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THE BOOK OF TRUTHFULNESS
(KITĀB AL-ṢIDQ)
1. **Diwan of Khaki Khorasani.** Persian text, edited with an introduction by W. Ivanow. 1933. Price, cloth Rs. 1-10 (Foreign, 3s. 6d.)

2. **Two Early Ismaili Treatises (Haft Babi Baba Sayyid-na and Matlubu'l-mu'minin)** by Nasiru'd-din Tusi. Persian Text, edited with an introduction by W. Ivanow. 1933. Price, cloth As. 14 (2s. 6d.)

3. **True Meaning of Religion (Risala dar Haqiqati Din),** by Shihabu'd-din Shah. Persian text, with a complete English translation by W. Ivanow. 1933. Price, cloth Re. 1-4 (3s.)

4. **Kalami Pir, or Haft Babi Sayyid Nasir.** Persian text, edited and translated into English by W. Ivanow. 1935. Price, cloth Rs. 6-8 (10s.)

5. **Arabon ki Jahaz-rani (Arab Navigation),** by Syed Sulaiman Nadwi. Urdu. 1935. Price, cloth Re. 1 (2s. 6d.)


**A Creed of the Shiites,** being a translation of the *Risalatu'l-ittiqadati'l-Imamiyya* of Ibn Babuya, by Asaf A. A. Fyzee (in preparation).

**OXFORD UNIVERSITY PRESS**
Abū Sa’īd Aḥmad ibn ʿĪsā al-Kharrāz was one of the best-known of the Baghdad school of Sūfis, which flourished in the 3/9 century. As is the case unfortunately with most of his contemporaries in mysticism, little is known of his actual life, apart from the anecdotes illustrative of piety or supernatural gifts which the later compilers relate. Even the date of his death is a matter of the most extraordinary uncertainty. Among the years mentioned by various authorities are 247, 277, 279, 286 and 306. Of these dates the year 247 is expressly ruled out as absurd; the authority for 286 is Abū Sa’īd al-Mālīnī, who bases his statement on the information given by Abū ʿl-Qāsim al-Nihāwandi, who was a pupil of Kharrāz for fourteen years, and therefore merits credence. Kharrāz was an associate of Dhū ʿl-Nūn al-Miṣrī, Bishr ibn al-Ḥārith, Sārī al-Saqāṭī, and al-Nībājī, well-known Sūfis who figure in many of the anecdotes of which Kharrāz is the hero.

A masterly analysis of the doctrine and importance of Kharrāz has been written by L. Massignon, and it is not proposed to add anything to this account here. The text now published and translated is the sole surviving work of Kharrāz, though considerable fragments of his sayings and writings are preserved in the various Sūfī compendia, notably the Kitāb al-Luma‘ of Sarrāj. The present work is cast in the form of a dialogue, and purports to consist of answers given to Kharrāz by an unnamed instructor. That this is a mere literary fiction is

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2 Ta’rīkh Baghdād, loc. cit.
3 Ibid. Cf. Massignon, Essai, p. 270, n. 3.
5 Preserved in MS. Şehit Ali 1374.
clear, especially from the passages where it is stated that "this is all that can be mentioned in a book". No oral teacher would use such an expression.

The importance of this treatise lies in the fact that, apart from the writings of Muḥāsibī, it is the earliest systematic presentation of the theory of Ṣūfī experience, written by a practising Ṣūfī. Beginning with the idea of ʿidq or truthfulness, the author develops his theme to include the "stations" of fear, hope, trust, love, shame, longing, intimacy, all of which the mystic must pass on his path to God. In a style which foreshadows the practice of later writers, Kharrāz begins with Qur'ānic sanctions, follows these by references to the Sunna and the lives of the saints, and amplifies his discourse with sayings of pious men, frequently anonymous. The constant insistence on the experience of the prophets and men of piety, particularly Muhammad himself, and the "agony" suffered by him, as an example to the Ṣūfī in his spiritual life, is most remarkable. Very striking also is the obviously authentic description of the effect of love of God in the mystic's heart. Finally the important question is proposed, does the mystic reach a stage in which he ceases consciously to strive after truthfulness? This question Kharrāz answers (in the mouth of his interlocutor) in a fashion which explains why he was held to have been the first to formulate the doctrine of ʿuṣā' and baqī. Throughout the discourse the author constantly refers, typically as a mystic, to higher degrees of the various stations which cannot be described in written language.

The genuineness of this tract has not been doubted by Massignon, who alone has studied it; and there is in fact some internal evidence which appears to set its authenticity beyond suspicion. It is not mentioned by name in any Ṣūfī or bibliographical authority, but this is not necessarily surprising: only

1 Cf. pp. 44, 49. 2 P. 45.
3 Massignon, op. cit., pp. 271, 272, n. 1.
4 See pp. 50, n. 3; 62, n. 1.
5 A Kitāb al-Sīr ṭ is referred to, cf. Massignon loc. cit.
one copy of the work has survived, and that by the hand of the
well-known pupil of Ibn 'Arabī, Ismā'īl ibn Sawdakīn (d. 646/
1248), so that it is permissible to conjecture that the book was
a guarded secret of the Şūfīs, who communicated it to one another
privately, without divulging its contents to the general public.

The text as given by the copyist is good, though not free
from errors, of which the most frequent is the commonly-met
omission of the particle is in interrogative forms. Ismā'īl ibn
Sawdakīn does not attempt to correct these errors, though he
was doubtless conscious of them, so that they must be referred to
the archetype on which he drew, and possibly to the author
himself. In no place, however, is the text obscure, or its meaning
doubtful.\footnote{It should however be noted that the diacritical points are frequently
omitted in the manuscript, so that in some passages the correct reading
must remain a matter for conjecture.}

\textit{K}harrāz writes in a clear and unambiguous style,
which contrasts very favourably with the preciosity of Junayd
and the letter-writers. This makes it all the more likely that
the book was intended for Şūfīs only, for the artificial style
adopted by the Şūfīs in their letters is indubitably due to a
desire to avoid suspicion of being unorthodox, in the event of
their letters being opened.\footnote{That this did happen is shown by the statement in Junayd's letter
quoted in \textit{Kitāb al-Šidq}, p. 240; cf. MS. Şehit Ali of his \textit{Rasā'īl}, fol. 4a.}

I am deeply indebted to Professor A. J. Wensinck for the
great trouble he took in supplying me with references to the
canonical collections of Traditions, for such traditions quoted
in the \textit{Kitāb al-Šidq} as occur in them. I am grateful to the
Committee of the Islamic Research Association for accepting to
publish this text and translation in their admirable series.
IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE.

Praise belongs to God, and peace be upon His servants, whom He hath chosen. Thus said the Shaykh, the Imām, the Gnostic, Abū Sa‘īd Aḥmad ibn ʿĪsā al-Baghdādī al-Kharrāz (God sanctify his spirit and illumine his grave!):

I said to a certain learned man¹: "Inform me concerning Truthfulness, its nature and meaning, as well as how it may be practised, that I may be acquainted with it”.

He replied: "Truthfulness is a word embracing and entering into all meanings. Desirest thou that I shall answer thee briefly and summarily thy question, or that I should expound to thee both the theory and the practice, together with the stems from which the branches spring?"

I said: "I desire both these things together, that it may be for me at once a theoretical knowledge, a practical science, and a help in life”.²

He replied: "If God wills, thou shalt be guided aright. Know first that a disciple, if he have a strong faith, and desires to walk in the way of salvation, must be acquainted with three principles, that he may practise them: for thereby his faith will be strengthened, its inward realities standing firm, and its branches being established,³ while his acts will be pure and sincere, if God wills.

"The first of these principles is Sincerity, in accordance with God’s words, ‘So do thou worship God in sincerity of

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¹ It seems probable that this form of dialogue, with the attribution to a spiritual instructor of the doctrine, is a mere literary fiction: the same form is frequently met with in the works of Muḥāṣibī.
² ‘Ilm is the theory, fiqh its practical application.
³ Sc. all forms of religious knowledge, of which faith is the fountain-head.
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religion, for verily, God's is the sincere religion'.

God also says, 'Then call ye on God, being sincere to Him in your religion'.

God said to Muḥammad (God bless him and give him peace):

'Say, Verily I am bidden to serve God, being sincere to Him in religion'.

Again God says, 'Say, God do I worship, being sincere in my religion to Him'.

God also says, 'And mention in the Book Moses; verily he was sincere, and he was a messenger, a prophet'. Such sayings as these are many in the Qur'ān, but this will suffice.

The second is Truthfulness, in accordance with God's words, 'O ye who believe, fear God, and be with those that are truthful'.

God also says, 'If they were true to God, it would be better for them'.

Again, God says, 'Men who have been true to their covenant with God'; and again, 'And mention in the Book Ishmael; verily he was true to his promise'; and again, 'That He might ask the truthful of their truthfulness'; and again, 'Truthful men and truthful women'. In the Qur'ān is much of this.

The third is Patience, in accordance with God's words, 'O ye who believe, be patient, and vie in patience'.

God also says, 'And if ye are patient, it is better for the patient; (6 a) be thou therefore patient: but thy patience is only in God'.

Again, God says, 'And be thou patient in the judgment of thy Lord, for verily thou art in our sight'; and again, 'And be patient with what they say, and flee from them decorously'; and again, 'And hold thyself patient, with those who call unto their Lord morning and evening, desiring His face'; and again, 'And be ye patient, for God is with the patient'; and again, 'And give good tidings to those that are patient' (for God in

1 Q. xxxix, 2-3.  
2 Q. xli, 14.  
3 Q. xxxix, 14.  
4 Q. xxxix, 16.  
5 Q. xix, 52.  
6 Q. ix, 120.  
7 Q. xlvi, 23.  
8 Q. xxxiii, 23.  
9 Q. xix, 55.  
10 Q. xxxiii, 8.  
11 Q. xxxiii, 35.  
12 Q. iii, 200.  
13 Q. xvi, 127.  
14 Q. lxi, 48.  
15 Q. lxxiii, 10.  
16 Q. xviii, 27.  
17 Q. viii, 48.  
18 Q. ii, 150.
such good tidings shows His special grace to them). This is frequent and affirmed in the Qur'ān.

These three words bear various meanings, and enter into all actions: indeed, no act is complete without them, and if any act is lacking in them, that act is imperfect and incomplete. Nor is any of these three principles complete without the other two, and so long as one of them is lacking, the others are void. Sincerity is not complete, save there be Truthfulness therein and Patience thereover; Patience is not complete, save there be Truthfulness therein and Sincerity therein; Truthfulness is not complete, save there be Patience thereover and Sincerity therein.

The first of all acts is Sincerity. It is also thy bounden duty to believe in God, and to know, affirm, and bear witness that there is no god save God only, Who has no partner, and that He is 'the first and the last, the outward and the inward',¹ the creator, maker, former, provider, dispenser of life and death, unto Whom 'do things return'²: that Muhammad is His servant and messenger, bearing truth from the Truth; that the prophets are true, being truly endowed with apostleship, and excellent in counsel; and that paradise is true, and the resurrection, and the return to God, Who 'forgives whom He pleases, and punishes whom He pleases'.³ This must be thy inward belief and spoken profession, without doubt or hesitation, thy heart being at rest and acquiescing in what thou hast averred and affirmed: so that there shall not occur to thee, in respect of all that has come from God upon the tongue of His Prophet, any doubt concerning all that he has mentioned on his Lord's behalf. Thou shalt not oppose the practice of the Prophet and his Companions, and the Imāms of right guidance, who were a model to the righteous who came after them, and the Followers, and the learned doctors of every age. Thou shalt follow in all this the community of true believers, being sincere therein to God alone, and seeking naught but God, that thy resignation and thy faith and thy belief may be perfect.

¹ Q. lvi, 3. ² Q. ii, 206. ³ Q. iii, 124; v, 21.
1. TRUTHFULNESS IN SINCERITY.

Truthfulness in Sincerity is the second [principle], (6b) and it is this that God enjoins when He says, 'Then let him who hopes to meet his Lord act righteously, giving his Lord no partner in his service of Him'.¹ Now the exposition of this text is, that a man should desire God in all his acts and deeds, and his motions altogether, both outward and inward, not desiring thereby aught other than God, with his mind and knowledge standing guard over his spirit and heart, being watchful of his purpose, and seeking God in his whole affair; and that he should not love the praise or applause of others, nor rejoice in his acts performed before his fellows. Rather, if aught of this occurs to him, he will be on his guard against it with swift revulsion, and will not acquiesce in it: and when any man applauds him, he will praise God, because He protected him, when He assisted him to do what good thing his fellows saw him engaged upon. Yea, and he is at that time afraid because of the corruption of his acts, and his inward impurity that is hidden from men, but not hidden from God: and thereat he trembles, fearing lest his secret thoughts be proved fouler than his outward acts. For so it is related in the Tradition: 'When the secret thought is fouler than the outward act, that is an outrage; and when the secret thought and the outward act are equal, that is just balance; but when the secret thought is superior to the outward act, that is pre-eminence'.²

It is the duty of a man, therefore, that he should keep his actions secret, so far as in him lies, that none may overlook them, save only God: so will he the sooner attain God's good pleasure, gain an ampler reward, draw nearer to salvation, be more secure against the wiles of the enemy,³ and be further removed from faults. It is related that Sufyān al-Thawrī⁴ said: 'I care not what of my actions is manifest'. It is also

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¹ Q. xviii, 110.  
² Non-canonical.  
³ Sc. Satan, as always in Sūfī writings.  
⁴ The famous traditionist, theologian and ascetic, died 161 h.
related in the Traditions that the secret act surpasses the public act seventy times\(^1\); and that a man may perform an act in secret, and Satan will leave him for twenty years, and after that invite him to display it, so that that act will be transferred from the secret to the public register, and he will be deprived of much of the reward and merit of the deed; after which Satan will continue to remind him of his deeds one by one, to the end that he may make mention of them to his fellows, and take pleasure in their witnessing them, and satisfaction in their applause, so that he becomes a hypocrite.\(^2\) All these things are the very opposite of sincerity.

Now this which we have mentioned is merely a general summary of sincerity, which every creature must know and practise, and of which none should be ignorant. Over and beyond this remains (7a) a superlative degree of sincerity, which a man will attain, when he is once firmly established in these principles."

I said: "And then what?"

He replied: "So much as can be mentioned thereof is this: that a man should not hope save for God, nor fear save God, nor adorn himself save unto God; and that he should not be affected by any man’s faultfinding for God’s sake, nor care who is angry with him, so long as he faithfully follows the course wherein God’s love is, and His good pleasure. As for what remains to be told, to wit the supreme perfection of sincerity, this is still greater: so much, however, will suffice for the instruction of disciples now treading the path.

2. Truthfulness in Patience.

Next is Truthfulness in Patience. Now patience is a word with several meanings, both outward and inward. As for its outward significations, these are three: the first is patience in performing God’s ordinances in every state of life, in hardship

\(^1\) Non-canonical. \(^2\) Non-canonical.
or in ease, in security or in affliction, willingly or perforce; the second is patience in abstaining from all that God has forbidden, and in restraining the wayward inclinations and desires of the soul for such things as God does not approve, willingly or perforce. These two kinds of patience, which operate in their respective fields, are a duty imposed on all men for their performance. The third is patience in performing works of supererogation and pious acts, whereby a man is brought near to God, if he constrains himself to achieve perfection therein, because of the reward which he hopes to obtain from God. So it is related of the Prophet that he said, among other sayings of divine authority: 'In no way does my servant so draw near to Me as by performing those duties which I have imposed on him; and my servant continues to draw near to Me through acts of supererogation, until I love him.'¹ There is also a fourth kind of patience, which consists in accepting the truth from any man who imparts it to thee, and admonishes thee unto it, accepting it because truth is a messenger from God to His servants, which they may not reject: for whoever declines to accept the truth, and rejects it, in reality rejects God's commandment. This then is the outward aspect of patience, which is binding on all creatures: of this they may not be ignorant, for it is indispensable to them. Over and beyond this remains the exposition of the realities and perfection of patience, which is the concern of those that are patient, after they have become firmly established in the patience which we have mentioned."

I said: "What is patience in itself, and what is its manifestation in the heart?"

He replied: "Patience consists in enduring what the soul abominates, and it is manifested when something occurs (7b) which the soul abominates: for then the soul drinks it to the dregs, banishing impatience, and refraining from publishing or complaining, concealing what has come upon it. It is related

¹ The famous hadith qudsi, attributed by Massignon (Essai, p. 106) to Abū Dharr.
in the Traditions: 'Whoso makes public, complains'. Hast thou not heard the words of God? 'Those who repress their rage, and those who pardon men'. Seest thou not that such a man represses the thing which he abominates, and which his soul finds wearisome to endure, so that he becomes patient? But if he displays impatience, and requites him who has done evil against him, and does not pardon him, he goes forth from the bounds of patience. This, then, is upon this analogy.”

I said: “Wherein does the patient man find strength to be patient, and how is his patience perfected?”

He replied: “It is related in the Traditions that patience in enduring hateful things is of the beauty of sure faith; it is also related that patience is the half of belief, while sure faith is the whole of belief. Now the reason for this is, that when a man believes in God, and has faith in God’s promises and threats, there arises in his heart a yearning for the reward which God has promised, and at the same time his heart is pervaded by a fear of the punishment which God has threatened. Then is his yearning true, and firm his resolve to seek salvation from what he fears, while his expectations are aroused, that he will obtain that for which he hopes. He renews therefore his quest and his flight; fear and hope take up lodging in his heart. Then he mounts the steed of patience, and drinks its bitterness to the dregs, when this comes upon him: he proceeds to the accomplishment of his resolves, and is fearful lest they be not fully achieved. So there falls to him the name of patient.

3. **Truthfulness in Repentance.**

Truthfulness is a word with many meanings. The first part of truthfulness is, truthfulness in turning to God in sincere repentance. God says: ‘O ye who believe, turn unto God with sincere repentance’. God also says: ‘And turn ye all

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1 Non-canonical.  
2 Q. iii, 128.  
3 Non-canonical, but found in Ghazālī.  
4 Non-canonical.  
5 S. lxvi, 8.
repentant to God, O believers, that haply ye may prosper'.

Again, God says: 'God has turned towards the Prophet and those who fled with him, and the Helpers'.

Now the first part of penitence is this: to regret any transgression against God's command and prohibition, and to resolve not to revert to anything which God abominates; ever to be asking God's forgiveness, and to recompense every wrong done to the property and effects of others, making confession to God and them; to continue in fear and sorrow, trembling (8a) lest thou prove not thy sincerity; to be fearful lest thy repentance be not accepted, and not to be confident that God has not seen thee engaged in aught He abominates, and therefore hates thee. So al-Hasan al-Baṣrī said: 'What shall make me confident that He has not seen me engaged in aught He abominates, and said, Do whatsoever thou wilt, I will not forgive?' It is also related that he said: 'I am fearful lest He cast me into the Fire, and care not'. I have heard that a certain theologian met a man, and said to him: 'Hast thou repented?' The other replied: 'Yes'. He asked: 'Hast thou been accepted?' The other said: 'I know not'. The first said: 'Depart, for I know'. Another said: 'The grief of the bereaved mother passes away, but the grief of the penitent does not pass away'.

It is further necessary, to truthfulness of repentance, that thou shouldst give up all friends and boon-companions who have assisted thee in setting at naught God's commandments, and that thou flee from them, and count them for enemies, unless they return to God. For God says: 'Friends on that day shall be foes one to the other, save those who fear God'. Truthfulness of repentance also demands that all wickedness shall depart from thy heart, and that thou beware of secretly yearning after the remembrance of aught from which thou hast turned to God.

1 S. xxiv, 31. 2 S. ix, 118.
3 The famous ascetic and ṭalib, died 110 h.
4 S. xliii, 67.
God says: 'And leave the outward part of sin, and the inward part thereof'.

Know, moreover, that the more the believer is sound of heart, and increases his knowledge of God, so much the stricter his repentance ever becomes. Consider how the Prophet says: 'Verily my heart is constricted, and I ask pardon of God and turn to Him a hundred times in every day'. When a man's heart is pure of sins and defilements, and is filled with an indwelling light, no more is it concealed from him what secret blemish enters the heart, or how it is ever hardened with the resolve to backslide, before ever any deed is done: and he repents accordingly.


Next is truthfulness in self-knowledge and self-control. God says: 'O ye who believe, be ye steadfast in justice, witnessing before God though it be against yourselves, or your parents, or kinsmen'. In the story of Joseph God says [through the mouth of Joseph]: 'And I do not clear myself, for the soul is very urgent to evil, save as my Lord has mercy'. Again, God says: 'But as for him who feared the station of his Lord, and forbade the soul its lust, verily Paradise is the resort'. The Prophet of God said: 'Thy greatest enemy of all is thy soul which is within thee, then thy people, then thy son, then thy kinsmen'. (8b) It is also related that he said: 'A soul—its braying and whining shall be its protection before God tomorrow'. Someone asked: 'What is that?' He replied: 'Your souls which are within you'.

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1 S. vi, 120.
2 This well-known tradition occurs, in the commoner form (seventy for a hundred) in Muslim, Dhikr wa-da'awat 41. The Kitab al-iqlah of al-Baqfi is based on it (see Ritter in Der Islam XXI, p. 103).
3 Q. iv, 134.
4 Q. xii, 53.
5 Q. lxxix, 40-41
6 Non-canonical.
7 Non-canonical: the text slightly restored.
The man who is truthful in his quest for God summons his soul to obey God, and to seek His pleasure: and if it responds to him, he praises God, and entreats it fair. So it is related of Abū Hurayrah ¹ that he was seen smoothing out something which he had spread on the ground: being asked what it was, he replied, 'It is my soul; if I do not entreat it fair, it will not support me'. If, however, such a man finds that his soul does not respond to him, to do what is pleasing to God, or if he sees that it is tardy, he denies it the things in life which it loves most, and opposes it in its desires; he makes war upon it for God's sake, and complains of it to God, until he amends it. He does not continue to revile it, while entreating it fair, and making mention of its faults, reviling it and all its actions of which he does not approve, and yet continue with it in doing what it desires. So it is related that a certain theologian said: 'I know that part of my soul's amendment is, that I should know that it is corrupt: it is enough sin in a man, that he should be aware of a fault in his soul, and yet not amend it, nor be turned from it to repentance'. Another theologian said: 'If thou art truthful in thy self-condemnation, be not angry if another man condemns thee for aught'.

If thy soul wrestles with thee concerning any lust, or if thy heart is occupied with seeking for anything, be it unlawful to thee or lawful, do thou suspect it, as one that desires its amendment, and do thou prevent it therefrom, as one that desires its subjection. In refraining it from all pleasures, constrain it to hold fast to the example of those who have gone before.² It is certain that the matter concerning which it wrestles with thee is one of two things: either it is unlawful, so that it would merit the wrath [of God], or it is lawful, so that it would be compelled to stand long at the questioning.³ Those who have quitted unlawful things have done so out of awe and reverence for God; while they withstood lawful things in a spirit of zeal and

¹ Traditionist: died 57 or 58 h.
² Sc. the "leaders" mentioned in the next paragraph.
³ Viz. on the Day of Judgment.
emulation. Work therefore to wean thyself from both states: for if a man weans himself from this world, he shall be suckled by the world to come; and if he takes the world to come for his mother, he will desire to be filial towards it and to visit it, for so the children of this world are satisfied to take it for their mother, being filial towards it and labouring after it.

Cast away from thy heart those that prefer this world, and dismiss them with friendly counsel (9a) and warning. Beware lest thou lag behind the leaders. Consider this carefully in the privacy of thy own soul, and thereunto urge thy friends and companions. For the leaders girded their loins and bound up their skirts, baring their heads and shanks: they revelled in their fitness, and competed one with the other in eager haste, respecting God's right, lest they rend any veil which He had forbidden them, and showing their love for Him by rejecting even that which He had permitted them to take. They forewent the unlawful thing in a spirit of service, but the lawful thing they eschewed to draw near to God. They were familiar with vigils and thirsting, being content with little competence, and expecting small recompense.

5. Truthfulness in Knowledge of the Devil.

Next is truthfulness in the knowledge of thy enemy, the Devil. God says: 'Verily, Satan is to you a foe, so take him for a foe: he only calls his crew to be inmates of the blaze'. Again, God says: 'O sons of Adam, let not Satan tempt you, as he drove your parents forth from Paradise'. He also says: 'For Satan had made seemly to them their works, and turned them from the path'.

'Abdullāh ibn Mas‘ūd said: 'The angel has one sort of enticement, and Satan another: the angel entices with the promise of something good, Satan with the promise of something

1 Q. xxxv, 6.  2 Q. vii, 26.  3 Q. xxvii, 24.
4 Famous traditionist: died 32 or 33 h. The two sayings which follow are of course traditions.
evil'. In another narration he says: 'Satan is brooding over the heart of man: when he recollects God, he shrinks away, but when he is forgetful, he whispers'.

Cut off his supplies, by being resolved to oppose thy lust, and to restrain thy soul from transgression and reaching out, for these twain are his allies against thee, and by them his guile is reinforced. But if thou followest them, then summon thy intellect and the knowledge which God has taught thee, and with these stand watchful over thy soul, guarding thy heart and all that enters into it. If there be aught of goodness and knowledge, follow after it: but if it be of falsehood and evil desire, then with all speed banish it. Tarry not overlong with any dangerous thought, lest the thought become a lust, and the lust an urge, and the urge an act.

Know that thy enemy, the Devil, is not unmindful of thee, whether in silence or speech, prayer or fasting, giving or withholding, journeying or home-dwelling, solitude or company, steadiness or dispatch, gazing or averting the gaze, slothfulness or energy, laughter or weeping, concealing or advertising, (9b) grief or joy, health or sickness, questioning or making answer, knowledge or ignorance, farness or nearness, movement or repose, penitence or obstinacy. He spares no pains to weaken thy resolve, to enfeeble thy purpose, and to put off thy repentance. He postpones thy pious intention again and again, but commands thee to expedite what it would not harm thee to put off, desiring thereby to cut thee off from good. Then, in the instant when thou art engaged in works of piety and obedience, he reminds thee of things thou needest, to sever thee from any good in which thou art engaged. Sometimes he makes it seem desirable to thee to migrate from one land to another, making thee suppose that the other land is better than that in which thou suppose, to occupy thy heart, and deprive thee of any settled place, causing thee to do what thou wilt afterwards regret doing.

Do thou then be most cautious of thy enemy, and fortify thyself against him by taking refuge with God, Who is the
surest stronghold and the strongest support: so make God thy cave and place of refuge. Beware of thy enemy when thou art angry or irascible: if the recollection of God comes upon thee, at the time when thy anger is aroused, and thou knowest that He is watching thee, at once, fearing Him, thou wilt extinguish the fire of indignation and the blaze of fury, being afraid lest He Who sees thee, as thou knowest, should rightly be angered at aught thou committest in thy anger. Satan takes advantage of thee when thy anger is aroused, or thy desire vehement. As for bewaring of him when thou art irascible, it is said that Satan says: 'We never despair of the irascible man, though by his invocation he bring the dead to life; for an hour will come upon him when he is passionate, and we will do with him whatever we wish'. 'But whoso takes tight hold on God, he is guided unto a right way'.

6. Truthfulness in Godliness.

Next is Truthfulness in Godliness, and the right use of piety. Truthfulness in godliness consists in departing from every doubtful thing, and quitting every matter which appears dubious to thee. So it is related that the Prophet said: 'No man is truly pious, until he leaves alone that in which no harm is, for fear of that in which there is harm'. He also said: 'Manifest are lawful things, and manifest unlawful things, and between them are the doubtful matters'. (10a) Whosoever quits doubtful things, for fear of falling into what is unlawful, has wholly purified himself. Ibn Sirīn said: 'Nothing is easier in my religion than godliness: I quitted everything that appeared dubious to me'. Al-Fuḍayl said: 'Men say that godliness is difficult. [But I say,] leave that which causes thee

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1 Q. iii 96.  
2 Non-canonical.  
3 For this tradition see Bukhārī, Ḫīn ch. 39; Muslim, Mubāḥāt 107, 108, etc.  
4 Died 110 h.  
5 Ibn Ḥiyād: d. 187 h.
to doubt, for the sake of that which causes thee no doubt\textsuperscript{1}; take only what is lawful and good, and from what is lawful do thy utmost to seek only the thing that is pure, for God says: O ye apostles, eat of the good things, and do right'.\textsuperscript{2} The Prophet said to Sa’d: ‘If thou desirest that God shall answer thy prayer, eat what is lawful’.\textsuperscript{3} ‘Ā’ishah said: ‘O messenger of God, who is the believer?’ He replied: ‘The man who in the evening considers whence his bread has come’.\textsuperscript{4}

7. Truthfulness concerning what is Lawful.

Next is Truthfulness concerning what is Lawful and Pure, its nature and enjoyment. Truthfulness concerning what is lawful is this: having ascertained a thing to be lawful, to take thereof only so much as is necessary, according to thy knowledge of thyself, and of what excites thy evil inclinations. Cast not on thy soul any burden above its strength, lest it be broken; follow it not to its extravagant desires; take as much as will sustain thee, avoiding meanness as well as extravagance, in what concerns food, dress and shelter. Beware of vain trifles, as thou fearest the reckoning and the long waiting. It is related that a certain man said to ‘Ali ibn Abi Ṭālib: ‘O father of Ḥasan, describe to us this present world’. He said: ‘What is lawful thereof is a reckoning, and what is unlawful is a punishment (or, a recompense)’.\textsuperscript{5} When a man is weak, and some good thing comes into his possession, he keeps it to himself, and to any whom he is sustaining: if he expends any of it on charity, he does so fearing the while that, once it has left his possession, he will not be able to endure [its loss] with patience, and so will fall into an even worse state. Yet, while he keeps it to himself, he despises himself for hoarding it, because his soul has no

\textsuperscript{1} A tradition: cf. Bārizl, \textit{Taysīr al-wuṣūl} IV, p. 31.
\textsuperscript{2} Q. xxiii, 53. \textsuperscript{3} Non-canonical. \textsuperscript{4} Non-canonical.
\textsuperscript{5} This probably represents a variant in the form the narrative follows.
trust in God, and will not rely on Him instead of that thing. So he continues, until his purpose becomes stronger.”

I said: “How is it that the prophets had possessions and lands, such as David, Solomon, Abraham, Job, and the like? How is it that Joseph was over the treasures of the earth, and Muḥammad, and the righteous men after him?”

He replied: “This is an important question, involving a big issue. Know that the prophets, and the learned and pious men who came after them, were the trustees of God’s secret in His earth, and of His commandment, prohibition, and knowledge: they were His depositaries, and for His sake counselled those whom He created and made. For they understood God’s commandment and prohibition, and comprehended why He created them, what He desired of them, and to what He called them; they were agreeable to His desire, and entered into every matter according to His will. So they stood in the station of intelligent servants, accepting [the word] of God, and preserving His testament. They hearkened unto Him with the ears of their understandings attentive, and their hearts pure, and fell not short of His calling; for they heard God saying: ‘Believe in God and His Apostle, and expend of that wherein He hath made you to be successors.’

God also says: ‘Then made We you their successors in the earth after them, that We may see how ye will act.’ Again, God says: ‘To God belongs what is in the heavens and what is in the earth’. God further says: ‘Surely His is the creation and the bidding’. So these men were certain that they and their souls belonged to God, and likewise that all which He bestowed on them and gave them to possess was His; save that they were in an abode of trial and affliction, and were created for trial and affliction in this abode.

So it is related of ‘Umar ibn al-Ḵhaṭṭāb that when he heard the words, ‘Has there come upon man a portion of time when he was not a thing remembered?’, he said: ‘Would that it

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1 Cf. Q. xii, 55. 2 Q. lvii, 7. 3 Q. x, 15. 4 Q. ii, 284. 5 Q. vii, 52. 6 Q. lxxvi, 1.
were finished! ' (by this) 'Umar meant before the recitation of 'verily, we created man from a mingled clot, to try him').

Then he muttered (in the commentary this word, hamham, is explained as meaning, he had a certain disability in recitation).

'Umar, then, by saying 'Would that it were finished!' meant, would that he had not been created when he heard God saying, 'when he was not a thing remembered'. This was because 'Umar knew what God's rights involved, and the power of His command and prohibition, man's inability to fulfil them, and God's just claim against him in respect of his shortcomings, as well as what God has threatened to do with man in punishment for his transgressions.

It is likewise related that al-Hasan said: 'God only caused Adam to descend into this world as a punishment, and appointed it to be his prison, when He expelled him from His neighbourhood, and transferred him to the abode of toil and trial'. In the Traditions it is said: 'When God created Adam, before breathing into him His spirit, He, knowing what would come (11a) of his seed, desired to destroy him'. (Abū ʿAṣīd says: A distinguished and noble man has said, 'Would that he had indeed destroyed him, so that he had not been created!').

As for the man who works for God, and is truthful, when he possesses aught in this world, he firmly believes that that thing belongs to God, not to himself, except in so far as it may involve a duty, God having bestowed it upon him to try him, until he has discharged the duty. For a blessing is a trial, until man discharges his duty of gratitude therefor, using it as help towards obedience to God: in like manner misfortune and hardship are a trial and an affliction, until a man is patient thereunder, and so discharges his duty to God. On this matter a certain philosopher has said: 'All theory is an affliction, until it is practised'. God says: 'Who created death and life, to try you'.
and again: 'And We will surely try you, until We know which of you strive strenuously, and which are patient, and test the reports concerning you'.

The prophets, and the pious men who came after them, being made aware by God that He afflicted them in this world by means of plenty and the bestowing of possessions, put their trust in God, and not in their possessions: they were God's treasurers in respect of what He gave them to possess, spending it in fulfilment of their duties to God, without shortcoming or transgression or faintness. They assigned no contrary interpretation to God's purpose, and took no pleasure in their possessions: their hearts were not concerned with what they possessed, nor did they exclude other men from its enjoyment.

So it is related of Solomon, son of David, and the possessions and special favours which God allowed him, when God says: 'This is Our gift, so bestow thou of it or withhold, not being called to account'. The commentators explain: 'not being called to account in the world to come, for it was a mean gift, a sign of favour from God to him'. The learned have related that Solomon used to feed his guests on whitened flour, and his children on unsifted corn, while he himself ate barley-meal. They also relate that Abraham never ate save with a guest. Sometimes no guest would come to him for three days together, and he would fast; and sometimes he would walk a parasang, less or more, to search out a guest. (11b) Likewise, whenever the prophet Job heard any man taking God's name in vain, he would return to his house, and make expiation for him. The learned also relate that, although Joseph was over the treasures of the earth, yet he never ate his fill. Being asked concerning this, he said: 'I fear to take my fill, lest I forget what it is to hunger'. It is further related of Solomon, that one day the wind was supporting him, and the birds drew near to him, while Jinns and men were with him. Now he had on him a new

1 Q. xlvii, 33. 2 Q. xxxviii, 38.
shirt, and the garment clung to his body, and he felt pleasure thereat: and at once the wind was stilled, and set him down upon the earth. He said to the wind: 'What ails thee? ' The wind replied: 'We were only commanded to obey thee so long as thou wast obedient to God'. So he considered within himself wherein [his disobedience] had occurred: and he remembered, and repented, and the wind forthwith supported him [again]. It is reported that the wind used every day to set him down several times for like cause.

These men, therefore, whilst yet in the midst of their possessions, were in reality without them. They took delight in the recollection and service of God, and did not content themselves with their possessions, nor losing them found aught amiss. In nothing took they joy, so that they needed no cure or effort to expel such things from them. God said to His Prophet: 'These are they whom God hath guided, so by their guidance be thou led'.

Now it was to this same Prophet that Gabriel appeared, at the time when Gabriel was transformed; and behold, an angel came down from heaven, who had never come down before. Gabriel said: 'I feared that it was he who had come down with a command for me'. He came to the Prophet with a greeting from God, and said to him: 'These are the keys of the treasures of the earth, that they may be thine, both gold and silver: in them thou mayst dwell until the Day of Resurrection, and they shall in no wise lessen the portion that is laid up for thee with God'. But this the Prophet did not choose, but said: 'Once I hunger, and once I am filled', counting this to be an affliction and a trial from God. He did not reckon this to be a matter left by God to his free-will, for if it had been so he would have accepted it. He knew that the love of God consists in

1 Q. vi, 90.
2 Sc. into the shape of a man. The incident is that described by the commentators on Q. liii, 9.
3 Non-canonical.
quitting this world, and turning from its gaudy splendours, for in this God had schooled him, when He said: (12a) 'And do not strain thine eye after the good things wherewith we have provided a few of them—the gauds of the present life, to try them thereby'.

It is also related that one day he put on a mantle with a badge, and then cast it from him, saying: 'Its badges almost distracted me (or, its badges distracted me): take it, and bring me an Anbijānī cloak'. It is likewise related that a gold seal-ring was made for him, wherewith to seal his letters to whatever person God commanded him to admonish; he put it on, and then cast it from his hand, saying to his companions: 'One glance at it, and one glance at you'. It is further related that on one occasion he changed the strap of his shoe, and put a new one in its place; then he said: 'Give me back the first strap'.

So every heart that is pure and undefiled yearns after the next world, and knows that God is watching over him: he therefore fears greatly lest he should secretly repose in the possession of this world, and take delight in aught that is of it. Such stories are common in the tales [of the saints]. The intelligent, quick-witted man needs but a hint to this.

When Muḥammad urged his Companions to almsgiving, Abū Bakr brought all his possessions (and he was the most powerful of the people); and the Prophet said to him: 'What hast thou left for thy children?' 'God and His Prophet', he replied, 'and with God I have an increase'. Note, then, that Abū Bakr reposed in God, not in any material thing: possessions had no value in his sight, for he took more pleasure in what was laid up with God. Seeing where his duty lay, he left

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1 Q. xx, 131. 
2 Recording a variant in the tradition. 
3 For this tradition see Ibn al-Athīr, Nihāyah I, p. 46, Yāqūt, Muʿjam al-buldān VIII, p. 168 f. 
4 Cf. Bukhārī, Libās ch. 46, 55; Muslim, Libās 54, 55; Ibn Saʿd, I/II, p. 165 f. 
5 Non-canonical.
nothing at all, saying: 'I have left God and His Prophet'. Then came 'Umar with half his possessions. The Prophet said: 'What hast thou left for thy children?' 'Half of my possessions', he replied, 'and with me God has an increase'. So he gave one half of his possessions, saying, 'and with me God has [an increase]'. Lastly came 'Uthmān, ready to equip the "army of difficulty"' entirely, with all it had need of, and to dig the well of Rūmah.\\(^1\)

Note, then, that these men reckoned the material possession as belonging entirely to God. As for our statement, that these men were "without" their possessions, whilst they were still in their hands, counting them as God's, (126) this is proved by the saying attributed to the Prophet: 'We are the company of prophets; we do not bequeath, and what we leave behind is for alms'.\\(^3\) Note that during their lifetime they grudged God nothing; likewise they bequeathed nothing, but left it all to God, even as it was God's whilst it was in their hands; they neither added to it, nor bestowed it upon any man that came after them. Surely this is eloquent to the man who understands about God, and does what is just.

Such was the case with the Leaders of Guidance after [the death of] God's Prophet. When Abū Bakr succeeded to the leadership, and the world in its entirety came to him in abasement, he did not lift up his head on that account, or make any pretensions. He wore a single garment, which he used to pin together, so that he was known as the "man of the two pins". 'Umar ibn al-Khaṭṭāb, who also ruled the world in its entirety, lived on bread and olive-oil. His clothes were patched in a dozen places, some of the patches being of

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leather; and yet there were opened unto him the treasures of Chosroes and Caesar. As for 'Uthma'n, he was like one of his slaves in dress and appearance. Of him it is related that he was seen coming out of one of his gardens with a faggot of firewood on his shoulders. When questioned on the matter, he said: 'I wanted to see whether my soul would refuse'. Note, then, that he was not heedless of his soul, and of [the necessity of] making covenant with it and training it. When 'Ali succeeded to the rule, he bought a waist-band for four dirhams, and a shirt for five dirhams; finding the sleeve of the garment somewhat long, he went to a cobbler, and taking his knife cut off the sleeve level with the tips of his fingers: yet this same man divided the world right and left. When al-Zubayr died, he left behind him debts amounting to more than two hundred thousand [dinars], all contracted through liberality and extravagant generosity. Ṭalḥah ibn 'Ubaydillāh gave away all his possessions, even to his family jewels, to beggars.

All this proves that these men were truly as God described them, when He said: 'And expend of that whereof He has made you successors'. Yet not one man of the people (13a) of our time is ashamed of this, for all that he possesses doubtful things: but God knows well what manner of things they are, and whence they came, what value they have in the man's heart, and how he prefers them and reposes in them instead of in God, as well as his innumerable sins in busying himself and occupying himself therewith. One of them has even asserted that he has possessions in precisely the same manner as those who lived before him, and adduced them as an excuse for following the dictates of his own evil desire, despite the fact that his life is totally at variance with the practice of these people. Nay, but to confess one's shortcomings to God, as being a neglectful servant, and to ask God to advance him to the same high station as that these men attained, this is nearer to salvation. God is [our] help.

1 Q. lvii, 7.
2 This same argument is answered by al-Muḥāṣibī, Naṣāʾīḥ, ch. 3.
Next is Truthfulness in Abstinence, its nature and practice. Now God has abused the present world, naming it with names such as none ever before bestowed on it. He says: 'The life of this world is but a sport, and a play, and a gaud, something to boast about amongst yourselves'. Shall not he be ashamed, who understands of God, that God may see him taking satisfaction in what is a play and a sport, in this abode of deception?

I said: "What is the true nature of this world?"

He replied: "Men of insight and wisdom are agreed that "this world" means in reality the soul and its desires. This is proved by God's words: 'Made seemly unto men is the love of lusts for women, children, hoarded talents of gold and silver, horses of mark, cattle, tilth—that is the enjoyment of the life of this world'. All these things which God mentions are of the soul's desire and delight, and by them the soul is distracted from the recollection of the world to come; and when a man quits what his soul desires, he quits this present world. For consider well, it is possible for a man to be poor and without possessions, and yet to covet this world, and to desire the fruits thereof, resolving that if only he could obtain what he desires of it, he would take it for his enjoyment and have pleasure therein. Such a man is reckoned by God among the lustful, according to the degree of his ambition, only his portion at the reckoning is less than theirs who have attained it and had enjoyment of it.

The first degree of abstinence is abstinence as to following the desires of the soul. When a man finds his soul amenable, then he no more cares in what state he may be, night or day: for therein he is conformable with God's desire, (13b) for that he opposes his soul, and prevents it from attaining its desire of lusts, pleasures, recreations, the company of friends and boon-companions, men heedless of God—save only such as have been disappointed of the very thing which he himself desires: for

1 Q. lvii, 19. 2 Q. iii, 12.
truly it is a fault in a man to keep company with those who desire what he desires. Next, he takes only the bare necessities of food, drink, clothing, shelter, sleep, speech, talking, listening. He foregoes all longing for things of this world, and bewares of finding it agreeable; for the Prophet himself has said: 'This world is delicate and fresh'. That man therefore pictures this world to himself as passing away, and foreshortens his hopes of it: he lives in expectation of death, and longs for the next world, yearning to make his lodging in that everlasting abode. To this end he labours, putting all ease from his heart in ceaseless reflection, and from his body in ceaseless service. This, then, is the first degree of abstinence.

Sufyān al-Thawrī, Waqī' ibn al-Jarrāḥ, Ahmad ibn Ḥanbal, and others have said that abstinence in this world is the foreshortening of hopes, and this proves what the philosophers have said; for when a man restricts his hopes, he takes no pleasure, and so heedlessness is far removed from him. A certain sect have said: 'The man who is abstinent in this world yearns after the world to come: he has set it up before his eyes, so that it is as if he sees the punishment and reward which are in it, and therefore he turns away from this world'. So it is related that the Prophet said to Ḥārithah: 'How fairest thou this day, O Ḥārithah?' He replied: 'Believing truly, O messenger of God.' 'And what?', asked the Prophet, 'is the truth of thy belief?' The other answered: 'I have turned my soul away from this world. Therefore I have thirsted by day, and watched by night, and it is as though I behold the Throne of my Lord coming forth, and the people of Paradise taking joy together, and the people of Hell making moan together'. Then the Prophet said: 'A believer whose heart God has illumined. Thou hast known, so hold fast'.

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1 Tirmidhī, Fitan ch. 26.  
2 Died 161 h.  
3 Died 197 h.  
4 Died 241 h.  
5 Died 2 h. This story is a favourite with the Ṣūfīs, cf. Kalābādhi, al-Ta'arruf, p. 73, 78, etc.
A certain theologian has said: 'Abstinence is when the value of things has departed from thy heart'. Now abstinence in the matters of this world is a very delicate and hidden subject: every man (14a) has his own form of abstinence, according to the degree in which he knows God. If a man banishes from his heart the desire for this world little by little, so that he may see whither his abstinence is leading him, or if he is feeble in dealing with himself, and will not oppose his soul's desires, he has never turned from this world, and does not yearn after the world to come. A certain theologian has said: 'The man who is truly abstinent in this world neither blames the world nor praises it, neither rejoices in it when it comes to him nor grieves for it when it turns from him'.

(Abū Sa'īd al-Kharrāz says, A certain distinguished man has said: 'No man is completely abstinent, until gold and stone are equal in his sight; and gold and stone are not equal, until he has a sign from God, so that the stone is changed into gold, and thereby the value of things departs from his heart'. I heard the same man also say: 'Stone and gold were not equal in the sight of any of the Companions after [the death of] the Messenger of God, with the exception of Abū Bakr'.)

I said: "To what end have the abstinent been abstinent?"

He replied: "To divers ends. Some were abstinent in order to free their hearts of every occupation, making all their purposes one, namely, to obey God in recollection and service; and in this God sufficed them. So it is related that the Prophet said: 'Whoso makes his purpose a single purpose, him God will suffice for all his purposes'.1 Jesus said: 'Verily I say unto you, the love of this world is the head of every sin, and in possessions is a great sickness'. They said: 'O Spirit of God, what is its cure?' He answered: 'That a man shall not be paid his due'. They said: 'And if he is paid his due?' He replied: 'There will be pride and vanity in him'. They said:

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1 Ibn Mājā, ch. 2.
'And if there is no pride or vanity in him?' He answered: 'His desire to amend will distract him from the recollection of God'.

Others were abstinent in order to lighten their backs, that they might swiftly pass over the way, when the heavy-burdened are held back for questioning. So it is related that the Prophet said: 'My companions came to me, and I noticed that 'Abdurrahmān ibn 'Awf was not among them (or else he said, He was detained from me)\(^2\): so I said, What has delayed thee in coming to me? He replied, I was engaged in counting over the quantity of the increase of my riches, until so much sweat streamed from me that if there had come (14b) to drink of it seventy camels, thirsty from eating hamd,\(^3\) they would have gone away satisfied'.\(^4\) It is also related on several authorities that the Prophet said: 'Those who are greater shall be less on the Day of Resurrection, save only those who have poured out their wealth thus and thus, to left and right, among God’s servants'.\(^5\) He also said: 'No man is there, be he rich or poor, who will not wish on the Day of Resurrection that God had made his sustenance in this world only his daily bread'.\(^6\) Abū Dharr\(^7\) relates that the Prophet said: 'It would not please me that I should have gold as much as [the mountain of] Uhud to spend in God’s path, and that a third of the night should pass over me, while I still had more than one dinar of it, kept in case of a debt'.\(^8\)

Others were abstinent out of a desire and longing for Paradise, and this consoled them for the loss of this world and its pleasures, until they yearned long after the reward unto

\(^1\) Sc. of A'rāf, on the last day.
\(^2\) Recording a variant.
\(^3\) A bitter herb.
\(^4\) For his wealth, see Ibn Sa'd III/I, pp. 92 ff.
\(^5\) Bukhārī, Istiqrāq ch. 3, Riqāq ch. 14; Muslim, Zakāh tr. 32.
\(^6\) Cf. Ibn Mājā, Zuhd ch. 9.
\(^7\) Died 32 or 33 h.
\(^8\) Bukhārī, Riqāq ch. 14; Muslim, Zakāh tr. 31, 32; Ibn Mājā, Zuhd ch. 8.
which God had called them, and which He had described to them. In the Traditions it is related that God says: 'As for those who are abstinent in this world, unto them I grant Paradise'.

A certain theologian has said: 'No recitation is good without abstinence'.

The highest degree of abstinence in this world was attained by those who conformed with God's wishes. These were men who understood of God: they were intelligent and loving, and they listened to God's condemnation of this world, and how He has belittled its worth, and does not approve of it as an abode for His saints. They were ashamed that God should see them inclining towards anything which He has condemned and not approved. This they imposed upon themselves as a duty, for which they sought no recompense from God. They nobly conformed with God's wishes, and God 'wastes not the hire' of him who does good. For those who conform with God in all their affairs are the most intelligent of His servants, and enjoy the highest price with God. So it is related that Abū 'l-Dardā said: 'How sweet is the sleep of the intelligent, and how sweet their breakfasting! How they have despoiled the vigils and fastings of fools! An atom's weight of the man of piety and sure faith weighs more with God than mountains' worth of the deeds of those who are deceived'. Surely this is eloquent to the man who understands (15a) of God. God is [our] help.

It is related that 'Umar ibn 'Abdil-'Azīz once saw a youth who was pale, and said to him: 'Whence comes this paleness, boy?' The youth replied: 'From sicknesses and distempers, O Commander of the Faithful'. 'Tell me truly', said 'Umar. 'Sicknesses and distempers' said the youth. 'Umar said: 'Tell me how'. The youth replied: 'O Commander of the Faithful, I have turned away my soul from this world, and its stone and gold are become equal in my sight; and it is as if I behold the people of Paradise in Paradise visiting each other, and the people

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1 Non-canonical. 2 Cf. Q. ix, 121, etc. 3 Died 31 h.
of Hell in Hell making moan together'. 'Umar said: 'How comes this, boy?' The youth said: 'Fear God, and He will pour forth knowledge copiously upon thee. Verily, when we were foreshortened of the knowledge of what we practised, we gave up practising even that which we knew: but if we had practised in accordance with what knowledge we had, we should have inherited a knowledge which our bodies could not have supported'.

It is related that Abū Bakr al-Ṣiddîq once asked for a drink. He was brought a vessel: but when he had put it to his mouth and tasted it, he thrust it aside, and wept. On being asked about this, he said: 'I saw the Prophet of God one day, pushing away with his hands, as though something were falling, and yet I saw nothing. So I said to him, O messenger of God, I see thee pushing away with thy hands, and yet I see nothing. He said, Yes: this present world appeared before me, in all its gauds; and I said, Get thee from me! But it answered, Thou shalt not escape from me, nor shall any escape from me that comes after thee. (Abū Bakr continued) So I fear that it has overtaken me'. Now there was in the vessel from which he drank water and honey: and yet he wept, being afraid of that.

It is related in a Tradition that the Companions of Muḥammad neither ate to have pleasure, nor dressed to take delight. Another version says that when Muḥammad's Companions grew in worldly power, after his death, and the whole world lay conquered at their feet, they wept because of it, and were afraid, saying: 'We fear, lest our good deeds have been rewarded in advance'. Wherefore let a man fear God, and be just, and let him cleave to the path of those who have gone before, acknowledging his shortcomings, and asking God to support his stumblings.

1 After the Tradition, 'If a man acts according to what he knows, God will teach him what he knows not'.

2 Sc. in this world, instead of in Paradise.

Next is Truthfulness in Trusting to God. (15b) God says: 'Let the believers therefore trust' ¹; and again, 'And in God do ye trust, if ye be believers' ²; and again, 'Verily God loves those who do trust'.³ It is related that the Prophet said: 'There shall enter Paradise of my community seventy thousand without reckoning; these are they that neither make auguries, nor brand themselves, nor use spells, but trust in their Lord'.⁴ 'Umar ibn al-Khattāb relates that the Prophet said: 'If ye trusted in God as ye should, He would sustain you even as He sustains the birds, which in the morning go forth hungry, and return in the evening filled'.⁵ 'Abdullāh ibn Mas'ūd ⁶ said: 'Power and wealth go about seeking after trust; when they have found it, they abide [in it]' ⁷.

Now Trust in itself, and its manifestation in the heart, is this: to believe in God and to rely on Him, taking rest and assurance in Him as regards all that He has guaranteed; to expel from the heart all anxiety over the affairs of this world, and the means of sustenance, and every matter of which God Himself has taken charge; and to know that of every matter of which man stands in need, be it of this world or the next, God is the ruler and provider, for none but God can bring it to him, and none but God can withhold it from him. In trust, all desire and trepidation must depart from the heart, with all fear, if these be connected with other than God: for a man must have confidence in Him, and a full knowledge and firm conviction that God’s hand is outstretched towards him, to provide him with all that he seeks; for no good thing shall befal him, save by God’s command, nor any evil thing overtake him, save with His leave. So it is related that al-Fuḍayl said: 'The man who

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¹ Q. iii, 118, etc. ² Q. v, 26. ³ Q. iii, 153.
⁴ Bukhārī, Tibb ch. 17, 42; Riqāq ch. 21, 50. Muslim, Imdān tr. 372, 374; Tirmidhī, Qiyyāmah ch. 16.
⁵ Aḥmad ibn Ḥanbal, I, pp. 30, 52.
⁶ Died 32 or 33 h.
trusts in God, and has confidence in Him, has no suspicion of Him, and does not fear that He will desert him.

So, when a man trusts in God, and God gives him to possess anything of this world, and aught thereof remains over with him, he does not lay it up for the morrow, save with the intention that the thing belongs to God, and is in trust for God's rights, and that he is a treasurer of God: then, when he sees a fitting occasion, he quickly brings it forth, and expends it on succouring [others]; for in all that he possesses, he and his brethren have equal rights. This is binding upon him in the first instance only in respect of members of his household, and near relatives, and men of piety, and then in respect of the whole community of Muslims: whenever he sees them to be in a state of dire need, (16a) he changes their deficient circumstances.

It is related that the Prophet said: 'Abstinence in this world does not consist in making unlawful what is lawful, or in wasting wealth: true abstinence in this world is this, that thou shouldst have greater reliance in what is in God's hands than in what is in thy hands, and that, when any misfortune befals thee, thou shouldst rejoice more in the reward which it brings thee, than if it had been removed from thee'.

Bilāl 2 said: 'I once came to the Prophet with a date, and he said to me, What is this? I said, Something which I have stored up for thy breakfast. He said, Spend, Bilāl, and fear not that He Who sits upon the Throne will suffer thee to want. Didst thou not fear that this will reek in Gehenna?' 'A'īṣahah is reported to have said: 'I am not like Asmā' (meaning her sister); Asmā' takes nothing for the morrow, but I collect one thing for another'. It is also related that one day she was raising her arm and scattering dirhams, when her maidservant said to her: 'Wilt thou not leave one dirham for some meat?' She replied: 'Why didst thou not remind me?' 'A'īṣahah relates that on the night of the Prophet's last illness he appeared all the while

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1 Non-canonical.  2 Died 20 h.  3 Non-canonical.
to be terrified, and in the morning he said: ‘What has that dhuhaybah\(^1\) done [with me]?’ (Now its value was fifty-six dirhams.) Then he said: ‘Bring it forth: for what would be Muḥammad’s thoughts, if he met his Lord with that in his possession?’\(^2\) Masrūq\(^3\) is reported to have said: ‘I am never more confident in God than when my servant-girl says that we have nothing in the house’.

I said: “Does trust in God exist along with secondary causes, or by severing connection with secondary causes?”

He replied: “By severing the greater part of secondary causes: for then one passes direct to the Causer, and rests in Him.”

I said: “Does the trustful man undertake any cure or medical treatment?”

He replied: “This matter has three different aspects. A certain sect of men God has chosen, to have nothing to do with either cures or secondary causes, for the Prophet said: ‘There shall enter Paradise of my community seventy thousand men without a reckoning: these are they that neither brand themselves, nor use spells, but trust in their Lord’. The Prophet also said: ‘He does not trust, who brands himself and uses spells’.\(^4\) Again, he said: (16b) ‘If a man is turned back by an evil omen, he has associated himself with unbelief’.\(^5\) Nevertheless, the Prophet commanded the use of drugs and spells, and the making of incantations, and even ordered that Ubayy ibn Ka‘b’s\(^6\) vein should be cut; but this is explained by al-Mughayrah ibn Ṣha‘bah\(^7\) thus: ‘Of the seventy thousand whom the Prophet specially chose, those who branded themselves and used spells were not trusting’. Some theologians have interpreted the matter in the same fashion. Apart from this, everything that is lawful to other men was lawful also to them, and

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1 A small piece of gold.  
3 Died 10 h.  
4 Aḥmad ibn Ḥanbal, IV, pp. 251, 253.  
5 Cf. Ahmad ibn Hanbal, II, p. 220.  
6 Died 22 h.  
7 Died 50 h.
in no way vitiated their trust in God: for they possessed both intellectual and spiritual knowledge, and their eyes were turned to the Lord of sickness and cure, Who at His will either harms or profits by the cure. For many a man has sought to be cured by a remedy which has proved to be [an augmentation of] his sickness, and many a man has died of his remedy, or of the cutting of a vein. Many a man has sought to be healed, and has hoped to be helped by the very thing which has proved his undoing, or has feared to be harmed by the very thing which has saved him. The truthful man, who confides and trusts in his Lord, does so because he knows that He is sufficient for him, above all that He has created: he does not miss anything which God has withheld from him, because God ‘is sufficient for him, and He attains His purpose’.1

I said: “What of the man who says, I trust in God that I may be defended [from evil]?"

He replied: “This saying must mean one of two things. Either he means that God will defend him from all that causes impatience and fretfulness through the gift of trust, without any change in the course of events as destined by God: this is our view, and the view of those who believe in predestination. Or else he means that God will defend him from whatever he may pray to be defended against, no matter what it may be, as with the man who said, ‘Wild beasts will not devour me because of my trust in God, and whatever comes to me of my own seeking will also come to me without seeking; for trust protects me against everything that causes me to fear, if I pray to God to defend me’; a saying which need not astonish us, for sometimes the man who trusts in God is defended, and sometimes he is not, and yet his trust is in no way impaired.”

I said: “How is this? Explain this to me somewhat.”

He replied: “Very well. When John the son of Zachariah was slaughtered by a cruel woman on a charger, he did not trust

1 Q. iii, 65.
in God; and when Zachariah was sawn asunder with a saw, he did not trust in God; and so with all the prophets who were slain, or made to endure suffering: (17a) and yet they were of all men the most powerful in faith, and the most truthful. So Muḥammad, when he fled to the cave with Abū Bakr, and they hid there; and when the polytheists broke his tooth, and dabbled his face with blood: he did not trust in God. For consider, true trust consists in leaning upon God, and resting in Him, and then in submitting to His command, for 'He does whatsoever He wills'.

'Aḥbūlāh ibn Mas'ūd is reported to have said that God's words, 'And whosoever trusts in God, He is sufficient for him, verily God will attain His purpose', mean, He is fulfilling His purpose; while 'God hath set for every thing a measure' means, a term, a limit which the man reaches: the trustful man would not say, My need will be fulfilled. This interpretation of Ibn Mas'ūd implies, that the man who trusts in God seeks refuge in Him, knowing that the matter will not be accomplished, save on the part of God, Who by His own power gives and withholds. The man who trusts in God takes it not amiss when aught is withheld, and by his trust does not seek to extort a gift: for greed does not determine whether a thing is given or withheld, but it is God Who both withholds and gives. Sometimes a man is given a thing because of his trust, and sometimes the thing is withheld in spite of his trust. It may happen that one will see the Magian, the infidel, the atheist, the sinner, the waster, the liar, the unbeliever, the mocker, all disbelieving, and yet having their needs fulfilled, while the trustful man, who is filled with truth and firm belief, will not have a single need fulfilled, so that he dies in misery and contempt.

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1 Sc. to the point of expecting that God would change what He had decreed.
2 On the occasion of the hijra.
3 At the battle of Uhud, see Ibn Hisbām, p. 571.
4 Q. iii, 35.
5 Q. lxv, 3.
Trust, then, consists in giving up being satisfied with the material things of this world, and in banishing both the appetite for and the despair of created beings: the trustful man knows that he is moving towards what is known [in God's foreknowledge], and he is well-pleased with God, being aware that he cannot through trust obtain the hastening of what God has postponed, or the postponement of what God has hastened. He has succeeded in expelling impatience and trepidation, and has found rest from the torment of covetousness: having trained his soul in knowledge both intellectual and spiritual, he says, 'What is destined will be, and what will be is surely coming'.

So a certain philosopher has said: 'Take revenge on thy covetousness through contentment, even as thou takest revenge on thy enemy through retribution'. One of the Companions said: (17b) 'I entered the house of the Prophet, and there was in the house a dried date; and the Prophet said, Take it: if thou hadst not come to it, it would have come to thee'.

Muḥammad ibn Ya‘qūb relates that he was told by Ahmad ibn Ḥanbal, who had it on the authority of al-Mu‘allī, via Marwān ibn Mu‘āwiya, that Anas ibn Mālik said: 'The Prophet was given a number of birds as a present. He gave a bird to a maid-servant to eat, and on the morrow she brought it to him. He said, Have I not forbidden thee to lay up provision for the morrow?'

It is indispensable for every man to know this much about trusting: but the supreme perfection of trusting is mightier than this.

10. Truthfulness in Fear.

Next is Truthfulness in the Fear of God. God says: 'Me therefore dread... and Me do ye fear?'. Again, God says: 'And fear not men, but fear Me'; and again, 'They fear their Lord above them'; and again, 'So none fears God of
His servants save, those that know' 1; and again, 'Nor shall ye do a work, save that We be witness over you, when ye are engaged therein ' 2; and again, 'He knows what is in your souls, so beware of Him'. 3 The Prophet said to Ibn 'Abbās 4: 'Fear God, as though thou seest Him'. 5

Now as for what stirs up fear, until it lodges in the heart, this it is: to be continually in awe of God, both secretly and openly, knowing that God sees thee, and that none of thy motions, be they outward or inward, is concealed from Him. Then He has a high place with thee in all thy motions, both inward and outward, so that thou art cautious lest He see in thy heart aught that He likes not and does not approve, and keepest watch over thy intention, since He knows what is in thy soul. If a man keeps it firmly fixed in his heart, during all his motions, that God sees him, and then, with God's help, turns from whatever displeases God, his heart will be pure and illumined, and fear will lodge therein. He will continually beware of God, and in all his states he will be afraid. God's commandment will take a large place in his heart: through God he will not be affected by the reproach of any man, and for God's sake every man who sets at nought God's commandment will be small in his sight.

The account of fear is long: these are its principles, which if a man uses them will bring him to the realities [of fear]. This is the outward aspect of fear: over and beyond this remains the greater part of its quality. (18a)

11. Truthfulness in Shame.

Next is Truthfulness in the Shame of God. It is related that the Prophet said: 'Shame is of faith'. 6 He is also reported

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1 Q. xxxv, 25.  
2 Q. x, 62.  
3 Q. ii, 236.  
4 Died 68, 69 or 70 h.  
5 Bukhārī, Ima'n ch. 37; Muslim, Ima'n tr. 1, 5, 7.  
6 Bukhārī, Ima'n ch. 3, 16; Muslim, Ima'n tr. 57–59; Ahmad ibn Ḥanbal, II, p. 9, 56.
to have said: 'Shame is entirely good'.¹ He further said: 'Be ye truly ashamed of God. Whoso is truly ashamed of God, let him guard his head and what it contains, his belly and what it holds, and let him remember the grave and the affliction [therein]. Whoso desires the next world, quits the gauds of this world.'² Again, the Prophet said: 'Be ashamed of God, as thou wouldst be of an upright man among thy own people'.³ A man said: 'O messenger of God, what shall we show of our secret parts, and what conceal?' He replied: 'Veil thy secret parts, save from thy family and that which thy right hand possesses'. The man said: 'Suppose one is alone?'⁴ The Prophet answered: 'It is more proper to be ashamed of God'.⁵ Whenever Abū Bakr went to a privy, he used to cover his head, saying: 'I am ashamed of my Lord'. All these sayings prove how near God was to these men: for if a man is ashamed of God, he sees God watching over him and witnessing him in every state."

I said: "What is it that stirs up shame?"

He replied: "Three characteristics: [first], God's kindness towards thee, and thy failure to be grateful, whilst continuing in misconduct and transgression; secondly, the knowledge that thou wilt be in God's sight in thy place of returning and lodging⁶; and thirdly, the recollection that thou wilt stand before God, and that He will question thee about things, both great and small."

I said: "And what fortifies and strengthens shame?"

He replied: "The fear of God, when the wayward desire enters into the heart, so that the heart is frightened and scared: for it knows that God sees what is in it, and therefore the shame

¹ Non-canonical.
² Non-canonical, but quoted by Qushayrī, Risālah, p. 128.
³ Non-canonical.
⁴ In the privy.
⁵ Abū Dāwud, Ḥammām tr. 9; Tirmidhī, Adab ch. 22, 39.
⁶ Sc. the grave.
of God is established. If it continues in this, the shame will increase and wax strong."

I said: "And what is it that begets shame?"

He replied: "Apprehension lest God should turn from one in hatred, being displeased with what one has done."

I said: "What prevails in the heart of one who is ashamed of his Lord?"

He replied: "Fear for the vision of Him Who sees him: for then he is afraid of God, and therefore ashamed of Him."

(18b.)

(Abū Saʻid says: I heard a disciple ask a gnostic, "What is the sign of the awe of God in the heart of him who knows God?"
The gnostic replied: "When adder and fly are equal in his sight."

I said: "How is shame weakened?"

He replied: "By giving up self-examination and godliness."

I said: "What are the inward states of him who is ashamed?"

He replied: "Persistent humility, continual lowliness, bowing the head, restraining the glance, gazing little at the sky, blunting the tongue so that it does not speak overmuch, being afraid to uncover in a privy, giving up frivolity and laughter, and being ashamed to enter upon even that which God has allowed, not to mention any accidental thing which God has forbidden.

Men differ from each other in the degree of shame, according as God is near to them and they to Him.

12. Truthfulness in the Knowledge of God's Benefits and in Gratitude to Him.

Next is Truthfulness in the knowledge of God’s benefits, and in gratitude to Him. God says: 'But We have been gracious to the sons of Adam, and We have borne them by land and sea, and provided them with good things, and preferred
TRUTHFULNESS IN THE KNOWLEDGE OF GOD'S BENEFITS

them above many that We have created." 1 Again, God says: 'And if ye would number the favours of God, ye cannot count them'. 2 God also says: 'Remember my favours wherewith I have favoured you'. 3

When a man awakes from heedlessness, he considers and beholds God's blessings towards him, how they have been perfected both of old and now. As for His former blessings, these are: that He remembered thee before thou wast anything at all, and privileged thee with a belief in His unity, faith in Him, and the knowledge of Him; He also caused the Pen to inscribe thy name on the Preserved Tablet as a Muslim. Then He caused the intervening ages to pass away, and set thee in a company of believers who have found salvation, bringing thee forth into the best of communities and the noblest of religions, of which same community is His friend Muḥammad. Then He guided thee unto the traditional faith, and dealt with thee in the religious law, keeping thee far from errors and heresies. Then He brought thee up, and protected thee, and fed thee, until the ordinances [of Islam] became binding on thee. 4 Yet thou didst forget His blessing, neglecting to preserve His testament, and for a space of thy life indulging in evil desire: but in all this He exacts no recompense for thy sinning, but rather veils thee, and is clement towards thee, looking upon thee. Then He inclined towards thee (19a) after all this, when thou hadst been refractory, and He wakened thee out of thy heedlessness, teaching thee how thou hadst failed in obedience; and He granted thee conversion unto Him, and settled thee in His good pleasure. Now therefore there remains for thee, as thy bounden duty, gratitude upon gratitude: which of His blessings canst thou number, and for which of them be grateful? Yet must thou know and practise gratitude.

Gratitude is of three kinds: gratitude of the heart, of the tongue, and of the body. Gratitude of the heart is, to know

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1 Q. xvii, 72.  2 Q. xvi, 18.  3 Q. ii, 38.
4 Sc. at the age of attaining manhood.
that all blessings come from God alone, not from any other; gratitude of the tongue is, to praise and laud Him, publishing His benefits and making mention of His kindness; gratitude of the body is, not to use any member, which God made sound and fair of form, in any act of disobedience, but to obey God therewith. Likewise, thou wilt make all the things of this world, which He has given into thy hands to possess them, an aid for thyself in obeying Him, not converting them to vanity, nor spending them in extravagance. Finally, thou wilt pay service unto God, and accord Him all thy effort. So it is related that the Prophet one day stood until his feet became swollen. They said to him: 'O messenger of God, what is this toil? Has not God excused thee?' He replied: 'Shall I not be a grateful servant?'

God says: 'Work, O family of David, thankfully'. Again, God says: 'If ye are grateful, I will surely give you increase'.

When a man attains to the perfection of gratitude to God, he pauses, and considers, and lo, his very gratitude is a blessing from God, requiring that he should be grateful to God therefor, since He has set him among those that are grateful. Thereafter he labours in the gratitude of gratitude; and he is wellnigh bewildered, so swiftly kindness follows kindness, from God to him, with goodness and all manner of graces.

We are told that Moses prayed to his Lord thus: 'O Lord, Thou hast commanded me to be grateful for Thy blessing, and my very gratitude is a blessing from Thee'. Then God revealed to him: 'Thou hast truly attained knowledge, since thou knowest that that is from Me, and thou hast thanked Me'. 'Umar ibn 'Abdil-'Aziz said: 'To recollect a blessing is itself an act of gratitude, and blessings indicate (196) the love of Him Who blesses'.

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1 Bukhārī, Tafsīr on S. xlix, ch. 2.
2 Q. xxxiv, 12.
3 Q. xiv, 7.
Next is Truthfulness in Love. Now the philosophers are agreed that love springs from the recollection of blessings. Ibn ‘Abbās relates that the Prophet said: ‘Love God because of the blessings wherewith He nourishes you; love me because of [your] love of God; and love the people of my house because of [your] love of me’.\(^1\) God says: ‘And those who believe are stronger in love for God ’.\(^2\) I have heard that God made revelation to Jesus, saying: ‘O Jesus, verily I say unto thee, I am more loving to My servant who believeth than his soul which is within him’. We are told that al-Ḥasan al-Baṣrī said: ‘Men said, in the time of God’s messenger, O messenger of God, verily we love God with a strong love. Then God appointed a sign for His love, revealing: If ye love God, follow me, and God will love you ’.\(^3\)

It belongs to truthfulness in love to follow the Prophet in his conduct, abstinence, and character, taking him for an example in every matter, and to turn from this world and its gaudy beauty: for God made Muḥammad to be a sign and a guide, a proof to His community. It also belongs to truthfulness in the love of God to prefer God’s love in every matter above thy soul and thy desire, and in all thy affairs to begin by doing His commandment before that of thy soul. We are told that Moses said: ‘O Lord, make testament to me’. God said: ‘I make Myself testament to thee ’. Moses said: ‘O Lord, how makest Thou Thyself testament to me?’ God said: ‘If two matters come to thee, one being from Me and the other from thyself, then thou shalt prefer the love of Me above thy desire’.

He that loves God, lays it upon himself as a duty to recollect God with both heart and tongue: he frees himself from heedlessness, and seeks pardon therefor; and so all his members are but a legacy in trust, to serve Him Who loves him. He neither forgets nor neglects: his whole purpose is to please Him Who

\(^1\) Non-canonical.  
\(^2\) Q. ii, 160.  
\(^3\) Q. iii, 29.
loves him, and he labours with all his might to be conformable with Him, performing His ordinances, and eschewing what He has forbidden. He adorns himself before God in all his strength, fearing lest there come (20a) upon him any matter which shall cause him to fall from the sight of Him Who loves him. So it is related, on more than one authority, that the Prophet said: 'God says, My servant draws not so nigh Me, as by performing what I have ordained for him to do: but through works of supererogation he continues to draw nigh unto Me, until I love him; and when I love him, I am for him both hearing and sight, hand and helper. He calls Me, and I answer him: he counsels Me, and I counsel him.'\(^1\) The mark of love is, to be in accord with the Beloved, in every matter to walk with Him along His paths, to draw near to Him by every means, and on His course to flee from every matter which does not help him therein."

I said: "Is love according to the number of blessings?"

He replied: "The beginning of love is the recollection of blessings: then it proceeds according to the capacity of the recipient, that is, according to his deserts. For the true lover of God loves God both when receiving His blessings, and when His blessings are withheld: in every state he loves Him with a true love, whether He withholds or grants, afflicts or spares him. Love invariable attaches to his heart, according to his compact [with God]: except that it is nearer to superfluity.\(^2\) For if love went according to the number of blessings received, it would diminish when the blessings diminish, in times of hardship and when affliction befalls. But he is God's lover whose mind is distraught for his Lord, and who is only concerned to please Him: when he is grateful to God, and when he recollects Him, he is bewildered, as though no blessing ever descended on any man, but that it descended on him also. His love for God

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\(^1\) See p. 6, n. 1.

\(^2\) It is better to love more than to love less.
distracts him from all [concern with] creation. The love of God has banished from his heart all pride, rancour, envy, iniquity, and much that concerns his advantage in the affairs of this world—and how much more the recollection of what concerns him not!

A certain philosopher has said: 'If a man is given somewhat of love, and is not given a like degree of fear, he is deceived'. It is related that al-Fuḍayl ibn ‘Iyāḍ said: 'Love is more excellent than fear'. Ismā‘īl ibn Muḥammad relates that he heard Zuhayr al-Baṣrī say: 'I met Sha‘wānah, and she said to me, How excellent is thy path, except that thou deniest love. I said, Do I deny it? She said, Lovest thou thy Lord? I said, Yes. She said, Then how fearest thou that He may not love thee, seeing that thou lovtest Him? I said, I love him because of the knowledge and the blessings which He has abundantly showered on me: (20a) but I have sinned, and I fear that He may not love me because of what I have done. Thereupon she fainted: and when she recovered, she said, Fie!' (Abū Sa‘īd says: How excellently this man spoke! This is a true saying.)

(Abū Sa‘īd says: A certain exalted and distinguished man has said, "The man who loves God is of great moment, compared with the man whom God loves").

God is [our] help. This is eloquent to those whom God has helped and directed: but over and beyond this remain greater qualities of lovers.

14. TRUTHFULNESS IN ACQUIESCENCE.

Next is Truthfulness in Acquiescence with God. God says: 'Nay, by thy Lord! They will not believe, until they have made thee judge of that whereon they differ; then they will not
find within themselves aught to hinder what thou hast decreed, and they will truly submit'. A certain theologian has said: 'God did not attest their faith, as long as they did not acquiesce in His Prophet's decree: how much less, if they had not acquiesced in His own decree!''

I said: "What is the sign of acquiescence in the heart, and what is its manifestation?"

He replied: 'It is the heart's joy in the course of destiny. A certain man has said: 'Acquiescence is meeting calamities with hope and cheerfulness'. It is related that Anas ibn Mālik said: 'I was a servant of the Prophet. He never said to me, with regard to any matter, Why didst thou do that? or, Why didst thou not do that? He would only say, So it was destined, and so it was decreed'. 'Umar ibn al-Khaṭṭāb is stated to have said: 'I care not how I find myself at night or morning, whether it be in a state agreeable or disagreeable to me, for I know not which of the twain is better for me'. 'Umar also said: 'If I had patience and gratitude for camels, I would not care which of them I rode'. This saying of 'Umar is an indication of acquiescence, because one is patient only with regard to something disagreeable, and grateful only with regard to something agreeable; and he said, 'I care not which of the twain has fallen to my lot': this was because the two states were equal in his sight.

It is related that 'Abdullāh ibn Maṣʿūd said: 'How delightful are disagreeable things! By God's oaths, they are naught other than riches and poverty: each has its attendant duty—of riches, philanthropy, and of poverty, patience'. (21a) 'Umar ibn 'Abdil-'Azīz said: 'Today I am without choice in any matter'. A certain man said: 'And I have no blessings, save the workings of destiny in me, whatever may befal'. This same man drank poison. When they said to him, 'Take an antidote', he replied: 'If I knew that my cure could be accomplished by touching my nose or my ear, I would not do it'. The Prophet said to

1 Q. iv, 68. 2 Non-canonical.
Ibn Mas'ūd: 'O son of a slave's mother! Be not overanxious: whatever is destined will be, and whatever thou art given for sustenance thou wilt eat'.¹ The Prophet said to Ibn 'Abbas (the story is a long one): 'So if thou canst work for God with acquiescence, in sure faith, it is well; if not, then in enduring patiently what thou hatest is great good'.² Note that the Prophet called him to the higher of the two states. A certain philosopher has said: 'When a man has achieved perfect abstinence, trust, love, faith and shame, then his acquiescence is true'. This is our view also: otherwise, acquiescence may manifest in men at different times and on different occasions, according to the degree of their faith, and from it they return to patience. A certain man has said: 'Acquiescence is a small thing. The believer's succour is patience.'³

I said: "Expound to me the saying of the philosopher, 'The acquiescent man meets calamities with cheerfulness and gladness.'"³

He replied: "When a man is truthful in his love, there springs up between him and God a partnership of surrender. Suspicions depart from his heart, and he is content with the excellent choice of Him Whom he loves: he abides in His excellent dispensation, and tastes the food of existing through Him. His heart is filled with joy, bliss and gladness, and this prevails over the pain of calamities and hateful affliction. The name of affliction becomes as it were a lock to him, from which he seeks to emerge when great troubles come upon him: for sometimes he takes delight in his realization, namely, that God sees him in his affliction, and sometimes he realizes that God has recollected him, and therefore afflicted him, because He was not heedless of him, for all His omnipotence, undertaking to amend his affairs. For it may be that God sees him complaining unto Him, as a lover complains to his beloved; or else he laments to

¹ Non-canonical.
² Non-canonical.
³ Cf. above, 'acquiescence is meeting calamities with hope and cheerfulness'.
God; or else he yearns that God may see him acquiescing in Him. So says (21b) God: 'O thou soul at rest, return unto thy Lord, well pleased and well pleased with'.\(^1\) Intelligent men hasten to acquiesce with God in this world, before they pass into the next, and therefore depart from acquiescence to acquiescence. In this sense God says: 'God is well pleased with them, and they are well pleased with Him: He has made ready for them gardens'.\(^2\)

We have mentioned some of the outward qualities of the acquiescent man, so much as it was possible to mention in a book: but over and beyond these remain greater qualities. God is [our] help.

15. TRUTHFULNESS IN LONGING.

Next is Truthfulness in Longing after God. It is related that the Prophet used to say in his prayers: 'I ask of Thee, O God, the enjoyment of the life after death, of gazing on Thy face, and longing to meet Thee'.\(^3\) It is related that Abū’l-Dardā’ used to say: 'I desire death, longing for my Lord'. It is related that Ḥudhayfah\(^4\) said: 'At death a friend comes in need: if a man regrets, he shall not prosper'. Shahr ibn Ḥūshab\(^5\) is stated to have said: 'Mu’ādh\(^6\) was afflicted with ulcers in his throat, and he said, Strangle me, if Thou wilt, for, by Thy might, I truly love Thee'.

'Alī ibn Sahl al-Madā’īn\(^7\) used to arise, when [men’s] eyes were reposing in sleep, and call out in an anguished voice: 'O Thou, from the thought of Whom the hearts of His creation are distracted by the consideration of the regret which will come upon them when they meet Him! O Thou, from the longing

\(^1\) Q. lxxxix, 27-28.  
\(^2\) Q. ix, 101.  
\(^3\) Nasā’ī, Sahw ch. 62.  
\(^4\) Died 36 h.  
\(^5\) Died 100 h.  
\(^6\) Ibn al-Ḥārith, one of the ahl al-ṣuffah.  
\(^7\) So emended: probably the same traditionist as is mentioned by al-Khaṭīb, Ta’rīkh Baghādād XI, p. 429; Ibn Ḥajar, op. cit., VII, p. 330.
for Whom the hearts of His servants are unmindful, though His hands were outstretched towards them before ever they knew Him! ' Then he would weep, until his neighbours wept because of his weeping. Then he would cry out: 'Would that I knew, my Master, how long Thou wilt imprison me! Raise me up, my Master, unto Thy fair promise: for Thou knowest what violent longing hath stirred me, and how long I have waited for Thee'. Then he would fall fainting, and continue so until he stirred to perform the morning prayer.

Al-Ḥārith ibn 'Umayr used to say every morning: 'I have come to a new day, and my heart and soul are intent on loving Thee, my Master, and yearn to meet Thee: hasten then that meeting, before the black night cometh upon me'. In the evening he said the like: and so he continued for sixty years. (22a).

The man who longs after God is disgusted with this world, and with remaining therein: he desires death, and the ending of his span and lot. It is peculiar to him, that he seeks to be estranged from created things, and keeps himself alone in solitude and isolation: his occupation is with trepidation, yearning, grief, distress, sorrow; with the violence of his love his breast is choked, and blushing and incoherence overcome him when the Beloved’s name is mentioned, in Whom he rejoices; his thoughts are pure, his zeal is quickened, and joy stirs in his bowels as he seeks to meet [Him]. Astonishment comes upon him, surprise, and bewilderment, at the very thought of attaining his expectation of the Expected One, so that he utterly forgets all his portion in this world and the next, except the vision of Him for Whom he longs. Yes, then at that time he is confronted with a fear that is indeed fear—that he will not attain his Beloved, but may be cut off from Him, and barred from reaching Him, and veiled from Him. Then he fears lest any accident befal him, while he is yet in the abode of affliction: long seem the

\[\text{\footnote{al-Baṣrī, see Ibn Ḥajar, op. cit., II, p. 153.}}\]
days and nights to him, until he shall depart from this world whole, and in a manner pleasing to his Lord.

These are some of the qualities of those who long [after God], so much as can be mentioned: but over and beyond these remains the greater part of their description. God is [our] help.

16. TRUTHFULNESS IN INTIMACY.

Lastly comes Truthfulness in Intimacy with God, and with His recollection and nearness. A certain philosopher has said: 'Intimacy with God is finer and sweeter than longing: for if a man longs, there is a slight interval between him and God by reason of his longing, whereas the intimate is nearer to God'. So it is related that Gabriel came to the Prophet in the form of a man, and questioned him concerning resignation and faith, and then concerning good works. The Prophet said to him: 'Thou shalt worship God as though thou seest Him: for even if thou seest Him not, yet He sees thee'. Gabriel replied: 'Thou hast spoken truly'.1 It is also related that the Prophet said to Ibn 'Umar: 'Worship God as though thou seest Him, for even if Thou seest Him not, yet He sees thee'. (22b) In this he indicates God's nearness, and that He is overwatching him: and from God's nearness emerge in every state the true realities of things. If a man's station is fear, then through God's nearness he is affected with trepidation, terror, and fright, for he knows that He sees him; but if his station is love, then through the realities of God's nearness he is affected with joy, pleasure, and delight, for he knows that He sees him; he therefore hastens to seek His pleasure and proximity, so that He may see him panting with eagerness, desiring to be near to Him, and to love Him exceedingly.

If a man is patient, then, at the time of his affliction and calamity, when he is made to endure for his Master's sake things which will bring his reward nearer to him, he hearkens to the

1 See p. 18, n. 2.
words of God: 'Truly God is with those that are patient',
and 'But wait thou patiently for the judgment of thy Lord,
for thou art in Our sight'. Then it is easy for him to practise
patience, and to shoulder his burden. In like manner the people
of every station worship God in nearness, for they have certain
faith: these are they who scarcely arrive and scarcely return.

As for the common people, they act only according to what they
know of God's commands and prohibitions: their hope is weak,
and they are confused, and have no certain realization.

An example of truthfulness in intimacy is afforded by the
story of 'Urwah ibn al-Zubayr. He asked 'Abdullāh ibn 'Umar
to give him his daughter's hand, while the latter was circum-
ambulating the Holy House of God. Ibn 'Umar did not answer
him, or give him any reply. After this 'Abdullāh meeting him
said to him: 'Thou spakest to me during the procession, but we
were imagining that God was before our eyes'. With the
intimate it is as though he beholds that for which the longer
longs.

It is said that 'Abdul-Wāḥid ibn Zayd al-Baṣrī said to
Abū 'Āsim the Syrian: 'Dost thou not long for God?' The
other replied: 'No. A man only longs for one who is absent:
when the absent one is present, for whom shall he long?'
'Abdul-Wāḥid said: 'His longing is ended'. It is related that
Dāwud al-Ṭā'ī, one of the Muslim leaders, (23a) concerning
whose veracity and uprightness there is no doubt, also said:
'A man only longs for one who is absent'. A theologian has
said: 'They only said this because of the reality of their experience of God's nearness: it is as though they were with
Him, for they had with them an attestation which was never
absent, and this, coming from God, brought them peace and

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1 Q. ii, 148.  
2 Q. lii, 48.  
3 Sc. all acts of personal initiative cease.  
4 Died between 91 and 97 h. For the story which follows see
Kalābādhi, al-To'arruf, p. η*.  
5 Died 177 h.  
6 Died 162 h.
quiet, and it was a mercy and a repose accorded to them aforetime in this world\(^1\) by God. If it was not this, then what was it that they received of God through His nearness?

The mark of the man who is intimate with God and God's nearness is, that he experiences in his heart God's recollection and His nearness to him, and does not lose this experience at any time or in any place, whatever his spiritual state may be: God and His nearness come to him before all else. This latter occurs, when the light of God's nearness lodges in his heart: in that light he regards all things, and through that light he is guided to all things. So it is related that 'Āmir ibn 'Abdillāh\(^2\) said: 'I have never looked at a single thing, without God being nearer to me than it.'

These two are the qualities of the intimate: that he is disgusted with people and mankind [generally], and finds delight in solitude and loneliness. Being in a darkened house, he abhors a light when he sees one: he closes his door, and draws his curtain, and is alone with his heart. He grows familiar with his Lord's nearness, and becomes intimate with Him, taking delight in secret converse with Him: he frees himself from any visitation which might come upon him and spoil his solitude. Yes, then one may see him dismayed even by the shining of the sun, when it enters upon him at his prayers: grievous to him is the company of other men, for they weary him; to sit with them and meet them is for him a grief and a loss. But when night covers him, and all eyes are sleeping, when every movement is stilled, and the senses of all things are quiet, then he is alone with his sorrow, and his disquietude is stirred: his sighs mount swiftly up, and long he moans, demanding the fulfilment of what his Expectation promised him, and the benefits and loving-kindnesses whereby He has aforetime sustained him. Then he obtains some part of his request, and a portion of his wants is satisfied. \((236)\).

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1 Sc. before departing to the next world.

2 If the same as al-Jarrāḥ, died 18 h. See Ibn Ḥajar, *op. cit.*, V, p. 73.
Moreover, the intimate feels no dismay in places where other men are afraid: alike to him are habitation, wilderness, desolation, society, and loneliness. This is because of the overwhelming sense of God’s nearness which comes upon him, and the sweetness of His recollection: these prevail over all other impacts, whether outward or inward.

This is the outward aspect of intimacy, so much as can be mentioned: over and beyond this remain stations of intimacy greater and mightier than may be set down in a book, except that some hint of it may pass in conversation with those who have experienced it. God is [our] help.

**Epilogue.**

Know, O thou that askest concerning Truthfulness and its exposition, that this which I have mentioned to thee is only the outward aspect of Truthfulness, Patience, and Sincerity. This much it is necessary for all men to know and practise, especially disciples who seek to tread the path of salvation. Some there are who have nothing before God but this outward theory and practice: in this they labour, and in this they are truthful, and this brings them indeed to God’s mercy and reward, and with God they have much good.

One man is truthful in these stations which we have mentioned, and more: this will bring him in this fleeting world to a high station, and a knowledge of God, and a noble station, so that he will pass on to joy, ease, and bliss in the gnosis of God, having attained nearness to God, and reached a noble rank too fine to be described and expounded. A certain man who knew God said: ‘God bestows on His friends a grace which [His] servants cannot comprehend, either in this world or in the world to come’. Hast thou not heard the words of God? ‘No soul knoweth what delight is kept secret for them’.¹ In the Traditions we are told: ‘They shall be given what eye hath

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¹ Q. xxxii, 17.
not seen, and ear hath not heard, neither hath it entered into the heart of man'. So it shall be with every man according to his deserts.

Another man has unending grace in the reward of God, and bliss in Paradise. Another has unending grace in God Himself, (24a) and an increase of His goodness and regard. It is a true story of the Prophet, that he said: 'Of the people of Paradise he is least in rank, who looks about his kingdom two thousand years, to see it from end to end'. Another man looks upon the face of God twice in every day.

Now it is absurd [to say] that all these are equal, or that their knowledge of God in this world was equal. God says: 'And We did prefer some of the prophets over others'. Superiority among men accords only with superiority in their knowledge and gnosis of God: according to their degree in these men differ from one another in this world and the next. God is [our] help.'

I said: "Does a man attain a state in which he no longer seeks to attain truthfulness, in which there falls from him the burden of religious works, the weight of sincerity, and the burden of patience, so that he acts truthfully, and partakes in the things which thou hast mentioned, and more, without toil or weariness ?" 3

He replied: "Yes. Hast thou not heard the Tradition which relates that 'Paradise is set about with unpleasant [duties], and Hell with evil desires'? It is also related in another story: 'Truth is heavy but wholesome, falsehood is light but noxious'. Now the carnal soul is attached to the love of this present abode, and is satisfied with it, loving plenty and ease therein: but truth, and the following and practice of truth, truthfulness, and all its characteristics—all these are opposed

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3 Cf. Qushayri, Risālah, p. 187, where a similar question is put to and answered by Kharrāz.
4 Cf. Wensinck, op. cit., p. 182. 5 A well-known proverb.
to the soul's desire. When a man understands about God, and comprehends what God has called him unto, namely, to turn from this perishing abode, and to yearn after the everlasting abode, then he constrains his soul to bear unpleasant things, and to enter upon the path of truthfulness: he resolves to labour with all his might, and is patient towards God; he toils with his soul, and prays to God for help, and God beholds him desirous of what is with Him, and eager to please Him. So God turns to him, with lovingkindness and help, making easy for him what is hard, and what he finds difficult in himself: God gives him sweetness in exchange for bitterness, lightness for heaviness, smoothness and ease for roughness. (24b) His nightly vigils become easy for him; his private converse with God, and solitude in His service, are a joy to him after his bitter struggling. Fasting and thirsting through the heat of the day become a light thing to him, now that he has tasted the sweetness of that for which he hoped—God's ease and good reward. In this way his characteristics and states change and become easy for him, and out of every station which he endures and suffers for God's sake, seeking His favour, he gets a like recompense of good. So his character changes and his nature is transformed, his carnal soul grows quiet and his intellect revives: the light of truth lodges in him, and he grows familiar with it; evil desire flees from him, and its darkness is extinguished. Then it is that truthfulness and its characteristics become part of his nature: nothing but this finds he good, and with this only he associates, for he is content with naught else. Then he is clothed with his Lord's protection: then the strategy of his enemy loses its power, and is overthrown, for his false incitements perish, and all his armour, when evil desire dies, and the carnal soul is fettered, so that it puts on the character of those on whom God has had mercy. God says, in the story of Joseph: ‘For the soul is very urgent to evil, save as my Lord has mercy'.

The souls of the prophets and true believers were under God's

1 Q. xii, 53.
mercy and protection, and so is every believer, according to the power of his faith.

Then it is that there ceases in him that labouring after truthfulness, together with the burden of practising it: for now he practises the truthfulness which we have mentioned, and many times greater than this, without trouble—nay, this becomes a delight and a nourishment to him, so that if he leaves it, he is distressed at leaving it, and feels dismayed at losing it. Then truthfulness and its characteristics become an attribute of his, and no other finds he fair, until it is as though he had never been otherwise.

Now the confirmation of this is to be found in the Book and the Prophetic Practice. God says: 'But those who labour for Us, We will surely guide them in our paths, and verily God is with the righteous doers'. Again, God says: 'God promises those of you who believe and do right (25a) that he will give them the succession in the earth, as he did with those before them, and He will surely establish for them their religion which He has approved for them, and will give them in exchange, after their fear, security: they shall worship Me, and shall associate naught with Me'.

God also says: 'And We desire to be gracious with those who were weakened in the earth, and to make them leaders, and to make them heirs, and to establish for them in the earth'.

God says further: 'And we appointed among them leaders to guide at our bidding, for that they were patient' in the loss of this world.

We only desired to prove that a man must strive with his soul, and labour his utmost to be truthful; and that after this, help comes from God. The proof of this is to be found in the Prophet's own practices. Ibn 'Abbâs, in his commentary on the Sûrah Ţaha, says: 'The meaning of Ţaha, in the Abyssinian

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1 Q. xxix, 69.  
2 Q. xxiv, 54.  
3 Q. xxvii, 4–5.  
4 Q. xxxii, 24.  
5 Q. xx, 1. In the commentary ascribed to Ibn 'Abbâs (ed. Bombay, 1885, p. 242) this interpretation of the word Ţaha is given, but there it is explained as a dialect-form of Mecca.
language, is, O man. We have not sent down to thee the Qur'ān that thou shouldst be wretched—that is, in order that thou shouldst be troubled with it.’ For consider, when the Prophet stood in thanksgiving until his feet became swollen,1 he was giving thanks to God, and God commanded him to repose. It is also related that the Prophet used to worship in the mountain of Ḥirā’ for a month or more 2: and so it is told that he used to be carefully on his guard against his enemy,3 until this verse was revealed: ‘And God will protect thee from men’.4 Then he gave up being on the watch, for he believed God’s words when He told him that He would protect him: and he had sure faith, and was quiet. In like manner with all believers, faith comes to them after weakness.

So it was that the Prophet went out to the cave in the mountain called Thawr,5 and hid himself, he and Abū Bakr al-Ṣiddiq, and then they departed to Medina, fleeing secretly: this was only a time of trial by God, for he was in the station of patience and endeavour. Then, after he had come to Medina, the Quraysh made a raid against him, on the day of the Battle of Uhūd, and slew his Companions, and broke his tooth, and dabbled his face with blood.6 Note, then, that evil desire (25b) and labour clave to him and pursued him, as with all believers. Then, after this, he went forth, he and his Companions, crying joyfully as they drove the sacrificial beasts before them, intending to come to God’s house7: but the Quraysh prevented him from entering Mecca, so that his men were thrown into confusion, and they halted in the place which is called al-Ḥudaybiyah, and then returned, and did not enter the Sacred Territory. Now contrast this with the time when the period of

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1 See p. 38, n. 1.
2 Cf. Ibn Hīshām, p. 152: ‘So the Prophet went forth to Ḥirā’, as he was wont to do...’
3 So the Quraysh.
4 Q. v, 71.
6 See p. 32, n. 3.
7 To perform the "lesser pilgrimage". Cf. Ibn Hīshām, pp. 740 ff.
trial was ended, and victory came: how he entered Mecca, slaying and converting whom he wished, and then he published an amnesty in the city.\(^1\) At that time God revealed: 'Surely We have given thee a manifest victory, that God may pardon thee thy former and thy latter sin'.\(^2\)

So it was with Moses, and the place which he had with God. Consider how great was his trial, when he was still in his mother's womb, how the women were slaughtered, and the children slain, as they sought for Moses.\(^3\) Then his trial was visited upon the people, and God declared: 'And on the morrow he was afraid in the city, expectant'.\(^4\) God also says: 'Verily, the chiefs are deliberating concerning thee, to kill thee: wherefore go forth. Verily, I am for thee a sincere adviser. So he went forth therefrom, afraid and expectant. He said, O Lord, save me from the unjust people'.\(^5\)

Consider also, O disciple that seekest God's grace remissfully and with transgression! Has it not been told thee, how that Moses did not obtain his wife, until he had guarded flocks and been a servant for ten years? \(^6\) Then God made him His messenger, and addressed him, and manifested his proof, saying: 'Fear not: for I am with you twain, hearing and seeing'.\(^7\) Now when God said to them, 'Do not fear', did they fear? Did he not make for them a sign, in the form of a rod, so that they were victorious over the wiles of the sorcerers, and put the armies to flight? \(^8\) Then God made him to prevail over his enemies, and drowned them altogether.\(^9\)

So it was with Joseph, when, as God relates, he was cast into the pit,\(^10\) and was then bought 'for a mean price, a few dirhams, and they parted with him cheaply'.\(^11\) Then misfortune did not leave him, until he was tempted by the prince's wife,

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\(^1\) Ibn Ḥishām, pp. 802 ff.  
\(^2\) Q. xlviii, 1-2.  
\(^3\) Cf. Q. xxviii, 3.  
\(^4\) Q. xxviii, 17.  
\(^5\) Cf. Q. xxviii, 25-29.  
\(^6\) Q. xx, 48.  
\(^7\) Cf. Q. xx, 80.  
\(^8\) Q. xii, 15.  
\(^9\) Cf. Q. xx, 80.  
\(^10\) Q. xii, 20.
and was imprisoned for many years. But consider how God made him to prevail over his brethren: for He drove them away, and manifested his proof, setting him over the treasures of the earth. 

So it was with the prophets, of whom God has spoken. This is surely eloquent to him who understands of God, and of those learned ones who are guides on the path unto God.

So it was with ‘Umar ibn al-Khaṭṭāb. Of him it is related that, whatever path he trod, Satan trod another. He said: ‘Satan flees from ‘Umar’s brow, although yesterday he was engaged with al-Lātt and al-‘Uzza, on matters pleasing to Satan’. Consider how sincere he was to God, and judge truly whether the enemy and his lies had any part in him.

It is related that Thābit al-Banānī said: ‘I laboured with the Qur’ān twenty years, and have taken pleasure in it twenty years’. A philosopher said: ‘These people persisted in the practice of patience, until it became honey [to them]’. Another said: ‘Before every pious act is an obstacle: if a man boldly surmounts it, it will bring him to ease, but if he is afraid to surmount it, and does not pass over it, he remains in his place’.

I said: ‘And so there is no escape from this calamity and trial?’

He replied: ‘There is no escape from it for the man who is highly esteemed of God, and has the gnosis of God. It is a true story of the Prophet that, being asked, ‘Who of men suffers the most? ’, he replied: ‘The prophets, then the righteous, then the like and the like’. Every man is afflicted according to his religion. If there is a strength in his faith, his affliction is made more severe, but if his faith is weak, his affliction is lightened. So it was with the prophets. God revealed to them the grace of prophethood, and declared to them that they were apostles; then He laid affliction on them, and they endured the affliction

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1 Cf. Q. xii, 23–35.  
2 Cf. Q. xii, 55.  
3 Cf. Wensinck, op. cit., p. 234.  
4 Died 123 h.  
according to the grace which God had accorded them. With the affliction God schooled them, and they obtained understanding therein, and endured it patiently, until they were victorious.

All believers are affected firstly with a desire for God's reward which He has promised them, and secondly with a fear of the punishment wherewith He has threatened them. If they are patient, sincere, and truthful unto God, God is grateful to them therefor, and manifests their proof before all creation, making them learned men, patterns, and implanting in their hearts a sure faith. (26b) Thereafter believers fall into two classes. With the first, God makes beginning with blessing, favour, and gift, giving him repentance, making him to love penitence, and making obedience easy to him. So God makes beginning with abundant favours: then, when joy is fixed in his heart, and he finds pleasure in performing good acts, thereafter God lays upon him affliction and trial, calamities and hardship, difficulty and stress. Yes, and the sweetness, which formerly he tasted, and the joy in piety, these are taken from him: obedience becomes burdensome to him, though formerly it was easy, and he experiences bitterness after sweetness, sloth after alacrity, dullness after clarity: all this is by reason of the affliction and the trial. Then a weariness comes upon him. But if now he is steadfast and patient, and endures this unpleasantness, he afterwards comes to the bound of ease and attainment, and his grace is increased manifold, both outward and inward. So it is related in the Traditions: 'Every eagerness has its time of weariness: if a man's weariness turn him towards the Sunna, he is saved, but if it turn him to heresy, he perishes'.1 Abū Bakr al-Ṣiddīq said: 'Blessed are they who died in the first flush of the beginning of Islam, and in its first eagerness'. It is related in the Traditions that God commands Gabriel, saying: 'Snatch away from My servant's heart

1 Non-canonical, but cf. 'There is an eagerness for this Qurān, then men weary of it' (Lane s.v. ṣurr).
the sweetness of obedience. If he mourns for it, return it to him, and give him an increase: if not, then leave him.\(^1\) In another Tradition it is related that God says: 'The least thing that I do with a man of learning, when he inclines to this world, is, that I remove from his breast the sweetness of secret converse with Me, and leave him in this world, bewildered.\(^2\) In another story it is said that, if a man inclines to this world after he has attained knowledge and gnosis, together with insight, God says to Gabriel: 'Remove from his breast the sweetness of secret converse with Me, and give him some fragment of this world, that he may occupy himself with it, and forget Me.'

As for the second man, he makes beginning with truthfulness and good acts and all the characteristics of truthfulness, then he practises therein as God wills: and thereafter grace comes to him, and God gives him what he had never hoped for or reckoned with. (27a) So it is with the majority of distinguished saints: signs and graces come not upon them, until they have practised, to the utmost of their power: when God makes beginning with them, He does not then accord them the greater part of what they had never reckoned with.

Some have studied the ways of these people, and then they are told, 'Surely thou art one of them'; and thereafter they have practised accordingly. Some know themselves, but do not know others. Some know all by their names and tribes.

And so, O thou that enquirest concerning truthfulness and the exposition of the way, if thou hast duly learnt all that I have taught thee herein concerning truthfulness, if thou hast experienced these stages, lodged in these stations, and traversed these paths which we have mentioned, and therefrom passed to ease, repose and tranquility: then thou art hedged about with [divine] protection, and treadest the path of right conduct, and the white highway which brings thee to God. Mayst thou then find joy therein, and may God bless thee, for in all thy

\(^1\) Non-canonical.  \(^2\) Non-canonical.
ways thou hast a [true] insight. And if thou hast practised truthfulness, and in every station acted with piety to the best of thy powers, as much as God has permitted thee, and if thou hast witnessed [all these] matters, then it may be that God has seen thee, striving thy utmost in what passed between thee and Him, because of thy desire to draw nigh to Him, so that thou didst truly require Him, since thou knewest that thou must needs have Him, and so thou camest to Him for protection. Or it may be that God has seen thee at certain times seeking Him, eager with truthful purpose and true aim, and He knew that thou growest not weary, and leavest nothing undone, to turn unto Him, until thou hast attained thy hope: then He showered upon thee His goodness, and gave thee some part of thy hope of Him—nay, He drew thy heart strongly unto Himself, and implanted in it sure faith, making it to look upon the world to come. Then indeed He makes easy for thee that which was hard, and softens for thee that which thy soul found to be rough, namely, submission; then thy path unto Him is shortened, and thy establishment is sure, thy life stands fast, and thy days are blessed, for so the noble Master declares Himself, Who suffers not diminution by His giving, and whose benefits never end, because He is the Kind, the Compassionate, and He has called Himself the Grateful. (27b)

Then wonder of all wonders, and wonder of every wonderer! Yet no wonder is it, for herein the noble Master was doing as He desires: but this is indeed an occasion for men to marvel at, that He is grateful to His servants for the very thing which He began in them, guiding them unto it and employing them in it and preserving them [in it]; then He made it desirable to them, and ascribed it to them as something done by them; then He inscribed it in their accounts as an accepted act; then He doubled for them the reward which He had promised them for this. This, then, is the goodness which proceeds from the generous [Lord]: this is not understood by men, for every mind is amazed at it.
Ho then, O disciple who questionest! Awake from this long slumber. These are names which God has attached to them, [saying] that they were the agents: these are matters which He has ascribed to them. Yet I do not think that this belongs to any other than God: this was His assistance, and His work, in a work which He alone originated, and He alone manifested when He wished. He performs all that He desires, and with His mercy visits whomsoever He wishes.

Men who understand of God meet all circumstances as I have described and set forth, and in all things return to Him: for they see that all things belong to Him; for He was their inception, and on Him rests their completion, He is their supporter, and to Him they return. God’s is the command, both before and after: ‘aye, His is the creation and the bidding; blessed be the Lord of the Worlds’. But as for weak creatures, they imagine that herein is something which they have wrought. Alas, if they are truthful and sincere, they seek a reward therefor from God, and that is as much as they know; and yet with God they have a great good.

(He said): And I will mention to thee yet another station: wherefore turn thyself attentively thereto, and any other man thou seest referring to gnosis and knowledge and repose in God. If thou hast drunk the cup of the gnosis of God, if God has given thee to realize, through pure faith, what was already in eternity laid up for thee with Him—when He desired thee, before ever thou didst desire Him, knew thee before thou camest to a knowledge of Him, recollected thee before thou didst recollect Him, loved thee before thou lovedst Him—then now within thee gratitude is stirred for all his favours, now love cleaves to thy heart for all his favours. Him thou preferrest, and in Him thy spirit is rejoiced, and with His nearness thou art familiar. Now thou comest unto Him taking refuge, and dwelling in nearness to Him: henceforward He will not be absent from thee, and

1 Q. vii 52.
thou wilt not lose Him, whether going or coming, (28a) standing or sitting, waking or sleeping, in every state.

Hast thou not heard what is related of the Prophet? He said: 'Mine eyes sleep, but my heart does not sleep'. So it is with all believers, according to their degrees. How glorious then is thy occupation, O man, and how splendid thy engagement! For the Master, noble, great, exalted, rich, praiseworthy, has recollected thee again and again: thee He singled out, to shower on thee His amplest bounty, when He guided thee to love Him, so that thou didst prefer Him, and He became thy ambition and desire, and the object of thy yearning. Nothing that thou possessest is due to men, for all that thou hast is a gift [from God]. This is the first sign of attaining to spiritual ease, that God should be the desire of His servants, God and none other. Now the sign of this is, that He preserves in thee that which He entrusted to thy heart—His recollection and His affection—making thee to feel how near He is, yearning over thee in His goodness, forgiving thee. Now cease in thee all motions of desire to attain or to draw near: one motion only remains, which stirs within thee gratitude for His favours, payment of His due, association with Him and no other, pleasure in secret converse with Him, joy in His service, and such worship as He in His will desired of thee, that He might show thee wherein His power dwells, and how various are His ordinances to thee, and that thou mightest understand of Him. At that moment thou feelest how near He is to thee, for thou art no more occupied with thy own motions, nor seekest thou any reward or recompense therefor, as so many pious servants [of God] have desired: thou labourest more than abundantly for God, Who generously created thee, and has used thee in the character of generous men. God is [our] help.

This, then, is another answer to thy question, 'Does a man attain a state in which he no longer seeks to attain truthful-

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1 See Wensinck, op. cit., p. 163.
ness?" This is the sign of those who do attain: do thou therefore understand it. Dost thou not know, disciple, that godliness, abstinence, patience, trust, fear, hope, respect, shame, love, yearning, intimacy, truthfulness and sincerity in all situations, every fair and lovely characteristic—all these are stations dwelt in by those who work for God, (28b) from which they depart to journey to others, until they have attained their desire, being near to their Master? Then what hast thou to do with recollecting any station in which thou hast dwelt, until such time as it brought thee to thy goal, if thou hast now attained, and obtained some part of thy quest? For it is as though thou hast Him in sight: wherefore ever more and more do thou advance towards Him, constantly gazing on Him, and listening to Him with ears attentive; for He is nearer to thee than thyself to thy soul. What then hast thou to do with recollecting truthfulness, which is but one of the stations of the seekers?

And so, if now the door is opened, which was closed between thee and Him, if that veil is removed which once covered thy heart, if He has caused thee to feel Him near to thee, and has delighted thee with some degree of intimacy, then it may be that thou hast come to some part of thy request, and thy establishment is firm. But if thou, like certain other seekers, hast come no more to seek after truthfulness and like matters, because God’s nearness is so real to thee that thou art wholly occupied with Him, then this is the desire of those who possess the gnosis of God: do thou understand it, both in thyself and in others, and be not deceived as to the portion thou hast from thy Lord.

Know, then, that those who have attained unto God, and are near to Him, who have in truth tasted the love of God, and obtained their portion from their King, their qualities are: godliness, abstinence, patience, sincerity, truthfulness, trust, confidence, love, yearning, intimacy, all fine characteristics, all the characteristics of theirs which cannot be described,

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1 See p. 53, n. 1.
together with that piety and generosity which they have made their abode. All this is with them, dwelling in their natures, hidden in their souls; nothing else find they good, for this is their food and their habitude. This they imposed on themselves as a duty, and therein practised, until they became familiar with it: after they had attained, they no longer felt the performance and practice of this to be a labour, since it dwelt [in them] at every time and in every state—for this was their food—even as in the discharge of their religious duties they experienced neither heaviness nor exertion: (29a) so overwhelmed were their hearts by God's preference and nearness. To practise this was no burden to them, and it entailed no preoccupation with outward acts: for service and outward acts only affect the outward members. Understand well this point. Thereafter their hearts were wholly oblivious—nay, they were wholly occupied with God: for God's nearness overmastered them, and His love, the yearning after Him, and the fear of Him, reverence for Him, and respect. Understand therefore, O disciple, what I have set before thee, and meditate it well, and thou wilt find it clear and agreeable, if God wills.

Summon now thy intellect, and concentrate thy purpose\(^1\): listen no more to knowledge, for thou hast turned away thy understanding from all that knowledge puts before thee. After this knowledge and this exposition, there no longer remains any excuse for thee, for the proof has been reiterated to thee. Act therefore in true sincerity unto God, that haply thou mayst be saved, and rejoice in the true knowledge of Him in this abode, fleetingly, before the [coming of the] eternal. Yea, and then will thy sorrow be perpetual, and thy anguish redoubled, and every spiritual state intensified many times above that which thou didst experience before the coming of gnosis and attainment.

Now the verification of this may be found in God’s Book, and in the practice of His Prophet. God says: 'So none fears

\(^1\) Cf. Sarrāj, Kitāb al-Luma', p. 355, where this phrase is ascribed to Kharrāz.
God of His servants save those who know’.¹ The Prophet said: ‘I have most knowledge of God out of all of you, and of you all I fear Him the most’.² He also said: ‘If ye knew what I know, ye would laugh little and weep much, and ye would go forth on the highways boldly unto God’.³ So lived the Prophet: and so lives every man who knows God truly; though he be near to material things, in every state in which he dwells he is assisted by what he experiences therein, contrary to the use of other men. On this analogy then [understand it]: surely this is eloquent to him who understand and meditates. God is [our] help.”

I said: “When does a man become familiar with his Master’s decrees, and find satisfaction in His disposition and choice?”

He replied: “As to this matter, men are in two stations, so do thou understand. The first man only becomes familiar with his Master’s decrees (296), in order so to perform His command as to attain His reward: this is good, and in it is great advantage; but such a man rises and falls, now is patient now impatient, now pleased now angry, now crosses now reverts; this indeed brings him to God’s reward and mercy, but only with trouble, hardship and labour. The second man becomes familiar with his Master’s decrees, and finds pleasure in His afflicting, being satisfied with His good disposition and choice, entirely and without reserve: for he is familiar with his Master and the recollection of Him, loving Him and cherishing Him, and being pleased and content with Him. Can the decree of the Beloved, O questioner, ever be a burden to the lover? Will he not accept it with joy and delight? The story runs: ‘Until he reckons affliction a blessing, and ease a misfortune’.⁴ In another story we are told: ‘The booty of sincere believers is what they have been deprived of in this world’.⁵ It is related that God in one

¹ Q. xxxv, 25. ² Non-canonical. ³ Bukhārī, Kusūf ch. 2. ⁴ Non-canonical. ⁵ Non-canonical.
of His books revealed: 'O all ye who turn lovingly unto Me! Ye shall not be harmed by what ye obtain of this world, for I am your fortress: and ye shall not be harmed by any man's enmity, for I am your deliverance'. If a man stands thus with God in all states and situations, how can it be otherwise with him than as we have mentioned?

A certain man who knew God, and lived near to Him, has said: 'These people, whose states we have been mentioning, are not satisfied that they should have to contend with affairs as they occur to them, and events as they come upon them, and then, when the events take charge of their hearts, find it necessary to be patient or pleased with them. In their case patience and pleasure are an appositive adjunct: having required of themselves that they should be truly occupied with God, and wholly taken up with Him, they are not satisfied that passing events should contend with their recollection of God, and even equal it; 'for God can overcome His affair'. Moreover, they are servants under God's decree: only on the very rarest of occasions are they overcome, so that they need to confess their weakness to God, (30a) and ask Him for help.' Marvel not, therefore, if thou seest aught of this in any of them; for so the Prophet said: 'Verily I am a man. O God, whomsoever I curse, let my curse be to him a mercy.' I heard a man who knew God say: 'It is a proof of a man being strongly attached to his Master, and enjoying real experience of Him in nearness to Him, that he does not notice the varying conditions that pass in him: he looks at them with an inward eye, so that it seems as if they are befalling or happening to someone else'. This is the most perfect way of meeting changing conditions. Understand therefore this point, and meditate upon it, for it will bring thee to the knowledge of repose in God, if God wills.

Repose in God, and tranquillity, are in proportion to the heart's nearness. This is the explanation of the heart reposing

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1 The grammatical terms tābi' and muḍāf are used.
2 Q. xii, 21.
3 Aḥmad ibn Ḥanbal, V, p. 294.
in God: that the heart loses all sense of material things, that the incitements of personal purpose are quiet, and that the mind is tranquil with God and unto God. Then it is that all matters pertaining to this world and the next, all deeds of piety and obedience, actually seek out the man, and attach themselves to him (for they have need of him), and join him; or rather, they are joined with him: for he has turned himself from them, being satisfied with Him Who possesses them [all], so that they may be said to join him. God says: 'Is not God enough for His servant?'

We are told that God revealed to Jesus: 'Set Me within thee in the place where thy purpose is, and make Me thy treasure in Paradise'. It is related of the Prophet, on more than one authority, that he said: 'Whoso makes his purpose a single purpose, God suffices him for all his purposes'.

It is related that al-Fuṣayl ibn 'Iyād said: 'I do not wonder at the worship of an angel that has been brought near [to God], or of a prophet sent [by God], for it is God Who has given them the power to do this'. So it is with these people whose qualities we have mentioned. Now if a man judges God's servants by himself and his own standard, or by themselves and theirlike, they always seem to him to be somewhat wanting: why then should he marvel, if he judges them by God's standard, in accordance with His power and dispensation? God is [our] help.'

A POINT WHICH PROVES WHAT WE HAVE SAID.

I said: "What sayest thou concerning the following? There was a man who neither spoke, nor moved, nor did anything at all, without feeling that there was something required of him therein, and that there was somewhat wanting. Then a weariness and hardness [of heart] came upon him, whenever he obtained anything, or ate or drank aught, or in whatever state he chanced to be. Then he passed to a state in which he spoke,

1 Sc. as good acts to be credited to him at the Judgment
2 Q. xxxix, 37.
3 See p. 24, n. 1.
and moved about his business, closing and opening his hands, eating and drinking, without feeling any dismay, and without any sense of a demand being made on him, or of being in any way wanting, as was the case before."

He replied: "This is an excellent question, so apply thy understanding to it: how great is the need for it in practising disciples! Know that the disciple who is seeking after truthfulness acts in all his affairs in the fear of God, keeping watch over his heart, his purpose, and his members, and examining them. He concentrates his purpose, being afraid lest aught which concerns him not should enter into it, and being afraid of heedlessness, lest his bodily motions as manifested in his external members cause him to be somewhat wanting, and lest the purposes which enter inwardly into his heart perturb his [single] purpose. Thus he frees himself from all such motions, even if they be right and proper: for his heart is overwhelmed by an urgent desire that his recollection [of God] shall be perpetual, and his purpose single. If he continues thus, his heart gains a quick understanding, and his thoughts become clear, and light lodges in his heart: he draws near to God, and God overwhelms his heart and purpose. Then he speaks, and his heart surges with the recollection of God: the love of God lurks deeply hidden in his inmost heart, cleaving to his mind, and never leaving it. Then his soul is joyfully busied with secret converse with God, and passionate study, and ardent talk. So he is, eating, or drinking, or sleeping.¹ in all his motions: for when God's nearness takes possession of a man's heart, it overwhelms all else, (31a) both the inward infiltrations of the purposes and the outward motions of the members. Therein that man continues, going or coming, taking or giving: there prevails in him the purpose which has ruled his mind, namely, the love of God and His nearness.

Hast thou not marked, O disciple, how that sometimes the heart is subjected to a purpose connected with this world's

¹ Probably we should add 'or waking'.
affairs, and that it robs thee of everything, so that thy life becomes darkened, and thou forgettest all else but this, and even lostest thy sleep over it? But God's command is more suitable and proper for the intelligent man. In all that we have mentioned, a man is accompanied by divine protection, so that he is preserved from all shortcoming. Understand, therefore, O questioner, this that is set before thee, and meditate thereon, and it will profit thee, if God wills.

And now do thou set what I have said to thee side by side with thy question. If it suffices thee, and if it is the sort of thing which thou hast lost or found, then thank God, and He will give thee an increase. Hidden not from the learned is this that is passing within thee, for there is no hypocrisy between the disciple and his master, if God wills. Truly I am an instructor of insight and wit, in this our time. God is [our] help."
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مطبوعات
اداره اسلامی لیزر جراحی الیزابهاتین

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می‌توانید از این متن برای ترجمه یا بررسی اervice مطبوعاتی اسلامی لیزر جراحی الیزابهاتین، پیام دریافتی و کتاب صدری استفاده کنید.

لندن، نیویورک، مسکو، دبی، نیویورک، دبی

علی‌محمد، پیام دریافتی نشر

المريد كيف تملك قلبي أحياك همما من مريد ندي فليس
عن دمك حتى يكد رعيك الاله سيكون ساهيا إلا
عن ذلك حتى تفقد النوم فأمر الله عزّ وجلّ أحيى عند
العقلاء وأولى فعندما ذكرنا صحبت العبد من الله عزّ و
جلل العصمة فكان محفوظا من النقصان، فأفهم أيها السائل
ما يلقى عليك وتدبره ينفعك إن شاء الله تعالى
وأجذبك فتأعرض ما ذكرت لك على ما سألت عنه فإن
بأجذبك وكان ما فقدت وما وجدت من جنس ما ذكرت
ناشكرا الله تعالى يزيدك، ولا يخفى على العلماء ما يحدث
عندك فليس بين المريد وبين معلمه رثاء إن شاء الله
 تعالى، وإنَّ بمؤدّب بصيرهذن في زماننا هذا وباب الله التوفيق
تتم كتاب الصدق للشيخ العارف أبي سعيد الخراز رحمة
الله ونفع بأنفاسه ورسّم عليه سلاما طيبا مبارك فيه والحمد لله
وصلواه على محبّد وألّه وصحبه ورسّم تسليما كثيرا عتبه
الصد الضعيف الفقير اسعف بن سودكين رفق الله به و
أخذ بيده ورحمه ورحم بالديه وجميع المسلمين وحبنا
الله ونعم الوكيل
وهجمه وجوارجه بالمحاسبة فهو يوجه لهما حذراً من أن يدخل في همّه مالا يعنيه حذراً من الغفلة فالحركات في ظاهر جوارجه بجوارجه تنقصه ولهما داخلة عليه في قلبه تحكّم رهمة فهو عن ذلك يتفرّغ من الحركات التي ذكرت ولأنّه كنت في حقٍّ وبحقٍ وذاك لما غلب على قلبه من محبّته أن يكون ذكره دائماً وهمّه واحداً فإذا دام على ذلك تتفّقت قلبه وصفت فصحته وسكن النور قلبه وقرب من الله تعالى فلعلّه على قلبه رهمة فمنذ ذلك يتحكّم وقلبه يغلي بالذوق لله عزّ وجلّ وقد كنت في سويداء قلبه محبّة الله تعالى فهية لازمة للضميرِ لا تفارقه فمن شأنه في سرايئه أن يكون ناعماً بالخاطبة لله الخفية والمطالعة الشجية والمحادثة الشهية وهكذا يكون في أصله وشريبه ونومه وكل حركاته لأنّه قرب الله تعالى إذا اطمئن في قلب العبد غلب على ما سواءه (13) من باطن عوارض الهموس يهلك حركات الجوارج نعمها ما يكون العبد داهباً وجائياً وأخذًا ومعطيًا والغائب عليه هَمّ ماقدملك ضميره من محبّة الله عزّ وجلّ وقريبه ألم ترتفع أيها له في الهامش تذكره الله وجايّ الله ومعطي
غير طريق أنه قال من جعل الهمم همماً واحداً كفاه الله سائر
همومه، سروى عن الفضل بن عياس رحمه الله أنه قال
ماعجبت من عبادة ملك مقرّب ولايبي مرسل إذ كان الله
عزروج قوة هم على ذلك، وهكذا من ذكرwithdrawn من القوم و
صفاتهم فمن نظر إلي عبده الله تعالى بنفسه وقياسه و
بأنفسهم وما يشبههم فهم عنده في موضع النقض أبداً
فاة نظراليهم بالله عزروج و הביתة وتدبره فضل الله
رباً داره انوفيق (ٌ) )

مسئلة تدل على ما ذكرنا قط نما تقول في عبد
كان لا يتكلم ولا يتجرّك ولا يعمل عملا إلاّ أطول عليه
في ذلك ووجد النقصان وله حقته الفترة والقسوة في أوقات
نيله وأعماله وشربه وكذل ك في جميع أحواله ثم صار رالي
حال يتكلم ويتحرّك في الأمور ويبضْ ويبسط ويركع و
يشرب ولا يستوحي ولا يجد مطالبية ولا يرى نقصاصاً
كان يراه قبل، فقال هذه مسئلة حسنة فأفهمها، فما أحج
المرشدان العمّال الإبلاء، أعلم أن المرشد الطالب للصدق فهو
عامل في جميع أموره بالمراقبة لله عزروج بالقيام على قلبته

له ناص في الأصل الله ويربط
النبي صلى الله عليه وسلم يقول إنّه ينزل إلى بشراً للهّ من دعوت عليه فأجعل دعائي عليه رحمة، وسمعته بعض العلماء بالله عزّ وجلّ يقول إنّ من شدة انسحال العبّد بمولاه ووجدته به ونزيد في قربه لا يجد طعم اختلاف الأحكام بل يكون معه النظر الخفيّ فيها حتى كأنّه على غيره أو بغيره نازلة، فهذا غاية من التثليّق للاحكام فإنهم هذا الوضع وتدبره فإنه يؤدي إلى علم السكون إلى الله عزّ وجلّ إن شاء الله، وانّما يكون السكون إلى الله تعالى والإستقامتة على قدراً للقرب من القلب، ومن شرح السكون إلى الله تعالى فقد حقّ الابّاء من القلب وسكون دراシー الهمّ وهدوء الضمير مع الله واللى الله تعالى فعند ذلك تكون الأمور من الدنيا والأخرى وأعمال البرّ والطاعة طالبة للعبد ولاحقّة به واللى الحاجة والى واصفة بل إليه موصلة لأنّه عزّ وجلّ أمّن الله يكابوّ عبده، وبلغنا أنّ الله عزّ وجلّ أوجي إلى عيني عليه السلام أنزلني منك كهيئة كهيئة وأجعلي ذخراً لك في معادك، وروي عن النبي صلى الله عليه وسلم من له موصول
نسمة والزخاء مصيبتان، وقال في خبر اخر غنيمة الصداقين ما زويا عنيهم من الدنيا، وروى عن الله عزّ وجلّ في بعض ما أنزل من كتبه أنه قال معشر المتوجهين إلى بحى معا يبطركم مانابكم من الدنيا إذا خعت لحكم حصن وآياك.. من عدداً لكم إذا خعت لكم سلم، فمن كان مع الله عزّ وجلّ بهذه الأحوال في المواطن كيف يكون إلاّ على نحو ما ذكرناه، ولقد قال بعض العلماء بالله تعالى: وأهالى القرب منه إن القوم الذي ذكرناه بعض أحوالهم لا يرضون من أنفسهم أن تكون تقاوم الأمور عند حلولها والآخذون عند نوازلها حتى تنتميكن من قلوبهم نيجتاجون أن يصبروا عليها أو يرضوا بها بل الصبر والرضاههم تواع مضاف لأنهم طالبوا من أنفسهم صحة الشغل بالله تعالى والانفراد به فلم يرضوا عند ذلك أن تكون الأمور النازلة بهم تقاومون ذكر الله تعالى حتى تساويه وآلهة غالب على أمرهم، وبعد فإنهم عبد محكوم عليهم وإن أثقل القليل في الاوقات ليملحكم حتى يقررون الله تعالى بالضعف (3)، ويسألونه العون فلأعجب إن بدأ لكي من أحد منهم شئ من ذلك فهذا..
تجزؤرون إلى الله، وعلى حسب ذلك كان صلى الله عليه وسلم، وكذلك العارف بالله القريب من الأشياء المؤقتة في كل حال يحل فيها بما يكون فيها بخلاف غيره من الناس، ثم على هذا القياس وفي هذا ببلاغ لمن فهمه وتدبر وبالله التوفيق.

قلت مثلي يألف العبد أحكام مولاه ويسكن في تدبيره واختياره قال الناس في هذا على مقدمين فأنهم فهموا أن منهم إنما يألف أحكام مولاه (١٠) ليقوم بأمره الذي يصله إلى ثوابه فذلك حسن وفيه خير كبير إلا أن صاحبه يقوم ويعجب ويصبره ويرفعه ويجزؤه ويرضى ويخطره ويعبر ويرجع الأمر بذلك يؤدي إلى ثواب الله ورحمة إلّا أنه معنى في شدة ومعكابا بائدة وإنما يألف العبد أحكام مولاه وليست عذاب بلواده ويسكن في حسن تدبيره واختياره بالكلية بلا تلبتي من نفسه إذا كان العبد لا فلما وجد أو له محب ود ورب راض وعنه راض فهله يكون أيها السائل على الحب مؤززة فيما حكم عليه محبوبة كيف وإنما يتعلق ذلك بالسرو والتعيم هكذا قال في الخبر حتى يعد البلاء له مفتاحا.
والقلوب بعد ذلك ذاهلة بل هي بالله مشغولة للذكى ، استولى عليها من قرب الله عزّ وجلّ وال矶بة لله والشرف إليها والرهبة منه والتعظيم له والإجلال ، فأنهم أيها المريد ما أقيت اليك وتدبره تجد بينا معروفا إن شاء الله تعالى

أحضر الأبناء عقلك وأجمع همك ولا تسمع العلم وأنت عابز الفهم عن الذئب يلقى اليك فلا أعدك الأبناء بعد العلم والبيان بل قد تأثراك على الحجة فاعمل في التخلص إلى الله عزّ وجلّ لعلك أن تتخلص تتفرعينك بصرفته في هذه الدنيا عاجلا قبل الأجل ، نعم ثم يدوم حزنك ويشتدّ ضرك وتزداد كل حال كنت تجده أضعف ما كنت تجده قبل المعرفة والسغور ، ومصداق ذلك في كتاب الله عزّ وجلّ وسِنَتُه نبيه صلى الله عليه وسلم فقال الله عزّ وجلّ إنما يخشى آلهِ من عباده ذو العلماً، وقال النبي صلى الله عليه وسلم أنا أعلمكم بله وأشبهكم له خشية ، وقال صلى الله عليه وسلم لو تعلمون ما أعلم لضحكتم قليلا وليبكتم خشيتكم وخرجتم إلى الصعدات
وجّل والتشاغل به فتاك بنية العارفين بالله عزّ وجلّ و
كذ ذلك فاهمهم من نفسك ومن غيرك ولا تنخدعّ لنفسك
من حظّك من ربك، واعلم أن الوصلين إلى الله عزّ وجلّ
وأهل القرب منه الذي قد ذا قواطع محبّة الله تعالى
بالحقيقة وظفرت باحظّتهم من مليئةهم فمن صفاتهم أن
الورع والزهد والصبر والأخلاق والصدق والتوحّد
والثقة والمحبة والشوق والأناس والأخلاق الجميلة وما
لم يمكن أن يوصف من أخلاقيهم وما استوطبوا من البرّ و
الكرّم فذلك صلك معهم وسأكن في طبعهم ومخّت في
سرايهم لا يحسون غيره لأنّه غذاؤهم وعادتهم لأنّهم
فرضوا ذلك على أنفسهم فرضا وعملوا فيه حتى ألفوه فلم
 يكن عليهم بعد الوصول مكيفة في اتيانه والعمل به إذا
حل وقت كل حال لأن ذلك غذاؤهم كما ليس لهم في إداء
الفرائض ثقل وعلاج (70) وذلك لمغبب على تلوههم
من الأثرة لله عزّ وجلّ والقرب منه نفهم عاملون به بالمؤثرة
بل بلا تشاغل بالإعمال الظاهرة لأن الخدمة والاغمال
الظاهرة اتّم تقع على ظاهر الجوارح، نفهم هذه الموضوع
له وسأكنّا له ومحفزاً.
علامة الواصلين فانهمها، أما علمت أنها المريد لأنور العز...
والزهد والصبر والتواضع والغفور والرجاء والمراقبة والحياء...
والمحبة والشوق واللاس والصدق في المواطن والإخلاص...
فيها وخلقت حسن جميل أنماه منزل نزلها عمال الله عزوجل... (َ) ثم أرتحلوا منها إلى غيرها حتى وصلوا إلى مرض
من قرب سبدهم، فما أنت وذكر من منزل الذي نزلته حتى...
أوصلك إلى بيتتك إن كنت وإصلاها فرا ببعض حظك من مطولةك فأنت كأنت مشاهده نعمي الأدن فأزد دقلباً واليه فأدم النظر وأصب اليه بالاذان الوعيدة فإنه أقرب...}}
اليك منك إلى نفسك فأمته الأدن وذكر الصدق ونما هو منزلك من منازل الطالبين.
وبعد فإن كان قد فتح لك الباب الذي قد مكان بينك وبينه مخلقاً وكشف عن تلك الستار الذي كان عليه مرحي فأوجد قربه ولاطفك ببعض التأثير ففسحاً ك...
أن تكون قد صرت إلى بعض سولك فقر قرارك، وإن...
سكت أنت وغيرك من الطالبين أنما نقدت وجود مطالبة الصدق وما أشباهه من الأمور في وجودك لقرب الله عزّ...
ذكرنا بعد دكر خصصك فأجزل لك العطية إذا ذاك عليك نغثره نفخان هوريناك ومرادك ومنتهي رغبتك وليس منك شئ تمزجه للعباد وليكها موهبة وهي أول أعلام الوصول إلى الراحة أن يكون الله مراد العباد لا غيره، و من علامة ذلك أن يكون هوالحافظ عليك ما استودع تلبك من ذكره ومودته وأوجدك من تربته وتعطف عليك بسيره فساحك الآن نستطعت عنك حركات الطلب للظرف أو التقرب للإحرازة تهيج منك الآن شكرنا له على يا ديه وإيجابا بالحقه وألفته له على غيره والتسع بمناجتاك ولذة خدمته وما أراد فيه من تعبده بمشيئة ليبريك موضع تدرته واختلاف أحكامه عليك لتفقه عنه وأنت في ذلك واجد لقربه وغير متشاغل بحركاتك ولاطلبه منه عليها جزاء وثوابا كما أراد العباد والزهائرون لك تتعلم لله تعالى جزء وكرما لأنه خلقك سلما واستعملت بأخلاقي الكراء ويا الله التوفيق.

وهد هذا الآن جواب لك أخر على مسألة شئك حين قلت هل يصير العبد إلى حال يفقد مطالبة الصداق من نفسه وهي

له المرتب عه اوالفة كطا با
فإنهم يرون لأنفسهم هاهنا فعلًا، يهابون إذا صدقو و أخلصوا طلبوا الجزاء من الله عزّ وجلّ على ذلك وذ لك مبلغهم من العلم ولهم عند الله تعالى خير كبير، (قَالَ) و أذكِرْ مِقَامًا أَخَرَ فَأَعْرِض نَفْسِكَ وَغَيْرِكَ عَلَيْهِ مَعْنَى تَرَاه من العبيد يشير إلى المعرفة والمعلم والسكن إلى الله عزّ وجلّ فإن كنت قد شرِبت بكم المعرفة بالله تعالى فأطلِعك الله بصفاء الاليقين على ما سبق لك عندِه في القدر حين أرادك قبل أن تريده وكان لك عالما قبل أن تعرفه وذكرك قبل أن تذكره وأحبِك قبل أن تحبّه فهاج منك الأئمَّة الشخّصِيه على نُزُولِه فلزمت تلبك المحبّة على أيادِه فأثرِته وإرتحلت روحك اليه تألقت قريه نصرت الأئمَّة تأوي وفي قريه تمكن نهولا يغيب عنك ولا تفقد ذاهباً وراجياً (42) وقائماً وقائداً وعطِيّنا نوراً وراقصاً رفع كل حال، أما سمعت مايذكر عن النبي صلى الله عليه وسلم حين يقول تنام عيناي ولا ينام قلبي، وكذل الكمؤمنون على أقدارهم، فما أعظم شأنك أيها العبَّد وأجعل خطيبي اذ كان السّيد الخير المخلص المعالي الغني الحميد ذكرك

له المتعال
لا سؤل buồn ولا سؤل بما يليد ولكن موضوع
العجب يلزم العبد من شكره لجبيده الأرامل الذي بدأ هبه
ودله عليهم واستعملهم به وحفظ عليهم ثم أحبهم عليه و
نسبه اليهم فعلا ثم كتب لهم في المقبول ثم أثنا به عليهم
يمعدهم عليه الجزاء فهذا البر الآب من الحكيم لاتقف
عليه العباد بل تحن فيهم العقول

هيهات أنها السائل البريد القصر في طول هذه
الوقت إذا أتى هذه أسماء علمها عليهم أنهم فعالون وامور
نسبها اليهم وما أظنه إلا له والتوافق به والصمع منه في
صنعته التي تفرد بإنشاؤها وبداها لن شاء وهو الفعال
لما يريد الذي يصبي برجمته من يشاء، والعقلاء عن الله
عُزوجل من العباد يتكلمون الأمور على هذا الوصف الشرح
ويرجعون في الأشياء إليه ويوزون من بحثه لأنه
كان بدروها وعلى تمامها نهوا القائم بما وليه مرجعلا
والله الامرم قبل ومن بعد ألا له الخلق وألا مور
تبارك الله ربي علما لمين، وأما الضعفاء من الخلق
له فاعلين
ذكرىً ما فأغنيت منها إلى الراحة والسكن والسلام نينبة
فانت محاط بالعصمة ومساء على سبيل الاستقامة والمجرة
البيضاء التي تورتك على الله عزوجل فهنئي لك وبارك الله
فائق فانت من أمرك على بصيرة، وإن كنت قد باشرت الصد
وعملت في محل مقام البر وفق رعاية تلك وما أذن الله تعالى
لك وعاينت الأمور فعسى أن يكون الله قد رأك وقد أهبت
فيما بينك وبينه عذرا لرغبتك في التقرب إليه فصح
اله انتفاك حين علمت أنه لا بد لك منه فأتقنتِ نفب
بين يديه فعسى أن يكون قد رأك في بعض الاوقات
اليه قاصداً راغباً بنية صحيحة وعزم صادق علم أنك لا
تمل ولا تبرع من التعرض له دون بلوغ مناك فأجاد بك من
أعطاك بعض الامل منه بل جذب قلبك إليه جذب بيئة
فاستحكه الليتين وأشرف به على الآخره فسهل عليك
عند ذلك العمر وألان لك من نفسك الصعب الذلول
ثم اختصر ظبي الطريق إليه فقتقررك وقامت حياتك و
طاب عيشك فذالك تزهف السديد الحكيم الذي لا
تنقصه المواهب ولا ينفد نفاذائه لأنه البرا الزيّ
بالعالم إذا ركز إلى الدنيا أن أنزعززع حلاوة مناجاه تياي
من صدره وأن أدعه في الدنيا ناحرا، وفي خبر آخر بالعبد
اذكرنا إلى الدنيا بعد العلم والمعرفة والعلم بالبيضة يقول
الله عز وجل لجبريل عليه السلام انزع حلاوة مناجاه تياي
من صدره وأعده من الدنيا مقصما يشدد غلبه عني، وأما
العبد الثاني فإنه يبدأ بالصدق والإعمال الصالحة و
أخلاقي الصدق ثم يعمل في ذلك ما شاء الله عز وجل فتأتيه
الكرامة بعد ذلك فيعطيه الله تعالى مالم يرجه يحتسبه
(27) وهكنا عامة البديع لا تأتيهم الآيات والحكامات
إلا من بعد العمل وبذل الجهد وأكثر وما يحتسبوا ما
أتهم الله تعالى به حين بدأهم الله عز وجل به، ومنهم
من اطعى على القوم وقيل له إنك منهم فعمل بعد أن أخبر
بذلك، ومنهم من يعرف نفسه ولا يعرف غيره، ومنهم
من يعرف الجميع بأسمائهم وقبائلهم
فإن كنت أيها السائل عن الصدق وشرح الطريق
قد عملت في الصدق ما ذكرته لك من العلم وباءشرت هذه
المنازل ومنذ ونزل هذه المراحل و القطعت هذه الأسباب التي
له الصالحين على يوجهه سلام صدق
فمنهم من يبدأ الله تعالى بالنعمتين والتمتعة والموهبة فيهم
له الآناة ويجيب إليه البرويشة عليه الطاعة ويبدأ بالمنى الكثيرة فإذا تمكّن الروح في قلبه واستعدّ الیعمال
الصالحة حمل عليه بعد ذلك البلاء واللاختبار والقصاب
والضراء والعسر والشدّة فهم ثمّ توجب منه الحلاوة التي
كان يجدها والنشاط في البرقّدق على الطاعة بعد خذتها
ويجد المرارة بعد الحلاوة والشك بعد النشاط والكد
بعد الصرف ركذ لعلّة البلوى واللاختبار فتعتبر الفترة
فإن جاهدة الآن وصبر واحتمل المحروق، صارالحذّاراحة
والبلوغ واصف له البرّظاهر وباطنا، وهكذا يروي
في الحديث إنّ لكل شرّة فترة فمن كانت فترته إلى سنة
فقد نجا ومن كانت فترته إلى بعدهة فقد هلك، وقال أبوكر
الصحيح رضي الله عنه طويب لم ينس ما في النآة بذرو
الإسلام وشرّته، ويرى في الحديث أن الله عزّ وجل
يأمر بصبر عليه السلام، يقول أقبض حلاوة الطاعة من تقلب عبدٍ فإذا تأسف عليها فردّها عليه وزيدها وآذهنه
ويرى في حديث أخرى أن الله عزّ وجل يقول إنَّ أديم أصبع
الحكماء إن دون سهل برغبة فمن تجسّم ركوبها أنضت به إلى الراحة ومن هالله ركوب العقبة فلم يرّها بقي مكانه تلّت فلا بذَم من هذا البلوي والاختبار قال لا بدّ منه لكلّ عبد ربيع القد رعى الله عزّ وجلّ من أهل المعرفة بالله عزّ وجلّ. وقد صعّب الخبرين النبي صلى الله عليه وسلم أنه سَلّمّ من أشدهنا الناس بلاء قال الأنبِياء ثمّ الصالحون ثمّ الامثِلّ فالامثِلّ، يبتُن على جمع دينه فإن كان في إيمانه تَّوَّةً شدّ دُعاه البلاء وإن كان في إيمانه ضعف خِفّ职工 عليه البلاء فالنبياء عليهم السلام باذهم الحقّ عزّ وجلّ بكرامة الرسالة وبشرهم بالنبوَّة تُّمّ حمل عليهم البلاء ناحِملاً عليه البلاء بقد بالكرامة التي أكرههم بها حتى راضهم بالبلاء وتفقّهوا فيه ويه صبروا الله عزّ وجلّ حتّى نصرُوا، والمؤمنُ قامت لهم الرغبة في ثواب الله عزّ وجلّ الذي وعدهم و الرغبة من عقابه الذي به تواعدهم نصرفوا الله تعالى و أخلصوا وصدّوا فشحّكروا الله تعالى لهم ذلك وأظهرُواهم على الخليقة نجعلهم عدما يقتدى بهم وأسكنُوا اليقين فلوبهم: (٥٨) ثمّ إن المؤمنين بعد ذلك على وجهين. لِه نافذ في الأصل علّه البلاء في البلاء
الجيوش ثم أدلالة الله تعالى من أعدائه و أغلقهم أجمعين.
و هذا يوصف عليه السلام حين أخبر الرحمن الله تعالى عنه أنه
يلقي في الجبل ثم يبع يثمين بخشى داراههم معدودةً. وكانوا
 فيما من الزلائدين ثم لم يفارقه البلاء. حتى فتن بأمر الله
العزيز و رسل السنين الكثيرة. ثم أنظركيف أدلالة الله
 تعالى (٢١) على أخوته. ثم أخرجهم الله تعالى فأظهر برهانه
 وجعله علي خزائن الأرض. وكذلك الأنبياء الذين ذكرهم
الله عزّ وجل عليه السلام. وفي هذا بلال لمن فهم عن الله
عزّ وجل و عن العلماء الادلاء على الطريق إلى الله عزّ وجل
وهنا عماريين الخطاب رضي الله عنه وما روي عنه
أنه مسالى طريقنا قط ل الآله سلاد الشيطان طريقها غيرها و
قال إن الشيطان ليفسر من جبين عمر و قد كان باللمس من
الله و الزاي في أمور ترضى الشيطان. فأنظر كيف أخصر
الله تعالى وصديق إن كان منه العدل ووباطله. وروى عن
ثابت البناني رحمة الله عليه أنه قال كأبدت القراءات
عشرين سنة وتنعشت به عشرين سنة. و قال بعض علماء
إن القوم لم يزاولوا يمضون الصبر حتى صار عسلا. و قال بعض
البلق عليه الذي الله يمضوا.
جاء النصراني دخل محكة صلى الله عليه وسلم فقتل و أمن من شاء ثم نشر عندها بالمخفرة فأنزل الله عز و جل:
إننا فتحنا لك فتحًا مبينًا ليخفر لك الله ما تقدم من دنياك وما تأخير الأمة.
وهنا موسى صل الله عليه وسلم ومنزلته عنده الله.
فانظر إلى عظيم بلاده حين حملت به أمه صيف ذبحة
النساء وقتل الولدان في طلب موسى عليه السلام فرجع
بلاده على الخليفة ثم أخبر الله عز و جل عنه فقال تأصيح
في المدينة خائفًا يترقب وقال إن ألمًا يتأثر و
بلك ليقتلوك فأخرج إلي ك من آتي صحي يخرج منها
خائفًا يترقب قال ربي نجني من أقوم الظالمين.
ثم انظروا إليها المريد الطالب للوصول إلى كرامت الله عز و جل.
بالتوازي والتفريض ألم يبلغك أن موسى عليه السلام لم
 يصل إلى أمرته حتى رمي الغنم و خدم عشر سنين ثم أرسل
الله تعالى وحكمه وأظهر برها أنه قال لا تحاك أي نبيني
معاكما أسمع وأرى نحن قال لهما لا تحاك هل خافا
ا لم يجعل لهم أية في عصا نظرا على يد السحر وهزما
له الله كله الوصول على عصي.
يشهد في جبل حراء الشهر أسوأ وكذلـك يروي أن النبي صلى الله عليه وسلم كان يحرس ويرفـح من عدوـه حتى نزلت هذه الآية ونعت الشيخ اسمه من التلاس في الحرس تصديقاً لله隻 عليه وسلم، وكذلـك المؤمنون يأتـهم البقين بـعد الضعف. وكذلـك النبي صلى الله عليه وسلم كان يخرج إلى الغار بالجبـل الذي يقال له ثور ريخـي هو وأبو بكر الصديق رضي الله عنه ثم يخرجان إلى المدينة هاربين في السر، وهذا انتما كان وقت البلوـي من الله تعالى له إذ كان عليه السلام في مقام الصبر والمجاهدة ثم من بعد ماصار إلى المدينة عليه السلام تغزو نحوه يوم وقعة أحد فقتلت أصحابه وكسر ربعيته عليه السلام وتدفـي وجهه، أفلا ترى أن الهوى ورحبـة ورضمتي لم تؤذوا له، والمحنة لازمة له وللمؤمنين طالبة لهم، ثم إنه صلى الله عليه وسلم يخرج هو وأصحابه فيهل ويبدو الهدي يريد العمرة فتمنعه ثم يدخل منها حتى يضطر الناس فأحل بالوضع الذي يسـى الحديبية ورجع ولم يدخل الحرم، ثم انظراً أن حين انقضت مدّة البلاء، وله فنح الله بيدماً.
والسنة موجدة قال الله تعالى: "والذين جاهد راختن النهل الماء" 
"سبلنا" وإن الله لمع المحسنين رقأ عزروجل وعدائه 
"الذين أنعوا منكم" وعملوا الصلاحيات (85) ليستخلصهم 
في الأرض كما استخلف الذين من قبلهم وليما كننا 
أليمهم الذين أرضا لهم وليبد الله مثلكم من بعد خوفهم 
أمينا يعبد ونتي لا يشركون في شئنا وقال عزروجل 
ولربما أن نمن على الذين استضفوا في الأرض و 
نجعلهمavatarffffff:blog-united-arab-emirates:العدين ونتمكين لهم في الأرض وقال عزر 
من قاتل وجعلنا منهم آيهم يهدون بامرأة لنا صبروا 
عن الدنيا وإنما أردنا أن نثبت المجاهدة للنفس و 
بذل الجهد في الصدق ثم أن المعونة من الله تأتي من 
بعد ذلك والحججة في ذلك قائمة في السنن قال ابن عبا 
رضي الله عنهما في تفسير سورة طه قال معي طه يارجل 
بلسان الحبشية ما أنزلناعليك القرآن ليشفعي قال 
لتعني به أ فلا ترى أنه حين قام صلى الله عليه وسلم الله 
عزوجل شكراتي توزمت قد ماه شكرتي تعالى فأمره 
بالهدوء وقد روى أن النبي صلى الله عليه وسلم كان 
له نافق في الأصل لا ولا
 عليه حين قام له من كل مقام عانا و كا بده لله تعالى التماس رضاه عوضاً مكانه من الخير فتغيّرت عند ذلك أخلاقه وانتقل طبعه و هدأت نفسه و انتعش عقله و سكنه نور الحقّ فألفه و نفر عنه الهوى و طفئت ظلمته فصى رعداً و ذلك الصدق وأخلاقه طبعاً له لا يحسن غيره ولا يألّف إلاّ يااه ولا يسكن إلى غيره و اكتنفته العصمة من ربيّه فضعف عند ذلك كيد عدوه و صار مغلوباً حين ما ت ذارعه من الباطل و كل سلمه بموت الهوى و إنقياً دال نفس حين تخلت بأخلاق المرحومين قال الله جلّ دكره حين أخبر عن يوسف عليه السلام إنّ أنفسه لامّارةً بالصوّر إلّا ما رجح رقبيّ، فأنفس الانبياء والصديقين عليهم السلام مرحةً مصوصةً و كذك كل مؤمن على حسب قوّة إيمانه فسقطت عند ذلك عن العبد معاناة الصدق و ثقل العمل به فصار عاماً بالصدق الذي ذكرناه وأكثر أضعاف كثيره بالمؤنة بل صار ذلك نعماً و غذاءاً إن تركه توحّش من تركه وتفرّع من فقهه فصار الصدق وأخلاقه صفة له لا يحسن غيرها حتى كأنه لم يزل، كذلك و مصداق ذلك في الكتاب له و هدته لله تحسن كلّ تالف له تسكن عليه معاية
الذي يروى أن الجنّة حقيّت بالمكاء وحقّت النار بإلهوانه، ويروى في خبر آخر أن الحقّ ثقيل مريٌّ وإن الباطل خفيف وبئر، والنفس محبولة بحب هذه الدار والسكن فيها وحبّ الراحة والدعاة فيها والحقّ راتباعه وعمله به وصدقة وأخلاقه فذلك كلّه هو خلاف محبوب النفس فإذا عقل المبدع أن نعتذر إليه تعالى ففهم ما دعاه إليه من العزيز عن هذه الدّار الفائقة والرخبة في الدارالباقية حمل عند ذلك ذلك نفسه على احتمال المكاءه من ركوب طريق الصدق وعزم على بذل المجهود وصبره تعالى وكمان نفسه واستعان بالله تعالى فنظر الله تعالى إليه راغباً فيما لديه حريصاً على أن يرضيه وعاد عليه عند ذلك بلطفه وعونه فسهّل عليه العسير مما استعصى من نفسه وأبدله بالمراة حلاوة وطهر خفقة وبالخشونة ليندهو ودعة (٤٤) فسهّل عليه قيام الليل وصارت المناجاة لله تعالى والخلوة بخديته له نعيمه بعد شدة المكابدة وصار الصيام وانظماً في الهواجر خفيفاً عليه حين ذاك عند ربي مارجاً من روح الله تعالى وحسن عاقبة وكذلك تبدّلت وسهلت الأخلاة والإجها لله عاد
ما أُخْفِيَ لَهُمُ مِنْ تَرْقَىٰ أَعْيُنٍ، وَيَقُولُ فِي الْحَدِيثِ نِيعَتُونَ مَا لَأْعِينُ رَأَتْ وَلَا أَذْنَ سَمَعتْ وَلَا خَطَّرَرْقٌ قُلْبُهُ، وَهُكَذَا كُلُّ قُومٍ لَّيْكُنُوا أَقْدَرُ رَهْمُ، وَمِنْهُمْ مِنْ لَا تَنِضَقُ كِرَامَتِهِمْ مِنْ ثُوابِ اللَّهِ تَعَالَى وَمِنْ النَّعِيمِ فِي الْجَنَّةِ، وَمِنْهُمْ مِنْ لَا تَنِضَقُ كِرَامَتِهِمْ مِنْ فَيْرِ ۗ عِنْدَ اللَّهِ تَعَالَى (۶۳۴) وَالْزِيَادَةُ مِنْ بَرَّهُ وَالنَّظَرِيْلِهِ، وَقَدْ صَحَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ أَنْفُسَ أُهْلِ الْجِنَّةِ مَنْ لِنَرَى مِنْ فِي مِلْكِهِ أَفْلَى عَامٍ يُرِى أَقْصَاهُ كَمَا يَرْيِ أَدْنَاهُ، وَمِنْهُمْ مِنْ يَنْظَرَ إِلَى رَّجْهَ اللَّهِ جَلَّ وَعَرَّضَكُلْ يُوْمَ الْمَرْتِينَ، وَمَحَالٌ أَنْ يَكُونَوا هُوَلَاءَ سَوَاءً وَكَانَ عَلَّمَهُمْ فِي الدُّنْيَا سَوَاءً، قَالَ جَلَّ ذَكَرُهُ ۗ وَلَقَدْ نُضَّلَّتْ بَعْضُ الْبَيِّنَاتِ عَلَى بَعْضٍ فَلَمْ يَقُدِّمَ التَّفَصِّيْلَ عَلَى الْخَلِيْقِ إِلّا بَعْضُ عَلَّمَهُمْ بِالْلَّهِ تَعَالَى وَالْمَعْرِفَةُ بِهِ تَمَّ عَلَى قَدِيرِهِ هَذَا الأَنْسُ يُفَاَوِيْنَا فِي الدُّنْيَا وَالْأَخْرَةِ وَبِالْلَّهِ التَّوْفِيقُ قَلُتْ فَهَلَّ يَسِيرُ الْعَبِيدُ إِلَى حَالِ يَفْقَدُ مَطَالَبَةَ الصَّدَقَةِ مِنْ نَفْسِهِ وَلَا يُقْطَعَ مِنْهُ مَوْنَةُ الْأَعْمَالِ وَأَنْقُلَ الْاِخْلاَصُ وَمُوْنَةُ الصَّبْرِ، وَيُكَوِّنُ عَمَلًا بِالصَّدَقَةِ فَأَخْذُ مَمَّا ذَكَرَهُ وَأَكَثَّرُ بِلَا أَشْتَغَالَ وَلَا نَعْبُ عَلَّمَ نَعْمَ أَنْ أَنْفُمُ اسْتَمِعَ الْحَدِيثُ
الظاهرة والباطنة، فهنا ظاهر الناس الذي يمكن أن يذكر
وما بقي من مقامات الناس أكثر وأعز من أن يكون في كتاب
إلا أن يجري منه شيء عند المذاكرة مع أهله وبه التوفيق
وعلم أيها السائل عن الصدق وشرحه أن الذي ذكره
لك ائتما هو ظاهر الصدق والصبر والأخلاق الذي لا يسمع
الناس جهله ولا ترك العمل به خاصية المريدين من الناس
الطالبين لسلوك سبيل النجاة ومن الناس من لا يكون له
عند الله تعالى إلا هذا العلم الظاهرة والعمل الظاهرة في
ذلك ويصفق فيه يبود يه ذلك إلى رحمة الله تعالى و
ثوابه وله عند الله كثر، ومن الناس من يصدق في
هذه المقامات التي ذكرناها وأكثر يرود يه ذلك في
عاجل الدنيا إلى المقام الرفيع والعلم بالله والمقام الشريف
نصير إلى الروح والراحة والنعمه بعرفة الله عز وجل و
الظفر بقرب الله تعالى والوصول إلى المنزلة الشريفة التي
يدق وصفها وشرحها، وقال بعض العلماء بالله تعالى فإن
الله يكرم أولياءه بكرامة لا يعلج عليها العبادة في الدنيا
ولكن الآخرة، ألم تسمع لقول الله عز وجل فلا تعلم نفس
أنه قال ما نظرت إلى شيء قط إلا كان الله تعالى أقرب إليّ منه، ومن صفات المستأنس أن يكون متبرّماً بالأهل و الخليقة كلهم مستعدين بالخلوة والوحدة ويكون في البيت المظلم متبرّماً بالمصاحبة إذا رأى بَيِّن يجيف بابه ويسهل ستره ويأخذ قلبه ويتألف قرب ملكه فيكون به نسأر ناجاً متنعّماً ويكون متفرّغاً من طرق يطرقه فينقض عليه خلوته نعم ثم تراه مستوحشاً من ضوء الشمس إذا دخل عليه في صلاته ويتناقل تلقائه الخلق ويمّلهم ويكون لقاوهم ومجالستهم عليه غراماً وخسا را لا إذا جئت الليل وزامت العيون وهدأت الحركات وسكتت حواس الأشياء خلال ذلك بقيّت نهاج شجوة وتصاعدت أنفاسه وطال أنيمته وتنجّزا الموعد من مأمله وما قد غذاه من فوائده وأطلافه فظفر عند ذلك ببعض سوله وقضى بعض أوطاه ره (٤٥) وكذلك المستأنس تذهب عنه الوحشة في المواطن التي يفنّغ فيها الناس فيستوى عنده العمران والخراب و القفار والجماعة والوحدة وذلك للذي استولى عليه من قرب الله عزّز وجلّ وعذبة ذكره وغلب ماسواه من أمواج

له وجدت
ينظر الى ما يشتهى الى الله المشتاق، ويروى عن عبد الواحد بن زيد البصري رحمه الله تعالى أنه قال لأبي عاصم الشامي رضي الله عنه ورحمه الله تعالى مما تشتاق الى الله تعالى قال لا أشتاق الى الله تعالى الى غاية فإن كان الغائب شاهد فألا من تشتاق فقال عبد الواحد سقط الشوق، وروى عن داود الطائي رحمه الله تعالى وكان من أئمة المسلمين (632) الذين أجمعوا على صدقة عباد الله قال أيضا أنما تشتاق الغائب، قال بعض العلماء رحمه الله تعالى ونما قالوا هذا من حقائق الوجود لقرب الله عزّ وجلّ كأنهم معه إذكان معهم شاهد لا يغيب وذلك من الله تعالى تسكنين وتظفين ورحمة وراحة عجلها لهم في الدنيا وألا فلا الذي يصل اليهم من الله عزوجل من قربة فمن علامة المستأنس بالله تعالى ونبرقه أن يكون راجداً لذكرى الله عزوجل في تلبسه وأبداً لقربته منه لا يفقده على كل حال وفي كل وقت وكل موضع وينبغي الله عزوجل وقربه السابق إليه قبل الأشياء وكذلك إذا سكن قلبه نور قرب الله تعالى منه فيه ينظر الى الأشياء، وبه يستند على الأشياء، وهكذا يروى عن عكرمة بن عبد الله رضي الله عنه.
لأنه يراه الحذر والفرق والخشية، ومن كان مقامه الحبيبة
أدركه من حقائق قرب الله تعالى حين علم أنه يراه الفرح و
السرور والنعم والمسارعة في طلب رضاه والقربه ليبراه
مناضداً راغباً يريد القرية اليه والمبالاة في محبته، والصابر
في وقت بلواه وصيانته وما يتحمله لسيده ممّا يقرره من
ثوابه حين سمع الله عز وجل يقول إن أنّه مع الصابرين
وتل عزاء وأصبر إجّام مراً يبكي فإنيك يا عينيّناء سهل عليه
عند ذلك معالجة الصبر واحتمال موتته، ولذلك اهل
كل مقام عبد الله تعالى على القرية وذلك حين أبقوا وهم
الذين لا يكادون يصلون ولا يرجعون، وامرأة عامة من
الناس فإنّهم عملوا على ما انتهى اليههم من الأموال النهية على
رجاء ضعيف نخلطوا ولم يحققوا
فمن صدق الأنس ما يروي عن عروة بن الزبير رضي الله
الله عليه أنه خطب إلى عبد الله بن عمر رضي الله عنهماوابته
وهوبطوف ببيت الله الحرام فلم يجعله ابن عمر ولم يرد عليه
جواباً ثمّ لقيه عبد الله بعد ذلك فقال له إنك كلّمتني في
الطواب ونحن نتخيل الله بين أعيننا، فالستاً نس كأ تلك
له نتخيل
تحدث حادثة اذكأن في دار البلوئي فقد طالت عليه الأيام والليالي إلى أن يخرج من الدنيا سالمًا على الأمر الذي يرضي مولاه، فهذا بعض ما يمكن ذكره من صفات المشتاقين وما بقي من نعمتهم أكثر وبالله التوفيق باب ثم الصدق في الأنس بالله تعالى وبذكره وقربه
قال بعض الحكماء الأنس بالله جلّ ثناؤه أرّق وأعذب من الشوق لأن المشتاق كان بينه وبين الله تعالى مسافة خفيفة لعلّة شوته والمستاً نس أقرب من الله عزّوجل، وهكذا روى عن النبي صلى الله عليه وسلم حين آه جبريل عليه السلام في صورة رجل فسأله عن الإسلام والإيمان ثم سأه عن الأحسان فقال له النبي صلى الله عليه وسلم تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك فقال له صدقت بوروى عن النبي صلى الله عليه وسلم أنّه قال لا بعمر رضي الله عنه أباد الله كأنك تراه فإن لم تكن تراه فإنه يراك (٤٥) واتمَّا دلله على قرب الله عزّوجل وقيامه عليه، ومن قرب الله تعالى تستخرج حقائق الأمور في كلّ مقام فنن كان مقامه الخوف أدركه من قرب الله تعالى حين علم
له ناقص في الأصل علّه ودّلته
قد بَرَجَ في رَطَال على الانتظار ثم يَخْرَجه مَغْشِيي عليه فلا يزال كذلك حتى يَحرق لصلاة الصبح، قال: وكان الحارث بن عمرو بِرَحْمَة الله يقول: إذا أصبح أصبحت ونفسي وقلبي برَصَأ على جبَّاك سَيِّدَي ومشتاقًا إلى لقائِك نعَجُّل بذلك قبل أن يأتيني سواد الليل فأمسى قال: مثل ذلك فلم يزل على مثل هذا الحال ستين سنة (٤٥) فالمشتاق إلى الله تعالى هو المتبرّم بالدنيا والبقاء فيها وهومحب للموت وانقضاء المدة والأجل، ومن علامته التوحش من الخلق ولزور العزلة والانفراد بالوحدة ومن شأّته القلق والحنين و الحزن والنحيب والامسك والغصّة المنكسرة في الصدر بشدة الشغف والكلف والهدى يان بذكر المجروح والارتياح إليه والفكرة الصافية بهيجان الهمة وجولان الروح في الغيوب لطلب اللقاء ولهبته والدهش والحيرة عند توهم الظفر بالأمل من المال والمواساة السماحة من الدنيا والأخرى إلا رؤية من هواه مشتاق نعم ثم يعارضه الآن الخوف الذي هو الخوف أنه لا يصل إلى محبوبه ويَخاف أن يقطع به دونه ويحال بينه وبينه ويحجب عنه ثم يخاف أن
صفات الراضين من ظاهراً أمكن أن يذكر مثله في كتاب و
مابقى من صفاتهم أكثرها في الله التوفيق
باب ثم الصدق في الشوق إلى الله عز وجل، روى عن
النبي صلى الله عليه وسلم أنه كان يقول في دعاة اللهم
إِنَّ أَسَاكُ لذَّةُ العيش بعد الموت والنظر إلى وجهك و
الشوق إلى لقائك، وروى عن أبي الدرباء رضي الله عنه أنه
كان يقول أحب الموت اشتياقاً فالي ربي، وروى عن حزينة
رضي الله عنه أنه قال: إِنَّا عِندَ الْمَوْتِ حَبِيبٌ جَاءَ عَلِىَ نِاقَةٍ لا
أَفْلِحُ مِنْ نَدْمٍ، وروى عن شهر بن حوشب رضي الله عنه
أنه قال: أخذت معاذ رضي الله عنه قريحة في حلقته فقال
اختمح خففت نوعرたく إِنَّ أَحْبَاكَ، (قال) وكان علي بن سهل
المدائين رجع الله، يقوم إذ ذهداول العيون نينادي بصوت
له محزون ياً من استغلت قلوب خلقه عنه بما يعقبهم عند
لقائه ندم ورمان سهبت قلوب عباده عن الاشتياق إليه إذ
كانت أياديه اليهم قبل معرفتهم به ثم يبتكي حتى تبكي
لبكائه جبرته ثم ينادي ليث شعرى سيدى الليتجبني
ابعشى سيدى إلى حسن وعهد، وأتى العلم أن الشوق
له المدني
أوقات وخطرات على قدراً إياها نهُم ثمّ يعودون إلى الصبر،
وقال بعضهم الرضا قليل ومعول المؤمن الصبر.
فقلت أشرح لي قول الحكيم الراضي يتلقى المصائب البشر.
والسُرر قال إنَّ العبد لما صدَق في محبته وقعت بينه وبين
الله تعالى المفاوضة والتسليم فنزلت عن قلبه التهم وسَكَن
إلى حسن اختياره أحبته ونزل في حسن تدبيره، فإذا طعَم
الوجود به فامتلاء قلبه فرحاً ونعيماً والسُرر فغلب ذلك أدَّم
المصائب والمكره والبلوى فصار اسم البلوى عليه معلقاً
فيسّتطخِج منه انازل به أمور كبرى فتارة يتنقَّم بعلمه
به إاذ أعلم أنه يراه في البلوى وتارة يعلم أنه دكره فابتلاء.
ولم يغفل عنه على عظيمٍ قدره أن يولى من أمر مافيه الصلاح.
ففي اثارة يشكو إليه شكو الصحب إلى حبيبه وتارة يأن
اليه وتارة يتمتع أن يراه راضياً عنه، فهكذا قال (وَ) جَلَّ ذَكَر
يا أَيْتِهَا الْنَّفْسُ المُضْمِنَةُ إِلَى رَبِّكَ رَاضِيَةً مُرضَيَّةً.
فالرضى تجعله العقلاء عن الله عزّ وجلّ في الدنيا قبل الآخرة
فخجوا من الرضا إلى الرضا، وهكذا قال عزّ وجلّ رضيَ الله
عَنْهُمْ وَرَضُواَ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٌ الأَيَّةِ، فَقَدْ ذَكَرْنَا بعضاً
له معلق عليه عظم.
على ما يهمه والشكر لا يكون إلا على ما يحب نقلة لأبالي أيهما وقع لي وذلك لاستواء الحالين عنه، وبروي عن عبد الله بن مسعود رضي الله عنه أنه قال جَبَّانُ أَبُو طَرَفِةٍ وأَيْمَنَ اللَّهِ مَا هُوَ إِلاَّ الغمي والنقر وَإِنْ كَانَ الْقَرُورُ إِنْ كَانَ الْقَرُورُ وَإِنْ كَانَ الْقَرُورُ فإن هَوَى الصبر ، (42) وقال عمر بن عبد العزيز رضي الله عنه أصبحت وما في الأمور من اختيار، وقال بعضهم ووالي من النعم سوى مواقع القدر فكَأَنِّي ما كان، (قال) وكان قد سَقَى الْسُّقُفِ فلله تعالى نقلة لوعلمت أن شفائي في أن أسأ أنفقي أو أخذ في ماعملت، وقال النبي صلى الله عليه وسلم لا ابن مسعود رضي الله عنه يا ابن أم عبد لا يكثرهماك ما يقدّر ريكين وما تزرق تأصله، وقال النبي صلى الله عليه وسلم في قصة طويل لابن عباس رضي الله عنهما فإني استطعت أن تعمل الله بالرضائي اليقين إلا والآفة الصبر على ما تكره خير الكبيرة، ألا ترى أنه صلى الله عليه وسلم دعا إلى أعلى الحالين، وقال بعض الحكفاء إذا استنتم في عبد الزهده والتواكّل والمحبة واليقين وإليه صرح الله الوضاء، وهو عندنا كما قال وإلاّ فهم الناس
التوهيف وفي هذا بلاغ لن أعلنه الله تعالى وسدد له وما بقى من صفات المحبين أكثراً
باب ثبت الصدق في الرضا عن الله عزوجل قال الله عزوجل نقلت رواة يؤمنون حتى يحكمون كيف شاجر بينهم ثم لا يجدوا ولا لأنفسهم حرجاً متناقضين ويسألوا تسليماً قال بعض العلماء رحمهم الله تعالى ماشهد الله تعالى لهم بالابناء حين لم يرضوا بحكم النبي نفيه أفلا versa يرضوا بحكم عزوجل تلت فما علامة الرضا في القلب وثروت قل سرور القلب بمرأة القضاء وقال بعضهم الرضا تلقى المصاب بالرجل وال לקוח وروى عن أنس بن مالك رضي الله عنه أنه قال كنت خادم النبي صلى الله عليه وسلم فما قال لي النبي قلت فعلت أرأي لا فعلت أمرنا كأن يقول كان قضى وكذا أقدر وروى عن عمر بن الخطاب رضي الله عنه أنه قال ما أنا يالله على ما أصبحت وما أمسيت على ما أحب وأعلى ما أكره لأنني لا أدرى أيهما أخيل لي وقال عمرو أيضاً لأمان الصبر والشكور بعيزان لي ما أنا يالله على أيهما ركب فهذا يدلّك على الرضا من قول عمر رضي الله عنه لأن الصبر لا يكون إلا
له وجوده عليه ناقص في الأصل الله وقذى على صبحة
خيرانا كأنه ليست نعمة على أحد إلا وهي عليه وهومشغول بحبه الله عزوجل عن كل الخلق وقد أسقطت المجبحة الله تعالى عن قلبه الحكبر والغفل والحسد والبغاء وكثيراً ما يعنيه من أمرلاذنيا من مصلحة فكيف يدكر مالابنيه.
قال بعض الحكّاء من أعيان من المجبحة شيئًا نقلهيطمثله في الخشية نفومخدوع، وروى عن الفضيل بن عياض رحمه الله أنه قال الحب أنفصل من الخوف، قال وحدثنا اسمعيل بن محمد قال حدثني زهير البصري قال لقيت شعوانة فقالت لي ما أحسن طريقتك إلا أنك تنكر المجبحة قال تكل ما أنكرها قال فإني أحب ربك فقلت
نعم قالت فعفف تخاف لا يحبك وأنت تحبّه تكل أنا أحبه لما أولاني وما ناداني من معرفته ونعمه (*) لوى ذو يقين
أن لا يحبّني لما كسبت نفشي عليها ثمً أفادت نقالت ذه.
قال أبوسعيد رحمه الله تعالى لما أحسن ما قال هذا الرجل
هذا إسلام صحيح.
قال أبوسعيد قدّس الله روحه قال رجل من رفعاء
البدلاء من يحب الله كثير الاستان فيمن يحبه الله، وبالله
له وشكره ثم شى لله يعا
بذلك الجهود في موافقته في إداء فرائضه واجتناب مناهيه
فهمه عليه أنه يجعل طاقته حذراً من أن يأتى (ه). عليه أمر
يسقته من عين من أعبد. وهكذا روى عن النبي صلى الله
عليه وسلم من غير طريقة أنه قال يقول الله عزوجل: "ماتقلب
أحبب إلى هذين م unterstützenه. ولا يزال يقترب إلى
الموافقه للمحبب، والتجاري، فإن فتاة في كل الأمور والقرب
إليه بكل حيلة والهروب من كل ما لا يعينه على مذهبه
قلت فالمحبه على قد رأى النعم. قال المحبه بدروها من ذكر
النعم ثم على قد رأى النعم على قد، لما يحقق لأن المحبب
تدعاه يحب الله تعالى عند النعم عند فقدها وعلي كل حال
ذا صحيحة منه أو أعطاه أو ابتلاه أو عفافه فالمحبه لازمة
لقيبه على حالة واحدة في العقد. ثم هي إلى الزيادة أقرب
ولوكانت على قد رأى النعم. انقصت المحبه إذا نقصت النعم
في وقت الشدة، ووقع البلاء، لكن المحبب الله تعالى الذي
وله عقله بريءه، وشغفل برضاه. فكان في شكره الله وذكره
له والتجري عليه برضاه.
جنبه، وبلغنا عن الحسن البصري رضي الله عنه أن ناساً
قالوا على عهد رسول الله صلى الله عليه وسلم يا رسول الله
إنا نحن ربهناجا شدها فجع فجعل الله تعالى لمجتهه علما و
أنزل عزرجل فإن كنتم تجيبون الله فأنتم في يجيبكم
أنت جل جل الله، فمن صدق المجيحة اتباع السوالأ صلى الله عليه وسلم
في هديه وزهده وأخلاقه والتأسس به في الامور والأعراض
عن الدنيا وزهرتها ويهيجها فإن الله عز وجل جعل محبًا
صلى الله عليه وسلم علما ودنيا ورحمة على أمةه
ومن صدق المجيحة الله تعالى إيثار مجية الله عز وجل
في جميع الامور على نفسك وهواك وأن تبعر في الامور كلها
بأمره قبل أمر نفسك، وبلغنا أن موسى عليه السلام قال يا
رب أوصني قال الله عز وجل لأوصيك بي رأي بكيف
توصيني بك قال لا يعرض لك أمان أحدهما لي والاخرينك
لأني أثرت محبتي على هواك، فالمحبب الله قد جعل ذكره
 تعالى بقليبه وسماه فشراع عليه نفسه فهو يتفرغ من الغفالة
ويستغفرنها وكذلك جوارجنا إناهما وقف لخدمة من
أحبب فهو غير سواء ولا لأنه وإنما أهمنه أن يرضى من آجبه نقد
 له سامع علاؤه
فاذًا بلغ العبد من الشكر لله عزّ وجلّ غاية انقطاع فنظرًا إذا شكره نعمة من الله تعالى تحتاج إلى أن يشكر لله تعالى عليها إذ جعله من الشاكرين فعمل عند ذلك في شكرالشوك تمكّن أن يتحيّر تواترت عليه من الله تعالى الالطف بالبر والكرامات، وبلغنا أنه فيما ناجي به موسى عليه السلام ربي عزّ وجلّ قال يا ربّ أميرتي بالشكر على نعمتك وأنا شكرًا أياك نعمة من نعمك فأرجو الله اليه لقد علمت العلم إذ علمت أن ذلك مني فقد شكرتني، وقال عمر بن عبد العزيز رضي الله عنه ذكرًا نعمة شكرها فأفتانَ

النعم على محبة المنعم

باب ثمّ الصدق في المحبة، وقد أجمع الحكّاء أنها تستخرج من ذكرالنعم، وروى عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم أنه قال أحبوا الله لما يذكرون من نعمة وأحبوني لحب الله وأحبوا أهل بيتي لحبتي، وقال الله عزّ وجلّ وألذّين إنّماؤا أَسْتَجِبْتُم بِهِ، وبلغني أن الله عزّ وجلّ أُوحى إلى عيسى عليه السلام بإعيس بقَٰ١ أقول لك إني أحب إلى عبد المؤمن من نفسه التي بين
(40) بعد ذلك بعد ما أُلقت شورودا فأيقظك من الغفلة ورضِّنتك ما فاتك من حُظك من تاعتك فوهبك فلك الإناية اليه وأجلس على طيب مرضتاه فوجب عليك الأندُر شكر بعد شكرنآ لأعماء تحصى وعلى أيها تشكر ولا بد من معرفة الشكر وبما شرته، والشكر على ثلاثة وجهة شكر القلب وشكراللسان وشكرالبدن فأما شكر القلب فهو أن تعلِّم أن النعم من الله وحده لا من غيره، وأما شكراللسان فالحمد والثناء عليه ونشرأ لآلهه وذكر احسانه، وأما شكر البدن فلا تستعمل جريحة أصححها الله تعالى وأحسن خلقها في مقصيتي بل تطيع الله تعالى بها وذل ككل مأخوّلك وملتحمك من الدين ناجعلته عوناك على طاعته ولم تحوله في باطل ولم تنفقه في سرف ثمّ تبذل الله عزّ وجلّ ذكره وعُزِّجَه الخدمة وتغطيه الجهاد من نفسه، وهكذا يروى عن النبي صلى الله عليه وسلم أنه قام حتى تورّمت قدماه فقيل له يا رسول الله ما هذا التعب أليس قد غفر الله لك قال أفلا أكون عبد شكوراً، قال الله عزّ وجلّ إعماً لا أردّ شكرًا وراء تعالى لين شكرتم لآزيد نعمًا.
باب ثم الصدق في معرفة نعم الله تعالى والشكر له،
قال الله عزوجل: «أقد كَرَمَنَا بَنِي آدم وَخَلَّالَتِنَا هُمْ فِي
الْبَيْتِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الْقَطْرِبَاتِ» وَقَالَ تَعَالَى: «أَن تُحْكَمْنَا عَلَى
كَحْلِيِّنَا مِنْ خَلْقِنَا تَفْضِيلًا» وقال تعالى: «وَإِن تَعْقِدَ وَأَنْعَمَّنَا عَلَيْهِمْ ٱلْيَدَيْنِ
أَنْعَمَّنَا عَلَيْكُمْ، فَإِذَا أَفَقَ العَبْدُ مِنِّ النَّافَعِ فَخُلَّتْ، وَنَظَرَ إِلَى نَصِمَ اللَّهِ تَعَالَى عَلَيْه وَكَتَابَهَا قَدِيماً وَحَدِيثاً،
فَأَنَشِمَهُ الْقَدِيمَةَ نَذَكَّرُهُ لَكَ بَلْ أَنَّكَ شَيْتَانَ وَمَا
خَصَصَ بَهُوَنَ تَوْحِييَءِهِ وَلَا يَمْنَ بِهِ وَالْمَعْرِفَةِ لَهُ نَأْجِرَي
بَأَسَمَّكَ الْقُلُمَ فِي الْلَّوَحَ المَحْفُوظَ مَسَّلَهَا ثُمَّ أَهْلَكَ الْقُوْرُون
السَّالِفَةَ وَجَعَلَكَ فِي شَرِّهَا مِنَ الْمُؤْمِنِينَ نَاجِيَةً حَتَّى
أَخْرَجَكَ فِي خِيَارَةَةٍ وَأَكَرَّمَ دِينَ وَمِنَ أَمْتِهِ حَبِيبٍ مَحَدَّث
صَلِّ اللَّهُ عَلَيْه وَسَلِّمُ ثُمَّ هَدَاهُ لِلسَّنَةَ وَعَسَطَعَهُ بِالشُّرَعَةِ
وَبَعَدَكَ مِنَ الْزَّينَ وَالْأَهْوَاءٍ ثُمَّ رَبِّكَ وَكَلَّاكَ وَغَذاكَ حَتَّى
وَجَبَتْ عَلَيْكَ الْاَحْضِرَةَ فَأَغْفِلَتْ نِعْمَتِهِ وَفُرِطَتْ فِي حَفْظ
وَصْبَهُ وَرَكِبَتْ هُوَاَكَ مِنْ عَمَّرَكَ حَيْنَا وَفِي كُلِّ ذَا لَا يَكَافِيكَ
بِإِسَاءَتَكَ بَل يَسَّرَكَ وَيَحْلِمَ عَنْكَ وَيُنَظَّرُكَ ثُمَّ عَطَفَ عَلَيْكَ
فَالذِّي يَشْيدُ الْحَيَاةَ وَيُقوِيهَا قَالَ الْخَوْفُ لَهَـ رَعْوِجَـلَ عِنْدَ
الْهَوَى الْخَاطِرَ الْوَاقِعَ فِي الْقُلْبِ نَفْعُ الْقُلْبِ لَيْسَ وَلْيَعْرَضَهُ
مَا يَعْلَمُ أَنَّ اللَّهَ تَعَالَ يَرِى مَا فِيهِ فَيْنُبْتُ الْحَيَاةَ مِنْ عِيْنِ
آَفَابِلِ الْحَيَاةِ عَلَى ذَلِكَ زَادُ الْحَيَاةَ وَقُوَّىَ قَالَ فَالْذِي يُؤْلِدُ لَجَاءَ مَاهَوَال
الْقُفْعَ مِنْ أَنْ يَكُونَ اللَّهَ تَعَالَ عَنْهُ مَعْرَضَ أَوْلَاهُ مَقْتَ أَوْلَهُ لَفَعَّلَهُ غَيْر
رَاضٍ، قَالَ فَالْغَالِبُ عَلَى قُلْبِ الْمُسْتَحْـيِّي مِنْ رَبِّهِمْ تَأْلِفَ أَجْلَالٍ رَوْقَةٍ مِنْ
يَوْمُ نَجِيَّةٌ يَبَابُ لِلِّهِ رَعْوِجَـلَ رَيْـيَحِي مِنْهُ، (*) قَالَ أَبُوَسْعَيْدَد رَجِه
الْلَّهُ تَعَالَ سَمَّـيَ بَعْضُ الْمَرْيَمَيْنِ سَأَلَ بَعْضُ أَهْلِ الْمَعْرُوفِ قَالَ مَا
عَلَّامَةُ هِيِـبَةُ اللَّهِ فِي قُلْبِ الْجَارِ فِي الْعَلَّامِ فَإِذْ أَسْتَوْعَيْنَ أَهْلَي
الْحُبُّ، قَالَ فَيَضُعُ الْحَيَاةَ قَالَ بَتْرُكُ الْمَجَاسِبَةَ
وَتَرْكُ الْوَرْعَ قَلَتْ فَتَحَكِّفُ أَحْوَالِ الْمُسْتَحْـيِّي فِي نَفْسِهِ قَالَ
طُولُ الْخَشْوَةِ وَدوُرُ الْأَخِبَاتِ وَتَنْزِيُّ الرَّأسِ وَانْحَـُـصَارُ
الطُّرفِ وَقْلَةُ الْنَّظَـرِ إِلَى السَّمَاءِ وَكِيْلَةُ اللَّيْـسَانِ عَنْ كَثِيرٍ
مِنْ الْبُكْلَمِ وَالْقُفْعَ مِنْ الْتَحْكُّـفِ فِي الْخَلاَءِ وَتَرْكُ الْعِبْثِ
وَالْمَضْحُكِ وَالْحَيَاةِ عَنْدَ الْتَيْـيـَّارِ مَا أَيَّاهُ الَّهُ، فَتَحَكِّفُ يَذْكُرُ
عَارِضُ مَمَّا نَهِى اللَّهُ تَعَالَ عَنْهُ وَالْنَّاسِ يَنْفُوذُونَ فِي
الْحَيَاةِ عَلَى قُدْرَ رَقْبِ اللَّهِ تَعَالَ مِنْهُ وَقَرْبِهِمْ مِنْهُ
صلّى الله عليه وسلم استحقّوا من الله حقّ الحياة مستحباً من الله حقّ الحياة فليفظ الرأس وماحوي والبطن وما وعى وليذّكروا المقابر والبلاء ومن أراد الآخرة ترك زينته الدنيا وقال النبي صلى الله عليه وسلم استحقّي من الله صاحب السموك، وقال رجل يأت رسول الله ﷺ ما نبدي من عورا تنا وما نذر قال أستغورّك إلاّ من أهلك وما ملحت بعينك قال فأيّدنا نا يكون خليماً قال فان الله أحّن أن يستحقّي منه، وكان أبو بكر رضي الله عنه إذا ذهب إلى الخلاء يغطي رأسه ويقول إنّي لأسحنّي من قريب، وهذه أخبار رتدّل كله لها على قرب الله عزّ وجلّ من القوم لأنّ المستحقّي من الله تعالى يرى اطلاع الله تعالى عليه وبه Shardته له في جميع الأحوال
قلت نالذى يهيج الحياه قال ثلاث خصال درء إحساً الله تعالى إليك مع تضيع الشكر منك ومع دوام إساءتك وتفريقك، والثانية أن تعليم أنك بعين الله عزّ وجلّ في منقلبك ومثواك، والثالثة ذكرك لوقوفك بين يديك الله عزّ وجلّ ومسانّته يا لك عن الصغير والبحي، قلت له وعاف الله إذا ذكرت الله قلة (فوله)
وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وسلم خَفِ اللَّهُ كَأَنَّكَ تَرَاهُ قَالَ ذَلِكَ لَا بِأَسْبَابِ رَضِيَ اللَّهُ عَنْهُ، فَالذِّي يَهيِّجُ الْخَوْفُ حَتَّى يَسَوِّنَ الْقَلْبِ هُوَ الْمَراَقَبَةُ اللَّهِ عَزِّ وَجَلَّ فِي السَّرَّ وَالْعَلَانِيَةِ وَذَلِكَ لَعَلَّكَ أَنَّ اللَّهَ تَعَالَى يَرَى وَلَا يَخْفُى عَلَيْهِ شَيْءٌ مِنَ حُرَّاكَةِ نَاظِرٍ وَباَثِنٍ فَعِندَ ذَلِكَ يَجْلَلُ مَقَامَهُ عَلَيْهِ فِي كُلِّ حَرْكَةٍ نَاظِرَةٍ وَباَثِنَةٍ وَتَحْذِيرٍ أَنْ يَرِى بَقِيلِكِ شَيْئًا مَّا لَا يَخْلُدُهُ وَلَا يَرْضَاهُ بَالْوَقُفِ مِنْكَ عَلَى هَذِهِ أَنَّ الَّذِي يَعْلَمُ مَا فِي نَفْسِكَ فَنَذِمُ قَلْبِهِ فِي الْحَرَّاَكَاتِ كَثُلُّهَا أَنَّ اللَّهَ تَعَالَى يُرَاهُ وَرَجُعُ عَنْ كُلَّ مَا يَبْلُغُهُ بَعْوَنِ اللَّهِ يَظْهَرَ قَلْبُهُ وَاسْتَنْدَرَ وَسَكَّنَ الْخَوْفُ وَدَامَ حَذِرًا مِنَ اللَّهِ فَكَانَ مَشْفَقًا فِي جَمِيعِ الْأَحْوَالِ وَعَظْمُ ارْمَالِ اللَّهِ تَعَالَى فِي قَلْبِهِ فَلَمْ تَأْخُذَهُ فِي اللَّهِ لَوْمَةً لَّا يَقُولُ وَقَلُوبُ هُمُ الَّذِينَ دُعِيَ اللَّهُ فِي عَيْنِهِ مَنْ ضَيْعَ أَمْرَ اللَّهِ وَذَكَرَ الْخَوْفُ يَطُولُ وَهَذِهِ الأَصْوَلُ الَّتِي مِنْ أَسْتَعْمَلَهَا تَوَكَّى إِلَى الْحَقَّاتِ فَهُذَا أَظَاهِرُ الْخَوْفُ وَمَا بَقَى مِنْ صِفَتِهِ أَكْثَرَ (١٨)

بَابُ ثُمَّ الصَّدِيقُ فِي الْحَيَاةِ مِنَ اللَّهِ عَزَّ وَجَلَّ، يُرِى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وسلم أَنَّهُ قَالَ الْحَيَاةَ مِنَ الإِبَابِ وَرَوَى عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وسلم أَنَّهُ قَالَ الْحَيَاةَ خَيرُ كُلِّهُ رَوَى
نفسه بأدب العلم والمعرفة وقال ماقتّر رسيكون وما يكون فهوء، وكذلك قال بعض الحكمة انتممن من حرصك بالقوع كما نتقم من عدوكم بالقصاص، وقال بعض الصحابة رضوان الله عليهم (ترب) دخلت على النبي صلى الله عليه وسلم وفي البيت مرة غاءرة فقال خذها لولم تأتها إلا اتته، حدثنا محمد بن يعقوب قال حدثنا أحمد بن حنبل قال حدثنا مأمون بن معاوية قال حدثنا المعلّي عن أنس بن مالك رضي الله عنه قال أُهدى إلى النبي صلى الله عليه وسلم طوابير فأطعموا خادمطا طرفلماك من الغد أنتَه بَه فقال ألم أنهك أت تخبل رزقاً لغد، فهذا مالا يسع الناس جهله من التوّكّل وغاية التوّكّل أجل من ذلك

باب أن الصداق في الخوف من الله عزّ وجلّ، قال الله تعالى:

وإنما تقبضن وراكٍ فأنتم بهم رهينٌ وقال تعالى فَلا تخشوا آنكاس وآحشوه وقال تعالى يخافون ربكِهم من فوقهم وقال تعالى كذٍّ ك ذلك إن أنتمي تحشى أنّه من عباد وأولم، وقال تعالى ولا تعملون من عمل إلا أنكم تاخذون شهوداً إذ تففصّلون فيه وقال تعالى يعلم ما في أنفسكم فأخذ ردها.

له بادب العلم المعرفة زائد في الأصل.
حسبه فإن الله بالفعل أمره قال قاض أمره قد جعل الله لكيك شيخ قدرًا قال أجمل ونتهي ينتهي اليه العبد وليسDET WHOSE المنقل بالذي يقول تقصي حاجتي، فهذا تفسير ابن سعود رضي الله عنه يخبر أن المتوفّق على الله هو الذي يلتقى إلى الله تعالى
ويعلم أنه لا يتم شئ إلا من قبل الله تعالى الذي يتعالى ويمنع بقدرته بالمتوفّق على الله تعالى لا يستوحش في حالة المنع ولا يستجب بالمتوفّق الاعطاء لأن الأحمر لا يعطي لا يمنع واللملج وعزمًا نم وعطته، وقد يعطي العبد الشيء بالمتوقّل وينع وهو متوفّق فقد يريد المجوسى والكرلوف والغجود والجافر المضيوع لأمر الله عز وجل الذي لا يصدق له ولا يقين نفسي حتى يفقرون وتقضي لهم الحوائج والمتوفّق الصادق الموافق لاتقضى له حاجة حتى يموت ضراء وهزلاء، وأتّمّا المتوفّق ترك السكون إلى أسباب الدنيا ولنفوان الطمع من المخلوقين ولا الإياش منهم حين علم المتوفّق أنه صائر إلى المعلوم فرضت بالله تعالى وعلم أنه لا يدرك بالمتوفّق تعجيل ما أخور الله تعالى ولاتأخير ماعجل ولكن يكتسب استفاة الهمة والجزء واستراح من عناكب الحرص وراض
لميعز
يتحول عنه شيء قد قدره الله عليه أن ينزل به التوكل.
فهذا قولنا وقول من أثبت القدر، ومن قال إنّه يكفيه ما
استحكافه لامحالة مثل قوله لا يكفي السبع لتوكّل و
الذي يأتي بطلب يأتيني بلاطلب فالتوكل يدفع عنه
إذا استحكافيته كل مؤنة حكنت أخانها فليس يعجبنا هذا
القول لأن المتوكل قد يكفي وقد لا يكفي وتوكّله عينه
قلت مثل ماذا أشرح لي من ذلك شيء قال نعم حيث
ذبحت يحيى بن زكريا إمرأة جبارة في طشت لم يكن
متوكلًا وحين نشر زكريا صلوات الله عليه بالمنشار لم
يكن متوكلًا وكذلك الأنباء عليهم السلام قتلوا ونبل منهم
المكرهون (۱۷) وهم أقوى الخلق يقينًا وأصدقهم، وهذا محدث
صلى الله عليه وسلم حين هرب إلى الغاره وأبو بكر رضي
الله عنه فاختبأ فيه وحين كسرى المشركين ربعيّته صلّى
الله عليه وسلم وأدموا وجهه لم يكن متوكلًا، فأنا ترى أن
التوكل إنّه والاعتقاد على الله عزّ وجلّ والسكن إليه ثم
التسليم بعد ذلك لأمره يفعّل ما يشاء، وهكذا روى عن
عبد الله بن مسعود رضي الله عنه من يتوكلّ على الله فهو
له يكفيه من.
(2) من رَبِّهِ الطَّيِّرِ فَقَدْ تَقَرَّنَّ الشَّرَكَ وَقَدَامَرَ النَّبِيِّ صلى الله عليه وسلم بالدواء والرق وَأَمَرَ بالرقية وَقَطَعَ لأَبِي بْن كَعب رَضِيَ اللَّهُ عَنْهُ عَرْقًا فَهُذَا عَلَى مَعَانٍ قُوَّةٍ المَعْرِيَة بِن شَعِيبَة لَمْ يَتوَّكَّلْ مِن أَكْثَرَ وَاسْتَرَقَّ مِن هُوَالِ السَّبَعَين أَلفَ اللَّهُ ذِي خَصُّصَهُ الْبَنِى صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَلَكَ فَقَسَّرَه بعضاً للعلماء وما كان من سوى ذلك فضاح لهم من سائر الناس وهو غير ناقص من توصيلهم إذا كان معهم العلم والمعرفة و كان نظرهم إلى رب الدواء والدواء إن شاء أن ينفع بالدواء وإن شاء أن يضر وقد يتطلب شفاء بالدواء فيه يكون فيها سقته وتقدمت غير ضنٍّان من الدواء وقطع العرق وَلَصَادمَبَلَّ شفاء وقد يرتج منفعته في الشئ فتكون فيه مضرّته وقد يخف الضر من شئ فتكون فيه المنفعة، فالصادق واقف متتَّل على رَبِّه فلما تَوَّكَّل عليه حين علم أنه حسبه من جميع خلقه فلم يجد فقد شئ منعه الله لأن الله حسبه وهو بَالَغٌ أَمِّيَّ مَثَلَْت فِي نَصِّ الْأَوَّلِيَّة* قال تَوَّكَّلَلّهُ لِأَكْفَأْ فَاللَّهُ لَا يَخْلُو هذَا القول من معنى مُعْنِي أن يَكْفِيه مَوْعِظَة الْجَزَاعِ وَالْهَلَبِ لَا أَنْهُ وَالرَّقَا تَُحَدَّثَ الْأَصِلِّ
شيئًا نقد وَا أَتَّ نَأَجِمَعْ الشَّيْءَ إِلَى الشَّيْءِ، وَرَوَى عَن عَائِشَةَ أَيْضًا
رضي الله عنها أنها نزلت الورش وهي ترفع درعها فقالت لها
خادمتها إلا أَتْبِقَتْ درعها للحَمْ قَالَتْ فَلا دَخَّرْتِنِ، وَرُوِت
عَائِشَةُ رضي الله عنها عن النبي صلى الله عليه وسلم أنه بات
في مرضه الذي قضى فيه شبيه بالقلق فلما أصبح قال إنما أعلمت
الذهبية - وكان قيمتها ستة وخمسين درهما - فقال أَتْحَيَا
فهمظن محمد بن أبي قلعة وهذَه عندَه - وروى عن مسْرَيق
رحمة الله عليه أنه قال أَتْحَيَا ما أَوْفَكَنَّ بِاللَّهِ إِذَا قَالَت
الخادم لِسَعِنْ ناَشِئٍ
قلت فَالْتَوَكَّلَ عِلَى اللَّهِ تُمَلَّى بالأسِبَابِ أو يَقْطَعُ الأَسِبَابَ
فَالْيَقْطَعُ أَكْثَرُ الأَسِبَابِ وَتَتَخَّصُّ إِلَى الْمُسَبِّبِ فَنَسَبَ
الله، قلت رَهْل يَتَدَّارِى الْمِثْقَالُ أو يَتَعاَلِجَ قَالَ الْأَمْرُ
في هَذَا عَلَى مَعْنَى ثَلَاثَةٍ وَقَدْ خَلَقَ تِبَارَكَ وَتَعَالَى بِتَرَكِ الدُّوَاءِ
وَالْأَسِبَابُ تَافِعَةً لِكُلِّ النَّبِيِّ صلى الله عليه وسلم يَدْخِل
الجَنَّةَ مِنّ أَمْتِي سَبْعَةٌ أَلْفًا بَلْ حَسَابٍ هُمُ اللَّهُمَّ لَا يَكُونُون
وَلَا يَسْتَرَقُونَ وَأَلْفِ رَيَّهُمُ يَتَوَكَّلُونَ وَقَالَ النَّبِيُّ صلى الله عليه
وَسلمُ مَا تَوَكَّلَ مِنْ أَكْثَرِي وَاسْتَرَقَ وَقَالَ صلى الله عليه وسلم
عَلِيٌّ وَتَتَخَّصُّ خَبَرَهُ وَاسْتَرَقَّا
المتوقّل على الله الواثق بِه لا يَتهمه ولا يخفف خذلاته،
وَكَذَلِكَ المُتوقّل على الله إذا مَلَّحَحه الله تعالى شيء من
امرأته وفضل عنه لم يذكره لعله إلا بالنصة أن الشيخ
إِنَّما هوُنِهٰ وموثوق لحقوق الله وهو خازن من خُرَّان الله
فَأَذَا رأى موضع الحاجة سارع إلى الإخراج والبذل و
المواساة وكان في الذي يملك وأخوته سواء وانتُصِرّ
ذلك عليه لاهل الاسترخاَص والقرابة وأهل النّقُوَّة ثم
لعام المسلمين إذا رأى على حال ضرورة (١٤) غيّرَ نفسِه
وروى عن النبي صلى الله عليه وسلم أنه قال ليس الزهاد
في الدنيا بتحريم الجلال ولا إضاعة المال ولكن الزهاد
في الدنيا أن تكون بما في يدا الله أوثق منك بما في يدك
وإذا أصابتك مصيبة صمتت بثوا بها أفرج منك بها ليوقيت
عنك، وقال بلال رضي الله عنه جئت إلى النبي صلى الله عليه
وسلم ومعي تمرقفا ما هذا نقلت شئ أذخرته لانفطراك
فقال أنفق بلال ولا تخش من ذي العرش إلا أن أُماشيَت
أن يكون له بخار في جهّاله، وبروي عن عائشة رضي الله عنها
أنها قالت إلى سمت كأساء - يعني أختها - إن أسماء لا تزع
له عليك.
قال يدخل الجنّة من أمتي سبعون ألفاً بغير حساب وهم الذين لا يتطريبون ولا يكثرون ولا يسترقون وعلى ربيهم يتوحّشون، وقال عمر بن الخطاب رضي الله عنه عن النبي صلى الله عليه وسلم: لو توحّشتم على الله حتى تكّلّتم لرزقكم كما يرزق الطير تغذى خصاصاً وتروج بطنان، وقال عبد الله بن مسعود رضي الله عنه العزّ والغناء يجولان في طلب التوحّش فإذا أصاباها أوطناً فالتوحّش في نفسه وموجودة في القلب هو التصديق لله عزّ وجلّ والاعتقاد عليه والسكن إليه والإطمئنیة إليه في كل ما ماضٍ وإخراج الهٓم من القلب بأمور الدنيا والرزق وكل امرتحكل الله به والعلم بأن كل ما احتاج إليه أبعد من أمر الدنيا والآخرة فان الله مالكه والقائم به لا يوصله إليه غيره ولا يمنعه غيره مع خروج الرغبة والرهبة والخوف من القلب متن سوي الله تعالى والثقة به والعلم الخالص والىمن التّابع أن يدا الله المبسوطة الهبة الموفقة له من كل مطالب فلا يصل إليه معرفٌ إلا من بعد أمره ولا يناله مكره إلا من بعد إذنه، وهكذا روى عن الفضل أنه قال
يقع ولا أرى شيئاً قلت يا رسول الله أراك تدفع بيدك ولا أرى شيئاً فقال نعم تلك الدنيا تمثلت لي في زينتها فقلت اليك عني فقال إن تنعومت ولين تنعومت من بعد قال أبو بكر رضي الله عنه نأخذ أن تكون قد أدركتي قال وكان في الآباء الذي شرب أبو بكر رضي الله عنه ماء وعمل قبلي اشتفاهم من ذلك، ويروي في بعض الحديث أن أصحاب محمد صلى الله عليه وسلم لم يأكلوا تلذذًا ولم يلبسوا تنعماً وروى في رواية أن أصحاب محمد صلى الله عليه وسلم الذين آتوا في الدنيا من بعد حيرفت عليهم وقيلوا أنهم بكوا من ذلك وأشفقوا وقالوا إنه فلنتهي الله وليصف من نفسه وللإنسان منهاج من مضى وليعرف بالنقير ويسأل الله الإقالة

باب ثم الصدق في التوكل على الله عزوجل، قال الله عزوجل فليتوكمل النعمان وفما فتم وكان رسول ربه لبلا قديم الإمام محمد بن معاذ رضي الله عنه، وروى عن النبي صلى الله عليه وسلم أنه لا يئبه
أبي الدراة رضي الله عنه أنه قال ياحذى نوم الأئمة س
واختارهم كيف غنموسهرا الحمقى رصاعهم ولما قال ذرة
من صاحب تقوى وليقين أوزن عند الله من أمثال الجبال من
أعمال المغتربين، وفي هذا بلاغ له سعقل (15) عن الله عز
وجل وبه التوفيق، وروى عن عمر بن عبد العزيز رضي الله
عن أنه نظر إلى شاب مشير فقال له ما هذا الصفر بإغلال
قال أسقام وأمراض يا أمير المؤمنين قال لتصدتنى قال
أسقام وأمراض قال لتخبرني قال يا أمير المؤمنين عزفت
نفسى عن الدنيا فاستوى عندى حجرها وذهبها وكأن
انظر إلى أهل الجنة في الجنة يتزاورون وأهل النار في
النار ي杜兰ون فقال له عمرو في ذلك هذا ياغلا قال اثقل
الله يفرح عليك العلم افراغ إله له قصرنا عن علم ما
عملنا تركنا العمل باعملنا ولو عملنا بعض ما أعلمنا
لورثنا علملا لا تقوم له أبدا لنا، وروى عن أبي بكرا الصديق
رضي الله عنه أنه استسقى فأثنى إلهنا تروده إلي فيه
وذاقه نجاة ثم بتكفل له في ذلك فقال رأيت رسول الله
صلى الله عليه وسلم ذات يوم وهو بدع سبديه كان شيطا
 وسلم أنه قال ما يصرف أن نل مثل أحد ذهباً أنفقه في سبيل الله تعالى تأتي على ثالثة يكون منه عندى شيء إلا دينار أرصد لهدين، ومنهم من زهد رغبة في الجنة واشتياقا إليها فسلي عن الدنيا وعن لذاتها حتى طال بيه الشوق إلى ثواب الله تعالى الذي دعاه إليه ووصفه له عز وجل، وروى في الحديث أن الله جل ذكره يقول وأمّا الذاهدون في الدنيا فإني أبيعهم الجنة، وقال بعض العلماء لا تحسن قراءة إلا بزهد وأعلى درجات الذين زهدوا في الدنيا هم الذين وافقوا الله تعالى في محبته فكانوا يعبأ أعقلاً عن الله عز وجل أصحاً محبين سمعوا الله جل ذكره ذمّ الدنيا ووضع من قدرها ولم يرضها داراً أولياءه استحيوا من الله عز وجل أن يراهم رآكين إلى شيء ذمّه ولم يرضوه وجعلوا ذلك على أنفسهم فرضلاً لم يبغوا عليه من الله عز وجل جزاء وليكن وافقوا الله في محبته كربماً والله لا يضع أجر من احسن عملاء فاهل الموافقة لله تعالى في الأموره أعقل العبيد وأرفعهم عند الله قدرًا، وهكذا روي عن
عليه السلام بحق أقول لكم إن حب الدنيا رأس كل خطيئة وفني المال داء كبير قالوا يا روح الله ما دأو قال لا يعني حقه قالوا فإن أعطي حقه قال يكرون فيه نخر وخيرالا قالوا وإن لم يكن فيه نخر ولا خيرلاء قال يشغله استصلاحه عن ذكر الله ومنهم من زهد لخفة الظهور وسرعة السرعة على الصراط إذا احسب أصحاب الأسئلة للسؤال، فهكذا روى عن النبي صلى الله عليه وسلم أنه قال عرض على أصحابي نفقت عبد الرحمن بن عوف - أو قال احتمس علي - فقلت ما بطاقة على قال لم أزل أحاديب بعدد مكثرة ما إلى حين جرى متي من العرق مالوردت (٤٦) عليه سبعون من إلا بل عطاش قد أكلت حمضا لصدرت عنه رواءـ وروى عن النبي صلى الله عليه وسلم من غير طريقة أنه قال الاكتروهن هم إلا أقلون يوم القيامة إلا من قال بالمال هكذا وهم الذين يبينه وعن شماله ومن بين يديه ومن خلفه ببن عباد الله، قال صلى الله عليه وسلم من عن غنى ولا فقر إلا ود يوم القيامة أن الله تعالى كان جعل رزقه في الدنيا قتوه، وروى أبوذر عن النبي صلى الله عليه

له بطاقة ك١٠٤١
حتى يرى غاية الزهد ومن تؤني عن نفسه ولم يخالفها
عند هواها لم يعف عن الدنيا ولم يفرق على الأخوة قال
بعض العلماء الزاهدان في الدنياحقاً لا يذهو الدنيا لا يبيقها
ولا يفرج بها إذا أقيمت ولا يحزن عليها إذا أدررت قال
أبو سعيد رحمه الله تعالى قال بعض البلاذ رحبهم الله
 تعالى لا يكون زاهداً مستكمل الزهد أريدعي عنده
الحجارة والذهب ولا يستوي الحجارة والذهب حتى
يكون معه من الله تعالى أوية فتحول الحجارة ذهبانعند
ه، يخرج قيمة الأشياء من قلبه، رسمعته يقول لم يستو
الحجارة والذهب عند أحد من الصحابة رضي الله عنهم
بعد رسول الله صلى الله عليه وسلم إلا عند أبي بكر
رضي الله عنه
قلت فعللي أي معني زهد الزاهدون تال على مبان شتي
فمنهم من زهد لفراغ القلب من الشغل وجعل همله ضللبه
في طاعة الله تعالى وذكروه وخدمته فحفاه الله عند ذلك
فهكنا روى عن النبي صلى الله عليه وسلم أنه قال من
جعل الله همما واحداً فقدفاه الله سائرهمومه، وقال عليه
له توانا له ناقص في الأصل الله يستوي لله معاني

عليك بٌجهة حفظ الآية من نصها، فكان له عند الله
المراتب. بِجِهل حفظ الآية من نصها، فكان له عند الله
المراتب.
سفيان الثوري رحمه الله تعالى وركيش بن الجراح وأحمد بن حنبل وغيرهم وحمهم الله إنّ الزهد في الدنيا قصر الأمال، وهم يدلّون على مقالات الحكماء لانّه من قصر أمله لم ينعم وكانت الغفلة منه بعيدة، وقالت طائفة من الناس الزاهد في الدنيا هوا الراغب في الآخرة الذي قد جعلها نصب عينه كأنه يرى عقابها وثوابها فهو عازف عن الدنيا، وهكذا يروي أن النبي صلى الله عليه وسلم قال لمحارثة كحيف أصبحت يحاشرة قال مؤمنا حقاً يا رسول الله فقال النبي صلى الله عليه وسلم وما حقيقة إيمانك قال عزفت نفسك عن الدنيا فأظماً ت لذاك نهاري وأشهرت ليلى وصرا في انظرالي عرش بقي بارزاً وصراً في انظرالي لاهل الجنة يتناعمون وليه أهل النار يعلمون فقال النبي صلى الله عليه وسلم مؤمن نور الله قلبه عرفت فالزم، وقال بعض العلماء الزهد خروج قيامة الإشياء من القلب، والزهد في الدنيا رفع جداً ويخفي وليكول عبد (ع) على تمر علمه بالله تعالى زهد فصين من الدنيا في الدنيا عن قلبه شيئاً بعد شيء ويخفاً
له وهو يتمثّل الدنيا ويهوى مجانها وينوى أن لو أمكنه
منها ما يريد لتمتّع بذلك وإنزال لذته فهو عن الله تعالى من
الراغبين على قد رحمته إلا أنها أتّل حسابات نالها واستمع بها.
فأول درجات الزهد هو الزهد في اتباع هو النفس فإذا
هانت على المرء نفسه لم يبال على أي حال امسى وأصبح إذا
وافق محببة الله تعالى (ُّع) عند ذلك على مخالفة نفسه و
منها محبوبة من الشهوات واللذات والراحات ومقارنة
الأحباء والأخذان والاصحاب من أجل العفّة إلا أن
منهم غوريا على ذلك الأمر الذي يريده العبد فإن أنة العبد
صبة من يريد ما يريد، ثمّ أخذ البلغة من الطعام والشراب
واللباس والمنزل والنوم والحكام والنظيق والاستمام و
ترك التمثيل لشيء من الدنيا والحدّر من تحلّيها لأنّ النبي
صلّى الله عليه وسلم قال الدنيا حضرة حلوة، فتوهّم العبد
فناها ففيّض فيها أمله مع توقع الموت والنشوف إلى
الآخرة والشرق إلى النزول في دار بقيتها ولعمل في ذلك
ولذلك يخلع الراحة من القلب ودام الفكّرة ومن
البدن ودام الخدمة فهذا أول درجات الزهد، وقال
لم يبال ّع ناقص في الأصل
ملك من مضى ويحتج بهم في اتباع هواه مع اتمامه على خلاف سنة القوم، بل الاعتراف الله تعالى بالتقدير من العبد الغافل أقرب إلى النجاة، وسُوَّاه لهوعزوجل أن يبلغه ما بلغ بالقوم وبا الله التوفيق باب ثم الصدق في الزهد وكيف هو وما هو، ولقد نضح الله تعالى الدنيا وسماها بأسماء لم يسمها أحد فقال تبارك وتعالى أنبأ الحياة الدنيا كعب ومَهْوٍ وَزِينَةٌ تَطَخَّرَ بِهِنَّ أَيَّةٌ أَنْ فَلَا يَسْتَحْيَى عَلَيْهِ مَعْقَل عن الله تعالى أن يراه سأكدنا إلى الله سبحانه واللعبة في دار الغرور، قلت الدنيا في نفسها ما هي قال اتفقت البصاء من الحكما، أن الدنيا هي النفس وماهوية والحجة في ذلك أجمع الله عزّ وجل قال زين للينة حسب الشهوات من النفس وله القَنَاطِير المقطورة من الذهب والفضة والخيل المسومة والأنعم والحرص ذاك متاع الحياة الدنيا، فهذه الأمور التي ذكرها الله عزوجل هي من هوى النفس لم تها وها تلهو عن الآخرة وذكرها، فإذا ترك العبد ما تهوا النفس ترك الدنيا إلا ترى أن العبد قد يكون نقيراً لا羞 له فلا يا عند
له وعلى عنقه حزمة من حطب فقيل له في ذلك فقا ل أردت أن أنظر نفسي هل تأتي أ فلا ترى أنه كان غير غافل عن نفسه وتعاهدها ورياستها، وهذا على أن ابن أبي طالب رضي الله عنه في الخلافة قد أشتري إزاراً بأربعة دراهم وراشتري قميصاً بخمسة دراهم فكان في كمّه طويل تقدّم إلى خرّاز أخذ الشفرة فقططع الكمّ مع أطراف أصبعه وهو يفرق الدنيا بسية وديرة، وهذا الزبير رضي الله عنه يخفّف حين مات من الدين ما تُبيٌن ألف أو أكثر كل ذلك من الجو و السخاء والبذال، وهذا طلحة بن عبيد الله رضي الله عنه يعطي على أهله لمن سأله، فهذا يدلّ أن القوم كانوا كما قال الله عزّ وجلّ حين أمهم فقال وآ نفقوا أمتنا جعلكم مستخفِين فتيبٍ، ولا يستحي عبد من عبد الله من أهل (16) زماّ ناتهذا عندما ملك من السبهات التي علم الله تعالى كيف هي و من أين هي وكيف قدرها في قلبه ويثاره لها وسكونه إليها دون الله عزّ وجلَّ وما لا يحسى من عيبه في تقلبه في ذلك واشتغاله بذلك حتى أن أحدهم لِيَزعم أنه يملك كما لو تاباً
معتدٍين الشئ لله تعالى ومما يدل على صدق قولنا ان لهم كأنهم
خارجين من ملكهم وهم إياهم يعدون الله عزّ وجلّ (۱۰)
وقد روى عن النبي صلى الله عليه وسلم أنه قال: "إنا معاشر
النبياء لانورث وناخفنا صدقة، أن لا ترى أنهم فيه
حيوان له يضنوا بالشيء عن الله عزّ وجلّ، وكذللك لم يرثوه
وخلفوه الله عزّ وجلّ. كما كان في أيديهم الله تعالى لم يحلوا
نفيه ولم يخرجوه من بعدهم أحدا، وإن هذا إبلاغ لين
عقل عن الله تعالى وأنصف من نفسه،
 وهذا أئمة الهداية بعد رسول الله صلى الله عليه
وسلم. أبو بكر رضي الله عن ملك الأمر وجاهته الدنيا
راغمة من حللها لم يرفع بها رأسا ولم يتضع وكان عليه
كساء يخلله وكان يدعى ذوالخلالين، وهذا عمر بن
الخطاب رضي الله عنه حين جاءه الدنيا راغمة من
حللها وكان طعامه الخبز والزيت وفي ثوبه بضع عشر
رقعة بعضها من أدم وقد نفّذت عليه كنز كسرى و
قيصر، وهذا أشمان رضي الله عنه كأنه واحد من عبيد
في اللباس والزي ونقد روي عنه أنه روى خراجم أبيضت
له يعده: "له إبلاغاً لله يدعا.
عَشَرَ شَراكْ نَعله نَجعِل مَكانه جَد يَدِ أفْقال رَدْ ما الشراك الأَثْنَى .
وَذَلِك كُلّ قَلب طَأرَصْاف قِداشَف عَلى الْاتَّخِذة
وَعَرف قِيامِ اللَّه تعالى عَليه يَفْزع مِن خَفْياِ السَّكوْنِي لَدَنِيَا
وَالحَلَّة بَشِئ مِنْهَا وَمَثَل هَذَى الْاَخَبارِ وَكَثَرَ العَاقلِ الفَطِينِ
يَتَحَفِِيهِ الاَشْمَارة الْيَهَ اَثْنِى، وَهَذَا اَصْحَاب مَحْمَّد صَلِّي
اللَّه عليه وسلم قَين حَثّهُم عَلى الصَّدْقَة جَاءَ بوَرَكَهَا الْهَ.
كَلّه لَأَنَّه كان أَقْوَى الْقُومِ فَقالَ الْنَبِيُ صَلِّي الله عليه وسلم
ما خَلْفَت لِعِيالِك قَالَ اللَّه وَرسُوله وَلِي عَنْدَهِ الله مَزْيَدٌ، أَفَلَا
تَرِ أَبا بَكَر رضي الله عنه انَّا كَانَ سَكَوْنا لَى الله عَنْدَه
لَا لِي الْشَّهِي لَوْلِمْ يَكِن لَّئِيَ عَنْدَه يَقْدُرَ كَانَ مَعْنَاَدَة عَنْدَه
أَسْرَنَحِين رَأَى مَوْضُع الحَقِّ لَم يَخْلُفْ مِنْهِ شَيْئاً وَتَخْلَفَ
اللَّه وَرسُوله، ثُمَّ جَاءَ اَعْمَر رضي الله عنه بِنَصْف مَالِه فَقَالَ
الْنَبِيُ صَلِّي الله عليه وسلم ما خَلْفَت لِعِيالِك قَالَ نَصْف مَالِي
وَلِلَّه عَنْدَه مِزْيَدٌ فَقَد أَعِيْنْ نَصْف مَالِه وَيَقُول وَلَّه عَنْدِي
ثُمَّ عَشَمَان رضي الله عنه يَجُهَرِجْش العَسْرة كَلَّه بِجُمِيع مَا
يَحْتَاج إِلَيه وَيَحْفُرْ بِرَوْمَة، أَفَلَا تَرِ أَنَّ الْقُومَ اَنَّبَا كَانُوا
لِه صَاف.
قال جبريل عليه السلام خشيته أنه نزل في برفعه إلى النبي صلى الله عليه وسلم بالسلام من عنده الله عز وجل وقال له هذه مفاتيح خزائن الأرض تسير معاك ذهبافضة مع البقاء فيها إلى يوم القيامة وانتقصك ما لك عند الله سبحانه وتعالى يختار النجوم صلى الله عليه وسلم ذلك وقال أبو حمزه من الله عز وجل بلوئي اختيارأ ولم ير من الله تعالى اختيارا ولوكان من الله تعالى اختيارا والقبلة وكنت علم أن محبة الله تعالى في الترك للدنيا والأعراض عن زينتها وعتجتها، ويدل ذلك أذبه الله تعالى حين قال تعالى (118) ولا تَمْثَّدْنَ عَيْنَيْكَ إِلَى مَأْمُونَا بِهِ أَزِوَّاْجَ مِنْهُم مَّزْهَرَةَ الْحَيَاةِ الدُّنْيَا الْآخِرَةَ لَنْقَفَّهُمْ فِيهِ، ويروى عنه صلى الله عليه وسلم أنه لبس حللة لها أعلمت نظرها وقال كادت أن تلهيني أعلامها وأقال أنه اهتزت أعلامها خذوها واتومنا بأني بنيان إحدى، وحذرك رأى أنه صنع له خاتم ذهب ليختم به الكتاب إلى من أمره الله تعالى بابناره فلبس له طرحة من يده وقال لاصحا به الله نظره والبحث نظرته، وكذلك روى أنه صلى الله عليه وسلم لا يختار ولا اختيار.
عليه وسلم لا يسمع أحدا يحلف بالله تعالى إلا يرجع إلى منزله نصف رعته، وروى العلماء أن يوسف عليه السلام كان على خزائن الأرض فكان لا يشع فقـيل له في ذلك فقال أخاف أن أشيع فأنسى الجياع، ولقد روى أن سليمان عليه السلام بينا هوذات يوم الريح تحمله والطير تظلله والجن والنس معه وعليه قميص جديد ناصق ببدنه فوجد للدّة فسكت الريح ووضعته على الأرض فقال لها ما لك قلت اتمنا أن تطيبك ما أطعت الله ففيك من نفسه من أن أتى فذكرت نفعته فحملته الريح ولقد روى أن الريح كانت تضعه في اليوم مرتين من هذا وأشباهه فالتقى القوم كناوخارجين من ملكهم في ملكهم ناعمين بذكر الله وعبادته غير ساكني الي ما ملكوا إلا يستحثون من فقده فإن فقدوه ولا يفرجون بالشئ ولا يحتاجون إلى العلاج والجهاد هن في خزانة، قال الله تعالى للنبي صلى الله عليه وسلم أَوَلَآيَكَ أَلَّا تُرَبِّصْنَ يَدُ اللَّهِ فِي هَذِهِ أَمْثَالُ أَقْتِدِينَ؟ وهذا النبي صلى الله عليه وسلم رجاء الجبريل عليه السلام عندئذ تغيير الجبريل فذا ملك قد نزل من السماء لم ينزل له ناقص في الأصل فيه شاكيين
عليهم والصالحون من بعدهم الذين أشعلهم الله بأبلاهم في الدنيا بالسعة وخلوّهم كانوا إلى الله الجليل وعِنْدَ ساكنين لا إلى الشيء وكنا ناخزنا الله الجليل دكره في الشيء الذي مِلِّكِهِمْ ينفذونه في حقوق الله تعالى غير مقترحين ولا مفترفين ولا متوانين ولا متأوّلين على الله التالِرِي ونوا غير متملَّدِين بما مَلِكَهُ ولامشغولين القلوب بامِلَّصّوا ولا مِثْاقٍ بينه دون عباد الله تعالى، ومن ذلك ما روى عِنْ سليمان بن داوود عليه السلام في مَلِكِهِ ومالَاءه اٍ لله تعالى من الحكراة حين يقول تعالى هذا عِنْهُ ونَا فِي أٍمْنِن أُوْمِّيْكَ بِعُجْرَٰهُوْسَابَ قَالَ أَهِلُ التَفْسِيرِ لآحساب عَلِيّكَ في الآخرة وأنا كأن عطاء مهيئة إكرامًا من الله عزّ وجلّ له فذكرت العلماء أن سليمان عليه السلام كان يرتضى الأعيان الجولاني النقي ويستطيع عيّانه الكثكروه ويلعيله، كذلك روى العلماء أنَّ أبراهيم الخليل صلوات الله عليه كان لا يُحلل الدَّمَّ إلاَّ مع الضيف فأحاط بأنيته ثلاثة أيام الضيف في طينها ورتبوا كان يشي الفرسخ وأبقى أو أصحُّ تلقيّاً للضيف (٩٩) قال وكان يُوب النبي صلى الله عليه وسلم
ویرى روى عن الحسن رضي الله عنه أنه قال إن الله تعالى
اِنَّما أَهْبَتَ أَمْرِي عَلَيْهِ السَّلَامِ إِلَى الْدُنْيَا عَقْوَةَ وَجَعلته سِجَناً
له حين أخرجه من جواره وصيّره إلى دار الطلب والاختبار
ویرى في الحديث أن الله تعالى لما يكون (11) من ذرّيته أراد أن يحقق، قال الشيخ أبو سعيد رحمه الله قال رجل من البلاذ
النبياء رحمه الله ليته محقٍّ ولم يخلق
فمن ملك من أهل العمل عن الله تعالى وأهل الصدق
شيئاً من الدنيا فهومه يعتقد أن الشئ لله جلّ وعزّ لا له إلا
هوم طريق حق ماحوله الله تعالى وهوُ مُبِلَّ به حتى يقوم
بالحق فيه لأن النعمة بلاء حتى يقوم العبد بالشكر فيها
ويعتبر بها على طاعة الله تعالى وكذلک البلوى والضراء
هو اختيار وبلاذ حتى يصبر عليه ويقوم بحق الله تعالى فيه،
وكل ذلك قال بعض الحكّاء العلم كله بلاء حتى يعمل به،
قال الله عزّ وجلّ الذي خلق الموت والحياة لِيُبَلِّوْكُمْ
وقال لِيَبَلِّوْكُمْ حتى تعلم أحد هذٍ منكم وَ أَلِصَادِرِينَ وَ يَبْلُوْكُمْ، فَأَلاَّ نُبِيعَ صَلَواتِ الله
كلوبهم الظاهرة ولم يتخلفوا عن ندبته فسعوا الله عزوجل 
يقول أمون با الله ورسوله وأفقوا مست Shooter مستخفين 
فيه ثم قال تجعلنا خلف في الأرض من بعدهم 
إذنظر كيف تعملون وقال تعالى الله تعالى في السموات وما 
في الأرض وقال تعالى آلله الخلق الآلمر فأيقن القور 
أنهم وأنفسهم الله تعالى وكذلك ما خلقه ولم يجعله فانتنا 
هوله غيراً نهم في دائرة اختبار وبوت وخلقوا للاختبار و 
البلوئي في هذه الدار وذكر يروى عن عمر بن الخطاب 
رضي الله عنه حين سمع قبل أن ي علي الإسلام في حين من 
الذمر لم يكن شيخًا مذكورًا قال يا ليتها تمت يعني 
عمر قبل قراءة إننا خلقنا الإنسان من تفوية أمشاج 
بتميلته فهمهم يقال في التفسير عجز في التلاوة جزا 
وعننى قول عمر رضي الله عنه يابتها تمت يعني لنم 
يخلق حين سمع الله تعالى يقول لم يكن شيخًا مذكورًا 
ذلك من معرفة عمرو رضي الله عنه وواحب على الله و 
قد رامره ونهيه وعجز العباد عن القيام به وقيام الحجة 
الله تعالى عليهم ون تقصرهم وما توعد حسبه فاضعًا.
الطيب بحسبه على نفسه وعلى من يعول على فائق منه بالمعروف
مخافة أن يكون إذا أخرج له المصريون وجزء موقع في ما هو
أرضه منه فكان في حسبه إلا مزري على نفسه من أوقهاء
حين عدم من نفسه الثقة بالله تعالى والسكون إليه درن
الشيئ فيكون كذ لك حتى يقوى عزمه
قلت فكيف ملك الأنباء عليهم السلام الأموال و
الضياع ونردود وسليسهم وأبراهيم وأيثوب ونمزج أثهم و
يوسف عليه السلام على خذا من الأرض (% ومحِّسن الصلي
الله عليه وسلم والصالحين من بعد، فقال هذه مسألة
كبيرة وفيها كثير أعلم أن الأنباء عليهم السلام والعلماء
والصالحين من بعد لم رضى الله عنهم أمناء الله تعالى في
ارضه على سرّه وعلى أمره ونهية وعلمه وموضع وديعته
والنسحاء له في خلقه وبريتته وهم الذين عقولا عن الله
 تعالى أمره ونهيه وفهموا لما ذاختهم وما أراد منهم ولي
ما ندب بهم فوقه في محجبتهم ونزلوا في الامور عند مشيئته
ثم وقفوا عند ذلك مواقف العبید الألباء القابلين عن الله
والمحافظين لوصيّته وأفسوا إليه بأذان فهمهم الوعية و
له Microsoft
أيسر من الورع كل ما اشتهبه عليه ترتكته، وقال الفضيل رحمه الله يقول الناس الورع شديد دع ما يريبك إلى مالا يريبك فخذ مأله وطاب من الأشياء وابذل الجهود في طلبشي الصافي من الحلال لأن الله عز وجل قال يا أيتها الرسول كنتا من الكذبة واعلموا صالحة قال النبي صلى الله عليه وسلم لسعد رضي الله عنه إن أردت أن يجيب الله تعالى دعاء فأدخل الحلال وقبلها انشطة رضي الله عنها يارسول الله من المؤمن قال من أذا أسى نظر من أين ترصبه باب ثم الصداق في الحلال الصافي إذا وجدته وكيف العمل به فالصدق في الحلال إذا وجدته أن تأخذ منه مالا بدمنه على قد رمعرفتك بنفسك وما يقيم مليها ولا تحمل عليها فوق طاقتها فتنقطع ولا تصير معها إلى ماقهوا من السرف ولكن خذ ما يقيمك بلا تفتير ولا سرق في الطعام واللباس والسكن واحد والفضلس مخافة الحساب وطول الوقوف، فهناك يرى أن رجلا قال لعلي بن أبي طالب رضي الله عنه يا أبا الحسن صفر لنا الدنيا فقال حلا لهاحساب وحرامها عذاب أو عقاب فذا أكان النبي يصفطللائل الشئي
باللجلاء إلى الله عز وجل فانه أمنع الحصون وأقوى الأركان
فأجعل اللهم تعالى يضحك وملجاً ك واحد رعوك ك عند
الغضب والعذاب فانّك انشقتلك في هيج الغضب دكر
اللهم تعالى وعلنت أنه شاهدك أطفاات بمرتبطه نيران العز
وتوقد الحميمة وأجللت من قد علنت أنه يراك من أن تحدث
في غضبك ما تستحق به غضبه فان الشيطان يخمن منك هيج
الغضب وحميمة الشهوة، وأحذرك أياد عند الحدّة فانّه يقال
اذا الشيطان يقول ان العبد من العباد لن يأتيه منا ولكان
يحيي بدعائه السوقي لا ينّه تأتي عليه ساعة يحتد فنصير منه
الي مانورى ومن يتعصى بالله فقدهدي الى صراط مستقيم
باب ثم الصدق في الورع واستعمال التفقيه، فالصدق في
الورع هو الخروج من كل شبهة وا لترك لحكم ما شتبه عليه
من العبادات، فهكذا يروى عن النبي صلى الله عليه وسلم أنه
t قال لا يكون العبد من السّقين حتى يدع ولاما باس به مخائة ما
به باس دعو على الله عليه وسلم الحلال بين والحرام بين وربين ذلك
امور وشبهات، وفس ترك الشبهات مخائة أن يقع في الحرام فقد
استبرأ عرضه وعالة ابن سيرين رحمة الله عليه ما في ديني شئ
له اطفيت له رحمة الله على حاله وحرام
أحاسيس الخير والعلم فاتحه وما كان من جنس الباطل والهوية
فانه بالسرعة ولا تبادع على الخطرة فقصيرة شهوة ثم تصير
الشهوة همسة ثم تصير الهمسة فعلا واعلم أن عدوىّك أبلس
لا يغفل عنك في سكوت ولا حكيم ولا صولة ولا صور ولا بذل
ولا عنع ولا سفر ولا حضر ولا تفرّد ولا خاطفة ولا في توقيع ولا
عجلة ولا في نظر ولا في غض بصر ولا في خشط ولا في نشاط
ولا في ضحك ولا في بكاء ولا في إخفاء ولا في إعلان و
لأحزن ولا نفرح ولا صحة ولا سقم ولا سميل ولا حجاب ولا
علم ولا حهل ولا بعد ولا قرب لى ولا حركة ولا سكون ولا
توية ولا إصرار، ولن يلوجودأ في توهم عزيمك وفقرو نتٌةك
وتأخير توبتك وسيسوف يرّك وقتاني وقت يأمر بتعجيل ما
لا يضرّك تأخيره يريد بذلك قطعك عن الخير ثم يدكّرك
في وقت شغلك بالبر والطاعة والحوارج ليقطعك عن خير
أنت فيه، وربما حجب الاليك النقلة من بلدالي بلد يوهك
أن خير البلد الذي أنت فيه أفضل ليشغّل قلبك ويعطل
مقامك بما يعقبك الندم إذا أنت فعلته
فاحترس من عدوّك أشدّ الاحترام وتحصّن منته
له ولا قورزائد في الأصل
با الدروى في النشاط ورعواحِ الله تعالى أن يهتمعوا وستراماً نهاهم عنه وتحبَّوا اليه برض ماأباح لهم أخذهم وتركون الحرام تعبدُ الحلال تقريباً وألفوا السهر والظماً وأأ نسوا الإسحاق التبلغ والاجتزة باليسير

باد ثم الصدق في معرفة عدوكِ إبليس، قال الله تعالى، وجلل إن الشيطان لمُحكم عدوه فأتخاذ حذوه عدد ورأى إنها يذروا جزية ليُحكموا من أصحاب السبعين وقال جلل وعرج يا بني آدم لا يفيتنكم الشيطان لحكمكم ك كما أخرج أبو ستيك من الجنة وقال تعالى ورزقون لهم الشيطان أن أعماً لهم قصدُهم على السبييل. وقال عبد الله بن سعود وведение الله عنه للملك لندى والشيطان لندة فليتَّمَّ الملك إعداد الخير ولندة الشيطان إعداد باشر، وقال في خبر آخر إن الشيطان جاهم على قلب ابن آدم فادا ذكر الله خنس واذاغل وسوس ناقص ما دَمَّته بالعزيزة على خلافة هواك ومنع نفسك من الإفراط والتثبت فهما خير أعوانه عليك وبهما يقوى كيده وإذا ابتعتهما فأحضر عقلك وعلمك الذي علّمك الله تعالى فقم بهما على نفسك وراع قلبك وما يقع فيه فما كان من له علوا.
التبعة، وقال بعض العلماء إن كنت صادقا في ذمك لنفسك
فإن ذمك غيرك بما نيك فلا تغضب
وإذا نازعتك نفسك إلى شيء من الشهوات أو شغله
قلبك في طلب شيء متاحم عليك وحل لك نافتها تهمة من
يريد صلاحتها وأمتعها من ذلك منع من يريد استعاب دها وأحلاها
بالامتناع عن المال والمعة في اللحوق بن تقدّمها فان الذئب أزعتك
اليه لا يخلو من أن يكون حاجة تُستحق به السخط أرحلاء
تستوجب به طول الوقوف على السائلة إذا مضى الترار
للحرم إجلالا له وتعظيمله ووقفوا عن الجلاء للاعظام
المباشرة، فاعمل في نظام نفسك عن الحالين جميعا نارٍ من
نظام نفسه عن الدنيا كان رضاه من الأخرى ومن ذهالناتر
أنتُ أحبّ برها وورود عليها إذا رضى أبناء الدنيا بالدنيا
أنتُ وربوها وسعوا من أجلها فارم المؤثرين للدنيا من قلبك
بالهجران مع النصيحة لهم (9) وتحذيرهم أيها واحد ر
التخلّف عن المسابقين وانظر في خاصّة نفسك وحُك على
ذلك أصفياءك وربطا تفك فان السابقين شاروا وشدوا
المأزور وكشفوا عن الرؤوس والسوق واغتنموا الصحة و
له عن له البائر.
عي النهاية فإن الجنة هي آلاماً وروى وقال رسول الله صلى الله عليه وسلم: "أعد الله عليك وأعد الله عرفاً عندك ثم الأقرب بالأقرب، (ََ) ويروى عنه صلى الله عليه وسلم: أنه قال نفس إن قبقبها ونضجتها دمته. غداً ونشأ الله قال له وماهي قال أنا نفسكم التي بين جنبيكم فمن صفة الصادق في القصد إلى الله تعالى أن يدعو نفسه إلى الطاعة الله تعالى وطلب من رضاه فان أعجبه حمد الله تعالى وأحسن إليها، فهكذا يروى عن أبي هريرة رضي الله عنه أنهم رأوا رجلاً يشيئ يقتشره فقال له ما هذا قال نفسي إن لم أحسن إليها لم تحملني وإلى ما يرضي الله ورأها بطيباً منعها محبوتها من العيش خلفها عندما ماتوه وعادوها في الله وله وشكاها إلى الله حتى يصلحها له ولا يقيم على ذمها مع الأحسان إليها وذكرعبوها والذم لها ومالا إضاحا من فعلها مع الإقامة معه على الذي تهوى من الفعل، وهكذا يروى عن بعض العلماء أنه قال قد علمت أن من صالح نفسه على نفسه جوابه ونفسه بالبره اثنا أن يعرف من نفسه عيباً لا يصلحه وليس منتقلًا من ذلك

له تعالى ناقصة في الأصل
أدعو أوروجججك اللّه؛ نهذالاً قال اللّه عزّوجّلّ ألاَّ يّخِلَّع
يّوميَنِي بِعَضْعٍ مِّنْ لِبَضْعٍ عِدْرَةٍ إِلَّا السّيِّدِينَ، وَمِنْ صِدَقَتَ
التوبة خروج السّيِّدِين من القلب والغّذائر من خفايا التطلع إلى
ذكر الشّيّء مّن أُنْتِب إلى اللّه مّنّه، قال اللّه عزّوجّلّ، وَدَرَوَ
ظاهراً إِلَّا الّذِي وُبَائِطَهُ، وأعلم أنَّ المؤمن كَلّم صاحب و
كُلّرعله بِاللّهِ تَعَالَى دَقَّت عليه التوبة أبّا أَدَّ أَلاَّ تُرِي أَن
الشبيّ صلى الله عليه وسلم يقول إنّه ليغان على قلبه فَسَغَّر
اللّه أَقَبَّ الّذِي فَكَل يِوْمٍ مِّائَة مَّرّةً، فَمَنْ طَهْرْ قَلْبِهِ مِن
الأثام والأذان، وسَكِنَّهُ النور لَمْ يَخْفِ علَى مَن يَدْخِل
قلبه من خَفِي الأَنيقة وَمَا يَلْزَمَهُ مِن القسوة مِن الهمّة بِالزَّلّة
قبل الفَعْل فيتوب عند ذلك
باب شن الصداق في معرفة النفس والقيام عليها، قال
اللّه عزّوجّلّ يا أيها اللّذين أَنتوا كُونوا قوامين بالقسط
سُبُهَاء اللّه ولْوَعِي أَنْفَسُكُم أوِ اللّوَادِين والأثريين
وَقَالَ تَعَالَى فِي قَصْةٍ يوُسِّفُ علَى السّلام حين يَذكر عنه
وَما أَبْرَى نَفْسِي إِنَّ النَّفْس لَمَّا رَأَيْتُ الرّحِمَ إِلَّا أَرَاحُ
وَيْرَى وقال تعالى وأَمَّا مِنْ خَفِيّ مَقَامِ رَجِلٍ وَنَهْىُ النَّفْس
لَهُ يَرْجِجُونْ
لا يمكنني قراءة النص العربي في الصورة هذه.
أبدى الجزء رحابةً من أساً لياً ولم يعف عن أسا الیخرج
من حدّ الصبر على هذا القياس
قلت فيما ذا يقوى الصابر على الصبر وما ذا يتمّ له
t قال يروي في الحديث أنّ الصابر على المكا ره من حسن
اليقين ويروي أنّ الصبر نصف الايمان واليقين الايمان
كله، وذلك أنّ الصبر لئام أمن بالله تعالى وصدّق قوله
في الذّى رعده وتواءده قامت في قلبه المرغبة في ثواب
الله تعالى الذّى رعده ولزمت قلبه الخشية من عقاب
الله الذي تواجهه وصاحب عند ذلك رغبته وقامت
عذيبته في طلب الفجاة مما يخافه وهاجت أمله في
الظفر بالذّى يرهو نجده عند ذلك في طلب والهرب
فسكن الخوف والرجاء قلبه فركب عند ذلك مطيّة الصبر
وتجرّع مراّته عند نزوله وما في انفاذ العزائم و
حدّرمن نقصها فوقع عليه اسم الصبر
باب والصدق اسم لمعان كثيرة فأوّل الصدق هو
صدق العبّد في الانابة إلى الله تعالى بالتوية النصوح فقوله
الله عزّ وجلّ يا أيها الأزّين أمنوا توبوا إلى الله توبّة
له يسعفه فينا سَيّ رباّه لمعاني
ثواب الله عزّ وجلّ، وهكذا يررى أنّ النبي صلى الله عليه وسلم فيما رواه عن ربيّ عزّ وجلّ قال ما تقرب إلى عبدٍ بعثناه ما افترضته عليه ولا يزال عبدٍ يتقرب إلى كأن ناهuela حتى أحبّه، والصبر رأيع وهو الصبر على قبول الحقّ ممّن جاء به من الناس ودعاك اليه بالنصيحة فإن قبّله منه لأن الحق رسول من الله جلّ ذكره إلى العباد ولا يجوز لهم ردّه، فإن تركه يقبل الحقّ وردّه فانا ما يردد على الله تعالى أمره، وهذا أهرا الصبر الواجب على الخلق الذي لا يستعمله جهله ولا بدّلهم منه وبقى شرح حقائق الصبر وكمايته الذي يكون مع الضابرين بعد إحكام هذا الصبر الذي ذكرناه
قلت فالصبر في نفسه ما يوجوه يوجد في القلب قال الصبر باحتمال مكره النفس وموجودة إذا وقعت بالنفس ما تكرهه تجرَّعت ذلك وأنفف الجزاء وتركت البئر والشكون وعانت من تابع بها، لأنّه يروى في الحديث من بئر فقد شكا، ولم تسمع الله تعالى يقول وَ أَلَّمَ بِيَبَيِّنَ أَنْ يُنْفِرُ وَ أَلَّمَ فَيَنْفِرُ عَنِ الْأَنَّاسِ يَقُولُ أنّه صارب من أكثر على نفسه احتماله فصار با، فأنا
فهذَه الأمور ضِدّ الأخلاص وما ذكرنا فهو وجوهِ الخَلاص الذي لا بد للملَخِوقين من معرفته والعمل به ولا يسعهم جهله، وتبقي (٧) الزيادة في الأخلاص مع العباد إذا أحكم هذه الأخلاص، قلت ثم ماذا قال متايمكن أن يدحك أت يكون العبِد لا يرحِحوا إلا الله ولا يخفيفالإله ولا ينتزَع في الله ولا يأخذه في الله لومة لائم ولا يبالي إذا وافق الأمر الذي فيه محبَّة الله ورضاه من سخطه، وما بقي من ذكر غاية الأخلاص أُشعِرَو في هذا بلاغ للبريدين السالكين للطريقة باب ثان الصدق في الصبر، والصبرِاسم لمعانٍ ظاهرة وباطنة، فأما الظاهرة فهي ثلاث فأولَها الصبر على إде فرارض الله تعالى على كل حال في الشَدِّة والرخاء والعافية والبلاء طوعا وكرها، ثام الصبر الثاني وهو الصبر عن كل ما نهى الله تعالى عنه ومنع النفس من كل مالات اليه بهواها مثلي ليس الله تعالى فيه رضا طوعا وكرها، وهذا صبران في لُك موطنين هما فرض على العباد أن يعملوا بهما، ثام الصبر الثالث وهو الصبر على النوازل وأعمال البرّ ويقترب العباد إلى الله تعالى فيجمل نفسه على بلغ الغاية منه للذي رجاه من له لمعانَه عليه والبلَه رضي
وسيرته القبيحة التي خفيت على الناس ولم تخف على
الله فأشفق من ذلك وخفى أن تكون سيرته أثقل من
علانته، فهذا يروى في الحديث السريرة إذا أكنت
أثقل من العلانية فذلك الجوهر إذا استوت السريرة و
العالية بذلك العدل وإذا فشلت السريرة على العلانية
فذلك الفضل
نالواجب على العبد أن يخفى عمله جهده حتى لا يطلع
عليه إلا الله تعالى فذلك أبلغ في رضا الله عز وجل وأعظم
في تضييف الثواب وأقرب إلى السلمة وأوحي لكيaden العدود
وأبعد من الأثاث، وروى عن سفيان الثوري رحمة الله
 أنه قال ما أعبأ بما يظهر من عمل، وروى في الحديث أن
عمل السريرة أفضل على عمل العلانية سبعين ضعفا، وروى
أن العبد لي obra في السريرة عده الشيطان عشرين
سنة ثم يدعو إلى أن يظهره ويذكره فينقل من ديوان السر
الديوان العلانية فينقص من ثواب العمل فضلته ثم لا
يزال يذكره أعماله حتى يذكرها الناس ويتحلي اطلاعهم
عليها ويسكن إلى شئائهم فيصير رئاء
له ويحلاً.
عندما قال الله على لسان نبيه صلى الله عليه وسلم شكر في كل ما ذكره عن ربي عزّ وجل غير مخالف لما كان عليه النبي صلى الله عليه وسلم وأصحابه وأئمة الهدى الذين كانوا نواهد لسجاء بعدهم من أهل الهداية ثم التأبون من بعدهم ثم علماء كل عصر مثبت للجماعة مخلصًا في ذلك الله وحده لا يريد إلا الله تعالى ليست إسلامك ورايتك وتوحيدك باب الصدق في الأخلاص الثاني (٨٥) وهو الذي امر الله تعالى به حين يقول نُعْمَ كَانَ يَرَجُوُ إِلَى رَبِّهِ قَلْبًا عَمَّالًا سَالِحًا وَلا يَنْشِرُ كَيْبَادًا وَرَبِّهِ أَحَدًا فَمُسْنَحُ شَرْبٌ ذلك أن يكون العبد يريد الله عزّ وجل بجميع أعماله وفعاهة وحركاته كلها في أسرارها وباطنها لا يريد بها إلا الله وحده قائمًا بعقله وعلمه على نفسه وقلبته راعية له حيث قصد النبوة إلى الله تعالى بجميع أمره لا ي będ مصدح أحد ولا شيء ولا يفرج بعمله إذا أطلع عليه الخلق فان عارضه من ذلك شيء أتى به السرعة والتكراهية ولم يسكن إليه لكن إذا أتى عليه أحمد بن الله على سطره عليه حين وقع له رأى العباد عليه، نعم ثم يخف عند ذلك من عمله الردي له التابعين علم متبوع
مؤَهَّد في القرآن

وهذه ثلثة أسماء لمعان مختلفة وهي داخلة في جميع الأعمال ولا تنتمي الأعمال إلا بها فإذا فارقت الأعمال نسدت ولم تنتمع ولا تزمة بعض هذه الأصول الثلاثة إلا ببعض فستَّى فقد أحداها تعطّلت الأخر قال، فالخلاص لا ينتمي إلا بالصدق فيه والصبر عليه والصدق لا ينتمي إلا بالصبر عليه والخلاص فيه، فأول الأعمال هوالخلاص فالأرض الواجب أن تؤمن بالله وتعلم وتقترع تشهد الله إلا الله وحده لا شريك له وأنه أولاً والآخر والظاهر والباطن الخلق البارز المصور الرآزق المحي السميع الذي اليه يرجع الأموات وأن محبد أعبده ورسوله جاء بالحق من عند الحق بالنبيّين حق بالحق أذى الرسالة وبالغوافي النصيحة وأن الجنة حق والبعث حق والمرة إلى الله تعالى يغفر لمن يشاء ويغفر من يشاء، ويكون ذلك عقد كظهره على لسانك بلا شك ولا بريب سكن قلبك مطمئن لذا مصدّقت به وأقرّت، وحسن ذلك يعارضك في كل ماجاك من...
أعبد الله مخلصاً له الدين وقال قل لله أعبد مخلصاً له
دَيْنَيْهِ وقال جل ذكره وأذكِرِ في الكِتَابِ مَوسى إنه كان مخلصاً
وكان رسول الله نبيًا ونحوهذا في القرآن كثير وفي هذا مقنع
ثم الصدق لقول الله عز زعجل يا أيها الذين آمنوا تقولوا
الله وكونونا مع الصادقين وقال تعالى فلوصدقوا الله
لما كن آمنا لهم وقال تعالى رجلاً صدقوه معاهم وأدته
والله علیه وقال تعالى وأذكِرِ في الكِتَابِ إِسمٌعِيلَ إِنَّهُ
كانت صادق فلوعد وقال ليسا ل الصادقين عن صديقهم
وقال تعالى وأوْمِلَتُ وآوْمِلَتُ وآوْمِلَتُ وآوْمِلَتُ وآوْمِلَتُ
ثم الصبر القول الله عز زعجل يا أيها الذين آمنوا أصبروا و
صابروا وقال تعالى ولئن صبرتم لهُ خُبَرُ للصَّادِقِينَ(2)
وأصبِرُ وما صبرك إِلَّا بِأُمِّي وعَقُبَ، وقال تعالى وأصبِرْ لِحَكَمِ
رَبِّكَ فإِنَّكِ بَاعْتِينَانِ وعَقُبَ، وقال تعالى وأصبِرْ عَلَى مَا يَقْولُونَ
وأهْجُرْهُم مَّجَارِحِمِلًا وعَقُبَ، وقال تعالى وأصبِرْ نَفسَكَ مع
آلِذٍ يَعْدَوُنْ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيْ يَرِيدُونَ وَجَهَدُهُم
وقال تعالى وأصبِرْ وايمنَ إِنَّ اللَّهَ مَعَ الصَّادِقِينَ وقال تعالى
وَبِشَّرُوا الصَّادِقِينَ نجعل لهم الحكمة بالبشرى وهكذاً.
الحمد لله وإسلام على عباده الذين أصطفى، قال الشيخ الإمام
العارف أبو سعيد أحمد بن عيسى البغدادي الخراساني صدد س الله
روحه وتورّض فيه، فلعل بعض العلماء أخبرني عن الصدقة كيف
هورما معاً، وكيف العمل به حتى أعرفه، فقال الصدقة اسم
لمعاني كلها وهو داخل فيها اتحت طابع ما أحب عن مسائلك جواباً
ختماً إجابة، إن أشرح لك العلم والعمل بالأصول التي بها
تقوم الفروع، فلت أريد الأمران جميعاً ليكون ذلك عالماً
في وقها ونصرة، فقال رفاق إن شاء الله
علم أنه لا بد للمرشد المحقق في إيمانه والطالب لسلوك
 سبيل النجاة من معرفة ثلاثة أصول يعمل بها في ذلك يقوى
إيمانه ويتقدم حقائقه وثبوت فروعه فتصفو عند ذلك
الأعمال وتخلاص إن شاء الله، فأوّلها الإخلاص لقول الله
عزوجل فاعبد الله مخلصًا، اللهم إني أَلاَّ مَنْ يُؤْمَن
الْخَالِصَ وقال تعالى، فأَذْعَاهُ الله مَخْلِصِينَ لِهِ اللَّهُ أَبْنَيْنَ
وقال لمحمد صلى الله عليه وسلم قل إني أُمَرْتُ أن
له للمعاف