

THE LIMBS AND THE SOUL



Attributed to
Al-Hakim Al-Tirmidhi



THE ROYAL ISLAMIC STRATEGIC STUDIES CENTRE

ENGLISH ISLAM SERIES • BOOK NUMBER 32

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Translator's Introduction

Abu Abdallah Muhammad ibn Ali ibn al-Hasan ibn Bashir al-Tirmidhi, commonly known as al-Hakim al-Tirmidhi, was born in what is modern Termez, Uzbekistan. Although it is not known exactly when he was born, Shams-al-Din al-Dhahabi wrote that he lived into his eighties and reportedly died in 320 AH (932 CE).

Most of what we know about al-Hakim al-Tirmidhi comes from his memoirs. He was born into a wealthy and respectable family. He personally owned a large estate. His father was a hadith scholar and a jurist and his first teacher, with his early education focusing on orthodox studies in Hanafi fiqh and hadith. Other than his father, we have no knowledge of whom his other teachers or guides were throughout his life. Al-Hakim al-Tirmidhi performed Hajj at the age of twenty-eight, and as was customary, he spent time studying in Mecca and Baghdad before returning home. After returning home, he began devoting himself to memorising the Qur'an, fasting and praying intensely. He also began looking for a spiritual advisor and started associating with the *ahl al-marifa* (the people of gnosis), the predecessors of the Sufis. In particular, he was influenced by the writings of Ahmad ibn Asim al-Antaki and Abu Abdullah Harith al-Basri al-Muhasibi—and particularly the latter's treatise on *Riyadat al-Nafs* (Discipline of the Soul). Al-Hakim al-Tirmidhi began writing and gathered a following of students, but his ideas and teachings irritated the scholars and the wealthy of Termez. According to al-Dhahabi, al-Hakim al-Tirmidhi was exiled from his home,

being accused of heretical writings, but was able to flee to Balkh (in modern Afghanistan) where he was warmly received. From Balkh, which is just about a day's walk from Termez, al-Hakim al-Tirmidhi was able to continue disputing with his opponents, and by this he increased his number of students greatly. Eventually he settled in Nishapur (modern Neyshabur, Iran), which, being a trading hub, was one of the wealthiest and most cosmopolitan cities in Khorasan at the time.

The themes that al-Hakim al-Tirmidhi focuses on are the struggle to discipline the soul and revitalise the heart, the struggle between the intellect and the soul within one's breast, the observance of the love of Allah and the use of the intellect in leading to gnosis, the manifestation of the Divine attributes in creation, and the relationship of external knowledge, internal knowledge, and the knowledge of Allah in sainthood. He authored at least 108 books that we know of, covering Qur'anic exegesis, hadith, Islamic jurisprudence, Arabic terminology, and hagiography, apart from esoteric texts like this one. Although al-Hakim al-Tirmidhi never described himself as a Sufi, he has often been included in Sufi hagiographies after his death. His book *Sirat al-Awliya* (Way of the Saints, also known as *Khatm al-Awliya*, or Seal of the Saints) became known as a sort of guide for achieving sainthood, influencing Muhyiddin ibn Arabi and Abu Hamid al-Ghazali.

The text for this translation is part of a manuscript collection of twelve works attributed to al-Hakim al-Tirmidhi housed in the Bibliothèque nationale de France. The manuscript collection is dated to 1116 AH (1704 CE), and the several century's gap between when al-Hakim al-Tirmidhi lived and when this manuscript was produced testifies to

his influence on Islamic spiritual scholasticism. This manuscript appears to be as a personal student's copy and was likely later compiled with other manuscripts from the same library. Such students' copies are not unusual as it was customary for a student to copy a book read by his teacher, which would then typically be reread and revised, perhaps with notes or missing text written in the margins, as is the case with this manuscript. The handwriting is challenging to read in this manuscript, like the text was written with haste, as a dictation and as a personal copy rather than a manuscript commissioned or produced to be sold. These difficulties are compounded by the state of the manuscript with portions of the text smudged or missing. We attribute this text to al-Hakim al-Tirmidhi rather than claiming he authored it because large portions read more like class notes, more like a student quoting his teacher's commentary on the text rather than copying verbatim from a book. Again, this is not unusual considering the mode of education. And so considering this, it is likely that the basis of the book is based on al-Hakim al-Tirmidhi's work with commentary commingled with the original text.

THE LIMBS AND THE SOUL



THE LIMBS AND THE SOUL

ATTRIBUTED TO AL-HAKIM AL-TIRMIDHI



In the Name of Allah, the Most Gracious, the Most Merciful

*Praise be to Allah, the Lord of all Praise and to
Whom it belongs; may Your aid, O Allah, be upon us,
and Your blessings upon Muhammad and his family.*

As for what is asked about the description of the heart and its names; the description of the breast and its conditions; the description of the soul; the description of Iblis and his armies, an explanation of his authority over them, their reasons, their affairs, their states, and their beginnings; the description of gnosis and what lies within its core; the description of light and its attire; the description of Adam's creation, peace be upon him, with a hundred creations; the description of the soldiers of gnosis; the description of the intellect, its source, its council of judgment, and its assistants; the description of the cities of gnosis, their villages, their walls, and their inhabitants; the explanation of the encampment's description, the houses of the offices, the treasuries of obedience, the mines of wisdom, and the prisons of the soul; the creation of Adam, the explanation of his name; the translation of "There is no god but Allah"; the explanation of His saying, "*Am I not your Lord?*" (Qur'an 7:172), the interpretation of the name of Abraham, the Friend of the Merciful, peace be upon him; the interpretation of the name of Iblis; the name of Pharaoh; the inter-

pretation of His saying, “*Allah is the Light of the heavens and the earth*” (Qur’an 24:35); the interpretation of the olive tree and the interpretation of the Tree of Tooba. These are thirty-three questions with a profound depth that cannot be fully explored due to their vastness. We will mention from them what can be understood by those with insight.

The innermost heart is the first city of the cities of light. There are seven cities of light, the first of which is the innermost heart (الفؤاد), then the conscience (الضمير), then the outer layer (الغلاف), then the heart (القلب), then the inner lining (الشغاف), then the kernel (الحبة), and finally the core (اللباب). The conscience is the heart of the innermost heart, the outer layer is the heart of the conscience, the heart is the heart of the outer layer, the inner lining is the heart of the heart, the kernel is the heart of the inner lining, and the core is the heart of the kernel, which is the source of light. These seven cities are within one another, and each has a gate, a key, and a curtain over every gate. Between each city, there is a wall, and beyond each wall, there is a moat.



The Description of the Gates

As for the gate of the innermost heart (الفؤاد), it is of the light of mercy; as for the gate of the conscience (الضمير), it is of the light of compassion; as for the gate of the outer layer (الغلاف), it is of the light of generosity; as for the gate of the heart (القلب), it is of the light of glory; as for the gate of the inner lining (الشغاف), it is of the light of giving; as for the gate of the kernel (الحبة), it is of the light of Divinity; and as for the gate of the core (اللباب), it is of the light of tenderness. The light of tenderness is from the light of

nearness, the light of nearness is from the light of compassion, the light of compassion is from the light of volition, the light of volition is from the light of the light of volition, which is the light of love, and the light of love is from the light of grace. This is subtle gnosis that cannot be scrutinized.



The Description of the Veils

As for the veil of the innermost heart (الفؤاد), it is beauty; as for the veil of the gate of the conscience (الضمير), it is majesty; as for the veil of the gate of the outer layer (الغلاف), it is authority; as for the veil of the gate of the heart (القلب), it is awe; as for the veil of the gate of the inner lining (الشغاف), it is power; as for the veil of the gate of the kernel (الحبة), it is greatness; and as for the veil of the gate of the core (اللباب), it is modesty. Modesty is from the veil of the Sovereign.



The Description of the Keys

As for the key to the gate of the innermost heart (الفؤاد), it is acknowledgment; as for the key to the gate of the conscience (الضمير), it is monotheism; as for the key to the gate of the outer layer (الغلاف), it is faith; as for the key to the gate of the heart (القلب), it is submission (Islam); as for the key to the gate of the inner lining (الشغاف), it is sincerity; as for the key to the gate of the kernel (الحبة), it is truthfulness; and as for the key to the gate of the core (اللباب), it is gnosis.



The Description of the Breast

As for the breast, it is the source of command, the mine of counsel and judgment, and the council of the Sovereign, which is the intellect. It is the courtyard of the city and its surroundings. Within the city, there are four Gates leading to it, a vast square and a splendid council adorned with lanterns of mercy and lamps of light, which glow with the light that is in the heart. Candles of divine revelation shine with their radiance and illumination. From what has been narrated by Muhammad bin Marwan from al-Kalbi, from Abu Salih, from Ibn Abbas, and what has been narrated by al-Rabee' from Ubay bin Ka'b, regarding His saying, the Almighty, "*Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp: the lamp enclosed in glass: the glass as it were a brilliant star*" (Qur'an 24:35): The lamp is the light, the glass is the heart, and the niche is the breast. Just as this lamp entered the glass and illuminated it, so the breast was illuminated. Then the light descended from the niche, which is the breast, and thus the light descended from the breast and illuminated the entire cavity, which is the soul. And He said, "*Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!*" (Qur'an 39:22). Within it are mines, degrees, and fruits, as in His saying, "*And the (Secret) Councils (of the wicked) are brought up (before the Righteous) for Judgment*" (Qur'an 100:10). Within it is a ground for the carpets of the Sovereign, his camp, the place

of his judgments, the embellishment of deeds, the gathering of armies, the urging of soldiers, and the veils of mercy. It has seven walls around it and seven moats.



Description of the Walls and Moats

As for its walls, there are seven walls around it, and between every two walls, there is a moat. As for the first wall, which is between it and the soul, it is the seeking of refuge; the second is of remembrance; the third is of seeking help; the fourth is of supplication for relief; the fifth is of striving; the sixth is of reliance; and the seventh is of submission. As for its moats, they are: triumph, remembrance, assistance, support, guidance, sufficiency, and salvation.



Interpretation of the Moats

As for triumph, it is the moat of seeking refuge according to Allah's statement, Exalted is He, "*When thou dost read the Qur'an, seek Allah's protection from Satan the Rejected One * No authority has he over those who believe and put their trust in their Lord*" (Qur'an 16:98–99). Thus, the promise of seeking refuge is mentioned, where He says, "*No authority has he over those who believe,*" *depriving the enemy of authority. The one who seeks refuge is called a believer, and the believer is called reliant, as He says, "and put their trust in their Lord."* Then He described his authority, saying, "*His authority is over those only who take him as a protector.*" (Qur'an 16:100).

As for remembrance, it is the moat of remembrance according to Allah's statement, Mighty and Exalted, "*Therefore remember Me, I will remember you*" (Qur'an 2:152).

He promises that if you remember Him, He will remember you. Then He says, “*and without doubt, Remembrance of Allah is the Greatest Thing*” (Qur’an 29:45), glorifying and magnifying His remembrance beyond anyone’s reach, as He alone is worthy of it. It is said that wisdom lies in the servant’s remembrance of Allah, as the Lord remembers the servant with mercy. Thus, the servant remembers Allah by praising, thanking, and worshipping Him, and Allah, in return, remembers the servant with repentance, gratitude, forgiveness, and acceptance. So the remembrance of Allah is a strong fortress and an impregnable stronghold.

As for assistance, which is divine guidance, it is the moat of seeking help. He commanded this in the Mother of the Book, the seven oft-repeated verses, and the Great Qur’an. He made it a condition for His servant that half of it is for Him and half for the servant, and that the servant will have what he asks for. So He said: say, “*You do we worship, and Your aid we seek*” (Qur’an 1:5). Then He said, “*And seek (Allah’s) assistance with patient perseverance and prayer*” (Qur’an 2:45). He bore witness for those who sought His help with humility, certainty of meeting Him, and returning to Him upon resurrection. So He said, “*For, without doubt, it is hard, except to those who bring a lowly spirit, who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him*” (Qur’an 2:45–46). Then He said, “*Those are the ones upon whom descend blessings from their Lord, and Mercy*” (Qur’an 2:157). Then He testified in the verse of guidance for those who sought His help, saying, “*those are the ones who are rightly guided*” (Qur’an 2:157).

As for victory, it is the moat of seeking support, as He said in His Majesty and Glory, “*If you seek a decision*

(now), *the decision has indeed come unto you*” (Qur’an 8:19). He promised victory at the point of seeking support, saying, *“the decision has indeed come unto you.”* Then He said, *“If you help (the cause of) Allah, He will help you, and plant your feet firmly”* (Qur’an 47:7).

As for guidance, it is the moat of striving in His cause as He said, *“And strive in His cause as you ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation)”* (Qur’an 22:78). He commanded to strive with sincerity and discipline, then clarified their status with Him and their distinction, saying while emphasizing their selection and seeking gratitude from them, *“He has chosen you.”* You are the people of My selection, chosen among My creation. You are My chosen servants. Then He absolved them, showed kindness to them, and presented the excuse and evidence that He burdened them only with what they could bear, saying, *“and has imposed no difficulties on you in religion.”* Then He attributed their faith to His friend Abraham, encouraging them to follow it, *“it is the cult of your father Abraham.”* He attested to their prophethood of Abraham, peace be upon him, as if they were part of him, meaning with the honour of the fathers, the children are included and preserved for them and prepared. From this is His saying, *“And those who believe and whose families follow them in Faith, to them shall We join their families”* (Qur’an 52:21), and from His saying, *“and their father was a righteous man”* (Qur’an 18:82), meaning that I have preserved their treasure under that wall and appointed My friend al-Khidr to maintain it because of the righteousness of their

father. Then He said, “*a mercy from thy Lord*” (Qur’an 28:46) for indeed My mercy is close to the doers of good. Then He said, “*As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good*” (Qur’an 29:69), promising guidance to His paths, not just one path, for those who strive, and attesting to their excellence and support with His presence.

We return to what we were discussing, as He said, “*It is He Who has named you Muslims*” (Qur’an 22:78), attesting to their Islam and attributing this naming to His friend Abraham, meaning he is your father and who is more deserving of naming the children than the fathers, connecting His friend and his faith to them. Then He said, “*that the Messenger may be a witness for you, and you be witnesses for mankind!*” (Qur’an 22:78), as the nations deny the conveyance of Allah’s messengers and the Books to them, and Allah’s arguments. Then He mentioned it at the end, “*hold fast to Allah! He is your Protector—the Best to protect and the Best to help!*” (Qur’an 22:78), as He takes care of your affairs, both disbelievers and Muslims, supports you when you seek His help, accepts the little, appreciates the much, honours the obedient, has mercy on the disobedient, accepts repentance and good deeds, multiplies them, erases sins, replaces them, elevates ranks, and accepts excuses.

As for reliance, it is the moat of trust in His saying, “*And whoever relies upon Allah—then He is sufficient for him*” (Qur’an 65:3) and in His saying, “*...on Allah put your trust if you have faith.*” (Qur’an 5:23), attesting to the trust of the believer.

As for salvation: verily it is the moat of submission, wherein is mentioned the affair of Abraham and his son,

peace be upon them. He said, “*So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead We called out to him ‘O Abraham! Thou hast already fulfilled the vision!’*” (Qur’an 37:103-104). Then He said, “*And We ransomed him with a momentous sacrifice*” (Qur’an 37:107), “*and delivered him from distress*” (Qur’an 21:88). Then He promised for those who perform his deed to treat them with his treatment, saying, “*and thus do We deliver those who have faith.*” (Qur’an 21:88). Then He testified to his faith and called him His servant, saying, “*Indeed, he was one of Our believing servants*” (Qur’an 37:111). Then He said, “*Thus indeed do We reward those who do right.*” (Qur’an 37:110). And Ihsan herein is sincerity, meaning to steal oneself away from oneself and to fulfil the commandments of the Lord and rely upon Him.



Chapter: The Description of the Gates which are on the Breast and the Two Gatekeepers

The breast has two Gates that lead to the soul, the gate of command and the gate of prohibition, and their gatekeepers are the will and the power. Over them are veils of omnipotence and sovereignty, and on the two gatekeepers are garments of the light of unity and divinity. Their stuffing is compassion, gentleness, care, and mercy, woven with the light of authority, greatness, awe, and majesty.



Chapter: The Description of the Foundation of the Walls

Indeed, the foundation of the walls is based on seven things: gratitude, contentment, patience, sincerity, intention, acceptance, and acknowledgement.



Chapter: Repair and Maintenance

As for the maintenance of the walls, their repair and upkeep, so that they do not collapse or suffer damage from a hole or a crack, or a deficiency, there are eight matters: the utterance of “*La ilaha illa Allah*” (There is no god but Allah), praising Allah, magnifying Allah, glorifying Allah, surrendering to Allah, extolling Allah, seeking forgiveness from Allah, and offering prayers upon the Prophet, peace and blessings be upon him.



Chapter: Description of the Soul and its Nature

Indeed, the soul has two aspects: an outer aspect and an inner aspect. As for the inner aspect, it is blameworthy; while the outer aspect follows whoever leads it, dominates it, and takes control of it. This is evident in the words of Allah, the Almighty and Majestic, regarding what is narrated about the testimony of Joseph, peace be upon him, concerning evil, where He says, “*Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil*” (Qur’an 12:53). And His saying, “*One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly*

dealt with” (Qur’an 16:111). The inner aspect of the soul is arguing with the outer aspect of the soul. As in His saying, “*So I seized a handful (of dust) from the footprint of the Messenger and threw it (into the fire), for thus my inner soul suggested to me*” (Qur’an 20:96). And His saying, “*You know what is in my soul*” (Qur’an 5:116). These are descriptions of the inner aspect of the soul.

As for the description of the outer aspect of the soul, it is submissive to whoever overpowers it. If the Sovereign, being light and reason, overpowers it, the soul will follow Him. If the inner aspect of the soul overpowers it, the soul will submit to it. Allah says, “*One Day shall thou see every soul confronted with all the good it has done,*” *due to the Sovereign prevailing over it,* “*and all the evil it has done—it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself*” (Qur’an 3:30). That is, the soul of Satan, for this inward soul is the soul of Satan, and it has a status of which half is in its place if Allah wills. And His saying, “*By the soul and the proportion and order given to it; and its inspiration as to its wrong and its right; truly he succeeds that purifies it*” (Qur’an 91:7-9), that is, purifies, meaning rectifies the inward soul so that the outward soul is rectified by its rectification. From this is His saying, the Most High, “*O soul reassured! Return thou to thy Lord, well-pleased (with Him), well-pleasing (Him)*” (Qur’an 89:27-28). He called it “reassured” because when the inward soul is suppressed, imprisoned, and protected from its greed, it weakens and its fires are extinguished; the outward soul becomes tranquil and secure from its harm, and falls into repose. Do you not see His saying, the Most High, “*And whoever is saved from the covetousness of his soul, these it is that are the*

successful ones” (Qur’an 59:9)? These are two aspects of the soul, outer and inner, as we have described their conditions. They are two great cities, with differences and variations between them. They emerge from the gaps in the walls and moats that we have described, and within them are things that cannot be fully described for fear of making the book too lengthy.

As for the description of the inner aspect of the soul, its essence is made of the vilest, lowest, and most impure soil. It is because its origin lies in the dwelling place of Iblis, where he paced and walked during his time among the angels. The misfortune of his disbelief affected the soul due to his dwelling on it for days, along with the polytheism, disbelief, and arrogance that he harboured. Allah described him as a disbeliever despite his outward appearance of monotheism. He was testified against as a disbeliever, which invalidated the faith he outwardly displayed, because of what was in his inner self and conscience since the day he was created. Allah said, “*And he was of the disbelievers*” (Qur’an 38:74). When Allah created Adam from the soil of the earth, encompassing all its colours, good and bad, flat and mountainous parts, the soil and the dwelling place mixed with each other. Thus, Adam’s creation was influenced by this dwelling and walking. The dwelling place became even more impure and vile than the walking. This impure soil became the essence of the soul’s creation, a part of Adam’s nature and origin, and the basis of the soul. When Allah completed the creation of Adam, He placed him under the Throne. Iblis, who was among the angels, addressed them saying, “Would you obey if Allah commanded you to do something?” They replied, “Yes.” He said, “As for me, I will not obey!” This was because he

looked into the origin of Adam's creation and realized that he was created from that soil, so he belittled him. He declared that if he was commanded to obey Adam, he would not, and if he was not commanded to obey, he would exert his utmost effort and wage war against him. The angels asked him, "Why?" He replied, "It is because he was created from the soil where I tread, the place of my footsteps, and my path. There are two aspects to this: First, should a father prostrate to his son, or a master to his slave? For he is like a son or a slave to me, created from the place where I tread and walk, and what my feet have touched for two thousand years. The second aspect is that the dwelling place and the footsteps are like parts of my body, and one part of the body must obey another part. The lower and lesser parts of the body must obey the higher and greater parts." He compared Allah's command and creation to these things, and he was the first cursed one to make such a comparison. May Allah keep him away from us.



The Argument of Iblis

Why did he argue? It was asked, "What is the evidence for Iblis's argument and its explanation, and the clarification of his arguments? What exists of what he intended?" It is said that the argument can be found in Allah's statement, "*So I took a handful of dust from the track of the Messenger*" (Qur'an 20:96). This handful was from the place where the horse of Gabriel, peace be upon him, had stepped. He was on the horse of life, and he took the dust from the place where its hoof had been because of the life it contained. Wherever that handful was thrown, it brought

everything to life. This is mentioned in the story of the Samaritans. Had it not been for the dust from the horse, it would not have been able to bring the dead back to life. From this comes the saying, “*Verily, it is We Who give life to the dead, and We record that which they send before and that which they leave behind, and all things have We accounted for in a clear Book*” (Qur’an 36:12). Allah records for the believer and against the disbeliever what they have done, whether good or evil, and their traces. The traces are what is beneath the feet. The traces are linked to actions, and the traces are part of the bodies, just as actions are part of the bodies. It is also said in the Qur’an, “*Nor can they tread on any spot that can exasperate the disbelievers, nor gain any advantage over an enemy, but a righteous deed is recorded for them for that*” (Qur’an 9:120). It is like Allah saying, “We combine,” meaning we make the place of treading part of the action. The place of treading is part of the body, just like the rest of it. It is as if it is being said, “Had the place of treading not been part of the treader like a part of the body, the reward and the place of treading would not have been considered equal.” Just as the treading is part of the treader, the place of treading is part of the place of dwelling. This describes the inner and outer aspects of the soul.

We return to the matter of the soul. The place of treading is indeed the place of the foot and its steps. Iblis, on the day he stepped on that dust, was a disbeliever in the knowledge of Allah but appeared obedient, as Allah described him. He was among the disbelievers, as it is said, “*Take the Station of Abraham as a place of prayer*” (Qur’an 2:125). Just as we found that the Station of Abraham, peace be upon him, had the honour and status that Allah made it a

place of prayer for those who believe and commanded them to take it as a place of prayer. It is nothing but a trace of a foot on a stone. The sanctity of that place and its trace is so important that it is the focal point of prayer for all creation. No prayer is accepted in any horizon without it. This sanctity only occurred because it was considered part of the foot and was associated with it, as if it were the foot itself. The foot has since disappeared and been worn away by the hands of those who touched it and the difference of visitors, so there is only a shape left with no trace of the fingers. That is the status of my station, my foot, my place of treading, my trace, and my steps from me. That is, I consider it part of myself, part of me, and part of my body. From this, we have the story of Adam, peace be upon him, when he was sent down to Earth, in a land near the rising of the sun. He roamed the entire world. Whatever was under his feet received his mercy and blessings, so it became a city. What was between his feet became villages, and what his feet did not touch became wilderness. From this comes the preference of the people of the city over the people of the villages. Just as that dust received his foot, so too it received his misfortune, disbelief, and arrogance. Just as that was attributed to Adam, peace be upon him, so too did the enemy of Allah attribute that misfortune to himself. He claimed that the misfortune, disbelief, and arrogance were within him as soon as the dust touched him, and it mixed with him, becoming one thing. From this comes the name of al-Khidr (the Green One), for wherever he walked on Earth, his blessings, kindness, and goodness touched it, and the area around his feet turned green. The origin of greenness is from the Light of Majesty. Allah's saying, "O you who believe! Enter into Islam whole-heartedly" (Qur'an 2:208),

means to be on the peace you agreed upon, which is the lawful and the unlawful. Your father was given a choice between the lawful and the unlawful, and so was the enemy. Your father chose the lawful, and the enemy chose the unlawful and the indecent, and they agreed on that. The descendants of Iblis agreed on that as well. So, you, O children of Adam, agree on the peace of your father and what he chose for himself and for you from the good things and what was made permissible for you. “*And do not follow the footsteps of Satan*” (Qur’an 2:208), meaning do not follow your inner selves, for they were created from the footsteps of Satan. Their cravings are the cravings of Satan and what he chose from the unlawful. This peace is a fortress and a cave for you, so enter into your fortress and your cave when the enemy saddens you. “*No authority has he over those who believe and put their trust in their Lord.*” (Qur’an 16:99). Thus, peace is a fortress, and reliance on Allah is a strong protection, a deep moat, and a vast ocean.

As for what is described in Iblis’s case, “*and he was of the disbelievers*” (Qur’an 38:74), when he stepped on the soil, it received the misfortune, the misfortune of his disbelief, his darkness, his rebellion, and his arrogance that appeared from him on the Day of Prostration. In this sense, it became like a part of him. So, when he was cursed, the soil also became cursed wherever it was, receiving that wrath. When the falsehoods were thrown at it, the soil became a source of temptation for Iblis, his worldly desires, his pursuit, his beloved, his delight, and his joy. That soil in Adam attained what its owner had attained since it had become like a part of him. Iblis, the enemy of Allah, schemed, and found that this soil was present in Adam himself. He took advantage of it when he saw that Adam was

predisposed to the temptation of his soul, as if he had found him predisposed to a part of Iblis's own body. Iblis said, "My body does not disobey me," and, however it happened, the enemy of Allah was strengthened by it and rejoiced in what he gained from the opportunity.

We return to what we were discussing. When Allah honoured Adam, peace be upon him, and highlighted his virtue over all creation, and commanded him to prostrate, Iblis became arrogant and refused to prostrate to something that was raised from beneath his feet, the lowest and most despicable thing. Iblis said, "*I am better than he: You created me from fire,*" (Qur'an 38:76). He mentioned his essence, and fire is from light, and light is from dignity. So, he thought he was more deserving of prostration. Then he mentioned the essence of Adam, peace be upon him, and said, "*and him You created from clay.*" (Qur'an 38:76). Indeed, clay is from the soil, and soil is the earth, which is where Iblis walks and treads. So, he refused to prostrate to himself, to what is beneath his feet, and to his desire. Allah described this in the revelation and warned His creation, saying, "*...follow not the footsteps of the Evil One; for he is to you an avowed enemy*" (Qur'an 2:208). This means not to follow the steps that are in your creation, for they are the call of Iblis and are associated with their master. Allah said, "*But such as had feared their Lord's standing and had restrained (their soul) from lower Desires*" (Qur'an 79:40). This means to prevent the pure soul from following desires and the creation that was created upon, which is the inner soul. The soil is called "soul" because the enemy of Allah claimed it, and it is called "desire" because it is the ultimate force in the apparent soul and is attracted to its mother, which is the abyss. This is because Iblis was created

from fire, as he said, “*Then he whose balance (of good deeds) will be (found) light, will have his home in a (bottomless) Pit*” (Qur’an 101:8-9). Allah also said, “*Then see you such a one as takes as his god his own vain desire?*” (Qur’an 45:23); where he says, “*takes vain desire*” meaning his inner self, he obeyed it in what it commanded or forbade, establishing it as a god before his eyes. Then, he bore witness against them that they are like livestock, then he mentioned that it is more misguided than livestock.

We return to what we were discussing. When the inner soul became the desire of Iblis and a part of him, as we mentioned, it obeyed Iblis in all the obscenities, falsehoods, and sins he commanded. The apparent soul had no choice but to submit to the inner soul and comply with what it indicated. The apparent soul would follow it in what Allah disliked and would submit to it, as it had the same impurity within it. The apparent soul was in a position between the feet, which had not been trodden upon. Allah supported His servant by providing him with what was lawful, permissible, and allowed, and by prohibiting what was unlawful. He rejected the unlawful and obscene, attributing them to Iblis, and accepted the lawful and good, attributing them to reason. When Iblis commanded the unlawful, the inner soul obeyed him. The apparent soul then desired to obey the inner soul and submit to it since it was of the same essence, and the desire within it was activated. Allah provided the lawful to the apparent soul, which then clung to it since the predominant force within it was its own essence. The apparent soul did not succumb to the inner soul. The inner soul, with the army of Iblis, waged war against the apparent soul, while the intellect also waged war against it. War raged between the two, with the soul wavering between

them. This is the abode of war where there is never any peace. The limbs surrounding the soul are influenced by the outcome of this battle. When the intellect prevails, the apparent soul is reassured and content with what Allah has made lawful for it. When the inner soul prevails, the apparent soul becomes submissive and engaged in the unlawful.

We return to what we were discussing in the analysis; thus, Allah supported the outward soul with what He made lawful until it was freed from the shackles of desire, purified from its prison, and released from its bondage. He said, *“Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?”* (Qur’an 7:32), and He said, *“Eat of the things which Allah hath provided for you, lawful and good”* (Qur’an 2:168). Then, He stated the victory, *“And follow not the footsteps of Satan”* (Qur’an 2:168), and clarified the reason for the prohibition, saying, *“For he is to you an avowed enemy”* (Qur’an 2:168). So, know that the footsteps of Satan are those that command you to evil and indecency, which is your outward soul until it desires, so feed it with the lawful, for Allah has made lawful and forbidden. Whoever refrains from the forbidden is replaced with the lawful. He said, *“He has created for you all that is on earth”* (Qur’an 2:29), meaning I have no need in what I have created, but I created it for your sake, so take from its face and essence what I have made lawful for you. I have made the lawful distinct from the forbidden, and I have forbidden only the impurities, indecencies, and what brings no pleasure. And I have made lawful only the good and the delightful, so He said, *“Eat of the good things and do righteous deeds”* (Qur’an 23:51), meaning do not obey the inward soul, for

it commands you with indecency and evil. And He said, “*We have made all that is on earth as its adornment in order that We may test them, who amongst them do the best deeds*” (Qur’an 18:7), meaning in obedience to Me in the lawful, for in the lawful there is richness beyond the forbidden. Allah, the Exalted and Almighty, said, “*O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship*” (Qur’an 2:172), so He permitted eating the lawful of the good things and required gratitude for what He made lawful and permitted, not for the blessing. Then He said, “*If it is Him you worship*” (Qur’an 2:172), so He made your gratitude for His allowing you the lawful as an act of worship and monotheism. Then He excused Himself in what He has forbidden and described the forbidden, saying, “*He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah*” (Qur’an 2:173), meaning He has only forbidden you things like these. If He had made lawful for you in place of these good things, those indecencies and forbidden things, you would not have listened, and how would you have interpreted that? So, thank Him for making lawful for you the desires you crave and forbidding you what you find repulsive and what corrupts your souls when you mention it. And His saying, “*And that on which any other name hath been invoked besides that of Allah*” (Qur’an 2:173), so the one who slaughters without mentioning His name, what can he do with that? For upon it is gathered the filth of the world, and that is because His name is blessed, and the name of the false gods and Satan is ominous and impure. So, if His name is not mentioned and the name of the false gods and Satan is mentioned, how

can that be comfortable in your bellies? Indeed, He has only forbidden such things. Then He said, *“But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then is he guiltless”* (Qur’an 2:173), so He also required gratitude for making the forbidden lawful for you during times of necessity and permitting you to partake. Then He said, *“For Allah is Oft-Forgiving, Most Merciful”* (Qur’an 2:173), meaning He does not hold you accountable for partaking in the forbidden, and out of His mercy, He made the forbidden lawful for you during necessity. So this is in this world, and as for the Hereafter, *“But as for him who feared the standing before his Lord and restrained the soul from lust, indeed, Paradise will be [his] refuge”* (Qur’an 79:40-41), meaning restraining his inward soul from the forbidden and giving it the lawful. And He said, *“there will be there all that the souls could desire, all that their eyes could delight in”* (Qur’an 43:71) for refraining from following the inward soul in the forbidden. So, this is the description of the outward and inward soul. It has seven gates leading to the limbs, and the limbs are seven villages around it. If the Sovereign is its prince, ruling over it with authority, it resides in tranquillity, and the villages are content, receiving their sustenance generously from every place. But if it denies Allah’s blessings, obeys the inward soul with the forbidden, and abandons the lawful, Allah will make it taste the clothing of hunger and fear for what they used to do in accordance with what Allah dislikes for it.

And we return to the affair concerning Iblis, so when he was commanded to prostrate, he became arrogant and was cursed. And it was said to him, “Get out of it, for you are outcast, and indeed my curse is upon you until the Day of Judgment.” So he became despondent and turned into an

outcast Satan, despondent of all goodness, stripped of the garment of mercy, and became naked, despairing of Allah's mercy and rebellious, daring Allah. He said to Him, "You have created a creature lower than me and preferred it over me, while it is of those who disobey You, cause corruption on the earth, and shed blood. And You have damned me on its account, while it has not obeyed You for the blink of an eye, and I have worshiped You in a manner indescribable by describers. So, what was the reason for that?" Allah said, "*I know what you do not know*" (Qur'an 2:30). He said, "Then give me authority over him!" He (Allah) said, "And what will you do?" He (Iblis) said, "I will make him worship me." He (Allah) said, "He will not obey you in that." He (Iblis) said, "Then give me authority over him." He (Allah) said, "You have that." He (Iblis) said, "And can I do that except by respite and a long life?" He (Allah) said, "Whatever you wish." He (Iblis) said, "*O my Lord! give me then respite till the Day the (dead) are raised.*" (Allah) said: "*Respite is granted you till the Day of the Time appointed.*" (Qur'an 15:36-38). He (Iblis) said, "By Your Glory, I will surely lead them all astray." And Adam, peace be upon him, was a noble and modest man who did not know evil in Paradise with his wife, eating from it freely wherever they wished. So the enemy of Allah used every trick for the enmity that was in him and the hatred for what had damned him on his account, and he was expelled from the kingdom. And he deceived them with every deceit until he entered Paradise, as is in the long hadith and the lengthy story. Then when he entered it, he approached its people with advice and compassion, and said, "Your abode here has no fear or death." They asked, "What is it?" He said, "Has your Lord forbidden you anything?" They said, "Yes,

this.” He said, “Alas!” and took his forehead aside, showing sympathy for them, as if he was saddened for them. They asked, “What is the matter with you?” He said, “I am one of the angels who know the unseen!” They asked, “And what do you know about our affair?” He said, “*Your Lord only forbade you this tree, lest you should become angels or such beings as live for ever.*” (Qur’an 7:20). Then he added the oath at the end of the sentence, “*Verily, I am one of the sincere advisors to you*” (Qur’an 7:21). So, with that he informed them of the end of their affair, and they said, “And what is the trick?” He said, “*Shall I guide you to the Tree of Eternity and a kingdom that will never fade?*” (Qur’an 20: 120) So they ate from it, and he deceived them by the name of their Lord. Allah, the Exalted, said, “*And he swore to them both, ‘Indeed, I am to you from among the sincere advisors.’ So he led them on by deception*” (Qur’an 7:21-22). And He expelled them from Paradise, and when they descended to the earth, the accursed said, taunting them with the audacity of disbelief and the burning hatred, “Did I not say to you that he would disobey You and obey me and worship me? For whoever obeys something, serves it, and whoever serves it becomes its servant, so he is my servant. And in it, I have a claim in the origin of creation, as you created him from the dust, and the dust is in the earth, and the earth is the place of my footsteps and my dwelling and my walk, and it was my dwelling. You created him in my kingdom and my dominion and the place of my footsteps, and the right of the one who stands firmly in judgment is upon him, and by it, he disobeyed You, as my misfortune and audacity had triumphed over him.” He (Allah) said, “What do you wish?” He (Iblis) said, “Give me authority over him.” He (Allah) said, “Go,

for I have given you authority over him, so seek from him your claim.” He (Iblis) said, “Then give me authority over him, for by Your Glory, I will surely lead them all astray.” Allah said, “Indeed, I have sincere servants among them, and you have no authority over them, except those who follow you from the misguided ones.” So the accursed Iblis said, “*Except Your sincere servants among them*” (Qur’an 15:40). Thus, the accursed accepted the exception stipulated by the Lord, the Almighty and the Glorious.



Chapter: The Encounter with Iblis and his Question to Allah, the Almighty and Glorious, about Waging War Against Adam, peace be upon him, and his Descendants, and Seeking Help and Triumph

Iblis said, “O Lord, since You have given me authority over him and have satisfied my heart with what You have cast upon me of what I asked for, grant me more strength to my strength.” Allah said, “You will flow within them like the flow of blood.” Iblis said, “He will defeat me with Your remembrance.” Allah said, “I have placed in him forgetfulness, mistakes, and heedlessness.” Iblis said, “He will overpower me with the abundance of his offspring.” Allah said, “No child will be born to him except that a child will be born to you, just like him.” Iblis said, “He will overpower me with the strength within him.” Allah said, “Attack them with your horsemen and your legions, share with them in their wealth and their children, and promise them that there is no Paradise nor Hell.” Iblis said, “My heart is satisfied with him; I will bring the world before them and beautify it in their eyes, and from behind them, I will make

them forget it; from their right side, I will bring them sins and beautify them, commanding them to do so; and from their left side, I will delay their repentance.”



**Chapter on Adam’s Request, peace be upon him:
The Victory and Triumph over his Enemy,
the Instruments of War, and the Means by which
the Enemy is Prevented from Harming Himself**

Adam, peace be upon him, said, “O Lord, You have given my enemy power over me and supported him with Your strength. How can I overcome him?” He replied, “I will protect you with My angels.” Adam said, “Increase it for me.” He replied, “I will not hold you accountable for mistakes and forgetfulness.” Adam said, “Increase it for me.” He replied, “I will not record your intention for a bad deed.” Adam said, “Increase it for me.” He replied, “If you do not commit it, I will make it a good deed.” Adam said, “Increase it for me.” He replied, “I will write for you whatever you intend.” Adam said, “Increase it for me.” He replied, “If you do it, I will record it as ten times its value.” Adam said, “Increase it for me.” He replied, “I will increase it by seven hundred times.” Adam said, “Increase it for me.” He replied, “To even more multiples.” Adam said, “Increase it for me.” He replied, “If you commit a bad deed, it will not be recorded against you until seven hours have passed.” Adam said, “Increase it for me.” He replied, “My mercy precedes My wrath.” Adam said, “O Lord, he will overcome me with his legions and horsemen.” He replied, “*For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah.*” (Qur’an 13:11).” Adam said, “Increase it for

me.” He replied, “Repentance is available; if you repent or if any of your descendants repent, I will accept it up to one year before.” And he said, “Increase it for me.” He replied, “I will send My messengers to you.” Adam said, “Increase it for me.” He replied, “I will support you with truthfulness; as long as you do not abandon it, you will not be defeated.” Adam said, “Increase it for me.” He replied, “I will teach you My words.” Adam said, “Increase it for me.” He replied, “I have made the call to prayer an inheritance for you in your children.” Adam said, “Increase it for me.” He replied, “I have made a mosque for you where you may visit Me.” Adam said, “Increase it for me.” He replied, “I have made My remembrance a drink for you.” Adam asked, “What are my troops?” He replied, “One hundred creations, their head and leader being the intellect.” Adam asked, “What is the intellect? And what are the troops?” He replied, “The intellect is the king of kings, and it is knowledge; the intellect is the leader and its source is in the brain, its residence is in the breast, and its authority is over the entire body. It has one hundred helpers, each helper responsible for a command.”



Chapter on Iblis' Request for Assistance: The Instruments of War, the Troops, and the Aides against Adam, peace be upon him

Then the enemy of Allah, Iblis, stepped forward and said, “You have given Adam power over me after You made me condemned and expelled, made me miserable on his account, deprived me of the robe of honour and the attire of the angels because of him, granted him the instruments of war, the troops, supported him, strengthened him, and

decreed war between him and me. So, what is my fate? And what are my legions?" He replied, "Whatever you wish." Iblis asked, "You gave him the scriptures, so what is my book?" He replied, "Your book is tattooing." Iblis asked, "So, who are my messengers?" He replied, "The Cohanim." Iblis asked, "So, what is my speech?" He replied, "Lying." Iblis asked, "So, what is my Qur'an?" He replied, "Poetry." Iblis asked, "So, who is my muezzin?" He replied, "Singing and wind instruments." Iblis asked, "So, what is my mosque?" He replied, "The market." Iblis asked, "So, what is my house?" He replied, "The bath-houses and temples." Iblis asked, "So, what is my food?" He replied, "That which does not have my name mentioned on it." Iblis asked, "So, what is my drink?" He replied, "All intoxicants." Iblis asked, "So, what are my traps?" He replied, "Women." Iblis asked, "So, what is my weapon?" He replied, "Women." Iblis said, "You granted him troops, so what are my troops?" He replied, "From one hundred creations of bad traits, and desire is their king, contrary to every creation of Adam's traits, peace be upon him." Iblis, the cursed one, was satisfied.



Chapter on the Description of Knowledge and its Attire

Allah the Exalted said, "*Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)!*" (Qur'an 39:22). The heart is a piece of flesh that Allah created from the inner lining of the earth, which has not been touched by Iblis' footsteps because Allah knew beforehand

that it would be the source of knowledge. This is why Satan cannot find a way to it, as Allah said, "*As for My servants, no authority shalt thou have over them*" (Qur'an 17:65), meaning over their hearts. It has been said that the heart is in the hands of the Merciful. In a hadith, it is mentioned that Iblis asked his Lord for a certain trait. When asked what it was, Iblis said, "To find a way to his heart." Allah replied, "It is forbidden for you to enter it or have authority over it, but you have a way and a path from the soul through the veins up to the heart. The origin of the veins is in the soul, and their head is in the heart." When you, [Iblis], enter the veins and flow through them, they become heated due to the narrow passage, and your heat mixes with the water of mercy in a single channel, flowing to the heart with your misfortune, puffing, foul smell, darkness, and authority. When you overcome the person you intended harm upon or chose to make a guardian, friend, or prophet, you uproot the veins from the heart's interior and remove them, leaving the heart healthy. When you enter the veins and flow through them, your misfortune does not reach the healthy heart, and neither does your authority nor your darkness, since the origin of the veins is cut off from the heart's interior, leaving a gap between the heart and the origin of the veins. The accursed one was satisfied with that. Allah the Exalted mentioned in His Book, saying, "*But only he (will prosper) that brings to Allah a sound heart*" (Qur'an 26:89). The sound heart is the one from which the origin of the veins has been removed and then sealed. Although the heart is noble, it was created from the same material as the soul. However, the difference between them is that the soul was created from the surface of the earth, while the heart was created from the inner lining of the

earth. The earth was created from the circulation of water, its impurities, froth, and essence, so it is dry and rough. Light comes from gentleness, so when the heart is devoid of light, water, moisture, and gentleness, it returns to its essence of dry and rough earth. If this persists, the heart hardens, meaning it becomes dry and reverts to its state and essence. When Iblis argued against Adam, peace be upon him, and considered himself superior, he looked at his own essence and said, “*Thou didst create me from fire, and him from clay.*” (Qur’an 7:12). Fire is from light, and clay is from darkness. The accursed one did not realize that clay is from the earth, and the earth is from water, and water is the source of life for everything. Water extinguishes fire, and that is why Iblis used this argument. However, Iblis failed to understand that clay comes from the earth, and the earth comes from water, which is the source of life for all things. Water extinguishes fire, and this should have been considered in his argument. Despite the apparent superiority of fire due to its connection to light, Iblis overlooked the importance and life-giving nature of water, which is essential for the existence and flourishing of life. His arrogance and lack of understanding led him to challenge Allah’s wisdom and the creation of Adam from clay, ultimately causing his downfall.

As for the origin of the knowledge of gnosis and the knowledge of its essence, when Allah intended to create Adam, peace be upon him, He gathered the face of the earth’s soil at the place where He intended to take the House from, which is the Ka’bah. Then, He raised its soil from it and mixed it with the water of mercy. Then, He placed in it the light of gnosis, and it mixed with the water of mercy. Then, He placed in it the light of gnosis like yeast,

then fermented it and left it for forty days until the light of gnosis dried in it, and it mixed with the water of mercy. He then extracted and removed what was in its interior to its exterior of light and splendour. Then, He opened the treasures of images, chose the best image, and raised its example and image from it. Then, He raised it and formed Adam, peace be upon him, from it in the best image. Then, He breathed into him from the light of life and enlivened him with light and moved him with the breath. The light is the spirit, and it is the spirit of life. The spirit has life, so it did not crawl into the body of Adam, peace be upon him, and did not extend its veins from it until Allah cast the gnosis, which is the origin of the light that was placed in Adam, peace be upon him, when his clay was fermented with it. So when the light of gnosis and the gnosis met in the heart, they spread, rejoiced, and approached each other until they connected. When they connected and recognized one another, the light of gnosis and the gnosis knew the light, for they had been connected initially in one place with the Highest King, standing before Him. Their two lights gathered on the heart and shone with their two lights, illuminating the heart and shining with the authority of light, with a beam extending to the Throne. It stood before the Majestic One, and the heart followed the gaze of its eye until it reached the end of the beam. It witnessed the gnosis and saw the Majesty, and the veil was lifted to it. The light of gnosis and the light of the beam met, which is the light of gnosis and the gnosis itself. He knew his Lord, and when He permitted him to speak, he came with what he had witnessed, seen, and known, and said, "There is no god but Allah." When the spirit sought salvation and a way out, having been constrained in the universe in a narrow, hor-

rible, and formidable place, it had been left behind in the realms of the Kingdom. It found no way and was disturbed. The Lord looked at it, and a fire fell from the awe of His sovereignty. It calmed down, and breath came out of it, then it settled. It said, "Praise be to Allah." When He brought forth his progeny from him, that light which had been placed in their father on the day of fermentation with the plaster reached them. Thus, each of them had a share according to what was in the decree in His prior knowledge. For whoever was in His prior knowledge not to believe, He did not support them with gnosis and did not extend it to them. He left them on that light upon which their father Adam, peace be upon him, was created. They did not know their Lord because He did not cast gnosis upon them to know the light of gnosis and the gnosis of light and to know the owner of it, their Lord. They knew that if they were asked about it, they did not know it. And from that is His saying, "*Allah's handiwork according to the pattern on which He has made mankind*" (Qur'an 30:30), which is the light, the light of gnosis. And His saying, "*If thou ask them, who it is that created the heavens and the earth. They will certainly say, 'Allah'*" (Qur'an 31:25). And for whoever was in His prior knowledge to believe, He extended gnosis to them and cast it upon them. So they met, recognized each other, and their lights shone to the King, guiding their companion to his Lord. The heart followed its gaze to what shone, and they united before the Majestic One in the light of nearness. The servant knew his Lord. So, from that is His saying, the Most High, "*Can they be (like) those who accept a Clear (Sign) from their Lord*" (Qur'an 11:17), which is the light of gnosis, and the witness from Him is the gnosis itself. The reason for gathering his

soil at the place of the Ka'bah was that in His prior knowledge, He intended to take it as their *Qibla*.

As for gnosis, it was asked whether it is an act of Allah or an act of the servant. It was said: gnosis is from the servant and attributed to Him, and through it, he becomes praiseworthy in the sight of his Lord. By neglecting it, he becomes blameworthy. However, the means by which the servant attains it are five that are not due to him, but he is praiseworthy in the sight of his Lord for employing them and realizing his Lord through gnosis with them. These are: understanding, cognition, intelligence, retention, and knowledge. He mentioned these innate dispositions, and these are from Allah for His servant. There is nothing from these that is due to the servant, but he is praiseworthy for employing them and blameworthy for neglecting to use them.

As for the light of gnosis, it is from Allah, his Lord, and there is nothing of it for the servant. This is because when Allah, the Mighty and Majestic, intended to create Adam, peace be upon him, He mixed his clay with His own hand and undertook the fashioning Himself. He created him from two things, the lowest and most despicable, which is dust, and the highest, most noble, purest, and finest, which is the water of mercy. He placed in it the most noble, radiant, and luminous thing brought forth from the treasury of Lordship and prepared it with the knowledge of Divine Oneness, dressed it in the garments of Divinity, filled it with the light of Majesty and Uniqueness, narrating about a Generous Lord and a Great, Capable, Subtle God, unlike whom there is nothing. He is the Wise, the Aware, and this is the light of gnosis. Then He placed in it those five things we mentioned. He placed the clay under His Throne for forty autumns until it absorbed everything we described

and penetrated every limb, vein, and joint from his head to his feet. Then He breathed into it the spirit until it was filled and settled. Each thing in Adam received its share from the breath of the spirit, from the light we described, from the closeness of the fashioning, the making of the hand, and from those five things we described. All his progeny received their shares of all that while they were in his loins, each according to their level and protection. Those three things became a sign for their Lord and evidence of Him, and they took them as proof of their Lord when they attained the closeness of the fashioning and the making of the hand, when they attained life from the breath, for life was from His life, and they lived by it, and from the light we mentioned, which is the light of gnosis, by vision without modality or limit. They saw that with those five things we mentioned. If those did not exist, they would not have been established in all of that, nor would they have been able to know Him.

As for the intellect, through it one reaches everything that is hidden from them. As for understanding, through it one perceives the unseen. As for intelligence, through it one extracts the hidden through investigation. As for memorization, through it one encompasses. And as for knowledge, through it one remembers what is absent. By employing these, they recognized their Lord and understood about their Lord. They stood before their Creator and preserved what they had gained from Him and their names in the decrees while they were in the loins of their father, Adam, peace be upon him. That is the guidance of the Most High, the Supreme, the All-Knowing. When He brought them forth from their father's loins on the Day of the Covenant and placed them upon His hand, they attained closeness to

Him and employed the five things mentioned. That closeness led them to this closeness, as both were from the Merciful Lord. They were certain of Him. When He spoke to them, the breath of light guided them that the speech was from the One who breathed the spirit on that day, as He had a clear proof over them. Then, when He manifested Himself to them from His Glorious Face, light shone upon their faces and enveloped them with it. That light, which was placed in their father and is the light of knowledge, guided them that the light which enveloped them that day is from the Glorious, the Beautiful. They recognized Him as One Lord, Unique, Singular. When the two lights came together and met, the two divine lights shone upon the eyes of their hearts and guided them to their One, Singular Lord. They recognized Him and were certain of Him. They saw all of that by employing those five things we described. The servant is praiseworthy in their use and blameworthy in their abandonment in every situation, at all times, and in every place. That is because, if they do not use them at all times and forget their Lord's creation and what He honoured them with—the breath, the light, and the closeness on the Day of Adam—and do not remember and preserve them with understanding and intellect, they will not recognize their Lord on the Day of the Covenant. They will not have anything to guide them to His speech, closeness, and light that will reach them while they are in His hand. The knowledge and the use of those five things are required of the servant and they are accountable for them. They are praiseworthy in their use and blameworthy in their abandonment. The light of knowledge is from the Lord, and there is nothing of it for the servant, nor any blame or praise, as it is the act of Allah for His servant and His hon-

ouring him with it. If the servant employs those five things and uses them, knowledge emerges. When knowledge is employed, the inherent light within it appears, and that is the light of knowledge. The light of the covenant, which enveloped them and shone from the Glorious at the manifestation, combined and resembled each other, guiding them to their Lord. The servant was guided by what shone on the Day of the Covenant and by the light that was placed in Adam, each of them indicating the other. The servant was secure, certain, and recognized it. The example of that is like the flint. The light is like fire, and knowledge is like iron within which fire is inherent. The first light is on the Day of Decrees and the flint, which is the manifestation on the Day of the Covenant, within which the light is inherent, as well as the heart and the perceptive receptacle. When the servant struck the flint with the iron, fire emerged from them. They met at the heart, inspiring the heart

As for the disbeliever, when the light of glory shone upon their eyes on the Day of Covenant and they attained the closeness of being in His hands and the closeness of His speech, they had no evidence to recognize Him, so they were confused and bewildered. This is because they forgot the first creation and abandoned the use of the five elements, so their iron, which is knowledge, became as if they did not know what mercy was in it. Thus, the shining and the disappearance of the fire were nullified, and the heart did not accept it as it did not find any witness for that, so it became a mixed similitude. Allah, the Exalted, said, "*Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach*" (Qur'an 11:17). The clear proof that is from his Lord is the light of the predetermined, and the witness who recites it is

the light of the covenant. He also said, “*that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given)*” (Qur’an 8:42), and He said, “*Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah?*” (Qur’an 39:22). Do you not see that these eyes, with their light, do not see anything until they are supported by the light of assistance, so that both lights meet upon a thing, and then a person sees what they love? The light of the eye is the light of knowledge, inherent in it, and it is the light that was placed in Adam, peace be upon him. The light of assistance is the light of the covenant from the glory, which is the light of splendour or the lamp. As long as the two lights do not meet on the eye, a person does not see a thing. Similarly, what we have described. Do you not see that when Abraham, the friend of Allah, peace be upon him, looked at the stars, the moon, and the sun, he said, “*This is my Lord*” (Qur’an 6:76)? But when he used the five things and sought evidence from what he had, and they did not agree and did not resemble each other, he disowned them. So he said, “*I love not those that set*” (Qur’an 6:76), and he disowned each of them. This is because when his gaze fell upon the light, he thought it was the light of his Lord, so he said, “*This is my Lord*”. But when he sought evidence from what he had of the predetermined divine light and the supporting covenant light and used the striking that we mentioned, it did not work, and that light disappeared in the face of what he had, and they did not resemble each other and did not indicate his Lord, as the first two did. His heart did not accept it, and he saw it fading. He knew that it was not from that light and disowned it, and he turned to his Lord and said, “*For me, I have set*

my face, firmly and truly, towards Him Who created the heavens and the earth” (Qur’an 6:79), to the end. This is from Allah as a trial and choice for him, as He wanted to take him for Himself as a friend and not to imagine that he had associated partners with his Lord. So, for this, it is a remote depth that cannot be described, and in the extent of what we have described, it is sufficient for the knowledgeable researcher.



Interpretation of His saying, “*Am I not your Lord?*”

A questioner asked him, “What does this ‘*Alif*’ mean here?” He replied, “There are two aspects: an inner aspect and an outer aspect.”

As for the outer aspect, it is the aspect of questioning. The questioning from the inquirer to the one being asked describes the answer, which is prompting and pointing to what is present in the heart of the one being asked: the existent, the perceived, the comprehended, and the known. Such we have found in the flow of the speech of the Arabs. The Lord questioned them at that time because the light of knowledge was with them in the portions they received from their father on the day of creation, the closeness of breathing, the closeness of portraying, and the making by hand. So He said, “*Am I not your Lord?*” (Qur’an 7:172) reminding them, making them remember and attracting their attention to that act in which they were created on the day of Adam, peace be upon him, and what honoured them of the light, breathing of the spirit, and making by hand. So that they remember that and employ their understanding and their minds, bringing forth the light of knowledge, using it as evidence for that, knowing it and believing in it. Knowledge is never without vision, hearing, or closeness,

which was evident before that. When they encounter it afterward, and what had preceded from Him to them before that, in terms of closeness, vision, encounter, hearing, or a descriptive attribute or a sign pointing to Him, with its meaning conveying Him, they remember themselves and employ their intellect in grasping it and standing on the knowledge of it. The intellect, understanding, and preservation guide him to it, so he knows it and is called knowledgeable. This is not called knowledge, for he is a knower, as the knower may question the ignorant about something, saying, "Am I not a knower of writing and arithmetic?" The one being questioned does not know whether the inquirer is a writer or not. The one who knows something does not question the one who does not know; it is not said to the one who does not know, "Am I not a writer?" until it is known that he is knowledgeable about it. When he had knowledge of it before that, he questioned him, saying, "Am I not a writer?" The one being questioned says, "Yes." This example shows that the children of Adam had received their shares on the day of creation from the making by hand and the breathing, and that became engraved in the eyes of their hearts. So when they saw His light on the day of the covenant, heard His speech, and attained the closeness of His hand, that was enlightened by what was with them. It guided them to Him, and they recognized Him. When He questioned them, He said, "Am I not your Lord?", meaning, "Do you not recognize Me by the signs, witnesses, clear proofs, and verses that you have?" They said, "Yes." Allah accepted their testimony and affirmation, made them His servants among the creation, His chosen ones, His beloved ones, and His friends.

As for the inner aspect, it is that the *Alif* is the first of

the names, the most noble among them, and their origin. All His known and unknown names have emerged from it; thus, it is filled with all His names and attributes, just as all the lands emerged from beneath the Ka'bah and were extended from the primeval earth. In the same way, all His names have emerged from it. The *Alif*, in writing, is a central letter, without connection or separation, without deviation or crookedness. It is the Name of Allah, indicative by its very letter-form, its erectness, and its straightness, without deviation, crookedness, or inclination towards the named, which is His Name, that He is One, Unique, Eternal, Singular, Everlasting, and Just; the Perfect Creator, the Establisher of Justice, there is no god but He, the Mighty, the Wise. In spelling and the use of tools, there are three letters: *Alif*, *Lam*, and *Fa*. Then from these, there are three letters for *Alif*, two letters for *Lam*, and two letters for *Fa*. In spelling and in writing, there is one letter. "*Lam*", in spelling, is *Lam*, *Alif*, and *Mim*; "*Fa*" is *Fa* and *Ya*. From the *Alif*, which is the three letters, three Names of Allah emerge: Allah, *al-Latif* (the Gentle), and *al-Fatir* (the Originator). Allah is from the *Alif*, *al-Latif* from the *Lam*, and *al-Fatir* from the *Fa*. Then from the *Lam* of the *Alif*, two Names emerge: *Latif* (the Gentle) and *Majid* (the Glorious); *Latif* is from the *Lam* and *Majid* is from the *Mim*. Then from the *Mim* of the *Mim* that emerged from the *Lam* of the *Alif*, two Names emerge: *Malik* (the Sovereign) and *Muhaymin* (the Guardian). Then from the *Mim* of *Malik* and its *Lam*, and all the Names of the Master, the Giver of Life, and the Taker of Life, and from the *Mim* of *Muhaymin*, its *Ha*, its *Ya*, its other *Mim*, and its *Nun*, five Names emerge: *al-Mu'ti* (the Giver) from the first *Mim*, *al-Hadi* (the Guide) from the *Ha*, *al-Yad* (the Hand) from the *Ya*,

al-Mukrim (the Honourer) from the other *Mim*, and *al-Nasir* (the Helper) from the *Nun*. In this manner, all the Names and Attributes emerge from the *Alif*, which is a letter in writing, and three letters in spelling. In His saying, “*Am I not your Lord?*” (Qur’an 7:172), when Allah intended to take the covenant from them, He manifested to them this *Alif* in the form we described, an erect letter within their hearts, before the eyes of their hearts. Then He pointed them towards it, and when they saw it, and they looked at its letter-form, its erectness, its straightness without deviation or crookedness, its uniqueness among the letters, and its silence, they understood the meaning of their Lord. He then said, “*Am I not your Lord?*” and the *Alif*, resembling it before the eyes of their hearts, indicated to them the Oneness of the Sovereignty, and guided them to His signs and attributes. They responded to their Lord with an affirmation, and they derived the evidence from the Name *Alif*, its letter-form, its erectness, and its indication of their Lord. They bore witness to His Oneness and acknowledged His Lordship, and they were certain of His Singularity. They knew that Allah had manifested this Name to them from among His Names and had formed it before the eyes of their hearts so that they might bear witness to it and recognize it by the signs the *Alif* contained, and be certain of the meanings that the *Alif* conveyed, and acknowledge the attributes that the *Alif* indicated to them. Thus, they derived from the Oneness of the *Alif* that the Named, whose Name is the *Alif*, is One, Unique, and they derived from its uniqueness that He is Singular, and they derived from its silence that He is Eternal, and they derived from its letter-form that He is odd, and they derived from its being free of connection and separation that He is Ever-

lasting and Ancient, and they derived from its distance from resembling forms that He is Transcendent and beyond modality and limitation. They recognized Him by the Attributes, the Signs, and the Clear Proofs, a recognition without modality or limitation, and they acknowledged His Lordship and their own servitude.

So they responded to Him with three letters, which are the *Ba*, the *Lam*, and the *Ya*, and they said “*bala*” (indeed). He was pleased with them, accepted them, and placed them under His protection, then poured upon them the Light, and made them bear witness upon themselves, and made the angels bear witness upon them, “*and enough is Allah for a Witness*” (Qur’an 48:28) . For this reason, there is a profound depth that cannot be exhausted or comprehended. However, to the extent that we have described, it is sufficient and guiding for one who has a heart, or who listens attentively, and he is a witness. They responded to Him with “*bala*” (indeed) and not with “*na’am*” (yes), and “*bala*” has three letters, and “*na’am*” also has three letters like it, because there is in “*bala*” what is not in “*na’am*” and what is in “*na’am*” is not in “*bala*”, even though they are equal in letters. And “*na’am*” has no place nor meaning in the context of questioning, because there are no letters in “*na’am*” that can be a response to a question. Indeed, the *Ba* is a name from which the names *al-Barr*, *al-Birr*, and *al-Rabb* emerge as one in the heart. When Allah said on the Day of the Covenant, “*Am I not your Lord?*” (Qur’an 7:172), they reflected and said, “Indeed, Allah has many names, but we have settled among His names with the name ‘the Lord,’ and ‘the Lord’ is from *al-Birr*, and *al-Birr* emerges from the letter *Ba*. The *Ba* consists of two characters, *Ba* and *Alif*. Our Lord desires that we acknowledge

Him by His name *al-Birr* and respond to Him with it. The *Ba* at its beginning is the *Ba* of addition, and the second is His name, *al-Birr*. *Al-Birr* is from *al-Barr*, and in *al-Barr* is the *Alif*, which is His first name. So they acknowledged Him with it and responded to Him by His name. In the letter, there are two characters, *Ba* and *Ra*, and the *Alif* is merged between them, only emerging at the time of spelling *Ba*. This is to make their acknowledgment of Him by His name Allah, and their response to Him by a character that matches His first character, which He began with in His first statement, in His saying, “By your Lord.” The *Ba* before the *Ra* is because they reflected and said, “Why didn’t we say, ‘Our Lord, are You not our Creator, our Sustainer, our Master, and our God?’” Indeed, He has many names, so what does “our Lord” mean in our settling with this name, which is “the Lord”? It became clear to them that when they responded to Him with the *Ba*, it included the most noble of names and the first of them, which is the *Alif*, along with what they agreed in their response to Him with their Creator, which they began their response from the saying of “the Lord”, “By your Lord”, and their saying “*bala*” (Indeed). So they made the opening of the response with the opening of the name which their Lord settled and questioned them about, so that the internal from the speech from His saying, ‘By your Lord, indeed,’ they agreed in the response by beginning with *Ba*, which is the *Ba* of *al-Birr*, not the *Ba* of addition. They agreed in the meaning that He wanted them to acknowledge Him from all His names with the *Alif* of Allah, according to what He pointed to and exemplified for them clearly, the *Ba* here is the mould of the *Alif*, which is the meaning in the heart, not in the mould itself. So, His saying *Ba* is actually *Alif*. The meaning lies

in the mould and what is referred to, and the mould is for usage. Don't you see the letters of the alphabet? They began the first letters with the *Alif*, then the *Ba*, and they said, "Ab". We find the *Alif*'s meaning in His name Allah, and the *Ba*'s meaning in their saying "*bala*" (indeed). The 28 letters of the alphabet are *Alif*, *Ba*, *Ta*, *Tha*, etc. They combined the *Alif* and the *Ba* here and began with the *Alif* followed by the *Ba* because they were not satisfied with the merged *Alif* for general use. They accepted it and made the opening of their speech a merged *Alif*, and they placed the *Ba* next to it as it is in the original form, for they knew that the desired outcome was the *Alif* and the *Ba* for usage. They highlighted what was merged and made it the opening of the speech, and they placed the *Ba* next. So they said, "Ab," and they said, "*Alif* and *Ba*." If they had left it as it was, the way to say it here would be with the *Ba* of *al-Barr*, the *Ba* of "*bala*", and the *Alif* merged in between. But they knew that when they said *Alif*, it encompassed every name, and when they said *Ba*, it included the *Ba* once from the *Alif* and once now. So, these are two *Ba*'s, and their beginning is the *Alif*. They translated one of the *Ba*'s, which is the one merged in the *Alif*, and left the other *Ba*, which is prominent, following the *Alif* as a sign and a mark on the hearts for the Day of the Covenant and their response to their Lord with "*bala*".

As for the name of Adam, peace be upon him, why do I see it as an *Alif* followed by the *Dal*, and not followed by the *Ba*, while he is the father of humanity? He said: He has two names, one is the name of creation, and the other is the name of action. As for the name of action, it is the father of humanity, so it contains the *Alif* followed by the *Ba*. As for the name of creation, it is Adam, with the *Alif* as the

beginning and the *Dal* following it. This is because the covenant was not established on him on the Day of the Covenant, and he was not questioned. He was forgiven since he was formed by His hand and had witnessed proximity and received the light of Majesty. Instead of the covenant, the trust was presented to him. So, he began his name with the *Alif* as a symbol of the meaning of the name of Allah, and the *Dal* as a symbol of creation, that he was created from the clay of the earth and grew up from the earth. Allah knew that if He created him from His light and Majesty, he would become arrogant and rebellious due to the convergence of light, “inclined towards ostentation”, need, and proximity, and it would destroy him. Do you not see how Iblis became arrogant and proud due to the origin of his creation, which is the fire of honour, towards Adam in prostration to the point of disbelief? And how he envied Adam in creation, saying, “*You created me from fire and him You created from clay*” (Qur’an 38:76)? Allah had mercy on us, the children of Adam, when He created our father Adam from the dust, protecting us from the turmoil of our souls and saving us from destruction with His compassion. The names of his offspring do not follow this path. Instead, that is another path and the flow of the names of creation, which comes from their actions, morals, dispositions, and transitions from state to state. As for the place where the *Alif* and *Lam* are joined, it is the path of the flow of speech, which, as mentioned earlier, is that the *Alif* is one of His names and the first and most honourable of names. It is the indicator of the Creator of creation and their Sustainer. The *Alif* is the *Alif* of knowledge, and the *Lam* is the knowledge of recognition. The recognition is not an indicator with its knowledge except in what we have

described earlier in the Day of the Covenant, for Allah brought forth the *Alif* on that day without its knowledge, and it is His saying, “*Am I not your Lord?*” (Qur’an 7:172). His way, along with the knowledge, was to say “*Al*” with the *Alif* and the *Lam* so that it would appear with the knowledge, and then He would say, “*Am I not your Lord?*” The *Lam* in His saying “*Am I not?*” is not the *Lam* of knowledge of recognition, but it is the *Lam* of negation since the *Lam* of “*Am I not?*” is not additional like the *Alif* in Allah’s speech. The *Alif*, along with the *Lam*, is recognition with knowledge, like saying “the house” and “the man.” The *Alif* is a name that indicates the named, and the *Lam* is its knowledge, which verifies it. The indefinite is when you say “a man” and “a house” without recognition or knowledge; it is a silent name. On that day, Allah brought forth the *Alif* alone, without knowledge, because He wanted them to recognize Him as their Lord and acknowledge Him unseen, without a sign they could see or an indication they could perceive, except for what is in the *Alif*. Within it are proofs, signs, clear evidence, and indications that lead them to His oneness and guide them to His uniqueness without the knowledge of recognition. Allah brought forth the *Alif*, indicating His attributes without the *Lam*, like the indefinite, but it is not an indefinite; it is recognition without knowledge so that their recognition of Him and their acknowledgment of Him would be unseen, just as He called them to it unseen. He praises them, extols them, and boasts of them to His other creations, saying, “*Alif Lam Mim. This is the Book, in which there is no doubt, guidance for the God-fearing, who believe in the unseen*” (Qur’an 2:1–3). The signs, clear evidence, and indications within the *Alif* lead them to His

oneness and guide them to His uniqueness without the knowledge of recognition. Allah brought forth the *Alif*, indicating His attributes without the *Lam*, like the indefinite, but it is not an indefinite; it is recognition without knowledge so that their recognition of Him and their acknowledgment of Him would be unseen, just as He called them to it unseen. He praises them, extols them, and boasts of them to His other creations, saying, “*Alif Lam Mim. This is the Book, in which there is no doubt, guidance for the God-fearing, who believe in the unseen*” (Qur’an 2:1-3). Then someone said to Him, “It is a sign, a word, and what is in its core, for I hear Allah and His angels and the people of knowledge bearing witness that He is the One. And He said in Surah al-Ikhlās, ‘*Say: He is Allah, the One and Only*’ (Qur’an 112:1), and He said at the end of Surah al-Hashr, ‘*Allah is He, there is no god but He*’ (Qur’an 59:22). Then He said in another place, ‘*Know, therefore, that there is no god but Allah, and ask forgiveness for your sins*’ (Qur’an 47:19) and in another verse, ‘*there is no god but I; therefore worship and serve Me*’” (Qur’an 21:25).

It is impossible for this knowledge to have a place in your awe, for this is a noble and subtle knowledge. However, we will mention something from it so that you may be guided to what you want by saying “He”. Indeed, “He” is a word filled with His divine, unique, majestic, sovereign, mighty, powerful, authoritative, and irresistible attributes. It consists of two letters, *Ha* and *Waw*. The *Ha* is for guidance, as Allah is the Guide, and the *Waw* is for devotion, because devotion is only deserved by Allah. The *Ha* is the resting place for all the forthcoming attributes and the accompanying names, the descriptor of them, the guide to what is in creation, the pointer to them, the one that ex-

presses them, and the one that conveys their meaning with the secret of the *Alif*. Do you not see that when He said, “*Say: He*” (Qur’an 112:1), He did not indicate His attributes until He said, “Allah”? Then, He brought forth the *Alif* and said, “*the One*” (Qur’an 112:1). Then He said, “Allah”, and brought forth the *Alif* again. Then He said, “*the Eternal, Absolute*” (Qur’an 112:2), and brought forth the *Alif* before the attributes.

Look at His saying, “*Allah is He, there is no god but He*” (Qur’an 59:23), and then He remained silent before saying, “*the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme*” (Qur’an 59:23). Then He said, “*He is Allah, the Creator*” (Qur’an 59:24). He did not suffice with “He” in those places until He mentioned “Allah” afterwards, and then He described Him. The word “He” does not fully encompass, indicate, point to, or describe what it contains, and it is filled with these meanings. The *Alif*, which expresses them, is the *Alif* letter in writing, and it does not appear except during reading and spelling. As for the *Waw* that follows, it is the Name to which creation is drawn, and the divine sovereignty is due to His Oneness. When the Lord, exalted be He, called creation to Him in the predestination and described Himself with “He”, He did so because it contains the knowledge of the unseen, and He called them to Him with it. He said, “*Allah bears witness that there is no god but He*” (Qur’an 3:18). When He called them to Him on the Day of the Covenant, He called them to Himself and said, “*there is no god but I; therefore worship and serve Me*” (Qur’an 21:25). This is an affirmation and a command to worship Him in general. When He called them to His

worship and invitation, He called them to His Name, Allah, and said, “*Know, therefore, that there is no god but Allah, and ask forgiveness for your sins*” (Qur’an 47:19), and He said, “*Verily, I am Allah, there is no god but I, so worship Me and establish prayer for My remembrance*” (Qur’an 20:14). So His saying, “He” is a name that does not fully encompass or indicate, and His saying, “I” is a name that implies His Name, Allah, and His saying, “Allah” is a clear name that describes and indicates. It was said to him, “the name Iblis begins with *Alif* and followed by *Ba*. What does it mean?” He replied, “That has nothing to do with this meaning. That is a name Allah gave him when he refused to prostrate to Adam, peace be upon him, and expelled him for his action. As for his name, which is his true name, it is Azazil. This is the name of the creation at the beginning, and that is the name Allah gave him for the action that became apparent from him.”

As for the interpretation of his name Azazil, indeed “Azaz” signifies the servant and “Ail” signifies the Lord. “Azaz” is derived from “*izzah*” (dignity), and that is because he was created from the fire of dignity. “*Izzah*” is composed of three letters, and “Azaz” is four letters. Each letter signifies his actions, for names used to indicate actions. They are *Ain*, *Za*, *Alif*, and the last *Za*. From *Ain* emerged his loftiness, from *Za* his pride, from *Alif* his stubbornness and arrogance. As for the last *Za*, it is the cornerstone of speech and a stumbling block to the completion of the mould in Arabic, as in His saying: *al-Rahman* (The Most Gracious), and *Subhan* (Glory be), which the desired meaning is “*subh*” (praise, glory) and “*rahm*” (mercy, compassion). This is the mould on the course of these two actions. This is the interpretation of his name Azazil.

As for the interpretation of the name Iblis, it is composed of five letters, and each letter indicates an aspect of his action, which is evident from it, namely *Alif*, *Ba*, *Lam*, *Ya*, and *Sin*. As for the *Alif*, it is the *Alif* of defiance and arrogance, as his defiance was due to arrogance, as He said, “*He refused and was haughty, and he was of those who reject Faith*” (Qur’an 2:34). His defiance resulted from arrogance, and his arrogance from disbelief. As for the *Ba*, it is for disavowal, as he disavowed his Lord by abandoning prostration. As for the *Lam*, it is the *Lam* of “*Lam.*” As for the *Ya*, it is the *Ya* of “*Lam yakun*”, meaning “he was not.” As for the *Sin*, it is the *Sin* of prostration. Thus, when all the letters are combined, the meaning indicates that he defiantly rejected his Lord and was arrogant, and he was not among those who prostrated to Adam, peace be upon him, along with the angels. Allah Almighty said, “*not so Iblis: he was not of those who prostrated*” (Qur’an 7:11). It was said to him that the name of Abraham, peace be upon him, also begins with *Alif*, followed by *Ba*.

Explain to us something about it, he said: As for the interpretation of the name Abraham, each letter of his name is indicative of his actions, which were an integral part of him, hidden like fire within iron, and what emerged from him on the day of trial and testing. As for the *Alif*, it is the *Alif* of Islam, as Allah said to him, “‘*Bow (your will to Me): He said: ‘I bow (my will) to the Lord and Cherisher of the Universe.*’” (Qur’an 2:131). Allah bore witness to that for him and his son Isaac. And He said, “*So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice)*” (Qur’an 37:103). It can also be assumed that the *Alif* is the *Alif* of sincerity, as he was sincere, and it can also be assumed that

the *Alif* is the *Alif* of faith, as it was testified to that when He said, “*For he was one of our believing Servants*” (Qur’an 37:111).

It can also be assumed that it is based on what we mentioned at the beginning, that the *Alif* is the name of Allah and the *Ba* is a sign of their answer “Yes” and all that is good. As for the *Ba* in the interpretation that we mentioned, where the *Alif* is the *Alif* of Islam, it is the *Ba* of innocence, as he said, “*And I will turn away from you (all) and from those whom you invoke besides Allah*” (Qur’an 19:48). Then he said, “*We are clear of you and of whatever you worship besides Allah*” (Qur’an 60:4). As for the *Ra*, it is the *Ra* of the vision, as he said, “*O my son! I see in vision that I offer you in sacrifice: Now see what is thy view!*” (Qur’an 37:102). As for the *Ha*, it is the *Ha* of concern. As for the *Ba*, it is the *Ba* of affirmation. When the letters are combined, they form a statement that conveys the intended meaning, that he submitted to his Lord in what he saw in the vision, and he intended to affirm his vision by sacrificing his son. Allah was satisfied with his concern, pardoned him, was pleased with him, and ransomed him with a ram. As for the *Mim* that follows it, it is the *Mim* of the concern where he was concerned about sacrificing him. Allah, the Exalted and Mighty, said “concern,” so He named him with that name, and these actions did not yet appear from him, for His knowledge of him and what would emerge from him after that.

It was said to him, as for the name Pharaoh: We would like you to explain something from it so that it may benefit us. He said: As for the interpretation of the name Pharaoh, it has two names: one is al-Walid, and the other is Pharaoh, which indicates his actions and the evil of his character that

appeared from him. As for al-Walid, it consists of four letters: *Waw*, *Lam*, *Ya*, and *Dal*. The *Waw* is the *Waw* of woe, the *Lam* is the *Lam* of curse, the *Ya* is the *Ya* of the day, and the *Dal* is the *Dal* of religion. When combined, they convey the meaning that upon him is woe and curse on the Day of Judgment. This is a name that Allah has given him, and the essence of what he will reach in the Hereafter is merged and hidden within him in woe and curse. As for the other name, it is Pharaoh, and it consists of five letters: *Fa*, *Ra*, *Ain*, *Waw*, and *Nun*. The *Fa* is the *Fa* of separation and division, the *Ra* is the *Ra* of riding and leaning, the *Ain* is the *Ain* of loftiness, the *Waw* is the *Waw* of woe, and the *Nun* is the *Nun* of fire. When the five letters are combined, they express the meaning that, as he ruled, he separated from his religion and divided the Children of Israel. He leaned toward the earth and followed his desires, and he became lofty, as Allah said, “*Truly Pharaoh elated himself in the land*” (Qur’an 28:4), and as He said, “*and certainly Pharaoh was mighty on the earth*” (Qur’an 10:83), and as he said about himself and claimed divinity, “*I am your Lord, Most High*” (Qur’an 79:24). This is what appeared from him in this world. As for the *Waw* and the *Nun*, they bring him woe and fire on the Day of Resurrection, in disgrace and humiliation for all eternity.

It was said to him, concerning the interpretation of “*la ilaha illa Allah*” (there is no god but Allah) and its translation: If Allah enables you to mention something from it, we will be grateful to Allah for your guidance and righteousness. He said, as for the interpretation of “*la ilaha illa Allah*,” it consists of ten letters: they are, two *Ha*’s, three *Alifs*, and three *Lams*. As for *ilah* (god), it has three letters; the name among them is in the *Alif*, which is the trans-

formed, borrowed name for the idols, derived from the name of our Lord, Allah, with alteration and theft. As for Allah, it has four letters; the name among them is in the *Alif*. The two *Alifs* are two names: one of them is the true name, and that is Allah, the name of our Lord, the Almighty and Majestic, and the other is borrowed, stolen, transformed, and altered. The two *Ha's* signify divinity, attributed to the one with the *Alif*, which is the name in His saying, "*ilah*" (god), and His saying, "Allah." One of them is the true name, and the other is borrowed, as we mentioned. When you say "*la ilaha illa Allah*" (there is no god but Allah), the second "*la*" is for the *Alif* of "*ilah*" (god), because the borrowed name is in it, and it is the name of the idol. When you say "*illa Allah*" (except Allah), the *Alif* of "*illa*" is the one that affirms the *Alif* of "*Allah*" because the preferred name is in it, which is the name of our Lord, the Almighty and Majestic. As for "*la*", it is the foundation of the *Alif* here, because the *Alif* cannot be expressed with the tongue without the *Lam*, as it is its sign. Similarly, the *Lam* cannot be used except with the *Alif*, and if it is used without the *Alif*, the meaning is lost, the intent vanishes, and the desired outcome is nullified. The speech becomes something else, conveying another meaning. Complete speech in Arabic is usually not made up of three letters, except in a few cases, such as Allah's saying, "*kun*" (be), which consists of two letters from which the kingdom and the dominion, the affair of both realms, and the command of the Hereafter originate. This is the decree of the Almighty, the All-Knowing, who brought it forth from the treasures of His Lordship. So, when He says "*kun*" (be), it is originally one letter, and the *Nun* is its standing. If our Lord wished to say "*kun*" (be) without the *Nun*, it would

have been as He willed, but He preferred to bring it forth with the standing letter so that His creation would understand His speech and its meaning in the revelation of their laws, in their languages, and their expressions, making it easier on their tongues and more comprehensible to the listener.

Do you not see how people have been perplexed by some of the ambiguous beginnings of the chapters in the Qur'an, such as "*Ta Sin*," "*Ha Mim*," "*Alif Lam Mim*," and others, which are made up of three or more letters? They have been puzzled by them, as well as by His saying, "*Ta Sin*," "*Ya Sin*," "*Nun*," "*Qaf*," and every letter of them is filled with meanings and attributes, and each is part of His speech. As they said about "*Alif Lam Mim*," the *Alif* of it is the name of our Lord, Allah, and Allah is the name of His gentleness, while the *Mim* is His name, "*al-Malik*" (the King). Observe how many letters there are in "*al-Latif*" (the Gentle), how many in "*al-Malik*" (the King), how many in "Allah," how many in the *Alif* of "Allah," how many in the *Lam* of "*al-Latif*," and how many in the *Mim* of "*al-Malik*." Some interpreters have said that the *Alif* represents "*illa Allah*" (except Allah), the *Lam* represents the gentleness of Allah, and the *Mim* represents the kingdom of Allah. It is also said that the *Alif* represents the name of Allah, the *Lam* represents the name of Gabriel, and the *Mim* represents the name of Muhammad, peace be upon him. So, when He says "*kun*" (be), it is a single letter, like His saying "*Nun*" and His saying "*Qaf*," and the *Nun* stands for it to make it more comprehensible to the listener, easier for the speaker, and more complete in speech and structure. There is no negation or affirmation without the *Alif*, and affirmation is only possible with the *Alif*, while negation is possible

without the *Alif*, because the *Alif* is concealed within the *Lam*. When you say “*la*” (no), you know that it is *Lam* and *Alif*, and when you say “*illa*” (except), you know that it is *Lam* and two *Alifs*, one before “*la*” and the other after “*la*.” In writing, “*la*” has two branches from a single origin, and in speech, it only appears in the opening of the *Lam* and its extension. Allah was content with negating all other deities besides Him with the letter “*la*” (no) because, although it is a single letter in writing, it is two letters in origin: *Lam* and *Alif*. The two branches within it indicate this, even if people are unaware of it. The *Alif* is the most noble and honoured of His names, so He was content with it for negation, even if it is implied. It has authority to negate the unity of the name of any worshiped being called by His name Allah, differing, appropriating, assuming, and borrowing. However, He was not content with it for affirmation until He highlighted the *Alif* of “*illa*” (except) in addition to the *Alif* in “*la*” (no), and left the *Alif* in the highest state of affirmation and confirmation. So, He said “*la*” (no) with a single letter, the *Lam*, and in it the implied *Alif* for negation. For affirmation, He said “*illa*” (except), leaving “*la*” (no) as it is and bringing forth another *Alif* before it to make it two visible letters: *Alif* and *Lam*, in addition to the *Alif* in “*la*” (no), so that His affirmation would not be with a single letter like the negation. Thus, He distinguished affirmation from negation with the *Alif* that He brought forth before “*la*”.

As for the translation of “*la ilaha illa Allah*” (there is no god but Allah), it is not according to what the general public has gone to, nor according to what the exegetes have explained, nor according to what the translators have translated. They have erred in their translation, explanation, and

intended meaning, explaining the apparent and concealing the hidden and what lies within. This is because they translated the word “*la*” in Persian as “*meest*,” which is a clear error. How can it resemble Iblis? Or how can it resemble “*nah*” in Persian, which is “*neest*”? If it were as people have thought, saying “there is no god” as “*neest khoday*”, it would not be a god by their analogy. However, they speak with error and translate with impossibility, denying their god, not the God. We shall clarify their error and the impossibility of their translation for you to understand, and you shall be knowledgeable about it, Allah willing, and success is with Allah. Indeed, “*la*” is a word of negation and absolution, highlighted by *al-Jalil* (the Majestic) to deny with it any deity other than Him, and to declare the transcendence of your Lord from having a likeness or a partner or a child in His dominion, as claimed by the disbelievers, the polytheists, and the unbelievers among the People of the Book. Negation and absolution are glorification and exaltation. As for “is not,” it is a word of denial and rejection, and here there is no meaning or place for denial and rejection. Rather, here is the place for negation and absolution, which are exaltation and glorification. Allah, exalted is He, has called creation to them and commanded them, not to denial and rejection. This is because people did not deny or reject the idea that there is no god in the heavens, but they claimed that He has a child resembling Him, and that is Jesus, and that He has a partner in His dominion, which are these idols, and that He has taken a companion, who is Mary, and that He has chosen daughters over sons, and these are the angels, and that the sun, the moon, the trees, and the stars are His partners in His dominion. And Allah, exalted is He, said in His Book, recounting their words, “*If*

thou ask them, who it is that created the heavens and the earth. They will certainly say, ‘Allah’” (Qur’an 31:25). Thus, Allah has called His creation to repudiate their impure statements and to exalt Him above all that, and to deny the gods they have taken apart from Allah, and to unify Him with His Oneness in His Lordship. So when the servant says, “*la ilaha*” and claims that its translation is “there is no god,” he only denies the deserving Allah and rejects Him, who is the Lord, blessed be His name. “Not his pseudonym, which is the idol” because the borrowed name of the idol from the name of our Lord, which is “god,” does not enter into the statement, “is not.” Rather, the deserving name enters, which is the name of the Lord, because rejection only occurs explicitly for the deserving, not for the borrowed or transferred. Indeed, negation occurs for the borrowed and transferred. Do you not see that when you say, “there is no god,” you have denied the name of God, which is God? And when you say, “there is no god,” you have negated the borrowed, transferred name of God. For Allah, exalted is He, has called you to unify Him and to deny anything other than Him that is called by His name, Allah, and they claim that it is a god apart from Him. You exalt and absolve Him from having anyone below Him or with Him in His dominion. So release your tongue on “a” to say “there is no god,” which in Persian is “*nah khoday*”, this is what you claim to be a god apart from my God, and you have named it by the name of Allah. Then say, “but Allah,” and in Persian, “*jazaz khoday*”, which has the deserving name of God. When you say that, you have answered them with it, and refuted their words, and what they named their idols. You have denied the name of your God from them, exalted your Lord from all that

they associated with Him, and absolved Him from having anyone in His dominion resembling Him. You have affirmed Him as a single King and unified Him as One, the Eternal. You have glorified Him as He deserves and attained the meaning of Allah in your response to them and their impure statements, and you have made a clear declaration for your Lord. You have taken revenge on them on behalf of your Lord, refuted their words, invalidated their arguments, and destroyed them utterly. You have supported the name of your Lord and sanctified it from their impurities and freed it from their bondage.

If you say “no” and claim that its translation is “not,” there would be no answer in your words for them, your speech would vanish, and the meaning would be invalidated. The negation would become something else because the meaning in your words conveys something contrary to what is in your mind. The meaning you derive from this statement is based on negation and affirmation of the Lord, but your spoken words convey the negation of the name of Allah, not the name of the idol. How could it suffice you to say, “bring a cup of water” while in your mind, the meaning is “bread”? If you want to understand the ugliness of that translation and its indecency, as well as the correctness of its translation and its beauty, and the attainment of the meaning in distinguishing between them, I have given you an example to comprehend. This is a subtle matter that can only be grasped and understood by someone who looks closely and has a heart or listens attentively and is a witness. Consider if you had a horse, and another person had a donkey that he named “Horse”. If he came to you and said, “this is my horse, just like yours,” you wouldn’t say to him, “it’s not a horse,” because by doing so, you would be ne-

gating your own horse and denying that your horse is a horse and not a donkey, as his “horse” is a donkey named with the name of your horse. If you said, “it’s not a donkey,” you would be lying because it is a donkey and not a horse. It was asked, “Explain to us how to deal with this situation.” He said: If you say, “it’s not a horse except for the horse,” it would not be a valid statement because you have negated the horse that is your horse and denied it before affirming it and before negating his donkey, which is not a horse. Do you not see that when you said, “it’s not a horse,” you negated your horse because it is the horse, and your word and negation did not apply to the donkey because you said, “it’s not a horse” and did not say, “it’s not a donkey,” while it is a donkey? If you said, “it’s not a donkey,” it wouldn’t be a valid statement because you would be lying in your words, “it’s not a donkey.” If you say, “*there* is no horse,” you have refuted what he brought as a borrowed name from your horse for his donkey. Then you say, “except for the horse,” and you affirm the deserved name of your horse for your horse, which is its name.

This is similar to when someone calls a coin a “dinar,” and if you say, “it’s not a dinar,” you negate the dinar, not the coin, because the coin is called a “dinar” although it is a coin. If you say, “except for the dinar,” you affirm the dinar that is actually a dinar.



The interpretation of the Saying, “*Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star*” (Qur’an 24:35)

Many interpretations have been given to this verse from various perspectives, all of them are beautiful; however, the interpretation is what the wise have explained from the sublime wisdom that emerged from the treasuries of knowledge and was uttered by the tongues of those with intellect from the oceans of inspiration until it became valleys that filled the horizon. As for His saying, exalted be He—“*Allah is the Light of the heavens and the earth*” (Qur’an 24:35), indeed all lights are nine, and all of them are from the light of Allah. The first light is the sun’s light, dressed in radiance; the second is the moon’s light, which has no dress in the literal sense but rather it is an inner dress, not an outer one. For, each of them has a dress, the sun’s dress is from the Throne, and the moon’s dress is from the Footstool. This is metaphorically speaking; in truth, what we have referred to as ‘dress’ cannot be so called, but it is a covering. A covering is different from a dress; a covering conceals the nakedness, while a dress is worn over the clothes; the former is for the self, and the latter is for the eye. How different they are for one who has understanding and insight in distinguishing between them. Another subtlety is that the cover is for the necessity of the self, and the attire is the joy of the heart, and in it is what cannot be examined. If I intended that, the book would become lengthy. We return to what we were upon: the third light is the light of the

stars; the fourth is the light of the day; the fifth is the light of lightning; the sixth is the light of fire; the seventh is the light of the eyes; the eighth is the light of the jewels; the ninth is the chief of lights and its king, as it emerged from the Oneness, wearing the dress of Lordship, indicating Divinity, pointing to the Singularity, and that is His saying “*Is then one who is on a clear (Path) from his Lord*” (Qur’an 47:14). This is the light of knowledge, followed by a witness from it, the light of these signs and indications that guide to the meaning of Allah and point to Him, conveying Him by the attributes, the essence, and the indicative names. It has indeed become the most splendid of the lights, the highest and the noblest, and all of them are from one Lord, because those are the lights of the apparent, and this is the light of the hidden. With the light of the apparent and the light of the hidden, the hidden can be seen. If you wished to look at what is hidden from you by the light of your sight, you could never bear that at all. Another subtlety is that with the light of the hidden, both the apparent and the hidden can be seen, but with the light of the apparent, the vision can only be borne for the apparent. All the lights that we mentioned appeared from His kingdom and His power, and the noblest light, which is the light of knowledge, appeared only from the Oneness. That is an indication of the kingdom and the dominion, because it appeared from it, and from His light all these lights emerged. So, He described His light that appeared from the kingdom for the inhabitants of the heavens and the inhabitants of the earth. Then he turned to the highest and most noble light, which is the light of knowledge, which appeared from the Oneness. He mentioned it and set an example for it so that His creation might understand it and know their hon-

our with which Allah honoured them among His creation, that they might thank Him for His doing with them and His gaze upon them and His mercy towards them in His prior knowledge of them where there was no earth or heaven, no Throne or Footstool, no fate or decree, nothing, and no measures. He looked at them in His essence, His singularity, His eternity, and His precedence, so He chose them, guided them, and selected them for Himself, and He made their names with Him in His prior knowledge so that their offspring would emerge before Him in the concealment of the hidden. He looked at them and His mercy enveloped them with love, so He boasted about them, His creation and His vicegerent, so that they would glorify Him and praise Him, bow and prostrate to Him. Where they unsheathe their luminous swords from their sheaths, veiled with the water of love, delimited with knowledge, irrigated with sincerity, they brandish them with longing before the Majestic One on the carpet of joy, so their swords shine and lights emanate from them, burning the veils of His awe, bewildering the angels with His sovereignty, and burning the polytheism and extinguishing its fires, and the Throne of the Majestic One trembles with longing for its owner, and the Gardens of Paradise spring forth and flourish from its goodness. Oh, what glory and what honour, if only you could comprehend.

We return to what we were discussing, He said, “*The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit...*” (Qur’an 24:35) to the end of the verse. As for the aspect of its being neither of the East nor the West, He says: as a niche, like a depression holding a lamp. The lamp is in a glass container, and the glass is as if

it were a brilliant star lit from the oil of a blessed tree, an olive. He says: The lamp is kindled from the oil of a blessed tree, the olive tree, neither of the East nor of the West. He asserts: There is neither East nor West in the tree. Its oil nearly gives off light, saying the lamp gives off light even without a flame. Even if fire does not touch it, saying it gives off light as if it had no need of a flame. Light upon light, saying it is light—that is, the olive oil—upon light, meaning the light upon the glass. Allah guides to His light whomever He wills. As for the parable, He says: It is as if there were a house with a niche, which is the depression, and in it hangs a lamp, in which water has been poured, and atop it is the oil, until it surpasses the wick and the wick within it becomes soaked. The lamp gives off light to the inhabitants of the house with the light of the oil within it, which is the oil of the olive, without any fire. It is as if it were a brilliant star in the intensity of its light and brilliance.



The Interpretation of the Parable of the Lamp

The niche is the cavity, the house is the breast, the lamp is the lantern, the other lamp is the wick, the glass is the spout of the lamp, and the other glass is the body of the lamp itself. Its fuel is from olive oil, neither eastern nor western, without fire. This refers to the breast, while the lamp attributed to the wick is the tongue, the glass attributed to the spout is the throat, and the glass attributed to the body of the lamp is the heart. As for the fuel mentioned to be from the olive tree, it is knowledge. As for the water that is beneath the oil, it is the water of mercy.

As for the interpretation of the heart, where it is likened to the glass among all things and jewels, the heart is compared to the glass because the glass is a jewel whose origin is from light and its use is associated with light, which is fire. When they both come together and the power of fire enters it, the glass becomes more radiant and luminous. The heat of both the fire and the light weakens and softens the glass, so when it is touched by human hands, it breaks due to the overwhelming power of fire and its heat. That is why a wise person said that Allah likened the believer's heart to glass because it is easily broken and difficult to mend, meaning that when it breaks, it does not accept repair and cannot be fixed so that it is not affected by fire. It is called glass due to its fragility, quick breakability, and the intensity of its light and radiance, as described.

As for the interpretation of the heart, where it is likened to its light, radiance, and brilliance without fire, it is compared to a celestial body among the luminous objects. The celestial body is made of light, and its attire is also light. It is suspended from the sky, illuminating the earth from a distance of five hundred years or more, without fire, with the light that is its essence and the light that is its attire. The believer's heart is likened to the light, radiance, and the illumination of knowledge within it, shining from the earth to the sky without fire, like a celestial body that illuminates the earth from the sky without fire. So, it is said to be like a brilliant star. Just as the lamp is suspended in the air by a rope, and the celestial body is suspended in the sky, so too is the heart suspended in the sky, with its sky being the Throne and its rope being faith, which is the affirmation of it.

As for the interpretation of His saying, "*...Lit from a blessed Tree, an Olive, neither of the East nor of the West,*

whose oil is well-nigh luminous, though fire scarce touched it..." (Qur'an 24:35), he said: As for the olive tree, its origin and place of growth are from the Tree of Tooba, which is in Paradise. Allah gifted it to Adam on the day He forgave him and provided him with it. He named it with a name other than Tooba, which is the olive tree. But, in His kindness and wisdom, He changed its letters and replaced each letter with another one and sealed it with an additional letter that is not in it, which is the Nun in the word "olive". This is because Tooba has four letters: *Ta*, *Waw*, *Ba*, and *Ya*; and the olive tree also has four letters: *Zay*, *Ya*, *Ta*, and *Waw*, with an additional letter at the end, which is the Nun.

As for the interpretation of the olive tree, It has five letters, as we mentioned, which are *Zay*, *Ya*, *Ta*, *Waw*, and *Nun*. Each letter indicates its function and what is inside it. The *Zay* is for "provision", the *Ya* is for "day", the *Ta* is for "repentance", the *Waw* is for the mark when Allah Almighty named the Tooba tree when He planted it, and it has a story that we will mention in its section, Allah willing. The *Nun* is for "light". When you combine its separate letters, it indicates that Allah Almighty provided Adam with it on the day He forgave him, and the *Nun* is a sign of light in the olive tree, indicating that it contains light that illuminates the lamp with its light without fire, as He said, "*whose oil is well-nigh luminous, though fire scarce touched it*" (Qur'an 24:35). Here the speech is complete. Then the speech resumes, "*Light upon Light!*" (Qur'an 24:35) meaning that the olive is light upon the light of the glass, which is the heart, and the olive tree is knowledge. He says: Just as the oil of the lamp is from the olive tree, so too is the oil of the heart from the tree of monotheism. The tree of monotheism is the one that Allah mentioned in the

Qur'an, "*A good word is like a good tree*" (Qur'an 14:24), which is monotheism, its root firmly established in the believer's heart and its branches in the heavens, which is the Throne. "*It brings forth its fruit*" (Qur'an 14:25), meaning its fruit every moment, every hour, by the permission of its Lord. We say it does not bear fruit except by the command of its Lord.

As for the interpretation of His saying, "Blessed", its story lies in the mention of the story of Tooba, and we will mention it in its proper place, Allah willing, along with its characteristic that we mentioned.

As for the interpretation of His saying, "*neither of the East nor of the West*" (Qur'an 24:35), it is that Allah, be He exalted, when He gifted it (the olive tree) to Adam, peace be upon him, on the day He bestowed it, planted it in a mound of earth. At that time, there were no walls to hide from the sun and no shade. The world was vast and open plains. Allah bestowed a seed from the fruits of the Tooba tree when He accepted Adam's repentance, and said, "O Adam! There is an invoker within you calling you to its essence, and you must follow it. It is the essence of the dust, which summoned you until it cast you out of paradise and made you dwell on Earth. Just as it called you from paradise, so it will not let you return to my proximity and dwelling, for it loves its essence and finds tranquillity in it, which is the Earth. It makes you forget the hereafter. I have mercy on you, O Adam, and equipped you with this paradise. For it is in paradise, to be an invoker for you towards its essence, which is the paradise, just as your earthly essence calls you to it, which is the Earth. So take this, O Adam, and plant it." So he planted it. When it sprouted, thickened, put out its branches, it flourished and stood upright. Adam,

peace be upon him, was amazed at its growth. When the sun rose, it would shine upon it, and when the sun set, it would be lush and bloom, becoming verdant, bearing spikes and fruit. On each of its leaves was a phrase etched in Syriac, "There is no god but Allah". When Adam, peace be upon him, looked at it, he was amazed, and said, "I wish I knew its name." He was told, "O Adam, this is the olive tree, and it is from the Tooba tree." He said, "O Lord, why have you named it the olive tree when it is from the Tooba tree?" He said, "Because I provided you with it on the day you repented. The *Zay* is from 'zad' (provision), the *Ya* is for 'yawm' (day), and the *Ta* is for 'tawba' (repentance)." He said, "O Lord, what about the 'Waw' in it?" He said, "That is the mark of the symbol with which its mother, the Tooba tree, was marked, and it brought forth this symbol." He said, "What is its symbol?" He said, "The symbol of Tooba is that I am Allah, and the symbol of this is what is etched on its leaves, which is 'there is no god but Allah'." He asked, "What about the Nun at the end of it?" He said, "That is the sign of the light that was placed in it, for there is a light in it that shines forth. It is the one of which He said, '*whose oil is well-nigh luminous, though fire scarce touched it*'" (Qur'an 24:35).

We return to what we were discussing: The oil of the tree of the heart, which is gnosis, is likened to the oil of the olive tree that is neither of the East nor West, which Adam, peace be upon him, planted on that day. It is said that just as the olive tree, when it is in that state, produces the best and finest fruit, so too does the tree of gnosis bear the best and finest fruit when it is neither of the East nor of the West. The sun for the olive tree is our sun, and the sun for the tree of gnosis is Allah's beautiful gaze upon it every

morning and evening. There is nothing between Allah and the tree that prevents Him from looking upon it. When there is an obstacle, such as a sin or something else, between His gaze and the tree, the gaze does not fall upon the tree. If there is a wall or a covering between the sun and the tree, the sun does not shine upon them, and the tree remains in the shade of the wall, becoming sickly, withering, losing its leaves, turning yellow, and changing from its natural state. The fruit it produces is bitter and tasteless, and it dries up and withers. This is why it is said that the olive does not settle in the stomach of a hypocrite, even vomiting, and only a true believer can tolerate eating it because it is from Tooba, and Tooba is from Paradise. The fruit of Paradise does not settle in the stomach of a hypocrite.



Interpretation of the Tree of Tooba, from which Olives Come, and the Interpretation of its Beauty and Blessings

When Allah wanted to plant the Tree of Tooba, He created its essence and watered it. He then extracted a seed, split it open, and filled it with coolness, blessings, and splendour. He wrapped it in the garment of mercy and marked it with His Name, saying, “I am Allah, there is no god but Me.” He then planted it in the middle of the gardens, fields, and gathering places of Paradise, scattering musk and flowers. Allah took it in His hand on Sunday and planted it there. The tree grew immediately, spreading its branches, sprouting leaves, turning black at its trunk, turning green, flourishing, and bearing fruit. It has a hundred branches, corresponding to the levels of Paradise. Each level has a branch of red rubies, a base of yellow gemstones, leaves of

green emeralds, and fruits as clear as pearls. Its whiteness is more fragrant than musk and sweeter than honey. It gives its food every hour as Allah wills, lawful and pleasant, fruits, maidens, and youths. On every leaf, there is a statement in Arabic, "I am Allah, there is no god but Me. My mercy encompasses everything, so I will write it for those who believe in Me and believe in Muhammad, the Seal of the Prophets." When the Noble One looked at it, He was pleased with it and boasted about it to the other trees and fruits, saying, "My mercy is upon you, and my gaze is upon you. I am the One who created you. I am the One who raised you. I am the One who wrapped you in the garment of mercy. I am the One who marked you with My Name upon you. I am the One who blessed you and filled you with goodness, splendour, and blessings. I am the one who planted you with my hand; you are the planting of my hand and my chosen creation amongst the trees. I have fashioned for you a name from my crafting in you, by what I filled in you; you are Tooba, O Tooba." He said, "The *Ta* is the *Ta* of folding, where I folded you with mercy, and the *Waw* is the *Waw* of the seal where I marked you with my seal, and the *Ba* is the *Ba* of righteousness, blessings, and splendour, which I filled you with, and the *Ya* is the *Ya* of the hand, meaning, I planted you with my hand. Thus, every letter of your name is a testament to my crafting in you, and to what I filled you with, from my gaze upon you, my enveloping you with mercy, my filling you with righteousness, blessings, and my planting you with my hand. O Tooba, blessed is the one who attains you, blessed is the one who looks at you and takes shelter under you. I am lenient with you towards my creation; except for those who acknowledge me in acknowledgment of my oneness, Verily, I am Allah, there

is no god but I.” It is said that there are three trees: the olive tree on Earth, the Tooba tree in Paradise, and the tree of gnosis in the hearts of believers. Each letter of these names indicates its self and what Allah has done for it. The olive tree is named as such as we mentioned, and the Tooba tree is named Tooba as we have stated. As for the tree of gnosis, it is named *Tayyiba* (good), as Allah Almighty said, “A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens” (Qur’an 14:24). The one in Paradise is Tooba, and the one in the hearts of the servants is *Tayyiba*. Both have four letters; the former has an additional *Waw*, and the latter has an extra *Ha*. In the former, the *Ba* precedes the *Ya*, and in the latter, the *Ya* precedes the *Ba*. This is the arrangement and decree from the Almighty, the All-Knowing. He who understands it, understands it, and he who is ignorant of it, is ignorant of it. We will mention what can be inferred by the people of intellect. As for the *Ta*, it is the *Ta* of obedience. As for the *Ya*, it is the *Ya* of the hand. As for the *Ba*, it is the *Ba* of allegiance. As for the *Ha*, it is the *Ha* of He (*Huwa*, meaning Allah). If you gather the letters, it signifies that the creation, with it, obeyed their Lord. By the hand of Allah, they pledged allegiance, and by it, they obeyed, and by it, they pledged their loyalty to Him. That is because when Allah, the Exalted, wanted to take a covenant from them and bear witness over themselves and take their pledge, and they were unable to pledge their allegiance to His hand, He brought out a tree from the Garden, and they pledged allegiance by it. Thus, Allah named it the *Shajarat Tayyiba* (Goodly Tree) because of this. Hence, it is said, the Tree is the right hand of Allah on earth.



Interpretation of His Almighty's Saying: *Alif Lam Mim*

People have spoken about this extensively, and we have mentioned some of it in the beginning of this book. However, in summary, we shall mention what can be accommodated by the hearts of creation and find pleasing to their souls. The *Alif* is filled with the Divine Oneness, Lordship, Singularity, Divinity, His Names, and His Essential Attributes. Hence, all that emerges from this kind emerges from the *Alif*, and He is Allah. The *Lam* is filled with the Gentle, the Good, the Excellent, the Pardon, the Mercy, the Forgiveness, and all like thereof emerge from the *Lam*, and He is *al-Latif* (the Gentle). The *Meem* is filled with the Sovereign, the Power, the Majesty, the Authority, the Overpowering, the Punishment, and the like thereof emerge from the *Meem*, and He is *al-Malik* (the Sovereign). In clarifying what we have said, it is a healing for one who has a heart or gives an ear, and he is a witness. It is blindness for one whose breasts Allah has made tight and constricted, as if one were rising into the sky.



Interpretation of His Saying, “*Show us the Straight Path*” (Qur’an 1:6)

Indeed, the Straight Path is Islam, and guidance and provision have already been granted. Is it not impossible for them to seek guidance in Islam while they are Muslims? He said, this is not as people assumed, that guidance is the guidance of Islam, and that the Straight Path is Islam. Rather, this is about the guidance of the path because the people feared for themselves from the misleading desires that the

Prophet, peace be upon him, described, “The Children of Israel split into seventy-two sects, all of which are in the Fire except one. And this nation will split into seventy-three sects, all of which are in the Fire except one, which is the Community.” The people of reason among them looked and said that these sects described by the Prophet, peace be upon him, have appeared, and each claims that it is the Community. Each sect is pleased with what it has, as Allah the Exalted said in His Book, “*each party rejoices in that which is with itself*” (Qur’an 23:53). It is astonishing that each sect has named its companion with a name from the names of those who are lost, misguided, and attributed to the Fire. The people of reason were perplexed by this and feared for themselves that they were in one of them and did not know. So they turned to Allah, beseeching and fearing, and said, “*You do we worship, and Your aid we seek*” (Qur’an 1:5). O Lord, guide us in Your worship. We say we have recognized, O Lord, Your pleasing path and Your clear methodology among these paths and ways, for they call us to it, and we do not know whether it is Your way or not. The path is the Straight Path that You accept for Yourself and distinguish with Your wisdom among them; the path of those upon whom You have bestowed favour, and they are the righteous and the saints, not the way of those who earn Your anger nor of those who go astray, not the paths of the Jews, who are misguided, nor the paths of the Christians, who have passions, nor the seventy-two, which have spread in this nation. If one of them took from them, he would take a branch from those Christian desires. So, when they say, “guide us”, they mean, “make us know”, not what people have understood from guidance, for Allah has already guided them, and it is impossible to ask for

something that has already been given. In the language, it is common to say, “Do you show the way to the house of so-and-so?” meaning, “Do you recognize?” An example of this in the world is if a man was given a treasure of gold dinars without asking. And it is customary in language to say, “Do you guide to the house of so-and-so?” meaning, “Do you know?” The example of this in the world is if a man was granted a sum of gold dinars without asking, and then he forgets the sum and comes forward to ask for the same sum of gold dinars. What do you think of him? Wouldn't he be dishonoured and expelled, and told, “Haven't we given you yesterday what you ask for today? You are ungrateful and ignorant, hence you are forbidden from the gift, and the door of the kingdom is closed to you.” If this were the case, it would be disapproved by the kings of the world and would be considered ugly. It is even uglier with the Majestic and Beautiful.

An example of the first statement is that people feared for themselves that the path would be confusing to them, so they asked Allah for the pleasing way among them, like a man who was invited by a king on a path that the king would be pleased for him to come to him on. From the man's house to the king's palace, there are many distances, mountains, and different paths equal to the number of the seventy-two sects. On each path, there is a guide who claims that their path is the straight and pleasing one to the king and that it is mandatory to come to him through it. They provide evidence and show signs. The man pays attention and says, “The king's beloved path among these is only one, and each of these guides claims that the path they are on is the chosen and pleasing one. Each provides evidence and signs.” The man ponders and says, “I see no way

to ensure the king's satisfaction in coming to him on a path that pleases him and that he chooses except by writing to him, seeking guidance to his beloved and chosen path among these, and asking him to show and guide me to it, for I am lost and do not know which of them to follow. So, I write to him and ask him to show me." He says, "O king, make me know your straight path to follow it to you, for I am confused by these paths." It is asked which path he wants, and he says, "*The way of those on whom Thou hast bestowed Thy Grace*" (Qur'an 1:7). You have distinguished the path of guidance from the path of error after they were lost, just like us. They say, "Do you mean the path of the Jews as a trial and test?" They say, "Not the path of those upon whom is Your anger, and they are the Jews." He says, "Then the path of the Christians?" They say, "Nor the path of those who have gone astray, and they are the Christians and the people of passions." So, their Lord responded to them, saying, "*but they will not cease to dispute, except those on whom thy Lord hath bestowed His Mercy: and for this did He create them*" (Qur'an 11:118-119). They say, 'What is your way?' He says, "Say, O Muhammad, '*This is my way: I do invite unto Allah—on evidence clear as the seeing with one's eyes—I and whoever follows me.*'" (Qur'an 12:108). They say, "What is this way?" He says, "*Those were the (prophets) who received Allah's guidance: Copy the guidance they received.*" (Qur'an 6:90). They asked, "On which way?" He said, "*Follow the revelation given unto you from your Lord*" (Qur'an 7:3). They asked, "What is that?" He said, "*Verily, this is My way, leading straight: follow it. Follow not other paths: they will scatter you about from His path.*" (Qur'an 6:153). They asked, "What path is this?" He said, "*There hath come to you*

from Allah a light and a perspicuous Book, Wherewith Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His will, unto the light—guides them to a Straight Path.” (Qur’an 5:15-16).

That is why it was said to David, peace be upon him, “O David, do not place between Me and you a scholar captivated by passions, diverting you from the path of My love. Those are the highwaymen of My devoted servants. The least I do with them is to snatch the sweetness of faith from their breasts.” Thus, Allah clarified the way of His approval for His devoted servants among those passions and paths. Those who are keen to earn His approval, the path of righteousness in any part of the Qur’an. It guides them to follow the virtuous Imams, to hold firm to their morals and their path, as long as it aligns with the book of their Lord. For in compliance with the Book lies the opportunity to simply approach Allah’s satisfaction, to partake from the feasts of Allah, and to drink from the cup of His love. And by this, one achieves the simplicity of Allah’s pleasure, partaking from His banquets, and drinking from the cup of His love.



Chapter: The Interpretation of the Garment of Gnosis

A sovereign whom Allah has endowed with authority and designated a place of the noblest, the most delicate, and the loftiest of souls. For him is a garment of beauty, a garment of majesty, a garment of sovereignty, a garment of grandeur, a garment of awe, a garment of generosity, a garment of glory, a garment of nobility, a garment of mercy, a garment of compassion, a garment of tenderness, a garment of sympathy, a garment of might, a garment of the heavenly king-

dom. And upon him a crown of divinity, its light extending to the Glorious Throne. And he possesses a rank more profound than this, to alert the understanding of the common folk of his wonders. Yet we have concealed it for fear that whispering doubts might invade the eyes of their hearts and be shaken by it, but it is a momentous knowledge.



Chapter: The Interpretation of His Veils

Before him are veils of justice, truth, grandeur, awe, and sovereignty, veils of light, veils of mercy, and veils of majesty.



Chapter: The Description of the Intellect

As for the description of the intellect, indeed, Allah Almighty created the intellect from the light of awe. It is three letters from the book: *Ain*, *Qaf*, and *Lam*. The *Ain* has five meanings: from grandeur, greatness, elevation, knowledge, and giving. This is the interpretation of the meaning of *Ain*, and each of its letters has a core. He placed from each core within it, so your saying *Ain* in it is grandeur, might, elevation, knowledge, and giving. As for the *Qaf*, it has five meanings: the *Qaf* is from proximity, speech, decision, firmness, and power. So, if you say: '*Aq*, the *Ain* and the *Qaf* entered into it, and the meanings of *Ain* and the meanings of *Qaf*. The *Lam* is from gentleness, and gentleness is from mercy, and mercy is from compassion, and compassion is from sympathy, and sympathy is from longing, and longing is from love, and love: two letters: *Ha* and *Ba*. The *Ha* is from life, modesty, forbearance, and wisdom. So when you say *Ha*, this *Ha* indicates that in it is modesty, life, forbear-

ance, and wisdom. As for the *Ba*, it is from righteousness and radiance. With the radiance of life, he brought his body to life, and with the radiance of love, he brought his heart to life until he knew him, with the *Ba* of righteousness, he blessed him with the bounties of life, and with the *Ba* of radiance, he dazzled with him among the angels. The mind created in it what we described, these meanings from which the letters of his creation emerged, then in his form, he is the best of creation and the most beautiful. Then in his clothing, he is the best of clothes and the most noble, he filled it with the lights of unity, singularity, and majesty, and dressed it in a garment from the light of beauty, the light of radiance, the light of majesty, the light of goodness, the light of greatness, and the light of awe. So when he finished creating him, he said to him, "Come forth", and he came forth, then he said, "Turn back", and he turned back, then he said, "Sit down", so he sat down. He said, "By My Glory, I have not created a creation better than you, more beautiful than you, more noble than you, nor more generous than you. I created you from light, filled you with light, clothed you in light, brought you close with light, supported you with light, and settled you in the abode of light. I am the Light, and My knowledge is light, and My speech is light, and you are from the light of the light. I have dressed you in light, filled you with light, and settled you in light. You are light upon light, I guide to My light whom I will of My servants." Then Allah asked him, "Who am I?" He replied, "You are Allah, there is no god but You." The Lord said, "Through you, I am obeyed, through you, I am thanked, and through you, I bestow. To you belongs the reward, and upon you is the reckoning." He informed us of that. This is the description of the intellect.



Chapter: The Description of His Soldiers and Their Names

Knowledge, patience, certainty, truth, victory, perspicacity, understanding, dignity, tranquillity, modesty, patience, guidance, wisdom, preservation, maintenance, chastity, composure, piety, asceticism, reflection, remembrance, forgiveness, righteousness, mercy, tenderness, compassion, kindness, gentleness, generosity, glory, giving, nobility, praise, remembrance, lauding, gratitude, awe, authority, greatness, grandeur, pride, honour, humility, pleading, reverence, submission, truthfulness, health, sincerity, intention, determination, firmness, loyalty, justice, safety, accuracy, beneficence, longing, wisdom, worship, contentment, satisfaction, caution, consideration, opinion, trust, delegation, surrender, triumph, victory, advice, forgiveness, covering, awe, fear, hope, fear, greatness, favour, diplomacy, silence, love, command, prohibition, rigidity, character, manner, mind, inspiration, surveillance, artistry, repentance, return, joy, happiness, admonition, greatness, regret, cleverness, shrewdness, asceticism—these are one hundred souls of horses and men and heroes and others, and each is in command.



Chapter: Explaining the Matter of the Soldiers, Their Workers, and Their Commanders

As for knowledge and patience, they are the ministers of reason; certainty is the leader of the army; truth is the companion of the wronged; victory is conquest, perspicacity is the vanguard; understanding is the keeper of intentions;

dignity and tranquillity are commanders; modesty is the keeper of the secret; patience is the keeper of strategy; guidance and wisdom are the guides; preservation and maintenance are the keepers of treasures; chastity, composure, piety, and asceticism are the keepers of the storehouses; reflection and remembrance are the keepers of trickery; forgiveness and righteousness are the keepers of peace; mercy, tenderness, surveillance, kindness, compassion, gentleness, and diplomacy are the aides of the judge; generosity, glory, giving, and nobility are the providers of sustenance; praise, remembrance, lauding, and gratitude are the providers of aid; awe, authority, greatness, grandeur, pride, and honour are the heroic warriors; humility, reverence, and submission are the noble men; truthfulness is the judge; health, sincerity, intention, determination, and firmness are the companions of the duel; loyalty is the trustworthy; justice is the jailer; safety and accuracy are the keepers of the flags; beneficence is the keeper of the banners; longing is the keeper of the standard; wisdom is the ruler; worship are the servants; contentment and satisfaction are the administrators of affairs; caution is the organizer; consideration and opinion are the keepers of consultation; trust is the keeper of the fort; triumph is the companion of archers' victory; advice and forgiveness are the messengers; desire, awe, hope, and fear are grateful for them; diplomacy and silence are the watchers; love is the haven; command and prohibition are the covenant and the pact; rigidity is the executioner; character and manner are the agents; sharpness is the companion of the police; mind is the prince of the army; inspiration is the messenger of the Highest King; surveillance is the companion of news; annihilation is the drummer; joy, happiness, expansion, play, and admonition are

the spy; perspicacity are the principles; cleverness and shrewdness are the companions of the scoundrels and the intrigues; asceticism and abstinence are the ones hoping for reward; repentance is the precursor; and regret is the forerunner—these are the characteristics of the soldiers and their affairs and their command and their world and their horses and their men.



Chapter: The Description of Iblis, the Nature of Desire, and the Nature of His Soldiers

As for the description of the Accursed and his army, he has twelve ministers under him, each of whom has a hundred thousand leaders, and each of them in turn commands a hundred thousand, until for a single man of the sons of Adam, more than Rabia and Mudar are sent. Each of these leaders has a hundred vices, and as the intellect is the master of gnosis, so desire is their master.

As for the names of his twelve ministers; the first of them is Karam son of Al-Kareem, who is the one who upholds noble character among the jinn, prohibits its vices, commands the use of intellect and adherence to it. The second is Hamah son of Iblis, who is the one responsible for major sins. The third is Shia'ban son of Shuqayyan, who is the one in charge of markets, commanding fraudulence. The fourth is Al-Zuba' son of Damagh, who is the one promoting gossip and tale-bearing. The fifth is Umm Zubr, who is the one stirring wars among people, commanding them to fight. The sixth is Shaytatt son of Luwayt, who is the one ordering deception, cuckoldry, and debauchery. The seventh is Suqub son of Dhuhab, who is the one responsible for hypocrisy, vanity, and betrayal. The eighth is Udr son

of Khada', who is the one dealing with deceit, trickery, mockery, and unfaithfulness. The ninth is Zulah son of Jarad, who is the one dealing with whispers, insanity, and self-talk. The tenth is Qaysit son of Tayt, who is the one responsible for causing confusion among people, abandoning advice and rectitude. The eleventh is Qanit son of Qawtal, who is the one commanding all evil, indecency, insults, and quarrels. The twelfth is Izaf son of Hasood, who is the one responsible for entertainment and gatherings where alcohol is consumed and immorality is practiced, and he has workers and craftsmen, besides those who took music and amusement to seduce and distract the creation, and all entertainment came from them.

As for the names of the artisans and workers, the entertainers, and the musicians, they are the most honourable of creation to the accursed one. Among them is Abu Samlah, who was the first to press grapes, ferment it, drink it, and then sing. Al-Haffaf is the first to play music. He took a handful of grapes, squeezed the juice, drank it, put it under the grapevine, covered its head with a leaf, then returned to it after some days, to find it fermenting and frothy. He gave his brother a drink from it, and he got drunk and started playing music, so his brother was called Azafa, and he was called Haffaf, but his name before that was Mishqasa.

Marrah son of Al-Harith was the first to take up the *barbat* (an old form of the oud). When he visited Haffaf one day, he was given Haffaf's drink, became intoxicated and flew and fell to an island in the sea. He remained there for a year, contemplating how to create something to be remembered by, as Haffaf was remembered for his juice. One day he heard a bird with a beautiful melancholic song. He

carved a piece of wood, strung threads from tree bark on it until he fashioned it into a oud, then took a horse's tail to make strings for it after that.

Luqs son of Laqs was the first to make the *mizmar* (a type of reed flute). When he passed by Haffaf and Marrah as they were drinking and playing music. He heard a sound he had never heard before, approached, drank a drink he had never drunk before, and flew until he fell to the land of Babylon. He stayed there for a year, contemplating an invention, until he heard the sound of a fly one night. He took a reed, bored holes in it, and blew into it.

Suhayb son of 'Azab was the one who made castanets. When he met Haffaf and wanted to be remembered as Haffaf and his companions were. He ended up on an island in the sea and stayed there for a long time, seeking an invention, until one day a wind blew in the summer and fell on a dry tree which made a sound that fascinated him, so he made castanets.

And Abu Shakim, who is the one who invented the drum, when one day he covered his tail on Haffaf's barrel. Haffaf started hitting his hand on it and it made a sound, so he replaced the tail with a skin.



Chapter: The Patrons of Residences and Crafts

Among those who inhabit the houses and professions are a devil named al-Qamam son of al-Qashab, who dwells in rubbish dumps and spills urine on clothes. There is a devil named al-Zafuf son of al-Gharib, who is in charge of the kitchen, busy distracting women so that the bread burns and husbands get angry, and over-salting the pots. There is al-Barbad son of Dukhran, who is in charge of wealth and

treasures. Al-Ra'ib son of Lams is the one who presides over the bathrooms. al-Dahhak son of al-Muqattab is in charge of alleyways, paths, and squares, guiding drunkards back to their homes. al-Qutoof son of al-Hibr is in charge of the gatherings of the transgressors, music, and dance, and they are the devils of debauchery. Al-Hashood son of Al-Lutf is the one who gathers young men and women together. Al-Tahiyat son of Al-Muftahim is the one who controls the markets and liquor shops.



Chapter: Where it was Intended by Allah to Make the Earth Inhabitable for Creation

He created the Jinn from the flame of the venomous fire, and from them a tempestuous wind was formed. The wind was then made pregnant, and it laid thirty-one eggs. From one egg emerged Qatraba, the mother of scorpions. When her head was revealed, Janna, the wife of the Jinn, exclaimed, "O Qatraba!" Qatraba responded, "I hear your call." Janna then urged, "Embrace my offspring!" To which Qatraba replied, "There is no offspring to embrace." Janna then laid thirty eggs, which Qatraba held. From these hatched ten eggs. In the first egg were the Abalisa, among them Harith, known as Abu Murrah, the enemy of Adam, peace be upon him, and his descendants, who took residence in the seas. The second egg hatched the Whisperers, who inhabited the islands. The third egg hatched the Ghilan, who took up residence in ruins and wastelands. The fourth egg gave way to the Sa'ali, who inhabited mountains and sands. The fifth egg hatched the Raha'wiya, who settled in forests and wildernesses. The sixth egg brought forth the Aragil, who took up residence in springs and crossroads.

The seventh egg revealed the Tahawis, who lived in baths, rubbish dumps, and caves. The eighth egg hatched the Hawam, who lived in the air and other places. The ninth egg hatched the Ara'i, who inhabited the battlegrounds of wars, windmills, and graves. The tenth egg hatched the Da-waajin, who took up residence in houses, palaces, and the tents of the Bedouins.

As for the remaining twenty eggs, Qatraba carried them. She flew in the air until she was between the setting of the sun's eye and the rise of Canopus where she hatched and named five. She told them to populate, spread, and multiply. She continued her journey until she was between the rise of Canopus and the rise of the horn of the sun, where she hatched and named another five, commanding them similarly. She continued until she was between the rise of the horn of the sun and the rise of Ursa Major, where she hatched and named another five, giving them the same command. She proceeded until she was between the rise of Ursa Major and Ursa Minor, hatching and naming another five, instructing them similarly.

Qatraba then returned to Janna and declared, "I have filled the land and the sea." Each egg then hatched a thousand twins, male and female. We have told the entirety of this, every enemy of Adam and his offspring. So, the Accursed sent forth his armies and his mischief. He plans and lashes out, even to the point of sending a thousand troops against a single man from the offspring of Adam, may peace be upon him.

As for the description of the accursed one, we were informed by Abu Muqatil from Sulh bin Sa'id from Abi Sahl from Hassan who said: The Messenger of Allah, peace and blessings be upon him, said, "Indeed, Iblis, the enemy of

Allah, used to meet the Prophets, peace be upon them, and converse with them from the time of Noah to Jesus, son of Mary, and all the Prophets between them.” None had been visited more often or comforted more than John, son of Zachariah, peace be upon him. Once Iblis came to him and as he given leave, John, peace be upon him, said to him, “O Abu Murrâh”—his name was Harith, his title was Abu Murrâh, and Allah, the Exalted and Majestic, named him Iblis because he despaired of all good on the day of Adam, peace be upon him—“I have a request for you, I hope you do not deny it.” Iblis said, “You have that, O Prophet of Allah, ask.” So, John, son of Zachariah, peace be upon him, said, “I wish that you would appear to me in your true form and show me the traps with which you destroy people.” Iblis said, “You have asked me something grave, a matter that causes me great distress and its severity weighs heavily upon me. Yet you are dearer to me and safer than anyone who could ask me such a question. But I prefer that you make time to see me when there is no one else with you.” So, they made an appointment for the following day when the sun is at its zenith. He left with that agreement. When the following day came at that time, he appeared before him standing. He beheld a sight, a matter from Allah, where he was distorted, inverted, hideous, awful, repugnant. His body was like the body of pigs, his face like the face of monkeys. His eyes were split vertically, his mouth was split lengthwise. His head and teeth were like a single bone, he had no chin or beard. His hair was sparse, it grew in the wrong direction towards the sky. He had four hands, two on his shoulders, two on his sides. His toes were reversed, with his heels in front. His fingers were six. His body was the small, his nose pointed towards the sky. He had a beak

like a bird, his face was towards his back. He was blind, bent, had wings. He wore a stitched tunic and above he was girded like a magus. There were small rattles hanging from his belt in the front, and around his tunic were false appearances that resembled evil in various colours of white, black, red, yellow, green. In his hand was a large bell, and on his head was an egg with a rectangular iron inside it, hooked at the end.

John, peace be upon him, said to him, "Inform me, O Abu Murrâh, about what I see." He said, "O Prophet of Allah, I have not come to you in this state except that I love to inform you about everything you ask me about and lose insight." John said, "Tell me, O Abu Murrâh, about this belt above your tunic." He said, "O Prophet of Allah, it represents Magi; I introduced and beautified Zoroastrianism." He said, "Then inform me, what are these rattles that are hanging from your belt in the front?" He said, "O Prophet of Allah, these are my desires, my false appearances and my traps. The first thing I use to trap a believer is through women. If he remains steadfast in obedience to Allah, I come to him through the accumulation of wealth from forbidden sources, greedily and eagerly. If he remains steadfast in obedience to Allah and avoids me with asceticism, I come to him from the direction of intoxicating drinks, until I confuse him with all these desires. He must encounter some of them, even if he is among the most ascetic of people.

He said, "What are these fringes at the edge of your shirt?" Iblis replied, "O Prophet of Allah, these are the dyes of women and their adornments. A woman will continuously colour her garments until she comes upon what suits her, and then the men are attracted to her adornments."

He asked, "What is this bell in your hand?" Iblis said, "O Prophet of Allah, this is the essence of joy and the assembly of the sounds of musical instruments, from the harp and the lute to flutes, drums, tambourines, wailing and singing. When people gather for a drinking party and have some of the instruments I mentioned, they barely start to harmonize in the gathering, whistle, and enjoy themselves when I see them doing that, I ring this bell, mixing this sound with their instruments. Thus their enjoyment, ecstasy, and dancing increase. Some of them, when they hear this, bang whatever they can get their hands on, and some shake their heads."

[About the egg] Then Iblis said, "O Prophet of Allah, I guard my head with this egg from every calamity." He asked, "And what is the calamity?" Iblis replied, "The curse." He asked, "What is this iron piece in the middle of it?" Iblis said, "O Prophet of Allah, this is what I use to flip the hearts of the righteous."

He said, "There's one more thing left." Iblis said, "Ask." He asked, "Why is your creation and appearance so filled with all the ugliness, perversion, and fancies I see?" Iblis replied, "O Prophet of Allah, this is due to your father Adam, peace be upon him. I was among those honoured, never raising my head from one prostration for four hundred thousand years. I disobeyed my Lord in the command to prostrate to your father Adam. Allah became angry with me, cursed me, and transformed me from the form of angels to the form of devils. There was no one among the angels more beautiful than me. I became distorted, upside-down, perverted, ugly, monstrous, and repugnant, as you see." He asked, "Have you ever shown this form of yours and your traps in this form to anyone?" Iblis said, "No, by the dig-

nity of my Lord, no human has ever looked at this. I have honoured you with this above all people.” He said, “Complete your honour to me with two matters I ask of you, one is general and the other is specific.” Iblis said, “That is yours, O Prophet of Allah: ask.”

He said, “Tell me, which things are most hopeful to you, which ones reinforce your back, which ones moisten your palate, which ones are dear to your eyes, which ones are firmest in your corner, and which ones are most joyful to your heart?” He said, “O Prophet of Allah, I fear that someone will be informed, so they will preserve that and take refuge in it, and my plot will be ruined.” John, peace be upon him, replied, “Indeed, Allah has revealed your affairs and your plot in the scriptures and has explained it to His prophets and His allies, so they are cautious as they should be. As for those who stray, you are closer to them, you may play with them as a game with a ball. So speak, for your speech is not more effective and respected among them than the words of Allah.” Iblis said, “O Prophet of Allah, the most hopeful things to me, the strongest support for my back, the remedy for my grief, the secret for my ear, the most intense for my desire, the joy for my heart, and the delight for my eye are the women. They are my ropes and my traps, and my arrow with which I do not miss. If it was not for them, I would not have released the misguidance of Adam’s progeny. They are the delight of my eye, with them, I triumph in the pitfalls. How excellent they are when I sealed due to the women and the servants and the scholars and they overwhelmed me after I sent my armies to them, and they were defeated. After I leaned and dominated the women, my soul was satisfied, my anger was quelled, my wrath was pacified, my rage was cooled, my

soul was restrained, my eye was delighted, and my strength was reinforced. If it was not for them from the lineage of Adam, I would have prostrated to them, they are my mistresses, they reside on my neck, and on their desires, whatever a woman from my ropes craves is but the utmost urgency for my head over my feet in attending to their needs. For they are my hope, my support, my safeguard, my death, my trust, and my aid.”

John asked, “What do you gain and what joy do you derive from leading humans astray, and by which means have you been given power over them?” Iblis replied, “Allah created joys and sorrows, the lawful and the forbidden. On the day of Adam, peace be upon him, He gave me a choice among them. I took the desires, the forbidden, the obscene and the abominations, and they became my appetite and my desires. Adam was offered a choice, peace be upon him, he chose sorrows, worship, and the lawful, and that became his appetite and his aspiration. That became my obsession and his burden, this is my desire, my appetite, my lust. That is his object, his wealth, his praises, this is my object, my possession, my merchandise, my wealth. The woman herself is an object, for in her is his appetite and his lust. The appetite of the woman and her lust is his life. If life is taken away, he perishes. How many of Allah’s creation do you see, when his appetite is taken away from him, he dies and perishes? Similarly, if I take what I have chosen, it becomes my appetite, my desires, and my life. Whatever is taken away, I perish. Whatever I seize, I rejoice and live. So when I see my lust, my desire, and my life in the hands of others, taken away from me, I strive with all effort until I reclaim it, so that it becomes my sustenance. This man has taken my life, which is lust and desire, and he made it his treasure

and his fort. He has prepared to kill me and fight me. Doesn't the warrior persist to reach his right and subdue the wrongdoer? This is my condition, my affair, and the cause of my joy when I overcome him."

John asked, "What wrong did he do to you, when you say 'he overcomes the wrongdoer'?" Iblis replied, "He wronged me when he took my desires and placed them in his storage. If it weren't for his wrongdoing, wouldn't I look into his treasury and my permissible goods, as he coveted my belt and my desires?"

John asked, "Is it possible for you to say that 'I want to retrieve my desires from him' and you rejoice when he uses them, and you become saddened when he doesn't use your desires in his affairs?"

Iblis said, "If my desire is used, I do not grieve but rejoice because it has given me my appetite, for my appetite is joy. I grieve only because it is ingrained in me, but I desire its use. If it is used, it gives me my wish and my joy, for lust is my wish, my choice, and my life. So, it is my self. When my wish is employed, it revives me and rejoices me, for its usage is in my favour. However, if it is not used, it is as if it were in a prison. If it, my life, is imprisoned and shackled, then I am as though imprisoned and shackled, I become defeated because it has replaced me with something detestable, that is, death in place of my life. Hence, I must resort to every trick and desire it with every deceit. I prepare and adorn the instrument and the tools, I bring out the diversions and their tools, I stir them, move them, and turn them around, perhaps he will see that and be delighted, reminded, invigorated, deceived, and repulsed, and use the desire which in him is my life and my lust. I live and rejoice when he finds the way to move and to escape from the

prison. This is something I have never mentioned to anyone since I was created. Had I not seen from you such favour and honour, I would not have told you all this.”

It is said what Iblis describes here is congruent with all we have stated regarding the affair of desire within the soul.

John, peace be upon him, said, “And the special matter I asked you about.” He responded, “Yes, ask.” John, peace be upon him, continued, “Have you ever caught your chance with me in a glimpse of the eye, a phrase of the tongue, a feeling in the heart, or a thought?” Iblis responded, “By Allah, no, except that there was one quality in you that impressed me, given its magnitude for you; it held an honourable place for me.” Upon hearing this, the colour of John’s, peace be upon him, face changed, he became troubled, and his breath grew short. He trembled and his innards quivered, and he fainted. He then asked, “What is that, Abu Murrah?” Iblis responded, “You are a man who enjoys eating, and sometimes you eat in excess, become full, and become overcome by lethargy, sleepiness, heaviness, laziness, and drowsiness. At times, you would fall asleep during your nightly devotions—the times when you used to remain awake. This is what I found impressive about you.” Upon hearing this, he asked, “So this is when you found an opportunity over me?” Iblis replied, “Yes.” He then asked, “How extreme was your happiness, and how profound your sadness?” He said, “I mentioned you, but you didn’t pay heed. I direct you towards everything that Allah dislikes, for it is my choice, and everything that Allah loves is repulsive to me. When a person uplifts what I find repulsive, I cannot contain myself until I trick him in every way, repel it, and embellish my chosen path until he elevates it, for my life lies in its usage, and my death, my

ruin, my humiliation, and my weakness lie in the usage of what I find repulsive. It is the permissible and pure things and sorrows that I find repugnant. My choice is the forbidden and impure things and joys, which Allah has forbidden for me.”

Iblis said, “Enough, O John, I rejoice because it seems to me that I have found an opportunity against you.” To this, John, peace be upon him, responded, “You have not found an opportunity against me in my lifetime except what you mentioned to me.” He said, “By Allah, only that is remembered.” John, peace be upon him, said, “I have made a vow to Allah, obligatory upon me, that I will leave this world without ever satisfying my hunger.” Upon hearing this, Iblis became angry and saddened by what he was told. John, protected by Allah’s blessings, was on guard and steadfast. He said, “You have deceived me, O son of Adam. I made a vow to Allah, my Lord, that it is obligatory upon me to never give advice to any human. You have overpowered me, O son of Adam, and broken my back with your deception, until you have taken away my means.” Iblis left him in a state of anger and resentment. This is the nature of Iblis, the beginning of his matter, his story, his traps, and the explanation of his desires and his life.



**The Names of the One Hundred Traits that Iblis Asked
his Lord for, and which he Made his Soldiers,
just as Allah Granted to Adam, peace be upon him**

When Adam, peace be upon him, was given the one hundred traits and it was said to him, “This is a troop of Allah’s troops, use them against your enemy, Iblis.” Iblis asked his Lord to give him their opposites so that he might

fight him with them. He was granted them, and so he made desire a king and made what was given to him subservient to it, and helpers and soldiers, just as he made the intellect what was given to him soldiers and helpers. They are disbelief, ignorance, arrogance, envy, malice, hardness, deception, cheating, resentment, betrayal, hostility, lying, falsehood, slander, stinginess, evil, tale-bearing, backbiting, anger, cowardice, flattery, hypocrisy, reputation, doubt, association, inclination, innovation, misguidance, obscurity, trickery, vanity, tyranny, oppression, desire, stupidity, lack of care, frivolity, recklessness, playing, nonsense, amusement, distraction, heedlessness, pleasure in the world, happiness in the world, haste, harshness, hardness, harshness, violence, pride, arrogance, pride in the world, vanity, tyranny, confusion, laziness, heaviness, weakness, delay, boredom, error, forgetfulness, lust, delusion, eagerness, mischief, hope, falsehood, resentment, wandering, foolishness, laughter, stupidity, despair, ingratitude, seeking forgiveness, love of the world, extravagance, praising people, praise, suspicion, forbidden, adornment, eagerness, obscenity, hardness, greed, wickedness, luxury, despair, foolishness, extravagance, imagination, fun, wishful thinking, tyranny, chivalry, spying, wrong, doubt, complaint, swearing, stubbornness. These are the soldiers that were given and they are a hundred traits of the traits of passion that follow him and they are helpers to Adam's traits. So, the enemy of gnosis is ignorance, the enemy of gnosis is burning, the enemy of intellect is desire, the enemy of action is laziness, the enemy of gentleness is harshness, the enemy of deliberation is haste, the enemy of certainty is doubt, the enemy of piety is obscenity, the enemy of gratitude is ingratitude, the enemy of truth is lying, the enemy of patience is despair,

the enemy of kindness is violence, the enemy of correctness is error, the enemy of remembrance is forgetfulness. Then on this characteristic to the end of it. Whenever a human uses a trait from those traits, passion reveals a trait from its traits to fight it, perhaps he will overpower it. This is the description of the traits and their clarification.

We return to what we were discussing regarding the heart, the soul, the breast, and their encampment. The heart has seven cities, each within the other, with their walls, doors, and curtains, and the king is in its furthest part, which is the core (اللباب) with his soldiers. The breast is a great city around which is a passage that contains the cities, councils, army, and assistant. The intellect has its source in the brain and its dwelling in the breast with its soldiers and its modesty, and it is the governor of the king, by which I mean gnosis. The soul is two great cities; one of them is within the other, one of them is inward, and the other is outward.

As for the inward one, it is a battlefield, and the other follows the one who has dominance and authority and has taken control. In it resides the dweller, which is *al-khannas* (the retreating whisperer), and its scout collecting news, which is the spy, meaning the whisperer. The ruin of the person comes from these two, and from it is Allah's saying, "*From the mischief of the Whisperer (of Evil), who withdraws (after his whisper), who whispers into the hearts of Mankind, among Jinn and among men.*" (Qur'an 114:4-6), as we described all of this in its appropriate place. The bodily faculties are villages around it, and each of them has a worker. If the enemy is overcome, subdued, and the desire is imprisoned, then the king, which is gnosis, is in ongoing authority, dominion, awe, perfection, and his command is

effective, obeyed, appreciated, and his dignity and honour illuminating, and the light of majesty has radiated from him to the furthest parts of the city and its villages. The city, with all that it contains, becomes a paradise of delight, the eye of the heart, and the cities around it are settled and tranquil. The cloud of desire, the obscurity of misguidance, and the smoke of lust have been dispelled from them. The worker is in dignity, honour, splendour, and elevated, illuminating, and the light of the subject and obedience, and the light of joy has radiated from him to the furthest parts of the cities and their villages. The villages are tranquil, settled, and the workers in them are obedient. The subjects are in comfort and wealth, and *al-khannas* is subdued, the whisperer is restrained, and the desire is imprisoned, and the cursed one is humiliated and restricted.

However, if the enemy overpowers it and forcibly takes it, appoints a commander over it, and the soldiers enter with their commander and their entourage with his darkness, defilement, lust, entertainment, falsehoods, deception, baseness, stench, smoke, and his cloud, the soul, which is desire, strengthens, revives, and is freed from prison and shackles. It is marshalled and a worker is assigned to it, and workers to the villages, and his kingdom is established until he takes the dwelling of the intellect and its place of judgment. The intellect then confronts him with its soldiers, and the war is set up between them, and a black tempest and dark smoke rise between them from the stench of desire and its darkness. It darkens the intellect and its dwelling, which is the breast, and the king and those with him from the soldiers become obscured by its darkness and smoke. But there were two possibilities, either the overpowering was the enemy over the person, or the overpowering was the person

over the enemy. When the overpowering was the enemy over the person, the intellect with its troops was defeated due to the intense darkness, stench, and smoke, weakened and humiliated. It abandoned its station and turned to its king, the knowledge, with its troops seeking help, terrified, and left the battlefields and stations, which is the breast. The enemy's men and knights jumped into the breast, captured it, settled within, and the command was the enemy's command, his authority was influential, his order was obeyed and appreciated. The cities were calm and obedient, the villages were praised and satisfied, the subjects were compliant, the workers in deprivation, the enemy was rejoicing, and Iblis was pleased and proud. The king and the kingdom's king, which is the intellect and gnosis, and their troops and entourage, were veiled, imprisoned, subdued, and humiliated. Their command and authority did not pass beyond the confines of the city, which is the heart. The king, distressed by this, became saddened and alienated. He contracted and retreated, and from the heart, a portion of its light was revealed in proportion to the contraction and retreat. This place in the heart became devoid of light, and the more daring the enemy's authority and the more effective his command, the darker the breast became. The darker the breast, the sadder and more alienated the king became. The more alienated the king, the stronger his contraction and retreat, and the weaker his authority of light, the sadder the heart became, and the more devoid of light it was. This is because the light cannot reach around the heart and corners of its light due to his contraction and the weakness of his light due to his alienation.

Do you not see the lamp in a large house? The stronger the authority of the lamp, the brighter, lighter, and more

radiant the house's light is, reaching the corners and penetrating the cracks. The weaker its authority, the weaker its light, not because it contracts, but because the light has weakened. It does not have the authority to radiate due to its alienation and the darkness of its smoke on the breasts and the door of the heart. If he stays long in this state while being imprisoned, veiled, and hidden, his light's authority withdrawn, the clouds of the enemy troops and their smoke veiling him, the city, which is the heart, would become sick. This is because it has become like a squeezed sponge, deprived of water, its trees have dried up, and its colours have changed. It remains ill and sick until it dies. Of this is Allah's saying, Most Mighty and Majestic, "*By no means! but on their hearts is the stain of the ill which they do!*" (Qur'an 83:14). Sin upon sin until the heart dies. That is, when the enemy is dominant over the cities, the command is his, and the subjects are obedient. Whenever an order is obeyed, it becomes like a layer of dirt on the heart, that is, a portion of the king's light recedes from the heart and contracts. When the contraction stops, the water is withheld. When water is withheld from the city, hardship and dryness appear in its colours and trees, until when this prolongs and becomes frequent, the heart dies, meaning the city is destroyed and its trees have completely dried up. This is because the spirit is the life of the soul, and light is the life of the heart. When the spirit weakens, the body weakens. Do you not see when a person sleeps or falls ill or loses consciousness, they cannot move or stand, even though the spirit is still in them? Similarly, when the authority of the light recedes and contracts, the heart weakens and dries up until it dies. And just like a tree, when water is withheld from it, it falls ill until it withers. The light is to the heart

what water is to the earth and the spirit is to the body. From this, Prophet John, peace be upon him, was named, for he did not sin nor intended to sin. This is because he did not perform any act that would cast darkness upon him and veil him, so gnosis would feel lost to him, contract, and its light would recede and be withheld, and the heart would become devoid of its share of light, and that place would dry up. From this is His, the Most High's, saying, "*That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject Truth.*" (Qur'an 36:70) That is, whose heart is living, all of it with the light of gnosis, it recedes upon him, there is no one who veils his light or darkens upon him, "So when that prolongs", it recedes from the heart, its share of light.

Returning to where we were, if this situation prolongs for the king, he complains to Allah about the duration of what he endures. Either Allah will support him until the enemy is defeated, he prevails over his supporters, and overpowers his troops, or He may get angry and curse. When He gets angry, one of four things must happen: either He deprives him of gnosis and locks his heart, or He places a seal on him, or He makes him go astray, or He places a final seal on him. From this is His, the Most High's, saying, "... *or are their hearts locked up by them.*" (Qur'an 47:24), His saying, "*So a seal was set on their hearts*" (Qur'an 63:3), His saying, "*They say, 'Our hearts are the wrappings'*" (Qur'an 2:88), and His saying, "*Allah hath set a seal on their hearts and on their hearing*" (Qur'an 2:7). The harshest of them is the final seal. If gnosis is taken away, just as the body is a mould for the spirit, the body is talking, hearing, and seeing. But when the spirit leaves, it becomes deaf, blind, and mute. The heart, when devoid of gnosis, becomes

blind, deaf, and mute. From this is His saying, “*Deaf, dumb, and blind, they are void of wisdom.*” (Qur’an 2:171). The heart has two types of death: the death when the light departs, and the death when the authority of the light weakens gnosis, as we mentioned. We seek refuge in Allah from forsaking and ask Allah to support us against our enemy with a mighty victory, and to make him humiliated and defeated, as he is confined and expelled; and for us to take him as an enemy as he is an enemy, and for us to take heed and remember by what our Lord admonished us and warned us in His revelation. He said, “*Verily Satan is an enemy to you: so treat him as an enemy.*” (Qur’an 35:6), He said, “*O you who believe! Take not my enemies and yours as friends or protectors—offering them your love.*” (Qur’an 60:1), He said, “*...that you should not worship Satan; for that he was to you an enemy avowed?—And that you should worship Me.*” (Qur’an 36:60-61), He said, “*So do not let the life of this world deceive you, and do not let the Deceiver deceive you concerning Allah.*” (Qur’an 31:33), He said, “*And Satan will say when the matter is decided, “It was Allah Who gave you a promise of Truth: I too promised, but I betrayed you.”*” (Qur’an 14:22), He said, “*The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness*” (Qur’an 2:268). We ask Allah to make us among the people of His forgiveness and His promise. He is a generous King and a great God. There is no power nor strength except in Allah.

Allah, Glorified and Exalted, says, “*From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly*” (Qur’an

7:58). The “good land” refers to the contented self, wherein the waters of mercy and the king, with his aides, have dominion, overcoming Iblis. The vegetation and fruits represent the virtuous deeds. The verse, “but from the land that is bad, springs up nothing but that which is niggardly” refers to when the “bad land”, overcome by the salt marsh and Iblis, can bear no fruits, that is, no actions, except with hardship. The heart is the dwelling place of the waters of mercy, the source of the nourishing light of tenderness and understanding. The soul is the land which brings forth, with the limbs and the trees, and what comes forth from the limbs of virtuous actions are the fruits. So whenever the salt marsh within it is dissolved and vanished, its rivers run with its waters from the dwelling place to its trees, and from the dwelling place to the city, which is the soul. There are seven rivers, and on each river there are a myriad of others, small and large. He was asked, “What is this salt marsh that you mentioned?” He said, “It remains half in its place, if Allah wills. If the rivers run clear, the city, the soul, is tranquil, good, and contented, and the king therein is a joyful and glad prince. The trees are lush, joyful, modest, and flourishing, yielding their fruit every time, by the command of their Lord. The eating, and the fruits.” When the salt marsh appears in its rivers and overwhelms them, the water mingles with it. If the water does not run in its rivers and the trees are sucked dry, their colours change and they shrivel and their leaves turn yellow, scatter, and lose their tenderness and lushness. They do not yield fruits except with hardship and strain. What they do produce comes forth from bitter, sour, and sweet due to the overwhelming salt marsh and its mingling with the waters of mercy. If this continues and lasts, all the waters become troubled,

disappear, and melt away from that draught. Its veins are ruined, the trees are overwhelmed and withered at their roots, they do not bear fruit, they do not come forth, they do not leaf. At such a time, the Majestic one is angered, and the waters are denied from it, and the mouths of the heart's rivers are blocked. They do not let the water run to the city, nor do they provide it, and the city, with all that is within it, is ruined and dies. Then the waters of mercy are taken away from the heart, and it hardens and dies, the heart becomes sorrowful, the soul is ruined, the trees wither, and it becomes as Allah, Exalted, said, "*We cursed them, and made their hearts grow hard; they change the words from their right places*" (Qur'an 5:13). And it is said that when the heart dies, the soul dies, and the trees wither, they bear the thorns of disbelief and idolatry, for the salt marsh is the origin of the soul, its essence, and its creation. It is the desire, the "desire of disbelief", as it is from the abyss. When the waters of mercy are removed from their dwelling and are stripped away, disbelief takes its place. Thus, the rivers run with the waters of disbelief, and its irrigation comes from the waters of disbelief. When the waters run from the waters of disbelief, its trees become entangled and bear the fruits of disbelief and idolatry, just as Allah said, "*From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly*" (Qur'an 7:58). The "good land", the soul, when it is overcome by the waters of mercy and its rivers, becomes a living, good land, and its trees become lush, tender, modest, and flourishing. That which is bad, that is, it becomes bad by the predominance of the salt marsh in its rivers, and its trees become entangled when the waters of mercy are

removed, stripped away, and disbelief takes their place. He was asked, “And what is the origin of the salt marsh and the desert, and how is it the origin of its creation, and its matter appears and it dominates over the water in its rivers, explain to us, may Allah have mercy on you.” He said that the soul is dualistic, having both an internal aspect and an external one. The origin of the internal soul is from the foothold of Satan, under his foot and influence. As for the external soul, it is from his step, between his foothold, and it extends from the internal soul. When the creation is the foundation and the proof, it is like the external standing entity, and the external entity is created upon it, composed and separated within it. When the Accursed one recognized all this from the soul of Adam, peace be upon him, he knew that he would prevail over him if he resorted to that, as he found his share in him standing. So, when he was ordered to prostrate, he looked and found what he shared in Adam, which is the soul, and so he refused and was arrogant, and he found that in his soul, from his soul. So, they agreed, refused, and was arrogant, so he was cursed and expelled. When Adam, peace be upon him, was placed in paradise, the Accursed one pondered his situation and Adam’s. When he considered who was at his side, Iblis was filled with a deluge of envy. This envy produced a froth and extended, causing valleys of it to flood towards him. He sipped from that by analogy and trickery, with the aim of depriving Adam, peace be upon him, of the bliss he had received and stripping him of that dignity, and destroying him. He took advantage of the tree that Allah had forbidden Adam, peace be upon him, and he schemed until he found an opportunity for his scheme. So, when he said to Adam, peace be upon him, what he said, and gestured to him to eat, Adam,

peace be upon him, contemplated within himself. Waters of light, mercy, illumination, and knowledge surged from him and extended. From this, Adam, peace be upon him, drew wisdom, insight, and foresight by considering what was indicated and refraining from it. Sometimes he tended towards acceptance, and other times towards refusal. Adam, peace be upon him, deliberated on this, but the Accursed one was quick to deceive, asserting what came upon Adam's heart from proximity, as that was from the internal soul, which is from the foothold of the Accursed one. He incited him to it, urged him to it, and rejected what came upon his heart from restraint, because that which prohibited him was the wisdom and knowledge, while what urged him to take it was from the internal soul in accordance with the Accursed one. Iblis asked his Lord to give him authority so that he could stream through him like blood in his veins. So, He gave him what he asked, as his foothold in Adam, peace be upon him, was established, which is the soul. He asked his Lord for the stream in his invocation and the way to his share, which was the origin of Adam's creation, peace be upon him. Since he was created from the imprint of the foot's dust and his foothold, this came to be an inheritance in his offspring. So, it runs through them as blood runs, and because of this, the shedding of blood was forbidden due to the course of the accursed one and the blood running in one stream through the veins. That is, the Accursed one inhibits, and the good blood is hindered in the good veins due to its impurity from running together in a single stream. If the Accursed one, or one of his minions, wishes to approach the son of Adam, the inward soul smells his scent and recognizes him. As he approaches, it feels his presence and knows that he is near. It rejoices, delights, and

yearns for him, as some part of it meets some part of him, love meeting love. It exults at the sight of him, rejoices in meeting him, thrills at his approach, expands, and is delighted. The devil enters and runs in the veins, and sweats from the intensity of joy, delight, and the rush in the narrow passages. His sweat mixes with the waters of mercy that run in the veins, and his impurity tarnishes the passages of his veins. The waters and blood are muddied by his impurity, sweat, flow, cloudiness, smoke, agitation, darkness, and increase, which spreads. The more persistently and smoothly he streams within them, the more the veins with their waters of mercy become cloudier and heavier, until they become muddy and boil, overflowing from the riverbanks, which are the veins. If this continues for a while, they foam, redden, become muddy, and the muddiness and weight overflow, blocking the mouth of the passageways, bursting from the excess muddiness, the secretions, and the foam, and the veins become coarse. The water cannot find its way to the stream, so the waters stagnate in them. When they stagnate, the waters gather and overflow over the banks, reaching the muck and the foam on the bank, and mixing with it. If this continues and persists, the blisters and blockages break from the abundance of water and the veins rupture, eliminating their depressed indentations, muddiness, and impurity. When they stream to the trees, the leaves turn yellow and the trees wither. "And the fresh and tender shoots shrivelled, contracted, and the fruits withdrew." And the sweet, good things passed, the delicious ones spoiled, the flourishing and worthy withered, and the trees groaned from what was in them of the dominion of desire and disbelief. This is because if this persists within them for long without their caretaker addressing

their improvement by striving to expel and drive away the Accursed, the Majestic, Glorious One's wrath is incurred upon him, and so he is deprived of the water of mercy and the light of gnosis, and in their place disbelief is substituted. Thus, the waters of disbelief and desire flow with the Accursed in the canals. So when it flows to the trees, the trees groan from the dominion of disbelief and bear the fruits of evil deeds. The benefits emerge only reluctantly, as Allah, the Exalted, stated, "...*but from the land that is bad, springs up nothing but that which is niggardly*" (Qur'an 7:58). It was asked if the trees that grudgingly produce the benefits and good fruits also emerge. It was said, indeed, do not you see the disbeliever and the good deeds that befall him?

قال نعم ألا ترى إلى الكافر وما يجري عليه من الأعمال الصالحة.
وأثمرت الأعمال السيئة، ولم تخرج المنافع إلا نكدًا كما ذكر الله
تعالى: ﴿وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾ [الأعراف: ٥٨]، قيل له:
وهل تخرج الأشجار التي تشوك المنافع والثمرات الطيبة قال نعم
ألا ترى إلى الكافر وما يجري عليه من الأعمال الصالحة.

الأنهار وهي العروق فإذا طال ذلك بها ودام أزيدت واحمرت
 وأسبخت وتسلفت الكدورة والثقل فسدة أفواه المجاري وانبتقت
 من كثرة الكدورة وسرة السباح والزبد وخشنت العروق فلم يجد
 الماء السبيل إلى المجرى فركدت المياه فيها فإذا ركدت اجتمعت
 المياه وفارت فوق الضفة فأصاب السباح والزبد الذي على الضفة
 وامتزجت بها فإذا طال ذلك بها ودام انكسرت البثور والسدد من
 كثرة الماء وتطرقت وذهبت حفائر ندما وسبختها ونجاسته فإذا
 جرت إلى الأشجار اصفرت الأوراق ويبت الأشجار «وذبلت
 الطرية الغضة وتقبضت وانزوت الثمرات» ومررت الحلو الطيب
 وفسدت اللذيذة وذبلت المزهرة المونقة وشاكت الأشجار بما
 فيها من سلطان الهوا والكفر وذلك أنها إذا طال ذلك بها ولم
 يعالج صاحبها إصلاحها بالمجاهدة على إخراج اللعين وطرده
 وغضب الجليل سبحانه على صاحبه فسلبه ماء الرحمة ونور
 المعرفة وأبدل مكانهما الكفر فتجري مياه الكفر والهوا مع اللعين
 في المجاري فإذا جرت إلى الأشجار شاكت الأشجار من سلطانين
 الكفر وأثمرت الأعمال السيئة، ولم تخرج المنافع إلا نكدًا كما
 ذكر الله تعالى: ﴿وَالَّذِي حَبِثَ لَآيَحْجُجُ إِلَّا نَكِدًا﴾ [الأعراف: ٥٨]،
 قيل له: وهل تخرج الأشجار التي تشوك المنافع والثمرات الطيبة

ليجري منه مجرى الدم في عروقه فأعطاه ما سأل إذ كان موطنه في آدم عليه السلام قائماً وهو النفس إذ سأل ربّه المجرى في دعوته والسبيل إلى حظه وهو أصل خلقه آدم عليه السلام إذ جبل من أثر تراب قدمه وموطنه فصار ذلك وراثته في ولده فهو يجري منهم مجرى الدم ومن ذلك حرم الدم المسفوح لما جرى مجرى اللعين والدم في مجرى واحد في العروق وذلك أن اللعين يحبس فينجس الدم الطيب في العروق الطيبة بنجاسته لجريهما معا في مجرى واحد فإذا أراد اللعين أو بعض أعوانه أن يدنو من ابن آدم وجدت النفس الباطنة ريحه فعرفته وإذا دنا منها حسّت أثره وعلمت أنه قد دنى فرحت وابتهجت واشربّت شوقاً إليه إذ لقي بعض العضو بعض عضوه والحب حبه واهتشت لرؤيته وانتشت للقاءه وازدهرت للدنو إليه وانتشرت وسرت ودخل الشيطان يجري في العروق فعرق من شدة السرور والابتهاج والديب في ضيق المجاري فامتزج عرقه بمياه الرحمة التي تجري في مجاري العروق وتلطخت نجاسته في مجاري عروقه فتكدرت المياه والدماء من نجاسته وعرقه وبجريه وغمامه ودخانهِ وعجاجته وظلمته وكثرت وامتدت وكلما كان جريه فيها أدوم وأدأب كانت العروق بما فيها من مياه الرحمة أكدر وأثقل حتى تتكدر وتتحمأ وتفور من ضفة

إن احتلج إلى ذلك إذ وجد نصيبه فيه قائماً فلما أمر بالسجود نظر فوجد نصيبه في آدم وهو النفس فأبى وتكبر ووجد اللعين ذلك في نفسه من نفسه فاتفقا فأبى وعتا وتكبر فلعن وطرده فلما أسكن آدم ﷺ الفرايس تفكر اللعين في أمره وأمر آدم ﷺ إذ لمن في جنبه فهاجت إبليس بحور الحسد مياها وأزبدت وامتدت فسألت منها عليه أودية فاغتراف من ذلك بالقياس والحيلة على ما ينغص على آدم ﷺ ما نال من النعيم وما يسلبه تلك الكرامة، وبما يهلكه فاغتنم بالشجرة التي نهى الله آدم ﷺ عنها فاحتال حتى وجد عليه الفرصة من ذلك الوجد فلما قال لآدم ﷺ ما قال وأشار عليه بالأكل تفكر آدم ﷺ في نفسه فهاجت منه مياه النور والرحمة والنور والعلم وامتدت فاغترف آدم ﷺ منه الحكمة والنظر والتدبير بالأخذ إلى ما أشار وبالانتهاء عنه فكان مرة يأتي على قبله أن لا ومر أن أذن فانتهى آدم ﷺ يشاور في ذلك فسبق اللعين إلى القسم بالغرور تصديقا على ما أتى على ما قلب آدم ﷺ من الدنو إذ كان ذلك من النفس الباطنة التي هي من موطن اللعين فحرضه عليه وندبه إليه وردّ ما أتى على قلبه من الانتهاء وذلك أن الذي نهاه عن ذلك كان الحكمة والعلم الذي ندبه إلى الأخذ كان من النفس الباطنة موافق اللعين وكان سأل ربه أن يعطيه السلطان

والشرك وذلك أن السبخة هي أصل النفس وجوهرها وخلقتها وهي الهوى «والهوام والكفر» وذلك أنه من الهاوية فإذا نزع ماء الرحمة من مستقره وسلب أبدل مكانه الكفر فصارت الأنهار تجري بمياه الكفر وصار سقياها من مياه الكفر فإذا جرت المياه من ماء الكفر تشابكت أشجارها وأثمرت ثمرات الكفر والشرك كما قال الله: ﴿وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ، وَالْبَادِنُ رَبِّهِ وَالَّذِي خُبثَ لَا يَخْرِجُ إِلَّا نَكِدًا﴾ [الأعراف: ٥٨]. فالبلد الطيب النفس إذا كانت قد غلب عليها ماء الرحمة وأنهارها فصارت حية طيبة وصارت أشجارها طرية غضة مounقة مزدهرة، والذي خبث أي خبث بغلبة السباخ عليها في أنهارها فتشابكت أشجارها لما نزع ماء الرحمة وسلب وأبدل مكانه الكفر، قيل له وما أصل السباخ والبر، وكيف أصل خلقها، وبدو أمرها وغلبتها على الماء في أنهارها، بين لنا رحمك الله؛ قال: إن النفس نفسان، نفس باطنة، ونفس ظاهرة، فأما أصل خلقة النفس الباطنة فمن موطئ الشيطان وتحت قدمه وأثره. وأما النفس الظاهرة فمن خطوته وبين موطئه وهي ممدودة مبسوطة من النفس الباطنة إذا كانت الخلقه هي الأس والبينة فهي كالقائمة الظاهرة، والظاهرة مخلوقة عليها مركبة مفروزة فيها فلما عرف اللعين ذلك كله من نفس آدم ﷺ علم أنه سيظفر عليه

قال: نصفه في موضعه إن شاء الله، فإذا كانت أنهارها جارية صافية كانت المدينة ساكنة طيبة مطمئنة والملك عليها أميراً فرحاً مستبشرة وأشجارها غضة طرية مونقة مزدهرة تؤتي أكلها كل حين بأمر ربها والأكل والثمرات وإذا ظهرت السباخ في أنهارها وغلبت عليها غلبت الماء وامتزجت به فإذا لم يجز الماء في أنهارها وانتشفت أشجارها تغيرت ألوانه وانقبضت وانزوت أوراقها واصفرت وتناثرت وسلبت منها الطراوة والغضاضة ولم تخرج ثمراتها إلا في كد وشدة وما أخرجت أخرجت من بين مر وحامض وحلو لغلبة السباخ عليها وامتزاجها بمياه الرحمة فذا دام ذلك وطال تكدرت المياه كلها وغارت وتلاشت وذاب سقيها من ذلك الشرب فسدت عروقها وغضت ويبست أشجارها أصلاً فلم تثمر ولم تخرج ولم تتورق فحينئذ يغضب الجليل فحظر عليها الماء وسد أفواه أنهار القلب فلم يدع أن يجري إلى المدينة ولا أن يمدده فخربت المدينة بما فيها وماتت ثم سلب ماء الرحمة من القلب وقسا فمات فحزن القلب وخربت النفس ويبست الأشجار وصار كما قال تعالى: ﴿وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ﴾ [المائدة: ١٣]، وقال: فإذا مات القلب وماتت النفس ويبست الأشجار أثمرت الشوك وهو الكفر

تَغْرَنَكُمْ الْحَيَوةُ الدُّنْيَا وَلَا يَغْرَنَكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٣﴾ [لقمان: ٣٣]، وقال: ﴿الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَفْتُمْ﴾ [إبراهيم: ٢٢]، وقال: ﴿الشَّيْطَانُ يَعِدُّكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُّكُم مَّغْفِرَةً مِنْهُ﴾ [البقرة: ٢٦٨]، فنسأل الله أن يجعلنا من أهل المغفرة وعدته إنه ملك كريم وإله عظيم ولا حول ولا قوة إلا بالله، قال الله ﷻ: ﴿وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ، وَالْبَادِنُ رِبِيَّهُ، وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا﴾ [الأعراف: ٥٨]، فالبلد النفس المطمئنة يريد الذي غلب عليها ماء الرحمة والملك بأعوانه فاستولاهما، وقهر العدو والنبات الثمرات وهي الأعمال الصالحة وقوله ﷻ: ﴿وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا﴾ [الأعراف: ٥٨] فالذي خبث ما غلبها السبخة والعدو فاستولاهما لا يخرج ثمراتها أي أعمالها إلا نكداً فالقلب مستقر ماء الرحمة ومعدن النور العطف والمعرفة والنفس أرض منبته منها ذات سباح فيه الجوارح والأشجار وما يخرج من الجوارح من العمال الحسنة الثمرات فمتى ما كانت السبخة فيها ذائبة فيها متلاشية كانت أنهارها تجري بمياهها من المستقر إلى أشجارها ومن المستقر إلى المدينة وهي النفس سبعة أنهار على كل نهر أنهار شتى من بين صغير وكبير، قيل له: ما السباح التي ذكرت؟

ويقهـر جنوده وأما أن يغضب فيلـعن فإذا غضب فلا بد من إحدى أربع: أما أن يسلب المعرفة ويقفل على قلبه، وأما أن يطبع عليه، وأما أن يجعله على خلاف، وأما أن يختم عليه ومن ذلك قوله تعالى: ﴿أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ [محمد: ٢٤]، وقوله: ﴿فَطَمَعَ عَلَى قُلُوبِهِمْ﴾ [المنافقون: ٣]، وقوله: ﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾ [البقرة: ٨٨]، وقوله: ﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾ [البقرة: ٧] وأشدها الختم فإذا سلب المعرفة، كما أن البدن قالب الروح، فالبدن ناطق سامع بصير فإذا خرج الروح صم عمي وبكم، والقلب إذا خلا عن المعرفة عمي وصم وبكم، ومن ذلك قوله: ﴿صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ﴾ [البقرة: ١٧١] وللقلوب موتان: موت خروج النور، وموت ضعف سلطان النور، والمعرفة كما ذكرنا، فنعود بالله من الخذلان ونسأل الله أن ينصرنا على عدونا نصراً عزيزاً ويجعله ذليلاً مهوراً كما هو محسور مدحور ويجعلنا أن نتخذه عدواً كما هو عدو وأن نتعظ وأن نتذكر بما وعظنا ربنا وحذرنا في تنزيهه فقال: ﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾ [فاطر: ٦]، وقال: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُودَّةِ﴾ [الممتحنة: ١]، وقال: ﴿أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ * وَأَنْ أَعْبُدُونِي﴾ [يس: ٦٠ - ٦١]، وقال: ﴿فَلَا

وانقبض فإذا بطل الانقباض منع الماء فإذا منع الماء عن المدينة وظهرت في ألوانها وأشجارها الشدة واليبوسة حتى إذا طال ذلك وكثر مات القلب أي هلكت المدينة ويست أشجارها أصلاً وذلك أن الروح حياة النفس والنور حياة القلب فإذا ضعف الروح ضعف البدن ألا ترى إلى الإنسان إذا نام أو مرض أو غشي عليه لا يمكنه التحرك ولا القيام، والروح فيه لم تنقض منه وكذلك القلب إذا انطوى سلطان النور وانقبض ضعف القلب ويس حتى يموت وكذلك الشجر إذا منعت عنها الماء مرضت حتى تيبس فالنور للقلب كالماء للأرض وكالروح للجسد ومنه سمي يحيى عليه السلام لأنه لم يعص ولم يهمل بمعصية وذلك أنه لم يعمل عملاً يُظلم عليه ويحجبه فاستوحش منه المعرفة فتنبض فينطوي نورها ويمتنع فيتخلى عن القلب قدره من النور فييس ذلك الموضع منه ومنه قوله تعالى: ﴿لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾ [يس: ٧٠] أي من قلبه حي كله بنور المعرفة لينطوي عليه ليس من يحجب نوره أو يظلم عليه «إذا طال ذلك» فيتخلى عن القلب قدره من النور.

رجعنا إلى ما كنا فيه فإذا طال ذلك على الملك شكى إلى الله طول ما يلقى فأما أن يؤيده حتى ينهزم العدو ويستولي على أنصاره

الصدر أظلم، وكلما كان الصدر أظلم كان الملك أحزن وأوحش
 وكلما كان الملك أوحش كان انقباضه وانزواؤه أشد وكلما كان
 انقباضه أشد كان سلطان نوره أضعف كان القلب أحزن وكان
 من نوره أخلى وذلك أنه لا يصل النور إلى حوالي القلب وزوايا
 نوره لانقباضه وضعف نوره لوحشته ألا ترى إلى المصباح في
 بيت واسع كلما كان سلطان السراج أشد كان ضوء البيت أضوأ
 وأنور وأسطع حتى يجاوز الزوايا وينفذ المشاكي، وكلما كان
 سلطانه أضعف كان الضوء منه أضعف لا أنه ينقبض منه ولكن
 قد ضعف الضوء فليس له سلطان يسطع لوحشته وظلمة دخانه
 على الصدور وعلى باب القلب فإذا طال ذلك عليه وهو محبوس
 ومسجون محجوب قد حجبه غيوم جنود العدو ودخانها منطوي
 سلطان نوره مرضت المدينة أي القلب وذلك أنها صارت كسيرة
 مقحوظة قد منعت عنها الماء فيبست أشجارها وتغيرت ألوانها
 فلم يزل عليلاً مريضاً حتى يموت ومن ذلك قول الله ﷻ: ﴿كَلَّا بَلْ
 رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [المطففين: ١٤]، قال الذنب على الذنب
 حتى يموت القلب وذلك أن العدو إذا كان مسلطاً على المدائن
 كان الأمر أمره وكانت الرعية مطيعة وكلما أمر أمراً أطيع فذلك
 كسبت ورين على القلب أي انطوى نور من الملك على القلب

عليها عاملاً وعلى القرى عمالاً وثبت ملكه إلى أن يأخذ مسكن العقل وموضع قضائه فيحمل عليه العقل بجنوده وتنصب الحرب بينهما فيثور من بينهما عجاجة سوداء ودخان مظلم من نتن الهوى وظلمته فيظلم على العقل ومسكنه وهو الصدر فيصير الملك ومن معه من الجنود في حجب من ظلماتها ودخانها، فأما أن كان الغلبة له عليها وأما غلبة لها فإذا كان الغلبة لها عليه انهزم العقل بجنوده من شدة الظلمة ونتاجها وضعف وذل وأخل بمركزه ولجأ إلى ملكه وهو المعرفة بجنوده مستغيثاً فزعا وتركوا الميادين والمراكز وهو الصدر ووثب رجاله العدو وفرسانه مع الصدر وأخذوه ونزلوا به وكان الأمر أمر العدو والسلطانسلطانه نافذ أمره مطاع مشكور والمدائن ساكنة مطيعة والقرى محمودة مرضية والرعية مطواعة والعمال في منعة والعدو فرح واللعين مستبشر مباه وكان الملك وملك الملك وهو العقل والمعرفة وجنودهما وحشمهما محجوبين مسجونين مقهورين مذلين لا يجاوز أمرهما وسلطانهما ربض المدينة وهو القلب فيجزع الملك من ذلك ويحزن ويستوحش فينقبض وينزوي فيتجلى من القلب من نوره على قدر الانقباض والانزواء فيصير ذلك الموضع من القلب خالياً من النور وكلما كان سلطان العدو أجراً وأمره أنفذ كان

الأخبار وهو الجاسوس أعني الوسواس وهلاك الآدمي منهما ومنه قول الله تعالى: ﴿ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ ﴾ [الناس: ٤ - ٦]، كما وصفنا هذا كله بدياً في موضعه؛ والجوارح قرى حولها وعلى كل واحد منهما عامل فإذا كان العدو مغلوباً مقهوراً والهوى مسجوناً كان الملك وهو المعرفة في سلطان جاري وملك وهيبة وكمال وأمر نافذ مطاع مشكور وعز وشرف منوراً قد سطع نور الجلال من لدنه إلى أقصى المدينة وقراها وكانت المدينة بما فيها جنة طربة أعي القلب وكانت المدائن حوله ساكنة مطمئنة قد انجلى عنها غيم الهوى وغمام الضلالة ودخان الشهوة والعامل في عز وشرف وبهاء ورفعة منوراً قد سطع نور الرعية والطاعة ونور الفرح منه إلى أقصى المدائن وقراها وكانت القرى مطمئنة ساكنة وكان العمال بها مطيعة والرعية في راحة ومال والخناس مقهور والوسواس منحجز والهوى مسجون، واللعين مدحور محسور، وإذا غلب عليها العدو وأخذها عنوة وأمر عليها أميراً ودخل الجنود مع أميره وحشمه بظلمته ودنسه وشهواته وملاهيته وأباطيله وخدعه وأدناسه ونتاجه ودخان غيمه قويت النفس وهي الهوى وحييت وتخلصت من السجن والقيود وعسكرت واستعمل

والحلف، والصلف، فهذه الجنود التي أعطي وهي مائة خلق من أخلاق الهوى التابع له وهي أعوان أخلاق آدم فعدو العلم الجهل، وعدو العلم الحرق، وعدو العقل البغي، وعدو العمل الكسل، وعدو اللين الخشونة، وعدو التأنى العجلة، وعدو اليقين الشك، وعدو الورع الفجور، وعدو الشكر الكفران، وعدو الصدق الكذب، وعدو الصبر الجزع، وعدو الرفق العنف، وعدو الصواب الخطأ، وعدو الذكر النسيان، ثم على هذه الصفة إلى آخره، فمتى استعمل الآدمي خلقاً من تلك الأخلاق أبرز الهوى خلقاً من أخلاقه ليحاربه لعله يقهره فهذه صفة الأخلاق وبيانها.

رجعنا إلى ما كنا فيه من شأن القلب والنفس والصدر ومعسكرهما فالقلب سبع مدائن بعضها في بعض بحيطانها وأبوابها وستورها والملك في أقصاها وهو اللباب بجنوده والصدر مدينة عظيمة حولها ممر فيه المدائن والمجالس والعسكر والمعاون، والعقل معدنه في الدماغ ومسكنه في الصدر بجنوده وحشمه وهو والي الملك أعني المعرفة. والنفس مدينتان عظيمتان؛ إحداهما في الأخرى، إحداهما باطنة، والأخرى ظاهرة.

أما الباطنة فدار حرب والأخرى تابعة لمن غلب وتسلط واستولى، فيها صاحب مأوى وهو الخناس وطليعته مبحث

فأعطاه إياها فجعل الهوى ملكاً وجعل ما أعطي تابِعاً له وأعواناً
وجنوداً كما جعل العقل ما أعطي جنوداً وأعواناً وهي الكفر،
والجهل، والكبر، والحسد، والحقد، والكر، والخداع، والغش،
والغل، والخيانة، والعداوة، والكذب، والزور، والبهتان، والبخل،
والشر، والنميمة، والغيبة، والغضب، والجبن، والمداهنة، والرياء،
والسمعة، والشك، والشرك، والميل، والبدعة، والضلالة، والغبي،
والخلافة، والغرور، والجور، والظلم، والبغي، والحمق، وقلة
المبالاة، والخفة، والطيش، واللعب، والعبث، واللهو، والسهو،
والغفلة، والسرور بالدنيا، والفرح بالدنيا، والعجلة، والفظاظة،
والغلظة، والخشونة، والعنف، والأنفة، والاستكبار، والفخر
بالدنيا، والخيلاء، والتجبر، والحيرة، والكسل، والثقل، والعجز،
والتأخير، والملافة، والخطأ، والنسيان، والشهوة، والوهم،
والنهمة، والسبة، والأمل، والباطل، والغل، والتهيه، والسفه،
والضحك، والحمق، والجزع، والكفران، وطلب العفو، وحب
الدنيا، والإسراف، ومحمدة الناس، والمدحة، والشبهة، والحرام،
والزينة، والحرص، والفحش، والقساوة، والشره، والأشر، والبطر
والقنوط، والسماجة، والبذخ، والتخيل، والمرح، والتمني،
والتجبر، والنخوة، والتجسس، والغبن، والريبة، والشكاية،

منبوذي لم أتمالك حتى احتال بكل حيلة وحتى أنبذه فأزين له
مختالي حتى يرفعه لأن حياتي في الاستعماله ومختاري ومماتي
وهلاكي وذلي وضعفي في استعماله مرفوضي وممبوذي وهو
الحلال الطيب من الأشياء والأحزان ومختاري الحرام والخبيث
من الأشياء والأفراح بما قد حضر الله عليه، قال إبليس حسبك يا
يحيى فرحاً بما أظهر ليحيى كأنه قد وجد عليه فرصة، فقال يحيى
ﷺ لم تجد علي فرصة في عمري إلا الذي ذكرت لي، قال اللهم
لا إلا ذاكراً، قال يحيى ﷺ عاهدت الله نذراً واجباً علي أن أخرج
من الدنيا ولا أشبع من الطعام قال فغضب إبليس وحزن على ما
أخبره فاحترز يحيى صلوات الله عليه واعتصم وقال خدعتني يا
ابن آدم، وأنا أعاهد الله ربي نذراً واجباً علي إلا أنصح آدمياً أبداً
ولقد غلبتني يا ابن آدم وكسرت ظهري بما خدعتني حتى سلبت
أنتي فخرج من عنده غضبان متذمراً، فهذه صفة إبليس وبدو أمره
وقصته ومصائده وتفسير هواه وحياته.

وأما أسماء المائة الخلق التي سأل إبليس ربه وجعلها جنوده
كما أعطى آدم صلوات الله عليه: فلما أعطي آدم صلوات الله
عليه المائة خلق وقيل له هذا جند من جنود الله استعمالها على
عدوك إبليس فسأل إبليس ربه أن يعطيه أضدادها كي يحاربه بها

وأخرج الملاهي وأدواتها وأحريها وأحركها وأحولها لعله يرى ذلك فيطرب ويذكر وينشط ويغتر ويقبح ويستعمل الهوى الذي فيه هو حياتي وشهوتي فأحيا وأبهج حين يجد هو السبيل إلى التحرك والخلاص من السجن وهذا ما لم أذكره لأحد قط منذ خلقت ولولا ما أرى لك من الفضل والكرامة ما أخبرتك بهذا كله قال هذا الذي وصف إبليس هنا يصدق بجميع ما قلنا من شأن الهوى بالنفس قال يحيى صلوات الله عليه والمسألة الخاصة التي سألتك، قال: نعم سل، قال: هل أصبت مني فرصتك قط في لحظة من بصر أو لفظة بلسان أو بقلب أو هم، قال اللهم لا إلا أنه كان يعجبني منك خصلة لكبر ذلك عنك فوقع عندي موقعاً شريفاً فتغير لون يحيى عليه السلام من قوله وتلبد وتقاصرت إليه نفسه وارتعد وارتعدت فرائضه وغشي عليه، قال: ما ذلك يا أبا مرة، قال: أنت رجل أكلت وكنت أحياناً تكثر الطعام فتشبع منه ويعتريك الوهن والنوم والثقل والكسل والنعاس فكنت تنام عن حزبك أحياناً من الأوقات التي كنت تقوم فيها بالليل فكان هذا يعجبني منك، وقال بهذا كنت تجد علي فرصة قال نعم، قال: أما أشد لفرحك وما أشد لحزنك، قال: ذكرتك فلم تحفظ ولكن أحمل إليك جميع ما يكره الله فهو مختاري وجميع ما يحب الله منبوذي فإذا رفع الإنسان

وحيث فإذا رأيت شهوتي وهواي وحياتي عند غيري قد سلبها
مني اجتهد كل الجهد حتى أظفر بها ليكون بها قوامي فهذا الآدمي
سلب حياتي وهي الشهوة والهوى فجعلها في كنه وحرزة وقد
تهياً ليقتلني ويحاربني فهل يدمن المحاربة ليصل المحق إلى حقه
ويقهر الظالم فهذه حالتي وشأني وسبب فرحي إذا غلبته قال وما
ظلمك حيث تقول يقهر الظالم قال لقد ظلمني إذا سلب هوائي
جعله في كنه ولولا ظلمه كيف لا أطلع أنا في خزنة وحلالي
كما طمع هو في حزامي وهواي قال ليس بمحال أن تقول أنا
أريد استرداد هواي منه وتفرح أن هو استعملها وتحزن إن لم
يستعمل هواك في شؤونه قال إذا استعمل هواي لست أحزن
لكنني أفرح لأنه قد أعطاني نعمتي لأن نعمتي الفرح إنما أحزن
لأنه قد جبل علي لكنني أريد استعماله فإذا استعمله أعطاني منيتي
وفرحي لأن الشهوة منيتي ومختاري وحياتي فهو نفسي فإذا
استعمل منيتي أحياني وفرحني لأن استعماله على جهته فإذا لم
يستعمله فهو كنه كالمسجون فإذا كان هو في كنه مسجوناً مقيداً
وهو حياتي كنت كأني مسجون المقيد فصرت هزيماً لأنه أبدلني
بمكان شيء شياها أي بمكان حياتي الموت فلا بدا لي من أن
أحتال بكل حيلة وأريده بكل خدعة وأهيب وأزين الآلة والأدوات

أظفر في المهالك يا حبذا هن إذ اختممت بسبب النسالك والعباد
والعلماء وغلبوني بعد ما أرسلت إليهم الجيوش فانهزموا وبعد ما
ركنت فقهرت النساء طاب نفسي وسكن غضبي واطمأنت كظمي
واستشف غيظي وسدت نفسي وقرت عيني واشتد أزرى ولولا
هن من نسل آدم لسجدت لهن فهن سيداتي وعلى عنقي سكناهن
وعلى نهמתهن ما اشتهد امرأة من حباتي حاجة إلا كانت أسعى
لرأسي دون رجلي في إسعاف حاجاتها لأنهن رجائي وظهري
وعصمتي ومنيتي وثقتي وعوني قال: ما نفعل وفرحك من ضلالة
الآدمي بأي شيء سلطت عليه، قال: خلق الله الأفراح والأحزان
والحلال والحرام وخيرني فيهما يوم آدم عليه السلام فأخذت الشهوات
والحرام والفحش والمناكير وصارت تلك نهمتي وهوائي، خير
آدم عليه السلام فاختار الأحزان والعبادة والحلال وصار ذلك له نهمة
ومنية وذاك منيتي وتهمته وهذا هوائي ونهمتي وشهوتي فذاك
شيؤه وماله ومدائحه وهذا شيءي ومتاعي وبضاعتي ومالي وشيء
المرأة نفسه لأن فيه نهمة وشهوته ونهمة المرأة وشهوتها حياته
فإذا سلبت الحياة هلك وكم ترى من خلق الله من سلب منه نهمة
فمات وهلك كذلك إن لما أخذت ما اخترت صار ذلك شهواتي
وهوائي وحياتي ومهما سلبت هلكت ومهما ظفرت به فرحت

ألف سنة فعصيت ربي في أمر سجودي لآدم أبيك فغضب الله عليّ فلعنني فحولت من صورة الملائكة إلى صورة الشياطين ولم يكن في الملائكة أحسن صورة مني فصرت ممسوخاً منكوساً مقلوباً مقبوحاً هائلاً كريهاً كما ترى، قال فهل أريت صورتك هذه أحداً قط ومصاييك بهذه الصورة، قال لا وعزة ربي إن هذا الشيء ما نظر إليه آدمي قط ولقد أكرمتك بهذه دون الناس كلهم، قال فتمم إكرامك إياي بمسألتين أسألك عنهما إحداهما عامة والأخرى خاصة، قال لك ذلك يا نبي الله: فسل، قال: حدثني أي الأشياء أرجى عندك وأدعمه لظهرك وأسلاه لكأبتك وأمره لعينك وأشد لركنك وأفرحه لقلبك، قال يا نبي الله إني أخاف أن يخبر أحداً فيحفظون ذلك فيعتصمون به فيضيع كيدي، قال يحيى عليه السلام «إن الله أنزل في الكتب شأنك وكيدك وبيّن لأنبيائه ولأوليائه فاحترزوا بما احترزوا، وأما الغاؤون فأنت أولى بهم قد تلعب بهم كالصولجة بالكرة فحدث فليس قولك عندهم أدعى وأعز من قول الله، قال يا نبي الله إن أرجى الأشياء عندي وأدعمه لظهري وأسلاه لكأبتي وأسره لأذني وأشده لرغبتني وأفرحه لقلبي وأقره لعيني النساء فإنهن حبايلي ومصائدي وسهمي الذي به لا أخطئ بهن لو لم يكن هن ما أطلقت إضلال آدمي، هن قرأت عيني بهن

بطاعة الله واجتنبني بالزهادة أقبلت عليه من قبل الشراب المسكر حتى أكرر عليه هذه الشهوات كلها ولا بد من أن يواقع بعضها ولو كان من أزهد الناس قال فما هذه الخياويل إلى طرف قميصك قال: يا نبي الله ألوان صباغ النساء وزينتهن فلا يزال أحدهن تلون ثيابها حتى تأتي على ما يليق بها فهناك أهش الرجال إلى ما عليها من الزينة، قال فما هذا الجرس بيدك، قال يا نبي الله هذا معدن الطرب وجماعات أصوات المعازف من بين بربط وطنبور ومزامير وطبول ودفوف ونوح وغناء، فأن القوم يجتمعون على محفل شرب وعندهم بعض ما ذكرت من المعازف فلا يكادون يتنغمون في مجلس ويستدلون ويطربون فإذا رأيت ذلك منهم حركت هذا الجرس فيختلط هذا الصوت بمعازفهم فهناك يزيد استلذاذهم وطربهم ورقصهم فمنهم من إذا سمع هذا فيقرع أصابه ومنهم من يهز رأسه قال يا نبي الله أحرز بها رأسي هذه البيضة من كل نكبة، قال وما النكبة قال اللعنة، قال فما هذه الحديدية التي في قلبها، قال: يا نبي الله هي التي أقلب بها قلوب الصالحين، قال: بقيت حاجة، قال: سل، قال: ما بال خلقك وصورتك على كل ما أرى من القبح والتقليب والأفكار، قال يا نبي الله هذا بسبب أبيك آدم عليه السلام إني كنت من المكرمين ممن لم أرفع رأسي من سجدة واحدة أربعمائة

فاه طولاً جبال رأسه وأسنانه كلها عظم واحد لا ذقن له أصلاً ولا لحية وشعر رأسه مفلل مقلوب المنبت نحو السماء وله أربعة أيد يدان في منكبیه ويدان في جنبیه وأصابعه مما يليه من القدم خلفه وعراقيبه أمامه وأصابع يديه ستة وجسده أصغراً ومنخراً أنفه نحو السماء له خرطوم كخرطوم الطير ووجهه قبل القفا أعمش العينين أعوج معوج له جناح وإذا عليه قميص مقلص قد تمنطق فوقه فعل المجوس وإذا أكواز صغار وقد علقها من منطقة مقدمة، وحوالي قميصه خياويل شبه الشري في ألوان شتى من بياض وسواد وحمرة وصفرة وخضرة ويده جرس ضخمة وعلى رأسه بيضة في قلبها حديدة مستطيلة معقفة الطرف فقال له يحيى عليه السلام أخبرني يا أبا مرة عما أسلك مما أرى، قال: يا نبي الله ما دخلت عليك على هذه الحالة إلا وأنا أحب أن أخبرك بكل شيء تسألني عنه ثم لا أعمي عليك، فقال: حدثني يا أبا مرة عن نطاقك هذا فوق القميص، قال: يا نبي الله نشبه بالمجوس أنا وضعت المجوسية وزينتها، قال: فأخبرني ما هذه الأكواز التي هي معلقة من منطقتك مقدمة، قال: يا نبي الله فيها شهواتي ومخاعيلي ومصائدي فأول ما أصيد به المؤمن من قبل النساء فإن هو اعتصم بطاعة الله أقبلت عليه من قبل جمع المال من الحرام طمعاً فيه وحرصاً عليه، فإن اعتصم

وأما صفة اللعين فحدثنا أبو مقاتل عن صلح بن سعيد عن أبي سهل عن الحسن قال: قال رسول الله ﷺ: «إن إبليس عدو الله كان يلقي الأنبياء عليهم السلام ويتحدث إليهم من لدن نوح إلى عيسى ابن مريم عليهم السلام وما بين ذلك من الأنبياء»، غير أنه لم يكن لأحد أكثر زيارة ولا أشد استئناساً إلى يحيى بن زكريا عليه السلام وإنه دخل عليه ذات يوم فلما أراد الانصراف من عنده قال له يحيى عليه السلام: يا أبا مرة واسمه الحرث وكنيته أبو مرة وإنما سماه الله جل وعز إبليس لأنه ألبس من الخير كله يوم آدم عليه السلام فقال له يا أبا مرة إني سائلك حاجة فأحب أن لا تردني عنها، فقال له لك ذلك يا نبي الله، فسل فقال له يحيى بن زكريا عليه السلام إني أحب أن تحبني في صورتك وخلقك وتعرض عليّ مصائدك التي بها تهلك الناس، فقال إبليس سألتني أمراً عظيماً ذقت به ذرعاً وتفاقم خطبه عندي ولكنك أعز عليّ وآمن من أردك بمسألة ولا أجيبك بحاجة ولكني أحب أن تخلو لرؤيتي فلا يكون معك أحد غيرك فتواعد الغد عند ارتفاع النهار فصدر من عنده على ذلك فلما كان من الغد في تلك الساعة مثل بين يديه قائماً فنظر إلى أمر من أمر الله إذ هم ممسوخ منكوس مقبوح هائل كرية جسده على مثال أجساد الخنازير ووجهه على وجه القرودة وشق عينيه طولاً وشق

فسكنوا الأدغال والآجام، وتفلفت السادسة عن الأراجيل فسكنوا
العيون ومجامع الطرق، وتفلفت السابعة عن التهاويس فسكنوا
الحمامات والمزابل والكنف، وتفلفت الثامنة عن الهوام فسكنوا
الهواء وغيره، وتفلفت التاسعة عن الأرائي فسكنوا معارك
الحروب والنواويس والقبور، وتفلفت العاشرة عن الدواجن
فسكنوا الدور والقصور وخيام الأعراب، أما العشرون البواقي
فإن قطربة حملتهن فطارت في الهواء حتى إذا كان بين مسقط
عين الشمس ومطلع سهيل فلقت فسمت منهن خمساً، ثم قالت
اعمروا وانتشروا واكثروا ومضت حتى إذا كان بين مطلع سهيل
وبين مطلع قرن الشمس ففلقت وسمت منهن خمساً، وقالت لهنّ
مثل ذلك ثم مضت حتى إذا كان بين مطلع قرن الشمس ومطلع
بنات نعش فلقت فسمت خمساً وقالت لهنّ مثل ذلك ومضت
حتى إذا كان بين مطلع بنات نعش وبين نعش فسمت خمساً،
فقال لهنّ مثل ذلك، ثم رجعت القطربة إلى الجنة فقالت ملأت
البرّ والبحر ففلقت كل بيضة عن ألف توأم ذكر وأنثى، تحدثنا
بذلك كله، فهذا كل عدو آدم وذريته فبث اللعين سراياه وشؤم
أموره يدبر ويسوط حتى أنه ليبعث ألف سرية على رجل واحد
من ولد آدم صلى الله عليه.

بن دخران وهو على الأموال والكنوز، والرائب بن لمس وهو صاحب الحمام، والضحاك بن المقطب وهو على الزقاق والسكك والمربعات يرشد السكارى إلى بيوتهم، والقطوف بن الحبر وهو على مجالس الغيان والعزف والمرق وهما شيطانا العريضة، والحشود بن اللطف وهو الذي يجمع بين الغلمان والنساء، والتحيت بن المفتحم وهو الذي على الأسواق وهو الذي على حوانيت الخمر.

باب لما أراد الله أن يسكن الخلق الأرض خلق الجان من نار السموم وخلق زوبعة منه فغشيها فحملت إحدى وثلاثين بيضة فوضعت بيضة واحدة فتفلقت عن قطربة وهي أم القطارب فلما أطلعت رأسها قالت الجنة وهي زوجة الجان يا قطربة، قالت قطربة سميعاً دعوت، قالت الجنة احضني ولدي، قالت قطربة ما خلفت، فوضعت الجنة ثلاثين بيضة فحضنتها قطربة فتفلقت منها عشر بيضات، فكان في البيضة الأولى الأبالسة منهم الحرث أبو مرة عدو آدم عليه السلام ونسله فسكنوا البحور، وتفلقت البيضة الثانية عن الوسواس فسكن الجزائر، وتفلقت البيضة الثالثة عن الغيلان فسكنوا الخرابة والفلوات، وتفلقت البيضة الرابعة عن السعالي فسكنوا الجبال والرمال، وتفلقت الخامسة عن الرهاوية

بابل فمكث سنة متفكراً لبدع حتى سمع ليلة صوت ذبابة فتناول
قصة فثقبها ثم نفخ فيها.

وصهيب بن عازب وهو الذي اتخذ الصنج وذلك أنه وقع
عند الهفاف فأحب أن يكون له شيء يذكر كما ذكر الهفاف
وأصحابه فوقع في جزيرة في البحر فظل فيها دهرًا ملتمسًا بدعة
حتى هاجت يوماً ريح عند الصيف ووقعت الريح في شجرة يابسة
فصوتت فأعجبته فاتخذ صنجاً.

وأبو شكيم وهو الذي ابتدع الطبل وذلك أنه غطى يوماً ذيله
على باطية هفاف فجعل هفاف يضرب يده عليها فصوت فجعل
مكان الذيل جلدًا.



باب أصحاب المنازل والحرف

فمن أصحاب المنازل والحرف شيطان يقال له القمام بن القشب
وهو ساكن المزابل ينضح البول على الثياب، وشيطان يقال له
الزفوف بن الغارب وهو على المطبخ يشغل النساء لتحترق
الأخبزة فيغضب الأزواج وعلى القدور يملحونها، والبرباط

ممن اتخذوا المعازف والملاهي يفتنون بها الخلق ويلهونهم بها وكان بدو جميع الملاهي منهم. أسماء أصحاب الصنائع والعملة وأصحاب المعازف والملاهي؛ وهم أكرم الخلق على اللعين، أحدهم: أبو سملقة وهو أول من اعتصر العنب فخمره وشربه وتغنى، والهفاف، وهو أول من عزف، وذلك أنه أخذ حفنة فحلب ماء الكرم وشرب منه ثم وضعها تحت الكرم وغطى رأسها بورقة ثم عاد إليها بعد أيام فإذا لها هزير ورغوة سقاه أخاه شربات منه فسكّر فعزف فسمي أخوه عزافاً وسمي هفافاً وكان اسمه قبل ذلك مشقصاً. ومرة بن الحرث أول من اتخذ البربط وذلك أنه أتى هفافاً يوماً فسقاه الهفاف من شرابه فطار فوق في جزيرة من جزائر البحر فبقي فيها سنة يتفكر في أن يأتي بشيء يذكر به كما ذكر الهفاف بالعصير فإذا هو يوماً بطائر له صوت شجي حسن فسمع صوته فأعجبه تلونه فنحت عوداً وشد عليه خيوطاً من لحاء الشجر حتى صيره على صنعة العود فاتخذ عوداً ثم اتخذ من بعد ذلك أوتاراً من تغير اللحاء من أذئاب خيل البرية.

ولوقس بن لاقس أول من اتخذ المزامير، وذلك أنه مر يوماً بالهفاف، ومرة وهما يشربان ويطربان فسمع صوتاً لم يسمع بمثله قط فدنا فشرب شراباً لم يشرب مثله قط فطار حتى وقع إلى أرض

حتى على رجل واحد من بني آدم، يبعث أكثر من ربيعة ومضر
وكل قائد منهم على أمر وله أخلاق السوء مائة، وكما أن ملك
المعرفة العقل، كذلك الهوي ملكه، فأما أسماء وزرائه الاثني
عشر؛ فأولهم كرام بن الكريم، وهو صاحب مكارم الأخلاق في
الجن والنهي عن مساوئها، والأمر بالعقل والأخذ به، والثاني هامة
بن إبليس وهو صاحب كبائر الذنوب، والثالث شيعبان بن شوقيان
وهو صاحب الأسواق يأمر بالتطفيف، والرابع الزوبع بن دامغ
وهو صاحب السعيات والنميمة، والخامس أم زوبر وهي صاحبة
الحروب التي تهيج بين الناس وتأمهم بالقتال، والسادس شيطط
بن لويط وهو الذي يأمر بالقرطب والقيادة والفجور، والسابع
سوقب بن ذوهب وهو صاحب الرياء والطامات والخيانات،
والثامن عذر بن خدع وهو صاحب المكر والخديعة والنكت وقلة
الوفاء، والتاسع زولة بن جراض وهو صاحب الوسوسة والجنون
وحديث النفس، والعاشر قسيط بن طيط وهو صاحب التخليط بين
الناس وترك النصيحة والاستقامة، والحادي عشر قانط بن قوطل
وهو الذي يأمر بكل شر بالبذاء والشتيم والمنافرة، والثاني عشر
عزاف بن حسود وهو صاحب الملاهي والمجالس التي يشرب
فيها الخمر ويعتكف فيها بالفجور وله عمله وصناع سوى ذلك

أصحاب الأعلام، والإحسان صاحب الرايات، والشوق صاحب اللواء، والحكمة الحاكم، والعبادة الخدم، والقناعة والرضا قيم الأمور، والحذر المدبر، والتدبير والرأي صاحب المشورة، والتوكل صاحب الحصن، والظفر صاحب النصر الرماة، والنصح والصفح الرسل، والرغبة والرغبة والرجاء والخوف الشاكر به، والمداراة والصمت أصحاب الرصد، والحب البندار، والأمر والنهي العهد والميثاق، والصلابة الجلاد، والخلق والسمت وكيلان، والحدة صاحب الشرطة، والذهن أمير الجيش، والإلهام رسول الملك الأعلى، والمراقبة صاحب الأخبار، والفناء الطبال، والفرح والسرور والانبساط واللعب والعبرة الجاسوس، والفطنة المبادئ، والذكاوة والكياسة أصحاب الفاشيات والجنائب، والورع والزهد المحتسبان، والتوبة المقدمة، والندامة السبابة، فهذه صفة الجنود وأمورهم وإمارتهم وعالمهم وأفراسهم ورجالاتهم.



باب صفة إبليس وصفة الهوى وصفة جنوده

فأما صفة اللعين وصفة جنوده فإن له اثنا عشر وزيراً تحت يدي كل واحد منهم مائة ألف قائد ثم تحت يد كل منهم مائة ألف،

والعظمة، والندامة، والذكاوة، والكياسة، والزهد، فهذه مائة نفس
أفراس ورجال وأبطال وغيرهم وكل على أمر.



باب بيان أمر الجنود وعماله وأمرائه

فأما العلم والحلم فهما وزير العقل، واليقين قائد الجيش،
والحق صاحب المظالم، والنصر الفتح، والفتنة الطليعة، والفهم
صاحب النيات، والوقار والسكينة قائدان، والحياء صاحب السر،
والصبر صاحب الاستدراج، والهدى والرشد الدليلان، والحفظ
والصيانة صاحب الكنوز، والعفاف والرزانة والتقوى والورع
أصحاب الخزائن، والفكرة والتذكر صاحب المكر، والعفو والبرّ
صاحب الصلح، والرحمة والرقّة والمراقبة واللفظ والعطف
واللين والمداراة فإنهم أعوان القاضي، والجود والمجد والعطاء
والكرم صاحب الأرزاق، والحمد والذكر والثناء والشكر أصحاب
المدد، والهيبة والسلطان والكبر والعظمة والفخر والعز الأبطال
المحاربون، والتواضع والخشوع والخضوع الرجالة، والصدق
القاضي، والصحة والإخلاص والنية والعزم والحزم أصحاب
المبارزة، والوفاء الأمين، والعدل السجان، والسلامة والسداد



باب صفة جنوده وأسمائهم

فالعلم، والحلم، واليقين، والحق، والنصر، والفتنة، والفهم،
والوقار، والسكينة، والحياء، والصبر، والهدى، والرشد، والحفظ،
والصيانة، والعفاف، والرزانة، والتقوى، والورع، والفكرة،
والتذكر، والعفو، والبر، والرحمة، والرقعة، والرأفة، والعطف،
واللين، والجود، والمجد، والعطاء، والكرم، والحمد، والذكر،
والثناء، والشكر، والهيبة، والسلطان، والكبر، والعظمة، والفخر،
والعز، والتواضع، والتضرع، والخشوع، والخضوع، والصدق،
والصحة، والإخلاص، والنية، والعزم، والحزم، والوفاء،
والعدل، والسلامة، والسداد، والإحسان، والشوق، والحكمة،
والعبادة، والقناعة، والرضا، والحذر، والتدبر، والرأي، والتوكل،
والتفويض، والتسليم، والظفر، والنصر، والنصح، واصفح،
والغفران، والستر، والرعب، والرهبنة، والرجاء، والخوف،
والعظمة، والنوال، والمداراة، والصمت، والحب، والأمر،
والنهي، والصلابة، والخلق، والسمت، والذهن، والإلهام،
والمراقبة، والفني، والتوبة، والإنابة، والفرح، والسرور، والعبرة،

والحكمة، فإذا قلت حاء دحل هذا الحاء على أن فيه الحياء والحياة والحلم والحكمة، وأما الباء فمن البرّ والبهاء، فبحاء الحياة أحيا جسده، وبحاء الحب أحيا قلبه حتى عرفه، وباء البرّ برّه بنعم الحياة، وبياء البهاء باهى به عند الملائكة فالعقل خلّق فيه ما وصفنا تخرج حروف خلقتة هذه المعاني، ثم هو في صورته أحسن الخلق وأزينه، ثم في لباسه أحسن الألبسة وأشرفها، وحشاه بأنوار الوحدانية والفردية والكبرياء، وكساه بكساء من نور الجمال ونور البهاء ونور الجلال ونور الحسن ونور العظمة ونور الهيبة فلما فرغ من خلقه قال له: «أقبل فأقبل» ثم قال له «أدبر فأدبر»، ثم قال: «أقعد فقعد»، فقال: «بعزّي ما خلقت خلقاً أحسن منك ولا أجمل منك ولا أشرف منك ولا أنبل منك خلقتك من نور وحشوتك بالنور وكسوتك بالنور وقربتك بالنور وأمدك بالنور وأسكتتك معدن النور فأنا النور ومعرفتي نور وكلامي نور وأنت من نور النور والبستك نور وحشوتك في النور وأسكتتك في النور فأنت نور على نور أهدي لنوري من أشياء من عبادي»، ثم قال له من أنا قال: أنت الله لا إله إلا أنت، قال: فقال الربّ: بك أطاع وبك أشكر وبك أعطي ولك الثواب وعليك الحساب؛ حدثنا بذلك فهذه صفة العقل.



باب تفسير حجه

وبين يديه حجب من العدل والحق والعظمة والهيبة والسلطان
وحجب من النور وحجب من الرحمة وحجب من الكبرياء.



باب صفة العقل

وأما صفة العقل فإن الله تعالى خلق العقل من نور الهيبة وهو ثلاثة
أحرف من الكتاب: عين وقاف ولام، فللعين خمسة معاني: من
العزة والعظمة والعلو والعلم والعطاء، فهذا تفسير معنى العين،
ولكل حرف منه جوهر فوضع من كل جوهر فيه، فقولك عين
فيه العظمة والعزة والعلو والعلم والعطاء، وأما القاف فلها خمسة
معاني فالقاف من القربة والقول والقرار والقوام والقدرة، فإن
قلت: عق دخل فيه العين والقاف، ومعاني العين ومعاني القاف،
وأما اللام من اللطف، واللطف من الرحمة، والرحمة من العطف،
والعطف من الشفقة، والشفقة من الشوق، والشوق من الحب،
والحب: حرفان؛ حاء وباء، فالحاء من الحياة والحياء والحلم

والمتحرين لمرضاته طريق الرشد في أي من القرآن ويدلهم إلى
الاعتداء بالأئمة الصالحين والتمسك بأخلاقهم وسيلهم ما وافق
كتاب ربهم فإن في موافقة الكتاب الحلول على بساطة مرضاة الله
والتناول من ولائم الله والشرب من كأس محبته.



باب تفسير لباس المعرفة

ملك قد ملكه الله وأحله موضعاً من أشرف النفس وأضرفه وأعلاه
وله لباس من الجمال ولباس من الجلال، ولباس من السلطان،
ولباس من العظمة، ولباس من الهيبة، ولباس من الجود، ولباس
من المجد، ولباس من الكرم، ولباس من الرحمة، ولباس من
الرأفة، ولباس من العطف، ولباس من الشفقة، ولباس من
الجبروت، ولباس من الملكوت وعليه تاج من الإلهية قد سطع
نوره إلى ذي العرش المجيد، وله شأن أغور من هذا نبيه أفهام
العوام من عجائبه، فقد كتمناه خوفاً من ولوج الوسواس على
أعين قلوبهم والفتتان بها لكنه علم جليل.

طريق من غضبت عليهم وهم اليهود، فيقول أفطريق النصارى، فيقولون: ولا طريق الضالين وهم النصارى، وهم أصحاب الأهواء، فاستجاب لهم ربهم فقال ﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ﴾ [هود: ١١٨ - ١١٩]، فقالوا: فأي سبيل سبيلك، فقال: قل يا محمد ﴿هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ [يوسف: ١٠٨]، فقالوا أي سبيل هذه قال: ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهِهِمْ آفْتَدَةٌ﴾ [الأنعام: ٩٠]، قالوا على أي سبيل قال: ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾ [الأعراف: ٣]، قالوا: وما ذاك، قال: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ﴾ [الأنعام: ١٥٣]، قالوا أي صراط هذا، قال: ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ * يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [المائدة: ١٥ - ١٦]، ولذلك قال لداود عليه السلام، يا داود لا تجعل بيني وبينك عالماً مفتوناً بالأهواء فيصدمك عن طريق محبتي أولئك قطاع طريق عبادي المريدين إن أدنى ما أنا صانع بهم أن أنزع حلاوة الإيمان من صدورهم، فيبين الله سبيل مرضاته من بين تلك الأهواء والسبل لعباده المريدين

الطريق عليهم فاستعرفوا الله المرضي من بينها كرجل دعاه الملك إليه على طريق يرضاه الملك أن يأتي إليه في ذلك الطريق ومن منزل الرجل إلى الملك مسافات وجبايات وطرق مختلفة على عدد الاثني عشر والسبعين فرقة، وعلى طريق منها دال يدل على الطريق ويزعم أن الطريق المستقيم الذي يرضاه الملك ويجب أن يؤتى إليه فيه هذا ويحتج ويبين ويريه العلام والشواهد فينتبه الرجل ويقول، إن محبوب الملك من بين هذه الطرق طريق واحد، وإن كل واحد من هؤلاء يزعم أن الطريق الذي هو عليه هو المرضي المختار، وكل يدل بالحجج والشواهد فيتفكر الرجل في ذلك، ويقول لا أرى حيلة على وجود تحري مسيرة الملك في الإتيان إليه على سبيل يرضاه الملك ويختاره إلا بكتاب من عندي إليه أستهديه محبوبه ومختاره من هذه الطرق وأستعرفه ليعرفني ويهديني إليه فإني قد تهت ولا أدري في أيها أسلك فاكتب إليه وأستعرفه، فقال: عرفني أيها الملك طريقك المستقيم لأسلك فيه إليك فقد اشتبه علي الطرق، فيقال له أي صراط تريد، فيقول صراط الذين أنعمت عليهم، مننت عليهم بأن عرفتهم طريق الرشد من طريق الغي بعد ما تاهوا فيه كما تهنا، فيقول لهم يعنون طريق اليهود ابتلاء واختباراً، فيقولون: غير

وَأَيَّاكَ نَسْتَعِينُ ﴿ [الفاتحة: ٥]، يا ربنا على عبادتك اهدنا نقول
عرفنا يا رب طريقك المرضي ومنهاجك الواضح من بين هذه
الطرق والسبل فإنهم يدعوننا إليه، ونحن لا نعرف أي طريقتك
أم لا، الصراط تقول الطريق المستقيم الذي ترضاه لنفسك
وميزته بحكمتك من بينها؛ صراط الذين أنعمت عليهم وهم أهل
الصلاح والأولياء، غير المغضوب عليهم، غير طرق اليهود، ولا
الضالين، ولا طرق النصارى، وهي الأهواء، الاثنان والسبعون،
فإنها قد فشيت في هذه الأمة فلو أن واحداً منها أخذ بواحدة منها
أخذ بشعبة من تلك الأهواء النصرانية، فقولوا: اهدنا، يقول:
عرفنا على ليس ما ذهب إليه الناس من الهدى، فإن الله قد هداهم
ومحال أن يسأل الشيء الذي قد أعطى وذلك في اللغة جارية أن
يقال أتهدى منزل فلان أي أتعرف، ومثال ذلك في الدنيا لو أن
رجلاً حباه الله ببدره من دنانير من غير سؤال، ولا تعرض فنسي
الرجل البدره وتقدم إليه يسأله بدره من دنانير، فما ظنك به أليس
يهان ويطرده، ويقال أليس قد أعطيناك أمس ما تسأل اليوم فأنت
كفور جهول فحرم العطية ويغلق دونه باب الملك فلو كان هذا
لاستنكر بملوك الدنيا ويقبح عندهم إذن لهو أقبح عند الجليل
الجميل، ومثال الكلام الأول أن القوم خافوا على أنفسهم اشتباه



تفسير قوله: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

فإن السراط المستقيم هو الإسلام، وقد هدى وأعطى، أليس بمحال أن يستهدوا الإسلام وهم مسلمون، قال: هذا ليس على ما ذهب إليه الناس، أن الهدى هدى الإسلام، وأن السراط المستقيم الإسلام، ولكن هذا من هداية الطريق لأن القوم خافوا على أنفسهم من الأهواء المضلة التي وصفها النبي ﷺ، «أن بني إسرائيل افرقت على اثنتين وسبعين فرقة كلها في النار إلا واحدة وإن هذه الأمة ستفترق على ثلاث وسبعين فرقة كلهم في النار إلا واحدة وهي الجماعة». فنظر أولو العقول من الناس، فقالوا إن هذه الفرق التي وصفها النبي ﷺ قد ظهرت وكل تدعي على أنها هي الجماعة، وكل على ما هو عليه فخرج مستبشر، كما قال الله تعالى في كتابه: ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ [المؤمنون: ٥٣]، قال: معجوبون وكل فرقة قد سمّت صاحبها باسم من أسماء الألو المضلة المروية المنسوبة إلى النار، فتاه أولو العقول في ذلك، وخافوا على أنفسهم أنهم في بعض منها، وأنهم لا يعلمون فجاروا إلى الله متضرعين خائفين فقالوا: ﴿إِيَّاكَ نَعْبُدُ

فإذا جمعت بين حروفها دل على أن الخلق بها أطاعوا ربهم، وليد الله بايعوا وبها أطاعوا، وبها بايعوه، وذلك أن الله تعالى لما أراد أن يأخذ عليهم الميثاق ويشهدهم على أنفسهم، ويبايعهم على أنهم لا يطيقون أن يبايعوا يده شجراً أخرجه من الجنة فبايعوه به فسامها الله شجرة طيبة لذلك، ومن ذلك قيل الحجر يمين الله في الأرض.



تفسير قوله ﷻ: ألم

قد تكلم الناس في ذلك حتى أكثروا، وحتى ذكرنا بعض ذلك في صدر كتابنا هذا ولكن في الجملة نذكر منه ما يحتمله قلوب الخلق ويكون لأنابهم مساعاً، أن حشو الألف الوجدانية والربوبية والفردية والألوهية وأسمائه وصفاته الذاتية فجميع ما يخرج من هذا النوع إنما يخرج من الألف وهو الله، وحشو اللام اللطيف والبر والإحسان والعفو والرحمة والصفح وما يشبهها يخرج من اللام وهو اللطيف، وحشو الميم الملك والقدرة والجبروت والسلطان والقهر والعذاب وما يشبهها يخرج من الميم وهو الملك وفي بيان ما قلنا شفاء لمن له قلب أو ألقى السمع وهو شهيد وعمى لمن جعل الله صدره ضيقاً حرجاً كأنما يصعد في السماء.

حيث طويتك من الرحمة، والواو واو السمة حيث وسمتك بسمتي،
والباء باء البرّ والبركة والبهاء التي حشوتك بها، والياء ياء اليد أي
بيدي غرستك، فكل حرف من اسمك دليل على صنعي بك، وعلى
ما ما حشوتك به من نظري لك، وطّي لك بالرحمة، وحشوي لك
بالبرّ والبركة وغرسي لك بيدي، فيا طوبى لمن نالك، ويا طوبى لمن
نظر إليك واستظل بك، أضنّ بك على خلقي؛ إلا على من يقربني
على إقرار توحيددي، إني أنا الله لا إله إلا أنا، وقد قيل، إن الأشجار
ثلاثة: شجرة الزيتون في الأرض، وشجرة طوبى في الجنة، وشجرة
المعرفة في قلوب المؤمنين، فكل حرف من هذه الأسماء يدل
على نفسها وصنع الله لها، فشجرة الزيتون اسمها الزيتون وهي
كما ذكرنا، وشجرة طوبى اسمها طوبى كما ذكرنا، وشجرة المعرفة
اسمها الطيبة كما قال تعالى ﴿ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا
فِي السَّمَاءِ ﴾ [إبراهيم: ٢٤] فالتى في الجنة طوبى، والتي في قلوب
العباد طيبة؛ فتلک أربعة حروف، وهذه أربعة أحرف، ألا أن فيها واواً
زائدة، وفي هذه هاء زائدة، وهناك الباء قبل الياء، وهنا الياء قبل الباء،
وهذا تدبير وتقدير من العزيز العليم، فهمه من فهمه، وجهله من
جهله، وسنذكر منه ما يستدل أولو العقل من الناس. أما الطاء فطاء
الطاعة، وأما الياء فياء اليد، وأما الباء فباء البيعة، وأما الهاء فهاء هو

وطواها في لباس الرحمة ووسمها بسمته إني أنا الله لا إله إلا أنا، ثم هيا لها مغرسا في متوسط الجنان وميدانها ومجالسها فنثر المسك والورس وأخذها بيده يوم الأحد فغرسها فيها، فنبتت من ساعتها، وأخرجت شظاها، وأورقت واسودت على ساقها، واخضرت وازدهرت وأعينت واغصصت مائة غصن عدد درجات الجنة في كل درجة منها غصن من ياقوته حمراء، وأصله من جوهرة صفراء، وأوراقها من زمردة خضراء، وثمارها على صفاء اللؤلؤ، وبياضها أطيب من المسك وأحلى من العسل تؤتي أكلها كل ساعة ما شاء الله حللا وطيبا وثمارا وجواري وغلمانا، منقوش على كل ورقة منها كلام بالعربية إني أنا الله لا إله إلا أنا رحمتي وسعت كل شيء فسأكتبها للذين يؤمنون بي ويصدقون محمدا خاتم الأنبياء فلما نظر الجليل إليها رضى بها، وباهى بها على الأشجار والثمار، وقال رحمتي عليك ونظري إليك إني أنا الذي خلقتك، إني أنا الذي رببتك: إني أنا طويتك في لباس الرحمة، إني أنا الذي وسمتك سمتي التي عليك، إني أنا الذي باركت عليك وحشوتك بالبرِّ والبهاء والبركة، إني أنا الذي غرستك بيدي فأنت غرسة يدي ومختارة خلقي من بين الأشجار قد شققت لك اسماً من صنعي بك، بما حشوت فيك؛ فأنت طوبى يا طوبى، قال: فالطاء طاء الطي

آدم ﷺ يومئذ، يقول: فكما أن الزيتون إذا كانت بتلك الحال تكون أجود لثمرها وأحسن، كذلك يكون ثمر شجرة المعرفة، أحسن وأجود إذا كانت لا شرقية ولا غربية، فشمس الزيتون شمسنا هذه وشمس شجرة المعرفة نظر الله الجميل إليها كل يوم بكرة وأصيلا، وليس فيما بينه وبينها شيء يمنع عن النظر إليها، وذلك أنه إذا كان بين نظره وبين الشجرة هوية أو ذنب أو شيء لم يقع النظر على الشجرة، وبين الشمس وبينه حائط أو ستر لم تقع عليهما الشمس، وبقيت تحت ظل الحائط فسقمت وذبلت وتناثرت أوراقها واصفرت وتغيرت عن حالها، وما أخرجت من الثمار أخرجه نكدا لا بدافة لها، وخب عليها اليبس؛ ولذلك قيل أن الزيتون لا يستقر في بطن المنافق حتى يقيء ولا يطيق أكله إلا كل مؤمن طيب؛ لأنه من طوبى، وطوبى من الجنة ولا يستقر ثمر الجنة في بطن المنافق.



أما تفسير شجرة طوبى التي الزيتون منها وتفسير سميتها والبركة التي فيها

فإن الله تبارك اسمه لما أراد أن يغرس شجرة طوبى خلق جوهره ثم سقها فاستخرج منها حب ثم شقها فحشاها بالبرد والبركة والبهاء

وهي الجنة، كما أن جوهره الترابي يدعوك إليها وهي الأرض فخذ هذه يا آدم واغرسها فغرسها فلما نبتت واستغلظت وأخرجت شطأها فازدهرت واستوت على ساقها، أعجب آدم ﷺ نباتها وكانت إذا طلعت الشمس طلعت عليها وإذا غربت عنها فأينعت وازدهرت وأورقت واخضرت وتسنبلت وأثمرت وأخرجت على كل ورقة منها سمة منقوشة بالسورية لا إله إلا الله، فلما نظر إليها آدم ﷺ أعجب بها، وقال ليتني أعرف اسمها، ف قيل له: يا آدم هذه شجرة الزيتون، وهي من شجرة طوبى، قال: يا رب ولم سميتها شجرة الزيتون وهي من شجرة طوبى، قال: لأني زودتك بها يوم تبت عليك فالزاي زاي الزاد، والياء ياء اليوم، والتاء تاء التوبة، قال: يا رب فما الواو الذي فيها؛ قال: تلك علامة السمة التي وسمت بها أمها وهي طوبى فأخرجت هذه تلك السمة، قال: وما سميتها، قال: سمة طوبى أني أنا الله، وسمة هذه هذا المنقوش على أوراقها وهي لا إله إلا الله، قال: فما هذا النون في عقبها؟ قال: ذلك علامة النور الذي وضع فيها، فإن فيها نوراً نضياً منه، وهو الذي قال: ﴿يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾ [النور: ٣٥].

رجعنا إلى ما كنا فيه فشبهه دهن شجرة القلب: وهي المعرفة؛ بدهن شجرة الزيتون التي؛ لا شرقية ولا غربية، وهي التي غرسها



أما تفسير قوله: مباركة

فإن قصتها في ذكر قصة طوبى، وسنذكرها في موضعها إن شاء الله مع سمتها التي ذكرنا.



وأما تفسير قوله لا شرقية ولا غربية

فذلك أن الله تعالى حيث أهداها إلى آدم عليه السلام يوم أهداها غرسها في تلة من الأرض، ولم يكن يومئذ حيطان تواري عن الشمس ولا ظل وكانت الدنيا فيافي وبراري، أهدى الله حبة من حبات ثمرة شجرة طوبى حين تاب عليه، وقيل يا آدم: إن فيك داعية تدعوك إلى جوهرها ولا بد لك من اتباعها وهي جوهرة التراب وهي التي دعتك إلى أن أخرجتك من الجنة، وأسكنتك الأرض، فهي كما دعتك من الجنة إلى أن أخرجت من جوارى وأسكنتك جوهرها وهي الأرض فهي لا تدعك أن ترجع إلى جوارى وداري لأنها تحب جوهرها وتطمئن إليها وهي الأرض، وتنسبك الآخرة فرحمتك يا آدم وزودتك بهذه الجنة، فإنها في الجنة، لتكون داعية لك إلى جوهرها؛



وأما تفسير الزيتونة

فإنها في الحروف خمسة أحرف كما ذكرنا، وهي الزاي والياء والتاء والواو والنون وكل حرف منه يدل على فعله وما في حشوه، فالزاي زاي الزاد، والياء ياء اليوم، والتاء تاء التوبة، والواو واو السمّة حيث وسم الله تعالى شجرة طوبى حين غرسها، ولها قصة نذكرها في بابها إن شاء الله؛ النون نون النور فإذا جمعت بين حروفها المتفرقة دلل على أن الله ﷻ زاد آدم ﷺ بها يوم تاب عليه، والنون علامة النور في الزيتونة، ودلالة على أن فيها نوراً يضيء القنديل بنوره من غير نار، كما قال: ﴿يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾، هاهنا تم الكلام. ثم استأنف الكلام: ﴿نُورٌ عَلَى نُورٍ﴾ [النور: ٣٥] أي لأن الزيتون نور على نور الزجاجة وهي القلب، والزيتونة المعرفة، يقول: كما أن دهن القنديل من شجرة الزيتونة، كذلك دهن القلب من شجرة التوحيد، وشجرة التوحيد هي التي ذكرها الله في القرآن ﴿مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ﴾ [إبراهيم: ٢٤]، وهي التوحيد أصلها ثابت في قلب المؤمن وفروعها في السماء وهو العرش ﴿تُؤْتِي أَكْلَهَا﴾ [إبراهيم: ٢٥] يعني ثمرها كل حين كل ساعة بإذن ربها، نقول لا تثمر إلا بأمر ربها.

خمسمائة عام وأكثر بغير نار بالنور الذي هو جوهره والنور الذي هو لباسه، فشبّه قلب المؤمن بضوئه ونوره وضوء المعرفة التي فيه من الأرض لهل السماء بغير نار بالكوكب الذي يضيء لأهل الأرض من السماء بغير نار، فقال كأنه كوكب دري، وكما أن القنديل يعلق بالهواء بحبل، والكوكب معلق في السماء، كذلك القلب معلق في السماء وسماؤه العرش وحبله الإيمان وهو الإقرار به.

وأما تفسير قوله: ﴿يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾ [النور: ٣٥]

قال؛ أما شجرة الزيتون فإن أصلها ومنبتها من شجرة طوبى التي هي في الجنة أهداها الله لآدم يوم تاب عليه وزوده بها وسماها باسم سوى اسم طوبى، وهو الزيتون، ولكنه بلطفه وحكمته غير حروفها وأبدل كل حرف منها بحرف آخر، وختمها بحرف زائد ما ليس فيها وهي النون من الزيتون، وذلك أن طوبى أربعة حروف طاء، وواو، وباء، وياء، وزيتون أربعة أحرف أيضاً: زاي وياء وتاء وواو وزيادة حرف في آخره وهي النون.



وأما تفسير القلب

حيث سماه بالزجاجة من جميع الأشياء والجواهر وإنما شبه القلب بالزجاجة لأن الزجاجة جوهرة أصلها من النور واستعمالها بالنور، وهي النار فلما اجتمعا ودخل سلطان النار فيها ازدادت نوراً وضياءً، وييست من سلطان حرارتهما حرارة النار وحرارة النور وضعفت ورخوت فمهما أصابتها يد الأدميين انكسرت من غلبة سلطان النار وحرارته عليها ولذلك قال: حكيم من الحكماء إنما شبه الله قلب المؤمن بالزجاجة لأنها سريعة الانكسار بطيئة الانجبار أي إذا انكسرت لا تقبل الجبر ولا تصلح حتى لا تصيبها النار فسامها لضعفه وسرعة انكساره وشدة نوره وضوئه للزجاجة التي وصف.



وأما تفسير القلب

حيث شبهه بنوره وضوئه ودريته بغير نار بالكوكب من بين الأشياء الدريات وإما شبهه بالكوكب لأن الكوكب من المور ولباسه من النور، وهو معلق من السماء يضيء لأهل الأرض من مسيرة

على نور، يقول على الزجاجة، يهدي الله لنوره من يشاء وأما المثل فإنه يقول: كان بيت له مشكاة وهي الكوة، وفيها قنديل معلق قد صبّ فيه ماء وفوقه دهن الزيت إلى أن جاوز النيزق وصارت الفتيلة فيها مصبوغة، والقنديل يضيء أهل البيت بضوء الدهن، الذي فيه وهو دهن الزيتون من غير نار كأنه كوكب دري في شدة ضوء ودريته.



تفسير مثل القنديل

فإن المشكاة الكوة، والبيت الصدر، والمصباح السراج، والمصباح الآخر الفتيلة، والزجاجة نيزق القنديل، والزجاج الآخر نفس القنديل، ووقوده من دهن زيت لا شرقية ولا غربية بلا نار، وهو الصدر والمصباح المنسوب إلى الفتيلة اللسان والزجاجة المنسوبة إلى النيزق الحلق، والزجاجة المنسوبة إلى نفس القنديل القلب، وأم الوقود الذي ذكر أنه من الزيتون هو المعرفة، وأما الماء الذي هو تحت الدهن فهو ماء الرحمة.

وهداهم واختارهم لنفسه وجعل أسماءهم عنده في سابق علمه
ليكون خروجهم ذريتهم بين يديه في غيبة المكنون ينظر إليهم
وكنفه بالمحبة عليهم فيباهي به خلقه وخليفته حتى يمجدوه
ويثنون عليه ويركعون ويسجدون له، وحيث يسلون سيوفهم
النورانية من أغمادها مموهة بماء المحبة محددة بالمعرفة،
مسقاة بإخلاص فيهزونها بالشوق بين يدي الجليل على بساط
الفرح فتلمع سيوفهم وتشرق منها أنوار فتحرق الحجب هيئته،
وتحير الملائكة سلطانه وتحرق الشرك واكفر نيرانه، ويرتعد من
الشوق إلى صاحبها عرش الجليل، وينبع ويزهو جنان الفردوس
من طيبه فيا له من عز ويا له من شرف لو كنت تعقل، رجعنا إلى
ما كنا فيه، فقال: ﴿ كَمِشْكُورٍ فِيهَا مَصْبَاحٌ الْمَصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ
كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ ﴾ [النور: ٣٥] إلى آخر الآية، فأما وجه غريبته،
فإنه يقول: كمشكاة، ككوة فيها مصباح، والمصباح في زجاجة،
والزجاجة كأنها كوكب دري يوقد من شجرة مباركة: يقول يوقد
القنديل من دهن شجرة مباركة وهي الزيتون لا شرقية ولا غربية،
يقول: ليس في الشجرة شرقية ولا غربية؛ يكاد زيتها يضيء،
يقول: يضيء القنديل بغير نار ولو لم تمسسه نار، يقول: يضيء
ضياء لو لم يكن نار، نور على نور يقول: هو نور يعني الزيتون

بَيِّنَةٌ مِّن رَّبِّهِ ۖ ﴿١٧﴾ [هود: ١٧]، فهو نور المعرفة ويتلوه شاهد منه فهو نور هذه الشواهد والعلائم الذي يدل على معنى الله ويشير إليه ويؤدي عنه بالصفات والذات والأسماء الدالات، وإنما صار أبهر الأنوار وأعلاها وأشرفها وكلهن من رب واحد لأن تلك أنوار الظاهر، وهذا نور الباطن فبنور الظاهر وبنور الباطن يرى الباطن لو أنك أردت أن تنظر إلى ما غاب عنك بنور بصرك لم تطق ذلك أبداً. ونكتة أخرى أن بنور الباطن يرى الظاهر والباطن كلاهما، وبنور الظاهر لا تطاق الرؤية إلا للظاهر فجميع الأنوار التي ذكرنا بدت من ملكه وقدرته، والنور الأشرف وهو نور المعرفة إنما بدا من الوجدانية، فتلك دالة على الملك والملكوت لأنها بدت منها ومن نوريته خرجت هذه الأنوار كلها، فوصف نوريته الذي بدا من الملك لأهل السماوات وأهل الأرض، ثم عطف على النور الأعلى والأشرف، وهو نور المعرفة الذي بدا من الوجدانية فذكره وضرب له مثلاً ليفهمه خلقه وليعرفوا كرامتهم التي أكرمهم الله بها من بين خلقه ليشكروه على صنعه بهم ونظره لهم وعطفه عليهم في سابق علمه بهم حيث لا أرض ولا سماء ولا عرش ولا كرسي ولا قدر ولا قضاء ولا شيء ولا مقادير، نظر إليهم في هويته وفرديته وديمومته وقدمه فاجتباهم

الإلهام حتى صارت منها أودية ملأت الأفق، أما قوله ﷺ:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾ [النور: ٣٥]، فإن الأنوار كلها تسعة، وهن كلهن من نور الله، فأما النور الأول فنور الشمس ولباسه الضوء، وأما الثاني فنور القمر، وليس عليه لباس وإنما معناها في ذلك لباس الباطن لا لباس الظاهر، فأما لباس الظاهر فإن لكل واحد منهما لباساً، فلباس الشمس من العرش، ولباس القمر من الكرسي، هذا في المجاز وفي التحقيق لا يقال لما ذكرنا لباس، إنما ذلك كسوة، والكسوي سوى اللباس، الكسوة ما يواري العورة، واللباس ما يلبس فوق الثياب، ذلك للنفس وهذا للعين، وشتان ما بينهما عند من له فهم ولب في التمييز بينهما، ونكتة أخرى أن الكسوة لحاجة النفس، واللباس فرح القلب وفيه ما لا يمكن الفحص عنه، ولو قصدت ذلك طال الكتاب، رجعنا إلى ما كنا فيه، وأما النور الثالث فنور الكواكب، وأما النور الرابع فنور النهار، وأما النور الخامس فنور البرق، وأما النور السادس فنور النار، وأما النور السابع فنور الأعين، وأما النور الثامن فهو نور الجواهر، وأما النور التاسع فهو رأس الأنوار وملكها وذلك أنه خرج من الوجدانية وعليه لباس الربوبية يدل على الألوهية ويشير إلى الفردية وذلك قوله، ﴿أَفَمَنْ كَانَ عَلَىٰ

قلت ليس ديناراً نفيت الدينار لا الفليس، لأن الفليس فلساً إنما سمي ديناراً، وإذا قلت إلاً الدينار، أثبت الدينار الذي هو دينار. إذ أنه ليس بفرس، ألا ترى أنك حين قلت ليس فرساً نفيت فرسك لأنه هو الفرس، ولم تقع كلمتك ونفيك على الحمار لأنك قلت ليس فرساً ولم تقل ليس حماراً، وإنما هو حمار وإن قلت ليس حماراً لم يكن كلاماً لأنك كذبت في قولك ليس حماراً، فإذا قلت لا فرس فقد رددت عليه ما جاء به من الاسم المستعار من فرسك على حماره، ثم قلت ألا الفرس، فأثبت اسم فرسك المستحق على فرسك الذي هو اسمه، وكقول رجل للفليس هذا دينار فإذا قلت ليس ديناراً نفيت الدينار لا الفليس، لأن الفليس فلساً إنما سمي ديناراً، وإذا قلت إلاً الدينار، أثبت الدينار الذي هو دينار.



تفسير قوله: ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ﴾

كَمَشْكُوفٍ فِيهَا مَصْبَاحٌ مِصْبَاحٌ ﴿ [النور: ٣٥]

قال كثرت التفاسير لهذه الآية من وجوه شتى، وكل حسان؛ ولكن التفسير ما فسره الحكماء من الحكمة العليا التي خرجت من خزائن المعرفة ونطقت به ألسنة أهل العقول من بحور

ماء وفي ضميرك معنى الخبز، وإن أردت أن يظهر لك قبح تلك الترجمة وفحشها، ورشد ترجمته وحسنها، وإصابة المعنى في التمييز بينهما، مثلت لك لتدركه، فإن هذا حرف لطيف لا يدرك ما قلنا ولا يفهمه إلا من دقق النظر، وكان له قلب أو ألقى السمع وهو شهيد، أرأيت لو أن لك فرساً ولرجل حمار قد سماه فرساً أتاك فقال هذا فرسي كفرسك ما كنت تقول له: إن قلت له ليس بفرس نفيت فرسك، وجحدت أن يكون فرسك فرساً لا حماراً لأن فرسه حمار ومتسمي باسم فرسك؛ ولو قلت ليس بحمار كذبت لأنه حمار وليس فرساً. قيل اشرح لنا كيف سبيله، قال: إن قلت ليس فرس إلا الفرس لم يكن كلاماً لأنك قد نفيت الفرس الذي هو فرسي وجحدته قبل أن تثبته وقبل أن تنفي فرسه إذ أنه ليس بفرس، ألا ترى أنك حين قلت ليس فرساً نفيت فرسك لأنه هو الفرس، ولم تقع كلمتك ونفيك على الحمار لأنك قلت ليس فرساً ولم تقل ليس حماراً، وإنما هو حمار وإن قلت ليس حماراً لم يكن كلاماً لأنك كذبت في قولك ليس حماراً، فإذا قلت لا فرس فقد رددت عليه ما جاء به من الاسم المستعار من فرسك على حماره، ثم قلت ألا الفرس، فأثبت اسم فرسك المستحق على فرسك الذي هو اسمه، وكقول رجل للفلس هذا دينار فإذا

الله تعالى دعاك أن توحدته وتنفي ما دونه مما تسمى باسمه الله، وزعموا أنه إله دونه، وتنزهه وتبرئه عن أن يكون دونه أحد أو معه في ملكه أحد، فأطلق لسانك على أ، تقول لا إله وهو بالأعجمية «نه خدايست» هذا الذي تزعمون أنه إله دون إلهي وقد سميتوه باسم الله، ثم تقول إلاً الله، وبالأعجمية «جزاز خدائي» الذي له اسم الإله المستحق فإذا قلت ذلك فقد أجبتهم به، ورددت عليهم قولهم، وما سمّوا به أصنامهم، ونفيت اسم إلهك عنه، ونزهت ربك عن كل ما أشركوا فيه، وبرأته عن أن يكون في ملكه ما يشبهه، وأثبتته ملكاً فرداً ووحده أحداً صمداً، وسبحته بما هو أهل، وأصبت معنى الله بقولك في الرد عليهم وعلى مقالاتهم الرجسة وناضحت عن ربك، وانتقمت منهم نقمة ربك، ولاشيت أقوالهم، وأبطلت حججهم، ودمرت عليهم تدميراً، ونصرت اسم ربك وقدسته من أقدارهم وفككت أسرته، وإذا قلت لا وزعمت أن ترجمته ليس لم يكن لهم في قولك جواب، وتلاشى كلامك وبطل المعنى، وصار النفي غير ذلك، لأن المعنى في كلامك يؤدي هاهنا على خلاف ما في الضمير، لأن معنك من قولك هذا على النفي وإثبات الرب، وقولك على لسانك يؤدي نفي اسم الله لا اسم الصنم، فكيف يغني عنك لو أنك تقول هات كوزاً من

دعا الله سبحانه وتعالى الخلق إليهما، وبهما أمر لا إلى الجحود والإنكار وذلك أن القوم لم يكونوا ينكرون أو يجحدون أن ليس في السماء إله، ولكنهم يزعمون أن له ولدا يشبهه وهو عيسى، وإن له شريكاً في ملكه وهو هذه الأصنام، وإنه قد اتخذ صاحبة وهي مريم وإنه اصطفى البنات على البنين؛ وهن الملائكة، وأن الشمس والقمر والشجر والكواكب له شركاء في ملكه، وقد قال تعالى في كتابه يحكي عن قولهم ﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان: ٢٥]؛ فدعا الله خلقه إلى أن ينفوا عنه مقالاتهم الرجسة، وينزهوه عن ذلك كله، وأن ينفوا الآلهة التي اتخذوها من دون الله، ويوحدوه بوحدانيته في ربوبيته، فإذا قال العبد: لا إله، وزعم أن ترجمته ليس إله فإنما أنكر الإله المستحق وله جحد، وهو الربّ تبارك اسمه «لا اسمه المستعار وهو الصنم» لأن الاسم المستعار للصنم من اسم ربنا وهو الإله لا يدخل في قوله: ليس، إنما يدخل الاسم المستحق وهو اسم الرب لأن الجحود إنما يقع المستحق نصاً، لا على المستعار المنحول، وإنما يقع النفي على المستعار والمنحول، ألا ترى أنك إذا قلت ليس إله فقد جحدت اسم الإله الذي هو إله، وإذا قلت لا إله فقد نفيت اسم الإله المستعار المنحول؛ لأن



وأما ترجمة لا إله إلا الله

فليس على ما ذهب إليه العامة، ولا على ما فسره المفسرون، ولا على ما ترجمه المترجمون، وقد غلطوا في ترجمته وتفسيره وقصدوا غير سبيله، وشرحوا الظاهر وكتموا الباطن وما في حشوه، وذلك أنهم ترجموا قوله لا بالأعجمية ميست وهو خطأ بين، وكيف يشبه لإبليس، أم كيف يشبهه نه بالأعجمية نيست؟ ولو كان كما ذهب إليه الناس من قولهم: لا إله: نيست خدائي، لكان ليس إله على قياس قولهم، ولكنهم بالخطأ يتكلمون وبالمحال يترجمون، وإلههم ينفون لا الإله، وسنين لك خطأ قولهم ومحال ترجمتهم لتفهمه، وتكون على علم منه إن شاء الله والتوفيق بالله، إن لا كلمة نفى وتبرئة أبرزها الجليل لينفي بها كل معبود دونه عن أن يكون مثله، وتنزه بها ربك عن أن يكون له شبيه أو يكون له في ملكه شريك أو ولد كما زعم الكفار والمشركون وكفرة أهل الكتاب، والنفي والتبرئة هو التسبيح والتنزيه، وأما ليس فهي كلمة جحود وإنكار، وليس للإنكار والجحود هاهنا معنى ولا موضع، إنما هاهنا موضع النفي والتبرئة؛ وهما التنزيه والتسبيح، وقد

يكون الإثبات إلا بالألف ويكون النفي بغير الألف، لأن الألف في لام مضمر مندمج فيه، فإذا قلت لا علمت أنه لام وألف، وإذا قلت إلا علمت أنه لام وألفان أحدهما قبل لا والآخر بعد لا، ولا في الكتابة له فرعان من أصل واحد وفي الكلام لا تظهر إلا في فتحة اللام ومدته، فاكتفى الله بنفي كل معبود دونه بحرف لا لأنه وإن كان حرفاً واحداً في الكتابة فإنه حرفان في الأصل لام وألف، والفرعان اللذان فيه يدلان على ذلك، وإن خفي على الناس معرفة ذلك والألف أشرف أسمائه وأعزها فاكتفى به في النفي وإن كان مضمرًا فإن له سلطاناً ينفي وحدة اسم كل معبود سموا باسمه الله اختلافاً واستراقاً وانتحالاً واستعارة، ولم يكتفى به عند الإثبات حتى أبرز ألف إلا سوى الألف الذي في لا وترك اللف الذي في الأعلى حال تأكيد وتشيت، فقال عند النفي لا حرف واحد وهو اللام وفيه الألف المضمر، وقال عند الإثبات ألا فترك لا على حالة وأبرز ألفاً آخر قبله ليكون حرفان ظهران؛ ألف، ولام سوى الألف الذي في لا لثلاثاً يكون إثباته بحرف واحد كما إن النفي بحرف واحد فيشبه الإثبات النفي في قوله ﴿لَا﴾ فميز اثبات من النفي بالألف الذي أبرز قبل لا.

خزائن الربوبية فقولہ کن؛ نما هو في الأصل حرف والنون قائمته، فلو قال ربنا لما شاء أن قال: كن من غير نون كان ما شاء، ولكن أحب أن يخرجہ مع القائمة ليفہم خلقه كلامه ومعناه في تنزيله في شرائعہم على لغاتہم وألفاظہم ليكون أيسر على ألسنتہم وأفہم للسامع على المراد ألا ترى إلى بعض رؤوس السور المبهمة كيف تاه الناس فيها، وكيف اختلفوا في تفسيرها وهن «الطَّواسين والحواميم والميمات» وغيرها، وهن ثلاثة أحرف، وأكثر فلولاً إنہم تاهوا فيها إذن لهم أتوب في قوله: طس ويس ونون وقاف، وكل حرف منها محشو بمعان وصفات وكل إنما هو بعض من كلام، كما قالوا إن ألف لام ميم، فالألف منها اسم ربنا الله والله اسمه اللطف والميم اسمه الملك فانظر كم حرف اللطيف، وكم حرف الملك، وكم حرف الله، وكم حرف الألف من الله، وكم حرف اللام من اللطيف، وكم حرف الميم من الملك، وقد قال بعض المفسرين إن الألف إلا الله وإن اللام لطف الله، وأن الميم ملك الله، ويقال أيضاً أن الألف اسم الله وأن اللام اسم جبريل، وأن الميم اسم محمد ﷺ، فقولہ ﴿ كُن ﴾ هو حرف كقولہ نون وقولہ كاف والنون قائمته ليكون للسامع أفہم وللقائل أيسر وأشبع في الكلام وأتم في القالب، فلا كلمة نفي ولا كلمة إثبات ولا

إِلَّا اللَّهُ، فإنها في الحروف عشرة أحرف لا آن وهاءان وثلاثة ألفات
 وثلاثة لامات، فأما إله فثلاثة أحرف؛ والاسم منها في الألف وهو
 الاسم المنحول المستعار للأصنام مأخوذ من اسم ربنا الله اختلافاً
 واستراقاً، وأما الله فهو أربعة أحرف؛ والاسم منها في الألف،
 فالألفان اسمان: أحدهما محق بالتحقيق؛ وهو الله اسم لربنا ﷻ
 والآخر مستعار مسترق منحول مختلف والهاءان علما إلهيته
 إلى المنسوب إليه بالألف وهو اسم في قوله: ﴿إِلَهَ﴾، وقوله:
 ﴿اللَّهُ﴾ وأحدهما التحقيق والآخر مستعار كما ذكرنا.

فإذا قلت لا إله إلا الله فلا الثاني، لألف الإله، لأن الاسم
 المستعار فيه وهو اسم الصنم، وإذا قلت إلا الله، فألف إلا هو
 المثبت لألف الله لأن السم المستحب فيه وهو اسم ربنا جل وعزّ،
 وأما لا فهو عماد الألف هاهنا؛ لأن الألف لا يمكن عبارته باللسان
 دون اللام إذ هو علمه فكذلك اللام لا يمكن استعماله إلا مع الألف
 وإن استعمل دون الألف ذهب المعنى، وتلاشى المراد، وبطل
 المبتغى، وصار كلاماً آخر يؤدي إلى معنى آخر، ولأن الكلام التام
 عند العرب لا يكون من ثلاثة أحرف إلا في أحرف قليلة منها قول
 الله: ﴿كُنْ﴾، وهو حرفان خرج منهما الملك والملكوت وشأن
 الدارين، وأمر الآخرة، وذلك تقدير من العزيز العليم، أخرجه من

والآخر فرعون، وكان يدل على فعله وسوء سيرته الذي منه بدا.

فأما الوليد فإنه أربعة أحرف: واو، ولام، وياء، ودال، فالواو واو الويل، واللام لام اللعنة، والياء ياء اليوم، والدال دال الدين فإذا جمعت بينهما أبدى المعنى على أن عليه الويل واللعن يوم الدين، فهذا اسم قد سماه الله به وحشوه ما يصل إليه في الآخرة مندمج منكمم فيه في الويل واللعن.

وأما الاسم الآخر فهو فرعون فهو خمسة أحرف: وهو الفاء والراء والعين والواو والنون؛ فالفاء فاء الفراق والتفريق والراء راء الركوب والركون، والعين عين العلو، والواو واو الويل، والنون نون النار، فإذا جمعت بين حروفه الخمسة أبدى عن المعنى على أنه حيث ملك فارق دينه، وفرق بين بني إسرائيل، وركن إلى الأرض وركب هواه وعلا كما قال الله: ﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾ [الفصص: ٤]، وكما قال: ﴿وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ﴾ [يونس: ٨٣]، وكما قال بنفسه وادعى الربوبية: ﴿أَنَا رَبُّكُمْ الْأَعْلَى﴾ [النازعات: ٢٤] فهذا ما بدا منه في الدنيا، وأما الواو والنون فله الويل والنار يوم القيامة في خزي وهوان أبد الأبدين.

قيل له فتفسير لا إله إلا الله وترجمته: إن وفق الله لك أن تذكر لنا منه شيئاً شكرنا الله لك بالسداد والرشد، قال فأما تفسير لا إله

فقال ﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ﴾ [الصفات: ١٠٣]، ويحتمل أن يكون ألف الإخلاص أنه كان مخلصاً ويحتمل أن يكون الألف ألف الإيمان إذ شهد بذلك فقال: ﴿إِنَّهُ، مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾ [الصفات: ٨١]، ويحتمل أن يكون على ما ذكرنا بدياً من أن الألف اسم الله والباء علامة جوابهم بلى وكل حسن، وأما الباء على التفسير الذي ذكرنا إن الألف ألف الإسلام فإنه باء البراءة حيث قال: ﴿وَأَعْتَرِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ﴾ [مريم: ٤٨]، ثم قال: ﴿إِنَّا بُرءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾ [المتحنة: ٤]، وأما الراء فإنه راء الرؤيا حيث قال: ﴿رَبُّنِّيَ إِنِّيَ أَرَى فِي الْمَنَامِ أَنِّي أَذْبُحُكَ فَانظُرْ مَاذَا تَرَى﴾ [الصفات: ١٠٢]، وأما الهاء فإنه هاء الهم، وأما الباء فإنه باء التصديق فإذا جمعت من الحروف صار كلاماً وأدى المعنى المبتغى منه في القول أنه أسلم لربه فيما رأى في الرؤيا وهم أن يصدق رؤياه بذبحه ابنه فاكتفى الله بهمه وعفا عنه ورضي عنه وفداه بكبش، وأما الميم الذي يعقبه فإنه ميم مه حيث هم بذبحه قال الله جل وعز «مه» فسماه الله بذلك الاسم ولم يظهر بعد منه هذه الأفعال لعلمه به وما يبدو منه بعد ذلك.

قيل له فاسم فرعون: أحببنا أن تشرح لنا منه شيئاً ليكون لنا فائدة؛ قال: أما تفسير اسم فرعون فإنه له اسمين: أحدهما الوليد،



وأما تفسير اسمه إبليس

فإنه خمسة أحرف كل حرف منها يدل على فعله الذي هو فيه ويبدو منه وهو الألف والباء واللام والياء والسين، فأما الألف فإنه ألف الإباء والاستكبار إذ كان إباءه من الاستكبار، كما قال: ﴿أَبَىٰ وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ﴾ [البقرة: ٣٤] فإبأؤه من الاستكبار واستكباره من الكفر. وأما الباء فإنه بالبراءة حيث برأ من ربه بتركه السجود، وأما اللام فإنه لام لم، وأما الياء فإنه ياء لم يكن، يقول لم يكن، وأما السين فإنه سين السجود فإذا جمعت الحروف كلها أدى المعنى على أنه أبى على ربه واستكبر ولم يكن من الساجدين لآدم ﷺ مع الملائكة، قال الله تعالى: ﴿إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّٰجِدِينَ﴾ [الأعراف: ١١]، قيل له فاسم إبراهيم ﷺ أخرج أيضا مبتدؤه الألف ثم الباء.

أشرح لنا منه شيئاً قال: أما تفسير اسم إبراهيم فإن كل حرف منه اسمه دليل على فعله الذي كان من مندمجاً فيه منكمناً كالنار في الحديدية وعلى ما أخرج منه يوم الابتلاء والاختبار، فأما الألف فإنه ألف الإسلام، حيث قال الله له: ﴿أَسْلِمَ﴾، قال: ﴿أَسْلَمْتُ لِرَبِّ الْعٰلَمِينَ﴾ [البقرة: ١٣١]. وشهد الله له ذلك ولابنه إسحاق.

وقوله: ﴿أَنَا﴾؛ اسم مضمَر فيه اسمه الله، وقوله: الله؛ اسم واضح دال الوصف.

قيل له: اسمه إبليس، أوله أَلِف وتاليه الباء، ما معناه، قال: ذاك ليس من هذا المعنى في شيء ذاك اسم سماه الله به يوم أبى عليه بالسجود لآدم عَلَيْهِ السَّلَامُ أخرجه من فعله، وأما اسمه الذي هو اسمه فهو غزازيل فهذا اسم الخلق في البدأ، وذاك اسم سماه الله به من فعله الذي بدا منه.



فأما تفسير اسمه عزازيل

فإن العزاز العبد، والآيل الرب، والعزاز مأخوذ من العزة، وذلك أنه خلق من نار العزة، والعزة ثلاثة أحرف، والعزاز: أربعة أحرف وكل حرف منها يدل على فعله إذ كانت الأسماء تدل على الأفعال، وهو العين والزاي والألف والزاي الآخر فمن العين خرج علوه ومن الزاي خرج زهوه ومن الألف خرج إباءه واستكباره وأما الزاي الآخر فهو ركن الكلام وعقبة لإتمام القالب في العربية كقوله: الرحمن، وسبحان وأما المبتغى منه السبح والرحم، وأما أن منهما فهو القالب على مجرى فعلان فهذا تفسير اسمه عزازيل.

صفاته حتى قال: ﴿الله﴾، فأبرز الألف، ثم قال: ﴿أحد﴾ ثم قال: ﴿الله﴾، فأبرز الألف، ثم قال: ﴿الصمء﴾، فأبرز الألف قبل الصفات أولا ترى إلى قوله: ﴿هو الله الذي لا إله إلا هو﴾، فسكت ثم قال: ﴿الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر﴾ [الحشر: ٢٣]، ثم قال: ﴿هو الله الخلق الباري﴾ [الحشر: ٢٤]، لم يكتفي بهو في تلك المواضع حتى ذكر بعده الله، ثم وصف فهو كلمة لا ينطبق بما فيها ولا تدل ولا تشير ولا تصف وهو محشو بها، فالألف المعبر عنها بما فيها وهي في الكتابة حرف الألف لا تظهر إلا عند القراءة والتهجي، وأما الواو الذي يتلوه فهو الاسم وله الخلق إليه وإلهية الملك بوحدايته، فالرب تعالى لما دعا الخلق إليه في المقادير ووصف نفسه ووصف بهو لأن فيه علم الغيب، ودعاهم إليه به، فقال: ﴿شهد الله أنه لا إله إلا هو﴾ [آل عمران: ١٨]، ولما دعاهم إليه يوم الميثاق دعاهم إليّ أنا فقال: ﴿لا إله إلا أنا فأعبُدون﴾ [الأنبياء: ٢٥]، هذا إقرار ومر أن يعبدوه في الجملة ولما دعاهم إلى عبادته ودعاه دعاهم إلى اسمه الله فقال: ﴿فاعلم أنه لا إله إلا الله واستغفر لذنبك﴾ [محمد: ١٩]، وقال: ﴿إنني أنا الله لا إله إلا أنا فأعبُدني وأقم الصلاة لذكري﴾ [طه: ١٤]، فقوله: ﴿هو﴾، اسم لا ينطبق ولا يدل،

غير لام كالنكرة وليست بنكرة إنما هي معرفة بلا علم ليكون معرفته به وإقرارهم به غيباً كما دعاهم إليه غيباً فيمدحهم ويشي عليهم ويباهي بهم خلقه الآخرين، وقال: ﴿الْعَمَّ * ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾ [البقرة: ١ - ٣]. فقال له قائل، فقوله: «هو آية كلمة هي وما في حشوها فإني أسمع الله يشهد وملائكته وأولي العلم على أنه هو وقال في سورة الإخلاص ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: ١]»، وقال في آخر الحشر ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ﴾ [الحشر: ٢٢] ثم قال في موضع آخر: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ﴾ [محمد: ١٩] وقال في آية أخرى: ﴿لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الأنبياء: ٢٥]، قال هيهات هيهات أن يكون لهذا العلم في إهابك مساغ، فإن هذا علم جليل دقيق، ولكن سنذكر منه شيئاً لتستدل به على ما تريد قوله هو، فإن هو كلمة محشوة في صفاته الإلهية والفردية والجلالة والملك والعزة والقدرة والسلطان والجبروت وهو حرفان هاء، وواو، فالهاء منها الهداية، إن الله وهو الهادي، والواو الوله لأن الوله لا يجوز ولا يستحق إلا الله فمستقر جميع الصفات الآتية والأسماء الرفيقة في الهاء، والواصف لها، والدليل مما فيه الخلق والمشير إليها والمعبر عنها، والمؤدي عن معناها بكنهة الألف لا ترى أنه لما قال: ﴿قُلْ هُوَ﴾، لم يدل على

وهو قوله: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢] وكان سبيله مع العلم أن يقول أل الألف مع اللام ليكون بروزه مع العلم ثم يقول لست بربكم فإن اللام التي في قوله لست ليست بلام علم المعرفة وإنما هي لام لست نكرة لأن لام لست ليست زائدة كألف كلام الله فالألف مع اللام معرفة مع العلم كقولك الدار والرجل فالألف اسم يدلك ما فيه على المسمى واللام علمها وهو المصدق لها، والنكرة أن تقول رَجُلٌ ودار ليس فيها معرفة ولا علم وهو اسم مصمت وإنما أخرج الله يومئذ الألف وحده من غير علم لأنه أحب أن يعرفوه ربا ويقروا به غيباً من غير علامة يرون أو إشارة يبصرون سوى الذي في الألف فإن في حشوه من الدلائل والعلائم والبيئات والدلالات ما يحملهم على وحدانيته ويدلهم على فردانيته من غير علم المعرفة فأخرج الألف دالاً بصفاته عليه من غير لام كالنكرة وليست بنكرة إنما هي معرفة بلا علم ليكون معرفته به وإقرارهم به غيباً كما دعاهم إليه غيباً فيمدحهم ويشي عليهم ويباهي بهم خلقه الآخرين، وقال: ﴿الْمَ * ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾ [البقرة: ١-٣]. والعلائم والبيئات والدلالات ما يحملهم على وحدانيته ويدلهم على فردانيته من غير علم المعرفة فأخرج الألف دالاً بصفاته عليه من

كان مصوّر يده قد شاهد القربة ونال نور الجلال وأبدل مكان الميثاق عرض الأمانة فجعل مبتدأ اسمه الألف علامة لمعنى اسمه الله، والدال علامة الخلق، أنه خلق من أديم الأرض ونما خلق من الأرض لأن الله كان عالماً به أنه إن خلقه من نوره وبهائه اغتر وتجبر باتفاق النور «ومال إلى الزهو» والعوز والقربة وغلبا عليه فأهلكاه. ألا ترى إلى إبليس كيف تجبر واستكبر بأصل خلقته وهو نار العزّ على آدم في سجوده حتى كفر، وكيف مارى آدم في الخلقه فقال: ﴿خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢] فعطف الله علينا بني آدم إذ خلق أبانا آدم من التراب وعصمنا من دواهي أنفسنا وخلصنا من المهالك برأفته وليست تجري أسماء ذريته على هذا السبيل إنما ذلك سبيل آخر وسبيل مجرى الأسماء أسماء الخلق ومدارها على نحو آخر وهو ما يخرج من أفعالهم وأخلاقهم وطبائعهم وتصرفهم من حال إلى حال وأما الموضع الذي يجعل تالي الألف واللام فهو سبيل مجرى الكلام وهو على نحو ما ذكرنا بدياً أن الألف اسم من أسمائه وأول الأسماء وأشرفها وهو الدال على صانع الخلق وخالقهم فالألف ألف المعرفة واللام علم المعرفة ولا تكون المعرفة دالة مع علمها إلا فيما وصفنا بدياً في يوم الميثاق فإن الله أخرج الألف يومئذ بغير علمها

نجد الألف منه معنى اسمه الله والباء معنى قولهم بلى وإلى
 حروفها الثمانية والعشرين ألف باء تاء ثاء وإنما جمعوا بين الألف
 والباء هاهنا وجعلوا مفتحه بالألف وتاليه الباء لأنهم لم يكتفوا
 بالألف المندمج للعامة عند الاستعمال فقبلوه وجعلوا مفتتح
 كلامهم ألفاً مندمجاً وجعلوا تاليه الباء كما هو في الأصل لأنهم
 علموا أن المبتغى الألف والباء للاستعمال فأبرزوا ما كان مندمجاً
 وجعلوه مفتتح الكلام وجعلوا التالي الباء فقالوا أب وقالوا ألف
 وباء ولو تركوه على ما كان سبيله أن يقال هنا بباء باء البرّ وباء بلى
 والألف مندمج فيما بينهما ولكنهم علموا أنهم إذ قالوا ألف دخل
 فيه كل اسم ثم إذا قالوا باء كان قد دخل الباء مرة من الألف ومرة
 الآن فهذان باءان ومبتدأهما الألف فترجموا إحدى الباءين وهو
 الذي من الألف مندمج فيه وتركوا الباء الآخر المبرز على حاله
 تالياً للألف علامة ورسماً على القلوب ليوم الميثاق وجوابهم
 ربهم بيلي، فاسم آدم ﷺ ما لي أراه ألفاً والبدال تاليه وليس تالي
 اسمه الباء وهو أب البشر، قال: له اسمان، أحدهما اسم الخلقة،
 والآخر اسم الفعل، أما اسم الفعل فإنه أب البشر ففيه ألف والباء
 تاليه، وأما اسم الخلقة، فهو آدم الألف مبدأه والبدال تاليه لأنه لم
 يوجد عليه الميثاق يوم الميثاق ولم يستفهم وإنما عفي عنه لأنه

في أوله باء الإضافة، والثاني اسمه البرّ والبرّ من البار وفي البار
 الألف وهو اسمه الأول فأقروا له به وأجابوه باسم هو في الحرف
 حرفان باء وراء والألف فيما بينهما مندمج لا يبرز إلا في وقت
 تهجي الباء ليكون إقرارهم له باسمه الله وجوابهم له بحرف يوافق
 حرفه الأول الذي ابتدأ به أول كلامه في قوله بربكم الباء الذي قبل
 الراء وذلك أنهم نظروا فقالوا لم نقل ربنا أأست بخالقكم ولا
 رازقكم ولا مولكم ولا إلهكم فإن له أسماء كثيرة ما تعني ربنا في
 استقرارنا بهذا الاسم وهو الربّ فتبين لهم أنهم إذا أجابوه بالباء
 دخل فيه أشرف الأسماء وأولها وهو الألف مع ما وافقوا في
 جوابهم له بباريهم الذي ابتدأوا جوابهم من قول الربّ بربكم
 وقولهم بلى فجعلوا مفتتح الجواب بمفتتح الاسم الذي استقر
 ربههم واستفهمهم به ليتفق الباطن من الكلام من قوله بربكم بلى
 فوافقوا في الجواب بابتداء الباء ببائه وهو باء البرّ لا باء الإضافة
 ووافقوا في المعنى الذي أراد أن يقرّوا له من جميع أسمائه بألف
 الإله على ما أشار إليه ومثّل لهم بدياً فالباء هاهنا قالب الألف وهو
 المعنى ما في القلب لا في القالب فقوله باء إنما هو ألف فالمعنى
 ما في القالب والمشار إليه والقالب الاستعمال ألا ترى إلى
 حروف أبجد إنما ابتدأوا أول حروفه بالألف ثم الباء فقالوا أب

واستدلوا ببعده عن أن يشبه الأشكال على كونه وبعده عن الكيفية ومنتهاه وحدوديته فعرفوه بالصفات والآيات والبيانات معرفة بلا كيفية ولا محدودية وأقروا له بالربوبية ولأنفسهم بالعبودية فأجابوه بثلاثة أحرف وهو الباء واللام والياء فقالوا بلي فرضي عنهم وقبل منهم وجعلهم في كنفه ثم صبّ عليهم النور وأشهدهم على أنفسهم وأشهد الملائكة بذلك عليهم وكفى بالله شهيداً ولهذا غور بعيد لا يمكن استفراغه ولا استفحاصه ولكن في قدر ما وصفنا كفاية وهداية لمن له قلب أو ألقى السمع وهو شهيد، وإنما أجابوه بلي ولم يجيبوه بنعم، وبلي ثلاثة أحرف ونعم أيضاً كمثلته ثلاثة أحرف لأن في بلي ما ليس في نعم وما في نعم ما ليس في بلي وإن كانا من الحروف سواء ولأن نعم ليس لها عند الاستفهام موضع ولا معنى لأنه ليس في حروف نعم ويكون جواباً للاستفهام ولهذا غور بعيد لا يمكن وصفه ولكن سنشرح منه شيئاً لتفهّموه، إن الباء اسم يخرج منه اسم البرّ والبرّ والرب واحد في القلب فلما قال الله يوم الميثاق: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢]؟ نظروا فقالوا إن لله أسماء كثيرة وإنما استقررنا من بين أسمائه باسمه الرب والرب من البرّ والبرّ مخرجه من الباء، والباء حرفان باء وألف فإنما يريد ربنا أن نقرّ له باسمه البرّ ونجيبه به، والباء الذي

الأسماء والصفات وهو في الكتابة حرف وفي التهجي ثلاثة أحرف فقوله: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢]، لما أراد الله أن يأخذ عليهم الميثاق أبرز لهم هذا الألف على مثال الذي وصفنا حرفاً منتصباً في صدورهم على أعين قلوبهم ثم أشار لهم إليه حتى إذا رأوه ونظروا إلى حرفيته وانتصابه واستقامته من غير انحراف ولا اعوجاج وفرديته من بين الأحرف وصموته ووقفوا على معنى ربهم وهو في القول ثم قال: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢] والألف تماثله على أعين قلوبهم يشير لهم إلى وحدانية الملك ويدلهم بآياته وصفاته عليه فأجابوا ربهم ببلى واستدلوا باسمه الألف بحرفيته واستقامته ودلالته على ربهم وشهدوا له بالوحدانية وأقروا له بالربوبية وأيقنوا بالفردية وأعلموا أن الله إنما أبرز لهم هذا الاسم من بين أسمائه وصوره على أعين قلوبهم ليشهدوا به عليه ويعرفوه بالآيات التي تشير الألف بما فيه إليها ويوقفوا بالمعاني التي تؤدي الألف عنها يوقروا بالصفات التي تدلهم الألف عليها فاستدلوا بوحدانية الألف على أن المسمى الذي الألف اسمه واحداً واحداً واستدلوا بفرديته على أنه فرد واستدلوا بصموته على أنه صمد واستدلوا بحرفيته على أنه وتر واستدلوا ببراءته عن الوصل والفصل على ديمومته وقدمه

خرجت من تحت الكعبة ومدت منها من الأديم كذلك خرجت جميع أسمائه منه، والألف في الكتابة حرف منتصف من غير وصل ولا فصل لا انحراف فيه ولا اعوجاج فهو اسم الله دال بحرفيته وانتصابه واستقامته من غير انحراف ولا اعوجاج ولا تمايل على المسمى الذي هو اسمه أنه واحداً واحداً صمد فرد أبد ودائم عدل تام بارئ قائم بالقسط لا إله إلا هو العزيز الحكيم وهو في التهجي واستعمال الأدوات ثلاثة أحرف ألف، ولام، وفاء ثم الألف منها ثلاثة أحرف، واللام حرفان والفاء حرفان في التهجي وفي الكتابة حرف فاللام في التهجي لام وألف وميم، والفاء فاء وياء، فمن الألف وهو الثلاثة الأحرف يخرج ثلاثة أسماء الله واللطيف والفاطر، الله من الألف واللطيف من اللام والفاطر من الفاء، ثم تخرج من لام الألف اسمان لطيف ومجيد، اللطيف من اللام والمجيد من الميم، ثم تخرج من ميم الميم الذي خرج من لام الألف اسمان ملك ومهيمن، ثم تخرج من ميم الملك ولامه وكافة أسماء المولى والمحبي والمميت ومن ميم المهيمن وهائه ويائه وميمه الآخر ونونه خمسة أسماء المعطي من ميمه الأول والهادي من الهاء واليد من الياء والمكرم من الميم الآخر، والنون والناصر من النون فعلى هذا المثال يخرج من الألف جميع

دالة عليه أو آية تشير إليه بما فيها من معنى يؤدي عنه فذكر نفسه ذلك واستعمل الذهن في إصابته والوقوف على معرفته دلّة الذهن والفهم والحفظ عليه فعرفه فقليل عارف ولا يقال لهذا علم فهو عالم إذ قد يستفهم العالم بالشيء الجاهل فيقول أأست بعالم بالكتابة والحساب. والمستفهم لا يعلم أن المستفهم كاتب أم لا؟ ولا يستفهم العارف بالشيء غير العارف لا يقال لغير العارف أأست بالكاتب حتى يعلم أنه بها عارف فإذا كان له منه معرفة قبل ذلك به استفهمه، فقال أأست بكاتب فيقول المستفهم بلى فذلك هذا المثال على أن بني دم قد كانوا أصابوا حظوظهم يوم الخلق من صنعة اليد والنفخ وصار ذلك عندهم رسماً على أعين قلوبهم فلما رأوا نوره يوم الميثاق وسمعوا كلامه ونالوا قربة كفه استنار ذلك بما كان عندهم فدلهم ذلك عليه فعرفوه فلما استفهمهم قال: أأست بربكم أي أأستم تعرفوني بالعلائم والشواهد والبيانات والآيات التي عندكم قالوا بلى فقبل الله شهادتهم وإقرارهم فجعلهم عبيده من بين الخلق وصفوته ومجتابه وأحباءه وأولياءه.

وأما الوجه الباطن فهو أن الألف أول الأسماء وأشرفها ومبتدؤها وأن جميع أسمائه التي تعرف وما لا تعرف إنما خرجت منها فهو محشو بجميع أسمائه وصفاته كما أن الأرضين كلها



تفسير قوله ألت بربكم

قال له قائل: فقوله: ألت بربكم ما هذه الألف هاهنا، قال له وجهان: وجه باطن، ووجه ظاهر.

أما الوجه الظاهر فهو وجه الاستفهام، والاستفهام من السائل للمسئول يصف الجواب وهو التلقين والإشارة إلى ما عند المسئول في قلبه من الموجود والمدرك والمفهوم عليه والمعلوم والموصوف كذا وجدنا في مجاري كلام العرب وإنما استفهم الرب في ذلك الوقت لأن نور المعرفة كان عندهم بالحفظ التي أصابوا من أبيهم يوم الخلقة وقربة النفخ وقربة التصوير وصنعة اليد، فقال: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢] ويذكرهم ويستحفظهم ويستجلبهم الذكر من ذلك الصنع الذي صنع بهم يوم آدم ﷺ وما أكرمهم من النور ونفخ الروح وصنعة اليد ليذكروا ذلك ويستعملوا أفهامهم وأذهانهم فيبرزوا بهن نور المعرفة فيستدلوا به على ذلك فيعرفوه ويؤمنوا به ولا تكون المعرفة أبداً دون الرؤية أو السمع أو القربة كان بدياً قبل ذلك فإذا لاقاه بعد ذلك وقد سبق منه إليه قبل ذلك من قربة أو رؤية أو لقي أو سمع أو صفة

وهو النور الذي وضع في آدم عليه السلام ونور المدد النور الميثاقي من الجلال وهو نور البهاء أو السراج فما لم يلتق النوران على العين لم يبصر الإنسان الشيء فكذلك ما وصفنا ألا ترى أن إبراهيم خليل الله صلى الله عليه لما نظر إلى الكواكب والقمر والشمس قال: ﴿ هَذَا رَبِّي ﴾ [الأنعام: ٧٦]، فلما استعمل الخمسة الأشياء واستدل بما كان عنده فلم يتفق ولم يتشاكل نفاه، فقال: ﴿ لَا أُحِبُّ الْأَفْلَاقَ ﴾ [الأنعام: ٧٦]، وتبرأ من كل واحد منها، وذلك أنه لما وقع بصره على النور ظن أنه نور ربه فقال هذا ربي، فلما استدل بما كان عنده من النور المقاديري الرباني ونور الميثاقي المؤيدي واستعمل قدحه الذي ذكرنا لم يعمل شيئاً وتلاشى ذلك النور في جنب ما كان عنده ولم يتشاكلا ولم يدل على ربه كما دل الأولان ولم تقبله فطنة قلبه ورآه زائلاً علم أنه ليس من ذلك النور وتبرأ منه وفرغ إلى ربه فقال: ﴿ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ ﴾ [الأنعام: ٧٩]، إلى آخره، وذلك من الله له ابتلاء واختيار إذ أراد أن يتخذه لنفسه خليلاً ولا يتوهم عليه أنه شرك في ربه ولهذا غور بعيد لا يمكن صفته وفي قدر ما وصفنا كفاية للمستنبط العليم.

نفسه أمن العبد وأيقن وعرفه ومثل ذلك مثل القدرح فالنور كالنار
 والمعرفة كالحديد متمكن فيه النار وهو النور الأول يوم المقادير
 والحجر التجلي يوم الميثاق والنور متمكن فيه والقلب والفتنة
 المندوق فلما قدح العبد الحجر بالحديد خرج منهما النار فالتقيا
 على القلب فيلهما القلب فنوراه ودلاه على الله ﷻ.

وأما الكافر فإنه لما سطع نور الجليل على عينه يوم الميثاق
 وناله قرابة الكف وقرابة الكلام لم يكن عنده ما يستدل عليه فيعرفه
 تاه وتحير وذلك أنه نسي الصنع الأول فترك استعمال تلك
 الخمسة فصارت حديدته وهي المعرفة كأنه لا يعي ما الرحمة
 فيه فلم يعمل ذلك السطوع وتلاشي النار وبطل لم يقبله القلب
 إذ لم يجد شاهداً على ذلك فصار مشبهاً مشتركاً، قال الله تعالى:
 ﴿ أَفَمَن كَانَ عَلَىٰ بَيْنَةٍ مِّن رَّبِّهِ ۖ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ ﴾ [هود: ١٧]،
 فالبينة التي هي من ربه هي النور المقاديري والشاهد الذي يتلوه
 من النور الميثاقى، وقال: ﴿ لِيَهْلِكَ مَن هَلَكَ عَن بَيْنَةٍ وَيَحْيَىٰ
 مَن حَيَّ عَن بَيْنَةٍ ﴾ [الأنفال: ٤٢]، وقال: ﴿ أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ
 لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۗ ﴾ [الزمر: ٢٢]، ألا ترى أن العيون هذه
 بنورها لا تبصر شيئاً حتى تؤيد بنور المدد ليلتقيا بنوريهما على
 الشيء فيبصر الإنسان ما أحب فنور العين نور المعرفة متمكن فيها

الذي غشيهم اليوم من الجليل الجميل فعرفوه رباً واحداً واحداً فرداً وذلك أنه لما اتفق النوران والتقيا سطع على أعين قلوبهم النوران الربانيان دلهم على ربهم الفرد الواحد فعرفوه وأيقنوا به، ويرون ذلك كله باستعمال تلك الخمسة التي وصفنا فالعبد في استعمالهن محمود وفي تركهن مذموم على كل حال وفي كل وقت وفي كل مكان وذلك أنه إذا لم يستعملهن في كل وقت ونسي صنع ربه به وما أكرمه به من النفخ والنور والقربة يوم آدم ولم يذكرها ولم يحفظها بالفهم والذهن لم يعرف ربه يوم الميثاق إذ لم يكن عنده ما يستدل به على كلامه وقربته ونوره الذي ينالهم وهم في كفه، فالمعرفة واستعمال تلك الخمسة على العبد هو مطلوب بهن ومحاسب عليهن محمود على استعمالهن، مذموم على تركهن، ونور المعرفة من الرب ليس إلى العبد منه شيء ولا عليه ذم ولا مدح إذ كان ذلك من فعل الله بعبده وإكرامه له به فإذا استعمل العبد تلك الخمسة فإن استعملهن خرجت المعرفة فإذا استعمل المعرفة برز النور المتمكن فيها وهو نور المعرفة فالتقى النور الميثاق الذي غشيهم وسطع من الجليل عند التجلي فتشاكلا ولك يتشابه دلاً على ربهم فاستدل العبد بما سطع يوم الميثاق بما كان عنده من النور الذي وضع في آدم يدل كل واحد منهما على

هم في صلبه كل على حياله وحصّنه وصارت تلك الثلاثة عندهم آية لربهم ودليله عليه واستدلوا بها على ربهم إذ نالوا من التصوير وصنعة اليد القربة ونالوا من النفخ الحياة إذ كانت الحياة من حياته فحيوا به، ومن النور الذي ذكرنا وهو نور المعرفة بالرؤية بلا كيفية ولا حد وإنما رأوا ذلك بتلك الخمسة التي ذكرنا لو لم يكن تلك لم يقيموا على ذلك كله ولم يقدرُوا على معرفته.

أما الذهن فيه يوصل إلى كل ما خفي عليه، وأما الفهم فبه يدرك الغيب، وأما الذكاوة فبه يستخرج المكنون بالتحقيق، وأما الحفظ فبه يحاط، وأما العلم فبه يذكر ما غاب، فباستعمال هذه عرفوا ربهم وبها فهموا عن ربهم، ووقفوا على صانعهم وحفظوا ما نالوا منه وأسماءهم في المقادير وهم في صلب أبيهم آدم عليه السلام ذلك هدي العلي العظيم العليم، فلما أخرجهم من صلبه يوم الميثاق ووضعهم على كفه ونالهم قربته واستعملوا الأشياء الخمسة دلّتهم تلك القربة على هذه القربة أن كليهما من الرب الرحيم فأيقنوا به فلما كلمهم دلّهم نفخ النور على أن الكلام من الذي نفخ الروح يومئذ إذ كان له عليهم بينه فيه ثم لما تجلّى لهم عن وجهه الجليل سطع منه نور على وجوههم وغشيتهم به دلّهم ذلك النور الذي وضع في أبيهم وهو نور المعرفة على أن النور

أشياء، وهن لسن إليه ولكن محمود عند ربه باستعمالها ومدرك ربه معرفة وبه وهن: الفهم والذهن والذكاء والحفظ والعلم، وهو ذكر الفطرة وهن من الله لعبده وليس إلى عبده منهن شيء ولكنه محمود باستعمالهن مذموم بترك استعمالهن.

وأما نور المعرفة فهو من الله ربه ليس إلى العبد منه شيء وذلك أن الله ﷻ لما أراد أن يخلق آدم ﷺ خمر طيته بيده وولي تصويره نفسه وخلقه من شيئين من أدنى شيء وأخسه وهو التراب وأعلى شيء وأشرفه وأطيبه وألطفه وهو ماء الرحمة ووضع فيها شيئاً أشرف الأشياء وأبهاها وأنورها أخرجها من خزان الربوبية وقده بعلم الوحداية عليه لباس الألوهية محشو بنور الجلال والفرديانية، يحكي عن رب كريم وإله عظيم وقادر لطيف ليس كمثل شيء وهو الحكيم الخبير، وهو نور المعرفة ثم وضع فيه تلك الخمسة الأشياء التي ذكرناها ثم وضع الطينة تحت عرشه أربعين خريفاً حتى تشرب فيه كل ما وصفنا وخلص إلى كل عضو وعرق ومفصل منه من قرنه إلى قدمه ثم نفخ فيه الروح حتى امتلأ منه واستقر فأخذ كل شيء في آدم حظه من نفخ الروح ومن النور الذي وصفنا ومن قربة التصوير وصنعة اليد ومن تلك الخمسة الأشياء التي وصفنا وأصاب جميع ذريته حظوظهم من ذلك كله

فقال الحمد لله فلما أخرج ذريته منه نالهم ذلك النور الموضوع في أبيهم يوم التخمير بالجصص فصار لكل منه حظ على قدر ما كان في القضاء في سابق علمه فمن كان في سابق علمه أنه لا يؤمن لم يؤيده بالمعرفة ولم يمد به وتركه على ذلك النور الذي جُبل عليه أبوه آدم عليه السلام فلم يعرف ربه لأنه لم يقذف إليه المعرفة ليعرف النور المعرفة والمعرفة النور فيعرف صاحبها ربه وعلمه أن سألته عنه ولم يعرفه ومن ذلك قوله: ﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾ [الروم: ٣٠]، وهو النور نور المعرفة، وقوله: ﴿وَلَيْنَ سَأَلْتَهُم مِّنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ﴾ [لقمان: ٢٥]، ومن كان في سابق علمه أنه يؤمن أمده بالمعرفة وقذفها إليه فالتقيا وتعارفا وسطع نوراهما إلى الملك فدلا صاحبهما على ربه فاتبع القلب بصره إلى ما سطع فوحدهما بين يدي الجليل في نور القربة فعرف العبد ربه، فمن ذلك قوله تعالى: ﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ﴾ [هود: ١٧]، وهو نور المعرفة ويتلوه شاهد منه وهو المعرفة وإنما جمع تربته في موضع الكعبة كان في سابق علمه أن يتخذها لهم قبلة.

وأما المعرفة فإنه سئل أفعل الله هي أم فعل العبد، قال: المعرفة هي من العُبد والمنسوبة إليه وبها يصير محمودا عند ربه وبخلوه عنها يصير مذموما ولكن السبب الذي به يصل العُبد إليها خمسة

فصور منها آدم ﷺ على أحسن صورة، ثم نفخ فيه من نور الحياة فأحياه بالنور وحركه بالنفخ، والنور الروح وهو روح الحياة فإن للروح حياة فلم تدب الروح في جسد آدم ﷺ ولم تمد عروقه منه حتى قذف الله المعرفة وهو اصل النور الذي كان وضع في آدم ﷺ حيث خمر طينته به فلما التقى نور المعرفة والمعرفة في القلب انتشرا وابتهجيا واقتربا حتى اتصلا، فلما اتصلا حتى تعارفا فلما تعارفا عرف النور المعرفة والمعرفة النور إذ كانا متصلين في البدء في مكان واحد عند الملك الأعلى منتصبا بين يديه فاجتمع نوراهما على القلب وسطعا بنوريهما فأنارا القلب وأضاء في سلطان النور وسطع منهما شعاع إلى العرش فوقف بين يدي الجليل فأتبع القلب بصر عينه حتى انتهى انتهى الشعاع فشاهد المعرفة وأبصر الجلال وحجب إليها فالتقى نور المعرفة ونور الشعاع وهو نور المعرفة والمعرفة بنفسها، فعرف ربه فلما أذن له بالكلام أتى بما كان عاين وشاهد وعرف فقال: لا إله إلا الله فلما التمس الروح المنقذ والسبيل للخروج إذ ضاق به ذرعاً في الكون في موضع مضيق كربه هائل وقد كان مخلي عنه في ساحات الملكوت فلم يجد السبيل اضطرب فنظر إليه الرب نظرة حتى خر نار تعد من هيبته سلطانه فسكن فخرج التنفس منه ثم استقر،

من بطانة الأرض، والأرض خلقت من كدورة الماء وخبثه وزبده وأصلها من الماء فهي يابسة خشنة، والنور من اللطف فإذا تخلّى القلب من النور ومائه ورطوبته ولطافته، رجعت إلى جوهرها من الأرض يابسة خشنة فإذا دام بها ذلك قسا القلب أي يبس وصار إلى حالتها وجوهرها، ولما احتج إبليس بما احتج على آدم عليه السلام وفضل نفسه عليه نظر في نفسه واعتبر جوهره فقال: ﴿خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢] والنار من النور وخلقته من تراب، والتراب من الظلمة، ولم يلتفت اللعين إلى أن التراب من الطين والطين من الماء والماء حياة كل شيء، والماء يطفئ النار فلذلك احتج بما احتج.

أما أصل معرفة المعرفة ومعرفة جوهرها فإن الله لما أراد أن يخلق آدم عليه السلام جمع وجه أديم الأرض في الموضع الذي أراد أن نتخذ منه البيت وهو الكعبة، ثم رفع تربتها منه وعجنها بماء الرحمة، ثم جعل فيه نور المعرفة، وامتزج بها ماء الرحمة، ثم جعل فيه نور المعرفة كالخميرة، ثم خمرها ووضعها أربعين يوماً حتى نشف فيها نور المعرفة، وامتزج بها ماء الرحمة، وخرج ونزع ما كان في باطنها إلى ظاهرها من النور والبهاء ثم فتح خزائن الصور فاختر أحسن صورة فرفع مثاله وصورته منها ثم رفعها

عليه سبيلاً، حيث قال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ [الحجر: ٤٢]، أي على قلوبهم، ومنه قيل القلب بيد الرحمن ومنه في الحديث أنه سأل ربه خصلة فقال ما هي يا إبليس، قال: السبيل على قلبه، قال: ذلك محرم عليك أن تدخله أو تسلط عليه، ولكن لك سبيل ومجرى من النفس في العروق إلى حد القلب وأصل العروق في النفس ورأسها في القلب، فإذا دخلت العروق وجريت فيها عرقت من ضيق المجرى فامتزج عرقك بماء الرحمة في مجرى واحد وجرى إلى القلب مع شؤمك ونفخك ونتنك وظلمتك ووصل إلى القلب سلطانك فغلبت صاحبه ومن أردت به ضرراً أو اخترته وجعلته ولياً وصديقاً ونبياً، قلعت العروق من باطن القلب ونزعتها منه فصار القلب سليماً فإذا دخلت العروق وجريت فيها لم ينله شؤمك ولم يصل إليه سلطانك ولا ظلمتك إذ كانت أصل العروق منقطة من باطن القلب وصار ما بين القلب وبين أصل العروق فرجة فرضي اللعين بذلك، وقد ذكر الله تعالى في كتابه فقال: ﴿إِلَّا مَنْ أَمَّنَّ أُنَى اللَّهِ بِقَلْبِ سَلِيمٍ﴾ [الشعراء: ٨٩]، القلب السليم الذي نزعت منه أصل العروق ثم ختم عليه، فالقلب وإن كان شريفاً فإنه قد خلق مما خلقت منه النفس ولكن التفضيل مما بينهما أن النفس خلقت من أديم الأرض وظهرها، والقلب

الملائكة من أجله وأعطيته آلة الحرب والجنود ونصرته وقويته وقضيت الحرب بيني وبينه فما آتني؟ وما جنودي؟ قال: ما تشاء، قال: أعطيته الكتب فما كتابي؟ قال: قال كتابك الوشم، قال: فما رسلي؟ قال: الكهنة، قال: فما حديثي؟ قال: الكذب، قال: فما قرآني؟ قال: الشعر، قال: فما مؤذني؟ قال: الغناء والمزمار، قال: فما مسجدي؟ قال: السوق، قال: فما بيتي؟ قال: الحمام والكنائس، قال فما طعامي؟ قال: ما لم يذكر عليه اسمي، قال: فما شرابي؟ قال: كل مسكر، قال: فما مصائدي؟ قال: النساء، قال: فما سلاحي؟ قال: النساء، قال: أعطيته جنوداً، فما جنودي؟ قال: من مائة خلق من أخلاق السوء، والهوى مليكهم ضد كل خلق من أخلاق آدم صلى الله عليه، قال فرضي اللعين.



باب صفة المعرفة وصفة لباسها

قال الله تعالى: ﴿أَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِٗٓ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ﴾ [الزمر: ٢٢]، فالقلب مضغة خلقها الله من بطانة الأرض مما لم يمسه وطء إبليس ولا خطوته لأنه كان في سابق علمه أنه معدن معرفته ومن ذلك لا يجد الشيطان

وخيله، قال: لا يولد لك إلا وكلت به من يحفظه، وذلك قوله تعالى: ﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾ [الرعد: ١١]، قال: زدني، قال: التوبة مبسوطة إن تبت أو تاب أحد من ولدك إلى سنة قبلت، وقال: زدني، قال: أرسل عليك رسلي، قال: زدني، قال: وأؤيدك بالصدق ما لم تفارقه لن يغلبك، قال: زدني، قال: أعلمك كلامي، قال: زدني، قال: جعلت الأذان وارثه لك في ولدك، قال: زدني، قال: اتخذ لك مسجداً تزورني فيه، قال: زدني، قال: جعلت ذكري شراباً لك، قال: فما جنودي، قال: مائة خلق رأسهم وقائدهم العقل، قال: ما العقل؟ وما الجنود؟ قال: العقل ملك الملك وهو المعرفة وقائد العقل ومعدنه في الدماغ ومسكنه في الصدر وسلطانه في جميع الجسد وله مائة أعوان كل عون على أمر.



باب سؤال إبليس المدد وآلة الحرب والجنود والأعوان على آدم عليه السلام

ثم تقدم عدو الله إبليس، فقال سلطت آدم عليّ بعد ما جعلتني مذموماً مدحوراً وأشقيتني في جنبه وسلبتني خلعة الكرامة ولباس

قال: ويغلبني بكثرة الولد، قال: لا يولد له ولد إلا ولد لك مثلاه،
 قال: يغلبني بالقوة التي فيه، قال: اجلب عليهم بخيلك ورجالك
 وشاركهم في الأموال والأولاد وعدهم إن لا جنة ولا نار، فقال:
 شفيت صدري منه لآتينهم من بين أيديهم الدنيا فأزيناها في أعينهم
 ومن خلفهم فأنسيها لهم وعن أيمانهم الذنوب فأزيناها وأمرهم بها
 وعن شمائلهم بالتوبة فأدخرها.



باب سؤال آدم عليه السلام النصر والظفر على عدوه وآلة الحرب وما يمنع به العدو من نفسه

فقال آدم صلى الله عليه سلطت علي عدوك وأيدته بقوتك فكيف
 أقواه، قال أحفك بملائكتي، قال: زدني، قال: لا آخذك بالخطأ
 والنسيان، قال: زدني، قال: لا أكتب عليك نية السيئة، قال: زدني،
 قال: فإن لم تعملها جعلتها حسنة، قال: زدني، قال: أكتب لك
 ما نويت، قال: زدني، قال: إذا عملتها كتبت بعشر أمثالها، قال:
 زدني، قال أزيدها سبعمائة، قال: زدني، قال: إلى أضعاف، قال:
 زدني، قال: إذا عملت سيئة لم تكتب عليك إلى سبع ساعات،
 قال: زدني، قال: رحمتي سبقت غضبي، قال: يارب يغلبني بجنده

لك أنه يعصيك ويطيعني ويعبدني فمن أطاع شيئاً عبده ومن عبده صار عبده فهو عبدي وفيه لي في أصل الخلقة دعوى إذ خلقته من التراب، والتراب في الأرض، والأرض أثر قدمي وموطني وممشاي وكان بها مسكني فخلقته في ملكي وملكبي وموضع قدمي وقدم الواطئ حقه في الحكم وبه عصاك إذ كان أصابه شؤمي وجرأتي وبه ظفرت عليه، قال: فما تشاء، قال: سلطني عليه، قال: اذهب فقد سلطتك عليه فاطلب منه دعواك، قال: إذا سلطني عليه فبعزتك لأغوينه وولده أجمعين، قال الله أن لي منه عباداً مخلصين ليس لك عليهم سلطان إلا من اتبعك من الغاوين، فقال إبليس اللعين ﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ﴾ [الحجر: ٤٠] فاستثناء اللعين على استثناء الرب جل وعز.



باب معاينة إبليس وسؤاله الإله جل وعز الحرب

على آدم ﷺ وولده والعون والظفر

فقال يا رب إذ سلطتني عليه وشفيت صدري منه بما نبذت إليّ مما سألت فزدني قوة إلى قوتي، قال: تجري منه مجرى الدم، قال: يهزمني بذكرك، قال: قد وضعت فيه النسيان والخطأ والغفلة،

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿ [الحجر: ٣٦-٣٨]، قال: فبعزتك لأغوينه وولده أجمعين، قال: وكان آدم ﷺ رجلاً حياً كريماً لا يعرف الشر في الجنة مع زوجته يأكل منها رغداً حيث شاء فاحتال عدو الله بكل حيلة للعداوة التي كانت فيه والحقده على ما شقى في جنبه وطرده من الملكوت وغره بكل غرور حتى دخل الجنة كما هو في الحديث الطويل والقصة الطويلة ثم لما دخلها تقدم إلى أهلها بالنصح والعطف، فقال داركما هذه إن لم يكن لها خوف وموت، قالاً ما هو؟ قال: هل نهاكما ربكما عن شيء؟ قال: نعم عن هذه، قال: أف وأخذ بجبينه منحازاً مريئاً لهما أنه يحزن لهما، قالاً: ما لك؟ قال: أنا من الملائكة الذين يعلمون الغيب! قالاً: وما تعلم من شأننا؟ قال: ﴿ مَا نَهَيْتُكُمْ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴾ [الأعراف: ٢٠]. ثم ألحق القسم بآخر الكلمة ﴿ إِنِّي لَكُمَا لِمِنَ النَّاصِحِينَ ﴾ [الأعراف: ٢١] فيما أعلمتكما من آخر شأنكما، قالاً: وما الحيلة؟ قال: ﴿ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴾ [طه: ١٢٠] فكلما من هذه فغرها باسم ربهما، قال الله تعالى: ﴿ وَقَاسَمَهُمَا إِنِّي لَكُمَا لِمِنَ النَّاصِحِينَ ﴾ * فَدَلَّهُمَا بِغُرُورٍ ﴿ [الأعراف: ٢١-٢٢] الآية فأخرجهما من الجنة فلما هبطوا إلى الأرض قال اللعين معيراً من جرأة الكفر وحرقة الحقد ألم أقل

انتهى عن اتباع النفس الباطنة عن الحرام؛ فهذه صفة النفس الظاهرة والباطنة. ولها أبواب سبعة شارعة إلى الجوارح، والجوارح سبع قرى حولها، فإذا كان الملك لها أميرا عليها جاريا سلطانه كانت لها ساكنة والقرى مطمئنة يأتيها رزقها رغدا من كل مكان فإذا كفرت بأنعم الله فأطاعت الباطن بالحرام وتركت الحلال أذاقها الله لباس الجوع والخوف بما كانوا يصنعون من موافقتها لما كره الله لها.

وجعلنا إلى ما كنا فيه من شأن إبليس فلما أمر بالسجود تكبر فلعن، وقيل له اخرج منها فأنتك رجيم وإن عليك لعنتي إلى يوم الدين، فأبلس وصار شيطانا رجيم أبلس من كل خير، وسلب لباس الرحمة وصار عريان آيسا من رحمة الله وفاسقا اجتريا على الله، إذ قال له: خلقت خلقا أدنى مني وفضلته علي وهو ممن يعصيك ويفسد في الأرض ويسفك الدماء وأشقيتني في جنبه وهو لم يطعك طرفة عين وأنا قد عبدتك عبادة لا يصف الواصفون صفتها فما كان سبب ذلك؟ قال الله: ﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ [البقرة: 30]، قال: إذا سلطني عليه! قال: وما تصنع، قال: أ جعله عبدا لي؛ قال: هو لن يطيعك في ذلك، قال: إذا سلطني عليه، قال: لك ذلك، قال: وهل يمكنني ذلك إلا بأجل والعمر الطويل، قال: ما تشاء، قال: ﴿رَبِّ فَأَنْظِرْني إِلَى يَوْمِ يُبْعَثُونَ﴾ * قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ *

الحرام، فقال: ﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِلَ بِهِ لِغَيْرِ اللَّهِ﴾ [البقرة: ١٧٣]، أي إني لم أحرم عليكم إلا مثل هذه فلو كنت أحللت لكم مكان هذه الطيبات تلك الفواحش والحرام ما كنتم تصغون، وكيف كنتم تتأولون ذلك فاشكروني على إني أحللت لكم شهواتكم التي تشتهون وحرمت عليكم ما تتقدرون وتخبت نفوسكم إذا ذكرتموها، وقوله: ﴿وَمَا أُهْلِلَ بِهِ لِغَيْرِ اللَّهِ﴾، فالذي إذا ذبح لم يذكر عليه اسمي ما يصنع به ذلك فقد اجتمع عليه سم الدنيا وذلك أن اسمي مبارك واسم الطاغوت والشيطان شؤم وسم، فإذا لم يذكر اسمي وذكر اسم الطاغوت والشيطان كيف يهنئ ذلك في البطون فإني إنما حرمت مثل هذه الأشياء، فقال: ﴿فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾ [البقرة: ١٧٣]، فاقتضى الشكر أيضاً على أنه أحل لك الحرام في أوقات الضرورة وأباح لك تناول، ثم قال: ﴿إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾ [البقرة: ١٧٣]، أي لا يأخذ على ذلك تناول من الحرام رحيم من رحمته أباح لك الحرام عند الضرورة، فهذا في الدنيا، وما في الآخرة، ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ * فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾ [النازعات: ٤٠ - ٤١]، أي نهى نفسه الباطنة عن الحرام، وأعطاه من الحلال، وقال: ﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ﴾ [الزخرف: ٧١] لما

[البقرة: ١٦٨] ثم قال على فوزه ﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾
 [البقرة: ١٦٨]، ثم بين سبب النهي فقال: ﴿إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾
 [البقرة: ١٦٨]، فاعلم إن خطوات الشيطان هي التي تأمرك بالسوء
 والفحشاء، وهي نفسك الظاهرة حتى تشتهي فأطعمها الحلال فإن
 الله أحل وحرّم فمن انتهى عن الحرام أبدل مكانه الحلال، وقال:
 ﴿خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا﴾ [البقرة: ٢٩] أي لم يكن لي فيما
 خلقت حاجة إنما خلقتها من أجلكم فخذوها من وجهها ووحيتها
 ما أحللت لكم فقد جعلت الحلال بينا والحرام بينا وما حرّمت إلا
 الخبائث والفواحش ومما لا لذة فيه، وما أحللت إلا الطيب واللذيذ
 فقال: ﴿كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾ [المؤمنون: ٥١]، أي لا
 تطيعوا النفس الباطنة فإنها تأمركم بالفحشاء والمنكر وقال: ﴿إِنَّا
 جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾ [الكهف:
 ٧]، أي من طاعتي في الحلال فإن في الحلال غنية عن الحرام،
 قال الله جل وعز: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
 وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ [البقرة: ١٧٢]، فأباح أكل
 الحلال من الطيبات واقتضى الشكر على ما أحل وأباح لا على
 النعمة، ثم قال: ﴿إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ فجعل شرك على
 إباحته لك الحلال عبودة وتوحيداً، ثم اعتذر فيما حرّم ووصف

والأباطيل والمعاصي ولم يكن للنفس الظاهر بدّ من الانقياد لها والطواعية فيما تشير فكانت تواتيها فيما يكره الله وتخضع لها إذ كان فيها من الخبث مثل ما فيها وذلك إنها من تحت القدم وهذه فيما بين القدمين الذي لم يطأها فأيد الله عبده بما وسّع عليها من الحلال وأباح لها وأحل وحرم؛ فنبذ الحرام والفحش إلى إبليس فرفعه ورمى الحلال والحسن إلى العقل فرفعه، فأمر بالحرام إبليس فأطاعته النفس الباطنة، فاشتتت النفس الظاهرة فأرادت أن تطيعها وتنقاد لها إذ كانت من جوهرها وإذ كانت الشهوة فيها متحركة نبذ الله إليها بالحلال فتعلقت الظاهرة بها إذ كان الغالب عليها ملكها فلم تنقذ للباطنة فعسكرت عليها الباطنة بجنود إبليس وعسكر عليها الملك وهاجت الحرب فيما بينها وهي مذبذبة بين ذلك وتلك دار الحرب لا سلم أبداً، والجوارح فيما حولها قرأها فمتى كانت الغلبة للملك اطمأنت النفس الظاهرة ورضيت بما أحل الله لها ومتى كانت الغلبة لها كانت منقادة منهوكة في الحرام.

رجعنا إلى ما كنا فيه من التحليل فأيد الله النفس الظاهرة بما أحل حتى حلها من وثاق الهوى، وخلصها من سجنها، وأخرجها من رقها، فقال: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾ [الأعراف: ٣٢]، وقال: ﴿كُلُوا مِمَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا﴾

فأنا أحق أن يسجد لي، ثم ذكر جوهر آدم عليه السلام، فقال: ﴿وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢]، إن الطين من تراب والتراب ما الأرض، والأرض ممشاي وموطئي فأسجد لنفسي؛ وأسجد لتحت قدمي، وأسجد لهوائي؛ فوصف الله ذلك في التنزيل وحذر خلقه فقال: ﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ [البقرة: ١٦٨]، أي لا تتبعوا الخطوة التي هي خلقتكم فإنها دعوة إبليس وهي تابعة صاحبها، وقال: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾ [النازعات: ٤٠]، أي نهى النفس الطاهرة عن الهوى والهوى الخلقة التي خلقت عليه وهي النفس الباطنة، وإنما سمي تلك التربة نفساً لأن عدو الله ادعاها وإنما سماها هوى لأنها منتهى غلبت في النفس الظاهرة وهويت بها إلى أمها فأما الهاوية، وذلك أن إبليس خلق من النار وذلك قوله: ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾ * فَأَمُّهُ هَاوِيَةٌ ﴿ [القارعة: ٨-٩]، وقال: ﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾ [الجاثية: ٢٣]، ويقول: «اتخذ الهوى»، أي نفسه الباطنة إلهه فجعل يطيعها فيما تأمر أو تنهى، قد نصبها رباً بين عينيه ثم شهد عليهم إنهم كالأنعام ثم ذكر بأنها أظل من الأنعام.

رجعنا إلى ما كنا فيه فلما صارت النفس الباطنة هوى إبليس وعضوا منه كما ذكرنا أطاعت إبليس بما كان يأمرها من الفحش

أحزبنكم أمر من العدو ﴿ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾ [النحل: ٩٩]، فالسّلم حصن، والتوكل حرز وثيق وخذق قعير وبحر عميق.

وأما ما وصف في شأنه ﴿ وَكَانَ مِنَ الْكٰفِرِينَ ﴾ [البقرة: ٣٤]، فلما وطّئها نالها من شؤمه وشؤم كفره وظلمته وتمرده واستكباره الذي ظهر منه يوم السجود، فصار بهذا المعنى كعضو منه فلما لعن صارت تلك التربة ملعونة حيث كانت، نالها ذلك السخط، فلما رمى إليه الأباطيل صارت نهمة إبليس فيها ومراده من الدنيا ومطلبه ومحبوه ومسروره ومفرحه، ونالت تلك التربة في آدم ما نال صاحبها إذ كانت قد صارت كعضو منه، فدبّر إبليس عدوّ الله وقاس فوجدها في آدم ﷺ قائمة بعينها فاستغنمها منه إذ وجد آدم ﷺ مجبولا على نهمة نفسه، أي كأنه وجد مجبولا على عضو من أعضاء إبليس، فقال جسدي لا يعصيني، كيفما كان فقوي بها عدوّ اله وفرح بما نال من الفرصة.

رجعنا إلى ما كنا فيه فلما أكرم الله آدم ﷺ وأبرز فضله على جميع الخلق، وأمره بالسجود فتكبر وأنف ليسجد لشيء رفع من تحت قدمه أدنى شيء وأخسه، وقال ﴿ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ ﴾ [الأعراف: ١٢]؛ ذكر جوهره، والنار؛ من النور، والنور من العزّة،

رحمته وبركته فصار مدينة وما كان بين قدمه صار قرى، وما لم يصيبه قدمه صار مفاوز، ومن ذلك فضل أهل المدينة على أهل القرى، فكما نالت تلك التربة قدمه كذلك نالت شؤمه وكفره وكبره، وكما أضيف ذلك إلى آدم عليه السلام، كذلك أضاف عدو الله ذلك الشؤم إلى نفسه وذلك أنه ادعى أن الشؤم والكفر والعتو كان فيه قلما نالته التربة امتزج بها وصار كالشيء الواحد ومنه سمي الخضر خضرا، لأنه أيما مشى في الأرض نالت بركته ولطفه وطيبه فاخضر ما حول قدميه، وأصل الخضرة من نور الجلالة، وقوله عليه السلام: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اُدْخُلُوا فِي السَّلَامِ كَآفَّةً﴾ [البقرة: ٢٠٨] أي كونوا على الصلح الذي صولحتم عليه، وهو الحلال والحرام خير أبوكم بين الحلال والحرام، وخير العدو، فاختر أبوكم الحلال واختر العدو الحرام والفحش، واصطلحا على ذلك واصطلحت ورثة إبليس على ذلك، فاصطلحوا نتم يا بني آدم على صلح أبيكم وما قد اختار لنفسه ولكم من الطيبات، وما قد أباح لكم من خلال، ﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾ [البقرة: ٢٠٨]، أي لا تتبعوا نفوسكم الباطنة، فإنها خلقت من خطوات الشيطان فإن نهمتها نهمة الشيطان وما اختاره من الحرام فهذا السلم حصن لكم وكهف فادخلوا في حصنكم وكهفكم إذ

من الجسد كبعضه، فكأنه يقول: لو لم يكن الموطئ من الوطئ كبعض الجسد لما جعل النيل والموطئ في الأجر سواء، فكما أن الوطئ من الواطئ، كذلك موضع الوطئ من الموطئ، فهذه صفة النفس الباطنة والظاهرة.

رجعنا إلى ما كنا فيه من شأن النفس، فالموطئ إنما هو موضع القدم وخطوته، وكان إبليس يوم وطئ تلك التربة كافرا في علم الله مطيعا في الظاهر كما وصف الله، وكان من الكافرين ومن قوله: ﴿ وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ ﴾ [البقرة: ١٢٥]. فكما وجدنا لمقام إبراهيم عليه السلام من الكرامة والمنزلة ما جعله الله قبله لمن آمن، وأمرهم بأن يتخذوه مصلى وليس هو إلا أثر قدم في حجر فوق لقدمه من الحرمة ما إن اتخذ موضعه وأثره قبله لخلقه لا تقبل الصلاة في الآفاق إلا به، فلم تقع له هذه الحرمة إلا أنه عدّ من القدم ولحقه به، كأنه هو القدم نفسه، والقدم قد زال عنه وأبليت أيدي اللامسين واختلاف الزائرين، فليس إلا رسم قد ذهبت عنه آثار الأصابع، فذلك لمقامي وقدمي وموطئي وأثري وخطواتي من المنزلة مني، أي أعدّه من نفسي وبعضي وعضوي، ومنه في حديث آدم عليه السلام حين أهبط إلى الأرض، في أرض عند ما يلي مطلع الشمس فجال جميع الدنيا، فما كان تحت قدمه نالته



احتجاج إبليس

فيم احتج؟ قيل له: ما الدليل على ما احتج إبليس وما بيانه، وبيان حججه، ما هو موجود مما قصده، قال: أرى احتججه في ذلك من قول الله تعالى: ﴿فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ﴾ [طه: ٩٦]، أي كان تلك القبضة من موطئ فرس جبريل عليه السلام وكان على فرس الحياة، وإنما أخذ موضع حافره لما كان فيه من الحياة، فأينما طرح من تلك القبضة أحيا كل شيء، وهو في قصة السامري يقول: فلو لم يكن ذلك التراب من الفرس لما كان يحيا منه كل ميت ومنه قوله: ﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتِ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ [يس: ١٢]، يقول: فإن الله يكتب للمؤمن وعلى الكافر ما قدم من خير أو شر وآثارهم؛ والآثار: أي ما تحت القدم، فيلحق الآثار بالأفعال، والآثار من الأجسام كما أن الأفعال من الأجسام، ومن قوله عليه السلام: ﴿وَلَا يَطَّوُّونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ﴾ [التوبة: ١٢٠]؛ كقول الله تعالى: نلحق، أي نجعل الموطئ من العمل فموضع الوطاء، والموطئ

وأحمرها خبيثها وطيبها سهلها وجبلها امتزج التراب والموطئ والخطى بالأخرى فلما خلقه صار خلقه آدم عَلَيْهِ السَّلَامُ على موطنه وخطاه وصار الموطئ أخبث وأردأ من الخطوه «وسنصفه في موضعه إن شاء الله» فصارت تلك التربة جوهر خلقه النفس، نفس آدم جبلة عليها ومنها، وصارت أس النفس وقاعدتها، فلما فرغ منها وضعه تحت العرش فمر عليه إبليس وهو في زي الملائكة. فقال لهم: رأيتم أن أمركم الله بأمر أفتطيعونه! قالوا: نعم، قال: فأنا لا أطيعه! وذلك أنه نظر في أصل خلقته فعرف أنه خلق من ذاك التراب فتهاون به، وقال إن أمرني أن أطيعه لم أطعمه وإن لم يطعن استنفرت المجهود في استطاعته ونصبت الحرب بيني وبينه، قالت له الملائكة: ولم؟ قال: لأنه خلق من تراب موضع قدمي وموطئ خطوتي وممشاي، فلي فيه وجهان: أما أحدهما فهل يسجد الأب لابنه، والسيد لعبده، فإنه مني بمنزلة الابن أو العبد إذ خلق من مرتكض رجلي وممشاي وما مسحت به قدمي منذ ألفي سنة. أما الوجه الآخر فإن موطئ الواطئ وخطوته كبعض جسده، فلا بد لبعض الجسد من الطاعة لبعضه، ولا بد لبعض الجسد الأدنى والأقل من الطاعة لبعض الجسد الأعلى والأكبر، فقاس بهذه الأشياء أمر الله وخلقته، فأول من قاس اللعين أبعده الله.

المطمئنة لأن الباطنة إذا قمعت وسجنت ووقى شُحها، ضعفت وخمدت نيرانها، سكنت الظاهرة واطمأنت من إساءتها لها ووقعت في راحة، ألا ترى إلى قوله تعالى: ﴿وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الحشر: ٩]، فهاتان نفسان ظاهرة وباطنة كما وصفنا من شأنهما، وهما مدينتان عظيمتان، «وبينهما تفاوت وتفاضل» وهما خارجان من ثلل الحيطان والخنادق التي وصفنا وفيه أشياء ما لا يقدر وصفه مخافة طول الكتاب.



صفة النفس الباطنة

فأما صفة النفس الباطنة، فغن جوهرها من أخس التراب وأدناه وأخبثه وذلك أنها من موضع موطن إبليس ومرتكضه ومتخطاه وممشاه إذ كان فيها ملك ورئيس في زي الملائكة مع ذلك الملاء فأصابها شؤم كفره لمواطنه عليها أياما في دهره مع الشرك الذي كان فيه والكفر والتكبر إذ وصفه الله بالكفر وهو في لباس التوحيد فشهد عليه بالكفر فأبطل ما أظهر من دينه بما كان في باطنه وضميره من الجبلة عليه يوم خلقه فقال: ﴿وَكَانَ مِنَ الْكٰفِرِيْنَ﴾ [البقرة: ٣٤]، فلما خلق آدم من تراب وجهه جميع الأرض أسودها

في النفس الظاهرة النفس الباطنة، فقوله: ﴿فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي﴾ [طه: ٩٦].
 وقوله: ﴿تَعَلَّمْ مَا فِي نَفْسِي﴾ [المائدة: ١١٦]، فهذه صفة النفس الباطنة.



وأما صفة النفس الظاهرة

فإنها تابعة لمن غلب عليها، فإن غلب عليها الملك وهو النور والعقل كانت تابعة لهما فإن غلب عليها النفس الباطنة انقادت لها فمن قوله: ﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾ لغلبة الملك عليها ﴿وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾ [آل عمران: ٣٠]، أي نفس الشيطان وذلك أن هذه النفس الباطنة نفس الشيطان ولها شأن نصفه في موضعه إن شاء الله، وقوله: ﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا * قَدْ أَفْلَحَ مَن زَكَّاهَا﴾ [الشمس: ٧-٩]، أي زكى، أي أصلح النفس الباطنة لتصلح النفس الظاهرة بصلاحها، ومنه قوله تعالى: ﴿يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ * أَرْجَىٰ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً﴾ [الفجر: ٢٧-٢٨]، وإنما قال



باب المرممة والتعاهد

فأما استصلاح الحيطان ومرمتها وقوامها كي لا تنقض فتنهار أو تصيبها آفة من ثقب أو ثلثة، أو نقص فثمانية أشياء وهي التهليل والتحميد والتكبير والتمجيد والاستسلام والتسبيح والاستغفار والصلاة على النبي ﷺ.



باب صفة النفس وما فيها

فإن النفس، نفسان: نفس ظاهرة، ونفس باطنة.

فأما الباطنة؛ فهي المذمومة، وأما الظاهرة فهي متبعة لمن قادها وغلب عليها واستولاها من ذلك قول الله جل وعزّ عما يحكي عن شهادة يوسف عليه السلام بالسوء فقال: ﴿وَمَا أُبْرِيءُ نَفْسِي إِنْ أَلْفَنَسَ لِأَمَارَةٍ بِالسُّوءِ﴾ [يوسف: ٥٣].

وقوله: ﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُّجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهَمْ لَا يُظْلَمُونَ﴾ [النحل: ١١١]، فإنما تجادل

هاهنا الإخلاص أي اختلس نفسه من نفسه ووفاء لربه بما أمره به
وتوكل عليه.



باب صفة الأبواب التي على الصدر والبوابين

فالصدر له بابان شارعان إلى النفس، باب الأمر وباب النهي
وبوابهما المشيئة والقدرة، وعليهما ستران من الجبروت
والملكوت وعلى البوابين لباسان من نور الوجدانية والإلهية
حشوهما الرأفة واللطف والعطف والرحمة قد نسجهما بنور
السلطان والعظمة والهيبة والكبرياء.



باب صفة أساس الحيطان

فإن أساس الحيطان على سبعة أشياء على الشكر والرضا والصبر
والإخلاص والنية والقبول والإقرار.

[الحج: ٧٨]، حيث تجحد الأمم تبليغ رسل الله إليهم الكتب، وحجج الله، ثم ذكره في آخره: ﴿وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾ [الحج: ٧٨]، حيث يتولى أموركم الكافر والمسلم وينصركم إذا استنصرتوه ويرضى اليسير ويشكر الكثير ويكرم المطيع ويرحم العاصي ويقبل التوبة والحسنة ويضاعفها، ويحط السيئة ويبدلها ويرفع الدرجة ويقبل العترة.

أما الحسبية: فإنه خندق التوكل في قوله تعالى: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣]، ومن قوله: ﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾ [المائدة: ٢٣]، فشهد على المؤمن بالتوكل.

وأما النجاة: فإنه خندق التسليم حيث ذكر من شأن إبراهيم وابنه عليهم السلام، فقال: ﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ * وَنَدَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ * قَدْ صَدَّقْتَ الرُّيَا﴾ [الصافات: ١٠٣ - ١٠٥]. ثم قال: ﴿وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ﴾ [الصافات: ١٠٧]، ﴿وَنَجَّيْنَاهُ مِنَ الْغَمِّ﴾ [الأنبياء: ٨٨]، ثم وعد بمن فعل فعله بأن يعامله معاملته، فقال: ﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾ [الأنبياء: ٨٨]، ثم شهد له بالإيمان وسماه عبده، فقال: ﴿إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ﴾ [الصافات: ٨١]، ثم قال: ﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ [الصافات: ٨٠]، والإحسان

من بين خلقي، فأنتم عبادي المجتوبون ثم برهم وألطفهم وأظهر لهم العذر وبين الحجج فإنه لم يحملهم إلا ما يطيقون، فقال: ﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾، ثم نسب ملتهم إلى خليله إبراهيم يحرضهم عليها، فقال: ﴿مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾، وشهد لهم بالنبوة لإبراهيم عليه السلام، أي كأنه إذا هم من نفسه، أي بكرامة الآباء ألحق بهم الأولاد وأحفظ لهم وأتعدهم، من ذلك قوله: ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾ [الطور: ٢١]، ومن قوله: ﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾ [الكهف: ٨٢]، أي فإني إنما حفظت كنزهم تحت ذلك الجدار وعينت خليلي الخضر لإقامته بسبب صلاح أبيهما، ثم قال: ﴿رَحْمَةً مِّن رَّبِّكَ﴾ [الكهف: ٨٢] فإن رحمتي قريب من المحسنين، ثم قال: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ [العنكبوت: ٦٩]، فوعد على الجهاد الهداية لسبله لا لسبيل واحد ثم شهد له بالإحسان ونصره بمعيته.

رجعنا إلى ما كنا فيه، فقال: ﴿هُوَ سَمَنُكُمْ الْمُسْلِمِينَ﴾، فشهد لهم بالإسلام ونسب تلك التسمية إلى خليله إبراهيم أي أنه أبوكم ومن أحق بتسمية الأولاد من الآباء بوّدّ خليله وملتته إليهم، ثم قال: ﴿وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

في أم الكتاب والسبع المثاني والقرآن العظيم، وشرط لعبده على نفسه أن نصفه له ونصفه لعبده وأن لعبده ما سأله فقال: قل، ﴿يَاكَ نَعْبُدُ وَيَاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥] ثم قال: ﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾، فشهد لمن استعان به بالخشوع، واليقين بلقائه، والرجوع إليه عند البعث، فقال: ﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ * الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾ [البقرة: ٤٥ - ٤٦]، ثم قال: ﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ﴾ [البقرة: ١٥٧]، ثم شهد في الآية بالهداية لمن استعان به فقال: ﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾ [البقرة: ١٥٧].

وأما النصر: فإنه خندق الاستنصار من قوله جل وعز: ﴿إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ﴾ [الأنفال: ١٩] فوعد النصر على حد الاستنصار حيث قال: ﴿فَقَدْ جَاءَكُمْ الْفَتْحُ﴾ [الأنفال: ١٩]، ثم قال: ﴿إِن نَصْرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ [محمد: ٧].

وأما الهداية: فإنه خندق الجهاد في قوله: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّثْلَ مَا اجْتَبَاكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ﴾ [الحج: ٧٨] الآية فأمر بالجهاد حق الجهاد ثم بين لهم منزلتهم عنده وخصوصيتهم، فقال مبرزا لمنتهم عليهم طالبا لشكره منهم هو اجتباكم، فأنتم أهل جبايتي جبيتكم



تفسير الخندق

فأما الظفر، فهو خندق الاستعاذة من قول الله ﷻ: ﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ * إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾ [النحل: ٩٨ - ٩٩]، فوعد على الاستعاذة حيث قال: ﴿ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا ﴾، سلب سلطان العدو، وسمي المستعيز مؤمنا، وسمي المؤمن متوكلا حيث قال: ﴿ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾، ثم وصف سلطانه، فقال: ﴿ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ ﴾ [النحل: ١٠٠].

وأما الذكر: فإنه خندق الذكر من قول الله جل وعز: ﴿ فَأَذْكُرُوا اللَّهَ إِذْ كُرُمُ ﴾ [البقرة: ١٥٢]، فوعد على ذكرك له ذكره لك، ثم قال: ﴿ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴾ [العنكبوت: ٤٥]، جلل ذكره وعظمه من أن تناله أحد كما هو له أهل، وقيل في الحكمة ذكر العبد من ذكرى الرب يذكره الرب بالرحمة فيذكره العبد من ذكره له بالثناء والحمد والعبودة، فيذكره الرب بالتوبة والشكر والمغفرة والقبول فذكر الله حرز وثيق وحصن حصين.

وأما العون: وهو التوفيق فإنه خندق الاستعاذة إذ أمر بذلك

قال المصباح النور والزجاجة القلب والمشكاة الصدر، فكما دخل هذا المصباح في الزجاجة فأضاء فكذلك أضاء الصدر ثم نزل الضوء من الكوة وهي المشكاة، فكذلك نزل النور من الصدر فأضاء الجوف كله وهو النفس، وقال ﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِٗٓ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ﴾ [الزمر: ٢٢]، وفيه معادن ودرجات ومحاصل من قوله: ﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾ [العاديات: ١٠] وفيه ساحة لسماطي الملك ومعسكره، وموضع قضائه، وتزيين الأعمال، ومحشد الجيوش، ومحث الجنود وستور الرحمة، وله سبع حيطان حوله وسبع خنادق.



صفة الحيطان والخنادق

فأما حيطانه فله سبعة حيطان حوله ما بين كل حائطين منها خندق، فأما الحائط الأول وهو الذي بينه وبين النفس فهو الاستعاذة، والثاني: من الذكر، والثالث: من الاستنصار، والرابع: الاستغاثة، والخامس: المجاهدة، والسادس: من التوكل، والسابع: من التسليم.

وأما خنادقه: فالظفر، والذكر، والعون، والنصرة، والهداية، والحسبية، والنجاة.



صفة المفاتيح

فأما مفتاح باب الفؤاد فالإقرار، وأما مفتاح باب الضمير فالتوحيد،
وأما مفتاح باب الغلاف فالإيمان، وأما مفتاح باب القلب
فالإسلام، وأما مفتاح باب الشغاف فالإخلاص، وأما مفتاح باب
الحبة فالصدق، وأما مفتاح باب اللباب فالمعرفة.



صفة الصدر

فأما الصدر فإنه مصدر الأمر ومعدن المشورة والقضاء ومجلس
الملك وهو العقل، وهو رياض المدينة وما والاها. وللمدينة
فيه أربعة أبواب؛ شارعة إليه وهو ميدان عظيم ومجلس بهي
فيه قناديل الرحمة، ومصابيح النور تزهو فيه من النور الذي في
القلب، وشموع لوحات تبرق بضوئها ونورها، من ذلك ما روى
محمد بن مروان عن الكلبي عن أبي صالح عن ابن عباس وما
روى الربيع عن أبي بن كعب في قوله ﷺ: ﴿اللَّهُ نُورُ السَّمَوَاتِ
وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ﴾ [النور: ٣٥]،



صفة الأبواب

أما باب الفؤاد فمن نور الرحمة، وأما باب الضمير فمن نور الرأفة،
وأما باب الغلاف فمن نور الجود، وأما باب القلب فمن نور
المجد، وأما باب الشغاف فمن نور العطاء، وأما باب الحبة فمن
نور الألوهية، وأما باب اللباب فمن نور العطف، وأما نور العطف
فمن نور القربة، ونور القربة من نور الشفقة، ونور الشفقة من نور
الإرادة، ونور الإرادة من نور نور الإرادة وهو نور المحبة، ونور
المحبة من نور المنة، وهو علم دقيق لا يمكن فحصه.



صفة الستور

فأما ستر الفؤاد فالجمال، وأما ستر باب الضمير فالجلال، وأما
ستر باب الغلاف، فالسلطان، وأما ستر باب القلب فالهيبة، وأما
ستر باب الشغاف فالقدرة، وأما ستر باب الحبة فالعظمة، وأما ستر
باب اللباب فالحياء، والحياء من ستر الملك.

وتفسير شجرة الزيتون، وتفسير شجرة طوبى. فهذه ثلاثة وثلاثون مسألة ولها غور بعيد لا يمكن استقصاؤها لبعدها، وسنذكر منه ما يفهمه ذو اللب، فإن الفؤاد أول مدينة من مدائن النور، وللنور سبع مدائن: أولها: الفؤاد ثم الضمير ثم الغلاف ثم القلب ثم الشغاف ثم الحبة ثم اللباب. فالضمير قلب الفؤاد، والغلاف قلب الضمير، والقلب قلب الغلاف، والشغاف قلب القلب، والحبة قلب الشغاف، واللباب قلب الحبة وهو معدن النور، فهذه سبع مدائن بعضها في بعض. ولكل واحدة منها باب، ولكل مفتاح، وعلى كل باب ستر، وبين كل واحد وواحد حائط، ومن وراء كل حائط خندق.



الأعضاء والنفس

الحكيم الترمذي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله ولي الحمد وأهله عونك اللهم وحدك وصلواتك على محمد وآله: أما ما سألت عن صفة القلب وأسمائه، وصفة الصدر وأحواله، وصفة النفس. وصفة إبليس وجنوده، وبيان سلطانه عليها وعللها وشأنها وأحوالها وبدئها، وصفة المعرفة وما في حشوها، وصفة النور ولباسه، وصفة خلق آدم ﷺ المائة خلق، وصفة جنود المعرفة، وصفة العقل ومعدنه ومجلس قضائه وأعوانه، وصفة مدائن المعرفة، وقراها وأسوارها وعمّارها، وبيان صفة المعسكر وبيوت الدواوين وخزائن الطاعات ومعادن الحكمة وسجون النفس، وخلقة آدم، وبيان اسمه، وترجمة لا إله إلا الله، وبيان قوله: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢]، وتفسير اسم إبراهيم خليل الرحمن ﷺ، وتفسير اسم إبليس واسم فرعون، وتفسير قوله: ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾ [النور: ٣٥].

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الأعضاء والنفس



الحكيم الترمذي



THE ROYAL ISLAMIC STRATEGIC STUDIES CENTRE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الأعضاء والنفس



الحكيم الترمذي



THE ROYAL ISLAMIC STRATEGIC STUDIES CENTRE