openings or weaknesses of one’s heart against the assaults of Satan, lest he control it, ruin it, or destroy its order.

It was said, “Swallow patience: if it kills you, you will be a martyr, and if it sustains you, you will live in honor.”

It was said, “Patience for God is richness, patience through God is endurance, [patience] in God is a trial, [patience] with God is fidelity, [patience] from [the attainment of] God is futility, patience in the quest is the index of achievement, and [patience] in a trial is the symbol of relief.”

It was also said, “The servant’s state with God is his *ribāṭ* (lit., that state of endurance before battle) and what is other than God is the enemy [he is battling].”

In al-Bukhārī’s book of *al-Adab* [*al-Mufrad*], it is reported that the Messenger of God, God grant him blessing and peace, was asked about faith. He said, “It is patience and liberality.” He (al-Bukhārī) narrated this on the authority of Mūsā b. Ismā‘īl, who said: it was narrated by Suwayd who said: it was narrated by ‘Abdallāh b. ‘Umayr on the authority of his father who narrated from [Ibn ‘Umayr’s] grandfather.

This is the most comprehensive way to put it and most evident, encompassing all stations of faith, from the beginning to the end. For two things are required of the ego: to give what it has been commanded to give, which comes from liberality; and to abstain from what is prohibited, which comes from patience.

11 Muslim #251.

به الدرجات؟ إسباغ الوضوء على المكاره، وكثرة الخطى إلى المساجد، وانتظار الصلاة بعد الصلاة، فذلكم الرباط فذلكم الرباط».

وقيل: «اصبروا في الله وصابروا بالله ورابطوا مع الله».

وقيل: «اصبروا على النعماء وصابروا على البأساء والضراء ورابطوا في دار الأعداء واتقوا إله الأرض والسماء» لعلمكم تفلحون في دار البقاء». فالصبر مع نفسك، والمصابرة بينك وبين عدوك، والمرابطة الثبات وإعداد العدة. وكما أن الرباط لزوم الثغر لثلاثا يهجم منه العدو، فكذلك المرابطة أيضاً لزوم ثغر القلب لثلاثا يهجم عليه الشيطان، فيملكه أو يخربه أو يشعته.

وقيل: «تجرع الصبر، فإن قتلك قتلك شهيداً وإن أحيأك أحيأك عزيزاً».

وقيل: «الصبر لله غناء وبالله بقاء وفي الله بلاء ومع الله وفاء وعن الله جفاء، والصبر على الطلب عنوان الظفر، وفي المحن عنوان الفرج».

وقيل: «حال العبد مع الله رباطه، وما دون الله أعداؤه».

وفي كتاب الأدب للبخاري، سئل رسول الله ﷺ عن الإيمان فقال: «الصبر والسماحة»، ذكره عن موسى بن إسماعيل، قال: حدثنا سويد قال: حدثنا عبد الله بن عمير عن أبيه عن جده—فذكره.

وهذا من أجمع الكلام وأعظمه برهاناً وأوعبه لمقامات الإيمان من أولها إلى آخرها.

فإن النفس يراد منها شيثان: بذل ما أمرت به وإعطائه. فالحامل عليه السماحة، وترك ما نهيت عنه. والبعد منه فالحامل عليه الصبر.

God the Most Exalted and Glorified has enjoined in His Book beautiful patience, beautiful forgiveness, and beautiful indulgence. I have heard the Shaykh al-Islam Ibn Taymiyya, may God purify his soul, say: beautiful patience is one which accompanies no complaint, beautiful forgiveness is one which accompanies no anger, and beautiful indulgence is one which accompanies no harm.

One Israelite report has it, "God revealed to one of His prophets: I sent down a trial upon My servant so he called unto Me, I delayed in responding so he complained, so I said to him: My servant, how can I have mercy upon you by relieving you of the thing through which I have mercy upon you?"

Ibn 'Uyayna said regarding God's words, "And We have made from among them leaders who guide by Our command, when they were patient" [32:24] that "They lived by the summit of all virtues (namely, patience) so God made them leaders."

It has been said that the best of the patience of the worshippers is when it is protected and the best of the patience of the lovers is when it is refused. As it was said,}

It became clear on the day of parting that all his resolve
To be patience was just a false hope

Complaining *to* God does not negate patience, for Ya'qūb (Jacob), upon him be peace, swore adherence to good patience, and a prophet never violates his promise, yet he said, "I only complain of my calamity and grief to God" [12:86]. Similarly, Ayyūb (Job) promised God to be patient, yet prayed, "Harm has touched my and You [O Lord] are the Most Merciful of all" [21:83].

What does negate patience, however, is complaining *of* God. One of them (the righteous) saw a man complaining to another of poverty and need, so he said, "You complain of the One who is merciful to you to one who is not!"

Then he recited:

When a calamity befalls you, endure the endurance of a nobleman,
For He is well aware of your state
When you complain to a son of Adam:
You complain of the Merciful to one who has no mercy

وقد أمر الله سبحانه وتعالى في كتابه بالصبر الجميل الذي لا شكوى فيه ولا معه، و«الصفح الجميل» هو الذي لا عتاب معه، و«الهجر الجميل» الذي لا أذى معه.

وفي أثر إسرائيلي: «أوحى الله إلى نبي من أنبيائه: أنزلت بعبدي بلائي فدعاني فاطلته بالإجابة، فشكاني، فقلت: عبدي، كيف أرحمك من شيء به أرحمك؟».

[وقال ابن عينة في قوله تعالى: ﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا﴾] [السجدة: 24]. قال: «أخذوا برأس الأمر فجعلهم رؤساء».

وقيل: صبر العابدين أحسنه أن يكون محفوظاً، وصبر المحبين أحسنه أن يكون مرفوضاً كما قيل:

تئين يوم البين أن اعتزامه على الصبر من إحدى

الظنون الكواذب والشكوى إلى الله عز وجل لا تنافي الصبر، فإن يعقوب—عليه السلام—وعد بالصبر الجميل، والنبي إذا وعد لا يخلف، ثم قال: ﴿إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ [يوسف: 86]. وكذلك أيوب أخبر الله أنه وجده صابراً مع قوله: ﴿مَسْنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الأنبياء: 83]. وإنما ينافي الصبر شكوى الله لا الشكوى إليه، كما رأى بعضهم رجلاً يشكو إلى آخر فاقة وضرورة، فقال: يا هذا، تشكو من يرحمك إلى من لا يرحمك؟ ثم أنشد:

وإذا عرَّتْكَ بلية فاصبر لها صبر الكريم فإنه بك أعلم
وإذا شكوت إلى ابن آدم إنما تشكو الرحيم إلى الذي لا يرحم

3 Patience according to al-Harawī

The author of *al-Manāzil* said,

Patience is to hold oneself upon what one dislikes and hold back the tongue from complaining, and this is the hardest of stations for the commoners and most desolate on the path of love, and most reprehensible on the path of divine unicity.

It is difficult for the commoner for he is a beginner on the path, lacking training on the way and the refinement necessary to cross the stations, so when trials befall him and apprehension overwhelms him, he finds it difficult to bear and endure it patiently. He is neither a devotee habituated in patience nor a lover who takes pleasure in the affliction in seeking the pleasure of his beloved.

His desolation on the path of love is because this path requires seeking pleasure in the trials given by the beloved, whereas patience necessitates hating them. He holds himself on to them despite his dislike, which is desolation in the path of love.

Desolation has a fine point in it, however. It is that seeking delight in a trial for love is the cause of the intimacy of the heart with the beloved, for when he feels the pain that requires him to be patient, he moves from intimacy to desolation. Were it not for the desolation, he would not feel the pain that would necessitate patience.

Its reprehensibility on the path of divine unicity is because it has the force of a claim: one who is patient claims his strength of endurance, which is a great claim on behalf of his ego, and this directly contradicts the purity of divine unicity, for no one has strength but God, and for God is all strength, there being no strength or power except through God. This is the reason for patience being reprehensible on the path of divine unicity, a most vile [trait] in fact, as he said, for affirmation of unicity refers all things back to God whereas patience refers them to one's ego. The affirmation of the ego in divine unicity is reprehensible.

This is the sum total of his discourse after a careful, thorough reading, and it is a reprehensible discourse in itself.

In reality, patience is among the surest of stations on the path of love, the most necessary for the lovers, the most needed of them, the most welcome and clearest of stations on the path of affirming divine unicity. The lover needs it in desperation.

If it is said: how can the lover need it in desperation, even if it negates perfect love, in that it is impossible without a sense of conflict with the love's will?

فصل

قال صاحب المنازل: «الصبر حبس النفس على المكروه، وعقل اللسان عن الشكوى، وهو من أصعب المنازل على العامة، وأوحشها في طريق المحبة، وأنكرها في طريق التوحيد».

إنما كان صعباً على العامة، لأن العامي مبتديء في الطريق، وما له دربة بالسلوك، ولا تهذيب المرتاض بقطع المنازل، فإذا أصابته المحن أدركه الجزع، وصعب عليه احتمال البلاء، وعز عليه وجدان الصبر، لأنه ليس من أهل الرياضة فيكون مستوطناً للصبر، ولا من أهل المحبة فيلتذ بالبلاء في رضى محبوبه.

وأما وحشته في طريق المحبة فلأنها تقتضي التذاذ المحب بامتحان محبوبه له، والصبر يقتضي كراهيته لذلك، وحبس نفسه عليه كرهاً، فهو وحشة في طريق المحبة.

وفي الوحشة نكتة لطيفة، لأن الالتذاذ بالحنة في المحبة هو من موجبات أنس القلب بالمحجوب، فإذا أحس بالألم—بحيث يحتاج إلى الصبر—انتقل من الأنس إلى الوحشية، ولولا الوحشة لما أحس بالألم المستدعي للصبر.

وإنما أنكرها في طريق التوحيد لأن فيه قوة الدعوى، لأن الصابر يدعي بحاله قوة الثبات، وذلك ادعاء منه لنفسه قوة عظيمة، وهذا مصادمة لتجريد التوحيد، إذ ليس لأحد قوة البتة، بل لله القوة جميعاً، ولا حول ولا قوة إلا بالله.

فهذا سبب كون الصبر منكراً في طريق التوحيد، بل من أنكر المنكر—كما قال—لأن التوحيد يرد الأشياء إلى الله، والصبر يرد الأشياء إلى النفس، وإثبات النفس في التوحيد منكر. هذا حاصل كلامه محرراً مقررأً، وهو من منكر كلامه.

بل الصبر من أكد المنازل في طريق المحبة وألزمها للمحبين، وهم أحوج إلى منزلته [من كل منزلة]، وهو من أعرف المنازل في طريق التوحيد وأبينها. وحاجة المحب إليه ضرورية.

فإن قيل: كيف تكون حاجة المحب إليه ضرورية مع منافاته لكمال المحبة، فإنه لا يكون إلا مع منازعات النفس لمراد المحجوب؟

It would be said: it is for this reason that it is the surest of stations on the path to love and most relevant to it, and by it sound and true love can be separated from deficient and false love. True love is known by the strength of endurance of pain in the quest of the beloved's pleasure.

This is why the love of most people is false, for everyone claims to love God Almighty but when afflicted with pain they abandon their love. None but the patient endure. Were it not for the difficulties and pain, their love would not be established. The greatest in love are those most patient for its sake.

This is why God Almighty has characterized His lovers and allies with patience, saying about his Beloved, "We found him patient," and then praised him, "how good a servant he is, truly devout" [38:44].

He commanded the dearest of His creation to Him to be patient upon His command, that their patience is by His own grace, and praised the patient ones with the best praise, guaranteeing them the greatest reward, and made their reward beyond reckoning when the reward of others is measured, and linked patience to the stations of submission, faith, and excellence, as has been said earlier, making it a virtue alongside trusting reliance, certitude, righteous works, and piety. He has declared also that only those with patience can benefit from His signs, that is it good for those who practice it, and that the angels greet them in the Garden, as has been stated previously.

There is nothing in the feeling of pain or coercion of the ego to be patient upon it anything to render its love or affirmation of divine unicity defective, for its sensing of pain and desire to repulse it are natural matters, just as its need for nourishment from food and water and its affliction if it lacks these. There is no way to eliminate or suspect the necessities of the ego altogether, or else it would not be a human ego, nor would love raise it; it would be another world altogether.

Patience and love do not contradict, but rather accompany and complement. A lover is one who is utterly perseverant. What is a defect in patience in reality and contradictory to love and affirmation of unicity is that its motive be anything other than the desire for the pleasure of the beloved, that its motive be desire for someone else or opposition to the Beloved. This is the desolation and reprehensibility of patience.

As for one who sees his patience as being for God, by God, and with God, witnessing that his patience is by God Almighty and not by the strength of his own ego, the love of such a one is not afflicted by desolation nor is his affirmation of unicity reprehensible.

If this endurance persists for him, he has still only attained one of the kinds of patience, which is patience in affliction. As for patience in obedience, hold-

قيل: هذه هي النكتة التي لأجلها كان من أكد المنازل في طريق المحبة وأعلقها بها، وبه يعلم صحيح المحبة من معلولها وصادقها من كاذبها، فإن بقوة الصبر على المكاره في مراد المحبوب يعلم صحة محبته. ومن هاهنا كانت محبة أكثر الناس كاذبة، لأنهم كلهم ادعوا محبة الله تعالى، فحين امتحنهم بالمكاهرة انخلعوا عن حقيقة المحبة، ولم يثبت معه إلا الصابرون، فلولا تحمل المشاق وتحشم المكاهرة بالصبر لما ثبتت صحة محبتهم، تبين بذلك أن أعظمهم محبة أشدهم صبراً.

ولهذا وصف الله تعالى بالصبر خاصة أحبائه وأوليائه وأحبابه فقال عن حبيبه أيوب: ﴿إِنَّا وَجَدْنَاهُ صَابِرًا﴾ [ص:44]، ثم أثنى عليه فقال: ﴿نَعَمْ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾ [ص:44]. وأمر أحب الخلق إليه بالصبر لحكمه، وأخبر أن صبره به، وأثنى على الصابرين أحسن الثناء، وضمن لهم أعظم الجزاء، وجعل أجر غيرهم محسوباً وأجرهم بغير حساب، وقرن الصبر بمقامات الإسلام والإيمان والإحسان—كما تقدم—فجعله قرين التوكل واليقين والإيمان والأعمال والتقوى. وأخبر أن آياته إنما ينتفع بها أولو الصبر، وأخبر أن الصبر خير لأهله، وأن الملائكة تسلم عليهم في الجنة بصبرهم، كما تقدم ذلك.

وليس في استكراه النفوس لألم ما تصبر عليه وإحساسها به ما يقدح في محبتها ولا توحيدها، فإن إحساسها بالألم ونفرتها منه أمر طبيعي لها، كافتضاءها للغذاء من الطعام والشراب وتألمها بفقدته. فلوازم النفس لا سبيل إلى إعدامها أو تعطيلها بالكلية وإلا لم تكن نفساً إنسانية، وارتفعت المحبة وكانت عالماً آخر.

و«الصبر» و«المحبة» لا يتناقضان، بل يتواحيان ويتصاحبان. والمحبة صبور، بل علة الصبر في الحقيقة المناقضة للمحبة المزاحمة للتوحيد أن يكون الباعث عليه غير إرادة رضى المحبوب، بل إرادة غيره أو مزاحمته بإرادة غيره، أو المراد منه لا مراده، هذه هي وحشة الصبر ونكارتة. وأما من رأى صبره لله وصبره بالله وصبره مع الله، مشاهداً أن صبره به تعالى لا بنفسه، فهذا لا يلحق محبته وحشة ولا توحيداً نكارة. ثم لو استقام له هذا لكان في نوع واحد من أنواع الصبر، وهو الصبر على المكاهرة.

ing fast to them, and in opposing disobedience, holding oneself from such acts by one's own choice and taking delight in that, how could this be desolation, and what is reprehensible at all about it?

If it is said if one does so out of choice, love, delight, and self-sacrifice, one was not driven by patience, rather, one's patience is the concomitance of the desolation and reprehensibility that he experiences which contradicts the state of a lover.

It would be said in response that there is no contradiction here for one's patience in such a case falls under his pleasure and contentment, and takes on the judgment of contentment, not because it vanishes but because the strength of the contentment and love and the preference for the Beloved, the station and the experience becomes one of delightful content, patience being one of its parts. We do not reject this much, if that is what is meant: well done, then, bravo! Our intention is not refutation and polemics. If the meaning was something else, it has now been examined and clarified.

4 First Level

He said,

It has three levels. First, patience upon disobedience by studying the warning in order to persist in faith and avoid the impermissible, and better than that is to endure against disobedience because of modesty.

He mentioned two motivations and benefits of enduring against disobedience. The two motivations are, first, fear of the warning associated with it and, second, modesty before the Lord Almighty, that His bounties be mobilized for His disobedience and that He be challenged by [the commission of] enormities.

The two benefits are persisting in faith and caution against the prohibited.

The study and fear of the warning is prompted by the strength of faith in the revelation and confirmation of its substance.

Modesty is prompted by the strength of knowledge and one's experience of the meanings of the Names and Attributes.

Better even than [the motive of modesty], however, is the motive of love.

Of the two benefits, persisting in faith motivates [one] to give up disobedience, for it inevitably reduces it, eliminates it altogether, or at least destroys its luster and freshness, puts out its light, enervates its faculties or fruits. This is a necessary relationship between disobedience and faith. It is known by intuitive experience, revelation, as well as intellect, as it has been authentically reported that he, God grant him blessing and peace, said,

فأما الصبر على الطاعات—وهو حبس النفس عليها—، وعن المخالفات—وهو منع النفس منها طوعاً واختياراً والتذاذاً—فأي وحشة في هذا؟ وأي نكارة فيه؟
 فإن قيل: إذا كان يفعل ذلك طوعاً ومحبةً ورضى وإيثاراً لم يكن الحامل له على ذلك الصبر، فيكون صبره في هذا الحال ملزوم الوحشة والنكارة لمنافاتها لحال المحب.
 قيل: لا منافاة في ذلك بوجه، فإن صبره حينئذ قد اندرج في رضاه وانطوى فيه، وصار الحكم للرضى، لا أن الصبر عدم، بل لقوة وارد الرضى والحب وإيثار مراد المحبوب صار المشهد والمنزل للرضى بحكم الحال، والصبر جزء منه ومنطوقه فيه. ونحن لا ننكر هذا القدر، فإن كان هو المراد فبذا الوفاق، وليس المقصود القيل والقال ومنازعات الجدال. وإن كان غيره فقد عرف ما فيه.

فصل

قال: «وهو على ثلاث درجات، الدرجة الأولى: الصبر عن المعصية بمطالعة الوعيد، إبقاءً على الإيمان وحذراً من الحرام، وأحسن منها الصبر عن المعصية حياءً».
 ذكر للصبر عن المعصية سببان وفائدتان:
 أما السببان: فالخوف من لحوق الوعيد المترتب عليها.
 والثاني: «الحياء» من الرب تبارك وتعالى أن يستعان على معاصيه بنعمه وأن يبارز بالعظائم.
 وأما الفائدتان، فالإبقاء على الإيمان، والحذر من الحرام.
 فأما مطالعة الوعيد والخوف منه، فيبعث عليه قوة الإيمان بالخبر والتصديق بمضمونه.
 وأما الحياء، فيبعث عليه قوة المعرفة ومشاهدة معاني الأسماء والصفات.
 وأحسن من ذلك أن يكون الباعث عليه وازع الحب، فيترك معصيته محبةً له، كحال الصبيبين.
 وأما الفائدتان، فالإبقاء على الإيمان يبعث على ترك المعصية لأنها لا بد أن تنقصه أو تذهب به أو تذهب رونقه وبهجته أو تطفئ نوره أو تضعف قوته أو تنقص ثمرته، وهذا أمر ضروري بين المعصية وبين الإيمان، يعلم بالوجود والخبر والعقل كما صح عنه: «لا يزني الزاني حين يزني وهو مؤمن،

A fornicator is not a believer while fornicating, nor one who drinks wine a believer while drinking it, nor a thief a believer while stealing, nor he who robs as people look on a believer while doing so. Beware, beware. Yet the door to repentance [stands] open afterwards.¹²

As for caution against the prohibited, it consists in enduring against excess in permissible things, fearing that it will lead to what is prohibited.

Modesty being a trait of the noble, those possessed of pure and dignified souls, its people are higher than those driven by fear. Furthermore, modesty before God is a sign of watchfulness before God and presence of the heart with Him. It is also a sign of His majesty and honor that is not in the motivation that comes from fear. For if one is motivated by fear, his heart is filled with fear, while the one who is motivated by modesty, his heart is filled with God. The one who fears is worried about his ego and wishes to protect it, while the one who is modest before God is concerned with God and in awe of His greatness. Both of these stations are stations of faith. Except that modesty is closer to the station of excellence, for if one reaches a place where it is as if he sees God, thence emanate and burst open from his heart springs of modesty.

He said,

The second level is patience upon obedience through constant guarding, keeping an eye on its purity, and improving it through knowledge.

This shows that in his view the doing of acts of obedience is harder than the avoidance of the illicit and endurance in them higher in rank than the endurance in avoiding what is illicit.

This is the correct view, as has been discussed before, for the avoidance of disobedience is the completion of obedience, and the prohibition is intended for the sake of what is commanded. The illicit acts weaken and deplete the strength of what is commanded, and so they have been prohibited for the sake of protecting the commanded things, and the command is, therefore, stronger and more emphatic. It is like [natural practices that sustain] health and life, whereas the prohibition of illicit things is for the sake of the protection of health and means of life.

The Shaykh also stated that patience in this level is attained by three means: constancy of obedience, their purification, and their performance in accordance with the demands of [revealed] knowledge. This is the attainment of excellence through knowledge.

¹² Bukhārī #2475; Muslim #57.

ولا يشرب الخمر حين يشربها وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا ينتهب نهبةً ذات شرف—يرفع إليه الناس فيها أبصارهم حين ينتهبها—وهو مؤمن، فيأياكم إياكم، والتوبة معروضة بعد».

وأما الحذر عن الحرام فهو الصبر عن كثير من المباح حذراً من أن يسوقه إلى الحرام. ولما كان «الحياء» من شيم الأشراف وأهل الكرم والنفوس الزكية، كان صاحبه أحسن حالاً من أهل الخلف.

ولأن في الحياء من الله ما يدل على مراقبته وحضور القلب معه، ولأن فيه من تعظيمه وإجلاله ما ليس في وازع الخوف، فن وازعه الخوف قلبه حاضر مع العقوبة، ومن وازعه الحياء قلبه حاضر مع الله. والخائف مراع جانب نفسه وحمايتها، والمستحي مراع جانب ربه وملاحظ عظمته. وكلا المقامين من مقامات أهل الإيمان.

غير أن الحياء أقرب إلى مقام الإحسان وألصق به، فإنه إذا أنزل نفسه منزلةً من كأنه يرى الله، فنبتت ينابيع الحياء من عين قلبه وتفجرت عيونها.

قال: «الدرجة الثانية: الصبر على الطاعة بالمحافظة عليها دواماً، وبرعايتها إخلاصاً، وتحسينها علماً». هذا يدل على أن عنده أن فعل الطاعة أكد من ترك المعصية، فيكون الصبر عليها فوق الصبر على ترك المعصية في الدرجة.

وهذا هو الصواب—كما تقدم—. فإن ترك المعصية إنما كان لتكميل الطاعة، والنهي مقصود للأمر. فالمنهي عنه لما كان يضعف المأمور به وينقصه. نهى عنه حماية وصيانةً لجانب الأمر، لجانب الأمر أقوى وأكد، وهو بمنزلة الصحة [والحياة، والنهي بمنزلة الحمية التي تراد لحفظ الصحة] وأسباب الحياة. وذكر الشيخ أن الصبر في هذه الدرجة بثلاثة أشياء: دوام الطاعة، والإخلاص فيها، ووقوعها على مقتضى العلم وهو تحسينها علماً.

Obedience leaves behind one of these three, and if one doesn't keep constant watch one loses them, and if he protects them two maladies threaten him.

First, loss of purity in them if their motivation is other than the Face of God, the will to attain Him and His nearness. This is protected by watching one's works for purity. The second fear is that one's deeds do not correspond to knowledge, insofar as they contradict the Sunna. One protects them from this malady by purifying one's compliance just as he guarded against the first malady by purifying his intention and will. This is why he said, "through constant guarding, keeping an eye on its purity, and improving it through knowledge."

5 Third Level

He said,

The third level is patience in calamity by keeping the eyes on the excellence of the reward, anticipating the breath of relief, downplaying the calamity by counting the favors, and remembering the bounties of the past.

These three things motivate endurance in the face of affliction.

The first is keeping the eyes on the excellence of the reward. The affliction becomes easier to bear in proportion to one's attention to and confidence in the reward. Similarly, every sufferer finds his load lightened as he anticipates the delight at the end. Were it not so, the benefits of this world and the next would be lost, for no one steps forward in the face of immediate hardship except for the anticipation of a delayed reward, since the ego is addicted to the love of what is at hand, and intellect is the faculty that gestures toward the non-immediate and the consideration of the end-goals.

All wise men of all nations agree that bounties are not attained through bounties, and that whoever befriends comfort must part from it, and that comfort is attained only to the extent that one is willing to tire himself.

Great resolutions are attained by men of resolve in due measure

The noble in due proportion attain noble possessions

In the eyes of the small, the small ones are big

In the eyes of the great, the great ones are small

فإن الطاعة تختلف من فوات واحد من هذه الثلاثة، فإن العبد إن لم يحافظ عليها دواماً عطّلها، وإن حافظ عليها دواماً عرض لها آفتان: إحداهما: ترك الإخلاص فيها، بأن يكون الباعث عليها غير وجه الله وإرادته والتقرب إليه، فحفظها من هذه الآفة برعاية الإخلاص. الثانية: ألا تكون مطابقة للعلم بحيث لا تكون على اتباع السنة، فحفظها من هذه الآفة بتجريد المتابعة، كما أن حفظها من تلك الآفة بتجريد القصد والإرادة، فذلك قال: «بالمحافظة عليها دواماً، ورعايتها إخلاصاً، وتحسينها علماً».

فصل

قال: «الدرجة الثالثة: الصبر في البلاء بملاحظة حسن الجزاء، وانتظار روح الفرج وتهوين البلية بعد أيادي المتن وتذكر سواف النعم».

هذه ثلاثة أشياء تبعث على الصبر في البلاء.

إحداها: ملاحظة حسن الجزاء وعلى حسب ملاحظته والوثوق به ومطالعته يخف حمل البلاء لشهود العوض، وهذا كما يخف على كل متحمل مشقة عظيمة حملها لما يلاحظه من لذة عاقبتها وظفره بها، ولولا ذلك لتعطلت مصالح الدنيا والآخرة وما أقدم أحد على تحمل مشقة عاجلة إلا لثمرة مؤجلة. فالنفس موكلة بحب العاجل، وإنما خاصة العقل تلح العواقب ومطالعة الغايات.

وأجمع العقلاء من كل أمة على أن النعيم لا يدرك بالنعيم، وأن من رافق الراحة وأن قدر التعب تكون الراحة.

على قدر أهل العزم تأتي العزائم وتأتي على قدر الكريم الكرائم
ويكبر في عين الصغير صغيرها وتصغر في عين العظيم العظام

The point is that to observe, anticipate, and be certain about the goodly reward in future aids you in enduring them, be it matters of your choice or those in which you have none.

The second is that “anticipation of the ease after difficulty” eases enduring one’s calamities with patience, especially if the hope is strong and the comfort after calamity certain. He finds even in the midst of the calamity a ray of hope and a breeze of relief, and this subtle anticipation already becomes a comfort for him. In moments such as this one understands the meaning of His name the Subtle.

The third is “downplaying the calamity,” which occurs by two means. First, by recounting the blessings and benefits bestowed by God upon him, for when the servant recognizes that he is incapable of counting or encompassing them for their sheer plenitude and greatness, his calamities look smaller to him in comparison and he realizes that compared to the blessings of God that he enjoys, his calamities are like a drop in the ocean. Second, by recalling the blessings of God that he has enjoyed, which pertains to the past, and by recounting the favors, which pertains to the present, and by anticipating the goodly reward and relief, which pertains to the future, one in this world and the other on the Day of Recompense.

It is reported that a devout woman given to worship tripped and fell and lost her finger, but she laughed it off. Someone asked, “You are laughing?” She said, “I will reply to you according to your understanding. The sweetness of the reward that I anticipate made me forget the bitterness of its loss.” She alluded that his understanding could not grasp what is beyond this, namely, her witnessing of the One who caused it and the excellence of His choice of this affliction, and her delight in gratitude to Him, and comparison with the bounties that have come before.

If it hurts me that you cause me a hurt
It delights me that you thought of me

6 Patience and God

He said,

The weakest kind of patience is patience for God, which is the patience of the commoners; above it is patience through God, which is the patience of the seekers, and above it is the patience upon God, which is the patience of the travelers on the path.

والقصد أن ملاحظة حسن العاقبة تعين على الصبر فيما تحمله باختبارك وغير اختبارك. والثاني: «انتظار روح الفرج». يعني راحته ونسيمه ولذته. فإن انتظاره ومطالعة وترقبه يخفف حمل المشقة ولا سيما عند قوة الرجاء والقطع بالفرج، فإنه يجد في حشو البلاء من روح الفرج ونسيمه وراحته ما هو من خفي الألفاف، وما هو فرج معجل، وبه—وبغيره—يفهم معنى اسمه «اللطيف». والثالث: «تهوين البلية» بأمرين:

أحدهما: أن يعد نعم الله عليه وأياديه عنده، فإذا عجز عن عدها وأبس من حصرها هان عليه ما هو فيه من البلاء ورآه—بالنسبة إلى أيادي الله ونعمه—كقطرة من بحر. الثاني: تذكر سوائف النعم التي أنعم الله بها عليه، فهذا يتعلق بالماضي، وتعداد أيادي المنن يتعلق بالحال، وملاحظة حسن الجزاء وانتظار روح الفرج يتعلق بالمستقبل، وأحدهما في الدنيا والثاني يوم الجزاء. ويحكى عن امرأة من العباد أنها عثرت فانقطعت إصبعها فضحكت، فقال لها بعض من معها: أتضحكين وقد انقطعت إصبعك؟ فقالت: أخاطبك على قدر عقلك. حلاوة أجرها أنستني مرارة ذكرها، إشارة إلى أن عقله لا يحتمل ما فوق هذا المقام، من ملاحظة المبتي ومشاهدة حسن اختياره لها في ذلك البلاء، وتلذذها بالشكر له والرضى عنه، ومقابلة ما جاء من قبله بالحمد والشكر، كما قيل:

لئن ساءني أن نلتني بمساءة فقد سرنى أني خطرت ببالكا

فصل

قال: «وأضعف الصبر الصبر لله. وهو صبر العامة، وفوقه الصبر بالله وهو صبر المريدين، وفوقه الصبر على الله وهو صبر السالكين».

He means that the patience of the commoners is for God, that is, in hope for His reward and for fear of His punishment, whereas the patience of the seekers of God is through God, that is, through His strength and aid, and they see no endurance or strength in themselves, rather, what carries them is the actualization of [the formula] “There is no strength nor power except in God” in knowledge, inner realization, and experience.

Above these two in rank is patience upon God, namely, upon His commands, for such a one witnesses the one who controls all things and endures with patience the divine decrees that are in effect upon him, bringing to him things that he loves or hates, and this is the patience of the travelers on the path.

These three in [al-Harawī’s] view are the levels of the commoners, as he has mentioned them in the station of patience under the commoners and stated that these are the weakest of them. This is the meaning of his words.

The correct view, however, is that patience for God is of a higher status than patience through God, for the former is related to God’s divinity [acknowledgment of God’s right to be worshiped alone], while the latter is related to God’s lordship [acknowledgement of God’s power]. What pertains to divinity is more complete and higher in rank than what relates to His lordship. It is so because patience for Him is worship and patience through Him is seeking His help—and since worship is the ultimate objective and seeking help a means to it, it follows that patience for the worship of God is higher in status than patience for other things in which God’s help is sought.

Furthermore, patience through God is common to believers as well as non-believers (i.e., non-Muslims), and the pious and the wicked—for whoever realizes the existential reality endures through Him. As for patience for Him, that is the status of the messengers, the prophets, and the most truthful, those who have observed the truth of “You alone we worship and You alone we seek for help.”

Also, patience for Him is patience in fulfilling His rights, in doing what is beloved and delightful to Him, whereas patience through Him could be for that end or it could be for what displeases or angers Him or is a neutral matter. How could the two be equal, then?

As for calling “patience upon His decrees” patience upon Him, there is no dispute about the choice of words once the meaning is clear, as it means patience upon His ordainment, and the Shaykh has placed that in the third level. You know by what has been said before that patience in obedience and in resisting disobedience is more perfect than patience upon His ordained decrees. For the latter is the patience of choice, love, and self-sacrifice, whereas patience upon His existential decrees is the patience of necessity, and between them there is a great difference as you now know.

معنى كلامه أن صبر العامة لله، أي رجاء ثوابه وخوف عقابه. وصبر المريدن بالله أي بقوته ومعاونته، فهم لا يرون لأنفسهم صبراً ولا قوةً عليه، بل حاملهم التحقق بـ «لا حول ولا قوة إلا بالله» علماً ومعرفةً وحالاً.

وفوقهما الصبر على الله، أي على أحكامه، إذ صاحبه يشهد المتصرف فيه. فهو يصبر على أحكامه الجارية عليه جالبةً عليه ما جلبت من محبوب ومكروه، فهذه درجة صبر السالكين. وهؤلاء الثلاثة عنده من العوام، إذ هو في مقام الصبر. وقد ذكر أنه للعامة وأنه من أضعف منازلهم. هذا تقرير كلامه.

والصواب أن الصبر لله فوق الصبر بالله وأعلى درجة منه وأجل. فإن الصبر لله متعلق بالإلهية، والصبر به متعلق بربوبيته، وما تعلق بإلهيته أكل وأعلى مما تعلق بربوبيته. ولأن الصبر له عبادة، والصبر به استعانة، والعبادة غاية والاستعانة وسيلة، والغاية مرادة لنفسها والوسيلة مرادة لغيرها.

ولأن الصبر به مشترك بين المؤمن والكافر والبر والفاجر، فكل من شهد الحقيقة الكونية صبر به. وأما الصبر له فنزلة الرسل والأنبياء والصديقين، أصحاب مشهد ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. ولأن الصبر له صبر فيما هو حق له، محبوب له مرضى له، والصبر به قد يكون في ذلك وقد يكون فيما هو مستخوط له، وقد يكون في مكروه أو مباح، فأين هذا من هذا؟

وأما تسمية «الصبر على أحكامه» صبراً عليه، فلا مشاحة في العبارة بعد معرفة المعنى. فهذا هو الصبر على أقداره، وقد جعله الشيخ في الدرجة الثالثة، وقد عرفت بما تقدم أن الصبر على طاعته والصبر عن معصيته أكل من الصبر على أقداره—كما ذكرنا—. فإن الصبر فيهما صبر اختيار وإيثار ومحبة، والصبر على أحكامه الكونية صبر ضرورة، وبينهما من البون ما قد عرفت.

By this logic, the patience of Abraham, Moses, and Noah, upon them be blessing and peace, in what occurred to them for God by their own choice as they confronted their people is more perfect than the patience of Job when he called out to God due to His affliction and trial that were not caused by his choice.

Similarly, the patience of Ishmael the slaughtered one and the patience of His father Abraham in fulfilling the command of God are more perfect than the patience of Jacob when he lost Joseph.

You know, therefore, that patience for God is more perfect than patience through God, and patience in obedience and in resisting disobedience is more meritorious than patience upon His decree and foreordainment. God's help alone we seek and on Him we reply, there is no strength nor power except in Him.

If you said that patience through God is stronger than patience for God, for what is through God is by means of His power and strength and what is by Him cannot be confronted by anything else, and it is the patience of the lords of inner knowledge, whereas the patience for God is the patience of the people of worship and renunciation, as he said, "The weakest of patience is the patience for God," it would be said in response:

There are four levels.

First, the level of perfection, the patience of the people of resolve, which is the patience for God and through God, as he seeks in his patience God's Face, through Him, abandoning any claim to his own strength and power, and this is the highest and noblest of levels.

Second, that one has neither this nor that, and this is the lowest of levels, and such is the meanest of creatures who deserves loss and deprivation.

Third, one who has patience through God, who seeks and relies on the strength and power of God and abjures any claim to his own power, but his patience is not for the sake of God, for there is nothing in his condition that corresponds to God's normative, religious command, and such a person will attain his goal and be successful, but he will not have any reward in the end, or he may even have an evil end, depending on his end-goal. This is the station of the unbelievers and the masters of satanic states, for their patience is through God but not for the sake of God, even as they have inner unveiling and influence in accordance with the strength of their states. Their example is that of oppressive kings, for inner states are like dominion, given to the righteous and the unrighteous, the believing and the unbelieving.

وبذلك كان صبر إبراهيم وموسى ونوح عليهم الصلاة والسلام على ما نالهم في الله باختيارهم وفعلهم ومقاومتهم قومهم أكل من صبر أيوب على ما ناله في الله من ابتلائه وامتحانه بما ليس مسبباً عن فعله.

وكذلك صبر إسماعيل الذبيح وصبر أبيه إبراهيم عليهما السلام على تنفيذ أمر الله أكل من صبر يعقوب على فقد يوسف.

فعلت أن الصبر لله أكل من الصبر بالله، والصبر على طاعته والصبر عن معصيته أكل من الصبر على قضائه وقدره، والله المستعان، وعليه التكلان، ولا حول ولا قوة إلا بالله.

فإن قلت: الصبر بالله أقوى من الصبر لله، فإن ما كان بالله كان بحوله وقوته وما كان به لم يقاومه شيء ولم يقم له، وهو صبر أرباب الأحوال والتأثير. والصبر لله صبر أهل العبادة والزهد، ولهذا هم — مع إخلاصهم وصبرهم لله — أضعف من الصابرين به، فلهذا قال «وأضعف الصبر، الصبر لله».

قيل: المراتب أربع:

إحداها: مرتبة الكمال. وهي مرتبة أولي العزائم، وهي الصبر لله وبالله، فيكون في صبره مبتغياً وجه الله صابراً به متبرئاً من حوله وقوته، فهذا أقوى المراتب وأرفعها وأفضلها.

الثانية: ألا يكون فيه لا هذا ولا هذا، فهو أخس المراتب وأردأ الخلق، وهو جدير بكل خذلان

وبكل حرمان

الثالثة: من فيه صبر بالله وهو مستعين متوكل على حوله وقوته، متبريء من حوله وقوته، ولكن صبره ليس لله إذ ليس فيما هو مراد الله الديني منه، فهذا ينال مطلوبه ويظفر به، ولكن لا عاقبة له وربما كانت عاقبته شر العواقب.

وفي هذا المقام خفاء الكفار وأرباب الأحوال الشيطانية، فإن صبرهم بالله لا لله ولا في الله، ولهم من الكشف والتأثير بحسب قوة أحوالهم وهم من جنس الملوك الظلمة، فإن الحال كالملك يعطاه البر والفاجر والمؤمن والكافر.

Fourth, one who possesses endurance for the sake of God but is weak in his share of patience through Him and reliance and trust in Him. Such a one still has a praiseworthy end, even if he is weak and incapable and fails in many of his pursuits, due to his weakness in “You we worship and You we seek for help.” His share from God is stronger than His share through God. This is the case of a weak believer.

In contrast, one who endures through God but not for the sake of God is like a strong but impious man. Accordingly, he who is patient for God and through God is like a strong believer, and “A strong believer is better and dearer to God than a weak believer.”¹³

One who endures for the sake of God and through God is strong and praiseworthy, and one who is neither for God nor endures through God is blameworthy and fruitless; he who endures through God but not for God is capable but blameworthy, whereas one who is for God but not through God is incompetent but praiseworthy.

This detail alleviates the confusion in this matter, separating error from rectitude.

13 Muslim #2664.

الرابعة: من فيه صبر لله لكنه ضعيف النصيب من الصبر به والتوكل عليه والثقة به والاعتماد عليه، فهذا له عاقبة حميدة ولكنه ضعيف عاجز، مخذول في كثير من مطالبه لضعف نصيبه من ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾. فنصيبه من الله أقوى من نصيبه بالله، فهذا حال المؤمن الضعيف.

وصابر بالله لا لله حال الفاجر القوي. وصابر لله وبالله حال المؤمن القوي. والمؤمن القوي خير وأحب إلى الله من المؤمن الضعيف.

فصابر لله وبالله عزيز حميد، ومن ليس لله ولا بالله مذموم مخذول، ومن هو بالله لا لله قادر مذموم، ومن هو لله لا بالله عاجز محمود.

فهذا التفصيل يزول الاشتباه في هذا الباب، ويتبين فيه الخطأ من الصواب.

The Station of Joyful Contentment

Among the stations of “You we worship and Your help we seek” is the station of delightful contentment.

Scholars agree that contentment is emphatically liked, but disagree as to whether it is an obligation. I heard Shaykh al-Islam Ibn Taymiyya, may God honor his soul, report both opinions from the companions of Aḥmad, though he inclined toward it being beloved but not obligatory. He said, “No command has been given in its regard, unlike patience—which is an obligation—[however,] those who possess it have been praised.”

Concerning the report that “[God says] whosoever does not bear the trial I give with patience and is not pleased with My decree should find a Lord other than Me” he remarked, “It is of Israelite origin and is not authentically reported from the Prophet, God grant him blessing and peace.”

I add that especially for those who say that it is a gift rather than an acquired trait; how can it be obligated when it is not within one’s capacity?

The masters of the path are split into three opinions concerning this issue.

The Khorasanians say that delightful contentment falls in the category of stations, as it is the final stage of trusting reliance, and on this view, it is possible to acquire it.

The Iraqis hold that it is one of the states and hence cannot be earned, but rather it descends upon the heart just like all that states. The difference between stations and states is that the former are earned while the latter are given by God as gifts.

A third group adjudicates between the two positions, among them the author of *al-Risāla*,¹ who says, as do some others, that the beginning of contentment is earned by the servant, and can be considered among the stations, but its completion is a state, and hence cannot be acquired. Therefore it begins as a station and is perfected as a state.

Those who make it among the stations offer as proof the fact that God has praised its people and encouraged them to it, which suggests that it is within their capacity to attain it. The Prophet, God grant him blessing and peace, said,

1 For more on al-Qushayrī’s *Risāla*, see “Translator’s Introduction” in Volume One.

فصل

ومن منازل ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ منزلة: الرضى.

وقد أجمع العلماء على أنه مستحب مؤكد استحبابه، واختلفوا في وجوبه على قولين. وسمعت شيخ الإسلام ابن تيمية—قدس الله روحه—يحكيهما قولين لأصحاب أحمد، وكان يذهب إلى القول باستحبابه.

قال: ولم يجيء الأمر به كما جاء الأمر بالصبر، وإنما جاء الثناء على أصحابه ومدحهم. قال: وأما ما يروى من الأثر: «من لم يصبر على بلائٍ ولم يرض بقضائٍ فليتخذ رباً». فهذا أثر إسرائيلي ليس يصح عن النبي ﷺ.

قلت: ولا سيما عند من يرى أنه من جملة الأحوال التي ليست بمكتسبة، وأنه موهبة محضة. فكيف يؤمر به وليس مقدوراً؟

وهذه مسألة اختلف فيها أرباب السلوك على ثلاث طرق:

فالحراسانيون قالوا: إن الرضى من جملة المقامات، وهو نهاية التوكل، فعلى هذا يمكن أن يتوصل إليه العبد باكتسابه.

والعراقيون قالوا: هو من جملة الأحوال وليس كسبياً للعبد، بل هو نازلة تحل بالقلب كسائر الأحوال.

والفرق بين المقامات والأحوال أن المقامات عندهم من المكاسب، والأحوال مجرد المواهب. وحكمت فرقة ثالثة بين الطائفتين منهم—صاحب الرسالة—وغيره فقالوا: يمكن الجمع بينهما بأن يقال: بداية الرضى مكتسبة للعبد وهي من جملة المقامات، ونهايته من جملة الأحوال وليست مكتسبة. فأوله مقام ونهايته حال.

واحتج من جعله من جملة المقامات بأن الله مدح أهله وأئني عليهم وندبهم إليه، فدل ذلك على أنه مقدور لهم.

“He has truly tasted the taste of faith who is pleased with God as Lord, Islam as religion, and Muḥammad as messenger.”² He also said, “Whoever says upon hearing the call [to prayer], ‘I am pleased with God as lord, Islam as religion, and Muḥammad as messenger,’ his sins are forgiven.”³

These two Hadiths are the pivot of the religion, and they sum up the entire religion. They encompass being content and pleased with God’s lordship and divinity, being pleased with and obedience to His Messenger, and being pleased with and submission to His religion. Whosoever has all four of these, such is the most truthful believer indeed. Such a claim is easy on the tongue, but in reality the most difficult of all things when one is tested. Especially when one is faced with what opposes one’s desire and quest, it becomes clear that the contentment was limited to one’s words and not a reality.

Being content and pleased with God’s divinity includes being pleased with one’s love, fear, hope, repentance, and exclusive devotion to Him, making Him the sole object of one’s quest and love, like one who is utterly content with his Beloved. All this comprises His worship and unadulterated devotion to Him.

Being pleased with God’s lordship is to be pleased with His plan for his servant, and to make Him alone the object of his reliance. His seeking of help and his source of support and trust is none but God.

The first of these constitutes being pleased with God’s [religious] commands and the second is being pleased with God’s [existential] decree.

To be pleased with Muhammad, God grant him blessing and peace, as His Messenger entails total obedience and submission to him, such that he becomes preferable to one’s ego, to not seek guidance except in his words, to not seek a judge other than him, nor make anyone else a judge over his teachings, nor be pleased with anyone’s judgment but his, neither in the matter of God’s Names and Attributes, nor in the matter of the realities of faith and its various spiritual stations, nor in the matter of his judgments, be they related to external matters or internal. If one is unable to find his judgment, his turning to any other source must be like one who cannot find any food and turns to carrion and blood only out of dire necessity, and the best case would be for him to treat it like the alternative of dust for one’s ablution when he is unable to find purifying water.

To be pleased with Islam as one’s religion is to be pleased with what the religion commands, forbids, judges, and informs, and to not let there be in the heart the slightest discomfort or doubt regarding it, but to submit to it wholly, even if it be against one’s desires or plans or against the teachings of one’s shaykh, one’s authority in law (*taqlīd*), or his school.

² Muslim #34.

وقال النبي ﷺ: «ذاق طعم الإيمان من رضي بالله رباً وبالإسلام ديناً وبمحمد رسولاً». وقال: «من قال حين يسمع النداء: رضيت بالله رباً وبالإسلام ديناً وبمحمد رسولاً غفرت له ذنوبه».

وهذان الحديثان عليهما مدار مقامات الدين وإليهما ينتهي. وقد تضمننا الرضى برؤيته سبحانه وألوهيته، والرضى برسوله والانقياد له، والرضى بدينه والتسليم له. ومن اجتمعت له هذه الأربعة فهو الصديق حقاً. وهي سهلة بالدعوى واللسان، وهي من أصعب الأمور عند الحقيقة والامتحان، ولا سيما إذا جاء ما يخالف هوى النفس ومرادها من ذلك، تبين أن الرضى كان على لسانه لا على حاله. فالرضى بإلهيته يتضمن الرضى بحبته وحده وخوفه ورجاءه والإجابة إليه والتبذل إليه، وانجذاب قوى الإرادة والحب كلها إليه. فعل الراضى بحبوه كل الرضى وكل ذلك يتضمن عبادته والإخلاص له.

والرضى برؤيته يتضمن الرضى بتدبيره لعبده، ويتضمن إفراده بالتوكل عليه والاستعانة به والثقة به والاعتماد عليه، وأن يكون راضياً بكل ما يفعل به.

فالأول يتضمن رضاه بما يؤمر به، والثاني يتضمن رضاه بما يقدر عليه.

وأما الرضى بنبيه رسولاً فيتضمن كمال الانقياد له والتسليم المطلق إليه، بحيث يكون أولى به من نفسه فلا يتلقى الهدى إلا من مواقع كلماته، ولا يحاكم إلا إليه ولا يحكم عليه غيره، ولا يرضى بحكم غيره البتة، لا في شيء من أسماء الرب وصفاته وأفعاله، ولا في شيء من أذواق حقائق الإيمان ومقاماته، ولا في شيء من أحكام ظاهره وباطنه، [لا يرضى في ذلك بحكم غيره]، ولا يرضى إلا بحكمه. فإن عجز عنه كان تحكيمه غيره من باب غذاء المضطر إذا لم يجد ما يقوته إلا من الميتة والدم، وأحسن أحواله أن يكون من باب التراب الذي إنما يتيمم به عند العجز عن استعمال الماء الطهور.

وأما الرضى بدينه: فإذا قال أو حكم أو أمر أو نهى رضي كل الرضى، ولم يبق في قلبه حرج من حكمه، وسلم له تسليمًا. ولو كان مخالفاً لمراد نفسه أو هواها، أو قول مقلّده وشيخه وطائفته.

If you ever reach this station, you will find yourself alone amongst men except those who are strangers in this world. So be warned and never let yourself feel lonely even if you are left alone in this cause—for that, by God, is the true honor and might, and that is the price of the company of God and His messenger—that is a breeze of His ultimate nearness. This is what it means to be pleased with Him as your lord, with Muhammad, upon him be blessing and peace, as your Messenger, and with Islam as your religion.

In fact, whenever a truthful servant finds a touch of estrangement and ostracism for God's sake and tastes of God's exclusive company, he yearns for more of it, asking God: O God, increase me in isolation from men, and loneliness in the world, and nearness to you! The more he tastes the sweetness of this estrangement and isolation, the more he begins to see that nearness to [worldly] men is the true loneliness, to be honored by such is the true humiliation, to agree with their opinions and the filth of their minds is the very essence of ignorance, and to follow their customs and conventions is the true strangeness. He has not preferred anyone of the created things to his share from God, nor sold his portion from God in return for their agreement in what will not incur anything but loss and whose ultimate benefit is to gain their goodwill in this earthly abode. When the chain of causality ends, the realities are realized and what is in the graves resurrected and what is in the breasts brought out, when the secrets are unveiled and one finds no power nor succor except in the True Patron, profit will then become set apart from loss, and what will count in the Balance will become clear, and God alone is sought in help and reliance.

The resolution of the issue, then, is that the station of delightful contentment is acquired in regard to its causes and gifted in regard to its essence. Once one has earned its causes and planted its seed, he picks the fruit of contentment from it. For contentment is the end of trusting reliance on God, and once one becomes well-established in reliance, surrender, and relegation, contentment will inevitably come to him. However, due to its mighty status and the inability of most selves to incline to it and the difficulty of maintaining it, God has, in His mercy and concession, not made it an obligation upon His creation. Rather, He has made it recommended and praiseworthy, promising that the reward of their pleasure with Him in all things is nothing short of His pleasure with them, which is greater and loftier than the Gardens and all that is in them.

Whoever is content with his Lord, God is pleased with him; rather, the contentment of a servant towards God is a consequence of God's pleasure with him. In fact, God's pleasure with a servant surrounds the pleasure of the servant from either side. For it is due to God's pleasure and grace that the servant

وهاهنا يوحشك الناس كلهم إلا الغرباء في العالم، فإياك أن تستوحش من الاغتراب والتفرد، فإنه والله عين العزة، والصحبة مع الله ورسوله وروح الأنس به والرضى به رباً، وبمحمد ﷺ رسولاً وبالإسلام ديناً.

بل الصادق كلما وجد مس الاغتراب وذاق حلاوته وتنسم روحه قال: اللهم زدني اغتراباً ووحشةً من العالم وأنساً بك، وكلما ذاق حلاوة هذا الاغتراب وهذا التفرد رأى الوحشة عين الأنس بالناس، والذل عين العزبهم، والجهل عين الوقوف مع آرائهم وزباله أذهانهم، والانتقطاع عين التقيد برسومهم وأوضاعهم، فلم يؤثر بنصيبه من الله أحداً من الخلق ولم يبع حظه من الله بموافقتهم فيما لا يجدي عليه إلا الحرمان، وغايته مودة بينهم في الحياة الدنيا، فإذا انقطعت الأسباب وحققت الحقائق وبعثر ما في القبور وحصل ما في الصدور وبليت السرائر ولم يجد من دون مولاه الحق من قوة ولا ناصر، تبين له حينئذ مواقع الربح من الخسران، وما الذي يخف به الميزان، والله المستعان وعليه التكلان.

والتحقيق في المسألة أن «الرضى» كسي باعتبار سببه، موهي باعتبار حقيقته. فيمكن أن يقال بالكسب لأسبابه، فإذا تمكن في أسبابه وغرس شجرته اجتنى منها ثمرة الرضى، فإن الرضى آخر التوكل. فمن رسخ قدمه في التوكل والتسليم والتفويض حصل له الرضى ولا بد، ولكن لعزته وعدم إجابة أكثر النفوس له وصعوبته عليها لم يوجب الله على خلقه رحمةً بهم وتخفيفاً عنهم، لكن نديهم إليه وأثنى على أهلهم وأخبر أن ثوابه رضاه عنهم الذي هو أعظم وأكبر وأجل من الجنات وما فيها. فمن رضى عن ربه رضى الله عنه، بل رضى العبد عن الله من نتائج رضى الله عنه، فهو محفوف بنوعين من رضاه عن

attains contentment. Once the servant has attained it, God responds by being pleased with him or her even more. This is why contentment is the greatest of the doors to God, the Garden of the earth, a leisurely respite for the knowers, the life of the lovers, a bounty for the worshippers, and the coolness of the eyes of the devotees.

The greatest of the facilitating causes of contentment is to hold on to those things that God has characterized as being the source of His pleasure, for that surely leads to the path of contentment and delight.

Yaḥyā b. Mu'adh was asked, "When does a servant reach the station of contentment?" He said, "When he has established himself upon four principles in dealing with His Lord, he says, '[O Lord] If You give me, I accept; if You deprive me, I am content; if You leave me [by affording me free time], I worship you; and if you call on me, I respond.'"

Al-Junayd said, "Contentment is the soundness of the knowledge that reaches to the heart, for when the heart encounters the reality of knowledge, it attains contentment."

Contentment and love are not like the stations of hope and fear. For pleasure and love are two of the states of the dwellers of the Garden, yet they do not part from the seeker in this world, in the intermediate state [between death and the Judgment Day], and in the hereafter. Fear and hope, in contrast, do not accompany the righteous in the Garden, for now they know that they have attained what they hoped for and avoided what they feared. They still may hope eternally in His magnanimity, but one that has no uncertainty attached to it, but an anticipatory hope in a promise that is truthful by a Beloved that is omnipotent. This hope is of an entirely different order than hope in earthly life.

Ibn 'Aṭā', God have mercy on him, said, "Contentment is the tranquility of the heart in what God has eternally chosen for the servant as being the best possible choice, and so he is pleased with it."

I add that this contentment pertains to what is from God; as for contentment with Him, that is even higher and nobler than that; the difference between one who is pleased with His Beloved and one who is pleased with what he receives from the Beloved is the share of his ego.

عبده: رضى قبله أوجب له أن يرضى عنه، ورضى بعده هو ثمرة رضاه عنه، ولذلك كان الرضى باب الله الأعظم وجنة الدنيا ومستراح العارفين وحياة المحبين ونعيم العابدين وقرة عيون المشتاقين. ومن أعظم أسباب حصول الرضى أن يلزم ما جعل الله رضاه فيه. فإنه يوصله إلى مقام الرضى ولا بد.

قيل ليحيى بن معاذ: متى يبلغ العبد إلى مقام الرضى؟ فقال: «إذا أقام نفسه على أربعة أصول فيما يعامل به ربه، فيقول: إن أعطيتني قبلت وإن منعتني رضيت وإن تركتني عبت وإن دعوتني أجبت».

وقال الجنيد: «الرضى هو صحة العلم الواصل إلى القلب. فإذا باشر القلب حقيقة العلم أداه إلى الرضى».

وليس الرضى والمحبة كالرجاء والخوف. فإن الرضى والمحبة حالان من أحوال أهل الجنة، لا يفارقان [المتلبس بهما] في الدنيا ولا في البرزخ ولا في الآخرة، بخلاف الخوف والرجاء، فإنهما يفارقان أهل الجنة بحصول ما كانوا يرجونه، وأمنهم مما كانوا يخافونه وإن كان رجاءهم لما ينالون من كرامته دائماً، لكنه ليس رجاءً مشوباً بشك، بل رجاء واثق بوعده صادق من حبيب قادر، فهذا لون ورجاءهم في الدنيا لون.

وقال ابن عطاء—رحمه الله—: «الرضى سكون القلب إلى قدم اختيار الله للعبد أنه اختار له الأفضل فيرضى به».

قلت: وهذا رضى بما منه، وأما الرضى به فأعلى من هذا وأفضل، ففرق بين من هو راض بمحبوبه وبين من هو راض فيما يناله من محبوبه من حظوظ نفسه.

1 Contentment versus Patience in Suffering

Contentment does not require absence of the feeling of pain and discomfort, but that one does not object to or feel resentment toward God's decree. This distinction has been lost on some people who reject the idea of contentment in the face of difficulties altogether as an unnatural thing, and argue that what is required is nothing other than patience. For pleasure at displeasure is oxymoronic, for the one is the opposite of the other.

The correct position, however, is that there is no contradiction between them, for the presence of affliction and discomfort of the self does not negate pleasure and contentment, such as the pleasure of a patient with drinking bitter medicine, or the pleasure of a fasting person on a hot day with the feeling of hunger and thirst, the pleasure of a warrior with the difficulties and struggles he faces in the path of God, and so on.

Contentment is a path to God that is short and quick and attains the highest goal. Yet, it is arduous. But it is not more arduous than the difficulty in the path of armed struggle, nor does it have the steep paths and deserts that the latter has. Its steep road is nothing but a lofty will, pure soul, and the settling of the self upon everything that comes from God. What makes it easy for the servant is his knowledge of the weakness and helplessness of one's self and the mercy, compassion, and goodness of God. When one considers the two facts and yet fails to throw himself before God in contentment with every motivation of love and joy drawn to it, his self is not worthy of God, far removed from Him, undeserving of His nearness and friendship, suffering from maladies and trials. For the path of contentment is one which causes a servant to leap in strides even when he is in his bed and makes him surpass a rider by many a destination.

The fruit of contentment is happiness and delight with the Lord Almighty. I saw Shaykh al-Islam Ibn Taymiyya, may God honor his soul, in a dream and mentioned to him an issue regarding the acts of the heart and went on to mention its greatness and benefit, which I will not mention here. His response was, "As for me: my way is to be pleased and delighted with God," or something to this effect. This was his state in life as is apparent and as his state made plain.

But al-Wāsiṭī⁴ said, "Put your contentment to use as best as you can, but do not let your contentment put you to use so that you will become veiled by its pleasure and lost in it to the reality of what you see." This allusion of al-Wāsiṭī

4 Muḥammad b. Mūsā al-Wāsiṭī (d. 320), a companion of al-Junayd's circle. For more on him, see Laury Silvers, *A Soaring Minaret: Abu Bakr al-Wasiti and the Rise of Baghdadi Sufism* (Albany: SUNY Press, 2010).

فصل

وليس من شرط «الرضى» ألا يحس بالألم والمكاره، بل ألا يعترض على الحكم ولا يتسخطه، ولهذا أشكل على بعض الناس الرضى بالمكروه وطعنوا فيه، وقالوا هذا ممتنع على الطبيعة، وإنما هو الصبر، وإلا فكيف يجتمع الرضى والكراهية وهما ضدان؟

والصواب أنه لا تناقض بينهما وأن وجود التألم وكراهة النفس له لا ينافي الرضى، كرضى المريض بشرب الدواء الكريه، ورضى الصائم في اليوم الشديد الحر بما يناله من ألم الجوع والظمأ، ورضى المجاهد بما يحصل له في سبيل الله من ألم الجراح، وغيرها.

وطريق الرضى طريق مختصرة قريبة جداً موصلة إلى أجل غاية، ولكن فيها مشقة، ومع هذا فليست مشقتها بأصعب من مشقة طريق الجهاد، ولا فيها من العقبات والمفاوز ما فيها، وإنما عقبتها همّة عالية ونفس زكية وتوطين النفس على كل ما يرد عليها من الله.

ويسهل ذلك على العبد علمه بضعفه وعجزه ورحمته به وشفقته عليه وبره به. فإذا شهد هذا وهذا ولم يطرح نفسه بين يديه ويرضى به وعنه، وتنجذب دواعي حبه ورضاه كلها إليه، فنفسه نفس مطرودة عن الله بعيدة عنه، ليست مؤهلةً لقربه وموالاته، أو نفس ممتحنة مبتلاة بأصناف البلايا والمحن.

فطريق الرضى والمحبة تُسير العبد وهو مستلق على فراشه، فيصبح أمام الركب بمراحل.

وثمرة الرضى الفرح والسرور بالرب تبارك وتعالى.

ورأيت شيخ الإسلام ابن تيمية—قدس الله روحه—في المنام، وكأني ذكرت له شيئاً من أعمال القلب وأخذت في تعظيمه ومنفعته—لا أذكره الآن—فقال: أما أنا فطريقتي الفرح بالله والسرور به أو نحو هذا من العبارة.

وهكذا كانت حاله في الحياة، بيدو ذلك على ظاهره وينادي به عليه حاله. لكن قد قال الواسطي: استعمل الرضى جهدك، ولا تدع الرضى يستعملك فتكون مجبوراً بلذته ورؤيته عن حقيقة ما تطالع.

is a greatly arduous pass and crossing in the view of the People [of Sufism], for to them seeking rest and tranquility in the states, stopping at them for the sake of pleasure and love, is a great veil between them and their Lord, as their own pleasure veils them from observing the rights of the object of their love and worship, and this difficult pass is not crossed except by the great masters.

Al-Wāsiṭī frequently cautioned against this challenge and warned of its [treacherous nature]. He would say, "Beware of sweetening your acts of worship, for they are a deadly poison."

This, then, is the meaning of [al-Harawī's] words, "putting contentment to use" but do not let it use you, that is, your work must not be intended to attain the sweetness of contentment, such that that becomes your real motivation. Rather, make it an instrument and cause in the attainment of your goal and objective, so that you use it rather than letting it use you.

This caution is not limited to the station of contentment, however, but pertains to all of the states and stations of the heart in which the heart finds peace. One ought not to work toward love just for the sake of love and the delight and bliss that accompanies it, but rather use the love to accomplish that which pleases the Beloved; to stop at the love would be a defect of love.

Dhū al-Nūn said, "There are three signs of contentment: abandoning control before the decree, possessing no bitterness after the decree, and the excitation of love when the affliction is at its worst."

It was said to Ḥusayn the son of 'Alī, God be pleased with them both, that Abū Dharr, God be pleased with him, says, "Poverty is dearer to me than affluence and sickness dearer to me than health." Ḥusayn said, "God have mercy on Abū Dharr. As for me, I say, 'Whosoever trusts the goodness of God's choice for him does not wish for anything other than what God has chosen.'"

Al-Fuḍayl b. 'Iyād said to Bishr al-Ḥāfi, "Contentment is superior to renunciation towards this world, for one who is pleased does not desire for anything above what he has been given."

Abū 'Uthmān was asked about the saying of the Prophet, peace be upon him, "I ask for contentment after the divine decree," so he said, "This is because being pleased before divine judgment [of a matter that afflicts us] is only intention and resolution; the real contentment is the one that is after the judgment."

It was said: "Contentment is to avoid complaining about any affliction, whatever it may be."

"It is to give up choice."

"It is to welcome decrees with delight."

"It is the tranquility of the heart under the passing decrees."

وهذا الذي أشار إليه الواسطي هو عقبة عظيمة عند القوم ومقطع لهم. فإن مساكنة الأحوال والسكون إليها والوقوف عندها استلذاً ومحبةً حجاب بينهم وبين ربهم بحفظهم عن مطالعة حقوق محبوبيهم ومعبودهم، وهي عقبة لا يجوزها إلا أولو العزائم. وكان الواسطي كثير التحذير من هذه العقبة شديد التنبيه عليها. ومن كلامه: إياكم واستحلاء الطاعات فإنها سموم قاتلة.

فهذا معنى قوله: «استعمل الرضى ولا تدع الرضى يستعملك»، أي لا يكون عملك لأجل حصول حلاوة الرضى، بحيث تكون هي الباعثة لك عليه، بل اجعله آلة لك وسبباً موصلاً إلى مقصودك ومطلوبك، فتكون مستعملاً له لا أنه مستعمل لك.

وهذا لا يختص بالرضى، بل هو عام في جميع الأحوال والمقامات القلبية التي يسكن إليها القلب. حتى إنه أيضاً لا يكون عاملاً على المحبة لأجل المحبة وما فيها من اللذة والسرور والنعيم، بل يستعمل المحبة في مرضي المحبوب لا يقف عندها، فهذا من علل المحبة. وقال ذو النون: «ثلاثة من أعلام الرضى: ترك الاختيار قبل القضاء، وفقدان المראה بعد القضاء، وهيجان الحب في حشو البلاء».

وقيل للحسين بن علي —رضي الله عنهما—: إن أبا ذر رضي الله عنه يقول: الفقر أحب إلي من الغنى والسقم أحب إلي من الصحة، فقال: رحم الله أبا ذر، أما أنا فأقول: من اتكل على حسن اختيار الله له لم يتن غير ما اختار الله له.

وقال الفضيل بن عياض لبشر الحافي: الرضى أفضل من الزهد في الدنيا لأن الراضى لا يتمنى فوق منزلته.

وسئل أبو عثمان عن قول النبي ﷺ: «أسألك الرضى بعد القضاء» فقال: لأن الرضى قبل القضاء عزم على الرضى، والرضى بعد القضاء هو الرضى.

وقيل: الرضى ارتفاع الجزع في أي حكم كان.

وقيل: رفع الاختيار.

وقيل: استقبال الأحكام بالفرح.

وقيل: سكون القلب تحت مجاري الأحكام.

وقيل: نظر القلب إلى قديم اختيار الله للعبد، وهو ترك السخط.

ʿUmar b. al-Khaṭṭāb wrote to Abū Mūsā al-Ashʿarī, may God be pleased with them both,

All goodness lies in being pleased and content. So if you can, do so, otherwise, be patient.

Abū ʿAlī al-Daqqāq said,

Man is like an earthen pot that has no value if it opposes the degree of the Truth Almighty.

Abū ʿUthmān al-Ḥirī said,

For forty years God has not made me stay in a place that I have disliked or made me move to another than I have resented.

Contentment has three kinds. The contentment of the commoners with what God has apportioned for him and given him, the contentment of the elite with what God has apportioned and decreed, and the contentment of the elite of the elite with Him in exchange for everything else.

2 Contentment and Tranquility

The author of *al-Manāzil* says:

God Almighty has said,

“O soul at peace, return unto thy Lord, well-pleased, well-pleasing!

Enter thou among My servants! Enter thou My Garden!”

[This verse means that] God has not permitted a way unto Him for one who is resentful. Thus He made entry into the state of contentment a condition for any seeker. And contentment is the name of a truthful stop where [God] stops his servant, seeking neither to move forward nor backward, neither increase nor replace any state. It is among the first steps of the elite and the most arduous for the commoners.

His words “God has not permitted a way unto Him for one who is resentful” make the [honorable] return of the soul to His Majesty contingent upon the attribute of contentment, lacking which there is no way unto Him. An example of this is in the words of the Almighty,

وكتب عمر بن الخطاب إلى أبي موسى رضي الله عنهما: «أما بعد، فإن الخير كله في الرضى، فإن استطعت أن ترضى وإلا فاصبر».

وقال أبو علي الدقاق: الإنسان خزف، وليس للخزف من الخطر ما يعارض فيه حكم الحق تعالى. وقال أبو عثمان الحيري: منذ أربعين سنة ما أقامني الله في حال فكرهته، وما نقلني إلى غيره فسخطته.

والرضى ثلاثة أقسام: رضى العوام بما قسمه الله وأعطاه، ورضى الخواص بما قدره الله وقضاه، ورضى خواص الخواص به بدلاً من كل ما سواه.

فصل قال صاحب المنازل—رحمه الله—:

«قال الله تعالى: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ﴾ [الفجر: 27-30]. لم يدع في هذه الآية للمتسخط إليه سبيلاً، وشرط القاصد الدخول في الرضى، والرضى اسم للوقوف الصادق، حيثما وقف العبد لا يلتمس متقدماً ولا متأخراً، ولا يستزيد مزيداً ولا يستبدل حالاً، وهو من أوائل مسالك أهل الاختصاص وأشقها على العامة». أما قوله: «لم يدع في هذه الآية للمتسخط إليه سبيلاً»، فلا أنه قيد رجوعها إليه سبحانه بحال، وهو وصف الرضى. فلا سبيل إلى الرجوع إليه مع سلب ذلك الوصف عنها، وهذا نظير قوله تعالى:

[So God recompenses the godfearing,] whom the angels receive [in death] well-disposed, saying, "Peace be on you! Enter the Garden for what you used to do." [16:32]

Here [God] has conditioned the reception of the angels' greetings and glad tidings on their dying well-disposed. This verse leaves no room for one who does not meet this condition to deserve this glad tiding. This means that [al-Harawī's idea of] attainment of contentment as a condition for a soul returning to its Lord [honorably] is, I say, related to the allusion of the verse, not its immediate meaning. For the immediate meaning of the verse is the soul's pleasure with what it has attained of noble and generous reception [with its Lord], and His pleasure with it. This will be said to it at the moment of its exit from the abode of this world and its presentation before God.

ʿAbdallāh b. ʿAmr, God be pleased with them both, said,

When a believing servant dies God sends to it two angels along with a gift from the Garden. It is thus addressed, "Come out, O tranquil soul, come to breeze and fragrance, and to a Lord who is with thee well-pleased."⁵

There are three opinions as to the occasion of this glad tiding. The first, and the most well-known, is that it will be the time of death. Al-Ḥasan [of Basra] said, "When God intends to collect it, it resigns to its Lord in tranquility, well-pleased with God, and so God is pleased with it."

The second opinion is that this glad tiding will be given to it at the time of resurrection. This is the opinion of ʿIkrima, ʿAṭā, al-Ḍaḥḥāk, and a few others.

The third opinion is that the first part of this compliment, namely, "Return unto thy Lord, well-pleased, well-pleasing," will be said at the time of death, while the second part, "Enter thou among My servants! Enter though My Garden!" will be said to it on the Day of Resurrection. Abū Ṣāliḥ said that "Return unto thy Lord, well-pleased, well-pleasing" will be said upon its exit from the world, whereas on the Day of Resurrection, it will be said, "Enter thou among My servants! Enter though My Garden!"

The correct opinion is that this compliment will be presented to the goodly soul upon its departure from this world as well as on the Day of Resurrection. For the first resurrection of the soul is its death. At that moment, if it had been tranquil and content with God, it will find itself in the presence of the Highest Companion and His Garden. Sound Hadiths provide evidence for this. Then, on the Day of Resurrection, this glad tiding is [once again] given to it, and thus the return to God and entry into the Garden is complete.

⁵ Reported in al-Nasāʾī on the authority of Abū Hurayra.

﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ﴾ [النحل:32].
 فإنما أوجب لهم هذا السلام من الملائكة والبشارة، بقيد وهو وفاتهم طيبين، فلم تبق الآية لغير الطيب سبيلاً لهذه البشارة.

والحاصل أن الدخول في الرضى شرط في رجوع النفس إلى ربها، فلا ترجع إليه إلا إذا كانت راضية.

قلت: هذا تعلق بإشارة الآية لا بالمراد منها، فإن المراد منها رضاها بما حصل لها من كرامته ونالته عند الرجوع إليه، فحصل لها رضاها والرضى عنها، وهذا يقال لها عند خروجها من دار الدنيا وقدمها على الله.

قال عبد الله بن عمرو رضي الله عنهما: «إذا توفي العبد المؤمن أرسل الله إليه ملكين، وأرسل إليه بتخفة من الجنة، فيقال: اخرجي أيتها النفس المطمئنة، اخرجي إلى روح وريحان، ورب عنك راض». «راض».

وفي وقت هذه المقالة ثلاثة أقوال للسلف:

أحدها: أنه عند الموت وهو الأشهر، قال الحسن—رضي الله عنه—: إذا أراد الله قبضها اطمأنت إلى ربها ورضيت عن الله، فيرضى الله عنها.

وقال آخرون: إنما يقال لها ذلك عند البعث، هذا قول عكرمة وعطاء والضحاك وجماعة.
 وقال آخرون: الكلمة الأولى—وهي: ﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾—تقال لها عند الموت، والكلمة الثانية—وهي: ﴿فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي﴾—إنما تقال لها يوم القيامة. قال أبو صالح: ﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾، هذا عند خروجها من الدنيا، فإذا كان يوم القيامة قيل لها: ﴿فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي﴾.

والصواب أن هذا القول يقال لها عند الخروج من الدنيا ويوم القيامة، فإن أول بعثها عند مفارقتها الدنيا، وحينئذ فهي في الرفيق الأعلى إن كانت مطمئنة إلى الله، وفي جنته كما دلت عليه الأحاديث الصحيحة. فإذا كان يوم القيامة قيل لها ذلك، وحينئذ فيكون تمام الرجوع إلى الله ودخول الجنة. فأول ذلك عند الموت، وتمامه ونهايته يوم القيامة. فلا اختلاف في الحقيقة.

However, the Shaykh [al-Harawī] understands from this verse that the return of the soul to God is contingent upon its being well-pleased. It would have been better if he had employed it to endorse the station of tranquility, for this state of being well-pleased and well-pleasing occurs to the soul, according to the verse, due to its tranquility.

Now we shall return to the explanation of his statements.

His statement “And contentment is the truthful stop” means stopping with what the Lord Almighty has required in religion without hesitation or objection. This is required of those who are the foremost, which is truthful standing with the intended meaning or demand of the Truth without being muddled by any hesitation or impeded by one’s own desire.

His statement could be read as “where a servant stops” such that the servant is the subject of the verb, so that he stops by the leave of his Lord seeking neither to move forward nor backward. It would also be correct if [the servant] is read as the object, and this is more obvious. The meaning would now be “wherever God stops His servant,” as the verb *waqafa* could be used as transitively or intransitively. This would mean that wherever his Lord makes him stand, he seeks neither to advance nor retreat. This must, however, refer to conditions related to God’s existential will that does not pertain to divine command and prohibition; if it meant the religious decree, then perfection always lies in seeking to advance in it. If he does not aspire to advance toward God in every moment, he would return to what he does not know. There is no standing in the way, but if he stands in a place with respect to wealth and poverty, comfort and discomfort or illness, or being at home or homeless, he stands where He makes him stand, seeking nothing other than the state that He has given. This is to perfect his contentment with the choice of God for him and his effacement of his own choice into it. The same applies to his statement “he seeks neither increase nor to replace a state.”

This point that the Shaykh [al-Harawī] has brought up is one of the many kinds of contentment, which is contentment with respect to divine ordainment and existential decrees, against which resistance has not been commanded.⁶

6 This point by al-Harawī, and Ibn al-Qayyim’s agreement with it, is non-trivial, if one juxtaposes it to the scriptural imperative to seek prosperity and strength in this world (for example, Q. 2:201; 8:60; 11:52, etc). Consider, also, the doctrine of beneficial objectives (*maqāṣid*) of the *sharī’a* that Muslim scholars have long endorsed.

ولكن الشيخ أخذ من إشارة الآية أن رجوعها إلى الله من الخلق في هذا العالم إنما يحصل برضاها، ولكن لو استدل بالآية في مقام الطمأنينة لكان أولى، فإن هذا الرجوع الذي حصل لها فيه رضاها والرضى عنها إنما نالته بالطمأنينة، وهو حظ الكسب من هذه الآية، وموضع التنبيه على موقع الطمأنينة وما يحصل لصاحبها، فلنرجع إلى شرح كلامه.

قوله: «الرضى هو الوقوف الصادق»، يريد به الوقوف مع مراد الرب تبارك وتعالى الديني حقيقة، من غير تردد في ذلك ولا معارضة، وهذا مطلوب القوم السابقين، وهو الوقوف الصادق مع مراد الحق تعالى من غير أن يشوب ذلك تردد ولا يزاخمه مراد.

قوله: «حيثما وقف العبد»، يصح أن يكون «العبد» فاعلاً، أي حيث ما وقف بإذن ربه لا يلتمس تقدماً ولا تأخراً ويصح أن يكون مفعولاً وهو أظهر، أي حيثما وقف الله العبد—فإن «وقف» يستعمل لازماً ومتعدياً—أي حيثما وقفه ربه لا يطلب تقدماً ولا تأخراً، وهذا إنما يكون فيما يقفه فيه من مراده الكوني الذي لا يتعلق بالأمر والنهي. وأما إذا وقفه في مراد ديني فكأله يطلب التقدم فيه دائماً، فإنه إن لم تكن همته التقدم إلى الله في كل لحظة رجع من حيث لا يدري، فلا وقوف في الطريق. ولكن إذا وقف في مقام—من الغنى والفقر، والراحة والتعب، والسقم، والاستيطان ومفارقة الأوطان—يقف حيث وقفه، فلا يطلب غير تلك الحالة التي أقامه الله فيها، وهذا لتصحيح رضاه باختيار الله له والفناء به عن اختياره لنفسه. وكذلك قوله: «لا يستزيد مزيداً ولا يستبدل حالاً».

هذا الذي ذكره الشيخ فرد من أفراد الرضى، وهو الرضى بالأقسام والأحكام الكونية التي لم يؤمر بمداфعتها.

His statement that it “is among the first steps of the elite” means that since the path of the elite is part from the ego, and parting from the will is the beginning of the parting from the ego, which is why contentment in this sense is the beginning of the path of the elite. This idea in essence is based on his position that annihilation is the ultimate goal above the station of contentment.

The correct opinion, however, is that contentment is nobler and loftier than annihilation. Contentment is the goal, not the beginning. Indeed, the station of gratitude is above even contentment, which is in between [the station of gratitude] and the station of patience.

Finally, [al-Harawī's] statement that contentment “is the most arduous for the commoners” means that abjuring sensual pleasures and comforts is the most difficult thing for common people, and that is precisely the first requirement of attaining contentment.

3 Three Levels of Contentment

He said,

It has three levels. First is the contentment of the commoners, which is contentment with God as Lord and displeasure with the worship of all other than Him, and this is the pivot of Islam that purifies one from major associationism.

Contentment with God as Lord means not taking a master other than God Almighty in whose disposal of affairs one seeks his peace of heart and to whom one brings one's needs. The Almighty said, “Say: Shall I seek a lord other than God, when He in fact is the lord of all things?” [6:164]. Ibn ‘Abbās, God be pleased with him, said [concerning the meaning of “lord” in this verse], “Master and diety”. It means, then: How can I seek a lord other than Him who is the lord of all things? He said in the beginning of the Sūra, “Say: Shall I take as an ally other than God who is the originator of the heavens and the earth?” [6:14]. That is, [the ally here means] deity, source of support, help, and refuge; this is the kind of alliance that necessitates love and obedience. In the middle [of the Sūra] He said, “Shall I seek an arbiter other than God when He is the one who has revealed to you a Book clearly detailed?” [6:114]. That is, shall I seek other than God someone who will arbitrate between me and you and to whom we can turn for judgment? Similarly, this being the Book of the master of all the judges, how can we seek arbitration from a book other than His, when He has sent it down as a book that is detailed, clear, sufficient, and efficacious?

وقوله: «وهو من أوائل مسالك أهل الخصوص» يعني أن سلوك أهل الخصوص هو بالخروج عن النفس، والخروج عن الإرادة هو مبدأ الخروج عن النفس، فإذا الرضى بهذا الاعتبار من أوائل مسالك الخاصة.

وهذا على أصله في كون الفناء غاية مطلوبة فوق الرضى.
والصواب أن «الرضى» أجل منه وأعلى، وهو غاية لا بداية.
نعم، فوقه مقام «الشكر» فهو منزلة بينه وبين منزلة الصبر.
وقوله: «وأشقتها على العامة» وذلك لمشقة الخروج عن الحفظ على العامة، و«الرضى» أول ما فيه الخروج عن الحفظ.

فصل

قال: «وهو على ثلاث درجات: الدرجة الأولى رضى العامة، وهو الرضى بالله رباً، وتسخط عبادة ما دونه، وهذا قطب رضى الإسلام، وهو يطهر من الشرك الأكبر».

الرضى بالله رباً ألا يتخذ رباً غير الله تعالى يسكن إلى تدييره وينزل به حوائجه. قال الله تعالى: ﴿قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾ [الأنعام: 164]. قال ابن عباس رضى الله عنهما: «سيداً وإلهاً»، يعني فكيف أطلب رباً غيره وهو رب كل شيء؟ وقال في أول السورة: ﴿قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَأَطِرَ السَّمَاوَاتِ وَالْأَرْضِ﴾ [الأنعام: 14]، يعني معبوداً وناصراً ومعيناً وملجأً، وهو من الموالاة التي تتضمن الحب والطاعة. وقال في وسطها: ﴿أَفَغَيْرَ اللَّهِ ابْتَغِي حَكْماً وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلاً﴾ [الأنعام: 114]، أي أغير الله أبتغي من يحكم بيني وبينكم، فنتحاكم إليه فيما اختلفنا فيه؟ وهذا كتابه سيد الحكام فكيف نتحاكم إلى غير كتابه، وقد أنزله مفصلاً مبيناً كافياً شافياً؟

When you consider these three verses properly you shall see that [their teachings] comprise nothing but contentment with God as the lord, Islam as the religion, and Muhammad as the messenger, and you will see the hadith⁷ reflecting these [verses] and derived from them. Many are pleased with Him as the lord and seek no lord but Him, yet they are not pleased with Him as their patron, but rather, their patrons are other than Him, thinking that they bring them closer to God. Their patronage is like those who receive the patronage of the courtiers of kings. This precisely is associationism. True monotheism is that one does not take patrons other than Him, and the Qur'an is filled with declarations that characterize the pagans as those who have taken patrons other than God.

This is the essence of the clientage of his prophets and messengers and His believing servants, as this is part of the perfection of faith. The clientage of His clients is a class and taking of patrons other than Him is a class altogether different. One who understands the difference between them should seek monotheism from its essence. This question is the essence and crux of monotheism.

Many others seek a judge other than Him, seeking his judgment, arguing for him and being pleased with his judgment. These three, then, are the pillars of monotheism: that one takes no lord other than Him, nor object of worship, nor judge.

The exegesis of pleasure with God as the lord is that you are displeased with the worship of other than Him, {this is to be pleased with God as god, which is the perfection of being pleased with God as the lord, for whosoever is duly pleased with God has his lord is necessarily displeased with the worship of another} absolutely. For being pleased with the purification of his lordship necessitates the purification of His worship, just as the knowledge of the unicity of His lordship necessitates the knowledge of the unicity of His divinity.

His statement "And it is the pivot of Islam" means that the pivot of Islam is that one is content with His worship alone and displeased with the worship of any other, and it has been stated that worship is love with humility, and so everyone to whom you have humbled yourself, obeyed, and loved other than God, you are his slave.

⁷ The reference is to several hadiths that include this formula; see, for example, Muslim #386.

وأنت إذا تأملت هذه الآيات الثلاث حق التأمل، رأيتها هي نفس الرضى بالله رباً وبالإسلام ديناً وبمحمد رسولاً، ورأيت الحديث مترجماً عنها ومشتقاً منها، فكثير من الناس يرضى به رباً ولا ينبغي رباً سواه، لكنه لا يرضى به وحده ولياً، بل يوالي من دونه أولياء ظناً منه أنهم يقربونه إلى الله، وأن موالاتهم كموالاته خواص الملك وهذا عين الشرك. بل التوحيد ألا يتخذ من دونه أولياء. والقرآن مملوء من وصف المشركين بأنهم اتخذوا من دونه أولياء.

وهذا غير موالاته أنبيائه ورسوله وعباده المؤمنين فيه. فإن هذا من تمام الإيمان وتمام موالاته، فموالاته أوليائه لون واتخاذ الولي من دونه لون، ومن لم يفهم الفرقان بينهما فليطلب التوحيد من رأس فإن هذه المسألة أصل التوحيد وأساسه.

وكثير من الناس يبتغي غيره حكماً يحاكم إليه ويخاصم إليه ويرضى بحكمه، وهذه المقامات الثلاث هي أركان التوحيد، ألا يتخذ سواه رباً ولا إلهاً ولا غيره حكماً.

وتفسيره الرضى بالله رباً أن تسخط عبادة ما دونه، [وهذا هو الرضى بالله إلهاً، وهو من تمام الرضى بالله رباً. فمن أعطى الرضى به رباً حقه سخط عبادة ما دونه] قطعاً، لأن الرضى بتجريد ربوبيته يستلزم تجريد عبادته، كما أن العلم بتوحيد الربوبية يستلزم العلم بتوحيد الألوهية.

وقوله: «وهو قطب رضى الإسلام» يعني أن مدار رضى الإسلام على أن يرضى العبد بعبادة وحده، يسخط عبادة غيره، وقد تقدم أن العبادة هي الحب مع الذل، فكل من ذلت له وأطعته وأحبته دون الله، فأنت عبد له.

His statement “and it purifies one from major associationism” means that associationism is of two kinds, major and minor; this contentment purifies one from the major one. As for the minor one, what purifies from it is to descend on the station of “You we worship and You alone we seek for help.”

4 The Three Conditions of Contentment

He said,

It is sound when three conditions are met, that God Almighty is dearer of all things to the servant, the foremost object of one's reverence, and the most deserving of things of one's obedience.

He means that this kind of contentment can be sound only with three things.

First, that God Almighty is the dearest of things to the servant, and this is known by three further things. One, that his love is greater in the heart than any other love and any other object of love; two, that His love overwhelms every other love, such that the love of all things other than Him is overpowered, overwhelmed, and contained in His love; and three, that the love of other than Him is subservient to His love. Thus, He is the One loved for His sake as the foremost objective, and other than Him is loved in following His love, just as anyone else is obeyed in obedience to Him. He alone in reality is the Obeyed and the Loved.

These three apply to Him being the highest object of one's reverence and obedience as well.

To sum up, then, He alone ought to be the greatest beloved and master; one who does not love and revere Him does not obey Him, and such a one is arrogant before Him. When he loves and glorifies another along with Him, and obeys the other along with Him, he is an associationist. Only when he singles Him out for love, glorification, and obedience is he truly the monotheistic servant.

وقوله: «وهو يطهر من الشرك الأكبر» يعني أن الشرك نوعان: أكبر وأصغر، فهذا الرضى يطهر صاحبه من الأكبر، وأما الأصغر فيطهره نزوله منزلة ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾.

فصل

قال: «وهو يصح بثلاثة شروط: أن يكون الله عز وجل أحب الأشياء إلى العبد، وأولى الأشياء بالتعظيم، وأحق الأشياء بالطاعة.

[يعني أن هذا النوع] من الرضى إنما يصح بثلاثة أشياء أيضاً:

أحدها: أن يكون الله عز وجل أحب شيء إلى العبد. وهذه تعرف بثلاثة أشياء:

أحدها: أن تسبق محبته إلى القلب كل محبة، فتتقدم محبته المحاب كلها.

الثاني: أن تفهر محبته كل محبة [فتكون محبته غيره مقهورة مغلوبة منطوية في محبته. الثالث: أن تكون محبة غيره] تابعة لمحبته فيكون هو المحبوب بالذات والقصد الأول، وغيره محبوباً تبعاً لحبه، كما يطاع تبعاً لطاعته. فهو في الحقيقة المطاع المحبوب.

وهذه الثلاثة في كونه أولى الأشياء بالتعظيم والطاعة أيضاً.

فالحاصل أن يكون الله وحده المحبوب المعظم المطاع، فمن لم يحبه ولم يطعه ولم يعظمه فهو متكبر عليه، ومتى أحب معه سواء وعظم معه سواء وأطاع معه سواء فهو مشرك، ومتى أفردده وحده بالحب والتعظيم والطاعة فهو عبد موحد.

5 Second Level

He said,

The second level is contentment with⁸ God, and this is the contentment of which the revelation has spoken, and it is contentment with Him in everything He decides and measures out, and this is the beginning of the paths of the elite.

The Shaykh has made this level higher than the last one. This is because one does not enter Islam except by means of the first level, when his feet are established in it; as for this level, it pertains to the affairs of the heart and is for the elite and concerns contentment with His judgments and decrees.

This is only the beginning of the path of the elite because it is the foreshadowing of parting from the ego, which is the path of the elite. This foreshadowing is the beginning of their path as the latter consists in the servant's abjuration of his own shares of pleasure and standing with God rather than his ego.

This is the precise meaning of his words, and yet his making this level higher than the last is clearly open to debate, and is analogous to his making patience by God higher than patience for God.

What ought to be the case is that the first level be higher and loftier in worth, but this level is, in fact, ambiguous, for contentment with the decree could happen from a believer and an unbeliever, its end goal being surrender to the decree and apportionment of one's share by God. How is this comparable to being joyfully content with God as one's lord, deity, object of worship, and judge? This contentment is an obligation, rather, it is the greatest of obligations by the agreement of the Community. Whosoever is not pleased with Him as the lord, neither his Islam nor work is sound.

As for being pleased with His decree, most people hold that it is preferred and not obligated. It has also been said that it is an obligation. These are the two opinions in the school of Aḥmad.

8 In English, it is difficult to express through a preposition the difference al-Harawī wishes to express between *riḍā bi-llāh* and *riḍā 'an-illāh*; the former stresses being pleased and content with God's Being and the latter with God's acts.

فصل

قال: «الدرجة الثانية: الرضى عن الله، وبهذا الرضى نطقت آيات التنزيل، وهو الرضى عنه في كل ما قضى وقدر، وهذا من أوائل مسالك أهل الخصوص».

الشيخ جعل هذه الدرجة أعلى من الدرجة التي قبلها.

ووجه قوله إنه لا يدخل في الإسلام إلا بالدرجة الأولى، فإذا استقر قدمه عليها دخل في مقام الإسلام.

وأما هذه الدرجة فمن معاملات القلوب وهي لأهل الخصوص، وهي الرضى عنه في أحكامه وأقضيته.

وإنما كان من أول مسالك أهل الخصوص، لأنه مقدمة للخروج عن النفس والذي هو طريق أهل الخصوص، فقدمته بداية سلوكهم، لأنه يتضمن خروج العبد عن حظوظه ووقوفه مع مراد الله عز وجل لا مع مراد نفسه.

هذا تقرير كلامه، وفي جعله هذه الدرجة أعلى من التي قبلها نظر لا يخفى، وهو نظير جعله الصبر بالله أعلى من الصبر لله.

والذي ينبغي أن يكون الدرجة الأولى أعلى شأنًا وأرفع قدرًا، فإنها مختصة وهذه الدرجة مشتركة، فإن الرضى بالقضاء يصح من المؤمن والكافر، وغايته التسليم لقضاء الله وقدره. فأين هذا من الرضى به رباً وإلهاً ومعبوداً وحكماً؟ فالرضى به رباً فرض، بل هو أكد الفروض باتفاق الأمة، فمن لم يرض به رباً لم يصح له إسلام ولا عمل.

وأما الرضى بقضائه فأكثر الناس على أنه مستحب وليس واجباً، وقيل: بل هو واجب، وهما قولان في مذهب أحمد.

The difference between the two levels is the difference between the obligatory and the preferred; as a sound divine hadith has it, "God Almighty says, My servant has not drawn near to Me by anything like the performance of what I have obligated upon him." This shows that drawing near to the Almighty by dispensing the obligation is superior to and loftier than the same by means of supererogatory acts.

Furthermore, being pleased with Him as the lord is inclusive of and requires being content with Him, for it entails being content with what He has commanded and prohibited as well as what He has given and predestined for and prevented from one. If one is not content with all that, one cannot be pleased and content with Him as the lord in a complete fashion, even if he is content with some aspects of it, but being pleased and content in every way is certainly part of it.

Also, being content with Him pertains to His Being, Names, and Attributes, and His lordship both general and particular, the latter being inclusive of His being the Creator, the Planner, the Commander, the Prohibitor, the King, the Giver and the Withholder, the Arbiter, the Caretaker, the Patron, the Grantor of victory and success, the Sufficient, the Inspector and Watcher, the One who tests and overlooks, who expands and contracts, among other attributes of His lordship.

As for contentment with His acts, it constitutes the contentment of a servant with what He does with him and gives him, which is why [this phrase] has occurred with respect to reward and punishment, as in His saying, "O tranquil self, return to your Lord, pleased and well-pleasing": this is the self's contentment with Him in what it has received of His bounty. Similarly, in the words of Almighty, "Their reward with their Lord is Gardens of eternity beneath which rivers flow, abiding therein forever and ever: God is pleased with them and they are pleased with Him: this is for any who fears his Lord" [98:8].

The contentment with His Being is the essence of being content with His acts; the latter is the fruit of the former.

The secret of this conundrum is that contentment with Him pertains to His Names and Attributes whereas contentment with His acts pertains to His reward and punishment.

Also, the Prophet connected the taste of faith to whoever is pleased with God as his lord, not to one who is pleased with His acts, as he said, "He has truly tasted faith who is pleased with God as his lord, with Islam as his religion, and with Muhammad as the messenger." He thus made pleasure with Him the companion of pleasure with His religion and His prophet, and these three are the foundations of Islam without which it cannot exist.

فالفرق ما بين الدرجتين فرق ما بين الفرض والندب، وفي الحديث الإلهي الصحيح: «يقول الله عز وجل: ما تقرب إلي عبدي بمثل أداء ما افترضت عليه»، فدل على أن التقرب إليه سبحانه بأداء الفرض أفضل وأعلى من التقرب إليه بالنوافل.

وأيضاً، فإن الرضى به رباً يتضمن الرضى عنه ويستلزمه، فإن الرضى بربوبيته هو رضى العبد بما يأمره به وينهاه عنه ويقسمه له ويقدره عليه، ويعطيه إياه ويمنعه منه، فحتى لم يرض بذلك كله لم يكن قد رضى به رباً من جميع الوجوه، وإن كان راضياً به رباً من بعضها. فالرضى به رباً من كل وجه يستلزم الرضى عنه ويتضمنه بلا ريب.

وأيضاً: فالرضى به رباً يتعلق بذاته وصفاته وأسمائه وربوبيته العامة والخاصة. فهو الرضى به خالقاً ومديراً وآمراً وناهياً وملكاً ومعطياً ومانعاً وحكماً ووكيلاً وولياً وناصراً ومعيناً وكافياً وحسيباً ورفيقاً ومبتلياً ومعافياً وقابضاً وباسطاً، إلى غير ذلك من صفات ربوبيته.

وأما الرضى عنه: فهو رضى العبد بما يفعله به ويعطيه إياه، ولهذا إنما جاء في الثواب والجزاء، كقوله تعالى: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾ [الفجر: 27-28]. فهذا رضاها عنه لما حصل لها من كرامته، وكقوله تعالى: ﴿جَزَاؤُهُمْ عِندَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ [البينة: 8]. والرضى به أصل الرضى عنه، والرضى عنه ثمرة الرضى به.

وسر المسألة أن الرضى به متعلق بأسمائه وصفاته، والرضى عنه متعلق بثوابه جزائه. وأيضاً، فإن النبي علق ذوق طعم الإيمان بمن رضى بالله رباً ولم يعلقه بمن رضى عنه، كما قال: «ذاق طعم الإيمان من رضى بالله رباً وبالإسلام ديناً وبمحمد رسولاً»، فجعل الرضى به قرين الرضى بدينه ونبيه، وهذه الثلاثة هي أصول الإسلام التي لا يقوم إلا بها. وأيضاً، فالرضى به رباً يتضمن توحيده وعبادته والإنابة

Furthermore, being pleased and content with Him is inclusive of the affirmation of His unicity and worship, repentance to Him, trusting reliance on Him, fear, hope and love for Him, gratitude for His bounties: in fact, seeing all that is from Him as bounty and blessing even if He is harsh with His servant. Contentment with Him as the lord includes the testimony that there is no god but God and being content with Muhammad as the messenger includes the testimony that Muhammad is the messenger of God. Being content with Islam as the religion consists of adherence to His service, and obedience to Him and His messenger. The three together complete the whole religion.

Contentment with Him as the lord is further inclusive of taking Him alone as the sole Patron and as the object of worship, as the Almighty said to His messenger, "Shall I seek a judge other than Him?" [6:114] and also, "Shall I take a Patron other than Him?" [6:14] and "Say: Do I seek a lord other than God when He is the lord of everything?" [6:124]; this is the essence of contentment with Him as the lord.

Also, He made the reality of contentment with Him as the lord displeasure with the worship of other than Him; when the servant is displeased with the worship, love, fear, hope in and reverence of false gods, he now truly realizes the contentment that is the pivot of the axis of Islam.

The pivot of the axis of the religion is that all of one's beliefs, works, and states are built on the affirmation of the unicity of God Almighty in worship and displeasure with the worship of all other than Him. Whoever is deficient in this lacks his center, and whosoever possess it attains the axis that brings him out from the circle of associationism to the circle of Islam, thereby firmly grounding the axis of his Islam and faith in its pivot.

Also, He made the attainment of this degree of contentment depend on God Almighty being dearer to the servant than all else, the most deserving of veneration and obedience, and all these gather in their ambit the principles of worship and order their branches and parts.

If total love is the total inclination of the heart to the object of love, that inclination leads to its obedience and veneration, and the stronger the inclination, the more complete the obedience and the more profound the veneration. This inclination is a necessity of faith, rather, it is the soul and essence of faith. What can be loftier than a matter that includes in itself the requirement that God Almighty be dearer of all things to the servant, the most deserving of veneration and obedience?

By virtue of this precisely does the servant find sweetness of faith as in the *Ṣaḥīḥ* that he, God grant him blessing and peace, said,

إليه والتوكل عليه، وخوفه ورجاءه ومحبته، والصبر له وبه، والشكر على نعمه، بل رؤية كل ما منه نعمة وإحساناً، وإن ساء عبده فالرضا به رباً يتضمن «شهادة ألا إله إلا الله»، والرضى بمحمد رسولاً يتضمن شهادة «أن محمداً رسول الله»، والرضى بالإسلام ديناً يتضمن التزام عبوديته وطاعته واطاعة رسوله، فجمعت هذه الثلاثة الدين كله.

وأيضاً، فإن الرضى به رباً يتضمن اتخاذه معبوداً دون ما سواه، واتخاذهُ ولياً ومعبوداً، وقد قال تعالى لرسوله: ﴿أَغْيِرَ اللَّهُ أْبْنِي حَكْماً﴾ [الأنعام: 114]، وقال: ﴿قُلْ أَغْيِرَ اللَّهُ أَتْخَذُ وَلِيّاً﴾ [الأنعام: 14]، وقال: ﴿قُلْ أَغْيِرَ اللَّهُ أْبْنِي رَبّاً وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾ [الأنعام: 164]. فهذا هو عين الرضى به رباً.

وأيضاً، فإنه جعل حقيقة الرضى به رباً أن يسخط عبادة ما دونه، فتى يسخط العبد عبادة ما سواه من الآلهة الباطلة حباً وخوفاً ورجاءً وتعظيماً وإجلالاً—فقد تحقق بالرضى به الذي هو قطب رضى الإسلام.

وإنما كان قطب رضى الدين، لأن جميع العقائد والأعمال والأحوال إنما تنبني على توحيد الله عز وجل في العبادة، ويسخط عبادة ما سواه. فمن لم يكن له هذا القطب لم يكن له رضى يدور عليه، ومن حصل له هذا القطب ثبتت له الرضى التي تدور عليه فيخرج حينئذ من دائرة الشرك إلى دائرة الإسلام، فتدور رضى إسلامه وإيمانه على قطبها الثابت اللازم.

وأيضاً فإنه جعل حصول هذه الدرجة من الرضى موقوفاً على كون المرضى به رباً—سبحانه—أحب إلى العبد من كل شيء، وأولى الأشياء بالتعظيم وأحق الأشياء بالطاعة. ومعلوم أن هذا يجمع قواعد العبودية وينظم فروعها وشعبها.

ولما كانت المحبة التامة ميل القلب بكليته إلى المحبوب، كان ذلك الميل حاملاً على طاعته وتعظيمه. وكلما كان الميل أقوى كانت الطاعة أتم والتعظيم أوفر. وهذا الميل يلزم الإيمان، بل هو روح الإيمان ولبه. فأى شيء يكون أعلى من أمر يتضمن أن يكون الله سبحانه أحب الأشياء إلى العبد وأولى الأشياء بالتعظيم وأحق الأشياء بالطاعة؟

وبهذا يجد العبد حلاوة الإيمان كما في الصحيح عنه أنه قال: «ثلاث من كن فيه وجد بهن حلاوة

One finds the sweetness of faith by three things: one to whom God and His messenger become dearer than all else, one who loves another for no other reason but for God, and one who hates to be thrown into the fire.⁹

And it is God we seek for help.

Both this and that result from one's contentment with Him alone as the lord and disavowal of servitude to anyone else, the inclination of the heart to Him and the attraction of all the powers of the lover to Him alone; the Lord's satisfaction with the servant depends on this contentment. Whoever is content with God as the lord, God is pleased with Him as His servant. However, whoever is pleased and content with Him in what He has given and withheld and in the afflictions and safety He has given, does not attain the level of the pleasure and satisfaction of the Lord with Him if he is not also pleased with Him as the lord, His prophet as the messenger, and Islam as the religion. For a servant may be happy with God in what He has given him or kept from him but not with Him alone as his god and one deserving worship. This is why He guaranteed [His]¹⁰ pleasure only to him who is pleased with Him as the lord, as the Prophet said,

Whoever says every day, I am pleased with God as the lord, Islam as the religion, and Muhammad as the prophet, it is his right upon God to be pleased with him on the Day of Resurrection.¹¹

6 Differentiating Normative and Ontological Commands

This having been established, we turn now to the explanation of [al-Harawī's] words.

He said,

And of this contentment the revelation speaks.

He is referring to the words of Almighty,

God said, This day the truth of the truthful shall benefit them, for them are Gardens beneath which rivers flow, forever and ever: God is pleased with them and they with God. Such is the great success. [5:119]

9 Bukhārī #16; Muslim # 43.

الإيمان: من كان الله ورسوله أحب إليه مما سواهما، ومن كان يحب المرء لا يحبه إلا الله، ومن كان يكره أن يعود في الكفر—بعد إذ أنقذه الله منه—كما يكره أن يلقى في النار».

فعلّق ذوق الإيمان بالرضى بالله رباً، وعلق وجود حلاوته بما هو موقوف عليه ولا يتم إلا به، وهو كونه سبحانه أحب الأشياء إلى العبد هو ورسوله.

ولما كان هذا الحب التام والإخلاص—الذي هو ثمرته—أعلى من مجرد الرضى بربوبيته سبحانه كانت ثمرته أعلى، وهي وجد حلاوة الإيمان، وثمره الرضى ذوق طعم الإيمان. فهذا وجد حلاوة وذاك ذوق لطعم. والله المستعان.

وإنما ترتب هذا وهذا على الرضى به وحده رباً. والبراءة من عبودية ما سواه ميل القلب بكيّته إليه وانجذاب قوى المحب كلها إليه، ورضاه عن ربه تابع لهذا الرضى، فمن رضى بالله رباً رضى الله له عبداً، ومن رضى عنه في عطائه ومنعه وبلائه وعافيته لم ينل بذلك درجة رضى الرب عنه إن لم يرض به رباً وبنبيه رسولاً وبالإسلام ديناً. فإن العبد قد يرضى عن الله فيما أعطاه ومنعه ولم يرض به وحده معبوداً وإلهاً، ولهذا إنما ضمن رضى العبد يوم القيامة لمن رضى به رباً كما قال النبي: «من قال كل يوم: رضيت بالله رباً وبالإسلام ديناً وبمحمد نبياً إلا كان حقاً على الله أن يرضيه يوم القيامة».

فصل

إذا عرف هذا فلنرجع إلى شرح كلامه.

قال: «وبهذا الرضى نطق النزيل».

يشير إلى قوله عز وجل: ﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [المائدة: 119]، وقال تعالى:

10 The text has it “the pleasure of the servant,” but the context suggests that this is a more obvious reading.

11 This is the version in the *Musnad* of Aḥmad and elsewhere; the report in Muslim #386 associates this formula with how one should respond to the call to prayer.

The Almighty also said,

You will not find a people who believe in God and the Last Day having affection for those who oppose God and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. God is pleased with them, and they are pleased with Him. [58:22]

He also said,

Their reward with God will be Gardens of eternity beneath which rivers flow, wherein they will abide forever and ever; God is pleased with them and they with Him. That is for whoever has feared his Lord. [98:8]

These verses are inclusive of their recompense for their truthfulness and faith, their good works and their struggle against His enemies and their negation of allegiance to them, that He is pleased with them and has pleased them so they are pleased with Him. This only occurred after their pleasure and contentment with Him as the lord, Muhammad as the prophet, and Islam as the religion.

His statement,

And that is joyful contentment with Him in all that He has decreed.

There are three things here: contentment with God, contentment with God [with respect to His decrees], and contentment with God's decrees themselves.

To be pleased and content with Him is an absolute obligation; to be pleased with His decrees, even though among the highest and noblest kinds of servitude, has not been demanded of [the servants] due to their incapacity and its arduous nature. Some do, however, consider it an obligation just like the obligation of being pleased with Him. For this, they have offered several arguments.

Among them, one is that if one is not pleased with His decrees, one is [then] displeased and resentful, there being no third possibility. And a servant's displeasure with his Lord's decree is contradictory to pleasure with Him as the lord.

They further argue that lack of pleasure and contentment with Him necessitates ill thought of Him and contesting Him in His choice with respect to His slave-servant, that the Blessed Lord chooses whatever He pleases and the servant has no choice and [that He] does not choose nor is pleased with other things. This is in opposition to worship and servitude.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ [وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ]﴾ [المجادلة: 22]. وقال: ﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ [البينة: 8].

فتضمنت هذه الآيات جزاءهم على صدقهم وإيمانهم وأعمالهم الصالحة، ومجاهدة أعدائه وعدم ولايتهم، بأن رضي الله عنهم فأرضاهم فرضوا عنه، وإنما حصل لهم هذا بعد الرضى به رباً وبمحمد نبياً وبالإسلام ديناً.

قوله: «وهو الرضى عنه في كل ما قضى».

هاهنا ثلاثة أمور: الرضى بالله والرضى عن الله والرضى بقضاء الله.

فالرضى به فرض والرضى عنه،—وإن كان من أجل الأمور وأشرف أنواع العبودية—فلم يطالب به العموم لعجزهم عنه ومشتقه عليهم، وأوجبته طائفة كما أوجبوا الرضى به واحتجوا بحجج. منها أنه إذا لم يكن راضياً عن ربه فهو ساخط عليه، إذ لا واسطة بين الرضى والسخط، وسخط العبد على ربه مناف لرضاه به رباً.

قالوا: وأيضاً، فعدم رضاه عنه يستلزم سوء ظنه به ومنازعته في اختياره لعبده، وأن الرب تبارك وتعالى يختار شيئاً ويرضاه، فلا يختاره العبد ولا يرضى به وهذا مناف للعبودية.

They also say that a divine tradition says, "Whoever is not pleased with My judgment and is not patient with My affliction should seek a lord other than Me."

None of these arguments hold up.

Their statement that one cannot avoid displeasure with his Lord except by avoiding it with respect to His decrees, there being no middle ground between pleasure and displeasure, is questionable, for there is no necessity that displeasure with the decree implies displeasure with the One who issued it. Similarly, hatred, resentment, and the desire to repel it do not necessitate the extension of these to the One who decreed and destined it. A servant may be displeased with what has been decided for him but pleased with the One who decreed it. In fact, his displeasure and pleasure are united in the same decree, as shall be made clear presently.

Your statement that it necessitates ill thinking of Him and contestation of His choice is also not valid. Rather, [the servant] maintains good thought of his Lord in both cases, as he is displeased with one decree only in favor of another, and is displeased with what is decreed only in favor of what he loves. He contests God's decree with another decree of God, by the power of God and for the sake of God, as in the case of seeking refuge in His pleasure from His displeasure, and in His safety from His punishment, and in Him from Him.

As for one choosing for oneself what the Lord has chosen, this requires further detail and cannot be answered with an affirmation or negation. For the Lord chooses for His servant two kinds of things. First, the religious, normative command, and it is an obligation upon the servant to choose nothing else in its place. The Almighty said, "It is not for a believing man or woman when God and His messenger have decreed a thing to have a choice in the matter" [33:36]. The servant's choice against this is indeed contradictory to his faith and submission, and [to] his contentment with God as the lord, Islam as the religion, and Muhammad as the messenger.

The second kind is the ontological, predestinarian choice, [questioning which] does not displease the Lord, like the afflictions with which God tests His servant, and escaping from these to the decree that relieves him from it does not harm him. This does not entail contesting His lordship, even if it involves the opposition of one decree with another. This is sometimes even an obligation and at other times preferred and at other times neutral in which both sides are equal, and at times it may be disliked. As for the decree that He does not love or like, such as the decree of [moral] flaws and sins, the servant is commanded to be displeased with it and prohibited from being content with such.

This is the necessary detail pertaining to contentment with the decree.

قالوا: وفي بعض الآثار الإلهية: «من لم يرض بقضائي ولم يصبر على بلائي فليخذ رباً سواي»، ولا حجة في شيء من ذلك.

أما قولهم: «إنه لا يتخلص من السخط على ربه إلا بالرضى عنه، إذ لا واسطة بين الرضا والسخط» فكلام مدخول، لأن السخط بالمقضي لا يستلزم السخط على من قضاه، كما أن كراهة المقضي وبغضه والنفرة عنه لا تستلزم تعلق ذلك بالذي قضاه وقدره. فالمقضي قد يسخطه العبد وهو راض عن من قضاه وقدره، بل قد يجتمع تسخطه والرضى بنفس القضاء، كما سيأتي.

وأما قولكم: «إنه يستلزم سوء ظن العبد بربه ومنازعة له في اختياره» فليس كذلك، بل هو حسن الظن بربه في الحالتين. فإنه إنما يسخط المقدور وينازعه بمقدور آخر، كما ينازع القدر الذي يكرهه ربه بالقدر الذي يحبه ويرضاه، فينازع قدر الله بقدر الله بالله، كما يستعبد برضاه من بسخطه، وبمعافاته من عقوبته ويستعبد به منه.

وأما «كونه يختار لنفسه ما يختاره الرب» فهذا موضع تفصيل، لا يسحب عليه ذيل النفي والإثبات. فاختيار الرب تعالى لعبده نوعان:

أحدهما اختيار ديني شرعي. فالواجب على العبد ألا يختار في هذا النوع غير ما اختاره له سيده. قال تعالى: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: 36]. فاختيار العبد خلاف ذلك مناف لإيمانه وتسليمه، ورضاه بالله رباً وبالإسلام ديناً وبمحمد رسولاً.

النوع الثاني اختيار كوني قدري، لا يسخطه الرب، كالمصائب التي يبتلي الله بها عبده، فهذا لا يضره فراره منها إلى القدر الذي يرفعها عنه ويدفعها ويكشفها، وليس في ذلك منازعة للربوبية وإن كان فيه منازعة للقدر بالقدر.

فهذا يكون تارةً واجباً وتارةً يكون مستحباً، وتارةً يكون مباحاً لمستوي الطرفين، وتارةً يكون مكروهاً وتارةً يكون حراماً.

وأما القدر الذي لا يحبه ولا يرضاه—مثل قدر المعائب والذنوب—فالعبد مأمور بسخطها، منهي عن الرضى بها.

وهذا هو التفصيل الواجب في الرضى بالقضاء.

People suffer from great confusion in this matter, and only those who attend to the necessary distinctions and detail are saved from it. For the expression “pleasure with the decree” is a praiseworthy and commanded thing and among the stations of the truthful, and has acquired such reverence that for one group its acceptance without discrimination has become an obligation. This led them to think that everything the Lord has decreed and created must be submitted to with contentment. Thereafter, they became divided into two groups. One group said that the decree and contentment with it mutually necessitate each other, and since it is known that we are commanded to hate sins, unbelief, and oppression, the latter must not be decreed or predestined. The other group said that reason and revelation show that they indeed happen by God’s decree and predestination, and so we are pleased with them all.

Both groups, however, are in error and transgression against the right path. One takes [evil] out of God’s decree and predestination and the other is pleased with it rather than dissatisfied with it; one opposes the Lord Almighty in what He likes and dislikes, thus voiding His Law and religion, and the other denied the connection of His decree and predestination to [evil].

This [discrimination] is the way of many of our [Ḥanbalite] companions, and this is how al-Qāḍī Abū Ya‘lā answered the question, as did Ibn al-Bāqillānī. He said: If it is asked whether you agree with God’s decree and predestination, it would be said in response: We are pleased with God’s decree that He has created, that He has commanded us to be content with, and we are not pleased with what He has prohibited us from agreeing with, nor do we stand above God nor object to His judgment.

Another group said, the term contentment is applied to the decree in general, not its details that have been decreed and predestined, so we say: We are pleased with God’s decree in general and do we not resent it, but we do not apply the term to every single one of the decrees. Just as Muslims say: Everything vanishes and perishes, but do not say: God’s proofs vanish and perish [even though everything is God’s proof]. Similarly, they say: God is the lord of all things, but do not attach His lordship to evil and filthy things in particular.

Another group said: We are pleased with them in the way they are attached to the lord as His creation and will, and we are displeased with them with respect to their attachment to the servant as his acquisition and enactment.

Yet another group said: we are pleased with the decree but displeased with what is decreed, thus pleasure and displeasure are not attached to the same thing.

These answers have no mileage with one whose principle is the love of the Lord Almighty on the one hand and His pleasure and will on the other as one and the same thing, as is one of the sayings of the Ash‘arites and most of [al-

وقد اضطرب الناس في ذلك اضطراباً عظيماً، ونجا منه أصحاب الفرق والتفصيل. فإن لفظ «الرضى بالقضاء» لفظ محمود مأمور به، وهو من مقامات الصديقين، فصار له حرمة أوجبت لطائفة قبوله من غير تفصيل، وظنوا أن كل ما كان [مقضيّاً للرب تعالى مخلوقاً ينبغي له الرضى به]، ثم انقسموا فرقتين:

فقال فرقة: إذا كان القضاء والرضى متلازمين، فنعلم أنا مأمورون ببغض المعاصي والكفر والظلم، فلا تكون مقضيةً مقدرةً.

وفرقة قالت: قد دل العقل والشرع على أنها واقعة بقضاء الله وقدره فنحن نرضى بها. والطائفتان منحرفتان جائزتان عن قصد السبيل. فأولئك أخرجوها عن قضاء الرب وقدره، وهؤلاء رضوا بها ولم يسخطوها. هؤلاء خالفوا الرب تعالى في رضاه وسخطه وخرجوا عن شرعه ودينه، وأولئك أنكروا تعلق قضائه وقدره بها.

واختلفت طرق أهل الإثبات للقدر والشرع في جواب الطائفتين:

فقال طائفة: لم يقيم دليل من الكتاب ولا السنة ولا الإجماع على جواز الرضى بكل قضاء، فضلاً عن وجوبه واستحبابه، فأين أمر الله عباده ورسوله أن يرضوا بكل ما قضاه الله وقدره؟ وهذه طريقة كثير من أصحابنا وغيرهم، وبه أجاب القاضي أبو يعلى وابن الباقلاني.

قال: فإن قيل: أفترضون بقضاء الله وقدره؟

قيل له: نرضى بقضاء الله الذي هو خلقه الذي أمرنا أن نرضى به، ولا نرضى من ذلك ما نهانا عنه أن نرضى به، ولا نتقدم بين يدي الله تعالى ولا نعترض على حكمه.

وقالت طائفة أخرى: يطلق الرضى بالقضاء في الجملة دون تفاصيل المقضي المقدرة، فنقول: نرضى بقضاء الله جملةً ولا نسخطه، ولا نطلق الرضى على كل واحد من تفاصيل المقضي كما يقول المسلمون: كل شيء يبيد ويهلك، ولا يقولون: حجج الله تبيد وتهلك. ويقولون: الله رب كل شيء، ولا يضيفون ربوبيته إلى الأعيان المستحبة المستندة بخصوصها.

وقالت طائفة أخرى: نرضى بها من جهة إضافتها إلى الرب خلقاً ومشئته، ونسخطها من جهة إضافتها إلى العبد كسباً له وقياماً به.

وقالت طائفة أخرى: بل نرضى بالقضاء ونسخط المقضي، فالرضى والسخط لم يتعلقا بشيء واحد. وهذه الأجوبة لا يتشبه شيء منها على أصول من يجعل محبة الرب تعالى ورضاه ومشئته واحدةً، كما هو أحد قول الأشعري وأكثر أتباعه.

Ash'arī's] followers. They hold that whatever He has willed and decreed He loves and finds pleasing, for the universe is beloved and pleasing to Him, and we love what He loves and are pleased with what He is pleased with. Your saying that "We agree with the decree but not with what is decreed" is valid only for those who made the decree other than what is decreed, the action other than what is acted on, but for those who do not discriminate between the two it cannot be correct.

Al-Qāḍī al-Bāqillānī raises the same questions and asks:

If it is asked whether the decree is the same thing in your view as the decreed, it would be said: It is two kinds. The decree in the sense of the creation is the same as what is decreed, for the creation is the same as what is created. The decree that is the necessity, the informing, and the writing [of the divine decree], however, is different from what is decreed, because the command is different from what is commanded, just as a report is different from what is being reported about.

This response does not save him either, however, for the problem is not the necessity, the informing, and the writing, but rather in the very action that is predestined, informed, and written; is its measurer and author, the Almighty, pleased with it or not? Is the servant commanded to be pleased with it himself or not? This is the crux of the problem.

God Almighty has refuted those who make His will and judgment necessary concomitants of his love and pleasure; what, then, about those who make the two one and the same thing? The Almighty said,

Those who associated with God will say, "If God had willed, we would not have associated, and nor would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but telling lies." [6:148]

The Almighty also said,

And those who associate others with God say, "If God had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. [16:35]

The Almighty also said,

And they said, "Had God desired we would not have worshiped these": They have no knowledge of that! [43:20]

فإن هؤلاء يقولون: إن كل ما شاء وقضاه فقد أحبه ورضيه، وإذا كان الكون محبوباً له مرضياً، فنحن نحب ما أحبه ونرضى ما رضيه.

وقولكم: إن الرضى بالقضاء يطلق جملةً ولا يطلق تفصيلاً [لا مخلص في هذا المقام، فإنه وإن لم يطلق تفصيلاً] فذلك في جملة المرضي به، فيعود الإشكال.

وقولكم: نرضى بها من جهة كونها خلقاً لله ونسخطها من جهة كونها كسباً للعبد، فكسب العبد إن كان أمراً وجودياً فهو خلق لله فنرضى به، وإن كان أمراً عدمياً فلا حقيقة له نرضى ولا تسخط. وأما قولكم: نرضى بالقضاء دون المقضي. فهذا إنما يصح على قول من جعل القضاء غير المقضي، والفعل غير المفعول، وأما من لم يفرق بينهما فكيف يصح هذا على أصله؟

وقد أورد القاضي الباقلاني على نفسه هذا السؤال فقال:

فإن قيل: القضاء عندهم هو المقضي أو غيره؟

قيل: هو على ضربين. فالقضاء — بمعنى الخلق — هو المقضي، لأن الخلق هو المخلوق، والقضاء — الذي هو الإلزام والإعلام والكتابة — غير المقضي، لأن الأمر غير المأمور والخبر غير المخبر عنه. وهذا الجواب لا يخلصه أيضاً لأن الكلام ليس في الإلزام والإعلام والكتابة، وإنما في نفس الفعل المقدور المعلم به المكتوب، هل مقدره وكتبه سبحانه راض به أم لا؟ وهل العبد مأمور بالرضى به نفسه أم لا؟ هذا حرف المسألة.

وقد أنكر الله سبحانه وتعالى على من جعل مشيئته وقضاه مستلزمين لمحبتة ورضاه، فكيف بمن جعل ذلك شيئاً واحداً؟ قال الله تعالى: ﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾ [الأنعام: 148]. وقال تعالى: ﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ [النحل: 35]، وقال تعالى: ﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبْدْنَا هُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ﴾ [الزخرف: 20].

They argued that His decree that they worship false gods necessitates that He loves and likes that, and by this argument they opposed His command and prohibition. In this there is the clearest refutation of those who make His desire identical to His love and pleasure. The confusion arose from their equating will with love, and they only increased it by making the action the same as what is acted on and the decree the same as what is decreed, from which it became compulsory for them to hold that God loves and likes that, and they must too like it.

What clears this confusion and undoes this snare is the separation between what God has separated, which is that the will and love are neither identical nor mutually necessary; rather, He may will what He does not love and love what He does not desire to be. An example of the former is the existence of Iblis and his troops and His general will to all that is in existence, even with His dislike for some of it. The latter is like His love for the faith of the unbelievers, obedience of the wicked, justice of the unjust, repentance of the hard sinners, and if He had willed any of that it would exist. For whatever God wills occurs and whatever He does not will does not.

If this principle is established, namely, that the action is not identical to what is acted on, nor the decree same as the decreed, and that God has not commanded His servants to be pleased with everything that He has created and willed, [then] all doubts vanish, confusions disappear, and the praise is all God's. There remains no contradiction between the Law of the lord and His predestination such that one would cancel out the other; rather, the predestination aids the Law and the Law endorses the predestination, and each actualizes the other.

Once this is known, it is evident that being happy with the normative, religious decree is an obligation, and that is the foundation of Islam and faith, and a servant must be content and pleased with it without the slightest hesitation, opposition, and objection; God Almighty said,

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad,] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. [4:65]

He takes an oath that they do not believe until they make His messenger the judge, and any hesitation with that judgment vanishes, and they submit to his judgment; this is the reality of pleasure and contentment with His judgment.

Making someone a judge or arbiter here takes the place of Islam, the lifting of discomfort and hesitation the place of faith, and total submission the place of excellence [in the well-known Hadith of Gabriel].

فهم استدلوا على محبته ورضاه لشركهم بمشيئته لذلك، وعارضوا بهذا الدليل أمره ونهيه، وفيه أبين الرد لقول من جعل مشيئته غير محبته ورضاه. فالإشكال إنما نشأ من جعلهم المشيئة نفس المحبة، ثم زادوه بجعلهم الفعل نفس المفعول، والقضاء عين المقضي، فنشأ من ذلك إلزامهم بكونه تعالى راضياً محباً لذلك، والتزام رضاهم به.

والذي يكشف هذه الغمة ويبصر من هذه العماية وينجي من هذه الورطة، التفريق بين ما فرق الله بينه، وهو المشيئة والمحبة فليسا واحداً، ولا هما متلازمين، بل قد يشاء ما لا يحبه ويحب ما لا يشاء كونه.

فالأول كمشيئته لوجود إبليس وجنوده، ومشيئته العامة لجميع ما في الكون مع بغضه لبعضه. والثاني كمحبته إيمان الكفار وطاعات الفجار وعدل الظالمين وتوبة الفاسقين، ولو شاء ذلك لوجد كله وكان جميعه، فإنه ما شاء الله كان وما لم يشأ لم يكن.

فإذا تقرر هذا الأصل، وأن الفعل غير المفعول، والقضاء غير المقضي، وأن الله سبحانه لم يأمر عباده بالرضى بكل ما خلقه وشاءه، زالت الشبهات وانحلت الإشكالات والله الحمد، ولم يبق بين شرع الرب وقدره تناقض، بحيث يظن إبطال أحدهما للآخر، بل القدر ينصر الشرع والشرع يصدق القدر وكل منهما يحقق الآخر.

إذا عرف هذا فالرضى بالقضاء الديني الشرعي واجب، وهو أساس الإسلام وقاعدة الإيمان. فيجب على العبد أن يكون راضياً به بلا حرج ولا منازعة ولا معارضة ولا اعتراض. قال الله تعالى: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً﴾ [النساء: 65].

فأقسم أنهم لا يؤمنون حتى يحكموا رسوله، ويرتفع الحرج من نفوسهم من حكمه، ويسلموا لحكمه. وهذا حقيقة الرضى بحكمه.

فالتحكيم في مقام الإسلام، [واتقاء الحرج في مقام الإيمان]، والتسليم في مقام الإحسان.

When the heart is infused with the freshness of faith and its sight sharpened by the reality of certitude and quickened by the reality of revelation, and its natural potential is fulfilled, the blaming self has turned into one that is tranquil, content, and meek, and it receives the rulings of the Lord Almighty with an open, welcoming, and submitting heart; he has attained total contentment and pleasure with this normative, religious decree that is beloved to God and His messenger.

As for contentment and pleasure with the existential, predestinarian decree that coincides with the love and pleasure of a servant, such as good health, wealth, safety, and delight, it is a naturally pleasing matter, as it is in suitable to the servant and dear to him. There is no worship in contentment with such a thing; worship, rather, is in receiving it with gratitude, acknowledgment of the bounty, and using it in the way that God loves rather than in disobeying the Giver.

Contentment with the existential decree that goes against the desire of the servant, against what is suitable and dear to him, and is not a matter of his choice, is religiously preferred, and is one of the stations of faith, and in its being an obligation there are two opinions. The example of this kind is like illness, poverty, harm that comes to one from others, heat and cold, and suffering in general.

Contentment with the decree that he has choice over and that God loathes and dislikes and has prohibited, such as all kinds of oppression, wickedness, and disobedience, is prohibited and punishable. It is opposed to the Almighty Lord, for God is not pleased with it, so how can one love and like what the Beloved dislikes and loathes? You must, therefore, make this distinction in the matter of contentment with the decree.

If you say, How can God Almighty desire a matter that He does not love or like? How does He will it and bring it to come into existence? How can God's will and dislike come together?

It will be said that this question is precisely the one because of which people have become divided into groups and schools.

Know that the word "desire" is of two kinds: something that is desired for itself and something that is desired for the sake of something else. What is desired for its own sake is sought for the good that is in it as an end and objective.

What is desired for something else, in contrast, may be something that is not desired by in itself, nor is there in it any benefit, it is only a means to one's end and objective. It may be undesirable in itself but desirable in the results it produces. Two different judgments come together in the same thing as they pertain to two different aspects, like extremely bitter medicine taken for its remedial

ومتى خالط القلب بشاشة الإيمان واكتحلت بصيرته بحقيقة اليقين، وحى بروح الوحي وتمهدت طبيعته وانقلبت النفس الأمارة مطمئنة راضيةً وأدعةً، وتلقى أحكام الرب تعالى بصدر واسع منشرح مسلم، فقد رضى كل الرضى بهذا القضاء الديني المحبوب لله ورسوله.

والرضى بالقضاء الكوني القدري، الموافق لمحبة العبد وإرادته ورضاه—من الصحة والغنى والعافية واللذة—أمر لازم بمقتضى الطبيعة، لأنه ملائم للعبد محبوب له. فليس في الرضى به عبوديةً، بل العبودية في مقابلته بالشكر والاعتراف بالمنة ووضع النعمة مواضعها التي يحب الله أن توضع فيها، وألا يعصى المنعم بها.

والرضى بالقضاء الكوني القدري الجاري على خلاف مراد العبد ومحبه مما لا يلائمه ولا يدخل تحت اختياره—مستحب، وهو من مقامات الإيمان، وفي وجوبه قولان، وهذا كالمرض والفقر، وأذى الخلق له، والحر والبرد والآلام ونحو ذلك.

والرضى بالقدر الجاري عليه باختياره—مما يكرهه الله ويسخطه وينهى عنه—كأنواع الظلم والفسوق والعصيان حرام يعاقب عليه، وهو مخالف لربه تعالى. فإن الله لا يرضى بذلك ولا يحبه، فكيف يثفق المحبة ورضى ما يسخطه الحبيب ويغضه؟ فعليك بهذا التفصيل في مسألة الرضى بالقضاء.

فإن قلت: كيف يريد الله سبحانه أمراً لا يرضاه ولا يحبه؟ وكيف يشاؤه ويكونه؟ وكيف تجتمع إرادة الله له وبغضه وكراهيته؟

قيل: هذا السؤال هو الذي افترق الناس لأجله فرقاً، وتباينت عنه طرقهم وأقوالهم.

فاعلم أن «المراد» نوعان: مراد لنفسه ومراد لغيره.

فالمراد لنفسه مطلوب لذاته وما فيه من الخير، فهو مراد إرادة الغايات والمقاصد.

والمراد لغيره قد لا يكون في نفسه مقصوداً للهريد ولا فيه مصلحة له بالنظر إلى ذاته، وإن كان وسيلةً إلى مقصوده ومراده، فهو مكروه له من حيث نفسه وذاته، مراد له من حيث إفضاؤه وإيصاله إلى مراده، فيجتمع فيه الأمران: بغضه وإرادته، ولا يتنافياً لاختلاف متعلقهما، وهذا كاللدواء

effect, or the amputation of a limb that is necessary to save the rest of the body, or traversing long, arduous distances in order to seek one's beloved. A wise man, in fact, needs only sufficient rather than absolute reason to prefer such things, even when the end is not entirely in sight. How much more so than the one from whom no end is hidden? The Almighty dislikes and loathes a thing in itself but that does not preclude His desiring it for some other end, and that thing becoming a means to a desired end.

7 God's Wisdom in Creating the Devil

An example of that is the Almighty's creation of Iblīs, who is the source of the corruption of people's religion, works, belief, and pious intentions, and the cause of the failure and infelicity of the servants, of their doing what angers the Almighty Lord, his effort being nothing but opposing what God loves and likes in every way possible. Despite that, he is the means to many things that the Almighty loves that come out of his creation and whose existence is dearer to Him than their absence.

Among them is to show the servants the power of the Almighty to create opposed and complementary things. He created this creation (Iblīs) that is the most wicked of beings and source of all evil in contrast to the person of Gabriel, which is the noblest and purest of beings and source of all good. Blessed is God for this and that. Similarly, His power becomes evident to them in the creation of night and day, light and dark, disease and remedy, life and death, heat and cold, beauty and ugliness, heaven and earth, water and fire, and good and evil.

This is the greatest evidence to the perfection of His power and honor, His authority and dominion, for these opposites confront and dominate each other, and He has created them [to be] the site of His arrangement, ordering, and wisdom, and the lack of existence of any one of them would call into question His wisdom, perfect control, and dominion.

Among them also is the manifestation of His Names of dominance such as "the Dominant," "the Avenger," "the Just," "the One who inflicts harm," "the Swift in punishment," "He who strikes with terrible might," "He who lowers," and "He who humiliates." What is signified by these names must exist, and if all of the creation were like the angels, these names would not be manifested.

Among them also is the manifestation of His Names signifying His forbearance, lenience, forgiveness, and covering up of sins, clemency in exacting His rights and emancipating of whoever He wishes of His slaves. Had He not created what He dislikes of the causes that would lead to these names, these gems of wisdom and insights would vanish as well. The Prophet alluded precisely to this in His saying,

المتناهي في الكراهة، [إذا علم متناوله أن فيه شفاءه، وكقطع العضو] المتآكل إذا علم أن في قطعه بقاء جسده، وكقطع المسافة الشاقة جداً إذا علم أنها توصله إلى مراده ومحبوبه. بل العاقل يكتفي في إثارة هذا المكروه وإرادته بالظن الغالب وإن خفيت عنه عاقبته وطويت عنه مغبته، فكيف بمن لا تخفى عليه العواقب؟ فهو سبحانه وتعالى يكره الشيء ويبغضه في ذاته ولا ينافي ذلك إرادته لغيره، وكونه سبباً إلى أمر هو أحب إليه من فوته.

مثال ذلك أنه سبحانه خلق إبليس الذي هو مادة لفساد الأديان والأعمال، والاعتقادات والإرادات، وهو سبب شقاوة العبيد وعملهم بما يغضب الرب تبارك وتعالى، وهو الساعي في وقوع خلاف ما يحبه الله ويرضاه بكل طريق وكل حيلة. فهو مبغوض للرب سبحانه وتعالى مسخوط له، لعنه الله ومقتته وغضبه عليه، ومع هذا فهو وسيلة إلى محاب كثيرة للرب تعالى ترتبت على خلقه، وجودها أحب إليه من عدمها.

منها أن تظهر للعباد قدرة الرب تعالى على خلق المتضادات المتقابلات. نخلق هذه الذات—التي هي أحبث الذوات وشرها، وهي سبب كل شر—في مقابلة ذات جبريل التي هي أشرف الذوات وأطهرها وأزكاها، وهي مادة كل خير. فتبارك الله خالق هذا وهذا، كما ظهرت لهم قدرته التامة في خلق الليل والنهار والضياء والظلام والداء والدواء والحياة والموت والحر والبرد والحسن والقبيح والأرض والسماء والماء والنار والخير والشر.

وذلك من أدل الدلائل على كمال قدرته وعزته وسلطانه وملكوته. فإنه خلق هذه المتضادات وقابل بعضها ببعض وسلط بعضها على بعض وجعلها محال تصرفه وتدييره وحكمته، نفخو الوجود عن بعضها بالكلية تعطيل لحكمته وكال تصرفه وتدييره مملكته.

ومنها ظهور آثار أسمائه القهرية، مثل القهار والمنتقم والعدل والضار وشديد العقاب وسريع الحساب وذو البطش الشديد والخافض والمذل، فإن هذه الأسماء والأفعال كمال، فلا بد من وجود متعلقها. ولو كان الخلق كلهم على طبيعة الملك لم يظهر أثر هذه الأسماء والأفعال.

ومنها ظهور آثار أسمائه المتضمنة لحلمه وعفوه ومغفرته وستره وتجاوزه عن حقه، وعتقه لمن شاء من عباده، فلو لا خلق ما يكره من الأسباب المفضية إلى ظهور آثار هذه الأسماء لتعطلت هذه الحكم

If you did not sin, God would remove you and bring those who would sin and ask for forgiveness so He would forgive them.¹²

Among them also is the manifestation of the names of wisdom and knowledge, for He is the All-wise, All-knowing who places all things in their place, allotting to each its desert, not placing anything out of its place nor allotting any share unsuitably. This is not possible without the perfection of His knowledge, wisdom, and mastery. He neither places scarcity and deprivation in place of bounty¹³ and grace, nor vice versa. He neither gives reward in place of punishment nor vice versa. He does not lower in a place fit for elevating, nor vice versa. He neither gives honor in place of humility, nor vice versa. He neither gives a commandment in place of prohibition, nor vice versa.

He knows, accordingly, where to inspire His revelation, who is most fit to receive it, and is grateful to receive it, and knows also who is incapable and undeserving of receiving it. He is too wise to hold it back from those who deserve it and to place it in an undeserving site.

If these hated and loathed causes were to disappear, so too these effects, and they would not manifest to His creation, and their wisdom and benefits that ultimately result from them would be lost.

If these causes were to be eliminated because of their evil, the much greater good that results from them too would cease to exist, like sin, the rain, and the wind, which have benefits that are far, far greater than the evil and harm that may come from them; if they were eliminated in order to avoid that limited evil, the incomparably greater good that results from them too would disappear.

Among them is the attainment of the diverse forms of servitude and worship that would be deficient without the creation of Iblīs.

The service of struggle in God's path is among the dearest to the Almighty; if all men were believers, this kind of worship and all that comes with it would not exist, such as alliance and hostility for Him, love and hate for Him, the sacrifice of the ego against the enemy, the commanding of right and forbidding of wrong, endurance and resistance against desire, and the sacrifice of personal preferences for the sake of what God loves.

¹² Muslim #2749.

والقوائد. وقد أشار النبي إلى هذا بقوله: «لو لم تذنبوا لذهب الله بكم، ولجاء بقوم يذنبون فيستغفرون الله، فيغفر لهم».

ومنها ظهور آثار أسماء الحكمة والخبرة، فإنه سبحانه الحكيم الخبير الذي يضع الأشياء مواضعها، وينزلها منازلها اللائقة بها، فلا يضع الشيء في غير موضعه ولا ينزله غير منزلته التي يقتضيها كمال علمه وحكمته وخبرته، فلا يضع الحرمان والمنع موضع العطاء والفضل، ولا الفضل والعطاء موضع الحرمان والمنع، ولا الثواب موضع العقاب ولا العقاب موضع الثواب، ولا الخفض موضع الرفع ولا الرفع موضع الخفض، ولا العز مكان الذل ولا الذل مكان العز، ولا يأمر بما ينبغي النهي عنه ولا ينهى عما ينبغي الأمر به.

فهو أعلم حيث يجعل رسالته وأعلم بمن يصلح لقبولها ويشكره على انتهائها إليه ووصولها، وأعلم بمن لا يصلح لذلك ولا يستأهله، وأحكم من أن يمنعها أهلها ويضعها عند غير أهلها. فلو قدر عدم الأسباب المكروهة البغيضة له لتعطلت هذه الآثار، ولم تظهر خلقه، ولفات الحكم والمصالح المترتبة عليها، وفواتها شر من حصول تلك الأسباب.

فلو عطلت تلك الأسباب—لما فيها من الشر—لتعطل الخير الذي هو أعظم من الشر الذي في تلك الأسباب، وهذا كالشمس والمطر والرياح التي فيها من المصالح ما هو أضعاف أضعاف ما يحصل بها من الشر والضرر. فلو قدر تعطيلها—لثلا يحصل منها ذلك الشر الجزئي—لتعطل من الخير ما هو أعظم من ذلك الشر بما لا نسبة بينه وبينه.

فصل

ومنها حصول العبودية المتنوعة التي لولا خلق إبليس لما حصلت، ولكان الحاصل بعضها لا كلها. فإن عبودية الجهاد من أحب أنواع العبودية إليه سبحانه، ولو كان الناس كلهم مؤمنين لتعطلت هذه العبودية وتوابعها من الموالاة فيه سبحانه والمعاداة فيه والحب فيه والبغض فيه، وبذل النفس له في محاربة عدوه وعبودية الأمر بالمعروف والنهي عن المنكر، وعبودية الصبر ومخالفة الهوى، وإيثار محاب الرب على محاب النفس.

13 The text here must be corrupted; instead of *al-'iqāb* (bounty), the context requires *al-'atā'* (bounty).

Among them also is the worship of repentance, return, and seeking forgiveness, for the Almighty loves the penitent and their contrition, and if the means that create cause for repentance were to disappear, so would the worship [in the form] of repentance and seeking forgiveness.

Among them is the worship [in the form] of hostility to the enemy and opposition to him for God's sake, this being among the dearest kinds of worship to God, for God loves that His allies oppose and battle with His enemy, and this worship cannot be appreciated except by the wise. Among them also is to worship Him by seeking His protection and refuge from His enemy and his deception and harm. Among them is that His servants increase in their fear and caution when they witness the end of His enemy [Iblīs], his fall from the angelic state to the devilish state, and dare not repose to deceptive wishing. Among them is that they attain the reward of opposing and repelling him, which cannot be attained if they did not do so, and most acts of worship—be it of the heart or the body—is the result of opposing him. Among them also is the fact that the very hostility to him is among the greatest kinds of worship, as the Almighty said, "The Satan is your enemy, so take him as your enemy" [35:6]. This is most beneficial for the servant and dearest to the Lord. Among these is the fact that human nature comprises the good and the bad, the wholesome and unwholesome, infused in it like the fire is hidden in a flint stone, and Satan was created by actualizing the potential of evil that is in the nature of the wicked, and the prophets were derived by actualizing the potential of the righteous that inheres in the righteous. The Most Wise thus actualizes the righteous potential of the one group to bring about its results and the evil potential of the other group to bring about its results, His wisdom being manifest in both, His judgment effective in both, bringing out what was already known to Him in His prior knowledge.

This is the question that the angels asked when they said,

And when your Lord said to the angels, "I will make upon the earth a successor," they said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" He said, "Indeed, I know that which you know not." [2:30]

The angels understood that the existence of those who glorify His praise, obey and worship Him, is better than the existence of those who disobey and oppose Him, but the Almighty responded that He knows of wisdom, benefits, and praiseworthy ends in the creation of this kind that the angels do not.

Among [God's wise purposes in creating the devil] is the manifestation of many of His miraculous signs and wonders in His creation that are accom-

ومنها عبودية التوبة والرجوع إليه واستغفاره، فإنه سبحانه يحب التوابين ويحب توبتهم، فلو عطلت الأسباب التي يتاب منها لتعطلت عبودية التوبة والاستغفار منها.

ومنها عبودية مخالفة عدوه ومراغمته في الله وإغاضته فيه، وهي من أحب أنواع العبودية إليه، فإنه سبحانه يحب من وليه أن يغيظ عدوه ويراغمه ويسوءه، وهذه عبودية لا يتفطن لها إلا الأكياس.

ومنها أن يتعبد له بالاستعاذة من عدوه وسؤاله أن ينجيه منه ويعصمه من كيده وأذاه.

ومنها أن عبيده يشتد خوفهم وحذرهم إذا رأوا ما حل بعدوه بخالفته وسقوطه من المرتبة الملكية إلى المرتبة الشيطانية، فلا يخلدون إلى غرور الأمل بعد ذلك.

ومنها أنهم ينالون ثواب مخالفته ومعاداته، الذي حصوله مشروط بالمعاداة والمخالفة، فأكثر عبادات القلوب والجوارح مرتبة على مخالفته.

ومنها أن نفس اتخاذه عدواً من أكبر أنواع العبودية وأجلها، قال الله تعالى: ﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾ [فاطر:6]. فاتخاذه عدواً أنفع شيء للعبد، وهو محبوب للرب.

ومنها أن الطبيعة البشرية مشتملة على الخير والشر والطيب والخبيث، وذلك كامن فيها كمن النار في الزناد، فخلق الشيطان مستخرجاً لما في طبائع أهل الشر من القوة إلى الفعل، وأرسلت الرسل تستخرج ما في طبيعة أهل الخير من القوة إلى الفعل، فاستخرج أحكم الحاكمين ما في قوى هؤلاء من الخير الكامن فيها، ليترتب عليه آثاره، وما في قوى أولئك من الشر، ليترتب عليه آثاره وتظهر حكمته في الفريقين]، وينفذ حكمه فيهما، ويظهر ما كان معلوماً له مطابقاً لعلبه السابق.

وهذا هو السؤال الذي سألته ملائكته حين قالوا: ﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾ [البقرة:30]، فظنت الملائكة أن وجود من يسبح بحمده ويطيعه ويعبده أولى من وجود من يعصيه ويخالفه، فأجابهم سبحانه بأنه يعلم من الحكم والمصالح والغايات المحمودة في خلق هذا النوع ما لا تعلمه الملائكة.

ومنها أن ظهور كثير من آياته وعجائب صنعه حصل بسبب وقوع الكفر والشر من النفوس

plished because of the occurrence of the unbelief and wickedness of some, like the great sign of the Flood and the Wind [which destroyed the people of Noah and 'Ād respectively], the destruction of the people of Thamūd and the people of Lot, the miracle of the fire turning cool and peaceful on Abraham, and the signs that God showed at the hands of Moses, and other signs. After mentioning each one of these God says,

Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord—He is the Exalted in Might, the Merciful. [26:139–140]

Were it not for the unbelief of the ingrates and the animosity of the obdurate, these signs of which men speak generation after generation would not manifest themselves.

Among them also is the creation of complementary causes that compete and collide with each other, and that is the perfection of His lordship, omnipotence, wisdom, and dominion. Even though the lordship would be perfect in itself without creating these means, its creation is nonetheless a corollary of His perfection, dominion, omnipotence, and wisdom. Their manifestation and effect in the world of being is the realization of that perfection and its cause. This is the plenitude of the effects of unqualified divine perfection, in all its possibilities, kinds, and ends, in all the domains of the unseen and the seen.

In sum, then, the worship, the signs, and the wonders that result from the creation, predestination, and willing of what He does not love or like are dearer to Him than the alternative.

If you ask: Is it possible for the wise purposes to come into effect without these [evil] causes?

I say: This is an invalid question, for it requires the existence of the result without its cause, like requiring the existence of son without a father, movement without a mover, and repentance without a penitent.

If you said: If these causes are desired because of their wise purposes, are they loved and desired in this respect, or are they disliked in every way?

I would say that this question can be asked from two perspectives.

First, from the perspective of the Lord Almighty: Whether He loves them in the sense that they lead to what He loves even if He dislikes them for their own sake?

Second, from the perspective of the servant: Is it permissible for him to be pleased with them from that perspective as well? This is a great question.

Know that all evil is ultimately from privation: I mean the privation of good and its means, which is evil from this perspective. As for existence in itself, there

الكفرة الظالمة، كآية الطوفان وآية الريح وآية إهلاك ثمود وقوم لوط، وآية انقلاب النار على إبراهيم برداً وسلاماً، والآيات التي أجزاها الله تعالى على يد موسى، وغير ذلك من آياته التي يقول سبحانه عقيب ذكر كل آية منها: ﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ [الشعراء: 139-140]. فلولا كفر الكافرين وعناد الجاحدين لما ظهرت هذه الآيات الباهرة التي يتحدث بها الناس جيلاً بعد جيل إلى الأبد.

ومنها أن خلق الأسباب المتقابلة التي يقهر بعضها بعضاً ويكسر بعضها بعضاً هو من شأن كمال الربوبية والقدرة النافذة والحكمة التامة والملك الكامل—وإن كان شأن الربوبية كاملاً في نفسه، ولو لم يخلق هذه الأسباب—لكن خلقها من لوازم كماله وملكه وقدرته وحكمته. فظهور تأثيرها وأحكامها في عالم الشهادة تحقيق لذلك الكمال وموجب من موجباته. فتعمير مراتب الغيب والشهادة بأحكام الصفات من آثار الكمال الإلهي المطلق بجميع وجوهه وأقسامه وغاياته.

وبالجملة، فالعبودية والآيات والعجائب التي ترتبت على خلق ما لا يحبه ولا يرضاه وتقديره ومشيتته أحب إليه سبحانه وتعالى من فواتها، وتعطيلها بتعطيل أسبابها.

فإن قلت: فهل كان يمكن وجود الحكم بدون هذه الأسباب؟

قلت: هذا سؤال باطل، إذ هو فرض وجود الملزوم بدون لازمه كفرض وجود الابن بدون الأب، والحركة بدون المتحرك، والتوبة دون التائب.

فإن قلت: فإذا كانت هذه الأسباب مرادة لما تفضي إليه من الحكم، فهل تكون مرضيةً محبوبةً من هذا الوجه، أم مسخوطةً من جميع الوجوه؟

قلت: هذا السؤال يورد على وجهين:

أحدهما من جهة الرب سبحانه وتعالى. وهل يكون محباً لها من جهة إفضاؤها إلى محبوبه وإن كان يبيغضها لذواتها؟

والثاني من جهة العبد، وهو أنه هل يسوغ له الرضى بها من تلك الجهة أيضاً؟ فهذا سؤال له شأن. فاعلم أن الشر كله يرجع إلى العدم—أعني عدم الخير وأسبابه المفضية إليه—وهو من هذه الجهة شر. وأما من جهة وجوده المحض فلا شر فيه.

is no evil. Its example is the wicked selves whose existence is a good in the sense that they exist, and evil occurs to them because of the severance of the substance of the good from them; they were created essentially in motion, never stagnant, and if helped with knowledge and inspiration they move by it and if left they move by their nature against that. Its motion inasmuch as it is movement is a good and becomes evil only when modified by something additional, but not insofar as it is movement. All evil is a kind of injustice, which is to place a thing where it does not belong, but if the same thing were placed in the right place, it would no longer be injustice.

It has become known, therefore, that the aspect of evil in them is by virtue of an additional will. This is why [legal] punishments when applied in a proper manner are a good in themselves, even if they are an evil with respect to the site (the criminal) on which they are applied because of the pain that they create in him and since his nature is suitable and receptive to its opposite, namely, pleasure. That pain, in that respect, becomes an evil for it, even if it is good with respect to its agent because and inasmuch as [the penalizing authority] applied it in its place, for the Almighty does not create anything that is purely evil in all its aspects. His wisdom forbids that. A creation may be evil and corrupting in some respects, but in its creation there are benefits and wise purposes in other respects that supersede the evil aspects, and all reality encompasses this fact. It is not possible for the Truth Almighty to wish a thing that is corrupt in every respect and aspect and has no benefit in creating it whatsoever. This is the most obvious impossibility, for in His hands is all good; evil is not attributable to Him, all that is attributable to Him is good, and evil obtains only as a result of the absence of this addition and relation to Him. Were it attributable to Him, it would not be evil. Reflect on this: it is the severance of a thing to Him that turns it into an evil.

If you say: But the relation to Him has not become severed in creation and will.

I would say: In this respect, it is not evil. It is only its existence that is attributed to Him and in this respect it is not evil; the evil in it is only the lack of the additional supply of the good and its means, and the absence is not a thing, and so not attributable to God.

If you seek further clarification, know that the means of the good are three: creation *ex nihilo*, preparation, and aid.

Creation *ex nihilo* of a good means is a good and is attributed to God, and its preparation is a good, also attributed to God, and its addition to the agent is also a good, and that too is His. If He did not prepare the agent and supply it, evil occurs as a result of this absence.

If you ask: But why did He not supply it [with good] after having created it?

مثاله أن النفوس الشريرة وجودها خير من حيث هي موجودة، وإنما حصل لها الشر بقطع مادة الخير عنها، فإنها خلقت في الأصل متحركة لا تسكن، فإن أعينت بالعلم وإلهام الخير تحركت به، وإن تركت تحركت بطبعها إلى خلافه. وحركتها من حيث هي حركة خير، وإنما تكون شراً بالإضافة لا من حيث هي حركة، والشر كله ظلم وهو وضع الشيء في غير موضعه، فلو وضع في موضعه لم يكن شراً.

فعلم أن جهة الشر فيه بمشيئة إضافية، ولهذا كانت العقوبات الموضوعة في محالها خيراً في نفسها، وإن كانت شراً بالنسبة إلى المحل الذي حلت به، لما أحدثت فيه من الألم الذي كانت الطبيعة قابلةً لضده من اللذة، مستعدةً له، فصار ذلك الألم شراً بالنسبة إليها وهو خير بالنسبة إلى الفاعل، حيث وضعه موضعه. فإنه سبحانه لا يخلق شراً محضاً من جميع الوجوه والاعتبارات، فإن حكمته تأبى ذلك، بل قد يكون ذلك المخلوق شراً ومفسدةً ببعض الاعتبارات، وفي خلقه مصالح وحكم باعتبارات آخر أرحم من اعتبارات مفاسده، بل الواقع منحصر في ذلك، فلا يمكن في جناب الحق — جل جلاله — أن يريد شيئاً يكون فساداً من كل وجه وبكل اعتبار، لا مصلحة في خلقه بوجه ما. هذا من أبين المحال، فإنه سبحانه بيده الخير والشر ليس إليه، بل كل ما إليه نخير، والشر إنما حصل لعدم هذه الإضافة والنسبة إليه، فلو كان إليه لم يكن شراً، فتأمل، فانقطع نسبته إليه هو الذي صيره شراً. فإن قلت: لم تنقطع نسبته إليه خلقاً ومشيةً.

قلت: هو من هذه الجهة ليس بشر، فإن وجوده هو المنسوب إليه، وهو من هذه الجهة ليس بشر، والشر الذي فيه من عدم إمداده بالخير وأسبابه. والعدم ليس بشيء حتى ينسب إلى من بيده الخير. فإن أردت مزيداً إيضاح لذلك، فاعلم أن أسباب الخير ثلاثة: الإيجاد والإعداد والإمداد. فهذه هي الخيرات وأسبابها.

فإيجاد هذا السبب خير وهو إلى الله، وإعداده خير وهو إليه أيضاً، وإمداده خير وهو إليه. فإذا لم يحدث فيه إعداد ولا إمداد حصل فيه الشر بسبب هذا العدم الذي ليس إلى الفاعل، وإنما إليه ضده.

فإن قلت: فهلا أمدّه إذ أوجده.

I would say: What His wisdom requires creation and supplying, the Almighty creates and supplies, and what His wisdom requires creating but not supplying: He created it by His wisdom and deprived from supply of good by His wisdom. His creation is good and the evil occurred only from lack of its supply.

If you say: Why did He not supply all of the creation?

I would say: This is an invalid question as it supposes that the equality of all existents is greater in wisdom, and this is utter ignorance. The essence of all wisdom is precisely in the great difference that exists among them. But in the creation of each of these kinds there is no difference insofar as the attribute of creation is the same, rather, the difference among them owes to matters of absence, not creation.

If this is difficult for you to grasp properly, consider the saying,

If you cannot do a thing
Ignore it for things that you can

As it is mentioned that al-Aṣmaʿī met once with al-Khalīl [b. Aḥmad] seeking to understand the art of prosody but it proved difficult for him, so the latter said to the former on the day, "Parse this verse for me," and recited this couplet, and he understood his meaning and gave it up.

The core of the matter is that contentment with God necessitates contentment with His attributes, acts, names, and judgments, but does not require contentment with all of the objects of His action. The reality of worship, in fact, is that the servant be in agreement with His pleasure and displeasure, pleased and content with what He is pleased with and displeased with what He is displeased with.

If it is said: The Almighty is pleased with the punishment of whoever deserves punishment, but how can a servant be pleased with His punishment of him?

It would be said: If he were to be in agreement with His punishment, it would turn into delight and joy, but such a thing will not issue from him. For if he failed to agree with Him in His love and obedience, which constitute the pleasure of the soul, the coolness of the eyes, and life of the heart, how could he agree with His punishment for him, which is in fact the most hated and painful of all things to him. In reality, he had hated what He loved, namely, obedience and monotheism, and will not love His punishment. Yet, if he were to do it, the punishment would vanish.

If you say: How can pleasure with the decree be reconciled with the hatred that the servant experiences for things such as disease, poverty, and pain?

قلت: ما اقتضت الحكمة إيجاده وإمداده، فإنه—سبحانه—يوجد ويمده، وما اقتضت الحكمة إيجاده وترك إمداده أوجده بحكمته ولم يمده بحكمته، فإيجاده خير، والشر وقع من عدم إمداده. فإن قلت: فهلا أمد الموجودات كلها.

لت: هذا سؤال فاسد يظن موردَه أن التسوية بين الموجودات أبلغ في الحكمة وهذا عين الجهل، بل الحكمة كل الحكمة في هذا التفاوت العظيم الواقع بينها، وليس في خلق كل نوع منها تفاوت. فكل نوع منها ليس في خلقه من تفاوت، والتفاوت إنما وقع بأمر عدمية لم يتعلق بها الخلق، وإلا فليس في الخلق من تفاوت.

فإن اعتاص ذلك عليك ولم تفهمه حق الفهم، فراجع قول القائل:

إذا لم تستطع شيئاً فدعه وجاوزه إلى ما تستطيع

كما ذكر أن الأصمعي اجتمع بالخليل وحرص على فهم العروض منه، فأعياه ذلك، فقال له الخليل يوماً: قطع لي هذا البيت، وأشدّه: «إذا لم تستطع ... البيت»، ففهم ما أراد، فأمسك عنه ولم يشتغل به.

وسر المسألة أن الرضى بالله يستلزم الرضى بصفاته وأفعاله وأسمائه وأحكامه، ولا يستلزم الرضى بمفعولاته كلها، بل حقيقة العبودية أن يوافقه عبده في رضاه وسخطه، فيرضى منها بما رضى به ويسخط منها ما سخطه.

فإن قيل: فهو سبحانه يرضى عقوبة من يستحق العقوبة، فكيف يمكن العبد أن يرضى بعقوبته له؟ قيل: لو وافقه في رضاه بعقوبته لانقلبت لذةً وسروراً، ولكن لا يقع منه ذلك. فإنه لم يوافقه في محبته وطاعته التي هي سرور النفس وقرة العين وحياة القلب، فكيف يوافقه في محبته للعقوبة التي هي أكره شيء إليه وأشق شيء عليه؟ بل كان كارهاً لما يحبه من طاعته وتوحيده، فلا يكون راضياً بما يختاره من عقوبته، ولو فعل ذلك لارتفعت عنه العقوبة. فإن قلت: فكيف يجتمع الرضى بالقضاء الذي يكرهه العبد—من المرض والفقر والألم—مع كراهته؟

It would be said: There is no incompatibility in that, for he is pleased with it insofar as it leads to what he loves but dislikes it in the respect that it hurts him, like a bitter medicine that he knows will cure him, thus he combines in it pleasure and displeasure.

If you say: How could He be pleased with a thing for His servant yet not help him in attaining it?

I would say: Because His helping him in that act of obedience that He loves would lead to the loss of what is more beloved to Him. It may be that that act of obedience by the servant may lead to a consequence that would be more loathsome to the Almighty than that act of obedience is desirable. Its occurrence would necessitate a preponderant harm or repel a preponderant benefit. God Almighty has alluded to precisely this in His words,

And if they had intended to go forth, they would have prepared for it something. But God disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain." Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] sedition. And among you are those who would avidly listen to them. And God is Knowing of the wrongdoers. [9:46–47]

The Almighty has declared here that He loathed their being sent out with His messenger for an expedition, which is an act of obedience and devotion and He had commanded them to it, but when He loathed it for some of them, He held them back. The Almighty then mentions some of the harms that would have resulted from their joining of the expedition. He informed them that "had they gone out with you they would have only increased you in confusion," that is, in corruption and evil, and "they would have been busybodies in your midst," that is, they would have striven for corruption, "seeking sedition, there being among you those who would avidly listen to them" that is, they receive and respond to such things, and there would have been sedition and evil as a result that is much greater than the benefit of their going out with you. Wisdom and mercy, therefore, required that He prevent them from going with you and held them back.

Make this an example that serves as the foundation for your thinking on this matter.

If you ask: This has allowed me to imagine the pleasure of the Lord Almighty in a thing that He creates in one respect and His displeasure with the same in another respect. How, then, do the two come together in my being as regards sins and wickedness?

قلت: لا تنافي في ذلك، فإنه يرضى به من جهة إفضائه إلى ما يحب، ويكرهه من جهة تألمه به، كالدواء الكريه الذي يعلم أن فيه شفاءه، فإنه يجتمع فيه رضاه به وكراهته له. فإن قلت: كيف يرضى لعبده شيئاً ولا يعينه عليه؟

قلت: لأن إعانته عليه قد تستلزم فوات محبوب له أعظم من حصول تلك الطاعة التي رضىها له. وقد يكون وقوع تلك الطاعة منه يتضمن مفسدة هي أكره إليه سبحانه من محبته لتلك الطاعة، بحيث يكون وقوعها منه مستلزماً لمفسدة راجحة، ومفوتاً لمصلحة راجحة، وقد أشار تعالى إلى ذلك في قوله: ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ [التوبة: 46-47]. فأخبر سبحانه أنه كره انبعاثهم مع رسوله للغزو، وهو طاعة وقربة، وقد أمرهم به، فلما كرهه منهم ثبطهم عنه. ثم ذكر سبحانه بعض المفاصد التي كانت تترتب على خروجهم لو خرجوا مع رسوله ﷺ، فقال: ﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا﴾، أي فساداً وشرّاً، ﴿وَلَا أُضْعِفُوا خِلَالَكُمْ﴾، أي سعوا فيما بينكم بالفساد والشر ﴿يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ﴾، أي قابلون منهم مستجيبون لهم، فتولد من بين سعي هؤلاء بالفساد وقبول أولئك منهم من الشر ما هو أعظم من مصلحة خروجهم، فاقترضت الحكمة والرحمة أن منعه من الخروج وأقعدهم عنه. فاجعل هذا المثال أصلاً لهذا الباب وقس عليه.

فإن قلت: قد تصور لي هذا في رضى الرب تعالى لبعض ما يخلقه من وجه وكراهته من وجه آخر، فكيف لي بأن يجتمع الأمران في حقي بالنسبة إلى المعاصي والفسوق؟

I would say: That too is easy to imagine, but rather a common occurrence, for a servant dislikes and loathes these things, and hates that he committed them, and they occurred by his own acquisition, will, and choice, yet he is pleased with the knowledge, foreordination, will, and existential command of God. He is pleased with what is from God and displeased with what is from him. This is the path of one group from the people of gnosis.

Another group recommends loathing it all in every respect.

The latter in reality do not oppose the former, for when the servant loathes it in every way, the sentiment is applied to the aspect of [the evil] that is in fact loathsome; they do not in fact loathe the Lord's knowledge, writ, will, and His existential command, nor do the former like it in the respect in which the Lord dislikes it.

The gist of the matter is that what is God's in this matter [of evil] is not loathed and what is the servant's is loathed and disliked.

If you ask: How could there be a share of the servant in it?

I would say: This would be the false kind of determinism that would not permit one to get out of this difficult question; the one who believes in free will is more likely to find a solution than the one who rejects it, but the Ahl al-Sunna are moderate between the Qadarites and the Jabrites, and most successful in finding a resolution.

For if you say: How can one experience regret and repentance while also keeping one's eyes fixed on the wisdom of His judgment and also testifying to His omnipotence and His irresistible judgment?

I would say: This is what the blind who misunderstand the issue have fallen into, for they come to see those acts [of sin] as obedience because one agrees with the divine will and predestination, saying that in disobeying the divine command one has obeyed the divine will. It was said,

I have become the object of whatever You choose to do
To me: my acts are all acts of obedience

Such men are the most blind and ignorant of all, knowing neither God, nor His religious commands, nor His existential ones. Obedience is nothing but agreement with the command, not with the predestination and will, otherwise Iblis would have been the greatest of God's devotees, as too the people of Noah, 'Ād, and Thamūd, as would be the people of Lot and those of Pharaoh, and on this view they were punished and avenged by God for obeying Him. This is the epitome of ignorance of God, His attributes, and His acts.

If you say: With this, then, lament and repentance reconcile for me with the recognition of His omnipotence and wisdom.

قلت: هو متصور ممكن بل واقع، فإن العبد يسخط ذلك ويبغضه، ويكرهه من حيث هو فعل له، وواقع بكسبه وإرادته واختياره، ويرضى بعلم الله وكتابته ومشيتته وإذنه الكوني، فيرضى بما من الله ويسخط ما هو منه. فهذا مسلك طائفة من أهل العرفان.

وطائفة أخرى رأوا كراهة ذلك مطلقاً، وعدم الرضى به من كل وجه. وهؤلاء في الحقيقة لا يخالفون أولئك، فإن العبد إذا كرهها مطلقاً فإن الكراهة إنما تقع على الاعتبار المكروه منها، وهؤلاء لم يكرهوا علم الرب وكتابته ومشيتته وإلزامه حكمه الكوني، وأولئك لم يرضوا بها من الوجه الذي سخطها الرب وأبغضها لأجله.

وسر المسألة أن الذي إلى الرب منها غير مكروه، والذي إلى العبد منها هو المكروه والمسخوط. فإن قلت: ليس إلى العبد شيء منها.

قلت: هذا هو الجبر الباطل الذي لا يمكن صاحبه التخلص من هذا المقام الضيق، والقدري أقرب إلى التخلص منه من الجبري، وأهل السنة المتوسطون بين القدرية والجبرية هم أسعد بالتخلص منه من الفريقين.

فإن قلت: كيف يتأتى الندم والتوبة مع شهود الحكمة في التقدير ومع شهود القيومية والمشيئة النافذة؟

قلت: هذا هو الذي أوقع من عميت بصيرته في شهود الأمر على خلاف ما هو عليه، فرأى تلك الأفعال طاعات لموافقته فيها المشيئة والقدر، وقال: إن عصيت أمره فقد أطعت إرادته في ذلك، قيل:

أصبحت منفعلاً لما تختاره مني ففعلي كله طاعات.

وهؤلاء أعمى الخلق بصائر وأجهلهم بالله وأحكامه الدينية والكونية. فإن الطاعة هي موافقة الأمر لا موافقة القدر والمشيئة، ولو كانت موافقة القدر طاعة لله لكان إبليس من أعظم المطيعين لله، وكان قوم نوح وعاد وثمود وقوم لوط وقوم فرعون، كلهم مطيعين له، فيكون قد عذبهم أشد العذاب على طاعته، وانتقم منهم لأجلها، وهذا غاية الجهل بالله وبأسمائه وصفاته وأفعاله. فإن قلت: ومع ذلك فاجمع لي بين الندم والتوبة، وبين مشهد القيومية والحكمة.

I say: The servant witnesses his incapacity and the enactment of divine predestination upon himself, his perfect dependence on Him, His incapacity to protect himself even for the wink of an eye; and his falling into sin cannot occur in such a state when he is fortified by Him who says, "By Me he hears, by Me he sees, by Me he strikes, and by Me he walks," it is unimaginable that such a one would sin in such a state. When he is barred from such a state and falls to his natural existence, being left to himself, he is now dominated by the forces of the ego, the nature, and desire, and this natural existence is one in which many a trap and hunter lie in wait for him, and he must fall into one of the many such snares; this existence is veiled from his Lord. When the veil falls, the drives rage, the prohibitions weaken, the darkness deepens, the faculties dim, nowhere can he find a way to escape the snares and false gods. When the mist of that nature lifts and the darkness recedes and you turn to your Lord from your ego and habit,

The secret that you had long hidden is unveiled
 The morning you were whose night has appeared
 When you vanished
 it encamped in [your heart] and settled
 It is you who is the veil of your heart from its own secret
 Were it not for you it would not have been sealed
 A speech has come whose listener is never filled
 Lured we are to its prose and its verse
 The soul is rejuvenated when it mentions it
 And the tormented heart's darkness disappears

He is visited by contrition, penitence, and return, for he was in disobedience when he subsisted by his ego, veiled from his Lord and His obedience; when that being parted from him and he became another, he subsisted by His Lord, not by his ego.

When this is known, repentance and contrition become in this being in which he dwells by his Lord, and this in no way contradicts His wisdom and omnipotence, but is rather reconciled with it and derives from it. All success is from God.

قلت: العبد إذا شهد عجز نفسه ونفوذ الأقدار فيه وكمال فقره إلى ربه وعدم استغنائه عن عصمته وحفظه طرفه عين، كان بالله في هذه الحال لا بنفسه، فوقع الذنب منه لا يتأتى في هذه الحال البتة، فإن عليه حصناً حصيناً من: «في يسمع، وبني يصرون وبني يبطشون وبني يمشي»، فلا يتصور منه الذنب في هذه الحال، فإذا جُلب عن هذا المشهد وسقط إلى وجوده الطبيعي وبقي بنفسه، استولى عليه حكم النفس والطبع والهوى وهذا الوجود الطبيعي قد نصبت فيه الشباك والأشراك، وأرسلت عليه الصيادون، فلا بد أن يقع في شبكة من تلك الشباك وشرك من تلك الأشراك، وهذا الوجود هو حجاب بينه وبين ربه. فيقع الحجاب ويقوى المقتضى ويضعف المانع وتشتد الظلمة وتضعف القوى، فأنى له بالخلاص من تلك الأشراك والشباك. فإذا انقشع ضباب ذلك الوجود الطبيعي وإنجاب ظلامه وزال قتامة وصرت بربك ذاهباً عن نفسك وطبعك.

بدا لك سر طال عنك اكتتامة	ولاح صباح كنت أنت ظلامه
فإن غبت عنه حل فيه وطنبت	على منكب الكشف المصون خيامه
فأنت حجاب القلب عن سر غيبه	ولولاك لم يطبع عليه ختامه
وجاء حديث لا يمل سماعه	شهبي إلينا نثره ونظامه
إذا ذكرته النفس زال عناؤها	وزال عن القلب المعنى قتامة

فهناك يحضره الندم والتوبة والإنابة، فإنه كان في المعصية بنفسه محبوباً فيها عن ربه وعن طاعته، فلما فارق ذلك الوجود وصار في وجود آخر، بقي بربه لا بنفسه. وإذا عرف هذا، فالتوبة والندم يكونان في هذا الوجود الذي هو فيه بربه، وذلك لا ينافي مشهد الحكمة والقيومية، بل يجامعه ويستمد منه، وبالله التوفيق.

8 **Sixty-Two Virtues of Contentment and Indifference to Pleasure and Pain**

[Al-Harawī's] words,

[Joyful contentment] is rectified by three conditions: the equality of states with the servant, giving up of competition with the creation, and purification from asking and begging.

He means that contentment with God can only be realized if these three conditions are met. A joyfully content person finds the states of bounty and calamity equally acceptable, being pleased with God's choice for him.

{He doesn't mean that the various states are the same with respect to his natural suitability to some and repulsion to others, for this would be against the human nature, nay, but the nature of all living beings.}

Nor is the meaning here the equality of states of obedience and disobedience, for this is opposed to worship and service in every way. The calamity and bounty are equal in many other ways, however:

First, he has relegated his affairs to God and such a person is pleased with whatever the One to whom he has relegated chooses for him, especially if he is certain of His perfect wisdom, subtle bounties, and good judgment. Second, he is certain that there is no changing God's words, nor repelling His judgment; whatever He wills occurs and whatever He does not will does not, and knows that whatever has come to him of bounty or calamity is a fait accompli. Third, [he knows] that he is merely a slave, and a slave cannot be displeased with the shepherding of the commands of his compassionate, benevolence, earnest, and munificent master, but rather receives them with joyful contentment. Fourth, he is a lover, and a true lover is pleased with whatever his beloved does with him. Fifth, he is ignorant of the end result of his affairs and his master knows his benefit and welfare. Sixth, he does not desire his benefit from every way even if he knew how to attain it, he being not only ignorant but also a wrongdoer, whereas his Almighty Lord desires his benefit and drives him to its means, and among the greatest of means to it is what the servant hates, his benefit in what he hates being manifold that in what he loves. The Almighty said,

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you: God Knows and you know not. [2:216]

قوله: «ويصح بثلاثة شرائط: باستواء الحالات عند العبد، وسقوط الخصومة مع الخلق، وبإخلاص من المسألة والإلحاح».

يعني أن الرضى عن الله إنما يتحقق بهذه الأمور الثلاثة، فإن الراضى الموافق تستوي عنده الحالات—من النعمة والبلية—في رضاه بحسن اختيار الله له.

[وليس المراد استوائها عنده في ملاءمته ومنافرتة، فإن هذا خلاف الطبع البشري، بل خلاف الطبع الحيواني].

وليس المراد أيضاً استواء الحالات عنده في الطاعة والمعصية، فإن هذا مناف للعبودية من كل وجه، وإنما تستوي النعمة والبلية عنده في الرضى بهما لوجه.

أحدها أنه مفوض، والمفوض راض بكل ما اختاره له [من فوض إليه، ولا سيما إذا علم كمال حكمته ورحمته ولطفه وحسن اختياره له].

الثاني أنه جازم بأنه لا تبديل لكلمات الله ولا راد لحكمه وأنه ما شاء الله كان وما لم يشأ لم يكن. فهو يعلم أن كلاً من البلية والنعمة سابق وقد رتب.

الثالث: أنه عبد محض، والعبد المحض لا يسخط جريان أحكام سيده المشفق البار الناصح المحسن، بل يتلقاها كلها بالرضى به وعنه.

الرابع: أنه محب والمحبة الصادق من رضى بما يعامله به حبيبه.

الخامس: أنه جاهل بعواقب الأمور وسيده أعلم بمصلحته وما ينفعه.

السادس: أنه لا يريد مصلحته من كل وجه، ولو عرف أسبابها فهو جاهل ظالم، وربّه تعالى يريد مصلحته ويسوق إليه أسبابها. ومن أعظم أسبابها ما يكرهه العبد، فإن مصلحته فيما يكره

أضعاف مصلحته فيما يحب. قال الله تعالى: ﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

And also,

It may happen that you hate a thing wherein God has placed much good.
[4:19]

Seventh, that he is a Muslim, and a Muslim is he who has surrendered his soul to God and has no objection to nor shows displeasure with the passing of His judgments over him. Eighth, he is a knower of his Lord, expecting nothing but good of Him, not questioning Him in any of His judgments and decrees; his good thought of Him makes him feel the same about all his states in respect of his contentment with his master. Ninth, he knows his share of predestination is what he inevitably receives of delight or resentment: if he is delighted, that is his share, and if he is resentful, that is his share. Tenth, his knowledge that his pleasure and contentment will turn his trial into a blessing, mitigate the difficulty of bearing pain, and he will be helped in it, and if he is resentful, his burden will redouble and no good will come of it. If resentment were of any help, it would have been some comfort, but nothing is better for him than contentment. The point here is that his faith in the decree of the Almighty Lord is good for him, as the Prophet said, "By Him in whose hands is my soul, God does not decree a thing for the believer but that it is good for him: if it be a bounty, it is good, and if it be a calamity, it is good, and this only for a believer."

Eleventh, he should know that the perfection of service is the occurrence of divine judgments on him, otherwise, if only good things happened to him, it would be the farthest thing from service to his Lord. The worship of endurance, trusting reliance, joyful contentment, humility, begging and meekness, and others, would not occur if not for the fulfilment of decrees that he loathes. Contentment has no meaning in decrees that one loves, but only in ones that pain and repulse him. Twelfth, he should know that his contentment with his Almighty Lord in all states results in the Lord's pleasure with him. If he is happy with the little of what he has been given, God is pleased with the little he puts forth by way of works. If he is pleased with Him in all his states and circumstances, and the good and the bad are the same to him, he will find it the quickest way to His pleasure. Thirteenth, the greatest of his pleasures, comforts, and luxuries will be his contentment with his Lord in all his states, for contentment is the greatest of God's gates, the respite of His knowers, the Garden of the world, and it behooves anyone who wishes well for himself to desire it with all he has and settle for nothing else. Fourteenth, resentment or discontentment opens the door of worry, grief, sorrow, and dispersion of the heart and misery and bad thoughts, of thoughts of Him that are unfit for Him, whereas contentment removes all of that and opens a door for the Garden even

[البقرة:216]. وقال تعالى: ﴿إِنْ كَرِهْتُمُوهُمْ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾ [النساء:19].

السابع: أنه مسلم، والمسلم من قد سلم نفسه لله ولم يعترض عليه في جريان أحكامه عليه ولم يتسخط بذلك.

الثامن: أنه عارف بربه حسن الظن به، لا يهتمه فيما يجريه عليه من أقضيته وأقداره. فحسن ظنه به يوجب له استواء الحالات عنده ورضاه بما يختاره له سيده.

التاسع: أنه يعلم أن حظه من المقدور ما يتلقاه به من رضي أو تسخط، فلا بد له منه، فإن رضي فله الرضى وإن تسخط فله التسخط.

العاشر: علمه بأنه إذا رضي انقلب في حقه نعمة ومنحة، وخف عليه حمله وأعين عليه، وإذا تسخطه تضاعف عليه ثقله وكله، ولم يزد إلا شدة، فلو أن التسخط يجدي عليه شيئاً لكان له فيه راحة أنفع له من الرضى به.

ونكتة المسألة: إيمانه بأن قضاء الرب تعالى خير له كما قال النبي ﷺ: «والذي نفسي بيده، لا يقضي الله للمؤمن قضاءً إلا كان خيراً له، إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له، وليس ذلك إلا للمؤمن».

الحادي عشر: أن يعلم أن تمام عبوديته في جريان ما يكرهه من الأحكام عليه، ولو لم يجز عليه منها إلا ما يحب لكان أبعد شيء عن عبودية ربه، فلا تتم له عبوديته—من الصبر والتوكل والرضى والتضرع والافتقار والذل والخضوع وغيرها—إلا بجريان القدر له بما يكرهه، وليس الشأن في الرضى بالقضاء [الملائم للطبيعة، إنما الشأن في الرضى بالقضاء] المؤلم المنافر للطبع.

الثاني عشر: أن يعلم أن رضاه عن ربه سبحانه وتعالى في جميع الحالات يثمر له رضى ربه عنه. فإذا رضي عنه بالقليل من الرزق رضي الله عنه بالقليل من العمل، وإذا رضي عنه في جميع الحالات واستوت عنده، وجده أسرع شيء إلى رضاه إذا ترضاه وتملقه.

الثالث عشر: أن أعظم راحته وسروره ونعيمه في الرضى عن ربه في جميع الحالات. فإن الرضى باب الله الأعظم ومستراح العارفين وجنة الدنيا، فجدير بمن نصح نفسه أن تشتد رغبته فيه، لا يستبدل بغيره منه.

الرابع عشر: أن التسخط باب الهم والغم والحزن وشتات القلب وكسف البال وسوء الحال والوسواس، والظن خلاف ما هو أهله، والرضى يخلصه من ذلك كله ويفتح له باب جنة الدنيا قبل جنة الآخرة.

before the afterlife. Fifteenth, contentment brings tranquility, coolness of the heart, and serenity, whereas resentment causes disturbance, doubt, and restlessness. Sixteenth, contentment descends upon him tranquility which is of unmatched benefit, for that accords him stability, and all his affairs are set right; resentment, in contrast, distances him from [tranquility] in proportion to its intensity, and along with tranquility go all his happiness, peace, and motivation and goodness in life. Tranquility is among the greatest of God's blessings upon a servant and its single greatest cause is to be delightfully content with Him in all states. Seventeenth, contentment brings him wholeness, making his heart sound, free of deception, cloudiness, and hatred, and no one can be saved from God's penalty except him who comes to Him with a sound heart, which is impossible with the feeling of resentment. The soundness of his heart increases in proportion to his contentment; filth, deception, and corruption. Eighteenth, resentment leads him to volatility instead of steadfastness to God, for he is only pleased with what is gratifying to his body and ego, but divine decrees are ever-turning, sometimes gratifying and at other times not, and he is resentful whenever he is not gratified, which prevents him from being steadfast in service to God. Contentment in all circumstances, in contrast, establishes his feet firmly. Nothing, in fact, rids the servant of volatility better than contentment. Nineteenth, resentment leads him to doubt God and His decree and predestination, His wisdom and knowledge; rarely can a resentful person avoid doubt stirring in his heart even if he is unaware of it, but if he carefully inspected his heart he would find his certitude in God deficient and compromised, for contentment and certitude are brothers and friends, whereas doubt and resentment too are companions. This is the meaning of the Hadith reported in al-Tirmidhī [and] elsewhere, "If you can act in contentment with certitude, do so, but if you cannot, there is much good in enduring what you dislike."¹⁴

Twentieth, contentment with the predestination is part of the [ultimate] felicity of a son of Adam and resentment part of his [ultimate] failure, as in the *Musnad* and [*Sunan* of] al-Tirmidhī in the Hadith of Sa'd b. Abī Waqqāṣ, God be pleased with him, who said that the Messenger of God, God grant him blessing and peace, said,

Of the felicity of the son of Adam is his seeking God's guidance and of his felicity is his contentment with what God has decreed, and of the failure is his resentment of what God Almighty has decreed and of the failure of the son of Adam is his giving up seeking God's guidance.

14 Tirmidhī #2516.

الخامس عشر: أن الرضى يوجب له الطمأنينة ويرد القلب وسكونه وقراره، والسخط يوجب اضطراب قلبه وريبه وانزعاجه وعدم قراره.

السادس عشر: أن الرضى ينزل عليه السكينة التي لا أنفع له منها، ومتى نزلت عليه السكينة استقام وصلحت أحواله وصلح باله. والسخط يبعدة منها بحسب قلته وكثرته، وإذا ترحلت عنه السكينة ترحل عنه السرور والأمن والدعة وطيب العيش. فمن أعظم نعم الله على عبده تنزيل السكينة عليه، ومن أعظم أسبابها الرضى عنه في جميع الحالات.

السابع عشر: أن الرضى يفتح له باب السلامة فيجعل قلبه سليماً نقياً من الغش والدغل والغل، ولا ينجو من عذاب الله إلا من أتى الله بقلب سليم. وتستحيل سلامة القلب مع السخط وعدم الرضى، وكلما كان أشد رضى كان قلبه أسلم. فالتحلب والدغل والغش قرين السخط، وسلامة القلب وبره ونصحه قرين الرضى، وكذلك الحسد هو من ثمرات السخط، وسلامة القلب من ثمرات الرضى.

الثامن عشر: أن السخط يوجب تلون العبد وعدم ثباته مع الله، فإنه لا يرضى إلا بما يلائم طبعه ونفسه، والمقادير تجري دائماً بما يلائمه وبما لا يلائمه، وكلما جرى عليه منها ما لا يلائمه سخطه فلا ثبت له على العبودية قدم، فإذا رضى عن ربه في جميع الحالات استقرت قدمه في مقام العبودية، فلا يزيل التلون عن العبد شيء مثل الرضى.

التاسع عشر: أن السخط يفتح عليه باب الشك في الله وقضائه وقدره وحكمته وعلمه. فقل إن يسلم الساخط من شك يداخل قلبه ويتغلغل فيه وإن كلاً لا يشعر به، فلو قتش غابة التفتيش لوجد يقينه معلولاً مدخولاً، فإن الرضى واليقين أخوان مصطحبان، والشك والسخط قرينان، وهذا معنى الحديث الذي في الترمذي—أو غيره: «إن استطعت أن تعمل بالرضى مع اليقين فافعل، فإن لم تستطع فإن في الصبر على ما تكره النفس خيراً كثيراً».

العشرون: أن الرضى بالمقدور من سعادة ابن آدم وسخطه من شقاوته كما في المسند والترمذي من حديث سعد بن أبي وقاص رضي الله عنه قال: قال رسول الله ﷺ: «من سعادة ابن آدم استخارة الله عز وجل، ومن سعادة ابن آدم رضاه بما قضى الله، ومن شقوة ابن آدم سخطه بما قضى الله عز وجل، ومن شقاوة ابن آدم ترك استخارة الله». فالرضا بالقضاء من أسباب السعادة، والتسخط على القضاء من أسباب الشقاوة.

Twenty-first, contentment rids him of despair of what he has lost and also of being over-excited about what He has given him, and this is the noblest qualities of faith. Its prevention of despair is obvious, as for its prevention of over-excitement, it is because he knows that there is calamity in the very attainment of bounty, how can he then be over-excited about what he knows inevitably has a trial hidden in it. Twenty-second, whose heart is filled with contentment with divine predestination, God fills it with richness, peace, and conviction, emptying his heart for God's love, repentance, reliance, and whoever lacks it his heart is filled with the opposite. Contentment empties the heart for God whereas resentment empties the heart of God. Twenty-third, contentment breeds gratitude, which is among the loftiest stations of faith, rather it is the essence of faith; resentment, in contrast, breeds its opposite, ingratitude toward the bounties and even ingratitude and unbelief in the Bounteous. When he is content with Him in all circumstances, he is grateful; and if he fails to be content, he becomes resentful and treads the path of the unbelievers. Twenty-fourth, contentment repels the maladies of greed and competition for this world, which is the headspring of all error and calamity, the source of all nastiness, and his contentment with his Lord rids him of these diseases. Twenty-fifth, the Satan has his way with man only when he is given to resentment or desire, that is where he hunts them, especially if his resentment is so deep that he utters, does, and intends things that do not please the Lord. This is why the Prophet said when his son Ibrāhīm died: "The heart grieves and the eye tears but we say nothing but what pleases the Lord."¹⁵ The death of sons is a calamity that breeds resentment with the decree, so the Prophet declared that even in such a state he says nothing—even in this circumstance that causes resentment in most men who are then led to say and do things that displease God—but what pleases the Lord Almighty. This is when the son of al-Fuḍayl b. 'Iyāḍ, he was found laughing in the funeral. When asked, "Do you laugh when your son has died?" He said, "God has decreed a decree and I love to be pleased with it." A group of scholars objected to al-Fuḍayl at this, saying: The Messenger of God wept the day his son died and said that the heart grieves and the eyes shed tear, even though he occupied the highest stations of joyful contentment; how should this conduct count as a virtue of al-Fuḍayl?

15 Bukhārī #1303.

الحادي والعشرون: أن الرضى يوجب له ألا يأسى على ما فاتته ولا يفرح بما آتاه، وذلك من أفضل خصال الإيمان.

أما عدم أساه على الفاتت فظاهر، وأما عدم فرحه بما آتاه فلأنه يعلم أن المصيبة فيه مكتوبة من قبل حصوله، فكيف يفرح بشيء يعلم أن له فيه مصيبةً منتظرةً ولا بد؟
الثاني والعشرون: إن من ملأ قلبه من الرضى بالقدر ملأ الله صدره غنىً وأمنًا وقناعةً وفرغ قلبه لمحبهته والإنابة إليه والتوكل عليه، ومن فاتته حظه من الرضى امتلأ قلبه بضد ذلك واشتغل عما فيه سعادته وفلاحه. فالرضى يفرغ القلب لله والسخط يفرغ القلب من الله.

الثالث والعشرون: أن الرضى ينثر الشكر الذي هو من أعلى مقامات الإيمان، بل هو حقيقة الإيمان. والسخط ينثر ضده وهو كفر النعم، وربما أثمر له كفر المنعم، فإذا رضى عن ربه في جميع الحالات أوجب له ذلك شكره فيكون من الراضين الشاكرين، وإذا فاتته الرضى كان من الساخطين وسلك سبيل الكافرين.

الرابع والعشرون: أن الرضى ينفي عنه آفات الحرص والكب على الدنيا، وذلك رأس كل خطيئة وأصل كل بلية وأساس كل رزية. فرضاه عن ربه في جميع الحالات ينفي عنه هذه الآفات.
الخامس والعشرون: أن الشيطان إنما يظفر بالإنسان غالباً عند السخط والشهوة، فهناك يصطاده ولا سيما إذا استحكم سخطه، فإنه يقول ما لا يرضى الرب ويفعل ما لا يرضيه وينوي ما لا يرضيه، ولهذا قال النبي عند موت ابنه إبراهيم: «يحزن القلب وتدمع العين، ولا نقول إلا ما يرضي الرب». فإن موت البنين من العوارض التي توجب للعبد التسخط على القدر، فأخبر النبي أنه لا يقول في مثل هذا المقام—الذي يسخطه أكثر الناس، فيتكلمون بما لا يرضي الله ويفعلون ما لا يرضيه—إلا ما يرضي ربه تبارك وتعالى، ولهذا لما مات ابن الفضيل بن عياض روي في الجنازة ضاحكاً، فقيل له: أتضحك وقد مات ابنك؟ فقال: إن الله قضى بقضاء فأحببت أن أَرْضَى بقضائه.

فأنكرت طائفة هذه المقالة على الفضيل وقالوا: رسول الله ﷺ بكى يوم مات ابنه، وأخبر أن «القلب يحزن والعين تدمع» وهو في أعلى مقامات الرضى، فكيف يعد هذا من مناقب الفضيل؟

The fact is that the heart of the Messenger of God God grant him blessing and peace is expansive enough to perfect all the levels of contentment with God and weeping out of love¹⁶ for his son, as his was the station of contentment as well as the stations of compassion and softness of the heart, whereas al-Fuḍayl could not encompass that [which is why his station of contentment overwhelmed him from the station of compassion], and the two did not come together for him. People in this respect are four levels. First, those who combine contentment with the decree with compassion and love for the child, such that his eyes water while the heart is content; those whose contentment overwhelms his compassion; those whose compassion and feeling overwhelms his contentment; and fourth, one who has neither contentment nor compassion, and whose grief is the loss of his own pleasure from the deceased, this being the state of most men: neither excellence in faith nor contentment with the Most Compassionate. God alone is sought for help.

Twenty-sixth, contentment is to choose what God has chosen for the servant and resentment is to loathe it, which is a kind of challenge to God that cannot be eliminated except with contentment in all states. Twenty-seventh, contentment expels capricious desire from the heart and makes one accord with the Lord's decree—I meant the decree that He loves and likes—for contentment and desire do not ever come together in a heart, even if it may have a part of this and a part of that, but it belongs to the one that dominates it of the two. Twenty-eighth, contentment with God in all circumstances yields contentment of God with him, as presented earlier in the discussion of contentment with Him as Lord, the general principle being that reward is of a piece with the works, and in an Israelite tradition it says that when Moses asked his Lord about what brings him closer to His contentment, He said, "My contentment is in your contentment with My decree."¹⁷ Twenty-ninth, contentment with the decree is the hardest thing for the ego, indeed it is like slaughtering it, as it requires opposition to desire and the very nature and will of the ego, which does not ever become tranquil until it agrees with the decree, and only then does it deserve to be called on thus: "O tranquil self: return to thy lord, pleased and well-pleasing. Enter into My servants, enter into My Garden" [89:27–30]. Thirtieth, he who is content receives the decrees of his Lord, both religious and existential, with openness and submission, and happiness and surrender, whereas the resentful receives them in the opposite way except when they accord with his own

16 The Arabic here is *rahma*, usually translated as 'mercy' and 'compassion', but this usage shows the limitation of translation: one cries upon a son's death out of love, not mercy.

17 This lore appears in the early spiritual treatises like *Qūt al-qulūb* and *Ihyā'*; Ibn Taymiyya calls these into question (*al-Istiqāma* 2:82).

والتحقيق أن قلب رسول الله ﷺ اتسع لتكميل المراتب، من الرضى عن الله والبكاء رحمة للصبي، فكان له مقام الرضى ومقام الرحمة ورقة القلب، والفضيل لم يتسع [لذلك فغيبه مقام الرضى ومقام الرحمة] فلم يجتمع له الأمران، والناس في ذلك على أربع مراتب.

أحدها: من اجتمع له الرضى بالقضاء ورحمة الطفل، فدمعت عيناه رحمة والقلب راض.

الثاني: من غيبه الرضى عن الرحمة فلم يتسع للأمرين.

الثالث: من غيبته الرحمة والرقّة عن الرضى فلم يشهده.

الرابع: من لا رضى عنده ولا رحمة، وإنما يكون حزنه لفوات حظه من الميت، وهذا حال أكثر الخلق. فلا إحسان ولا رضى عن الرحمن والله المستعان.

السادس والعشرون: أن الرضى هو اختيار ما اختاره الله لعبده، والسخط كراهة ما اختاره الله له، وهذا نوع محادة، فلا يتخلص منه إلا بالرضى عن الله في جميع الحالات.

السابع والعشرون: أن الرضى يخرج الهوى من القلب. فالراضي تبع لمراد ربه منه، أعني الذي يحبه ربه ويرضاه، فلا يجتمع الرضى واتباع الهوى في قلب أبداً، وإن كان معه شعبة من هذا وشعبة من هذا، فهو للغالب عليه منهما.

[الثامن والعشرون: أن الرضى عن الله في جميع الحالات يثمر للعبد رضى الله عنه—كما تقدم بيانه في الرضى به ربا—فإن الجزاء من جنس العمل. وفي أثر إسرائيلي أن موسى سأل ربه عز وجل عما يديني من رضاه فقال: «إن رضاي في رضاك بقضائي»].

التاسع والعشرون: أن الرضى بالقضاء أشق شيء على النفس، بل هو ذبحها في الحقيقة. فإنه مخالفة هواها وطبعها وإرادتها، ولا تصير مطمئنة قط حتى ترضى بالقضاء، فحينئذ تستحق أن يقال لها: ﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ﴾ [الفجر: 27-30].

الثلاثون: أن الراضي متلق أوامر الرب—الدينية والقدرية—بالإنشراح والتسليم وطيب النفس والاستسلام، والساخط يتلقاها بضد ذلك إلا ما وافق طبعه وإرادته منها.

disposition and will. We have explained that such contentment has no benefit or reward, for he is not content with it being God's will and decree but only because it pleases his own desire and disposition, and he is thus content only with himself, not his Lord.

Thirty-first, all infractions result from lack of contentment whereas obedience from contentment, and this is truly known to only one who knows his self and its works of obedience and disobedience. Thirty-second, lack of contentment opens the door of heretical innovation, whereas contentment closes that door: if you reflected on the innovations of the Rāfiḍa, the Nāṣibites, and the Khārijites,¹⁸ you would see them stemming from lack of contentment with the existential decree or normative decree or both. Thirty-third, contentment is the knot that ties the system of religion both externally and internally, for all issues fall into one of these five categories. First, they are divided into two kinds, religious and existential, [the former kind] being those that are commanded, prohibited, and permitted, [and the latter kind] being pleaSurable bounties and painful calamities. If the servant employs contentment in all of these, he has the lion's share of Islam and passed with flying colors. Thirty-fourth, contentment removes disputation with God, for resentment is a kind of dispute, and the essence of Iblis's dispute with God was his lack of contentment with His religious and existential decrees; had he been content he would not have been demoted from his angelic status to his devilish reality. Thirty-fifth, everything in existence has been willed by God in His wisdom and dominion and is a corollary of His names and attributes, and whosoever is not content with it is not content with His names and attributes and hence with Him as his Lord. Thirty-sixth, every decree that the servant hates is either a punishment for a sin, the remedy for a disease which if not cured would lead to death, or the cause for a bounty that cannot be attained except through this loathsome means, and what is loathed will vanish whereas the resulting blessing will continue. If the servant sees these two realities, the door of contentment will open to him. Thirty-seventh, the decree of the Lord is in effect upon the servant, and His decree is justice, as in the Hadith, "Your judgment is in effect upon me and Your decree is justice in my respect," and whosoever resents justice is wrongful and wicked. [The Prophet's] words "Your decree is justice in my respect" is inclusive of the decree that the servant commit a sin and

18 "Rāfiḍī" is a derogatory term for the groups of Shī'a that rejected the legitimacy of the first two caliphs in the wake of the revolt of Zayd b. 'Alī, "Nāṣibite" for those who oppose or hate 'Alī and his family, and "Khārijite" for those who rebelled against 'Alī as well as the Umayyads.

وقد بينا أن الرضى بذلك لا ينفعه ولا يثاب عليه، فإنه لم يرض به لكون الله عز وجل قدره وقضاه وأمر به، وإنما رضى به لموافقته هواه وطبعه، فهو إنما رضى بنفسه وعن نفسه لا عن ربه.

الحادي والثلاثون: أن المخالفات كلها أصلها من عدم الرضى، والطاعات كلها أصلها من الرضى، وهذا إنما يعرفه حق المعرفة من عرف صفات نفسه وما يتولد عنها من الطاعات والمعاصي.

الثاني والثلاثون: أن عدم الرضى يفتح باب البدعة، والرضى يغلق عنه ذلك الباب. ولو تأملت بدع الروافض والنواصب والخوارج لرأيته ناشئة من عدم الرضى بالحكم الكوني أو الديني أو كليهما.

الثالث والثلاثون: أن الرضى معقد نظام الدين ظاهره وباطنه، فإن القضايا لا تخلو من خمسة أنواع: فتقسم قسمين: دينية وكونية، وهي مأمورات ومنهيات ومباحات ونعم ملذة وبلايا مؤلمة.

فإن استعمل العبد الرضى في ذلك كله فقد أخذ بالحظ الوافر من الإسلام وفاز بالقدح المعلن.

الرابع والثلاثون: أن الرضى يخلص العبد من مخاصمة الرب تعالى في أحكامه وأقضيته، فإن السخط عليه مخاصمة له فيما لم يرض به العبد، وأصل مخاصمة إبليس لربه من عدم رضاه بأقضيته وأحكامه الدينية والكونية، فلو رضى لم يمسح من الحقيقة الملكية إلى الحقيقة الإبلسية.

الخامس والثلاثون: أن جميع ما في الكون أوجبه مشيئة الله وحكمته وملكه، فهو موجب أسمائه وصفاته، فمن لم يرض بما رضى به ربه لم يرض بأسمائه وصفاته، فلم يرض به ربا.

السادس والثلاثون: أن كل قدر يكرهه العبد ولا يلائمه لا يخلو إما أن يكون عقوبة على الذنب، فهو دواء المرض لولا تدارك الحكيم إياه بالدواء لتراعى به المرض إلى الهلاك، أو يكون سبباً لنعمة لا تنال إلا بذلك المكروه، فالمكروه ينقطع ويتلاشى، وما ترتب عليه من النعمة دائم لا ينقطع. فإذا شهد العبد هذين الأمرين انفتح له باب الرضى عن ربه في كل ما يقضيه ويقدره.

السابع والثلاثون: أن حكم الرب تعالى ماض في عبده وقضاؤه عدل فيه، كما في الحديث: «ما مض في حكمك عدل في قضاؤك». ومن لم يرض بالعدل فهو من أهل الظلم والجور.

وقوله: «عدل في قضاؤك» يعم قضاء الذنب وقضاء أثره وعقوبته، فإن الأمرين من قضائه عز وجل، وهو أعدل العادلين في قضائه بالذنب وفي قضائه بعقوبته.

face its effects and punishment, and He is just in both respects. As for His justice in punishment, that is obvious, but [as for] His justice in decreeing that he sin, the sin is a punishment of his heedlessness, the evasion of his heart from his Lord and Patron and his deficiency in purification. Or else, had he been totally pure and accepting of God Almighty and His remembrance, the sin would be impossible, as the Almighty said, "Thus we removed evil and shameless wickedness from [Joseph], he truly is among Our pure servants" [12:24].

If you ask: Of what is His decree of the servant's evasion, heedlessness, impurity, and insincerity, etc., a punishment? I say: This is the natural disposition of the ego, for when the Almighty does not will the good for His servant, He leaves him to his ego, his own disposition and desire, whose effects include heedlessness, forgetfulness, lack of purity, and pursuit of temptations, and these causes necessitate suffering and loss of good and delightful things just as all causes have their effects. If you ask: Why did He not create him with a different nature? I say: This question is invalid, for it is like saying why He created him as a human being rather than angel. If you ask: Why did He not give him the efficacy to rid himself of his own evil and injustice? I would say: This question is tantamount to saying why He did not create all creation the same, why He created opposition and diversity, and this is the most invalid of questions, as the wisdom of the necessity of such based on His wisdom, mastery, and dominion has been discussed before.

Thirty-eighth, the lack of contentment is either because of the loss of something desirable that one has missed or affliction of something one dislikes. When one is certain, however, that what he missed he could not have attained and what he experienced he could not have missed, there is not use in resentment with such a realization, except that it will make him lose some benefit or cause further harm. Third-ninth, contentment is an action of the heart just as jihad is an act of the body and each of them is an epitome of faith, as Abū al-Dardā' said, "The epitome of faith is enduring the command and contentment with predestination." Fortieth, the first sin in this world against God came from nothing but lack of contentment, for Iblīs was pleased neither with God's decree in creation, as He gave superiority and honor to Adam, nor with God's decree in religion, as He commanded him to bow down. Adam, similarly, was not content with what was permissible to him in the Garden until he fell to eating from the prohibited tree; the sins of his children also result from deficiency in patience and contentment.

Forty-first, he who is content goes with God's choice for him rather than his own. This is because of the strength of his knowledge of God and of his ego.

أما عدله في العقوبة فظاهر، وأما عدله في قضائه بالذنب فلأن الذنب عقوبة على غفلته وإعراض قلبه عن ربه وولييه ونقص إخلاصه، وإلا فمع كمال الإخلاص والإقبال على الله سبحانه وتعالى وذكره، يستحيل صدور الذنب، كما قال تعالى: ﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾ [يوسف: 24].

وإن قلت قضاءه على عبده بإعراضه عنه ونسيانه إياه وعدم إخلاصه عقوبةً على ماذا؟ قلت: هذا طبع النفس وشأنها. فهو سبحانه إذا لم يرد الخير بعبده خلى بينه وبين نفسه وطبعه وهواه، وذلك يقتضي أثرها من الغفلة والنسيان وعدم الإخلاص واتباع الهوى، وهذه الأسباب تقتضي آثارها من الآلام وفوات الخيرات واللذات، كافتضاء سائر الأسباب لمسبباتها وآثارها. فإن قلت: فهلا خلقه على غير تلك الصفة.

قلت: هذا سؤال فاسد، ومضمونه هلا خلقه ملكاً لا إنساناً. فإن قلت: فهلا أعطاه التوفيق الذي يتخلص به من شر نفسه وظلمة طبعه. قلت: مضمون هذا السؤال: هلا سوى بين خلقه. ولم خلق المتضادات والمختلفات؟ وهذا من أفسد الأسئلة. وقد تقدم بيان اقتضاء حكمته وربوبيته وملكه لخلق ذلك. الثامن والثلاثون: أن عدم الرضى إما أن يكون لفوات ما أخطأه مما يحبه ويريده وإما لإصابة ما يكرهه ويسخطه. فإذا تيقن أن ما أخطأه لم يكن ليصيبه وما أصابه لم يكن ليخطئه، فلا فائدة في سخطه بعد ذلك إلا فوات ما ينفعه وحصول ما يضره.

التاسع والثلاثون: أن الرضى من أعمال القلوب نظير الجهاد من أعمال الجوارح. فإن كل واحد منهما ذروة سنام الإيمان. قال أبو الدرداء: «ذروة سنام الإيمان الصبر للحكم والرضى بالقدر». الأربعون: أن أول معصية عصي الله بها في هذا العالم إنما نشأت من عدم الرضى. فإبليس لم يرض بحكم الله الذي حكم به كوناً، من تفضيل آدم وتكريمه، ولا بحكمه الديني من أمره بالسجود له، وآدم لم يرض بما أبيح له من الجنة حتى يضم إليه الأكل من شجرة الحى، ثم ترتبت معاصي الذرية على عدم الصبر وعدم الرضى.

الحادي والأربعون: أن الراضى واقف مع اختيار الله له معرض عن اختياره لنفسه، وهذا من قوة معرفته بربه تعالى ومعرفته بنفسه.

Wuhayb b. al-Ward, Sufyān al-Thawrī, and Yūsuf al-Asbāṭ once got together, and al-Thawrī said, "I used to hate sudden death before today, as for today, I wish I were dead." Yūsuf said, "Why is that?" He said, "I fear temptation." Yūsuf said, "But I do not hate to live long." Al-Thawrī said, "Why do you dislike death?" He said, "Because I might chance upon a day when I will repent and do a good deed."

It was said to Wuhayb, "What do you say?" He said, "I do not prefer either, rather I hold dear whichever of these is dearer to God." Al-Thawrī kissed between his eyes and said, "This, by God, is spirituality."

This is the state of a servant to whom life and death are equal as he prefers whichever of the two God prefers for him.

Forty-second, he should know that God's deprivation of a believing servant is a gift and His causing him affliction is safety. Sufyān al-Thawrī said, "God's denying me is a gift for He denies not because of stinginess or lack but for choice and good judgment."

It is as the author, God have mercy on him, said, that the Almighty does not decree for a believer anything but good, whether he likes it or not; His decree to a believer is a gift even if comes in the form of denial and a blessing even if comes in the form of a trial. His affliction is protection even in the form of a calamity, but because of his ignorance and transgression the servant sees as blessing and gift only those things that he finds immediately gratifying and suitable to his disposition. If he had a sufficient share of inner knowledge, he would see denial as God's blessing that is greater than blessings that he loves. One of the knowers said, "O son of Adam, God's blessing on you in what you dislike is greater than that in what you like." The Almighty said, "And perhaps you hate a thing and it is good for you" [2:216]. One of the knowers said, "Be pleased with God in all He does to you, for He does not deny you without giving you, nor test you without protecting you, nor give you sickness without giving you healing, nor give you death without giving you life. Beware of giving up contentment for even the wink of an eye lest you fall from His eye."

Forty-third, the Almighty is the First before all things, the Last after all things, who makes all things apparent, who is the owner of all things, who creates what He wills and chooses, the servant nor anyone else having no choice, nor is anyone a partner in His authority. The servant was once nothing and the Almighty chose to bring him into existence however He wishes, preordaining his safety and calamity, wealth and poverty, honor and dishonor, fame and obscurity; just

واجتمع وهيب بن الورد وسفيان الثوري ويوسف بن أسباط، فقال الثوري: قد كنت أكره موت الفجاءة قبل اليوم، وأما اليوم فوددت أني ميت.

فقال له يوسف: ولم؟ قال: لما أتخوف من الفتنة.

فقال يوسف: لكني لا أكره طول البقاء.

فقال الثوري: ولم تكره الموت؟

قال: لعلني أصادف يوماً أتوب فيه وأعمل صالحاً.

فقبل لوهيب: أي شيء تقول أنت؟

فقال: أنا لا أختار شيئاً. أحب ذلك إلي أحبّه إلى الله.

فقبل الثوري بين عينيه وقال: روحانية ورب الكعبة

فهذا حال عبد قد استوت عنده حالة البقاء والموت. وقف مع اختيار الله له منهما.

الثاني والأربعون: أن يعلم أن منع الله سبحانه وتعالى لعبده المؤمن المحب عطاء، وابتلاءه إياه عافية. قال سفيان الثوري: منع الله عطاء لأنه يمنع عن غير بخل ولا عدم، فمنعه اختياراً وحسن نظر.

وهذا كما قال المصنف—رحمه الله—فإنه سبحانه لا يقضي لعبده المؤمن قضاءً إلا كان خيراً له، ساء ذلك القضاء أو سره، فقضاؤه لعبده المؤمن عطاء وإن كان في صورة المنع، ونعمة وإن كانت في صورة محنة، وبلاؤه عافية وإن كانت في صورة بلية، ولكن لجعل العبد وظلمه لا يعد العطاء والنعمة والعافية إلا ما التذبه في العاجل، وكان ملائماً لطبعه، ولو رزق من المعرفة حظاً وافراً لعد المنع نعمة الله عليه فيما يكرهه، أعظم من نعمه عليه فيما يحبه كما قال بعض العارفين: يا ابن آدم نعمة الله عليك فيما تكره أعظم من نعمته عليك فيما تحب. وقد قال تعالى: ﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ﴾ [البقرة: 216].

وقال بعض العارفين: ارض عن الله في جميع ما يفعله بك، فإنه ما منعهك إلا ليعطيك، ولا ابتلاك إلا ليعافيك، ولا أمراضك إلا ليشفيك، ولا أمانك إلا ليحييك، فإياك أن تفارق الرضى عنه طرفة عين فتسقط من عينه.

الثالث والأربعون: أن يعلم أنه سبحانه هو الأول قبل كل شيء والآخر بعد كل شيء، والمظهر لكل شيء والمالك لكل شيء، وهو الذي يخلق ما يشاء ويختار، وليس للعبد أن يختار عليه، وليس لأحد معه اختيار، ولا يشرك في حكمه أحداً. والعبد لم يكن شيئاً مذكوراً، فهو سبحانه الذي اختار وجوده واختار أن يكون كما قدره له وقضاه من عافية وبلاء، وغنى وفقر، وعز وذل،

as the Almighty is the only one who creates, He is the only one who chooses and preordains, the servant having nothing of it. God said to His Prophet, "Nothing of the command belongs to you" [3:128]. When the servant is certain that the command is God's and not his, he has no choice but to be content with his circumstances.

Forty-fourth, the pleasure of God with the servant is greater than the Garden and all that is in it, for [delight] is His attribute whereas the Garden is His creation, and God Almighty said, "God has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from God is greater. It is that which is the great attainment" [9:72]. This pleasure is the reward for their pleasure and contentment with Him in the world; just as it is the greatest recompense, its cause similarly was the greatest of actions.

Forty-fifth, when the servant is content and pleased with Him in all circumstances, he is no longer picky about his requests of Him as his contentment with whatever He chooses for him leaves him in no need of that. Rather, he replaces his requests with His remembrance, and indeed his request is nothing but His support in remembering Him and attaining His pleasure. Such a one is given the best of what someone who prays for his needs is given, as in a well-known report, "Whoever is kept busy from asking of his needs by My remembrance, I give him the best of what I give the askers." For the askers ask Him and He gave them what they asked, whereas He gave the ones who are content and pleased His pleasure with them. Their contentment with Him does not negate their asking for causes of contentment and pleasure; indeed, his Companions were particularly eager to ask Him for that.

Forty-sixth, the Prophet used to encourage seeking the highest stations, but if someone was incapable, he would allow a moderate aim, as he said, "Worship God as if you see Him," this being the station of watchfulness that unites within it the stations of submission, faith, and excellence; then he said, "If you do not see Him, then [know that] He sees you," thus lowering the aim, due to one's incapacity, to simply the awareness of His watch and sight over the servant. Similarly, in another [aforementioned] Hadith, "If you can work for God with contentment and certitude, do so, but if you cannot, in enduring what your ego dislikes there is much good." He raised [the aim] to the highest stations, then lowered it to a moderate goal if one cannot attain it. The former is the station of excellence and the latter, to which he lowered the goal, is the station of faith. Lower than that there is nothing but the station of loss.

ونباهة ونحول. فكما تفرد سبحانه بالخلق تفرد بالاختيار والتقدير والتدبير—وليس للعبد شيء من ذلك—فإن الأمر كله لله، وقد قال تعالى لنبيه:

[لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ] [آل عمران: 128]. فإذا تيقن العبد أن الأمر كله لله وليس له من الأمر قليل ولا كثير، لم يكن له معول—بعد ذلك—غير الرضى بمواقع الأقدار وما يجري به من ربه الاختيار.

لرابع والأربعون: أن رضى الله عن العبد أكبر من الجنة وما فيها، لأنه صفته والجنة خلقه. قال الله تعالى: ﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: 72]. وهذا الرضى جزاءً على رضاهم عنه في الدنيا. فكما كان هذا الجزاء أفضل الجزاء كان سببه أفضل الأعمال.

الخامس والأربعون: أن العبد إذا رضى به وعنه في جميع الحالات لم يتخير عليه المسائل، وأغناه رضاه بما يقسمه له ويقدره ويفعله به عن ذلك، وجعل ذكره في محل سؤاله، بل يكون من سؤاله له الإعانة على ذكره وبلوغ رضاه. فهذا يعطى أفضل ما يعطاه سائل كما الأثر المعروف: «من شغله ذكرى عن مسألتي أعطيته أفضل ما أعطي السائلين». فإن السائلين سألوه فأعطاهم الفضل الذي سألوه، والراضون رضوا عنه فأعطاهم رضاه عنهم، ولا يمنع الرضى سؤاله أسباب الرضى، بل أصحابه ملحقون في سؤاله ذلك.

السادس والأربعون: أن النبي كان يندب إلى أعلى المقامات، فإن عجز العبد عنه حطه إلى المقام الوسط كما قال: «اعبد الله كأنك تراه». فهذا مقام المراقبة الجامع لمقامات الإسلام والإيمان والإحسان. ثم قال: «فإن لم تكن تراه فإنه يراك». فخطه عند العجز عن هذا إلى مقام العلم باطلاعه ورؤيته ومشاهدته لعبده. وكذا الحديث الآخر: «إن استطعت أن تعمل لله بالرضى مع اليقين فافعل، فإن لم تستطع فإن في الصبر على ما تكره النفس خيراً كثيراً». فرفعه إلى أعلى المقامات ثم رده إلى أوسطها إن لم يستطع الأعلى. فالأول مقام الإحسان، والذي حطه إليه مقام الإيمان، وليس دون ذلك إلا مقام الخسران.

Forty-seventh, He praises those who are content with the passing decrees for their wisdom, knowledge, and understanding, and nearness to the rank of prophethood, as in the Hadith of the delegation that came to the Prophet, God grant him blessing and peace. He said, "What {who} are you?" They said, "Believers." He said, "What is the sign of your belief?" They said, "Endurance in calamity, gratitude in ease, contentment with the passing decrees, truthfulness on the occasions of meeting [the enemy in battle], and staying away from cursing the enemies." He said, "Wise and knowledgeable, as if in their understanding they are like prophets!"¹⁹

Forty-eighth, contentment is as if it holds the reins of all of the stations of religion, it is their spirit and life; for it is the spirit and reality of trusting reliance, and the spirit of certitude, the spirit of love and the attribute of a lover and proof of his love, and the spirit and proof of gratitude. Al-Rabīʿ b. Anas (of Marv, d. 139/757) said, "A sign of the love of God is the frequency of His mention, for if you love something, you mention it frequently; the sign of religion is purity for God; the sign of gratitude is contentment with God's predestination and submission to His decree."²⁰ Aḥmad b. Abī al-Ḥawārī²¹ said, "I mentioned to Abū Sulaymān [al-Dārānī] the report that 'The first to be called to the Garden will be the Praisers,' he replied, 'Woe to you, it is not that you praise with your tongue and your heart resists you, for if so, return to the patient ones. Praise, rather, is that you praise Him with a heart surrendered in peace.'" Contentment, in short, is like the spirit of all these stations, the foundation on which they are built, and none of them can be sound without it.

Forty-ninth, contentment equals many kinds of worship that are hard on the body, whereas contentment is easy, delightful, and higher in rank. It is mentioned in an Israelite report, "A worshipper devoted himself to God for a long time. He was shown in a vision that a certain shepherdess will be his companion in the Garden. He asked about her until he found her, and hosted her for three days to see her acts of worship. He spent his nights in prayer while she slept and he fasted while she did not. He asked her, 'Do you do anything other than what I have seen?' She said, 'Nothing other than what you have seen.' He kept insisting, 'Try to think if there is anything else' until she said, 'A little thing that I have is that when I am in hardship I do not wish to be in ease, when I am in illness I do not wish to be in health, when in the sun, I do not wish that I were in the shade.' The worshipper put his hand on his head and said, 'This is a little thing! By God this is a great virtue that [most] servants cannot attain!'"

19 Abū Nuʿaym, *Hilya*; the report is declared weak, see *Madārij*(S), 1982.

20 This attribution to al-Rabīʿ is questionable, see *Madārij*(S), 1983n4.

21 A Damascene disciple of Abū Sulaymān al-Dārānī, a Sufi and a renunciant.

السابع والأربعون: أنه أثنى على الراضين بمر القضاء بالحكم والعلم والفقه، والقرب من درجة النبوة كما في حديث الوفد الذين قدموا على النبي ﷺ فقال: «ما أنتم؟ فقالوا: مؤمنون. فقال: ما علامة إيمانكم؟ فقالوا: الصبر عند البلاء، والشكر عند الرخاء، والرضى بمر القضاء، والصدق في مواطن اللقاء، وترك الشتمات بالأعداء. فقال: حكاء علماء، كادوا من فقههم أن يكونوا أنبياء».

الثامن والأربعون: أن الرضى أخذ بزمام مقامات الدين كلها، وهو روحها وحياتها، فإنه روح التوكل وحقيقته، وروح اليقين وروح المحبة، وصحة الحب ودليل صدق المحبة، وروح الشكر ودليله. قال الربيع بن أنس: علامة حب الله كثرة ذكره. فإنك لا تحب شيئاً إلا أكثرته من ذكره. وعلامة الدين الإخلاص لله، وعلامة الشكر الرضى بقدر الله والتسليم لقضائه.

وقال أحمد بن أبي الحواري: ذاكرت أبا سليمان في الخبر المروي «أول من يدعى إلى الجنة الحمادون» فقال: ويحك ليس هو أن تحمده على المصيبة وقلبك يتعصى عليك، إذا كنت كذلك فارجع إلى الصابرين، إنما الحمد أن تحمده وقلبك مسلم راض.

فصار الرضى كالروح لهذه المقامات والأساس الذي تنبني عليه، ولا يصح شيء منها بدونه البتة. التاسع والأربعون: أن الرضى يقوم له مقام كثير من التعبدات التي تشق على البدن فيكون رضاه أسهل عليه وألذ له وأرفع في درجته. وقد ذكر في أثر إسرائيل إن عابداً عبد الله دهرًا طويلاً، فأري في المنام أن فلانة الراعية رفيقتك في الجنة، فسأل عنها إلى أن وجدها، فاستضافها ثلاثاً لينظر إلى عملها. فكان يبيت قائماً وتبيت نائمة، ويظل صائماً وتظل مفطرة، فقال لها: أما لك عمل غير ما رأيت؟ قالت: ما هو والله غير ما رأيت لا أعرف غيره، فلم يزل يقول لها: تذكرني، حتى قالت: خصيلة واحدة هي في، أي إن كنت في شدة لم أتمن أني في الرخاء، وإن كنت في مرض لم أتمن أني في صحة، وإن كنت في الشمس لم أتمن أني في الظل. قال: فوضع العابد يده على رأسه وقال: أهذه خصيلة؟ هذه والله خصلة عظيمة يعجز عنها العباد.

It is reported on the authority of Ibn Mas‘ūd that whoever is pleased with what has come down from heaven shall be forgiven.

In another report raised [to the Prophet], “The best thing a servant is given is contentment with what God has apportioned for him.”

In another report, “When God loves a servant, He afflicts him: if he is patient, he selects him, and if he is joyfully content, he makes him among the elect.”

In another report the Israelites are said to have asked Moses to ask his Lord about a thing that would earn them His pleasure. Moses said, “Lord, You hear what they say.” He replied, “Say to them to be pleased with Me until I am pleased with them.”

In another report on the authority of the Prophet, God grant him blessing and peace, “Whoever loves to know what he has for him with God should look at what he has for God with him, for God ranks the servant where the servant ranks himself.”

In another report, “Whoever is content with God with a little bit of sustenance God is pleased with him with a little bit of works.”

One of the knowers said, “I know many of the dead in their graves, looking at their places in the Garden, are given their sustenance from the Garden day and night, but they are in the Barzakh in such grief and pain that if spread over the people of this town they would die.” It was asked, “What were their deeds?” He said, “They were Muslim and believing, but they lacked trusting reliance and joyful contentment.”²²

The testament of Luqmān to his son has it, “I enjoin on you traits that will draw you near to God and distance you from His wrath, that you worship God and associate no partners to Him, that you remain content with God’s predestination in what you love and what you hate.”

One of the knowers said, “Whoever relies on God and is pleased with His predestination has established faith, leaving his hands and feet free to earn goodness, and has established virtues that rectify a servant’s affairs.”

Fiftieth, contentment opens the door of good morals and etiquette with God and with people, for good etiquette comes from contentment and bad etiquette comes from resentment. Good morals and manners raise one to the rank of a worshipper who perpetually fasts and prays, whereas bad ones consume good deeds like fire consumes dry wood.

22 This and the foregoing reports appear in al-Makkī’s *Qūt* and the Sufi literature that ensued and are graded as weak.

وقد روي عن ابن مسعود رضي الله عنه: «من رضي بما أنزل من السماء إلى الأرض غفر له». وفي أثر مرفوع: «من خير ما أعطي العبد الرضى بما قسم الله له». وفي أثر آخر: «إذا أحب الله عبدا ابتلاه، فإن صبر اجتباه، فإن رضي اصطفاه». وفي أثر أن بني إسرائيل «سألوا موسى أن يسأل ربه أمراً إذا هم فعلوه رضي عنهم، فقال موسى: رب إنك تسمع ما يقولون. فقال: قل لهم يرضون عني حتى أرضى عنهم». وفي أثر آخر عن النبي ﷺ: «من أحب أن يعلم ماله عند الله فلينظر ما لله عنده، فإن الله ينزل العبد منه حيث ينزله العبد من نفسه».

وفي أثر آخر: «من رضي من الله بالقليل من الرزق، رضي الله منه بالقليل من العمل». وقال بعض العارفين: أعرف في الموتى عالماً ينظرون إلى منازلهم في الجنان في قبورهم، يغدي عليهم ويراح برزقهم من الجنة بكرةً وعشياً، وهم في غموم وكروب في البرزخ، لو قسمت على أهل بلد لماتوا أجمعين.

قل وما كانت أعمالهم؟ قال: كانوا مسلمين مؤمنين، إلا أنهم لم يكن لهم من التوكل ولا من الرضى نصيب.

وفي وصية لقملاً لابنه: «أوصيك بخصال تقربك من الله وتباعدك من سخطه: أن تعبد الله لا تشرك به شيئاً وأن ترضى بقدر الله فيما أحببت وكرهت».

وقال بعض العارفين: من يتوكل على الله ويرض بقدر الله فقد أقام الإيمان، وفرغ يديه ورجليه لكسب الخير، وأقام الأخلاق الصالحة التي تصلح للعبد أمره.

الخمسون: أن الرضى يفتح باب حسن الخلق مع الله تعالى ومع الناس. فإن حسن الخلق من الرضى وسوء الخلق من السخط، وحسن الخلق يبلغ بصاحبه درجة الصائم القائم، وسوء الخلق يأكل الحسنات كما تأكل النار الحطب.

Fifty-first, contentment gives rise to happiness of the heart in all affairs, benevolence and tranquility in all situations, calmness against any tumult and disturbance in worldly affairs, sweet conviction, gratification with the Lord's portion for him, happiness with his Patron's oversight and submission to Him in everything, and trust in the Lord's wise management of one's affairs. It requires giving up complaining of God to others. This is why some knowers have called contentment good etiquette with God, as it prevents objection to Him in His dominion and useless speech that violates good etiquette before God. He does not, therefore, say, "People could really use rain today!" or "How cold it is today!" or "What a hot day!" or "Being poor is such a pain!" or "Children are nothing but worry and grief!" He does not give anything God has decreed a negative name, for God has not given it that name. All of these go against contentment.

ʿUmar b. ʿAbd al-ʿAzīz said, "Today I have no delight except in God's decree!" Ibn Masʿūd said, "Poverty and wealth are two rides; I do not care which of the two I mount; if poverty there is patience, and if wealth there is spending [in charity]."

Ibn Abū al-Ḥawārī said, or it was said to him, "I wish the night were longer than it is." He said, "He did good and bad. Good in desiring more of it to worship more, bad to love that which God has not loved."

ʿUmar b. al-Khaṭṭāb said, "I do not mind how I enter the morning or the evening, in ease or comfort." One day he said to his wife, ʿĀtika, the sister of Saʿīd b. Zayd, in anger, "By God, I will make you suffer!" She said, "Can you take my Islam from me after God has guided me?" She said, "How can you make me suffer, then?" She meant that she is pleased with all things predestined for her and nothing would cause her to suffer except parting from Islam, and that is not in his power.

Al-Thawrī said one day in the company of Rābiʿa, "O God, be pleased with us." She said, "Are you not ashamed to ask Him for being pleased when you are not pleased with Him?" He said, "I seek God's forgiveness." Jaʿfar b. Sulaymān then said to her, "When is the servant pleased with God?" She said, "When he is as delighted with affliction as with bounty."

In a Divine Report, "What do my allies have to do with the worry about this world? Such a worry takes away the sweetness of prayers from their hearts."

It has been said, "Those who worry most in this life will worry most in the Afterlife {and vice versa}."²³ Faith in and contentment with predestination saves the servant from anxiety, sadness, and grief.

23 These stories are reported by al-Makkī in *Qūt*; they are most likely instructive rather than factual.

الحادي والخمسون: أن الرضى يثر سرور القلب بالمقدور في جميع الأمور، وطيب النفس وسكونها في كل حال، وطمأنينة القلب عند كل مفرع مهلع من أمور الدنيا، ويرد القناعة واغتراب العبد بقسمه من ربه، وفرحه بقيام مولاه عليه واستسلامه لمولاه في كل شيء ورضاه منه بما يجريه عليه، وتسليمه له الأحكام والقضايا، واعتقاد حسن تدبيره وكمال حكمته، ويذهب عنه شكوى ربه إلى غيره وتبرمه بأفضيته. ولهذا سمي بعض العارفين الرضى حسن الخلق مع الله، فإنه يوجب ترك الاعتراض عليه في ملكه، وحذف فضول الكلام التي تقدح في حسن خلقه، فلا يقول: ما أحوج الناس إلى مطر، ولا يقول: هذا يوم شديد الحر أو شديد البرد، ولا يقول: الفقر بلاء والعيال هم وغم، ولا يسمي شيئاً قضاء الله وقدره باسم مذموم إذا لم يذمه الله سبحانه وتعالى، فإن هذا كله ينافي رضاه.

وقال عمر بن عبد العزيز رحمه الله: «أصبحت وما لي سرور إلا في مواقع القدر».

وقال ابن مسعود رضي الله عنه: «الفقر والغنى مطيتان ما أبالي أيهما ركبت، إن كان الفقر فإن فيه الصبر، وإن كان الغنى فإن فيه البذل».

وقال ابن أبي الحواري—أو قيل له—إن فلاناً قال: وددت أن الليل أطول مما هو، فقال: قد أحسن وقد أساء. أحسن حيث تمنى طوله للعبادة، وأساء إذ أحب ما لم يحبه الله. وقال عمر بن الخطاب رضي الله عنه: «ما أبالي على أي حال أصبحت وأمسيت من شدة أو رخاء».

وقال يوماً لامرأته عائكة، أخت سعيد بن زيد—وقد غضب—: «والله لأسوئك. فقالت: أتستطيع أن تصرفني عن الإسلام بعد إذ هداني الله؟ قال: لا، فقالت: فأني شيء تسوءني به إذا؟ تريد أنها راضية بمواقع القدر لا يسوءها منه شيء إلا صرفها عن الإسلام، ولا سبيل له إليه. وقال الثوري يوماً عند رابعة: اللهم ارض عنا. فقالت: أما تستحي أن تسأله الرضى وأنت غير راض عنه؟ فقال: أستغفر الله. ثم قال لها جعفر بن سليمان: متى يكون العبد راضياً عن الله؟ فقالت: إذا كان سروره بالمصيبة مثل سروره بالنعمة.

وفي أثر إلهي: «ما لأوليائي وهم بالدنيا؟ إن الهم بالدنيا يذهب حلاوة مناجاتي في قلوبهم». وقيل: أكثر الناس همّاً بالدنيا أكثرهم همّاً في الآخرة، [وأقلهم همّاً بالدنيا أقلهم همّاً في الآخرة]. فالإيمان بالقدر والرضى به يذهب عن العبد الهم والغم والحزن.

Once a saint who ate nothing but scraps from garbage was mentioned before Rābi'a. A man said, "It would not hurt this one to ask God to give him food other than this!" She said, "Be quiet, you good-for-nothing, do you not know that the saints of God are too content with Him to choose that He move them to another state until He is the one who chooses to do so?"

In an Israelite tradition, Moses asks his Lord about His pleasure so He revealed to him, "My pleasure is in your displeasure, but you cannot be patient over what you hate." He said, "Lord, guide me to it." He said, "My pleasure is in your pleasure with My decree." In another one, "Moses said, 'Lord, which of your creation is the dearest to You?' He said, 'He whose beloved I take away still surrenders to me.' He said, 'Which of your creation is detestable to You?' He said, 'He who asks Me to choose what is good for him and when I do is displeased with it.'"

In another report, "I am God, there is no god but Me, I have apportioned destinies and judged all things and perfected the creation; whosoever is pleased will have My pleasure until he meets Me and whoever is displeased will have My displeasure until he meets Me."

Fifty-second, the best of the states is the desire for God and its causes, which does not come except with certitude in and pleasure with God. This is why Sahl said, "The share people have in certitude is proportional to their share of pleasure, and the share of their pleasure is proportional to their desire for God."

Fifty-third, contentment prevents him from faulting what God has not faulted and blaming what God has not blamed. When one is not pleased with a thing he finds all kinds of faults in it and blames it, and this is because of his lack of shame before God and blaming things that are not to blame and finding faults with His creation. This lowers the servant in His eyes. If a man were to prepare a meal for him and present it to him and he were to blame and denounce it, he would open himself to his dislike and loathing, encouraging him to cease that favor.

Fifty-fourth, the Prophet, God grant him blessing and peace, asked God for contentment with the Decree, as in the *Musnad* and the *Sunan*,

O God, by Your knowledge of the unseen, and Your power over the creation, give me life so long as life is good for me, and receive me back when death is better for me. I ask You for Your fear in private and public, I ask You for the word of truth in anger and contentment, I ask you for moderation in poverty and wealth, I ask You for the bounty that will not pass, I ask you for the coolness of the eye that will not cease, I ask You for joyful contentment after the Decree, I ask You for the coolness of life after death,

وذكر عند رابعة ولي لله قوته من المزايل، فقال رجل: ما ضر هذا أن يسأل الله أن يجعل قوته في غير هذا؟ فقالت: اسكت يا بطل، أما علمت أن أولياء الله هم أرضى عنه من أن يتخيروا عليه أن ينقلهم إلى معيشة حتى يكون هو الذي يختار لهم.

وفي أثر إسرائيلي: «أن موسى سأل ربه عما فيه رضاه، فأوحى إليه: إن رضائي في كرهك وأنت لا تصبر على ما تكره، فقال: رب دلني عليه، فقال: إن رضائي في رضاك بقضائي».

وفي أثر آخر أن موسى عليه السلام قال: «يا رب، أي خلقك أحب إليك؟ فقال: من إذا أخذت منه محبوبه سالمين، قال: فأني خلقك أنت عليه ساخط؟ قال: من يستخيرني في أمر فإذا قضيته له سخط قضائي».

وفي أثر آخر: «أنا الله لا إله إلا أنا، قدرت المقادير ودبرت التدبير، وأحكمت الصنع، فن رضي فله الرضى مني حتى يلقياني، ومن سخط فله السخط حتى يلقياني».

الثاني والخمسون: أن أفضل الأحوال الرغبة في الله ولوازمها، وذلك لا يتم إلا باليقين والرضى عن الله، ولهذا قال سهل: حظ الخلق من اليقين على قدر حظهم من الرضى، وحظهم من الرضى على قدر رغبتهم في الله.

الثالث والخمسون: أن الرضى يخلصه من عيب ما لم يعبه الله، ومن ذم ما لم يذمه، فإن العبد إذا لم يرض بالشيء عابه بأنواع المعايير وذمه بأنواع المدام، وذلك منه قلة حياء من الله وذم لما لا ذنب له وعيب لخلقه، وذلك يسقط العبد من عينه. ولو أن رجلاً صنع لك طعاماً وقدمه إليك فعبته وذمته لكنت متعرضاً لمقتته وإهائته، ومستديعاً منه أن يقطع ذلك عنك. وقد قال بعض العارفين: إن ذم المصنوع وعيبه—إذا لم يذمه صانعه—غيبية له وقدح فيه.

الرابع والخمسون: أن النبي ﷺ سأل الله الرضى بالقضاء كما في المسند والسنن: «اللهم بعلمك الغيب وقدرتك على الخلق، أحيني إذا كانت الحياة خيراً لي، وتوفني إذا كانت الوفاة خيراً لي، وأسألك خشيتك في الغيب والشهادة، وأسألك كلمة الحق في الغضب والرضى، وأسألك القصد في الفقر والغنى، وأسألك نعيماً لا ينفد، وأسألك قرة عين لا تنقطع، وأسألك الرضى بعد القضاء، وأسألك

and I ask You for the delight of looking at Your Face and yearning for Your meeting without distressful harm and misguiding trial. O God, adorn us with faith and make us rightly-guided guides.²⁴

I heard Shaykh al-Islam Ibn Taymiyya say, “He asked contentment after the decree, because it is only then that the reality of contentment is known; for contentment before it (the decree) is resolve to be content, but it is realized only after it.”

Al-Bayhaqī reported the supplication of the Prophet, God grant him blessing and peace, “O God I ask for good health, chastity, integrity, good character, and contentment with predestination.”

Fifty-fifth, contentment with predestination saves the servant from having to please men at the expense of God’s displeasure, or to blame them for what God has not given him, or to praise them for what is God’s pure grace: he would be wrong in the first case, taking them as partners to God in the second. If he is pleased with the divine decree he avoids their displeasure or praise for them {as contentment rids him of all that}.

‘Umar b. Qays al-Mulā’ī has reported from ‘Aṭīyya al-‘Awfī on the authority of Abū Sa‘īd al-Khudrī, God be pleased with him, that the Prophet of God, God grant him blessing and peace, said, “The weakness of belief is that you please men at the expense of God’s displeasure, praise them for God’s provisions, blame them for what God has withheld from you. The provision of God cannot be prevented by the greed or hate of anyone. God in His wisdom has made relief and delight in contentment and certitude and anxiety and grief in doubt and displeasure.”²⁵ This may also have been narrated by al-Thawrī, from Maṣṣūr, from Khaythama, from Ibn Mas‘ūd, from the Prophet, God grant him blessing and peace.

Fifty-sixth, contentment frees the heart and reduces its worries and sadness, leaving the heart free of the burdens of the world to be devoted to the worship of its Lord. Ibn Abī al-Dunyā reported from Bishr b. Bashshār al-Mujāshī‘ī, one of the worshippers: He said to a worshipper, “Advise me.” He said, “Throw yourself with the divine decree wherever it throws you, for that will free up your heart and reduce your worry. Beware resentment for it invites resentment upon you without you noticing it.”

24 Aḥmad, *Musnad* 4:264.

25 Considered fabricated by some critics; for questions about this report’s *isnād*, see *Madārij*(§), 1998n2.

برد العيش بعد الموت، وأسألك لذة النظر إلى وجهك والشوق إلى لقائك، في غير ضراء مضرة ولا فتنة مضلة. اللهم زينا بزينة الإيمان واجعلنا هداة مهتدين».

فسمعت شيخ الإسلام ابن تيمية يقول: سأل الرضى بعد القضاء لأنه حينئذ تبين حقيقة الرضى، وأما الرضى قبله فإنما هو عزم على أنه يرضى إذا أصابه، وإنما يتحقق الرضى بعده. قال البيهقي: وروينا في دعاء النبي ﷺ: «اللهم إني أسألك الصحة والعفة والأمانة وحسن الخلق والرضى بالقدر».

الخامس والخمسون: أن الرضى بالقدر يخلص العبد من أن يرضي الناس بسخط الله، وأن يذمهم على ما لم يؤته الله، وأن يحمدهم على ما هو محض فضل الله، فيكون ظالماً لهم في الأول،—مشاركاً بهم في الثاني—، فإذا رضي بالقضاء تخلص من ذمهم وحمدهم، [تخلصه الرضى من ذلك كله].

وقد روى عمرو بن قيس الملائي عن عطية العوفي عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إن من ضعف اليقين أن ترضي الناس بسخط الله، وأن تحمدهم على رزق الله، وأن تذمهم على ما لم يؤتك الله. إن رزق الله لا يجره حرص حريص ولا يرده كره كاره، وإن الله—بحكمته—جعل الروح والفرح في الرضى واليقين، وجعل الهم والحزن في الشك والسخط». وقد رواه الثوري عن منصور عن خيثمة عن ابن مسعود عن النبي ﷺ.

السادس والخمسون: أن الرضى يفرغ قلب العبد ويقلل همه وغمه، فيتفرغ لعبادة ربه بقلب خفيف من أثقال الدنيا وهمومها وغمومها، كما ذكر ابن أبي الدنيا عن بشر بن بشار المجاشعي، وكان من العابدين قال: قلت لعابد: أوصني، قال: ألق نفسك مع القدر حيث ألقاك، فهو أحرى أن يفرغ قلبك وأن يقلل همك، وإياك أن تسخط ذلك فيحل بك السخط وأنت عنه في غفلة لا تشعر به.

One of the Predecessors said, "Give up planning and choice and you will live well, for planning and choice spoil people's lives."

Abū al-'Abbās b. 'Aṭā' said, "Happiness is in God's plan for us and failure in our own planning."

Sufyān b. 'Uyayna said, "If one cannot do well with God's plan for him, he cannot do well with his own plan for himself."

Abū al-'Abbās al-Ṭūsī said, "Whoever gives up planning lives in comfort."

One of them said, "You will not find safety until you become in your planning like the dwellers of the graves."

Someone said that contentment is to give up disagreement with God about what He does to His servant.

'Umar b. 'Abd al-'Azīz said, "I have given up all those supplications and I have no need left in any of my affairs. I accept whatever God has apportioned for me." He would often pray, "O God, make me pleased with Your decree, bless me in Your apportionment for me so that I do not seek to hasten what You have delayed or seek to delay what You have hastened."

He also said, "I have no desire left in anything other than what God Almighty has decreed."

Shu'ba said, "Yūnus b. 'Ubayd said to me, 'I do not desire anything at all.'"

Al-Fuḍayl said, "One who is contended does not wish to anything above his station."

Dhū l-Nūn said, "Three things are from signs of submission. Meeting divine decree with contentment, affliction with patience, and ease with gratitude. Three things are from signs of delegation: suspending your will for His demand, keeping your eyes on His plan for you, and ridding yourself of objection to the divine judgment. Three things are from the signs of the testimony of divine unicity: seeing that everything is from God, accepting everything from Him, attributing everything to Him."

One of the knowers said, "The essence of worship is in three things: Do not reject any of His judgements, do not ask anyone else for anything, and do not horde anything from Him."

Ibn Sham'un (a Baghdadi Sufi) was asked about contentment, so he said, "That you are pleased with Him as the planner and chooser, as the distributor, giver, and withholder, and as god, object of worship, and lord."

One of the knowers said, "Contentment is the giving up of your choice, the heart's delight in the passing decree, abandoning planning for one's self, until God decides for or against it."

It was said, "The content is he who does not lament or mourn what has been lost of this world."

What a beautiful saying,

وقال بعض السلف: «ذروا التدبير والاختيار تكونوا في طيب من العيش، فإن التدبير والاختيار يكره على الناس عيشهم».

وقال أبو العباس بن عطاء: «الفرح في تدبير الله لنا والشقاء كله في تدبيرنا».

وقال سفيان بن عيينة: «من لم يصلح على تقدير الله لم يصلح على تقديره نفسه».

وقال أبو العباس الطوسي: «من ترك التدبير عاش في راحة».

وقال بعضهم: «لا تجد السلامة حتى تكون في التدبير كأهل القبور».

وقال: [الرضا ترك الخلاف على الرب فيما يجريه على العبد].

وقال عمر بن عبد العزيز رحمه الله: «لقد تركتني هؤلاء الدعوات وما لي في شيء من الأمور كلها أرب، إلا في مواقع قدر الله، وكان كثيراً ما يدعو: اللهم رضني بقضائك وبارك لي في قدرك، حتى لا أحب تعجيل شيء أخرته، ولا تأخير شيء عجلته».

وقال: «ما أصبح لي هوى في شيء سوى ما قضى الله عز وجل».

وقال شعبة: «قال يونس بن عبيد: ما تمنيت شيئاً قط».

وقال الفضيل: «الراضي لا يتمنى فوق منزلته».

وقال ذو النون: «ثلاثة من أعلام التسليم: مقابلة القضاء بالرضى والصبر عند البلاء والشكر عند الرخاء. وثلاثة من أعلام التفويض: تعطيل إرادتك لمراده والنظر إلى ما يقع من تدبيره لك وترك الاعتراض على الحكم. وثلاثة من أعلام التوحيد: رؤية كل شيء من الله وقبول كل شيء عنه وإضافة كل شيء إليه».

وقال بعض العارفين: أصل العبادة ثلاثة: «لا ترد من أحكامه شيئاً ولا تسأل غيره حاجةً ولا تدخر عنه شيئاً».

وسئل ابن شمعون عن الرضى فقال: «أن ترضى به مدبراً ومختاراً، وترضى عنه قاسماً ومعطياً ومانعاً، وترضاه إلهاً ومعبوداً ورباً».

وقال بعض العارفين: «الرضى ترك الاختيار وسرور القلب بمر القضاء وإسقاط التدبير من النفس حتى يحكم الله لها أو عليها».

وقيل: «الراضي من لم يندم على فائت من الدنيا ولم يتأسف عليها».

ولله در القائل:

The servant is fretter, the Lord the Apportioner
 Time ever cycles through, the provisions have been doled out
 The good is all gathered in what our Creator has chosen
 And the choosing of anyone else is blameworthy and shameful²⁶

Fifty-seventh, if not content with predestination, one falls into blaming the apportioned shares either through [the actions] of his body or in his heart and [psychological] state, and to blame the portions is to blame their Apportioner. Similarly, one falls into blaming the creation and both God and the people blame him, thus he becomes the blamer and the blamed. All this is contradictory to servanthood.

Anas [b. Mālik] said,

I served the Messenger of God, God grant him blessing and peace, for ten years and he never said about something I did, "Why did you do it?" nor for something I failed to do, "Why did you not do it?" Nor did he ever say about a thing, "I wish it was not so," nor about a thing that was not, "I wish it were so." If someone in the family blamed me he would say, "Leave him be, it was destined to be and it happened."

His saying, "it was destined to be and it happened" includes two points. First, it was different from what the servant desired. Second, something distasteful happened including the loss of what he loved and occurrence of something dislikeable; if the first one was destined, it happened, and if the opposite of the second one was destined, it would have happened. When the two states are equal with respect to the decree, [true] servanthood consists in the equality of the two states with respect to his contentment with the decree. This is the requirement and corollary of servanthood. It is further explained below.

Fifty-eighth, when the two outcomes are equal with respect to one's joyful contentment with the Lord Almighty, one being what He was pleased with for His servant and He decreed it and the other being what He was not pleased with for His servant, the perfection of accord with Him lies in that the two outcomes are equal with respect to the servant, and he becomes pleased with whatever the Lord is pleased with in either case.

26 Many of the preceding statements are found in al-Bayhaqī's *Shu'ab al-īmān*. It is worth noting that, apart from his especial emphasis on Qur'anic verses and Hadith, Ibn al-Qayyim's quotations, here as elsewhere, of the statements of Sufis and mystics are found and repeated in standard Sufi works like al-Makkī's *Qūt*, Abū Nu'aym's *Hilya*, Qushayrī's *al-Risāla*, and al-Ghazālī's *Ihyā'*.

العبد ذو ضجر والرب ذو قدر والدهر ذو دول والرزق مقسوم
والخير أجمع فيما اختار خالقنا وفي اختيار سواه اللوم والشوم.

السابع والخمسون: أنه إذا لم يرض بالقدر وقع في لوم المقادير، إما بقلبه وإما بقلبه وحاله. ولوم المقادير لوم لمقدرها، وكذلك يقع في لوم الخلق، والله والناس يلومونه فلا يزال لائماً ملوماً، وهذا مناف للعبودية.

قال أنس رضي الله عنه: «خدمت رسول الله ﷺ عشر سنين، فما قال لي شيء فعلته: لم فعلته؟ ولا شيء لم أفعله: ألا فعلته. ولا قال شيء ليته لم يكن، ولا شيء لم يكن: ليته كان. وكان بعض أهله إذا لامني يقول: دعوه لو قضي لكان».

وقوله: «لو قضي شيء لكان» يتناول أمرين:

أحدهما: ما لم يوجد من مراد العبد.

والثاني: ما وجد مما يكرهه وهو يتناول فوات المحبوب وحصول المكروه. فلو قضي الأول لكان، ولو قضي خلاف الآخر لكان، فإذا استوت الحالتان بالنسبة إلى القضاء فعبودية العبد [أن يستوي عنده الحالتان بالنسبة إلى رضاه]، وهذا موجب العبودية ومقتضاها، يوضحه:

الثامن والخمسون: أنه إذا استوى الأمران بالنسبة إلى رضى الرب تعالى، فهذا رضىه لعبده فقدرة وهذا لم يرضه له فلم يقدره. فكمال الموافقة أن يستويا بالنسبة إلى العبد فيرضى ما رضىه له ربه في الحالين.

Fifty-ninth, God has prohibited stepping ahead of Him and His Messenger with respect to His normative-legal [or deontological] decree, which is servanthood in this matter. The requirement of servanthood in His ontological, predestined command is that the servant not step ahead of Him in whatever has the prepondering benefit. If his obligation or preferred course of action in this case was patience or joyful contentment, by failing to do it he has stepped ahead of Him in both His Law and predestination.

Sixtieth, love, purity, and repentance cannot but stand on the foot of contentment. A lover is pleased with his beloved in every state. ‘Imrān b. Ḥuṣayn (a Companion, d. 52/672) became ill in his stomach and was bed-ridden for a long time, unable to stand or sit, having to relieve himself there as well. Muṭar-rif b. ‘Abdallāh b. al-Shikhkhār (d. 86/705, a senior Successor) visited him and began to cry seeing his state. He said, “Why do you cry?” He said, “Seeing you in this state of great [misery].” He said, “Do not cry. I love what He loves.” And he said further, “I will tell you something, perhaps God will benefit you by it, keep it secret until I die. The angels visit him and I seek comfort in them, and they greet me and I hear their greeting.”

When Sa’d b. Abī Waqqāṣ came to Mecca, having lost his sight, people rushed to him to ask him to supplicate on their behalf, which he did. ‘Abdallāh b. al-Sā’ib (a young Companion of Makhzūm clan, d. c. 70/690) said that he too went to him as a boy and introduced himself, and he recognized him. He said, “O my uncle, you supplicate for all these people. Why do you not pray for yourself so God will return your sight to you?” He smiled and said, “My dear son, God’s decree in my view is dearer to me than my sight.”

One of the knowers said, “A sin that I committed has made me weep for thirty years.” “What is it?” he was asked. I said about something that happened, “I wish it did not happen.” One of the Predecessors similarly said, “I prefer my body to be combed with iron shears than to say about something God has decreed, ‘I wish He had not decreed it!’”

It was said to ‘Abd al-Wāḥid b. Zayd that there is a man who has worshipped for fifty years, so he set out to meet him and said, “My dear, tell me about yourself. Are you content with Him?” [The worshipper] said, “No.” He asked, “Do you feel intimate with Him?” He said, “No.” He asked, “Are you pleased with Him?” He said, “No.” He asked, “So all you have increased for Him is fasting and praying?” He said, “Yes.” He said, “If I were to be candid with you, I would tell you that your affair for fifty years has been deficient.”

That is, He did not draw him near granting him the station of the near ones or grant him the experiences of the knowers, so that he would increase in the actions of the heart that happen with regard to every sought-after beloved. [You have failed] to attain conviction, which is the state of those given certainty; or

التاسع والخمسون: أن الله تعالى نهى عن التقدم بين يديه ويدي رسوله في حكمه الديني الشرعي، وذلك عبودية هذا الأمر. فعبودية أمره الكوني القدري ألا يتقدم بين يديه إلا حيث كانت المصلحة الراجحة في ذلك، فيكون التقدم أيضاً بأمره الكوني والديني، فإذا كان فرضه الصبر وندبه أو فرضه الرضى حتى ترك ذلك، فقد تقدم بين يدي شرعه وقدره. الستون: أن المحبة والإخلاص والإنابة لا تقوم إلا على ساق الرضى.

فالحب راض عن حبيبه في كل حالة. وقد كان عمران بن حصين رضى الله عنه استسقى بطنه فبقي ملتقى على ظهره مدة طويلة، لا يقوم ولا يقعد، وقد نقب له في سريرته موضع لحاجته. فدخل عليه مطرف بن عبد الله ابن الشخير، فجعل يبكي لما رأى من حاله، فقال: لم تبكي؟ فقال: لأني أراك على هذه الحال العظيمة، فقال: لا تبك، فإن أحبه إلي أحبه إليه، وقال: أخبرك بشيء لعل الله أن ينفك به، واكنم علي حتى أموت. إن الملائكة تزورني فأنس بها وتسلم علي فأسمع تسليماً.

ولما قدم سعد بن أبي وقاص رضى الله عنه إلى مكة—وقد كف بصره—جعل الناس يهرعون إليه ليدعوا لهم، فجعل يدعو لهم. قال عبد الله بن السائب: فأتيته وأنا غلام، فتعرفت إليه فعرفني، فقلت: يا عم، أنت تدعو للناس، فلو دعوت لنفسك لرد الله عليك بصرك، فتبسم ثم قال: يا بني، قضاء الله عندي أحب إلي من بصري.

وقال بعض العارفين: ذنب أذنبت، أنا أبكي عليه ثلاثين سنة. قيل: وما هو؟ قال: قلت لشيء كان ليته لم يكن.

وقال بعض السلف: «لو قرص جسمي بالمقاريض كان أحب إلي من أن أقول لشيء قضاء الله: ليته لم يقضه».

وقيل لعبد الواحد بن زيد: ها هنا رجل قد تعبد خمسين سنة فقصده. فقال: حبيبي، أخبرني عنك، هل قنعت به؟ قال: لا. قال: فهل أنست به؟ قال: لا. قال: فهل رضيت عنه؟ قال: لا. قال: وإنما مزيدك منه الصوم والصلاة. قال: نعم. قال: لولا أنني أستحي منك لأخبرتكم أن معاملتكم خمسين سنة مدخولة.

يعني أنه لم يقربه فيجعل له في مقام المقرين، فيجده مواجيد العارفين، بحيث يكون مزيد له أعمال القلوب التي يستعمل بها كل محبوب مطلوب، لأن القناعة حال الموقن، والأنس به مقام

intimacy, which is the station of the lover; or contentment, which is the trait of those who trustingly rely: you are with Him among the People of the Right Hand, and your increase is in nothing but actions of the limbs. His comment that “your affair has been deficient” could mean one of two things. First, that it falls short of the deeds of those near to God, one that earn them such a state. Second, if they had been sound and complete, the Lord Almighty is thankful; when a servant’s deed reaches Him, He beautifies the servant by it inside and out, rewarding him with the realities of inner awareness and faith in accordance with his action. When one finds no effect of his action in his heart, such as intimacy and love, this suggests that it is deficient, afflicted by some flaws.

Sixty-first, the actions of the limbs can increase to a clear limit; as for the actions of the heart, there is no limit to their doubling and redoubling potential. Physical actions can continue up to a limit and then must cease, and so is their reward, whereas the actions of the heart are constant and unbroken, even if they are hidden from the servant. An example is the state of love and contentment that is permanent for a loving, contented servant, never parting from him, and he is in constant, uninterrupted increase so long as his state lasts and even after his limbs fatigue. In fact, his increase [in reward and nearness] may be immeasurably greater in his state of stillness than the increase of the worshippers given to supererogatory acts, so much so that his increase while asleep is greater than the one standing the night in prayer {and his increase while eating might supersede that of one who is fasting and starving}.

If you find this odd, consider the increase of the one asleep but connected to God and the standing in prayer of one who is heedless of God. God the Exalted looks at the hearts, aspirations, and resolutions, not the outer form of the deeds. The worth of a servant is equal to the extent of his aspiration and willpower. One who is not content with other-than-God is incomparable to one someone who is content with the smallest of worldly advantages, even though their deeds on the surface are the same, or the latter might work more and harder. This is the grace of God that He grants whomsoever He wills, and He is great in His bounty.

The masters of this affair have differed on the question of whether contentment has any limit. Abū Sulaymān al-Dārānī said, “Three stations have no limits: renunciation, scrupulousness, and contentment.” However, his son Sulaymān disagreed—he too was a knower, so much so that some people considered him better than his father—and said, “No, whoever is scrupulous about everything has reached its limit; whoever renounces for other-than-God has reached the limit of renunciation; and whoever is pleased with everything from God has reached the limit of contentment.”

الحب، والرضى وصف المتوكل، يعني أنت عنده في طبقات أصحاب اليمين، فزيدك عنده مزيد العموم من أعمال الجوارح.

وقوله: «إن معاملته مدخولة» يحتمل وجهين:

أحدهما: أنها ناقصة عن أعمال المقربين التي أوجبت لهم هذه الحال.

الثاني: أنها لو كانت صحيحة سالمة لا علة فيها لأثمرت له الأُنس والرضى والمحبة والأحوال العلية. فإن الرب تعالى شكور، إذا وصل إليه عمل عبده جمل به ظاهره وباطنه، وأثابه عليه من حقائق المعرفة والإيمان بحسب عمله، فحيث لم يجد له أثراً في قلبه من الأُنس والرضى والمحبة استدل على أنه مدخول غير سالم من الآفات.

الحادي والستون: أن أعمال الجوارح تضاعف إلى حد معلوم محسوب وأما أعمال القلوب فلا ينتهي تضعيفها، وذلك لأن أعمال الجوارح لها حد تنتهي إليه وتقف عنده، فيكون جزاؤها بحسب حدها، وأما أعمال القلوب فهي دائماً متصلة وإن توارى شهود العبد لها.

مثاله أن المحبة والرضى حال الحب الراضي لا تفارقه أصلاً، وإن توارى حكمها. فصاحبها في مزيد متصل، فزيد الحب الراضي متصل بدوام هذه الحال له، فهو في مزيد ولو فترت جوارحه، بل قد يكون مزيداً في حال سكونه وفتوره أكثر من مزيد كثير من أهل النوافل بما لا نسبة بينهما، ويبلغ ذلك بصاحبه إلى أن يكون مزيداً في حال نومه أكثر من مزيد كثير من أهل القيام [وأكله أكثر من مزيد كثير من أهل الصيام والجوع].

فإن أنكرت هذا فتأمل مزيد نائم بالله وقيام غافل عن الله. فالله سبحانه ينظر إلى القلوب والهمم والعزائم، لا إلى صور الأعمال. وقيمة العبد همته وإرادته، فن لا يرضيه غير الله—ولو أعطي الدنيا بخذاً غيرها—له شأن، ومن يرضيه أدنى حظ من حظوظها له شأن، وإن كانت أعمالهما في الصورة واحدة، وقد تكون أعمال هذا أكثر وأشق، وذلك فضل الله يؤتيه من يشاء، والله ذو الفضل العظيم. وقد اختلف أرباب هذا الشأن في مسألة وهي: هل للرضى حد ينتهي إليه أم لا؟ فقال أبو سليمان الداراني: ثلاث مقامات لا حد لها: الزهد والورع والرضى. وخالفه سليمان ابنه—وكان عارفاً، حتى إن من الناس من كان يقدمه على أبيه—فقال: بل من تورع في كل شيء فقد بلغ حد الورع، ومن زهد في غير الله فقد بلغ حد الزهد، ومن رضي عن الله في كل شيء فقد بلغ حد الرضى.

They have disagreed furthermore about related matters. The people of stations are three types. First, one who loves death, yearning to meet God. Second, one who loves life in order to serve and draw nearer. Third, one who says I do not choose, rather, I am pleased with what my Patron has chosen for me, He can give me life or death as He wishes. They presented their case before one of the knowers who said, "The one of contentment [with the decree] is the best of them, as he is the most precise."

No doubt, the station of contentment is higher than the stations of yearning or renunciation of the world. It remains to decide which of the other two is better. One group preferred the station of those who love death due to their yearning and love to meet God; however one loves to meet God, God loves to meet him. The other preferred the station of one who desires to live to implement the commands of the Lord Almighty, and argue that the first one loves God for his own share from God whereas this one loves God for God's desire from him. They said this was the state of Moses, God's peace and blessings be upon him, when he slapped the face of the Angel of Death and blinded him in one eye, not for the love of this world but to put into action His commands and what pleases Him among people. It is as if he said, "You are His servant as am I, You are in His obedience as am I, and in putting into action His commands."

This is why we say in the sixty-second point that the state of the one who is joyfully contented brings together the states of both of these with additional submission and abjuring of choice, for he has passed away into the Lord's desire for him in his life and death from his own desire for either. Every lover yearns for the meeting of his beloved and also prefers his pleasure over his own; this one brings together both stations and says, "The more beloved to me is what is more beloved to Him. I will not choose anything over and against what He loves and is pleased with." This is sufficient on this point here, and God alone gives success.

9 **Returning to al-Harawī**

We now turn to the explanation of [al-Harawī's] words:

Second, giving up of dispute with the creation.

He means that contentment is completed only by giving up disputation with the creation, for disputation contradicts the state of contentment and attribution of all things to Him who holds the knot of destiny and decree. Disputing, therefore, is rife with diseases.

وقد اختلفوا في مسألة تتعلق بذلك، وهي أهل مقامات ثلاثة:
أحدهم: يحب الموت شوقاً إلى الله ولقائه.

والثاني: يحب البقاء للخدمة والتقرب.

الثالث قال: لا أختار، بل أرضى بما يختار لي مولاي. إن شاء أحياني وإن شاء أماتني.

فتحاكموا إلى بعض العارفين فقال: صاحب الرضى أفضلهم، لأنه أقلهم فضولاً.

ولا ريب أن مقام الرضى فوق مقام الشوق والزهد في الدنيا.

بقي النظر في مقامي الآخرين: أيهما أعلى؟

فرجحت طائفة مقام من أحب الموت، لأنه في مقام الشوق إلى لقاء الله ومحبة لقائه، ومن أحب لقاء الله أحب الله لقاءه.

ورجحت طائفة مقام مرید البقاء لتنفيذ أوامر الرب تعالى.

واحتجوا بأن الأول محب لحظه من الله، وهذا محب لمراد الله منه، لم يشبع منه ولم يقض منه وطراً.

قالوا: وهذا حال موسى—صلوات الله وسلامه عليه—حيث لطم وجهه ملك الموت فقفاً عينه، لا محبةً للدنيا ولكن لينفذ أوامر ربه ومراضيه في الناس، فكأنه قال: أنت عبده وأنا عبده، وأنت في طاعته وأنا في طاعته وتنفيذ أوامره.

وحيث نقول في الوجه الثاني والستين: إن حال الراضي المسلم ينتظم حالهما جميعاً مع زيادة التسليم وترك الاختيار، فإنه قد غاب بمراد ربه منه—من إحيائه وإماتته—عن مراده هو من هذين الأمرين، وكل محب فهو مشتاق إلى لقاء حبيبه مؤثر لمرضاته فقد أخذ بزمام كل من المقامين واتصف بالخالين. وقال: «أحب ذلك إلي أحبه إليه» لا أتمنى غير رضاه ولا أتخير عليه إلا ما يحبه ويرضاه، وهذا القدر كاف في هذا الموضع، وبالله التوفيق.

فلنرجع إلى شرح كلامه، قال:

«الثاني: سقوط الخصومة مع الخلق».

يعني أن «الرضى» إنما يصح بسقوط الخصومة مع الخلق. فإن الخصومة تنافي حال الرضى وتنافي نسبة الأشياء كلها إلى من بيده أزمة القضاء والقدر. ففي الخصومة آفات.

One of them is the contention itself, which opposes contentment. Second, deficiency in the affirmation of divine unicity by attributing the disputed object to the servant rather than to the Creator. Third, forgetting the means and cause that led to the dispute, and if one were to go back and investigate it, repelling the cause would be better and more beneficial than disputing with the one who was merely its instrument, even if he was wrong, for it is he who gave [the oppressor] authority over himself by his own wrongful conduct, as the Almighty said, “And so when an affliction strikes you twice, the like of which struck you before, you said, ‘Where is this from?’ Say [O Prophet, to them], ‘It is from your own selves’” [3:165]. He thus informed them that their enemy’s harm to them and edge over them is due to their own injustice to themselves. The Almighty also said, “And whatever affliction strikes you it is what your own hands have earned, yet much it is that He overlooks” [42:30].

When the insight of the servant concentrates on the divine predestination, unicity, wisdom, and justice, the door of disputing with the creation is closed except in God’s and His Messenger’s rights. The joyfully contented one does not dispute or take to task except on account of the right of God, as was the case with the Messenger of God, God grant him blessing and peace, for he would never dispute or quarrel with anyone except on account of God’s right, never for himself, but when God’s limits were crossed, his anger was irresistible until he avenged it for the sake of God. Disputing for one’s own sake puts out the light of contentment and saps its delight, replacing its sweetness with bitterness and clouding its essence.

The third condition is to stay clear of asking and begging of them.

It is so because asking and begging contain an element of disputation, contention, and fighting, and turning from asking the Master of benefit and harm to those who neither own benefit nor harm even for themselves except through their Lord, and this constitutes neglecting the Giver and the Preventer. Begging contradicts the very meaning of contentment. The Almighty praises those who do not ask others, saying,

[Charity is] for the poor who have been constrained owing to their pursuit of the cause of God, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their modesty, but you will know them by their sign. They do not ask people persistently [or at all]. [2:273]

أحدها: المنازعة التي تضاد الرضى.

الثاني: نقص التوحيد بنسبة ما يخاصم فيه إلى العبد دون الخالق.

الثالث: نسيان الموجب والسبب الذي جرى إلى الخصومة. فلورجع العبد إلى السبب والموجب لكان اشتغاله بدفعه أجدى عليه وأنفع له من خصومة من جرى على يديه، فإنه—وإن كان ظالماً—فهو الذي سلطه على نفسه بظلمه. قال الله تعالى: ﴿أَوَلَمْ أَصَابَكُمْ مِصْبِيَّةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾ [آل عمران: 165]. فأخبر أن أذى عدوهم لهم وغلبتهم بسبب ظلمهم. وقال الله تعالى: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ [الشورى: 30].

فإذا اجتمعت بصيرة العبد على مشاهد القدر والتوحيد والحكمة والعدل، انسد عنه باب خصومة الخلق إلا فيما كان حقاً لله ورسوله. فالراضي لا يخاصم ولا يعاتب إلا فيما يتعلق بحق الله، وهذه كانت حال رسول الله ﷺ، فإنه لم يكن يخاصم أحداً ولا يعاتبه إلا فيما يتعلق بحق الله، كما أنه كالأب يغضب لنفسه، فإذا انتهكت محارم الله لم يقم لغضبه شيء حتى ينتقم لله. فالخاصمة لحظ النفس تطفيء نور الرضى وتذهب بهجته، وتبدل بالمرارة حلاوته وتكرر صفوه.

«الشرط الثالث: الخلاص من المسألة لهم، والإلحاح».

وذلك لأن المسألة والإلحاح فيها ضرب من الخصومة والمنازعة والمخاربة، والرجوع عن مالك الضر والنفع إلى من لا يملك لنفسه ضرراً ولا نفعاً إلا بربه، وفيها الغيبة عن المعطي المانع.

والإلحاح ينافي حال الرضى ووصفه، وقد أثنى الله سبحانه على الذين لا يسألون الناس، فقال الله تعالى: ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْباً فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِخْفَافاً﴾ [البقرة: 273].

One group says [concerning them] that they ask people only to the extent that their need requires but do not do so importunately or degradingly; God has negated only this, not any asking. Ibn ‘Abbās said, “If he has enough for lunch, he does not ask for supper, and if he has enough for supper, he does not ask for lunch.” Another group said, among them al-Zajjāj, al-Farrā’, and others, that the verse requires giving up asking altogether, since they have been characterized with modesty and their being identifiable only through their faces without explicitly asking, for had they explicitly asked, the ignorant one would not have thought of them as well-off. They disagreed about the meaning of “they do not ask the people because of their modesty”: al-Zajjāj said that it means that since they do not ask, asking importunately is out of the question. This is like when the Almighty said, “the intercession of the interceders will not avail them,” meaning that there will be no intercession to begin with. He also said, “no equivalent will be accepted from them,” that is, there can be no equivalent [for their lack of faith on Judgment Day] to begin with. The examples of this are numerous. Imra’u l-Qays said, “On a clear path, guidance is not sought of a lighthouse.” That is, he has no lighthouse by which to seek the path.

Ibn al-Anbārī²⁷ said, “The verse means that they did not ask at all, for asking even one time could in certain cases be importunate. This is like saying, ‘his help is not hoped for,’ that is, he has no good and so it cannot be hoped for.”

Abū ‘Alī said, this verse does not affirm their asking, for it means that they did not ask for there to be any importunacy on their part. He said it is like the saying of the poet,

No rabbit is frightened by its horror
 Nor do you see the lizard rush to its hole by it
 That it has no rabbit to be frightened by its horror
 Nor does it have a lizard for it to rush anywhere

Al-Farrā’²⁸ said, “He denied importunacy on their part, by which is meant the negation of any kind of asking.”

27 Muḥammad b. Ja‘far ibn al-Anbārī (d. 360/970–971), a Hadith scholar of Baghdad.

28 Yahyā b. Ziyād al-Farrā’ (d. 207/822), grammarian (*naḥwī*) from Kufa, companion of al-Kisā’ī.

فقال طائفة: يسألون الناس ما تدعو حاجتهم إلى سؤاله، ولكن لا يلحفون. فنفى الله عنهم سؤالهم الإلحاف، لا مطلق السؤال.

قال ابن عباس: إذا كان عنده غداء لم يسأل عشاءً، وإذا كان عنده عشاء لم يسأل غداءً. وقالت طائفة—منهم الزجاج والفراء وغيرهما—: بل الآية اقتضت ترك السؤال مطلقاً لأنهم وصفوا بالتعفف، والمعرفة بسيماهم دون الإفصاح بالمسألة، لأنهم لو أفصحوا بالسؤال لم يحسبهم الجاهل أغنياء.

ثم اختلفوا في وجه قوله تعالى: ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾. فقال الزجاج: المعنى لا يكون منهم سؤال، فيقع إلحاف، كما قال تعالى: ﴿فَمَا تَتَفَعَّلُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾ [المدثر:48]، أي لا تكون شفاعته فتتفع. وقوله: ﴿وَلَا يَقْبَلُ مِنْهَا عَدْلٌ﴾ [البقرة:123]، أي لا يكون عدل فيقبل، ونظائره. قال امرؤ القيس:

على لاحبٍ لا يهتدى لمناره.

أي ليس له منار يهتدى به. قال ابن الأنباري، وتأويل الآية: لا يسألون البتة، فيخرجهم السؤال في بعض الأوقات إلى الإلحاف، فجري هذا مجرى قولك: فلاألا يرجى خيره، أي ليس له خير فيرجى. وقال أبو علي: لم يثبت في هذه الآية مسألة منهم، لأن المعنى: ليس منهم مسألة فيكون منهم إلحاف. قال: ومثل ذلك قول الشاعر:

لا يفزع الأرنب أهوالها ولا ترى الضب بها ينحجر

أي ليس بها أرنب فيفزع لهولها ولا ضب فينحجر. وقال الفراء: «نفى الإلحاف عنهم، وهو يريد نفى جميع وجوه السؤال».

9.1 *Prohibition of Asking the Creation except in Dire Need*

Asking [as in begging and solicitation for material help²⁹] is in essence prohibited, and has been permitted only for need or dire necessity, for it is a wrong with respect to lordship, wrong with respect to the one asked, and wrong with respect to the one asking. As for the first, it is so because it entails directing one's begging, poverty, humility, and request to someone other than God, which is a kind of worship. Such a person, therefore, has directed his asking in the wrong direction, placing it in the wrong place, and violated his affirmation of unicity and its purity, his neediness toward God and reliance on Him and contentment with His apportionment. His asking of the people makes him needless of asking of Him, which is against the testimony of unicity and puts out his light and weakens his strength.

As for the wrong with respect to the one asked, it is so because he asked him for what he does not in fact possess; his asking assumed his right of possession that he in fact did not have. He also exposed him to the difficulty of spending or the blame of refusing. If he gives, he does so unwillingly; if he refuses, he does so with shame. This applies, of course, if he is demanding anything other than his right. If he asks for his right, the aforementioned does not apply to him.

As for the wrong with respect to oneself, it is so because he sweated in shame and humbled himself before other-than-the-Creator, degraded himself and contended himself with the lower of the two states, agreeing to debase himself and lose his honor and comfort of contentment. He is as if he sells his patience, contentment, reliance, and satisfaction with what He has given him, making him in no need of other people's help. This is precisely his wronging of his own ego, for he has lowered it in the wrong place, lowering its honor and value, accepting humiliation and debasement with regard to the one he asked. Were it not for dire necessity, the Law would never allow it.

It is reported in the two *Ṣaḥīḥ* books in the Hadith of 'Abdallāh b. 'Umar who said that the Messenger, God grant him blessing and peace, said, "A man keeps asking people until he comes on the Day of Judgment without a piece of flesh on his face."³⁰ Also in the *Ṣaḥīḥ* of Muslim on the authority of Abū Hurayra, God be pleased with him, the Messenger of God, God grant him blessing and peace, said, "Whoever solicits [favors] from people in order to increase his wealth is asking for pebbles [of hell] (see below), so let him ask as much as he likes."

29 The practice of asking for material help (*mas'ala*) is inclusive of begging, as in panhandling on the street; but also the practice of solicitation for money and favors by those lacking in self-respect and responsibility to take advantage of others' generosity or courteous inability to refuse.

30 The reference here is to the loss of honor and self-respect involved in the practice.

فصل

و«المسألة» في الأصل حرام، وإنما أئحت للحاجة والضرورة، لأنها ظلم في حق الربوبية، وظلم في حق المسؤول، وظلم في حق السائل.

أما الأول فلائنه بذل سؤاله وفقره وذله واستعطائه لغير الله، وذلك نوع عبودية. فوضع المسألة في غير موضعها وأنزلها بغير أهلها، وظلم توحيدَه وإخلاصه وفقره إلى الله وتوكله عليه ورضاه بقسمه، واستغنى بسؤال الناس عن مسأله، وذلك كله هضم من التوحيد، ويظنيء نوره ويضعف قوته.

وأما ظلمه للمسؤول فلائنه سأله ما ليس عنده فأوجب له بسؤاله عليه حقاً لم يكن له عليه، وعرضه لمشقة البذل أو لوم المنع، فإن أعطاه أعطاه على كراهة، وإن منعه منعه على استحياء. هذا إذا سأله ما ليس عليه، وأما إذا سأله حقاً هو له عنده لم يدخل في ذلك ولم يظلمه بسؤاله.

وأما ظلمه لنفسه فإنه أراق ماء وجهه وذل لغير خالقه، وأنزل نفسه أدنى المنزلتين ورضي لها بأبخس الحاليتين، ورضي بإسقاط شرف نفسه وعزة تعففه وراحة قناعته، وباع صبره ورضاه وتوكله وقناعته بما قسم له، واستغناءه عن الناس بسؤالهم، وهذا عين ظلمه لنفسه إذ وضعها في غير موضعها، وأنحل شرفها ووضع قدرها، وأذهب عزها وصغرها وحقرها، ورضي أن تكون نفسه تحت نفس المسؤول، ويده تحت يده. ولولا الضرورة لم يبيح ذلك في الشرع.

وقد ثبت في الصحيحين من حديث عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «ما يزال الرجل يسأل الناس حتى يأتي يوم القيامة ليس في وجهه مزعة لحم». وفي صحيح مسلم عن أبي هريرة—رضي الله عنه—قال: قال رسول الله ﷺ: «من سأل الناس أموالهم تكثرأ، فإنما يسأل جمرأ، فليستقل أو ليستكثر».

In the two *Ṣaḥīḥs* on the authority of Abū Hurayra, God be pleased with him, that the Messenger of God, God grant him blessing and peace, said, "By Him in whose hands is my soul, that one of you picks up a rope and goes out collecting wood on his back is better for you than to come to another man and ask him [for a handout] for him to give you or withhold."

{In the *Ṣaḥīḥ* of Muslim also [Abū Hurayra] said that the Messenger of God, God grant him blessing and peace, said, "That one of you goes out in the morning and collects wood on his back and gives charity by it and this makes him self-sufficient from people is better than if he asks another man who may give or withhold.} This is because the upper hand is better than the lower hand, and you must begin with your dependents." Imam Aḥmad [b. Ḥanbal] added, "And that one takes dirt and puts it in his mouth is better than putting anything illicit into it."

In the *Ṣaḥīḥ* of al-Bukhārī on the authority of al-Zubayr b. al-ʿAwwām, that the Prophet, God grant him blessing and peace, said, "That one of you will take a rope and bring a load of wood on his back, sell it, and thereby God saves your face by it, is better for you than to beg people for them to give or withhold."

Also in the two *Ṣaḥīḥs* on the authority of Abū Saʿīd al-Khudrī, God be pleased with him, who said that some men from among the Helpers [of Medina] asked the Prophet, God grant him blessing and peace, so he gave them, then they asked again and he gave them again, then they asked again and he gave them again, until he had nothing left. He said to them after spending everything he had, "Whatever goods I have I will not hoard it from you, and whosoever is modest [and desists from asking] God will cover him up, whosoever seeks to endure God will give him endurance, and none has been given a gift better than patience."

ʿAbdallāh b. ʿUmar, God be pleased them both, said that the Messenger of God, God grant him blessing and peace, said while on his pulpit mentioning charity, modesty, and asking [for material help], "The upper hand is better than the lower hand, for the upper hand is the one giving and the lower hand is the one asking."

Ḥakīm b. Ḥizām said I asked the Messenger of God, God grant him blessing and peace, and he gave me, then I asked again and he gave me again. Then he said, "O Ḥakīm, this wealth is verdant and sweet, whoever takes it with a generous heart it is blessed for him, and whoever takes it with greed he is not blessed in it, like he who eats but is not sated. The upper hand is better than the lower hand." Ḥakīm said that I said, "O Messenger of God, by Him in whose hands is my soul, I will not take from anyone after you until I leave this world." [The Prophet's First Successor] Abū Bakr used to call him to offer him his stipend but he would refuse to accept it, as did ʿUmar, God be pleased with him. ʿUmar

وفي الصحيحين عن أبي هريرة—رضي الله عنه—أن رسول الله ﷺ قال: «والذي نفسي بيده، لأن يأخذ أحدكم حبله فيحتطب على ظهره خير له من أن يأتي رجلاً فيسأله، أعطاه أو منعه».

[وفي صحيح مسلم عنه أيضاً قال: قال رسول الله ﷺ: «لأن يغدو أحدكم فيحتطب على ظهره فيتصدق به، ويستغني به عن الناس، خير له من أن يسأل رجلاً أعطاه أو منعه»، ذلك بأن اليد العليا أفضل من اليد السفلى، وابدأ بمن تعول». زاد الإمام أحمد: «ولأن يأخذ تراباً فيجعله في فيه خير له من أن يجعل في فيه ما حرم الله عليه».

وفي صحيح البخاري عن الزبير بن العوام رضي الله عنه عن النبي ﷺ قال: «لأن يأخذ أحدكم حبله فيأتي بحزمة من الحطب على ظهره فيبيعها، فيكف الله وجهه، خير له من أن يسأل الناس أعطوه أو منعه».

وفي الصحيحين عن أبي سعيد الخدري—رضي الله عنه—أن أناساً من الأنصار سألوا رسول الله ﷺ فأعطاهم حتى نفذ ما عنده، فقال لهم—حين أنفق كل شيء بيده—: «ما يكون عندي من خير فلن أدخره عنكم، ومن يستعفف يعفه الله، ومن يتصبر يصبره الله، وما أعطي أحد عطاء خيراً وأوسع من الصبر».

وعن عبد الله بن عمر—رضي الله عنهما—أن رسول الله ﷺ قال—وهو على المنبر، وذكر الصدقة والتعفف والمسألة—: «اليد العليا خير من اليد السفلى، فاليد العليا المتفقة، واليد السفلى هي السائلة». رواه البخاري ومسلم.

وعن حكيم بن حزام قال: سألت رسول الله ﷺ فأعطاني، ثم سأله فأعطاني، ثم قال: «يا حكيم، إن هذا المال خضرة حلوة، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى». قال حكيم: فقلت: «يا رسول الله، والذي بعثك بالحق، لا أرزأ أحدًا بعدك شيئاً حتى أفارق الدنيا».

وكان أبو بكر—رضي الله عنه—يدعو حكيماً إلى العطاء فيأبى أن يقبله منه، ثم إن عمر—رضي الله عنه—دعاه ليعطيه فأبى أن يقبل منه شيئاً، فقال عمر: «إني أشهدكم يا معشر المسلمين على حكيم».

then said, "I make you my witnesses, O Muslims, concerning Ḥakīm, I present to him his right from this conquest-revenue but he refuses to take it." Ḥakīm never took anything from anyone after the Messenger of God, God grant him blessing and peace, until he died.³¹ The authenticity of this report is agreed upon.

It is reported from al-Sha'bī that the scribe of al-Mughīra b. Shu'ba said, "Mu'āwiya wrote to al-Mughīra b. Shu'ba, 'Write to me something you heard from the Messenger of God, God grant him blessing and peace,' so he wrote to him, 'I heard the Prophet, God grant him blessing and peace, say, "God dislikes three things for you: idle talk, wasting of wealth, and frequent asking."'" Reported by al-Bukhārī and Muslim.

On the authority of Mu'āwiya, God be pleased with him, who said that the Messenger of God, God grant him blessing and peace, said, "Do not debase yourself by soliciting, for by God none of you solicits anything of me and takes something from me while I am reluctant but that he is not blessed in it."³² In another wording, "I am only a treasurer, whomever I give willingly he is blessed and whomever I give because of his incessant solicitation and greed he will be like one who eats but is not sated."

On the authority of Abū Muslim al-Khawlānī, God be pleased with him, who said "The beloved and trustworthy reported to me—beloved he is to me and trustworthy he is with me—'Awf b. Mālīk al-Ashja'ī who said, 'We were with the Messenger of God, God grant him blessing and peace, some nine, eight, or seven of us, he said, "Will you take a pledge with the Messenger of God?" We had recently pledged our allegiance to him, so we stretched our hands and said, "We have already pledged allegiance to you, O Messenger of God, what shall we pledge to you now?" He said, "That you worship God and not associate anything with Him, the five prayers, and obey," then he said quietly, "Do not ask people for anything." I saw some of them later would not ask anyone for help, even if their whip fell off their ride, they would not ask anyone to hand it to them, and pick it up themselves.'"³³

Samura b. Jundub, God be pleased with him, reported that the Messenger of God said, "Solicitation is a cut that a man inflicts upon his face except if he was asking the ruler or in a matter he cannot avoid." Al-Tirmidhī recorded it and graded it acceptable.³⁴ In the *Musnad* of Imam Aḥmad [b. Ḥanbal] on the authority of Zayd b. 'Aqaba al-Fazārī who said he entered upon al-Ḥajjāj b. Yūsuf and said, "May God rectify your affairs, O commander, shall I not report a report to you that I heard from Samura b. Jundub from the Messenger of God, God grant him blessing and peace?" He said, "Of course." He said, "I heard him

31 Bukhārī #1472; Muslim #1034.

إني أعرض عليه حقه من هذا الفيء فيأبى أن يأخذه، فلم يرزأ حكيم أحداً من الناس بعد رسول الله ﷺ حتى توفي. متفق على صحته.

وعن الشعبي قال: حدثني كاتب المغيرة بن شعبة قال: كتب معاوية إلى المغيرة بن شعبة أن اكتب إلي شيئاً سمعته من رسول الله ﷺ فكتب إليه: سمعت النبي ﷺ يقول: «إن الله كره لكم ثلاثاً، قيل وقال، وإضاعة المال، وكثرة السؤال». رواه البخاري ومسلم.

وعن معاوية—رضي الله عنه—قال: قال رسول الله ﷺ: «لا تلحفوا في المسألة، فوالله لا يسألني أحد منكم شيئاً، فتخرج له مسألة مني شيئاً وأنا له كاره، فيبارك له فيما أعطيته». وفي لفظ: «إنما أنا خازن، فمن أعطيته عن طيب نفس فيبارك له فيه، ومن أعطيته عن مسألة وشره كان كالذي يأكل ولا يشبع». رواه مسلم.

وعن أبي مسلم الخولاني رضي الله عنه قال: حدثني الحبيب الأمين—أما هو فحبيب إلي، وأما هو عندي فأمين—عوف بن مالك الأشجعي قال: كنا عند رسول الله ﷺ تسعة—أو ثمانية أو سبعة—فقال: «ألا تبايعون رسول الله؟» وكنا حديثي عهد ببيعة—فقلنا: قد بايعناك يا رسول الله، ثم قال: «ألا تبايعون رسول الله؟» فقلنا: قد بايعناك يا رسول الله، ثم قال: «ألا تبايعون رسول الله؟» قال: فبسطنا أيدينا وقلنا: قد بايعناك يا رسول الله، فعلام نبايعك؟ قال: «أن تعبدوا الله ولا تشرکوا به شيئاً، والصلوات الخمس، وتطيعوا—وأسر كلمة خفية—ولا تسألوا الناس شيئاً»، فلقد رأيت بعض أولئك نفر يسقط سوط أحدهم فما يسأل أحداً يناوله إياه». رواه مسلم.

وعن سمرة بن جندب رضي الله عنه قال: قال رسول الله ﷺ: «إن المسألة كد يكد بها الرجل وجهه، إلا أن يسأل الرجل سلطاناً، أو في أمر لا بد منه». رواه الترمذي وقال حديث حسن صحيح. وفي مسند الإمام أحمد عن زيد بن عقبة الفزاري، قال: دخلت على الحجاج ابن يوسف فقلت: أصلح الله الأمير، ألا أحدثك حديثاً سمعته من سمرة بن جندب عن رسول الله ﷺ؟ قال: بلى، قال

32 Muslim #1038.

33 Muslim #1043.

34 Report graded *ḥasan-ṣaḥīḥ*.

say, 'Solicitation is a cut that a man inflicts on his face, so whoever wishes can keep it on his face and whoever wishes can leave it, except if a man asks a man in authority or in a matter he cannot avoid.'

Thawbān, God be pleased with him, said that the Messenger of God, God grant him blessing and peace, said, "Whoever guarantees me one thing I will guarantee him the Garden." I said, "I [do]." He said, "Do not ask people for anything." Thawbān, after this, would drop his whip while riding but never ask anyone to hand it to him but come down himself and pick it up. This was recorded by Aḥmad [b. Ḥanbal] and authors of the *Sunan*.

Ibn Mas'ūd, God be pleased with him, reports that the Messenger of God, God grant him blessing and peace, said, "Whoever is afflicted with destitution and he brings it before people, his destitution does not cease, whereas one who brings it before God, it is likely that God will satisfy him either with death or wealth." Abū Dawūd and al-Tirmidhī reported it and noted that it is acceptable.³⁵

Sahl b. al-Ḥanzaliyya said, "Uyayna b. Ḥiṣn and al-Aqra' b. Ḥābis (two Arab leaders who entered Islam late and were given wealth) came and asked the Messenger of God, God grant him blessing and peace, so he satisfied their requests and told Mu'āwiya to write it. As for al-Aqra', he took his script, wrapping it in his turban, and left, whereas Uyayna brought his script to the Prophet, God grant him blessing and peace, and said, 'O Muhammad, I see that I carry a script to my people not knowing what is in it like the scroll of Mutalammis.'³⁶ Mu'āwiya informed the Messenger of God of his statement so he said, 'Whoever solicits for more when he already possesses what is sufficient for him, he only increases in fire,' and in another report, 'pebbles of fire.' They said, 'O Messenger of God, what is sufficient for one?' and in another report, 'What is good enough possession beyond which asking is not fitting?' He said, 'The measure that is enough to feed him for a day and a night,' and in another report, 'whatever suffices him for a day and a night.'" This was related by Abū Dawūd and Imam Aḥmad [b. Ḥanbal].

Ibn al-Firāsī reports that he said to the Messenger of God, God grant him blessing and peace, "Shall I ask of you, O Messenger of God?" He said, "No. But if you must ask, ask only of the righteous." Narrated by al-Nasā'ī.

35 Report graded *ḥasan-ṣaḥīḥ*.

36 In the account or legend of al-Mutalammis, an Arab poet, he along with his nephew ʿĀrafā was sent with a scroll containing the order to execute them, but he opened it and escaped, whereas his nephew did not. See "al-Mutalammis" in *EI2*.

سمعته يقول: «المسائل كد يكذبها الرجل وجهه، فمن شاء أبقي على وجهه، ومن شاء ترك، إلا أن يسأل رجلاً ذا سلطان، أو يسأل في أمر لابد منه».

وعن ثوبان—رضي الله عنه—قال: قال رسول الله ﷺ: «من يتقبل لي بواحدة وأتقبل له بالجنة» قال: قلت: أنا، قال: «لا تسأل الناس شيئاً». فكان ثوبان يقع سوطه وهو راكب فلا يقول لأحد ناولنيه، حتى ينزل هو فيتناوله». رواه الإمام أحمد وأهل السنن.

وعن عبد الله بن مسعود—رضي الله عنه—قال: قال رسول الله ﷺ: «من أصابته فاقة فأنزها بالناس لم تسد فاقته، ومن أنزها بالله أو شك الله له بالغنى، إما يموت عاجل أو غنى عاجل». رواه أبو داود والترمذي، وقال: حديث حسن صحيح.

وعن سهل بن الحنظلية قال: «قدم على رسول الله ﷺ عيينة ابن حصن والأقرع بن حابس فسألاه، فأمرهما بما سألاه، وأمر معاوية فكتب لهما بما سألا. فأما الأقرع فأخذ كتابه فلفه في عمامته وانطلق، وأما عيينة فأخذ كتابه فأتى النبي ﷺ بكتابته فقال: يا محمد، أراني حاملاً إلى قومي كتاباً لا أدري ما فيه، كصحيفة المتلهم، فأخبر معاوية بقوله رسول الله ﷺ، فقال رسول الله ﷺ: «من سأل وعنده ما يغنيه فإنما يستكثر من النار—وفي لفظ—من جمر جهنم». قالوا: يا رسول الله، وما يغنيه؟—وفي لفظ: ما الغنى الذي لا تنبغي معه المسألة؟—قال: «قدر ما يغديه وما يعشيه» وفي لفظ: «أن يكون له شبع يوم وليلة» رواه أبو داود والإمام أحمد.

وعن ابن الفراسي أن الفراسي قال لرسول الله ﷺ: أسأل يا رسول الله؟ قال: «لا، وإن كنت سائلاً لا بد، فسل الصالحين». رواه النسائي.

Qabīṣa b. Mukhāriq al-Hilālī (a Companion) said that he incurred a debt and came to the Prophet, God grant him blessing and peace, to solicit help concerning it. He said, "Stay until the Alms come to us so we shall apportion some of it for you." Then he said, "O Qabīṣa, solicitation is not permissible except for three: a man who has incurred a loan, who may ask to repay it and no more; a man inflicted with blight (i.e., crop-failure) that consumed his wealth, it is permissible for him until he can provide for himself; and a man afflicted with such destitution that three men of reliable opinion among his people would say, 'So-and-so is destitute,' asking becomes permissible for him until he can provide for himself. Apart from these, O Qabīṣa, anything acquired by asking is ill-gotten." This was reported by Muslim.

On the authority of 'Ā'idh b. 'Amr, God be pleased with him, a man came to the Prophet and asked him and he granted his request. When the men placed his foot on the doorsill [as he walked out], the Messenger of God, God grant him blessing and peace, said, "If you all knew what is in solicitation no one would walk to another soliciting anything." This was reported by al-Nasā'ī.

Mālik b. Naḍla said that the Messenger of God said, "Hands are three: the Hand of God is the highest, and hand of the one who gives follows it, and the hand of he who begs is the lowest; give whatever you do not need and do not be helpless." This was reported by Imam Aḥmad [in his *Musnad*] and Abū Dawūd.

Thawbān relates from the Prophet, God grant him blessing and peace, that he said, "Whoever solicits for something that he does not need, it will appear as a scar of disgrace on his face on the Day of Resurrection."³⁷

'Abd al-Raḥmān b. 'Awf, God be pleased with him, reported that the Messenger of God, God grant him blessing and peace, said, "Three things, by Him in whose hands is Muhammad's soul, if I were to swear on then I would: Wealth does not decrease by charity, so give charity; there is no wrong that a servant forgives seeking God's Face except that God raises his ranks by it; no servant opens the door of begging but that God opens the door of poverty upon him." Narrated by Aḥmad [in his *Musnad*].

Abū Sa'īd al-Khudrī said that his mother sent him to the Messenger of God, God grant him blessing and peace, to solicit. I came and sat and he faced me and said, "Whoever avoids solicitation God enriches him, whoever has shame God covers him, whoever seeks to be sufficient God suffices him, and whoever solicits while possessing an ounce of gold³⁸ acts importunately." [Abū Sa'īd] said that he said to himself, "My she-camel is more in value than an ounce, and so I did not ask him." This was narrated by Imam Aḥmad [in *Musnad*] and Abū Dāwūd.

³⁷ Aḥmad, *Musnad* 5:281.

وعن قبيصة بن مخارق الهلالي، قال: تحملت حمالة، فأتيت النبي ﷺ أسأله فيها فقال: «أقم حتى تأتين الصدقة فنأمر لك بها»، ثم قال: «يا قبيصة، إن المسألة لا تحل إلا لأحد ثلاثة: رجل تحمل حمالةً فحلت له المسألة حتى يصيبها ثم يمسك، ورجل أصابته جائحة اجتاحت ماله فحلت له المسألة حتى يصيب قوماً من عيش—أو قال: سداداً من عيش—، ورجل أصابته فاقة حتى يقول ثلاثة من ذوي الحجي من قومه: لقد أصابت فلاناً فاقة فحلت له المسألة حتى يصيب قوماً من عيش—أو قال: سداداً من عيش—. فما سواه من المسألة يا قبيصة سحت يأكلها صاحبها سحتاً». رواه مسلم.

وعن عائذ بن عمرو رضي الله عنه أن رجلاً أتى النبي ﷺ فسأله، فأعطاه. فلما وضع رجله على أسكفة الباب، قال رسول الله ﷺ: «لو تعلمون ما في المسألة ما مشى أحد إلى أحد يسأله شيئاً». رواه النسائي.

وعن مالك بن نضلة رضي الله عنه قال: قال رسول الله ﷺ: «الأيدي ثلاثة: بيد الله العليا، وبيد المعطي التي تليها، وبيد السائل السفلى، فأعط الفضل ولا تعجز عن نفسك». رواه الإمام أحمد وأبو داود.

وعن ثوبان عن رسول الله ﷺ قال: «من سأل مسألة وهو عنها غني كانت شيئاً في وجهه يوم القيامة». رواه الإمام أحمد.

وعن عبد الرحمن بن عوف—رضي الله عنه—أن رسول الله ﷺ قال: «ثلاث، والذي نفس محمد بيده، إن كنت لحالفاً عليهن: لا ينقص مال من صدقة فتصدقوا، ولا يعفو عبد عن مظلمة يبتغي بها وجه الله إلا رفعه الله بها، ولا يفتح عبد باب مسألة إلا فتح الله عليه باب فقر». رواه الإمام أحمد.

وعن أبي سعيد الخدري، قال: سرحتني أُمِّي إلى رسول الله ﷺ أسأله، فأتيته فقعدت. قال: فاستقبلني، فقال: «من استغنى أغناه الله، ومن استعف أعفاه الله، ومن استكفى كفاه الله، ومن سأل وله قيمة أوقية فقد ألحف». فقلت: ناقتي الياقوتة هي خير من أوقية، ولم أسأله. رواه الإمام أحمد وأبو داود.

38 The original word is *awqiya*: an *awqiya* of gold is an ounce, or about 31.75 grams of gold; an *awqiya* of silver is about 112.5 grams of silver.

Khālid b. 'Adī al-Juhanī (a Companion) reports that the Messenger of God, God grant him blessing and peace, said, "Whoever obtains from his brother any good thing without importunacy or solicitation should accept it and not return it, for that is a provision God has extended to him." This was reported by Imam Aḥmad [in *Musnad*].

This is one of the two meanings of [al-Harawī's] saying, "One of the conditions of contentment [with God] is to give up importunacy in asking," and it is the more fitting of the two, as he coupled it with giving up disputation with the creation. It would thus mean that he neither disputes with them concerning his own rights nor demands anything from his rights.

The second meaning would be that one should not be importunate in supplicating [to God] and exaggerate in it, for that diminishes his contentment. This is correct in one way and not so in another way. It is correct if one supplicates importunately for his short-term needs and desires; if, however, he prays excessively in asking for something that has His pleasure and nearness, that does not diminish from his state of contentment at all. In one report it says, "God loves those who are excessively persistent in supplication." Abū Bakr the Truth-lover, God be pleased with him, said to the Prophet, God grant him blessing and peace, on the day of [the Battle of] Badr, "O Messenger of God, you supplicate excessively to your Lord, your beseeching your Lord is sufficient." This persistence or importunacy is the essence of worship.

In the *Sunan* of Ibn Māja, there is the Hadith of Abū Ṣāliḥ from Abū Hurayra who said that the Messenger of God, God grant him blessing and peace, said, "God is angry with one who does not ask God."

If asking pleases Him, doing so with importunacy could not be opposed to His pleasure.

The reality of contentment is accord with the Exalted in His pleasure; what opposes His pleasure is the one who is importunate against Him, choosing someone else as judge over Him in what he does not know whether it pleases Him or not: like someone who insists upon his Lord about the sainthood of a person, or demanding that he be given wealth or his need be fulfilled, and this contradicts His pleasure, for one cannot be certain of God's pleasure in these things.

If it is said: The servant may be in great need and supplication with importunacy may be permitted in order that he is inducted into the truly delightful prayers and begging, humility, and flattery before Him, seeking His nearness by His names and attributes and His unicity, freeing up his heart for Him, and cutting off his heart from anyone else. This may not occur without his importunacy in worldly things, shall we say, then, that this importunacy [in devotional matters] is also disliked?

وعن خالد بن عدي الجهني عن رسول الله ﷺ قال: «من جاءه من أخيه معروف من غير إشراف ولا مسألة فليقبله ولا يرده، فإنما هو رزق ساقه الله إليه». رواه الإمام أحمد. فهذا أحد المعنيين في قوله: «إن من شروط الرضى ترك الإلحاح في المسألة»، وهو أليق المعنيين وأولاهما، لأنه قرنه بترك الخصومة مع الخلق، فلا يخصهم في حقه ولا يطلب منهم حقوقه.

والمعنى الثاني أنه لا يلح في الدعاء ولا يبالغ فيه، فإن ذلك يقدح في رضاه وهذا يصحح من وجه دون وجه، فيصح إذا كان الداعي يلح في الدعاء بأغراضه وحظوظه العاجلة، وأما إذا ألح على الله في سؤاله ما فيه رضاه والقرب منه، فإن ذلك لا يقدح في مقام الرضى أصلاً. وفي الأثر: «إن الله يحب الملتحين في الدعاء». وقال أبو بكر الصديق رضي الله عنه—يوم بدر—للنبي ﷺ: يا رسول الله، قد ألححت على ربك، كفاك بعض مناشدتك لربك. فهذا الإلحاح عين العبودية.

وفي سنن ابن ماجه من حديث أبي صالح عن أبي هريرة عنه قال: قال رسول الله ﷺ: «من لم يسأل الله يغضب عليه».

فإذا كان سؤاله يرضيه لم يكن الإلحاح فيه منافياً لرضاه. وحقيقة الرضى موافقته سبحانه في رضاه، بل الذي ينافي الرضى أنه يلح عليه، متحكماً عليه متخيراً عليه، ما لم يعلم هل يرضيه أم لا، كمن يلح على ربه في ولاية شخص أو إغنائه أو قضاء حاجته، فهذا ينافي الرضى، لأنه ليس على يقين أن مرضاة الرب في ذلك.

فإن قيل: فقد يكون للعبد حاجة يباح له سؤالها فيلح على ربه في طلبها حتى يفتح له من لذيد مناجاته وسؤاله، والذل بين يديه وتملقه، والتوسل إليه بأسمائه وصفاته وتوحيده، وتفرغ القلب له وعدم تعلقه في حاجته بغيره ما لم يحصل له بدون الإلحاح، فهل يكره له هذا الإلحاح وإن كان المطلوب حفظاً من حظوظه؟

It would be said that there are three issues here.

First, he passes into his desire and quest from His desire and His pleasure with him, making the Lord Almighty a means to his quest, such that it is more important than Him. This contradicts the perfection of contentment and pleasure with him.

Second, that it opens to his heart the state of begging for His love and knowledge, humility and praise, such that he forgets his worldly need and what opens to him in the course of his supplication becomes dearer to him than his need and he loves to persist in that state more than fulfilling his need, and his delight in it is greater than in the satisfaction of his need. This does not contradict joyful contentment.

One of the knowers said, "Sometimes I have a need for which I ask God, which opens to me some of the invocations and inner awareness, humility and flattery before Him, such that I wish that He delays its fulfilment and I stay in that state."

According to another tradition, "A servant calls on his Lord so God says to His angels, 'Fulfill his need and delay it for I love to hear his supplication,' and another one calls and God tells His angels, 'Fulfill his need and hasten it for I hate to hear his voice.'"³⁹

Al-Tirmidhī and others record that 'Abdallāh b. Mas'ūd said that the Messenger of God, God grant him blessing and peace, said, "God loves to be asked and the best of worship is to wait for the relaxation [of affliction]." He also reported from the Hadith of Abū Hurayra who said that the Messenger of God, God grant him blessing and peace, said, "Whoever wants God to respond to him in calamities should increase his supplication in times of ease." He also reported from the Hadith of Anas that the Messenger of God, God grant him blessing and peace, said, "Let each of you ask his Lord for his need so much so that he should [even] ask for salt and even for a shoelace when it breaks." [Al-Tirmidhī] also has it on the authority of the son of 'Umar, God be pleased with them both, that the Messenger of God, God grant him blessing and peace, said, "God is not asked for a thing dearer to Him than when He is asked for safety, and the supplication benefits in what has happened and what has not yet happened, so supplicate, O servants of God."

Third, that [his persistent asking God] cuts off his desire from the creation, and he is attached to his Lord in asking for his needs, making him exclusive in his beseeching, turning to none other. This may bring a benefit that comes from

39 I have not been able to locate this Hadith except in one late reference, for which see *Madārij*(§), 2035.

قيل: هاهنا ثلاثة أمور:

أحدها: أن يفنى بمطلوبه وحاجته عن مراده ورضاه عنه، ويجعل الرب تعالى وسيلةً إلى مطلوبه بحيث يكون أهم إليه منه. فهذا ينافي كمال الرضى به وعنه.

الثاني: أن يفتح على قلبه—حال السؤال—من معرفته ومحبته والذل له والخضوع والتلق ما ينسيه حاجته، ويكون ما فتح له من ذلك أحب إليه من حاجته، بحيث يحب أن تدوم له تلك الحال وتكون أثر عنده من حاجته، وفرحه بها أعظم من فرحه بحاجته لو عجلت له وفاته، ذلك فهذا لا ينافي رضاه. قال بعض العارفين: إنه لتكون لي الحاجة إلى الله فأسأله إياها، فيفتح علي من مناجاته ومعرفته والتذلل له والتلق بين يديه ما أحب معه أن يؤخر قضاءها، وتدوم لي تلك الحال. وفي أثر: إن العبد ليدعوه ربه عز وجل فيقول الله ملائكته: اقضوا حاجة عبدي وأخروها، فإني أحب أن أسمع دعاءه. ويدعوه آخر، فيقول الله ملائكته: اقضوا حاجته وعجلوها فإني أكره صوته.

وقد روى الترمذي وغيره عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: «إن الله يحب أن يُسأل، وأفضل العادة انتظار الفرج».

وروي أيضاً من حديث أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من سره أن يستجيب الله له عند الشدائد، فليكثر من الدعاء في الرخاء».

وروي أيضاً من حديث أنس رضي الله عنه أن رسول الله ﷺ قال: «ليسأل أحدكم ربه حاجته حتى يسأله الملح، وحتى يسأله شسع نعله إذا انقطع».

وفيه أيضاً عن ابن عمر—رضي الله عنهما—قال: قال رسول الله ﷺ: «ما سئل الله شيئاً أحب إليه من أن يسأل العافية، وإن الدعاء لينفع مما نزل ومما لم ينزل، فعليكم عباد الله بالدعاء».

فإذا كان هذا محبة الرب تعالى للدعاء، فلا ينافي الإلحاح فيه الرضى.

الثالث: أن ينقطع طمعه عن الخلق ويتعلق بربه في طلب حاجته، وقد أفرد بالطلب لا يلوي على ما وراء ذلك. فهذا قد تنشأ له المصلحة من نفس الطلب وإفراد الرب بالقصد. والفرق

the act of asking. The difference between this and the last point is that in the former there may open to him something dearer than his need, such that he does not care about his need. And God alone grants success.

10 Third Level

[Al-Harawī] said,

The third level is contentment with the contentment of God, such that the servant sees no right to be displeased or pleased on account of his ego in anything, leading him to give up the arbitrariness and decisiveness of choice, and give up discrimination even if he was thrown into fire.

This level is higher than the ones before it in his view only because it is the rank of one who has attained union, passed away from his ego and its attachments into his Lord, and the experience of God's pleasure has erased for him any witnessing of his own contentment; he sees that the contentment is God's and from Him in reality, seeing his own ego as bound to perish and disappear. He feels separated from his ego, its attributes, its pleasure and displeasure. He works to be absent to his being and all its attachments, seeking absolute nothingness, his being, ego and its attributes disappearing into the being of his True Patron and His attributes and acts, just as the light of a weak lamp is lost into the light a full sun. Attending to the pleasure of his Lord he becomes absent to his own pleasure in His decrees and apportionment. Becoming nothing in this station, he sees no pleasure or displeasure. This annihilation leads him to give up judging on God in any of His matters, to give up choosing against His decision. As judgment and choice and their very source disappear, so does the discrimination of the servant. This is the meaning of his words.

Now there are two issues here. First, this is a state that should be avoided, not sought after or worked toward. When it occurs to someone, his discrimination is lost; this state cannot be permanent and sooner or later his discrimination returns. The one in this state is overwhelmed, either intoxicated from his condition or passed away from his own existence. Perfection is past this station, which is that his annihilation occurs with respect to his will into the will of his Lord, such that he subsists in another existence other than his natural existence, which is a purified being that is through God, for God, and with God. In this state he is accompanied by [the Divine Hadith] "Through Me he hears and through Me he sees and through Me he strikes." He is annihilated from

بينه وبين الذي قبله أن ذلك قد فُتح عليه بما هو أحب إليه من حاجته، فهو لا يبالي بفواتها بعد ظفره بما فُتح عليه، وبالله التوفيق.

فصل

قال: «الدرجة الثالثة: الرضى برضى الله. فلا يرى العبد لنفسه خطأً ولا رضىً فيبعثه على ترك التحكم وحسم الاختيار، وإسقاط التمييز، ولو أدخل النار».

إنما كانت هذه الدرجة أعلى مما قبلها من الدرجات عنده لأنها درجة صاحب الجمع الفاني بربه عن نفسه وعمّا منها، قد غيبه شاهد رضى الله بالأشياء في وقوعها على مقتضى مشيئته عن شاهد رضاه هو، فيشهد الرضى لله ومنه حقيقة، ويرى نفسه فانياً ذاهباً مفقوداً، فهو يستوحش من نفسه ومن صفاتها ومن رضاها ومن سخطها، فهو عامل على التغيّب عن وجوده وعمّا منه، مترام إلى العدم المحض، قد تلاشى وجوده ونفسه وصفاتها في وجود مولاه الحق وصفاته وأفعاله كما يتلاشى ضوء السراج الضعيف في جرم الشمس، فغاب برضى ربه عن رضاه هو عن ربه في أقضيته وأقداره، وغاب بصفات وجود ربه عن صفاته، وبأفعاله عن أفعاله، فتلاشى وجوده وصفاته وأفعاله في جنب وجود ربه وصفاته، بحيث صار كالعدم المحض. وفي هذا المقام لا يرى لنفسه رضىً ولا سخطاً، فيوجب له هذا الفناء ترك التحكم على الله بأمر من الأمور، وترك التخير عليه، فتذهب مادة التحكم وتفتى وتنحسم مادة الاختيار وتلاشى، وعند ذلك يسقط تمييز العبد ويتلاشى، هذا تقدير كلامه.

وبعد، فهاهنا أمران:

أحدهما: أن هذا حال يعرض لا مقام يطلب ويشمر إليه، فإن هذه الحال متى عرضت له وارت عنه تمييزه ولا يمكن أن يدوم له ذلك، بل يقصر زمنه ويطول ثم يرجع إلى تمييزه وعقله، وصاحب هذه الحال مغلوب. إما سكران بحاله وإما فان عن وجوده، والكمال وراء ذلك، وهو أن يكون فناؤه عن إرادته بإرادة ربه منه، فيكون باقياً بوجود آخر غير وجوده الطبيعي، وهو وجود مطهر كائن بالله ولله ومع الله، وصاحبه هذا في مقام: «في يسمع وبى يبصر وبى يبطش»، قد فني عن وجوده

his nature- and self-bound existence and subsists in this higher, sacred being, returning to his discrimination and distinction, and his pleasure with the Lord Almighty and stations of faith. This is a more perfect and higher state than the annihilation that leaves him like a drunk.

If you ask whether it is possible for one to attain this state without the path of annihilation and crossing its bridge, I would say that there is disagreement about it. One group thinks that one cannot attain subsistence and this purified existence except after crossing the bridge of annihilation, counting it as one of the necessary parts of the journey to God.

Another group said that it is possible to attain to God without the path of annihilation, for annihilation in their view is an obstacle, not a necessity, and its cause is the strength of the incident experience, combined with the weakness of the site [the seeker] and his excessive effort in summoning [such a state].

The confirmed truth is that he cannot attain this station except after crossing the bridge of annihilation of his will into the will of his Master. So long as this annihilation has not occurred to him, he cannot attain that subsistence. As for the annihilation from his existence, it is neither a precondition nor a condition for this subsistence. The one who attains this station is pleased with his Lord, not by virtue of himself but as a favor and grace; [the seeker] being merely a tool that is being used rather than the [actor] who accomplishes it. He is standing between the witnessing of “Whoever of you wishes to stand fast” and the witnessing of “And you do not wish except if He wishes, God, the Lord of all worlds” [81:28–29].

And it is God alone whose help is sought.

الطبيعي والنفسي، وبقي بهذا الوجود العلوي القدسي فيعود عليه تمييزه وفرقانه ورضاه عن ربه تعالى، ومقامات إيمانه، وهذا أكل وأعلى من فئاته عنها كالسكران.

فإن قلت: فهل يمكن وصوله إلى هذا المقام من غير درب الفناء وعبوره إليه على غير جسره؟ قلت: اختلف في ذلك، فطائفة ظنت أنه لا يصل إلى البقاء وإلى هذا الوجود المطهر إلا بعد عبوره على جسر الفناء، [فعدوه لازماً من لوازم السير إلى الله.

وقالت طائفة: بل يمكن الوصول إلى الله على غير درب الفناء، والفناء عندهم عارض لا لازم، وسببه قوة الوارد وضعف المحل واستجلابه بتعاطي أسبابه.

والتحقيق أنه لا يصل إلى هذا المقام [إلا بعد عبوره على جسر الفناء عن مراده بمراد سيده، فما دام لم يحصل له هذا الفناء فلا سبيل له إلى ذلك البقاء. وأما فناؤه عن وجوده فليس بشرط لذلك البقاء ولا هو من لوازمه.

وصاحب هذا المقام هو في رضاه عن ربه بربه لا بنفسه، فيرى ذلك كله من عين المنة والفضل مستعملاً فيه، قد أقيم فيه، لا أنه قد قام هو به، فهو واقف بين مشهد ﴿مَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾، ومشهد ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير: 28-29]، والله المستعان.

Glossary

Note: For a more complete glossary, see glossary in volume one, and generally consult indexes in both volumes.

Exegetes (*mufasssīrūn*)

- Abū l-ʿĀliya Rufayʿ b. Mihrān al-Riyāḥī (d. 93/712) of Basra. A scholar of the Successor's generation, reportedly born toward the end of the Prophet's life, client of a woman from Banū Riyāḥ who manumitted him. He was a major Qurʾan reciter of his generation who reportedly recited to ʿUmar b. al-Khaṭṭab thrice, and was senior to al-Ḥasan al-Baṣrī. He was known for his exegesis, piety, trustworthy in Hadith. In a curious report, a certain ʿAbd al-Karīm Abū Umayya visited him wearing a woolen tunic (*ṣūf*) to which he remarked, “This is the way of the monks (*ruhbān*); when Muslims visit each other, they dress up.” *Sīyar*, 4:213.
- Al-Baghawī, Abū Muḥammad Ḥasan bin Masʿūd al-Baghawī (d. ca. 510/1117). He is also known as al-Farrāʾ, author of *Maʿālim al-tanzīl*, a work on Qurʾanic exegesis. He was a Shāfiʿī jurist, traditionist, and exegete, who hailed from a place called Bāgh near the Afghan city of Herat, hence his name. See *Sīyar* 19:439.
- Al-Ḍaḥḥāk b. Muzāḥim. Abū Muḥammad al-Ḍaḥḥāk b. Muzāḥim al-Hilālī (d. 102 or 106), originally from Transoxania (Balkh), known for his renunciant piety and knowledge of Qurʾanic exegesis, but of debated reputation in Hadith—al-Bukhārī and Muslim do not report from him but the other four do; his status as a Successor (one who met with and learned from the Companions) is also generally disputed. Al-Dhahabī calls him truthful but unreliable in Hadith.
- Al-Kalbī. A Kufan scholar of Qurʾanic *tafsīr* and grammar, Akhbārī (tribal folklorist), Muḥammad b. al-Sāʿib Abū l-Naḍr al-Kalbī (d. 146/763); Sunni Hadith critics reject him as a Shīʿī and unreliable in ḥadīth. See *Sīyar* 6:248.
- al-Kisāʿī. Abū l-Ḥasan ʿAlī al-Kisāʿī (d. 189/805), an early Qurʾanic scholar of Persian extraction, known as the Imām of the Kufans in grammar (*naḥw*); he was the transmitter and eponym of one of the canonical recitations of the Qurʾan. *Sīyar* 9:131.
- Mujāhid b. Jabr Abū al-Ḥajjāj al-Makkī al-Aswad (d. ca. 104 or 107). He was a client of al-Sāʿib a Companion from Banū Makhzūm. Mujāhid was a distinguished Successor, who learned and transmitted exegesis and other hadith from Ibn ʿAbbās and others. See *Sīyar*, 4:449.
- Qatāda b. Diʿāma (d. 118/). He was a noted scholar of Qurʾanic exegesis and Hadith, from Basra, known for his immaculate memory and vast collection of knowledge (that is, opinions of Companions and Successors, their mutual disagreements about such questions, about Qurʾan and practical questions), generally held in high esteem

by the Sunni Traditionalists for his piety, memory, understanding, and integrity, even though he held Qadarite views. *Sīyar* 5:269.

- Al-Suddī. Ismāʿīl b. ʿAbd al-Raḥmān (d. 127/745). He was a freedman (*mawlā*) of a woman Companion Zayban b. Qays from Quraysh, of Kufa, was a popular exegete, who got his name presumably from his wont to sit at the threshold (*sudd*) of the mosque and explain the Qurʾān. Although his reputation as a narrator is quite mixed, and he is accused of *rāfiḍī* tendencies, his opinions are extensively reported in the exegetical literature, including *Tafsīr al-Ṭabarī* the most comprehensive record of such opinions. See G.H.A. Juynboll, “al-Suddī,” in *EI2*.
- Ṭāwūs b. Kaysān. A Yemeni scholar of Persian origin, a close companion and disciple of ʿAbdallāh b. ʿAbbās, known for his mastery of command and prohibition in the Qurʾān, met and learned from some fifty Companions. He was held in high esteem and known for his worship and integrity.
- Al-Wāḥidī. Abū al-Ḥasan ʿAlī al-Wāḥidī (d. 468/1076), a leading Shāfiʿī exegete from Nishapur, the author of a well-known treatise *Asbāb al-Nuzūl* (The Occasions of Revelation), identified by one scholar as the last of the Nishapuri school of exegesis. He was a student of a popular exegete al-Thaʿabī (d. 427/1035)—both he and al-Wāḥidī are criticized by Ibn Taymiyya for transmitting weak traditions. Al-Wāḥidī’s major work, referred to here by Ibn al-Qayyim is *al-Basīṭ* (*The Large Commentary*). See Walid Saleh, “The Last of the Nishapuri School of Tafsīr: Al-Wāḥidī (d. 468/1076) and His Significance in the History of Qurʾānic Exegesis,” *Journal of the American Oriental Society* 126.2 (2006).

Ibn al-Qayyim’s works

- *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn* (The Garden of Lovers and the Promenade of Those Who Yearn), also known as *Qurraṭ ʿuyūn al-muḥibbīn*, it discusses love in a theological vein. See Holtzman, “Ibn Qayyim al-Jawziyya.”
- *al-Kalām ʿalā masʾala al-samāʿ*, ed. Rāshid ʿAbd al-ʿAzīz al-Ḥamad (Riyadh: Dār al-ʿĀshima, 1409), a treatise on the prohibition of music; extends over 500 pages in published form.

qaḍāʾ wa-qadar (decree and predestination). *Qaḍāʾ* is literally “final judgment” and *qadar* is “measuring out.” When combined into one expression, these two words have the overall meaning of the Decree of God, both the eternal Decree (the most frequent meaning of *qaḍāʾ*) and the Decree given existence in time (the most frequent sense of *qadar*). Other translations are possible: for example, *qaḍāʾ*, predetermination (usually eternal but according to some schools operating within time); *qadar*, decree (usually operating within time but according to some schools eternal) or fate, destiny, in the sense of determined or fixed. It is also possible to use *qaḍāʾ* alone for Decree in its broadest sense and define *qadar* more precisely as existential determination. The

expression combining them is in general use and has become a kind of binary technical term of Muslim theology and *kalām*.

Reality (*ḥaqīqa*). The word *ḥaqīqa* (lit., reality), has a particular meaning in the Sufi discourse, opposed to the Law (*sharīʿa*), and is hence capitalized in translation: Reality.

Zindīq (heretic). This term was used by Muslim authors to refer to pseudo-Muslims who were thought to have kept some pre-Islamic beliefs and worked to undermine Islam; it was applied in particular to followers of Manicheanism, which was a heretical tendency in Zoroastrian Persia. Literally, the Persian root of *zindīq* may have mean “fire or spark,” and, according to recent speculation, was a distortion of an Aramaic word *ṣaddiq*, which referred to clandestine Manichaean believers. From its Persian origin, the word came to be used in the Islamic period to those who expressed similar ideas, and expanded it to include atheists or agnostics. See F.C. De Blois, “Zindīq,” in *EI2*, 11:511; Ovadia, 49n71.

Index

- abad 142, 143
 ‘Abdallāh b. Mas‘ūd 12, 58, 80, 110, 130, 178,
 192, 374, 448, 470, 604, 606, 610, 632,
 638
 ‘Abdallāh b. Salām 10
 ‘Abdallāh b. ‘Abbās 34, 58, 76, 174, 178, 188,
 198, 250, 282, 302, 362, 394, 410, 438,
 540, 612, 624
 ‘Abdallāh b. ‘Amr 402, 536
 ‘Abdallāh b. ‘Umar 118, 446, 626, 628
 ablution 500, 524
 Abraham 2, 48, 80, 82, 340, 410, 418, 420,
 518, 572
 abstinence 14, 86, 212, 220, 224, 232, 234,
 236
 Abū al-Dardā ‘Uwaymir 218, 596
 Abū Bakr 10, 22, 114, 158, 282, 394, 476, 628,
 636
 Abū Dharr al-Ghifārī 218, 532
 Abū Musā al-Ash‘arī 114
 acknowledge 184, 324
 ‘Ād 572, 580
 admonition 2, 24, 26, 28, 30, 34, 42
 adultery 118, 130
 aghrād 34
 Aḥmad b. Ḥanbal 114, 214, 216, 444, 486,
 628, 630, 632
 alcohol 158, 302
 ‘Alī b. Abī Ṭālib 60, 111, 216, 250, 360, 394,
 532, 594
 All-hearing (divine name) 70, 318, 446
 allies (God’s) 4, 14, 34, 42, 70, 76, 106, 134,
 136, 212, 342, 404, 410, 420, 424, 506,
 570, 606
 All-knowing (divine name) 18, 130, 342, 378,
 568
 All-merciful (divine name) 178, 186, 206, 212
 All-wise (divine name) 130, 378, 568
 analogy 124, 326, 356, 360, 476, 478
 Anas b. Mālīk 132, 368, 412, 614, 638
 angels 6, 10, 11, 42, 66, 236, 342, 394, 438,
 488, 506, 536, 566, 570, 594, 616, 638
 anger 12, 28, 122, 276, 286, 470, 490, 492,
 502, 606, 608, 622
 annihilation 62, 66, 70, 72, 74, 88, 94, 96,
 144, 176, 184, 242, 244, 254, 256, 274, 278,
 282, 294, 300, 304, 330, 332, 404, 406,
 476, 482, 540, 640, 642
 anthropomorphism 358, 360
 Antichrist 284
 anxiety 146, 148, 434, 470, 492, 606, 610
 audition (listening) 104, 136, 140, 142
 Avenger (divine name) 566
 awe 10, 152, 158, 160, 162, 166, 168, 182, 234,
 236, 288, 294, 336, 510
 azal 142, 143
 ‘azm 78
 backbiting 122
 Baghawī, al- 76, 199, 358
 Bāqillānī, al- 558, 560
 bashfulness 246
 Basīṭ, al- (divine name) 190
 batūl 248, 249
 beauty 26, 94, 110, 114, 122, 136, 150, 216, 240,
 294, 496, 566
 beggar 186, 446
 belief 30, 42, 78, 128, 312, 330, 440, 470, 478,
 566, 602, 610
 benevolence 48, 288, 584, 606
 Benevolent (divine name) 272, 274
 Bilāl b. Rabāḥ 390
 Bishr al-Ḥāfi 416, 432, 532
 Bisṭāmī, Abū Yazīd al- 66, 206
 cadaver 50
 carrion 54, 218, 300, 302, 444, 524
 casuistry 96, 302
 causality 176, 274, 364, 408, 422, 424, 426,
 442, 464, 526
 Causer (divine attribute) 16, 416, 418,
 438
 cauterize 410
 contemplation (station) 18, 20, 24, 26, 34,
 36, 105, 244, 246, 290
 contentment (station) 132, 211, 232, 244,
 252, 264, 278, 286, 384, 416, 430, 470,
 508, 522
 contraction 152, 464
 contrition 2, 8, 570, 582
 corporealism 362
 corruptors 40, 44

- covenant 6, 58, 238
 customs 292, 438, 526
- dance 112
 Ḍaḥḥāk, al- 230, 536
 Daqqāq, Abū 'Alī al- 420, 498, 534
 Dārānī, Abū Sulaymān al- 162, 170, 214, 232, 268, 370, 432, 602, 618
 David (prophet) 4, 114, 216, 338
 demonstration 28, 42, 108, 130
 deontological 278, 402, 404, 616
 devil 42, 50, 54, 282, 314, 324, 370, 374, 384, 400, 402, 412, 566, 570
 devotion (station) 8, 12, 68, 74, 118, 124, 126, 190, 248–250, 252, 254, 266, 288, 300, 308, 352, 388, 400, 476, 524, 578
 devotions 32, 190, 470
 Dhū al-Nūn al-Miṣrī 162, 216, 316, 416, 496, 532
 disciplining (station) 90, 92, 94, 186, 292, 382, 498
 disclosure 254, 378, 386
 diversion 112, 116, 126, 132, 400, 472
 dominion 194, 274, 276, 422, 454, 458, 518, 566, 572, 594, 596, 606
 doubt 44, 62, 64, 68, 70, 80, 82, 98, 108, 130, 134, 144, 148, 174, 184, 200, 202, 226, 230, 294, 298, 322, 348, 364, 386, 416, 424, 470, 476, 524, 562, 588, 610, 620
 dread 161, 180, 182
 dream 52, 230, 268, 530
- ecstasy 105, 114, 124, 126, 128, 134, 166
 ecstatic 156, 166, 186, 266, 268, 286, 318, 326, 338, 362
 effacement 538
 ego 12, 30, 34, 62, 66, 82, 84, 86, 90, 102, 130, 132, 140, 154, 172, 180, 182, 186, 200, 204, 206, 216, 224, 230, 232, 244, 246, 250, 252, 254, 262, 264, 266, 280, 282, 286, 292, 296, 302, 310, 314, 318, 326, 328, 332, 336, 352, 354, 356, 370, 372, 374, 376, 378, 382, 384, 388, 396, 400, 404, 406, 416, 418, 428, 442, 444, 452, 454, 492, 496, 498, 500, 504, 506, 510, 512, 524, 528, 540, 546, 568, 582, 588, 592, 596, 600, 626, 640
 elite 18, 28, 66, 68, 80, 84, 88, 92, 94, 96, 98, 106, 140, 142, 152, 166, 168, 216, 220, 221, 228, 244, 284, 328, 330, 338, 350, 414, 420, 436, 438, 440, 442, 458, 476, 534, 540, 546
- endurance 244, 280, 486, 500, 502, 504, 506, 510, 512, 516, 520, 568, 586, 602, 628
 envy 90, 117
 epiphany 282, 450
 erasure 74, 246, 314
 erotic 130
 escape 20, 582
 estrangement 526
 eternal 16, 48, 72, 142, 144, 188, 328, 330, 392, 406, 528, 554, 600
 eternity 32, 36, 38, 142, 143, 212, 330, 394, 404, 406, 424, 472, 548, 554
 ethics 211, 301
 etiquette 150, 156, 168, 242, 362, 376, 382, 604, 606
 evanescence 36, 330, 404
 exaltation 234, 236, 336
- faith 6, 10, 12, 18, 22, 40, 42, 52, 60, 62, 76, 80, 82, 84, 94, 96, 100, 102, 104, 108, 124, 126, 134, 138, 146, 150, 154, 164, 166, 176, 194, 196, 204, 222, 236, 238, 240, 244, 260, 282, 294, 298, 320, 324, 330, 340, 344, 374, 378, 384, 390, 396, 410, 412, 414, 418, 430, 436, 438, 440, 442, 452, 456, 468, 470, 476, 480, 486, 488, 490, 500, 506, 508, 510, 524, 542, 548, 550, 552, 554, 556, 562, 564, 586, 590, 592, 596, 600, 604, 606, 610, 618, 624, 642
 falcon 160
 fanā', *see* annihilation
 Farrā', Yaḥyā b. Ziyād al- 204, 624
 fasting 10, 54, 60, 234, 300, 302, 384, 402, 530, 616, 618
 fear 30, 72, 102, 146, 158, 160, 172, 174, 220, 262, 274, 288, 510, 512
 feminine 122, 124
 Firdaws 98
 fiṭra, *see* natural disposition
 flattery 184, 186, 636, 638
 fleeing (station) 76, 78, 80, 84, 88, 160, 162, 278, 292, 298
 forbearance 2, 262, 276, 566
 fornication 118, 130, 158

- friendship 278, 530
 fright 160, 161, 498
 frivolity 106, 264, 266, 278, 280, 282, 314,
 320, 322, 326, 328, 444
 Fuḍayl b. 'Iyād, al- 180, 366, 370, 532, 590,
 592, 612

 Gabriel 116, 316, 418, 562, 566
 garment 212, 230, 232
 gluttony 54
 gnat 228
 gospel 69, 306
 gossip 60
 grace 10, 16, 22, 40, 98, 120, 138, 140, 148, 152,
 170, 184, 206, 260, 262, 264, 274, 276,
 280, 284, 286, 290, 312, 320, 372, 374,
 380, 396, 430, 462, 464, 506, 526, 568,
 610, 618, 642
 gratification 388, 606
 grave 104, 284, 296, 526, 604, 612
 grief (station) 46, 48, 132, 134, 135, 146, 148,
 150, 152, 156, 164, 470, 502, 586, 592,
 604, 606, 610
 guidance 20, 22, 24, 42, 108, 142, 144, 154,
 176, 182, 424, 440, 452, 524, 588, 624

 Ḥassān b. Thābit 116, 122
 hayba, *see* awe
 hazan 146
 ḥ-dh-w 70
 Ḥīrī, Abū 'Uthmān al- 148, 164, 214, 532, 534
 holding fast (station) 58, 62, 64, 66, 68, 74,
 200, 400
 hoopoe 290
 hope (station) 12, 14, 16, 24, 30, 34, 36, 38,
 72, 76, 78, 80, 136, 138, 152, 170, 214, 242,
 244, 250, 260, 262, 264, 266, 270, 272,
 274, 276, 278, 280, 286, 288, 290, 292,
 294, 298, 300, 304, 318, 338, 340, 346,
 424, 426, 428, 434, 502, 514, 516, 524,
 528, 550
 ḥurma 334
 hypocrisy 6, 84, 110, 112, 148, 158, 162, 180,
 196, 238
 ḥ-z-n 146

 Iblis 56, 162, 562, 566, 568, 570, 580, 596
 Ibn Taymiyya 16, 18, 32, 46, 149, 164, 184, 186,
 188, 212, 240, 320, 322, 396, 398, 422,
 430, 434, 444, 482, 490, 492, 494, 502,
 522, 530, 592, 610
 Ibrahīm b. Adham 232
 iḥrām 52
 inebriation 286, 352, 362
 infatuation 136
 inspiration 42, 128, 142, 394, 568, 574
 integrity 211, 610
 intellect 24, 30, 32, 34, 324, 346, 358, 508,
 512
 intercourse 224, 302, 350, 424
 ishfāq 172
 'īṣma 58
 isolation 248, 526
 Israelites 40, 148, 149, 336, 490, 502, 522,
 592, 602, 604, 608
 ittiḥādī 62
 i'tiṣām, *see* holding fast (station)

 jabrites 580
 Jacob 148, 502, 518
 jāhili 117
 Jahmites 96, 360, 422
 Jesus 248, 306
 jidd 78
 jihad 12, 48, 154, 596
 jinn 64, 104, 362, 412
 Job 502, 518
 John 78, 338
 Joseph 76, 77, 492, 518, 596
 joy 24, 114, 132, 244, 530, 576
 joyful contentment (station) 416, 430, 476,
 522, 554, 584, 586, 590, 604, 608, 614,
 616, 638
 See also contentment
 Junayd b. Muḥammad, al- 160, 178, 212,
 214, 268, 316, 370, 384, 404, 494, 528,
 530
 jurists 190, 308, 334
 justice 40, 56, 66, 140, 264, 276, 324, 470,
 480, 562, 594, 596, 622
 Juwaynī, Abū l-Ma'ālī al- 358

 Kalam 360, 408, 476
 Kashf 366
 khabt 198
 Khārijites 402, 594
 khashya 158, 160, 162
 Khawwās, Ibrahīm al- 318, 450, 496

- khawf 158, 160, 162, 354
 kh-l-ṣ 366
 khushū' 178, 180, 182
 Kirmānī, Shāh [b. Shujā'] al- 262
 knowers 18, 46, 68, 98, 108, 160, 178, 180, 184,
 202, 214, 216, 228, 240, 306, 310, 316,
 320, 322, 338, 340, 352, 384, 396, 430,
 450, 456, 464, 474, 528, 586, 598, 604,
 606, 612, 616, 618, 620, 638

 libertines 120
 licenses 298, 300, 302
 listening (station) 100, 102, 104–106, 108,
 110, 114, 118, 120, 122, 124, 134, 136, 138,
 140, 142, 144
 litanies 104, 190, 268
 loathing 110, 204, 348, 404, 564, 566, 580,
 586, 608
 love 4, 10, 14, 28, 46, 48, 50, 66, 70, 72, 74, 96,
 98, 102, 108, 110, 112, 118, 120, 122, 130,
 132, 134, 136, 162, 164, 168, 170, 182, 202,
 204, 214, 216, 226, 236, 240, 244, 250,
 256, 260, 264, 266, 270, 272, 274, 276,
 278, 284, 286, 288, 292, 294, 296, 300,
 320, 322, 336, 338, 348, 350, 352, 362,
 368, 372, 382, 388, 390, 392, 396, 414,
 434, 446, 462, 486, 494, 498, 504, 506,
 508, 512, 516, 524, 528, 530, 532, 540,
 542, 544, 550, 556, 558, 560, 562, 564,
 568, 572, 576, 584, 590, 592, 602, 604,
 606, 616, 618, 620, 638
 lover 74, 96, 108, 168, 220, 224, 256, 266, 272,
 274, 276, 292, 294, 336, 384, 390, 392,
 434, 504, 506, 508, 552, 584, 602, 616,
 618, 620
 Luqmān 163, 604
 lust 162, 172, 200, 276

 magnanimity 496, 528
Manāzil al-sā'irīn 4, 18, 24, 60, 62, 69, 76, 90,
 136, 150, 164, 172, 180, 198, 220, 234, 264,
 290, 292, 298, 310, 318, 334, 372, 382,
 398, 436, 458, 468, 474, 504, 534
 Makḥūl 370
 Makkī 604, 606, 614
 Mālik b. Anas 60, 308, 356
 manṭiq 233
 Mary 248, 306
 meek 198, 564
 meekness (station) 182, 198, 200, 202, 204,
 242, 436, 586
 Muḥāsibī, Ḥarith al- 14
 Mujāhid 34, 58, 198, 204, 230, 394, 438
 mujassima 362
 mukāshafa, *see* unveiling
 mukhbit/ūn, *see* meek
 Munificent (divine name) 274, 286, 326,
 380
 Muqātil 34, 60, 204
 murābiṭ 498
 musk 214
 Mutalammis, al- 632
 Muwaṭṭa, al- 60
 mystical 104, 105, 126
 mystico-ascetic 105

 nabidh 302
 Nakha'ī, Ibrāhīm al- 198, 230
 Nāṣibite 362, 594
 nations 40, 114, 288, 512
 natural disposition 2, 596
 See also fiṭra
 nature 2, 28, 56, 68, 92, 102, 112, 120, 124, 152,
 182, 200, 204, 324, 346, 352, 358, 404,
 414, 434, 532, 554, 570, 574, 582, 584,
 592, 596, 642
 Noah 518, 572, 580
 noetic 406
 Nu'mān b. Bashīr, al- 220, 221

 oath 562
 obedience 4, 6, 60, 76, 106, 118, 134, 136, 138,
 150, 174, 238, 262, 272, 310, 318, 368,
 380, 384, 390, 394, 402, 492, 494, 500,
 506, 510, 512, 516, 518, 524, 540, 544,
 550, 562, 576, 578, 580, 582, 584, 594,
 620
 oft-returning (station) 2, 4, 10, 12, 18, 20, 434
 omens 410
 ontological 94, 278, 402, 404, 406, 552, 556,
 616
 ostentation 176, 184, 186, 192, 312, 336, 354,
 370, 402
 outwardly 68, 90, 156, 180, 182, 314, 318, 322,
 326, 330, 370, 406, 416

 pagan 452, 542
 Pardoner (divine name) 434

- passion 108, 122, 134, 178, 434, 476
 patience (station) 10, 50, 132, 134, 138, 148,
 198, 244, 288, 296, 418, 470, 472, 486,
 488, 490, 492, 494, 496, 498, 500, 502,
 504, 506, 508, 510, 512, 514, 516, 518,
 520, 522, 530, 540, 546, 596, 606, 612,
 616, 626, 628
 perfection 42, 46, 62, 68, 70, 84, 88, 96, 140,
 254, 262, 276, 290, 328, 352, 424, 518,
 538, 542, 566, 568, 572, 586, 614, 638,
 640
 perseverance 32, 296, 370, 472, 490, 492,
 506
 Pharaoh 338, 456, 460, 580
 philosopher 233, 408, 422
 piety 60, 80, 108, 180, 234, 240, 286, 316, 368,
 384, 490, 506
 pilgrimage 10, 48, 52, 310, 334, 384, 452
 polytheism 4
 purification (station) 14, 68, 86, 90, 148, 184,
 186, 188, 200, 230, 250, 254, 304, 310,
 314, 322, 328, 332, 366, 368, 370, 372,
 380, 382, 390, 450, 476, 510, 542, 584,
 596
 Qādir, al- (divine name) 138
 Qur'an 20, 28, 30, 32, 34, 36, 40, 42, 58, 60,
 100, 104, 106, 108, 110, 112, 114, 122, 132,
 134, 136, 140–142, 146, 212, 246, 248, 249,
 266, 344, 354, 368, 386, 412, 458, 460,
 486, 542
 Qushayrī, al- 68, 149, 268, 496
 Qūt al-qulūb 592, 604, 606, 614
 Rāfiqa 360, 362, 594
 Raḥmān, al- (divine name) 163, 216, 634
 rajaz 116
 rancor 50
 rational 154, 322, 414, 478
 realities 2, 18, 82, 84, 194, 226, 228, 254, 318,
 324, 384, 400, 404, 418, 430, 434, 480,
 524, 526, 594, 618
 reality 12, 16, 32, 40, 50, 72, 74, 76, 82, 84, 88,
 102, 110, 112, 138, 140, 144, 182, 202, 214,
 218, 228, 252, 258, 274, 286, 288, 298,
 304, 312, 322, 326, 330, 348, 358, 364,
 374, 378, 380, 402, 404, 406, 408, 418,
 420, 428, 432, 434, 438, 448, 454, 480,
 482, 484, 494, 504, 506, 516, 524, 528,
 530, 544, 550, 562, 564, 574, 576, 580,
 594, 602, 610, 636, 640
 reason 60, 100, 102, 104, 122, 124, 218, 222,
 226, 252, 308, 324, 326, 352, 358, 362,
 406, 448, 450, 476, 478, 480, 504, 506,
 552, 558, 566
 rectitude 42, 108, 396, 408, 520
 refinement (station) 234, 382, 384, 386, 388,
 390, 504
 reflection 24, 34, 40, 106, 134, 142, 152, 290
 reform 4, 8, 90, 230
 refuge 48, 54, 76, 108, 146, 162, 180, 226, 346,
 372, 412, 442, 454, 540, 556, 570
 relegation (station) 420, 428, 430, 432, 454,
 456, 458, 460, 462, 468, 474, 526
 reliance 72, 80, 174, 211, 216, 244, 250, 260,
 264, 288, 300, 348, 408, 410, 412, 414,
 416, 418, 420, 422, 424, 426, 428, 430,
 432, 434, 436, 438, 440, 442, 444, 448,
 450, 452, 454, 456, 458, 460, 462, 468,
 474, 480, 490, 506, 520, 522, 524, 526,
 550, 586, 590, 602, 604, 626
 remembrance (station) 10, 18, 20, 24, 26, 36,
 46, 48, 50, 60, 72, 152, 160, 164, 244, 328,
 596, 600
 renegade 248
 renunciant 68, 80, 214, 216, 218, 445, 496,
 602
 renunciation (station) 126, 210, 212, 214, 216,
 218, 220, 224, 226, 228, 236, 244, 306,
 406, 418, 518, 532, 618, 620
 repentance 2, 4, 8, 26, 86, 138, 236, 238, 244,
 262, 290, 310, 412, 510, 524, 550, 562,
 570, 572, 580, 582, 590, 616
 ribāṭ 500
 riḍā 211, 546
 See also joyful contentment
 rukhṣa 300, 301
 Sabeans 360
 ṣabr 492, 498, 500
 sacrifice 52, 228, 290, 568
 Sahl al-Tustarī 76, 180, 234, 370, 416, 418,
 460, 608, 632
 saint 444, 458, 608
 sainthood 444, 636
 Salmān the Persian 218
 samā', see listening (station)
 Sa'īd b. al-Jubayr 230

- Sa'īd b. Mas'ada al-Akhfash 199
 scrupulousness (station) 211, 212, 230, 232,
 234, 236, 238, 240, 242, 244, 618
 servanthood 256, 482, 614, 616
 Shāfi'ī, Muḥammad b. Idrīs al- 166, 216, 238,
 360
 shame 30, 48, 334, 376, 378, 608, 626, 634
 Shaykh al-Islam 16, 32, 46, 164, 184, 186, 212,
 240, 264, 290, 322, 360, 388, 396, 398,
 434, 490, 492, 502, 522, 530, 610
 shepherding (station) 306, 308, 310, 312,
 314, 584
 Shibli 214
 Shu'ayb (prophet) 28
 Sībawayh 199
 ṣiddiq 476, 494
 See also Truth-lover
 signs (of God) 2, 18, 20, 22, 24, 30, 34, 36,
 40, 104, 114, 158, 178, 210, 246, 276, 408,
 410, 442, 488, 490, 506, 532, 570, 572,
 612
 silk 120, 230
 sincerity 4, 6, 60, 76, 78, 90, 132, 192, 202,
 244, 250, 262, 264, 266, 300, 306, 312,
 366–368, 400, 445
 singing 50, 108, 110, 112, 114, 116, 118, 120, 122,
 124, 130, 132, 134, 302
 slave 190, 236, 250, 266, 272, 302, 336,
 348, 374, 384, 444, 446, 452, 492, 542,
 584
 slave-girl 108, 236, 302
 sleep 32, 34, 44, 56, 206, 224, 290, 402
 socialization 48
 sorcerer 64
 sorrow 78, 132, 150, 586
 soul 8, 10, 12, 32, 40, 44, 50, 56, 68, 74, 78, 90,
 92, 114, 118, 122, 164, 182, 184, 186, 204,
 206, 212, 226, 230, 232, 236, 238, 240,
 242, 250, 252, 272, 278, 310, 312, 322,
 326, 348, 352, 360, 367, 386, 390, 396,
 398, 428, 468, 490, 492, 498, 502, 522,
 530, 534, 536, 538, 550, 576, 582, 586,
 628, 634
 standing firm (station) 20, 394, 396
 submission (station) 60, 64, 69, 72, 104, 178,
 182, 188, 264, 266, 278, 280, 324, 326,
 366, 388, 390, 460, 474, 476, 478, 480,
 482, 484, 490, 506, 524, 556, 562, 592,
 600, 602, 606, 612, 620
 Sufi 69, 82, 84, 94, 104, 105, 112, 114, 150, 154,
 168, 214, 262, 268, 384, 460, 482, 602,
 604, 612, 614
 Sufism 68, 105, 206, 212, 254, 301, 392, 418,
 450, 460, 496, 530, 532
 Sufyān al-Thawrī 68, 212, 216, 232, 396, 598,
 612
 Sufyān b. 'Uyayna 502, 612, 632
 supererogatory 70, 548, 618
 superstition 414
 supplication 32, 154, 192, 250, 274, 282, 284,
 288, 340, 342, 422, 424, 430, 610, 612,
 636, 638
 surrendering 252, 278, 420, 436, 438, 442,
 458, 478, 482, 484
 synagogues 272
 tabaṣṣur 18
 tabattul, *see* devotion
 tadhakkur 18
 tafahhum 18, 248
 tajrīd 81
 tajsīm 362
 Tamattu' 52
 tambour 108, 112
 taqlīd 524
 taṣabbur 498
 taṣawwuf 68, 72, 126, 163
 tasbiḥa 194
 tashabbu' 312
 tattoo 110
 tawakkul, *see* reliance
 Ṭawūs 230
 Thamūd 572, 580
 thankfulness 42, 218
 Thawbān 396, 397, 448, 632, 634
 theologians 350, 476
 trembling (station) 160, 161, 172, 174, 176
 trusting (station) 211, 410, 412, 414, 416, 418,
 424, 426, 428, 430, 432, 434, 436, 438,
 440, 442, 448, 450, 452, 454, 458, 460,
 474, 480, 506, 522, 526, 550, 586, 602,
 604
 truthfulness 78, 86, 90, 184, 230, 244, 264,
 268, 312, 370, 380, 392, 396, 450, 554,
 602
 Truth-lover 12, 22, 86, 124, 158, 282, 284, 338,
 348, 394, 494, 636
 See also ṣiddiq

- Uḥud 350, 452
 ʿUmar b. al-Khaṭṭāb 36, 114, 128, 134, 172, 174,
 180, 394, 412, 490, 534, 638
 ʿUmar b. ʿAbd al-ʿAzīz 606, 612
 ʿumra 52
 unseen 172, 178, 304, 430, 476, 478, 572, 608
 unveiling 70, 82, 96, 128, 142, 144, 154, 184,
 186, 202, 252, 254, 316, 326, 366, 470,
 480, 482, 518, 526, 582
 ʿUthmān b. ʿAffān 114, 216, 394

 vain 110, 120, 170, 252, 284, 340, 442, 478
 venerating (station) 334, 354, 356
 veneration 354, 356, 550
 vice 50, 240, 288, 402, 568, 606
 vigilance 14, 164, 176, 316, 332, 356

 virtue 10, 228, 268, 296, 404, 506, 550, 574,
 590, 602, 642
 virtues 66, 268, 502, 584, 604

 Wāsiṭī, Abū Bakr al- 530, 532
 watchfulness (station) 316, 318, 322, 326,
 328, 330, 362, 486, 510, 600

 Zajjāj, al- 334, 624
 Zam Zam 432, 434
 ḡann 260
 Zechariah (prophet) 56, 338
 zindīq 404
 zuhd 210, 211
 zulfā 338