

Muḥammad Amīn al-Shirwānī's Treatise on Eschatology: An Analysis and Critical Edition of *Risālah fī taḥqīq al-mabda' wa-al-ma'ād*

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Abstract: Muḥammad Amin al-Shirwānī was a seventeenth-century Ottoman thinker known for his works in the rational and traditional sciences. In this article, his treatise on the corporeal afterlife (*ma'ād al-jismānī*) was analyzed, translated, and edited. The text conveyed the claim that several aspects concerning the states of the afterlife (e.g., the resurrection, the intermediate realm, heaven, and hell) could be elucidated by setting out of the world of imagination (*mundus imaginalis*). The mainstays of his argument were the expositions of the Illuminationists and Ibn 'Arabī concerning the world of images. On this matter, he focused upon the world of images provided by the Qur'anic verses. By the end of the treatise, four concepts (viz., spirit, soul, heart, and intellect) borrowed from al-Ghazālī's *Iḥyā' 'ulūm al-dīn*, and the matters of the heart, were explicated with respect to the human reality.

Keywords: Muḥammad Amin al-Shirwānī, eschatology, the world of imagination, Ottoman thought, Illuminationism, Ibn al-'Arabī tradition, the human reality.

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A. Introduction

As a field of study, the expression “the origin and the return” (*al-mabda’ wa-al-ma’ād*) marks the investigation of the beginning and end of existence in its metaphysical, cosmological, physical, and eschatological aspects as a totality. Occasionally incorporating various subjects, this topic was studied by philosophers, theologians, and mystics from their own perspectives. A small sample of its notable works comprise *al-Mabda’ wa-al-ma’ād* by Avicenna; a work by Tūsī bearing the same title; three works entitled *Risālah fī al-mabda’ wa-al-ma’ād*, by Athīr al-Dīn al-Abharī, Kemālpaşāzāde, and Imām Rabbānī; al-Dawwānī’s *al-Zawrā’ wa-al-ḥawrā’ fī al-mabda’ wa-al-ma’ād*; ‘Azīz al-Nasafī’s *Risālah dar mabda’ wa ma’ād*; Sanā’ī’s *Sayr al-‘ibād min-al-mabda’ ilā-al-ma’ād*; and Sarī ‘Abdullāh Efendī’s *Thamarāt al-fu’ād fī al-mebde’ ve al-ma’ād*.¹ The treatise edited and translated herein can be considered a small contribution to this specialized literature, for it dwells on the origin and end of the human being, although not the entirety of existence itself. Rather, it partakes of it in terms of dealing with what is the essence of a human being, how its existence came into being and to where will it go, and what kind of a life s/he will have.

Muḥammad Amīn al-Shirwānī occupied an important place among the seventeenth-century Ottoman thinkers. Both his original works, as well as the commentaries, glosses, and annotations he penned on the works studied at various colleges, served as guiding posts for his contemporaries and successive generations. This treatise was particularly concerned with the afterlife, which was a subject of dispute between philosophers and theologians. The Peripatetic school considered the spiritual resurrection, whereas the theologians postulated the corporeal one. On the one hand, al-Suhrawardī set out the philosophical conditions for the latter by envisioning a “world of images” (*‘ālam al-mithāl*). His contemporary Ibn al-‘Arabī’s dubbing of the “world of imagination” (*‘ālam al-khayāl*), on the other hand, was implicated in the same frame. By bringing the ideas of both worlds to the center stage, this treatise asserted the theologians’ proposition that the resurrection would be corporeal, but in addition of bringing the evidence through Qur’anic verses and Prophetic tradition (ḥadīth). Therefore, this contribution to eschatological literature, underpinned by the two schools of Illuminationism and of the “Great Master” (*al-shaykh al-akbar*), consequently belongs on the side of theology.

1 M. Sait Özervarlı, “Mebde ve Meād,” *DİA*, XXVIII, 212.

B. The Author's Life and Works

According to the information obtained from his commentary on al-Ghazālī's *al-Risālat al-Qudsiyyah* and his own *al-Fawā'id al-khāqāniyyah*, al-Shirwānī probably had to leave Shirvān due to Safavid-Shiite pressure.² He first went to Aleppo and then Diyārbekr, where he became an instructor of Governor Nasūh Pasha and taught at the Khusrev Pasha Madrasa. After some time he moved to Istanbul, where he gained the recognition of scholars and the chief mufti³ and presented his *al-Fawā'id al-khāqāniyyah* to Sultan Ahmed I. During his professional career, he served at the Sahn madrasa, and held the judgeship of Aleppo and then of Mecca. After being dismissed from the judgeship of Istanbul, he taught at the Selimiye madrasa and the school of traditions (*dār al-ḥadīth*) of the Selimiye campus in Edirne, where he trained many students. He died in Istanbul in 1036/1627.⁴

Among his various scientific works are *Sharḥ 'alā Jihat al-waḥdah li-l-Fanārī*, *Ḥāshiyah 'alā Ḥāshiyat al-Khalkhālī 'alā al-Tahdhīb*, *Ḥāshiyah 'alā Sharḥ al-Ḥusām al-Kāti 'alā Īsāghūjī*, *Ḥāshiyah 'alā ḥāshiyat al-ṣughrā li-l-Sayyid*, *Ta'liqah 'alā ḥāshiyat al-Sayyid 'alā al-Shamsiyyah*, *Ḥāshiyah 'alā al-Muṭawwal*, *Risālah li-ḥall mas'alat al-dā'irat*

- 2 Al-Shirwānī stated the reason of his departure as follows: "But the events that happened to me, like emigrating from my homeland and parting with my family and friends, kept me away from this matter. All this happened during the time when the waves of rebellion surged against Shirvan's towns and the troubles upon the inhabitants over there were piled up in heaps. The times unsheathed the sword of enmity against the townsmen and decimated all friends yonder. It put a distance between me and the friends who eased my sadness and inquired after me. It took away from me the friends I held dearest, while I used to take pleasure in seeing them. I realized that the evil eye of the times gazed upon us, the crows began to caw among us, our good company was upset, and thus had fallen into discord with the complicity of the regents of the day. Putting me to scorn, the times washed me away from one country to another, took me from the peak to the pit, made me a tease of the inexperienced, and the towns shunned me." Muḥammad Amin al-Shirwānī, *al-Fawā'id al-khāqāniyyah*, MS. Süleymaniye Library, Amcazade Hüseyin, no. 321, 1b.
- 3 This mufti would have been Khājasa'deddinzāde Mehmed Çelebi (1608-1615), for al-Shirwānī was in Istanbul in 1611 and the said person was the mufti at this date. Cf. Müstaḳimzāde Süleymān Sa'deddin, *Devḥātu l-meşāyikh ma' zeyl* (İstanbul: Çağrı Yayınları, 1978), 42-3.
- 4 On his life and the studies on him, cf. Abdülkadir Karahan, *Tercümānū'l-ümem: İtikad Mezhepleri Üzerine Bir Yazma* (İstanbul: İstanbul Yüksek İslam Enstitüsü, 1962); Ethem Ruhi Fiğlalı, "İbn Sadru'd-Din eş-Şirvānī ve İ'tikādī Mezhepler Hakkındaki Türkçe Risālesi," *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 24 (1981): 249-276; Ömer Çelik, "Muhammed Emin b. Sadruddin eş-Şirvani'nin Hayatı ve Feth Suresi Tefm sirinin Tahkiki" (MA thesis, Marmara University, 1992); idem, "Muhammed Emin b. Sadruddin eş-Şirvānī'nin Hayatı, İlmī Kişiliği ve Eserleri," *Marmara Üniversitesi İlahiyat Fakültesi Dergisi*, nos. 13-5 (1995-7): 211-224; Eyüp Yaka, "Fethullah İbn Sadreddin eş-Şirvānī (ö. 1036/1626)'nin İbadet Risālesi," *Tasavvuf: İlmī ve Akademik Araştırma Dergisi* 3, no. 8 (2002): 79-95; Ahmet Faruk Güney, "İbn Sina'dan Elmalılı'ya İhlās Süresi Felsefi Tefsir Geleneği: Bir Varlık İdrakinin Zemini Olarak İhlās Süresi Tefsiri" (PhD diss., Marmara University, 2008); Hülya Alper, "XVII. Yüzyıl Osmanlı Düşünce Dünyasında Bir Gazzālī Şāria hi Olarak Sadreddinzāde eş-Şirvānī ve Şerhu'r-Risāleti'l-Kudsiyye Örneğinde Şerh Geleneği," *İstanbul Üniversitesi İlahiyat Fakültesi Dergisi*, no. 21 (2012): 59-80; Ahmet Kamil Cihan, "Şirvani'nin İlimlerin Tanımı ve Meseleleri ile İlgili Eseri: El-Fevaidu'l-Hakaniyye," *The Journal of Academic Social Science Studies* 6, no. 4 (2013): 229-243; Mustakim Arıcı, "Sadreddinzāde Mehmed Emin Şirvānī," in *Osmanlı Felsefesi: Seçme Metinler*, ed. Ömer Mahir Alper (İstanbul: Klasik Yayınları, 2015), 333-5.

al-hindiyyah, *Risālah fī mas'alat al-īmān*, *Hāshiyah 'alā dībājah Sharḥ al-Dawwānī 'alā al-'aqā'id*, *Risālah fī ishkāl kawn al-waḥdah fī kalimat al-shahādah*, *Tarjumān al-umam*, and *Hāshiyah 'alā tafsīr al-Bayḍāwī*. Well versed in all sciences, al-Shirwānī appears to have given priority and importance to their theoretical aspects and subject matters and to have focused on the pertinent issues. Muhibbī described his attitude in his works as that of “the last of the verifiers (*ākhir al-muhaqqiqīn*).”⁵

C. The Title of the Treatise, the Date of its Composition, and the Manuscripts

In the library records, the treatise was registered under a variety of titles: *Nabdah min-al-ḥaqā'iq wa zubdah min-al-daqa'iq* (once),⁶ *Risālah fī taḥqīq al-mabda' wa-al-ma'ād* (twelve times),⁷ *Risālah fī al-mabda' wa-al-ma'ād* (three times),⁸ and *Nubdhah min-al-ḥaqā'iq* (once).⁹ The author wrote that “this [treatise] is a fragment of truths (*nabdhat al-ḥaqā'iq*) and the kernel of particular meanings (*zubdat al-daqa'iq*) on the verification of the origin and the return (*fī taḥqīq al-mabda' wa-al-ma'ād*)” in the section in which he presented this work; he did not, however, specify a proper title. This probably explains why, even though the work was registered under different titles, it was mainly located under *Risālah fī taḥqīq al-mabda' wa-al-ma'ād* due to its subject matter. At the end of the section “the torment at the grave” of his *Sharḥ Qawā'id al-'aqā'id*, al-Shirwānī made an oblique reference to the treatise: “We have a separate treatise on the investigation of the afterlife, and have sufficiently detailed the word there without a need for any further investigation.”¹⁰

At the end of the “the bridge” (*al-ṣirāt*) section of the same work, he again referred to the treatise without naming it: “The full discussion leaving no need for further investigation was elaborated in our treatise on the origin and the return. It

5 Muḥammad Amin Ibn Faḍl Allāh al-Muhibbī, *Khulāṣat al-āthār fī a'yān al-qarn al-ḥādī 'ashar*, ed. Muṣṭafā Wahbī (Beirut: Dār Ṣādir, n.d.), III, 476, quoted in Alper, “XVII. Yüzyıl Osmanlı Düşünce Dünyasında Bir Gazzālī Şârihi,” 63.

6 MS. Süleymaniye Library, Fatih, no. 3135, ff. 132-143.

7 MSS. Süleymaniye Library, Amcazade Hüseyin, no. 321, ff. 93-99; *ibid.*, Aşır Efendi, no. 164, ff. 73-86; *ibid.*, Esad Efendi, no. 1143, ff. 8-15; *ibid.*, no. 1141, ff. 122-136; *ibid.*, no. 3614, ff. 7-14; no. 213, ff. 213-218; *ibid.*, Fatih, no. 3135, ff. 125-131; *ibid.*, Reşid Efendi, no. 1041, ff. 11-13; *ibid.*, no. 1215, ff. 170-174; Amasya Library, İLH, no. 1067, ff. 24-41; Millet Library, Feyzullah Efendi, no. 1681; Atıf Efendi Library, Atıf Efendi, no. 1254, ff. 143-149.

8 MSS. Süleymaniye Library, Şehid Ali Paşa, no. 314, ff. 135-142; *ibid.*, Laleli, no. 317, ff. 273-279; Mosul Library, no. 243 (Brockelmann, *GAL Suppl.*, II, 43).

9 Leiden, no. 2080. (*loc. cit.*)

10 Muḥammad Amin al-Shirwānī, *Sharḥ Qawā'id al-'aqā'id li-l-Ghazālī*, MS. Atıf Efendi Library, Atıf Efendi, no. 1273, 74b.

shall be picked up from there.”¹¹ Based upon the author's preference for the theme rather than the citation of the proper title, and the various records, it would likely be appropriate to entitle this treatise as *Risālah fī taḥqīq al-mabda' wa-al-ma'ād*.

The colophon reckoned that the text was composed in the town of Amid on Safar 23, 1020/May 7, 1611, preceding al-Shirwānī's journey to Istanbul. Since his *Sharḥ Qawā'id al-'aqā'id* was evidently written in Diyārbekr in 1017/1608,¹² the treatise had to have been penned three years beforehand. His two references to it in the body of the commentary hints at the commentary's revision and the author's view of the treatise, that the treatise includes detailed information on scaling the deeds and the bridge to Heaven/Hell on the Day of Judgment that leaves no further need to elaborate upon these issues. Al-Shirwānī completed his *al-Fawā'id*, which deals with the subject matter and the major issues of the sciences, in Istanbul during 1023/1614. By this proviso, the aforementioned treatise was written three years before *al-Fawā'id*, but without a referral of the latter work to the former.

The literature survey detected seventeen copies of the text. While one was in Mosul and the other in Leiden, the rest were mainly in Istanbul and held by several libraries, as follows: MSS. Süleymaniye Library, Amcazade Hüseyin, no. 321 (ff. 93-99); Aşir Efendi, no. 164 (ff. 73-86); Esad Efendi, no. 1143 (ff. 8-15); *ibid.*, no. 1141 (ff. 122-136); *ibid.*, no. 3614 (ff. 7-14); *ibid.*, no. 213 (ff. 213-218); Fatih, no. 3135, (ff. 125-131, 132-143); Laleli, no. 317 (ff. 273-279); Reşid Efendi, no. 1041 (ff. 11-13); *ibid.*, no. 1215 (ff. 170-174); Şehid Ali Paşa, no. 314 (ff. 135-142); Amasya Library, İLH, no. 1067 (ff. 24-41); Millet Library, Feyzullah Efendi, no. 1681; Atif Efendi Library, Atif Efendi, no. 1254 (ff. 143-149); Leiden, no. 2080; Mosul Library, no. 243. In light of the evidence at hand, it appears that the treatise circulated and was copied based on the one in Istanbul. Nonetheless, further copies might be discovered elsewhere.

D. Comparing the Information Contained within the Treatise to al-Shirwānī's Other Works

Some of the information contained in the treatise was also available in his other works. The first one to draw our attention was the relation of the information provided in *Sharḥ Qawā'id al-'aqā'id* with the *Risālah*. The outlines of them are as follows:

1. The remarks on the scaling of deeds:

11 *Ibid.*, 76a.

12 Hülya Alper provided the commentary's place/date of composition as Diyarbakır, 1017 AH, relying on a manuscript she considered to be an autograph. *Idem*, “XVII. Yüzyıl Osmanlı Düşünce Dünyasında Bir Gazzâlî Şârihi,” 65-6.

Sharḥ Qawā'id al-'aḳā'id, 75a-b**Risālah fi taḥqīq al-mabda' wa-al-ma'ād**

What is scaled is not the deeds themselves, but rather the registers, God establishes in registers a mark and a scale that befits the degrees at his own abode. Thus it is due to the things concerning the intentions beneath the deeds, and the efforts based on the soul's regards, learning, and beliefs, for one excels by the degrees through them. Hence God commanded: **"To him ascends a good word, and a righteous deed raises it."** (Qur'an 35:10) It corresponds to *ḥadīth al-bitāqah*,¹³ and it is recounted that the outlook of the matter is thus: God makes the good deeds the luminous bodies, and the bad deeds the dark bodies. The evaluation of the text is as such: Essence and accident are the rulings of creation and the effects of space... There is no belief and act that would not be reflected in an image suiting it in the afterlife, even if it were a meaning on Earth. Moreover, Heaven and the trees, streams, fruits, fair maids, pavilions, valets, and boys there, that they are just their deeds, qualities, beliefs, and states, and were represented and illustrated in proper images and congruous forms. That's why they were told: "These are your deeds returned to you." So is the Hell, as well as the pits of fire and the sorts of sorrows there. So is the torment at the grave, and the serpents and scorpions encountered there. They are the images of false beliefs, the results of their misdeeds, and the fruits of their abject qualities. They were just meanings on Earth, but turned into images in the afterlife. There they are permanent as the world and the hereafter. **"Indeed, Hell will encompass the disbelievers"** (Qur'an 9:49). But they do not suffer from them on Earth. For "humans are asleep, they are awakened to death." The maxim "To praise the God tips the scale" in the account confirms this outlook. All deeds are scaled in one of the two aspects.

Heaven and hell are the manifestation of the beliefs, deeds, and the character in the form of duplication. Righteous or not, each deed has a matching physical image in the afterlife, as do the accidents and meanings of the world. True unity is reserved in two worlds. Indeed, essence and accident are from the rulings of creation and the works of space. Heaven and the things like trees, streams, fruits, fair maids, pavilions, valets, and boys, are humans' deeds, mores, stations, and states that were formed and represented in the appropriate forms and images. That's why it is called: "These are your deeds returned to you" out to them and they say in return: **"Oh, these are our goods returned to us."** (Qur'an 12:65) The Prophet, peace be upon him, said: "Heaven is plains without a hospice. While on Earth, grow the grain of heaven!" They asked him: "Oh God's Messenger, what is the grain of heaven?" and he replied: "It is the Lord's prayer and benediction." Hell and things that appear as pits of fire, sorts of sorrows, torment at the grave, serpent, and scorpion, are nothing other than the images of false beliefs, the consequences of evil deeds, and the fruits of base habits. While meanings on Earth, they turn into images in the afterlife. They will remain there forever. **"Indeed, Hell will encompass the disbelievers"** (Qur'an 9:49). However, they do not suffer on Earth for their denseness, callousness, and the profundity of their heedlessness. "Humans are asleep. They are awakened to death" and they say: **"Oh Lord, we have seen and heard. So return us to Earth, so that we would act righteously. Now we are certain"** (Qur'an 32:12). Someone with a discerning eye meeting his destined end to the afterlife sees them on fire and the sorts of sorrows manifesting after the images suiting the vile attributes they incurred.

13 The account, known among the scholars of traditions as "the ḥadīth of the card," is as follows: 'Abdullāh b. 'Amr Ibn al-Āṣ recounted that the Prophet commanded thus: "God exalted delivers one of my people on the Day of Judgment before the eyes of the creatures. Ninety-nine registers about the one open up. Each register is as voluminous as far as the eye can see. Then God exalted asks the one: "Do you deny any of what was registered? I forbid, were my angels unfair to you?" That servant replies "No, oh Lord!" God asks: "Do you have any excuse?" That one replies "No, oh Lord!" God says: "Well, there is a reward for you in our regards. Verily, there is no injustice for you today!" and takes out a card (*bitāqah*). On the card it is written: "There is no god but God. Muhammad is the messenger of God." Then the one asks "Oh Lord, what could a card do over these registers?" God says: "You will be done no harm." Thence, the registers are put on one scale and the card onto the other. Registers fly up in the air and the card weighs heavier, for nothing overweighs the name of the God." Abū al-'Ulā Muhammad al-Mubārakpūri, *Tuḥfat al-ahwadhī sharḥ Jāmi' al-Tirmidhī* (Beirut: Dār al-kutub al-'ilmīyah, 2005), VII, 330-1.

As one can see, whereas the *Sharḥ* mentioned two aspects (one was the scaling of the registers by mark and scale designated by God, and the other was the turning of beliefs and deeds into images) concerning the scaling of deeds, the *Risālah* preferred a single one (the turning of beliefs and deeds into images). Hence, this preference differentiated the latter, or at least al-Shirwānī inclined toward it. The purport of the *Sharḥ* appears to have found a more substantial and fundamental form in the *Risālah*. Furthermore, the former presented non-sufferance of the disbelievers from the vices they entertained while on Earth without a clause, whereas the latter presented it as dependent upon various conditions, such as the vice's density, callousness, and depth, and indifference (*ghaflat*). Moreover, the *Risālah* mentioned that the ones with a discerning eye to meet their destined ends saw the disbelievers going into fire in images befitting their ill-natured personalities on Earth, a statement that is not found in the *Sharḥ*. The *Sharḥ* also contained references to "the hadith of the card" and another reading "To praise the God tips the scale," both of which were absent from the *Risālah*. Instead, the latter contained a reference beginning with "Heaven is plains without a hospice..." Otherwise, the information put at the reader's disposal was similar in meaning.

2. The *Sharḥ* described *al-ṣirāt* as a bridge, one finer than a hair and sharper than a blade, extending over Hell and indicated that the majority of the Mu'tazilites opposed this idea. At that passage, al-Shirwānī supposes that walking on bridge is essential contingent, as well as flying in the air or walking on water. According to a Hadith, human beings will cross the bridge in manifold ways at the speed of a flash or the wind by walking, crawling, or in some other fashion. He suggests that the faithful transmitter was to be confirmed on this issue and gave the learned opinion of the researchers. This opinion is congruent with the *Risālah*'s input.

Sharḥ Qawā'id al-'aqā'id, 76a

The bridge extending over the Hell is the image and the instance of the straight path, the mean between the opposites mentioned in the Qur'an. The fact that it was qualified by fineness and sharpness is because it had no width. Even with a slight deviation, it descends into one of the two sides. Verily, God is one. All that is other than Truth is heresy. The full discussion without a need for any addition was elaborated in our treatise on the origin and the return. It shall be picked up from there.

Risālah fī taḥqīq al-mabda' wa-al-ma'ād

So is *al-ṣirāt*, too, an image of the belief and the deed. Both rational and practical capacities have aspects in excess and deficiency, and a real mean of moderation. Two sides are vice, while the middles are virtue. The sides have a width knowing no boundaries. Whether in belief or in practice, the true middle is one. To the extent that it is incomprehensible for it to multiply.

The straight path is the image of this middle composed of beliefs and deeds. It is hard for it to stay permanent due to the multiplicity of the sides, for it is finer than a hair, sharper than a blade. That's why the Prophet said: "The chapter of Hūd made my hair go grey," for the Prophet was commanded to be upright with the verse "**Stay straight as you have been commanded**" (Qur'an 11:112).

The *Sharḥ* clearly indicates that the bridge was the image and the instance of the straight path, defined as the mean between the opposites. A slight deviation takes one to the extremes (i.e., vice). As the bad things turn into an image and an instance, so do the good things. In fact, *al-ṣirāt* is this good thing turned into an image, a matter upon which the *Risālah* elaborated and clarified. The origin and formation of vice was explained by animate capabilities. That it was the bridge, the golden mean and the mid-center away from excess and want, was seconded by the comment that the bridge of the Qur'anic verses was the moderation of the practical and theoretical capacities, their golden mean. The *Sharḥ* did not mention this; however, it did suggest that the central/mid-station meant uprightness and that the Prophet alluded to it by the hadith: "The chapter of Hūd turned my hair gray."

3. Another matter is the relation of a remark in the *Risālah* concerning the possibility, efficacy, and value of a different way of doing metaphysics that is found in *al-Fawā'id al-khāqāniyyah*. Set in comparison, it can be tabulated thus:

Risālah fī taḥqīq al-mabda' wa-al-ma'ād

The bliss and glory of the soul is the Creator's immaculate being and Its attributes of perfection, and knowing it by the aspect of acts and works emanating from it at the primal and ultimate creation. In short, that is the lore of the origin and the return, expressed as the faith in God and the afterlife. There are two paths to this lore. The first one is that of the master of contemplation (na'ūar) and reasoning (istidlāl); the other is that of exercise (riyāḍa) and fighting with the self (mujāhada). The difference of the two is that the master of the first path knew with certainty ('ilm al-yaqīn) what the latter attested to by its essence ('ayn al-yaqīn). Over the two resides a degree of certainty called the station of extinction and exhaustion (fana' wa istihlāk). Thus, such a parable was recounted: the doyen Avicenna, the axis of the gnostics Abū Sa'īd Abū al-Khayr...

The wayfarers of the first path are the group of the masters of Islamic law and the theologians, if they rely on the revelation and the evidence of tradition following the revelation, and the cohort of the Peripatetic philosophers, if otherwise. The fellows of the second path are the associates of orders and mystics if they remain true to the rulings of the scriptural law in their practices, and the Illuminationist sages otherwise.

The gist of the first path is to achieve perfection by one's rational faculty and to raise in the degrees of its unfolding in formal wisdom. The highest of the degrees is "the acquired (mustafād) inteller

al-Fawā'id al-khāqāniyyah, 50b-51°

The greatest pleasure and glory of the reflecting soul is to know the Creator, being immaculate and exhibiting the attributes of perfection, and the works and acts originating from it at the primal and ultimate creation. In brief, it is the lore of the origin and the return. The road to knowledge has two ways: The first is the way of the master of contemplation and reasoning; the second is of the master of exercise and experience. Followers of the first way are theologians if they are adherents of one of the prophets' religions for this knowledge, and Peripatetic philosophers if not; followers of the second are mystics adhering to the Islamic law, if they are people who remain true to the rulings of the Islamic law, and Illuminationist thinkers if not. Thus, there are two groups faring each way.

The goal of the first way is to perfect the rational faculty and to raise in its four degrees. These four degrees are that of "the material intellect," "the actual intellect," "the habitual intellect," and "the acquired intellect" as the fourth and ultimate goal of the former degrees. These consist solely of the attestation of the intelligible things that the soul perceived as all-encompassing. That is why it is retold that nobody possessed the acquired intellect on Earth, but only in the afterlife, except for those few souls who shed their corporeal trappings and their attentions tending toward abstract things, due to the occasional presence of flash-like illuminations of these things in them.

ct," that is, the soul's attestation to the corpus of certain knowledge concomitantly. It occurs only by the soul's spiritual conjunction with the divine principle, and the rational proximity to the archetypal realm. However, it is available to nobody on Earth, but only in the afterlife. But the solitary figures, freed from matter and turned to the path of archetypal beings, are exceptions from it, because the flash-like illuminations of this [degree] on Earth can be available to them.

The gist of the second path, however, is the achievement of perfection by praxis and the ascendance in four degrees. The first of them is to temper the outward by practicing the prophetic custom and divine law; the second is to wipe off the inner self from traits like greed, envy, pride, hypocrisy, vanity, and to curb the affairs keeping one from the unseen realm, that is also called "the degree of purgation"; the third is to adorn with divine luster and genial endowment affecting the soul upon approaching the unseen realm, and the like; and the fourth is to behold the beauty and majesty of the exalted God upon the conjunction and the acquisition of the quality of total self-abandonment, and to devote one's attention only to perfection. The wayfarer is at the station of the "journey for God," unless he has passed these degrees. When he arrives at the fourth degree, his quest is fulfilled. Thenceforth comes the ranks and degrees of the "journey in God."

The goal of the second way is to perfect the praxis and raise it to the following degrees: (i) the purification of the outward by adhering to prophetic customs and divine laws, (ii) the purification of the inward from ill habits and propensities, (iii) the adornment of the soul with divine vision freed from figure and fancy, and (iv) the reverence of the beauty and majesty of the exalted God, the meditation on God's perfection.

In common with the fourth degree of the rational faculty, the third grade of the capacity had the overflow of the intelligible forms from themselves to the soul by attestation. Just like in the acquired intellect, they diverge in two respects: (i) The images appearing in the acquired intellect cannot be apart from the estimative figures due to the issue of the fantasy's invasion of these images in the deliberative mode in contradistinction with the divine visions, for the sensory faculties were at the service of the rational faculties herein. Thus they cannot be in conflict with that which commands them. (ii) Occasionally there are many images that overflow to the soul at the third degree. The soul prepares for the overflow of these images by cleansing itself of the smear and corporeal blemishes. What is overflowed to the soul in the acquired intellect is the information sorted out along these principles in order to arrive at the unseen.

Having compared the output of these two works, the following differences stand out. First, the *Risālah's* clarification of the origin and the return as the belief in God and the afterlife was omitted from *al-Fawā'id*. One can suppose that this was due to the latter directly addressing the sciences. Second, the *Risālah* presented the degree of perception for the adherents of theory and practice as the knowledge of certainty and its essence. Furthermore, it was buttressed with a parable of Avicenna and Abū Sa'īd. By the same token, the superiority of the praxis was intimated. While such a rhetorical move did not occur at *al-Fawā'id*, it was indicated by other means: The grade of the acquired intellect, which is the rational faculty's fourth and ultimate degree, was taken as being equivalent to the third grade of the praxis. This meant that one could entertain the possibility of attributing figures from the estimative faculty as accidents. The fourth grade of the praxis was situated at the top.

Third, while the various stations of the adherents of practice were noted in the *Risālah*, it went unmentioned in *al-Fawā'id*. Even though al-Shirwānī conveyed the Avicennian theory of intellect, his interpretation of the acquired intellect distinguished him from this school for the following reasons: Avicenna viewed the acquired intellect as the perfection of the rational faculty and noted that it

was the faculty that actively discerned and reasoned with the actual intelligible forms and recognized that it reasoned,¹⁴ whereas the acquired intellect, the mark of perfection, is the actualization of the intelligibles in the mind, attested and represented.¹⁵ This state, being the last attribute of the theoretical intellect against the intelligible forms, was the absolute presence of the act of reasoning. It could be that the presence of the intelligibles in the mind were actually sorted and arranged, or rearranged to signify the same meaning, or even transmitted from one intelligible to another.

For Avicenna, “it is beyond the capacity of our souls to think of all objects concomitantly at once.”¹⁶ Therefore, al-Shirwānī’s statement that “[the acquired intellect] is the soul’s attestation to the corpus of certain knowledge concomitantly” was incompatible with Avicenna’s interpretation. Apparently, al-Shirwānī’s caveat for the spilling of fancies from the estimative faculty over the theoretical intellect probably originated from the school of the “Great Master.” Hence, the expression of “just like the intellect [...] smeared with estimation (*wahm*)”¹⁷ by Dā’wūd al-Qaysarī in his introduction to the *Fuṣūṣ al-ḥikam* was an indication that attested to this issue.

4. Another similar remark concerns the input about “the master of the kind” (*rabb al-naw*). The table of comparison is as follows:

Risālah fī taḥqīq al-mabda’ wa-al-ma’ād

The similitudes (mithāl), however, you ought to consider that, Plato the metaphysician, Persian sages, and, furthermore, the theosophists and the mystics, were of the opinion that each of the kinds, higher or lower, simple or complex, that were present in the realm of nature had a master in the realm of light. This master, a luminous and abstract essence, is free from the registers pertaining to this kind. Being eternal and sui generis, it is the governor of the kind and provides for it. It is the master itself that begets, nurtures, and fosters. Moreover, it is the master of the kind, according to them, that gives the peacocks the color for their thick and strange feathers. Likewise, all bodies are both the shades of the radiant illuminations and a spiritual

al-Fawā’id al-khāqāniyyah, 54b

Persian sages and the theosophical philosophers, deemed to be the father of the other sages, like Hermes Trismegistus, Pythagoras, Plato, etc., suggested that there is a master in the realm of light for each kind of heavens, stars, simple and complex elements. It is an intellect governing this kind with the providence that it possessed. It is the master, too, that nurtures, fosters, and actualizes the arising and growing bodies, for it is impossible that the various motions in plants were affected by a simple force devoid of consciousness. In us, too, these motions do not originate from our souls, otherwise we would have a consciousness pertaining to them. All of these motions originate from these governors. The Illuminationists even argued that it

14 Ibn Sinā, *Kitāb al-Najāt fī al-ḥikmat al-manṭiqiyyah wa-al-ṭabī’iyyah wa-al-ilāhiyyah*, ed. Mājid Fakhry (Beirut: Dār al-Āfāq al-Jadīdah, 1985), 205; Fazlur Rahman, ed., *Avicenna’s De Anima: Being the Psychological Part of Kitāb al-Shifā’* (London: Oxford University Press, 1959), 50.

15 Ibn Sinā, *Kitāb al-Ishārāt wa-al-tanbihāt*, ed. Sulaymān Dunyā (Cairo: Dār Iḥyā’ al-Kutub al-‘Arabiyyah, 1948), II, 375.

16 Rahman, ed., *Avicenna’s De Anima*, 241.

17 Dāvūd el-Kaysarī, *Muqaddamāt*, ed. Mehmet Bayrakdar (Kayseri: Kayseri Büyükşehir Belediyesi Kültür Yayınları, 1997), 45.

attribution of the luminous masters. For instance, the musk odor is a shade of the body of the master of the kind. In addition, other lights reflecting their principles also pertain to the masters, and thence distinct spiritual attributions are required for the masters out of them. Thus their images appear in the corporeal classes. The discloser of truth, the Prophet, his majesty, pointed out these masters with his words: "The angel of mountains, the angel of waters came to me." Thus, these masters are called "similitudes," for the master is the instance of what was subsumed in the realm of reason, and what was subsumed is the instance of its master in the realm of essence. One lasts for the duration of the other and vanishes with the other.

was the master of the kind of colors, the cause of the many strange hues at the feathers of the peacock. It is the same with all bodies, for these bodies are the shades of the radiant illuminations and were attributed to these luminous masters spiritually. Musk odor, too, is a shade of the body possessed by the master of the kind. These masters provide the other lights that pertain to what was subsumed by them and mandates the different attributions. And by the same token, their images appear in their corporeal forms. Even though their evidence on this matter is arguable, this condition does not prove the weakness of the proposition...They named the idol of the master of water "perfection" (*khurdād*), of trees "immortality" (*murād*), and of fire "best truth" (*urdibihisht*). The discloser of *veritas rei*, our master, peace be upon him, pointed out these principles by saying: "The angel of mountains [*urdibihisht*] and the angel of waters [*khurdād*] came to me."

Both sources explained the "master of the kind" in the same way. However, the *Risālah* presented it in a summarized form, whereas additional remarks and comments were placed in *al-Fawā'id*, such as attributing acts like nurturing and fostering to the "master of the kind" and then expounding upon them. The evidence of the Illuminationists was regarded as arguable in *al-Fawā'id*, but the conclusion that his idea was false due to the evidence's weakness was not deemed correct.

E. The Sources of the Treatise

The information provided in the *Risālah* depended upon the ancient corpus. Well informed about the original sources, al-Shirwānī composed his treatise by relying upon them. First of all, the idea of the world of images serving as a focus of the *Risālah* had to be tackled.

An important centerpiece of the Illuminationist school, the idea of the world of images, was a fundamental theme that received its theoretical grounding from Suhrawardī and was incorporated into the ontology. In the treatise where he explained the sages' beliefs, he directed the discussion to the theory of the three realms: (1) the domain of sovereignty (*'ālam al-jabarūt*), the realm of the intellect; (2) the domain of the psychic world (*'ālam al-malakūt*), the realm of the soul; and (3) the domain of the kingdom (*'ālam al-mulk*), the realm of nature.¹⁸ However, he

18 Shihāb al-Dīn Yahyā al-Suhrawardī, "Risālah fi i'tiqād al-ḥukamā," in *Majmū'ah-i muṣannaḥāt-i Shaykh-i Ishrāq*, ed. Henry Corbin (Tehran: Mu'assasah-i muṭāla'āt va taḥqīqāt-i farhangī, 1993), II, 270.

posited four sorts of realms according to the ontology he presented in his *Hikmat al-ishrāq* based on the science of light: the subduing lights, the governing lights, the imaginal world, and the sensory world.¹⁹

The subduing lights were divided into two: the supreme lights, made up the vertical layer of light, and the simulated lights, which made up the horizontal layer. These had no relation with bodies, but the governing lights did. The world of images came into being due to the horizontal lights' reflection upon the lights, and with its radiation the sensory world came into existence. There were the luminous and dark images in the imaginal world, the world of abstract figures (*ashbāh*). The resurrection of the corpses, divine visions, and the incidents foretold by the prophets happened by means of these instances.²⁰ Thus, al-Suhrawardī located the world of images between the realm of the soul and the realm of nature from the three realms of the sages and, by doing so, founded a ground for the corporeal resurrection.

In his commentary on *Hikmat al-ishrāq*, al-Shahrazūrī enumerated the four realms: the rational abstract lights, the lights that governed human beings and the heavens, the sensory world, and the world of images/imagination. The luminous and dark images dwelt in the world of images. As there were blessings in the luminous images for the felicitous ones, there were also torments in the dark images for the unfortunate. In this respect, the pleasure and pain foretold by the Prophet were materialized there. The world of images was a zone that both harbored those objects that were authentic to it and turned the effects in the sensory world into images, thereby forming new objects that were authentic to it. In addition to being more extensive and encompassing than the sensory world, it was nevertheless similar to it in many other respects. For example, just as the elements were affected by the motions of heavens in the sensory world, so was the element of the imaginal world influenced by the motions of imaginal heavens.²¹

Another commentator, al-Shirāzī concurred with al-Shahrazūrī's depiction of the universe for the greater part and, in a sense, summarized his view.²² He provided the same set of information in an extended form and mentioned four kinds of realms in his *Risālah fī taḥqīq 'ālam al-mithāl wa ajwibah as'ilah ba'd al-*

19 Idem., "Hikmat al-ishrāq," in *Majmū'ah-i muṣannafāt-i Shaykh-i Ishrāq*, ed. Henry Corbin (Tehran: Mu'assasah-i muṭāla'āt va taḥqīqāt-i farhangī, 1993), II, 233.

20 Ibid., 234; Ahmet Kamil Cihan, *Sühreverdî'nin Felsefesinde İnsan ve Âlemdeki Yeri* (Kayseri: Laçın Yayınları, 2003), 71-2.

21 Shams al-Din Muḥammad ibn Maḥmūd al-Shahrazūrī, *Sharḥ hikmat al-ishrāq*, ed. Ḥusayn Ziyā'i Turbati (Tehran: Mu'assasah-i muṭāla'āt va taḥqīqāt-i farhangī 1993), 553-4.

22 Quṭb al-Din al-Shirāzī, *Sharḥ hikmat al-ishrāq*, eds. 'Abdullāh Nūrānī and Mahdī Muḥaqqiq (Tehran: Mu'assasah-i muṭāla'āt va taḥqīqāt-i farhangī, 2002), 491-2.

fuḍalā'. One of them, the world of images/imagination, was called "the isthmus" (*al-barzakh*) by the custodians of the Islamic law, and "the realm of abstract figures" by the custodians of the science of categories (*al-maqūlāt*). These sorts of suspended images were formed due to the layers of fineness and denseness in this realm. While the layers were finite, the individuals therein were infinite. The resurrection of the corpses, current in the scriptural texts, took place in this realm, as did the reward and punishment promised by the prophets.²³

The Akbarī school, however, considered the existence in terms of stages and revelations. The world of images resided at an intermediate stage between the visible and the invisible worlds in these stages. It was also called "the isthmus" because it divided the two realms. Ibn al-'Arabī, as al-Shīrāzī mentioned, devoted the 63rd section of his *al-Futūḥāt* to this isthmus. In this school, "isthmus" meant the divider of two things, e.g., rational and irrational, positive and negative, known and unknown, present and absent, yet part of neither. Essentially, it was nothing other than the imaginary. Humans had access to the likeness of such truth in dreams or after death, and witnessed the attributes as self-referential images in discourse with them. They could have seen it while awake, if they were a master of visionary experience, but only through the eye of cognitive faculty (*mutakhayyila*).²⁴

In paragraph 321 of *al-Futūḥāt*, Ibn al-'Arabī analyzed the universe in two parts: the visible world known through the senses and the invisible world known through the intellect. He noted that the isthmus was located between them, and that those who came into being in the visible and passed over to the invisible dwelt there.²⁵ He also led up to the topic while responding to the 53rd question of the 73rd section, when he touched upon the issue of the station of the world of images and some of its qualities:

If you ask: "What is the spiritual world?" we would reply: "The world of meanings and the unseen. It was ascended there from the natural world." If you ask: "What is the natural world?" we would reply: "The positive and the significative world." In between lay the isthmus. If you ask: "What is the isthmus?" we would answer: "The imaginary world."²⁶

Dāwūd al-Qaysarī, an adherent of this school, systematized Ibn al-'Arabī's views in his *al-Muqaddamāt* and opened up a special section for the world of images. In his opinion, this was a spiritual world because it was formed of a luminous substance,

23 Idem., "Risālah fī taḥqīq 'ālam al-mithāl wa ajwibah as'ilah ba'd al-fuḍalā'," in *The Science of Mystic Lights: Quṭb al-Dīn Shīrāzī and the Illuminationist Tradition in Islamic Philosophy*, by John Walbridge (Cambridge, MA: Center for Middle Eastern Studies, Harvard University, 1992), 242-8.

24 Ibn al-'Arabī, *al-Futūḥāt al-Makkiyyah* (Cairo: Maktabat al-thaqāfat al-dīniyyah, n.d.), I, 304-5.

25 Ibid., III, 78.

26 Ibid., II, 129.

similar to the sensory substance vis-à-vis its countability and materiality, and to the abstract rational substance vis-à-vis its luminosity. However, it was neither like a compound nor an abstract rational substance. It was the isthmus, the boundary separating the material and the rational substance. Naturally, this “isthmus” should be separate and distinct from the parts it divided. It was called an “instance” because it comprised the images for everything in the corporeal realm, and also because it was the first instance of the images of the facts and truths existing within the reservoir of knowledge. This realm, moreover, encompassed the throne of God, the starry sky, the seven heavens, and Earth. In this respect, the heavens mentioned in the Prophet’s ascension were located there. Every entity of the sensory world also existed in the world of images, but not vice versa.

In the remainder of the work, al-Qaysarī presented a version similar to the arguments made by the Illuminationist commentators. However, one theme he picked up distinguished him quite a bit. The isthmus that souls dwelt in after passing away from the earthly life was something other than the one located between the abstract spirits and the material objects. Since the descent and ascent of existence took turns, the stage preceding the earthly beings was the descent, and thus had priority. The one succeeding the earthly birth was the ascent, and thus had posteriority. Moreover, it was the images of the deeds, the result of the acts in the earthly realm, that joined the spirits in the isthmus. In this regard the earthly one was not the same as the one from the isthmus; however, they were both part of the spiritual realm and the luminous substance. Ibn al-‘Arabī pointed out the difference²⁷ by calling the first the “contingent unseen” (*ghayb al-imbkāni*) and the latter the “local unseen” (*ghayb al-maḥalli*).²⁸ Al-Shirwānī exhibited the features of the Akbarī school in his arguments, and yet went along with the Illuminationist school’s conviction of the corporeal resurrection taking place in the imaginal world.

Another matter that al-Shirwānī made topical was the difference of Platonic forms or ideas from the imaginal world. Since the notion of “idea” was translated into Arabic as *mithāl*, it overlapped with the one in the imaginal world (*‘ālam al-mithāl*). Noting that the two should not be confused, he felt the need to mention briefly the arguments of the Illuminationists and the Akbarī school. According to al-Suhrawardī, the Platonic forms corresponded to the lights at the horizontal layer. Based on his principle of prospective contingency (*qā’idah imkān al-ashraf*), if the less likely contingency were actualized in a given matter, then the more likely contingency had to have been actualized already. Ergo the principles of the individuals of this world should have been actualized prior to the individuals

27 Qaysari, *Mukaddemat*, 43-7.

28 Cf. Ibn al-‘Arabī, *al-Futūḥāt al-Makkiyyah*, III, 78-9.

themselves, for the particulars in this world did not come into being arbitrarily, but with their principles. Every "kind" that existed in the world had a permanent principle, along with its essence, in the realm of light.²⁹

Explicating this view, al-Shahrazūrī suggested that the events happening in the world in which we live would not have taken place continuously or frequently if it were arbitrary. In this regard, the "kinds" that we have were preserved and never undergo change. Humans beget humans, horses beget horses. This indicated that there were causes for it. Even the strange patterns of a peacock's feathers emanated from the lord of the species, for they were the governors of the species and resided in the realm of light, having been abstracted from matter.³⁰ Al-Shīrāzī also mentioned that events happened due to their principles rather than at random, and called these principles after the Platonic forms.³¹ The world of images, however, consisted of suspended illusory images in contradistinction with the Platonic forms, which were sheer rational lights. In the world of images, there were both dark and luminous figures.³²

Following from the example of al-Qayṣarī, the Akbarī school interpreted the Platonic forms in the following terms: In one partition, the most beautiful names of God were based on four fundamental principles: first, last, apparent, and hidden. Those names that involved beginning and invention were placed under the first, those related to returning and return under the last, and those related to emergence and withdrawing under the apparent and the hidden. External things were given the label of the apparent, due to their being in extra-mental world. God was the essence of the apparent by merit of its emergence, just as It was the essence of the hidden by its withdrawal. On account of its hiddenness, the permanent essences revealed were the names of God, and the extended beings were their epiphanies. Yet again, the substrates of the essences that existed were the names of God by the merit of their emergence. Persons, as well, were their manifestations. Whether genus or species, all external truth was total in this respect and was regarded as a name belonging to the four principle names because it comprised all the individuals of its kind.³³

The output of the treatise's last section, concerning the meanings of intellect, heart, soul, and spirit, as well as their evidence of human reality and the troops of the heart, etc., were like a summary of the "Sharḥ 'ajā'ib al-qalb"³⁴ section of al-Ghazālī's *Iḥyā' 'ulūm al-dīn*.

29 Suhrawardī, "Ḥikmat al-ishrāq," 144.

30 Shahrazūrī, *Sharḥ ḥikmat al-ishrāq*, 368-9.

31 Shīrāzī, *Sharḥ ḥikmat al-ishrāq*, 337.

32 Idem., "Risālah fī taḥqīq 'ālam al-mithāl," 248.

33 Qaysarī, *Mukaddemāt*, 21-2.

34 Abū Ḥāmid al-Ghazālī, *Iḥyā' 'ulūm al-dīn* (Cairo: Mu'assasat al-Ḥalabī, 1967), III, 3 et passim.

F. The Synopsis of the Treatise

Introduction

Since the treatise was composed in order to present the rational arguments for corporeal resurrection and its augmentation with the traditional evidence, it was justified in terms of human existence. Thus it began by stating the origin and reality of the human being. In his opinion, the human reality was not the visible body, but rather a subtle entity composed of spiritual (*ruḥānī*), luminous (*nūrānī*), and divine (*rabbānī*) qualities. However, this subtle identity was created in the divine realm and then sent to the corporeal realm. In his opinion, this gentle quality was absent from its original disposition. Quintessentially, it was sent to the corporeal realm in order to achieve perfection by making use of the physical forces and its instruments through reason, after which it would return to the divine realm.

In our opinion, the author employed such an expression for imagining reason as the start of the chain of being and the body as its end. Otherwise, he would have suggested the existence of the gentle quality that made the human reality prior to the body. Even though al-Shirwānī's expression only hinted at that, the explication of the following pages supports our view.

The relation of the gentle quality to the body was not that of infusion and union (*ḥulūl wa ittihād*), but rather of government and exploitation (*tadbīr wa taṣarruf*). According to the author of the treatise, corporeal faculties made this quality forget its original abode and therefore unable to return to its Beloved. Prophets were considered in this respect, and they were described as people who reminded humans of their original abode and the Beloved. Those who heeded were blessed, and those who declined were sorrowful. Consequently, the former were obliged to achieve reflective and experiential perfection in order to acquire eternal life and bliss.

According to the author of the treatise, the utmost human happiness was to know the Creator in Its immaculate form and perfect attributes, with Its first and last acts, so that it really was "the knowledge of the origin and the return," although glossed as "the faith in God and the afterlife." The knowledge was acquired through reasoning and demonstration (*naẓar wa istidlāl*), or spiritual exercise (*riyāḍah*) and spiritual struggle (*mujāhadah*). The first was secured by perfection vis-à-vis the rational faculty, and the second vis-à-vis the praxis. This classification, which had been repeated ever since al-Jurjānī,³⁵ was also employed by al-Shirwānī. In his

35 İhsan Fazhoğlu, "XV.-XVI. Yüzyıllarda İstanbul'da Felsefe Yapmak," in *Türkiye'de/Türkçede Felsefe Üzerine Konuşmalar*, ed. M. Cüneyt Kaya (İstanbul: Küre Yayınları, 2009), 201-25.

opinion, these two paths did not arrive at opposite conclusions. He exemplified his supposition by a parable of Avicenna and Abū Sa'īd Abū al-Kahyr in the treatise. One acquired certain knowledge via the rational faculty, and its essence by praxis. But al-Shirwānī expounded upon the perfection of praxis, as if he were hinting his preference. In his opinion, those who followed praxis arrived at annihilation in God, passing from journey *to* God to journey *in* God. And, as a matter of fact, there was no end to the last stop.

The Body

Since the treatise's focal point was the nature of corporeal resurrection, it would help to mention two basic approaches in order to ascertain al-Shirwānī's standpoint. The theme of resurrection was narrated quite vividly and candidly in the Qur'anic verses and traditions. For instance, those who did not attain salvation will share the following fate: "On the Day of Judgment, we resurrect them facedown, blind, dumb, and deaf. Their abode is Hell" (Qur'an 17:97). Other verses proclaim: "On that Day you will see the offenders bound together in shackles. [...] and their faces in dust that day. Shrouded in black, for they are the disbelievers, the wicked ones" (Qur'an 14:49; 80:40-2). These verses mark an afterlife during which humans will be judged for what they said and did in this world and will receive appropriate rewards and punishments in return. Other verses inform us of various circumstances in the hereafter:

Lead them to the path of Hellfire. (Qur'an 37:23)

And the scale that day will be truth. So whose scale will weigh heavier, then they will be the prosperous ones. (Qur'an 7:8)

So whoever has shown an ounce of good faith will see to it. And whoever has shown an ounce of ill faith will see to it. (Qur'an 99:7-8)

The scholars acting in accord with the the scriptural outward features claimed the corporeal actualization of the resurrection, whereas some of the philosophers who related the human reality to a rational soul argued for a spiritual one. For example, Avicenna referred to two forms of the afterlife, the first one of which he called the "corporeal" afterlife. He noted that it would be agreed upon via the scriptural proof and only acquired by affirming the prophetic message. Corporeal bliss and sorrow were explained in detail in the scriptural sources propounded by Prophet Muhammad, peace be upon him. The second form of the afterlife was perceived by means of intellect and demonstrative reasoning, to which the prophets also assented. This was the happiness (*sa'ādah*) and sorrow for the souls. The

metaphysicians preferred the latter. This happiness was obtained by the rational soul's turning to a rational realm similar to the current one.³⁶ The prophets spoke of the corporeal, otherworldly happiness and sorrow by means of examples that were easily understood by their audiences.³⁷ In his *al-Aḍḥawīyyah*, Avicenna considered the dogmas concerning the afterlife to be ambiguous and in need of glosses. He argued that no demonstrative proof of the corporeal resurrection or the soul's return to the decayed body was possible, and that its entrance into another body would leave the door open for metempsychosis.³⁸

A proponent of the corporeal resurrection view, al-Ghazālī argued that the evident expression of the relevant Qur'anic verses could not be glossed over. Those philosophers who denied the corporeal resurrection and the existence of sensory pleasure and pain were contradicting Islam itself, for these ideas were among the core elements of its dogma.³⁹ He viewed the identity or the similarity of the body at the moment of its resurrection as subsidiary and therefore did not regard it as metempsychosis, for the latter did not apply to the hereafter.⁴⁰ Mitigating the stern tone of *Tahāfut*, al-Ghazālī assumed a subtler expression in his *Mizān al-'amal*. For example, while sorting out the attitudes held by certain groups toward the afterlife, he stated that some philosophers affirmed the rational pleasure by proving that the sensory pleasure would have been actualized not externally, but rather by means of imagination, as if in a dream. Furthermore, whereas the dream was finite, rational pleasure would last forever.

They supposed that this kind of pleasure pertained to those whose relation to sensible things remained. Another group refuted sensory pleasure altogether, whether real or imaginary, and stated that the imagination ran through a corporeal organ and ended its relation with the body when the latter died and that it would not return. Based on this, they asserted the impossibility of sensory pleasure. Therefore, what remained was non-sensory pleasure, which was superior to the

36 Ibn Sīnā, *Kitāb al-Najāt*, 326-8. al-Nisābūrī, the commentator of *al-Najāt*, was of the opinion that Avicenna proved the corporeal afterlife by means of prophets, and the spiritual resurrection by demonstration. Fakhr al-Dīn al-Isfarāyīnī al-Nisābūrī, *Sharḥ kitāb al-najāt li-Ibn Sīnā: qism al-ilāhiyyāt*, ed. Ḥāmid Nāji Iṣfahānī (Tehran: Anjuman-i āṣār va mafakhir-i farhangī, 2004), 469.

37 Ibn Sīnā, *Kitāb al-najāt*, 340.

38 Idem, *al-Aḍḥawīyyah fī al-ma'ād*, ed. Ḥasan 'Āṣī (Beirut: al-Mu'assasat al-jāmi'iyyah li-l-dirāsāt wa-al-nashr wa-al-tawzī', 1987), 103-7.

39 Abū Ḥāmid al-Ghazālī, *Tahāfut al-falāsifah*, ed. Maurice Bouyges (Beirut: al-Maṭba'at al-Kāthūlikiyyah, 1962), 341.

40 Ibid., 346; cf. Mahmut Meçin, "Molla Sadrâ'da Meâd Problemi," *Artuklu Akademi: Mardin Artuklu Üniversitesi İlahiyat Bilimleri Fakültesi Dergisi* 1, no. 1 (2014): 162.

sensory pleasure. Sensory pleasure could not compete with the pleasure in the afterlife. For example, this world's pleasure of smelling perfume and that world's pleasure of gazing at the Beloved, or between the child's enjoyment of the toy and ruling a kingdom, are quite different from each other.

As an inducement for people, the afterlife was illustrated by instances. Al-Ghazālī called this group the “mystics” and the “metaphysicians.” The mystic masters went too far in this respect, for they stated to the extreme that those who prayed in order to enter Heaven or escape Hell would be condemned.⁴¹ Appreciating the mysticism in *al-Munqidh*, however, he made the following assessment:

“I understood clearly that the mystics were the people of the best character, the most righteous path, and the most impeccable morals among those on the road to God. There would not be a way to find the better in morals and character than them, even if the intellect of the philosophers, the wisdom of the sages, and the learning of the scholars versed in the mysteries of the Islamic law attempted it. Their acts in the open and the dark were taken from the candle of the prophets.”⁴²

After demonstrating the reality about human beings, especially the degrees that they would traverse by means of praxis in his treatise, al-Shirwānī considered the two kinds of afterlife: the spiritual and the corporeal. Those who “proved” the spiritual afterlife were the critical theologians, the mystics, and the sages. The corporeal afterlife, however, was current in the scriptural sources and a point of agreement among the believers of the three Abrahamic religions. These statements were like the concise versions of those in his *Sharḥ Qawā'id al-'aqā'id*, in which he analyzed the views concerning the afterlife in four parts: (1) the ancient naturalists, such as Galen, who held that there was no afterlife; (2) those theologians who affirmed the spiritual resurrection only; (3) the community of theologians who affirmed the corporeal resurrection only; and (4) al-Ghazālī, al-Rāghib al-Iṣfahānī, Abū Zayd al-Dabūsī, the later scholars of Twelver Shiism, and the numerous mystics who affirmed both the spiritual and corporeal resurrection.⁴³

Al-Shirwānī located himself in the fourth group. In the treatise, however, he interpreted the corporeal resurrection as the rational soul's return to the imaginal body. In his parlance, “the truth of the corporeal resurrection is the return of the soul to the imaginal body in the world of images.” While the imaginal body was the

41 Abū Ḥāmid al-Ghazālī, *Mizān al-'amal*, ed. Sulaymān Dunyā (Cairo: Dār al-ma'ārif, 1965), 182-5.

42 Ibid., *al-Munqidh min-al-ḍalāl wa-al-mūṣil ilā dhī al-'izzah wa-al-jalāl*, eds. Jamil Ṣalībā and Kāmil 'Ayyād (Beirut: Dār al-Andalus, 1967), 106.

43 Al-Shirwānī, *Sharḥ Qawā'id al-'aqā'id*, 68a.

same as the one in the natural world, it was different from the original creation and another divine creation. It appears that the human gentle quality judged each person's return to the imaginal body not of converting to a different identity, but of his or her own body in the world. By the same token, al-Shirwānī ruled out the notion of the return of a sensible body. On the other hand, Heaven, Hell, and the entities therein were the manifestations of the beliefs, deeds, and figures in images, for each of them had a matching corporeal image in the world of images. Just as the rational faculty and praxis had aspects of excess and want, they also had a real middle consisting of moderation that was called the "straight path" because it was the image of the middle formed of beliefs and deeds. This is why standing in the middle was viewed as something sharper than a blade and finer than a hair.

In his opinion, everything dealing with the afterlife came out of the spiritual and imaginal realms. Perhaps for this reason al-Shirwānī did not request the gloss of the pertinent dogma, for the admission of the imaginal realm outside the natural world made it possible to grapple with the dogmas by their outward features. On the other hand, a number of issues were settled by demonstrating the imaginal realm. For instance, those matters beyond rational perception, such as arguments concerning the isthmus, the location of the resurrection, and the Prophet's ascension became more comprehensible because this view could justify those matters concerning corporeal pleasure and pain, thanks to the world of images being a realm in which the beliefs and deeds of humans while on Earth assumed form and were embodied with images.

Moreover, it was possible to meet people who passed on from this world to that realm. For example, the Prophet's meetings and conversations with the other prophets during his ascension had taken place in the world of images. In all of his arguments related to that world, al-Shirwānī relied quite a bit on the Illuminationist⁴⁴ and the great master⁴⁵ schools. But his refutation of the sensible return, while accepting the return of the rational soul to the imaginal body, caused him to move away from Ibn al-'Arabī and remain with the Illuminationists.⁴⁶

44 Al-Suhrawardī, "Hikmat al-ishrāq," 230-2, 254.

45 Cf. Qaysarī, *Mukaddemāt*, 40-6; William Chittick, *Hayal Âlemleri: İbn Arabî ve Dinlerin Çeşitliliği Meselesi*, trans. Mehmet Demirkaya (İstanbul: Kaknüs Yayıncılık, 1999), 133 et passim.

46 Yenen detected the same difference in a comparison of the views of al-Shirāzī and Ibn al-'Arabī concerning the embodiment of the deeds and the corporeal resurrection. Ibn al-'Arabī firmly distinguished the isthmus and the afterlife, and noted the latter's sensibility. Halide Yenen, "Amellerin Bedenleşmesi Bağlamında Kutbüddin eş-Şirāzî ve İbn Arabî Mukayesesi," in *Şeyhü'l-İşrāk'ın İzinde: İlk Dönem İşrākî Şârihler*, eds. M. Nesim Doru, Ömer Bozkurt, and Kamuran Gökdağ (Ankara: Divan Kitap, 2015), 262.

The Excursus

1. Al-Shirwānī felt the need to explain the difference of the instance and forms (*muthūl*). Plato, Persian sages, theosophists, and mystics employed the latter term for the conception of a master in the luminous realm for every "kind" that existed in the natural world. "This master, a luminous and abstract essence, is free from the registers pertaining to this kind. Being eternal and sui generis, it is the governor of the kind and provides for it. It is the master itself that begets, nurtures, and fosters." This argument was put forth by al-Suhrawardī with the concept of "the master of the kind/the lord of the species" (*rabb al-naw'*).⁴⁷ Al-Shirwānī provided the opinions of the mystics thus:

God has a number of names, each requiring a substrate in this world that he would actualize and manifest his works universally. The name of God with respect to that species is named as "master" (*rabb*). The absolute necessity, however, is the master of masters.

Both arguments show his recognition of the Illuminationists and the great master school of thought,⁴⁸ as well as his willingness to prevent semantic shifts based on the resemblance of the terms. Nonetheless, it could be suggested that the notion was closer to the Illuminationist school.

2. Al-Shirwānī suggested that the definitions of the concepts, soul, spirit, heart, and intellect needed to be clarified and thus explained their meanings in the section that concluded the treatise. He used terms such as *luminous*, *spiritual*, and *sovereign gentle qualities*, to convey similar meanings about the reality of human. Apparently he felt the need for this digression in order to demonstrate the links among them. Again, the soul's powers were regarded as the troops of the heart and therefore were described in terms of the formation of the soul's ranks as attested to in the mystics' literature. The themes of the four terms and the troops of soldiers were apparently imparted from the section "*Ajā'ib al-qalb*" of the *Iḥyā'* for the greater part.⁴⁹ The discussion of the theoretical and the practical act of the human truth depicted them as the acts of the heart. It was also illustrated how an act of will emerged and at what stage it was rendered responsible while analyzing the heart's circumstances with respect to the demonstration or the disclosing of its reflective act. This is an important section relevant to ethics. Consequently, various circumstances of the

47 Al-Suhrawardī, "Ḥikmat al-ishrāq," 144 et passim.

48 Al-Qaysarī, *Mukaddemāt*, 31-4. On the relation of the term *forms* (*muthūl*) to *the masters of the kinds* (*arbāb al-anwā'*) or divine names, or even its reflections on the Sunni and Shiite thought, cf. İsmail Erdoğan, *Hermetik İslam Düşüncesinde Türlerin Efendisi ve Kâmil Tabiat Anlayışı* (Ankara: İlahiyat Yayınları, 2004), 56-67.

49 Al-Ghazālī, *Iḥyā'*, III, 46.

human truth vis-à-vis the images were regarded as the ranks of the heart. On the last two articles, we could suggest that al-Shirwānī mirrored the general conviction of the great master school.

G. The Manuscripts Used for the Edition

Two manuscripts, the first one probably being a draft (*taswīd*) and the second one a clean copy, (*tabyīd*) were used for the edition. The first one, following the *al-Fawā'id al-khāqāniyyah*, is registered at the MS Süleymaniye Library, Amcazade Hüseyin, no. 321. The treatise, located between 93b-99a, consists of 27 lines for each page. The other one is under Esad Efendi, no. 3614 at the same library. The treatise, between 6b-13b, makes 25 lines on each page. It is cleaner and more legible than the other copies. Both copies note *ad finem perduxit* as:

This treatise was hereby completed by the hand of the author, the sinful Muḥammad Amin b. Şadr al-Shirwānī, in the well-protected town of Amid on 23 Safar 1020, with praises to god, and prayers and peace upon the prophet, his family, and the companions altogether.

According to the notice, it was completed on May 7, 1611. Relying on the clean copy at Esad Efendi to constitute the main body of the edited text, the variations of the other copy were indicated at the footnotes. For the citation of the *aḥādīth*, the title was followed by the volume number, if any, and the number of the *ḥadīth*, in order to enable referencing across the different editions.

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رسالة في تحقيق المبدأ والمعاد*

لمحمد أمين بن الصدر الشرواني

الحمد لله الذي فضّل العالمين على العالمين وهداهم سبيل الرشاد، وكرّمهم بسلوك سبيل النجاة في معرفة المبدأ والمعاد، ثم الصلاة والسلام الأتمان على من رفع الحجب الرقائق عن وجه جمال الحقائق وعلى آله وصحبه ما نبت زهر في المرعى وفاح الشقائق وبعد.

فيقول الراجي عفو ربه الصمداني محمد أمين بن الصدر الشرواني الشهير بملا زاده حفظهما الله عن موجبات الندامة: هذه نبذة من الحقائق وزبدة من الدقائق تتعلق بتحقيق المبدأ والمعاد، والله الهادي إلى سبيل الرشاد.

فأقول متوكلاً على الله، ومستعينا بلطف الإله قال عز من قائل ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ (المؤمنون ١١٥/٢٣)، وقال تعالى: ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ (القيامة ٧٥/٣٦). فالإنسان لم يخلق عبثاً ولم يترك سدى، وهو وإن لم يكن أزلياً لكنه أبدي، وطنه الأصلي بساط القرية وهو في عالم الشهادة في الغربية؛ فإن حقيقة الإنسان ليس هذا الجوهر المحسوس والبدن الملموس، بل هي لطيفة ربانية نورانية روحانية سلطانية، خلقت في عالم اللاهوت في أحسن تقويم، ثم رُدت إلى الأبدان كما قال تعالى: ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾ (التين ٥، ٤/٩٥)، أي إلى عالم الأبدان الذي هو أسفل في نظام سلسلة الوجود؛ لأن أولها جوهر عقلي إبداعي، كما قال عليه السلام: (أول ما خلق الله العقل)، وهو المراد من النور والقلم المذكورين في الحديث أيضاً. وهناك الوجود والنور في غاية الشرف والكمال، ثم تنزل منها آخذاً في النقصان إلى أن بلغ غايته وهو عالم العناصر والأبدان المسمى بعالم الملك والشهادة، وتلك اللطيفة هي المكلف والمطيع والعاصي والثاب والمعاقب، إلا أنها لما كانت في أصل الفطرة ناقصة مستعدة لاكتساب كمالها اللائقة بها بواسطة القوى الجسمانية والآلات الجسدانية، أرسلت^٢ مع رأس

* النسخة المتعمدة في التحقيق، نسخة المؤلف المبيضة الموجودة بقسم أسعد أفندي في المكتبة السلطانية، برقم ٣٦١٤. أما النسخة الأخرى المسودة موجودة في قسم عمجه زاده حسين في المكتبة السلطانية برقم ٣٢١. والمشار إليها في التحقيق بحرف (ز).

١ موضوعات ابن الجوزي (٢٧٤/١).

٢ ز: سلمت.

مال العقل للتجارة إلى عالم الغربة والأبدان لتربح بتحصيل كمالهما، فترجع إلى الوطن الأصلي سالماً غانماً، ويتمكن في عالم اللاهوت في مقعد صدق عند مليك مقتدر، وقليل ما هم؛ فإن الأكثرين ﴿أَشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾ (البقرة ١٦/٢)، فالبدن للروح بمثلة المركب والآلة، وتعلقه به بواسطة الروح الحيواني الذي هو بخار لطيف يتكون من لطيف الأغذية، ومخلة القلب الصنبوري، ويفيض عليه القوى الحيوانية، فينبعث منه ويسري حاملاً لتلك القوى إلى أعماق البدن بواسطة العروق الضواري، كالشمع إذا أديرت في زوايا البيت. ثم أن تعلقه بالبدن ليس تعلقاً حلولياً أو إتحدياً، بل تعلق التدبير والتصرف، كتعلق الملك بالمملكة، إلا أن هذا التعلق لما كان في هذه النشأة راسخاً، ومستمرّاً شبيهاً بالاتحاد، انصبع الروح بصنع المادة، وتكدر بالكدورات البشرية، وتلوث بالقاذورات الجسمانية، ومال إلى اللذات العاجلة والشهوات الفانية، كما قال تعالى: ﴿زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَآءِ﴾ (آل عمران ١٤/٣) فسسى الروح وطنه، ولقاء محبوبه الحقيقي بهذا الإثمك، كما قال تعالى: ﴿الْيَوْمَ نَسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا﴾ (الجاثية ٣٤/٥)، وقال تعالى: ﴿وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَسْوَىٰ وَلَمْ نَجِدْ لَهُ عَزْمًا﴾ (طه ٤٥/٢٠)، ﴿فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ﴾ (البقرة ٢/٢١٣)، ومذكرين لهم أنهم إلينا راجعون، كما قال تعالى ﴿وَذَكَّرْهُمْ بِأَيَّامِ اللَّهِ﴾ (ابراهيم ٥/١٤)، أي أيام وصال الله تعالى.

فافترق الناس فرقتين فرقة أجابوا داعي الله وآمنوا برسوله وهم الذين لم ينطفأ نور فطرهم التي فطر الله الناس عليها، لكنهم على طبقات متخالفات حسب تفاوت استعداداتهم.

وفرقة حتم الله على قلوبهم وغلبت عليهم شقوقهم وكانوا قوما ضالّين، قال الله تعالى: ﴿يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾ (هود ١١٥/١٠)، فيجب على العاقل أن يجتهد في تحصيل الكمالات السرمدية والسعادات السنوية؛ لينال على الحياة الأبدية.

فنقول: السعادة العظمى والمرتبة العليا للنفس معرفة الصانع بم له من صفات الكمال والتزه عن النقصان، وبما يصدر عنه من الآثار والأفعال في النشأة الأولى والآخرة، وبالجملة معرفة المبدأ والمعاد المعبر عنها بالإيمان بالله واليوم الآخر. ولهذه المعرفة طريقتان: أحدهما: طريقة أهل النظر والإستدلال، وثانيهما طريقة الرياضة والمجاهدات. والفرق بينهما أن أهل الطريقة الأولى يعلمون علم اليقين ما يشاهده أهل الطريقة الثانية بعين اليقين. ووفوقها مرتبة اليقين التي هي مقام الفناء والاستهلاك حكى أن الشيخ الرئيس أبا علي بن سينا لَمَّا صحب مع قطب العارفين أبي سعيد أبي الخير، قُدس سره، سُئل كل منهما عما جرى به مع الآخر، فقال الرئيس: يشاهد هذا الشيخ ما نعلمه، وقال أبو سعيد: يعلم ابن سينا ما نعاينه.

ثم إن السالكين للطريقة الأولى إن كان مستندهم في ذلك الأدلة السمعية المستندة إلى الوحي أو ما ينتهي إليها، فهم أهل الشريعة والمتكلمون، وإلا فهم الحكماء المشاؤون؛ والسالكون للطريقة الثانية إن وافقوا في رياضاتهم أحكام الشريعة، فهم أهل الطريقة والصوفيون، وإلا فهم الحكماء الإشراقيون.

وحاصل الطريقة الأولى الاستكمال بالقوة النظرية والترقي في مراتبها المفضلة في الحكمة الرسمية والغاية القصوى من تلك المراتب هي العقل المستفاد، وهي أن تصير النفس مشاهدة لجميع معارفها اليقينية بحيث لا يغيب عنها شيء، وذلك لا يكون إلا بعد ملاقاته النفس بالمبادئ العالية تلاقياً روحانياً واتصالها بالملأ الأعلى اتصالاً عقلياً، فلا يوجد هذه المرتبة لأحد في هذه الدار، بل في دار القرار، اللهم إلا للمتجردين عن جلايب الأبدان المنخرطين في سلك المجردات؛ إذ قد يوجد لهم في هذه الدار لمعات من ذلك، كبروق خاطفة.

وحاصل الطريقة الثانية الاستكمال بالقوة العملية والترقي في الدرجات الأربع التي أولها: تهذيب الظاهر باستعمال الشرائع النبوية والنواميس الإلهية، وثانيها: تهذيب الباطن عن الملكات الردية، كالبلخل والحسد والعجب والكبر والرياء ونقص آثار شواغله عن عالم الغيب، وتسمى هذه المرتبة بالتخلية وثالثها ما يحصل لها بعد الاتصال بعالم الغيب وهي تحلي النفس بالصور القدسية والملكات السنية، ورابعها: ما يحصل لها عقيب اكتساب ملكة الاتصال والانفصال عن نفسه بالكلية، وهو ملاحظة جمال الله تعالى وجلاله، وقصر النظر على كماله، ومادام السالك^٢ لم يقطع هذه المراتب فهو سائر إلى الله، فإذا انتهى إلى المرتبة الرابعة فقد انتهى سيره إلى الله. ويليه درجات السير في الله ومراتبه، فانتهاه السير إلى الله بمرتلة الوصول إلى ساحل البحر، والسير في الله بمرتلة الخوض في لجة البحر، فالعارف الواصل إلى بحر الحقيقة، إذا خاض لجة بحر الوصول لا يزال ينخلع عن القيود البشرية، ويرتفع عنه الغواشي والحجب الجسمانية إلى أن يخرج عنها بالكلية، ويتخلق بأخلاق الله تعالى؛ فإذا يرى كل قدرة مستغرقة في قدرته المتعلقة بجميع المقدورات، وكل علم مسغرق في علمه الذي لا يعزب عنه شيء من الموجودات، وكل إرادة مستغرقة في إرادته التي يمتنع أن يتأتى عليها شيء من الممكنات، بل كل وجود وكل كمال وجود فهو صادر عنه وفائض من لدنه، فصار الحق حينئذ بصره الذي يبصر به، وسمعه الذي به يسمع، وقدرته التي بها يفعل، وعلمه الذي به يعلم، ووجوده الذي به يوجد، فهذه مرتبة توحيد الصفات.

ثم بعد ذلك يعاين العارف أن تكثر هذه الصفات وما يجري مجراها إنَّما هو بالقياس إلى الكثرة التي هي اعتبارات وشؤون للذات الأحدية، وأما بالقياس إلى مبدأها الواحد فمتحدة؛ فإنَّ علمه الذاتي هو بعينه قدرته الذاتية، وهي بعينها إرادته، وكذلك سائرهما؛ إذ لا وجود ذاتياً لغيره، فلا صفات مغايرة للذات، ولا ذات موضوعة للصفات، ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ (الإخلاص ١/١١٢)، ﴿قُلْ اللَّهُ تَمَّ ذَرُهُمْ﴾ (الأنعام ٦/٩١)، وهذه مرتبة توحيد الذات، فليس هناك واصف، ولا موصوف، ولا سالك، ولا مسلوك، ولا عارف، ولا معروف، وهذا هو الفناء في التوحيد ومرتبة حق اليقين.

ثم النعوت الإلهية والأخلاق الربانية غير متناهية، كما قال تعالى: ﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ (الكهف ١٨/١٠٩)، فلا ينتهي السير في الله

لا يفناء السائر في بحر التوحيد. قال صاحب الفتوحات المكية: بعدما انتهى أمر العارف إلى أن رآه في كل شيء وظهر له نسيمات مهتّب من بي يسمع وي يبصر، أراد العارف أن يلقي عصا السفار ويزيل عنه اسم المسافر، وعرف أن الأمر لا نهاية له، وأنه لا يزال مسافرا. انتهى. فسافروا تصحبوا وتغنموا، فربح النفس في هذه التجارة وهو تحصيل كمالها العلمية والعملية ليستعد بذلك بقرب جوار المألأ الأعلى، وخسراها فقد ملك الكمالات والتدانس بالاعتقادات والملكات الرديّة والأعمال القبيحة، فكما تلتذ النفس بعد مفارقة الأبدان بمطالعة تلك الكمالات فيها يحصل لها من القرب بسببها، والتمكن في مقعد صدق عند ملك مقتدر، كذلك يتألم بأضدادها وما يحصل لها من البعد والاحتراق ب ﴿نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلَعُ عَلَى الْأُفُقِ﴾ (الهمزة ١١٤/٦، ٧)، وهذا هو المراد باللذات والآلام العقليتين.

إذا تقرر هذه المقدمات، فأعلم أن المعاد، منه ما هو روحاني هو بقاء النفس بعد خراب البدن متلذذة، أو متألمة بلذات وآلام عقليتين، وأثبتته الحكماء والصوفية ومحققوا المتكلمين. وقد ورد إليه الإشارة في كلام رب العزة، قال الله تعالى: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ (يونس ٢٦/١٠)، وقال: ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِن لَّا تَشْعُرُونَ﴾ (البقرة ١٥٤/٢)، فلا تعلم نفس ما أخفي لهم من قرة أعين، وقال: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي﴾ (الفجر: ٣٠)، وقال: ﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾ (التوبة ٧٢/٩).

ومنه ما هو جسماني، ورد به الشرع وأجمع عليه أهل الملل الثلاث، وشهد به نصوص القرآن في مواضع متعددة، بحيث لا يقبل التأويل، وحقيقته إعادة الروح في عالم المثال إلى البدن المثالي الذي هو بعينه هذا البدن في عالم الاسم والماهية، لكن بنشأة أخرى ملكوتية مغايرة للنشأة الأولى، قال تعالى: ﴿وَمَا نَحْنُ بِمَسْبُوقِينَ عَلَىٰ أَن نُّبَدَلَ أَمْثَالِكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ﴾ (الوقعة ٦٥/٦٠، ٦١، ٦٢، ٦٣).

ثم إن الجنة والنار كل منهما صور الأعمال والأخلاق والاعتقادات؛ إذ ما من عمل من الأعمال صالحات وسيئات إلا ويتمثل في الآخرة بصور متناسبة جسمانية، وإن كانت أعراضا ومعاني في الدنيا؛ فإن الوحدة الحقيقية محفوظة في المواطنين، والجوهرية والعرضية من أحكام النشأة وأثار الوطن، فالجنة وما فيها من الأشجار والأثمار والثمرات وغيرها من الحور والقصور والغلمان والولدان، هي أعمالهم وأخلاقهم ومقاماتهم وأحوالهم مثلت وصورت في أمثلة متلائمة وصور مناسبة، ولهذا يقال لهم: إنما هي أعمالكم ردّت اليكم، فيقولون: نعم: ﴿هَذِهِ بِضَاعَتْنَا رَدَّتْ إِلَيْنَا﴾ (يوسف ٦٥/١٢) قال عليه السلام: (إن الجنة قاع ليس فيها عمارة فأكثرها من غراس الجنة في الدنيا، فقبل يا رسول الله: ما غراس الجنة! قال عليه السلام: التسييح

٤ فلينظر "فلما رآه في كل شيء أراد أن يلقي عصا التسييح ويزيل عنه اسم المسافر فعرّفه ربه أن الأمر لا نهاية له لا دنيا ولا آخرة، وأنك لا تزال مسافرا، كما أنت على ذلك لا يستقر بك قرار" [الفتوحات: ١١/٢].

والتهليل)° وكذا جهنم، وما فيها من دركات النيران وأنواع الآلام وعذاب القبر، وما يشاهد فيها من الحيات والعقارب ليس إلا صور الاعتقادات الباطلة ونتائج الأعمال السيئة وثمرات الأخلاق الردية، كانت في الدنيا معاني فصارت في الآخرة صوراً، فهم دائمون فيها عقبى ودنيا، ﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (التوبة ٤٩/٩)، إلا أنهم لا يتألمون بما لكثافتهم وغلظ حجاجهم وفرط غفلتهم؛ (فإنَّ النَّاسَ نِيَامٌ فإذا ماتوا انتبهوا)٦، وقالوا: ﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ﴾ (السجدة ١٢/٣٢). ألا يرى أنَّ من انفتح عين بصيرته وصار في الدنيا من أهل الآخرة بالموت الاختياري يروهم داخلين في النار، وما فيها من أنواع العذاب متمثلين بصور مناسبة؛ لما غلب عليهم من الصفات الذميمة، (فاتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ)٧، قال عز من قائل: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالِ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ (النساء ١٠/٤)، وقال عليه السلام: (الذين يشربون من آنية الذهب والفضة إنما يجرجر في بطونهم ناراً)٨، وقال عليه السلام: (الجنة حُفَّتْ بالمكاره والنار حُفَّتْ بالشهوات)٩.

وكذا الصراط هو صورة الاعتقاد والعمل؛ فإن لكل من القوة العقلية والعملية طرف إفراط، وطرف تفريط، ووسطاً حقيقياً هو الاعتدال، والأطراف رذائل، والأوساط فضائل، وإنَّ الأطراف لها عرض عريض لا يكاد يقف عند حدٍّ، والوسط الحقيقي سواء في الاعتقاد والعمل واحد ليس إلا بل لا يتصور فيه التعدد، قال تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذُكِّرْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (الأنعام ١٥٣/٥). واستوضح ذلك من الخطوط الواصلة بين كل نقطتين؛ فإنها وإن كانت غير متناهية لكن المستقيم منها ليس إلا واحداً، كما لا يخفى ﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ (يونس ٣٢/١٠).

فالصراط المستقيم هو صورة هذا الوسط من الاعتقادات والأعمال، ولكونه مغموراً فما بين الأطراف الكثيرة المتشابهة صار الثبات عليه أشقَّ وصار أدقَّ من الشعر وأحدَّ من السيف؛ ولذا قال عليه السلام: (شبيبتني هود)١٠ إذ قد أمر عليه السلام فيها بالاستقامة بقوله تعالى: ﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ﴾ (هود ١١٢/١١)، أي في قوله تعالى: ﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾ (الأعراف ٢٩/٧).

ومن تأمل في عجائب ملكه وملكوته وغرائب صنعه وجبروته، لم يستنكف عن قبول أمثال هذا؛ فإن كل ما يتعلق بالآخرة فهو من عالم الملكوت والمثال؛ فإنَّ للنفس نشأت شتى، وهي في كل نشأة تختص بآثار وأحكام، بل جميع الممكنات لها عوالم مختلفة، كالوجود العلمي الإجمالي المسمى بالتعنين الأول، والتفصيلي

٥ رواه ابن حبان في صحيحه (٨٢١).

٦ من كلام علي بن أبي طالب «تفريح الاحياء» للعراقي (٢٨/٤).

٧ رواه الترمذي في سننه (٣١٢٧).

٨ رواه مسلم في صحيحه (٢٠٦٥).

٩ أخرجه الترمذي في سننه (٢٥٥٩).

١٠ رواه الترمذي في سننه (٣٢٩٧).

المسمى بالتعين الثاني، ثم الروحي، ثم المثالي ثم الحسي العنصري، وهي وإن كانت حادثة في الوجود العيني الحسي، إلا أنها قديمة باعتبار وجوداتها العلمية^{١١} الأولية، ليس جعلاً لجاعل نفوذ فيها باعتبار هذا الوجود.

ثم النفس تشاهد في كل نشأة صورة تقتضيها تلك النشأة، فكما أنها تشاهد في المنام صوراً، لا تشاهدها في اليقظة كذلك تشاهد عند الانخلاع عن البدن الحسي والانتقال إلى البدن المثالي في عالم المثال أموراً لم يمكن مشاهدتها في الحياة؛ فإن أصحاب المكاشفات وأرباب المشاهدات من الحكماء المتأهلين والصوفية قالوا: بين عالم المجردات الروحية اللطيفة المسمى بعالم الملكوت وبين عالم الموجودات العينية الكثيفة المكتنفة بالقيود والعوارض المسمى بعالم الملك برزخ يسمى بعالم المثال، ﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾ (الرحمن ١٩/٥٥، ٢٠)، وفيه موجودات مشخصة مطابقة لما في الخارج من الجزئيات مثال لها قائمة بنفسها مناسبة لما في العالمين المذكورين، أما لعالم الملك؛ فلأنها صور جسمانية شبحية مقيدة بقيود شبحية، وأما لعالم الملكوت؛ فلأنها معلقة غير متعلقة بمكان وجهة، كالمجردات، حتى أنه يرى صورة مثالية لشخص واحد في مرآة متعددة، بل في مواضع وأمكنة متكررة، كما يحضر ملك واحد في ألف مكان، كقباض الأرواح وناقضها، ومن هذا القبيل حضور بعض الأولياء في زمان واحد في أماكن متعددة شرقية وغربية، ففي عالم المثال يتروح الأجساد ويتجسد الأرواح، وإلى هذا العالم أشار سيدنا صلى الله تعالى عليه وسلم بأن لكل شيء ملكاً، حتى قال عليه السلام: (بأن لكل قطرة ملكاً يتزل معها)^{١٢}.

ثم إنها لتلك الصور المثالية مجالي مختلفة مثل المرأة والتمخيلة والحس المشترك وسائر القوى الباطنية التي لها أيضاً نسبة إلى العالمين، إذا انقطعت عن الاشتغال بالأمور الخارجة العائقة؛ إذ يحصل لها بذلك زيادة مناسبة إلى ذلك العالم، كما للمتجردين عن العلائق البشرية والكدورات الجسمانية، كالأنبياء والأولياء والنائمين والمرضى، بل يظهر للأنبياء والأولياء في القوى الظاهرة أيضاً حتى حصلت لها تلك المناسبة بسبب الانقطاع عن الشواغل، أما ترى أن النبي عليه السلام كان يشاهد جبرائيل حين يتزل بالوحي والصحابة حوله كانوا لا يشاهدونه؟ ثم إن عالم الشهادة بالنسبة إلى عالم المثال كحلقة في بیداء على ما ورد في الحديث، فما ظنك بعالم يسع الجنة التي عرضها السماوات والأرض!.

وبإثبات هذا العالم ينكشف لك كثير من الشهادات والأمور المستغربة البعيدة من العقول المقيدة بمقتضيات الحواس المشغولة بمستلذات القوى عن الارتقاء إلى هذا العالم فضلاً عما فوقه؛ وبه ينحل أيضاً كثير من مشكلات البرزخ والمحشر، كظهور الأخلاق والسجاي في القبر بالصور الحسنة، أو صور الحيات والنيران والعقارب؛ وكوزن الأعمال من غير حاجة إلى تأويله بوزن الصحائف؛ وكخلق النار والجنة التي عرضها،

١١ ز: عملي.

١٢ رواه الطبري في تاريخه (٦٥/١).

كعرض مجموع السماوات والأرض؛ وكقصص معراج الرسول عليه السلام، فإنه كان بالبدن المثالي، ولهذا قالت عائشة رضي الله عنها: (ما فقدت جسد محمد)^{١٣}؛ وبهذا ينحل أيضا الشبهة المشهورة وهي: أنه لو صار مؤمن غداء لكافر وجزء من بدنه بإعادتها غير متصورة، ولو وقعت يلزم تعذيب الأجزاء المطيعة، والقول بأن المحشور هو الأجزاء الأصلية، ولعل الله يحفظه من أن يصير جزء أصليا لا يجدي نفعاً؛ إذ الشريعة المحمدية قاضية بمحشر الأجزاء الفضلية؛ لأنه أمر عليه السلام باجتناّب الجنب عن قلم الظفر وإزالة الشعر قبل الإغتسال، بل الأكفان أيضا محشورة حتى أمر عليه السلام بتجديد الأكفان، ووجه الانحلال أن الإنسان كان أولاً على نشأة روحانية، كما ورد في الحديث: (خلق الله الأرواح قبل الأجساد بالقي عام)^{١٤}، ثم حصل له في الدنيا نشأة عنصرية، وهي جامعة لجسمانية لطيفة وجرمانية كثيفة؛ لأن هذا العنصر له صفوة وكدر، فما كان من صفوته فهو جسم ومثال وملكوت، وما كان من كدره فهو جرم، والجرم كثيف ظاهر وأثر، والجسم لطيف باطن مدثور، نسبتته إلى الجرم نسبة اللب إلى القشر، ولذا خوطب النبي عليه السلام في أول الأمر بـ ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ (المدثر ١/٧).

ثم النفس تحشر في ذلك العالم في بدن جسماني وهو نشأة جامعة للروحانية والعنصرية، ومن أحكام هذه النشأة وخواصها جواز الكون في مكانين في آن، فالمحشور والمعاد هو جسمانية لجميع الأجزاء الأصلية والفضلية في الأكل والماكول جميعاً، ولعل مراد القوم بالأجزاء الأصلية هو هذا الملكوت المعاد، لا ما يقابل الفضلية، ثم إن البدن المثالي الجسماني يتغذى وينمو ويعود رطباً طرياً بالإيمان والعمل الصالح ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ (فاطر ١٠/٣٥)، وكلما قوي الجسماني ضعف الجرمانى ويتدرج في الرقة حتى يصير كقشر. نقل عن بايزيد البسطامي، قدس سره، (انسلخت عن جلدي كما انسلخت الحية)، وكلما رق الجرمانى و ضعف يظهر فيه نور^{١٥} الجسماني المثالي الباطن ويتألاً مشرقاً فيه، قال تعالى: ﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾ (الفتح ٢٩/٤٨)، وقال عليه السلام: (من كثّر صلواته بالليل حسن وجهه بالنهار).^{١٦}

وأعلى مراتب هذه التصفية، وهو غلبة الجسماني على الجرمانى قد حصلنا لنبيننا صلى الله عليه وسلم حتى كان عديم الظل. فالؤمن لكون جسمانيته القريبة من الروحاني قوياً ورطباً بركة الإيمان والعمل الصالح صار قابلاً ومستعداً لأي تصرف كان، كفضيب رطب يميل تارةً ويستقيم أخرى ولا ينكسر عند هبوب الرياح، ولهذا تعلق أرواح المؤمنين بأبدانهم في النشأة الجامعة للتجرد والتعلق على سبيل الطوع والاختيار.

١٣ «الأجوبة المستوعبة» لابن عبد البر (١٣٥).

١٤ أخرجه ابن الجوزي في الموضوعات (١٩٠/٢).

١٥ ز - نور.

١٦ أخرجه ابن الجوزي في موضوعاته (٤١٢/٢).

وأما الكفار والعصاة فقد قويت جرمانيتهنم وغلظت وكثفت حتى كاد يذوب جسمانيتهنم وينعدم ملكوتهنم؛ فإنَّ أهل الشقاوة ينفصل منهم ما قد كان فيهم من أرواح القوى الإنسانية والصفات الروحانية، ويتوفر في نشأتهم صور الأحوال المزاجية المادية الحاصلة في تصوراتهم وأذهانهم، والأخلاق الردية التي تترتب عليها أفعالهم في الدنيا وأقوالهم، وينظم إلى ملكوتهنم ومثالهم، وكذا ما تحلَّ من أجزائهم البدنية يعاد إليهم ويجمع لديهم بصورة ما فارتقتهم. ولذا ورد أنَّ ضرسَ الكافر مثل أحد، وجلده أربعون ذراعاً بذراع الجبار، فأرواحهم لبيسها وشدتها، كما قال تعالى: ﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾ (البقرة ٧٤/٢)، لا تقبل التصرف إلا بعنف، ولا تتعلق في الآخرة بأبدانهم إلا بكره، ﴿وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ (آل عمران ٨٣/٣)، فمثلهم كمثل نبت يابس ينكسر ويتأبى عن تقبله كيف يراد ﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾ (القلم ٦٨/٤٠).

فالؤمن في النشأة الروحانية السابقة كانت خالية عن المعاني الجسمانية والخواص الروحانية وساذجة عن جميع كمالاتها الممكنة، فإذا قارن روحه الجسد في النشأة الدنيوية حصل له ذوق المعاني، والخواص، إذا فارقها أيام البرزخ يحصل له ذوق المعاني الخاصة به الحاصلة له أيام المقارنة. ثم إذا اتصل به في النشأة الجامعة اتصالاً اختيارياً ببركة الإيمان والعمل الصالح، فإنَّ بكمال الطرفين الحياة والمات فكأنَّه لجمعه بين التجرد والتعلق حتى دائماً ميت دائماً. فنعيم جنَّة الأعمال، أعني: الحور والغلمان وأنواع الأطعمة والأشربة وسائر اللذات الجسمانية من حظوظ الحياة، ونعيم جنَّة الإيمان، أعني: اللقاء وسائر ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب أحدٍ ممَّا، ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾ (السجدة ٣٢/١٨)، لمشاهدة أنوار الحق والانغماس في بحر النور من حظوظ الموت، قال عليه السلام: (لا يلقى أحدكم ربُّه حتى يموت) ١٧.

وأما الكافر فلعدم قبوله هذه التصرفات بطوع واختيار لقساوة قلبه وبيسه، فهو محروم عن خير الطرفين، قال تعالى: ﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ﴾ (المطففين ٣٣/١٥)، وقال: ﴿إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾ (الأعراف ٥٠/٧)، وقال: ﴿قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ﴾ (الحديد ٥٧/١٣). فالكافر ليس له نعيم الجنَّة؛ لعدم حياته، ولا نعيم اللقاء؛ لعدم موته، قال الله تعالى: ﴿فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى﴾ (طه ٧٤/٢٠)، وهذا هو الحسران المبين.

ثم إنه ربما يقرع سمعك لفظ المثل، ولا يغرك تشابه لفظ المثل والمثال، فتزعم أنَّهما واحدٌ كلاهما؛ فإنَّ المثال ما سمعت، وأما المثل فأعلم أنَّ أفلاطون الإلهي وحكماء الفرس وغيرهم من المتأهين والصوفية ذهبوا إلى أنَّ لكل نوع من الأنواع الموجودة في عالم الملك علويًّا كان أو سفليًّا بسيطاً أو مركباً، ربَّاً في عالم النور، هو ذات مجردة نورية غير مقيدة بقيود عارضة لذلك النوع قديمة قائمة بنفسها مدبرة لذلك النوع، ذو عناية به، وهو

الغاذي و المُنمي والمولد وغير ذلك، حتى قالوا: إِنَّ الألوان الكثيرة العجيبة في ريش الطواويس فاعلمها ربُّ نوعها، وكذا جميع الهيئات إظلالُ الإشراقات نورية ونسب معنوية في تلك الأرباب النورية، حتى أن رائحة المسك ظل هيئة في ربِّ نوعه؛ فإنَّ الأرباب يفيض عليها من مبادئها أنوار أخر عارضة، ويلزمها نسب معنوية مختلفة، فيظهر صورها في أصنافها الجسمانية، وإلى تلك الأرباب أشار سيدنا كاشف الحقائق عليه أفضل الصلوات بقوله: (أناي ملك الجبال وملك البحار)^{١٨}. ويسمى تلك الأرباب مُثلاً؛ لكون الربِّ مثال لمربوبه في العالم العقلي، والمربوب مثلاً لربِّه في العالم العيني، فدام أحدهما بدوام الآخر وانتفى بانتفائه، وهذا ما قاله الصوفية من أن للحق أسماءً يقتضي كل واحد منها مظهراً ومرتبته كليّة من العالم، فيتجلى فيه ويظهر آثاره عنه، ويسمى ذلك الاسم بالنسبة إلى هذا النوع ربّاً. والواجب المطلق ربُّ الأرباب، ولما كان مرتبة الأسماء الإلهية دون مرتبة الذات؛ لكونها مقام التفرقة والكثرة، قال الله تعالى: ﴿أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ (يوسف ٣٩/١٢). ولتقتصر على هذا القدر في هذا الباب لأنه طورٌ وراء طور العقل، والعقول قاصرة، والعزائم متقاعدة، امتلأت القلوب من الرسوم والعادات، حتى كاد الإنسان يلتحق بالحيوانات. فلنورد فصلاً في عجائب القلب.

إعلم أن ههنا ألفاظاً تمس الحاجة إلى معرفة معانيها، وهي أربعة: القلب والروح والنفس والعقل.

أما القلب فهو يطلق على معنيين: أحدهما: اللحم الصنوبري الذي في تجوفه دم أسود، والثاني: لطيفة ربانية روحانية لها تعلق بالقلب الجسماني، هي المدرك من الإنسان والمكلف والمخاطب، وبها يتميز الإنسان عن سائر الحيوانات، بل هي حقيقة الإنسان المخلوقة في أحسن تقويم.

وأما الروح فهو يطلق تارةً على هذه اللطيفة، وتارةً على البحار الذي ينبعث من ذلك الدم الأسود، وينتشر بواسطة العروق إلى جميع أجزاء البدن، وفيضان نور الحياة والحس والحركة والسمع والبصر واللمس والشم منه يضاهي فيضان النور من السراج الذي يدار في زوايا البيت وقد أشرنا إليه سالفاً، والروح بهذا المعنى يسمى حيوانياً.

وأما النَّفس فهو أيضاً يطلق على أمرين: أحدهما: المعنى الجامع للصفات الذميمة، كما قال عليه السلام: (أعدى عدوك نفسك التي بين جنبيك)^{١٩}، وثانيهما: اللطيفة المذكورة إلا أن لها أحوالاً مختلفة وأوصافاً متفاوتة يسمى بكل اعتبار باسم؛ فإنَّ النَّفس إذا سكنت تحت الأوامر وزايلها الاضطراب بسبب معارضة الشهوات سميت مطمئنة، وإذا لم يتم سكونها وصارت موافقة للقوة الشهوانية تارةً ومعارضةً عليها أخرى سميت لوامة؛ لأنها تلوم صاحبها عند التقصير في العبادة، وإن تركت الاعتراض وأطاعت بمقتضى الشهوات سميت أمارة، وقد تُسمى بأسماء أخر مثل المُلهمّة وغيرها باعتباراتٍ شتى، فالمسمى واحد ليس إلا.

١٨ رواه مسلم (١٧٩٥).

١٩ أخرجه الطبراني في الكبير (٣٤٤٥).

وأما العقل فيطلق تارةً على العلوم المدركة باللطفية المذكورة، وتارةً على نفس تلك اللطفية.

ثم إنَّ للقلب جنوداً، وبيانه: أنه لَمَّا كان اكتساب الكمالات الإنسانية موقوفاً على البدن، فلا بُدَّ من حفظه بجلب ما يوافقه ودفع ما ينافره، فأَنعم الله عليه لجلب الموافق بمجندين باطن وهو الشهوة، وظاهر وهو الآثام، ولما توقفت الشهوة للشيء والنقرة عنه على معرفته، أَنعم عليه في المعرفة بمجندين باطنين: أحدهما: الإدراكات الخمس ومنازلها الحواس الخمس، وثانيهما: القوى الخمس ومنازلها تجاوير الدماغ وبطونها، فإذا عَلِمَ الموافق اشتهاه، وإذا عَلِمَ المنافر نفَّرَ عنه وانبعث نحو دفعه، والباعث يسمى إرادة، والمحرك للأعضاء قدرةً. فجميع جنود القلب بكثرتها يرجع إلى القدرة والإرادة والقوى الدرّاجة الظاهرة والباطنة، فلَمَّا اصْطَحَبَ في الإنسان هذه الجنود اجتمعت فيه أربعة أوصاف سُبُعية تحملها على العداوة، وبِهيميةٍ تحملها على الشره والحرص، وربّانيةٍ تحملها على الاستبداد والانسلاخ^{٢٠} عن القيود السفلانية والإطلاق عن ريقَةِ العبودية، وشيطانيةٍ تحملها على المكر والخداع.

فالسعيد من سخرت نفسه للصفة الربانية، فجعل الله تعالى مقصده، والدار الآخرة مستقره، والدنيا منزله، والبدن مركبه، واللسان ترجمانه، والأعضاء كتابه وخدمه، والحواس جواسيسه تؤدي ما تطلع عليه من المحسوسات إلى الخازن، ثم تعرض الخازن على الملك أعني: حقيقة الإنسان، فيقتبس منه ما يحتاج في تدبير مملكته، ونيل السعادة في آخرته.

ثُمَّ إنَّ للقلب أعمالاً أربعة قبل عمل الجوارح: الأول الخواطر، والثاني تحرك الرغبة بما خطر بحكم الطبع، ويسمى ميل الطبع، وهذان لا يؤاخذ العبد بهما؛ إذ ليسا^{٢١} باختياره، وهذا هو المراد بقوله عليه السلام: (إنَّ الله تجاوزَ عن أمّتي ما وسوست به صدرها ما لم تعمل به أو تتكلم)^{٢٢}، والثالث حكم النفس بأن هذا مع قبحة ينبغي أن يفعل، وهذا أيضاً لا يؤاخذ به وإن كان اختيارياً إذ لا عزم، والرابع يقيم^{٢٣} العزم على الفعل وإن لم يفعل لما نعى، وهذا يؤاخذ به العبد، وهو المراد بقوله تعالى: ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبِكُمْ بِهِ اللهُ﴾ (البقرة ٢/٢٨٤).

ومِمَّا ينبغي أن يُعلم الخاطر نوعان: أحدهما ما يدعوا إلى الخير، وسببه المُلقى له في القلب يسمى ملكاً، فإن عُرِفَ السبب سُمِّيَ ذلك الخاطر حياً، وإن لم يُعرف السبب سُمِّيَ الخاطر إلهاماً ونفثاً في الروع، وعلمنا لدنيا. وثانيهما: خاطر يدعوا إلى الشر، ويُسمى وسواساً، وسببه المُلقى له يسمى شيطانياً، وقد يلقي الشيطان له خيراً، ويدعوا إليه ليفوت منه ما هو أفضل منه، فقلب المؤمن دائماً بين الملك والشيطان، وهو المراد بالأصبعين في قوله عليه السلام: (قَلْبُ الْمُؤْمِنِ بَيْنَ أَصْبَعَيْنِ مِنَ أَصَابِعِ الرَّحْمَنِ يُقَالُ هُمَا كَيْفَ يَشَاءُ).^{٢٤}

٢٠ ز: انسال.

٢١ ز: لأثما.

٢٢ رواه البخاري (٦٦٦٤) ومسلم (١٢٧)

٢٣ ز: تصميم.

٢٤ رواه الترمذي في سننه (٢١٤٠).

ومن الخاطر ما يقع في القلب بمباشرة أسباب من العبد وهي إمَّا النَّظَرُ والاستدلال، كما في طريقة الاستدلالين، وإمَّا تَهْدِيبِ الباطن وتصفيته وهي طريقة الصوفيين؛ فإنَّ القلب مُستعد لأنَّ يَتَجَلَّى فيه حقائق الأشياء عند مقابلة مرآته. بمرآة اللوح المحفوظ وخلوه عن الحجب، فإذا ارتفع الحجب، والموانع وتطهر القلب عن لوث الأخلاق الذميمة ودنَسِ الملكات الردية وانفتحت أبواب القلب نحو ملكوت السماوات والأرض واتَّصل بالملأ الأعلى والمبادئ العالية، انعكس إليه ما فيها من صور الحقائق والعلوم والمعارف، فصار عالماً عقلياً مضاهياً للعالم الحسي، قال تعالى: ﴿سُتْرِبِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ﴾ (فصلت ٥٣/٤١)، وهذا هو المراد بلبلة القدر، ينكشف للنفس فيها أحوال الملك والملكوت، كما قال تعالى: ﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ﴾ (الأنعام ٧٥/٤). ولَمَّا كان أكثر ما يَتَجَلَّى مرآة القلب في شهر رمضان الذي أنزل فيه القرآن بواسطة الصوم الذي هو تضييق مجاري الشيطان في بدن الإنسان، صار مصادفة ليلة القدر في رمضان أكثر، ألا يُرى أنَّ من جُعِلَ له هذه المَرْتَبَةُ في غير رمضان أيضاً فقد صادف ليلة القدر، فَمِلاك الأمر هو رفع موانع القلب وتصفية مرآته وتصفيته، وتلك الموانع خمسة: أحدها نقصان في الذات وأصل الفطرة، كقلب الصبي والمجانين، والثاني: كدروة المعاصي وخبث الشهوات، قال تعالى: ﴿كَأَلَّا بَلُ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ (المطففين ١٤/٨٣)، والثالث: العدول عن الجهة، وهو الاشتغال بالأُمور الدنيوية، والرابع: الاعتقادات الباطلة والجهليات المركبة والظنون الفاسدة المركوزة في الطبع، قال تعالى: ﴿وَإِنَّ هُمْ إِلَّا يَخْرُصُونَ﴾ (يونس ٦٦/١٠)، الخامس: الجهل بطريق العثور على المطلوب، كما في زهاد الكفرة والرهابين، قال تعالى: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ﴾ (الحديد ٢٧/٥٧).

فإذا ارتفع هذه الموانع صار القلب كمرآة مجلوة حوذي بها ما يقابلها من الصور العلمية والحقائق المتأدية، إمَّا من الخارج وطرق الحواس الظاهرة التي هي كالأهوار الخمسة بالنسبة إلى خواص القلب، وإمَّا من الباطن والأبواب المفتوحة نحو الملأ الأعلى، إلا أنَّ المُنصَّب من الأهوار الخارجية لا يخلو عن كدر الأوهام والظنون بخلاف ما إذا سُدَّت طرق الخارج وحوذي بالقلب إلى الملكوت الأعلى؛ فإنَّه يظهر فيه بنايع الحكمة، فهي ﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ (الإنسان ٦٧/٦٦)، ويسمى هذه العلوم علوم المكاشفة.

ثُمَّ إِنَّ القلوب والمرایا متفاوتة، فأصل الفطرة والاستعداد، كما قال عليه السلام: (النَّاسُ معَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ)،^{٢٥} فالوجود وما يتبعه من الكمالات عملاً وعلماً إنَّما يفيض عليها على حسب ما يسعه ويقبله، وهذا هو السر في مراتب تفاوت الأنبياء والأولياء وسائر طبقات الناس، وتباين مشاربهم ونشأهم. وفي الحقيقة مرجع هذا التفاوت هو الاسم الذي هو رَبُّ نَوْعِهِ. ولَمَّا كانت الحقيقة المحمدية والنشأة المصطفوية تحت مرتبة اسم الذات المستجمع بجميع الأسماء الإلهية والحقائق الكونية، كما قال تعالى: ﴿إِنَّ الدِّينَ يُبَايِعُوكَ إِنَّمَّا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾ (الفتح ١٠/٤٨)، صار نبيُّنا

عليه أفضل الصلوات أفضل الموجودات أكرم المكونات، بل أفنوم النبوة مُنَحَصِرٌ فيه، والأنبياء كانوا نواب نشأته الروحانية، كما أن العلماء نواب نشأته العنصرية، ولذا قال عليه السلام: (عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ)،^{٢٦} فالأنبياء كلهم مُعترفون بفضله، ومُغتربون من بحر كرمه، وفضله وواقفون لديهم عند حدّهم من نقطة العلم أو من شكله الحكم:

فإنه شمسُ فضلٍ هم كواكبها يُظهرن أنوارها للناس في الظلم

وقال عليه السلام: (تَمَنَّى اثْنَا عَشَرَ نَبِيًّا مِنْ بَنِي إِسْرَائِيلَ مِنْهُمْ مُوسَى وَعِيسَى أَنْ يَكُونَا مِنْ أُمَّتِي).^{٢٧}

الحمد لله الذي جعلنا من أمتّه ورزقنا أتباع دينه وملته.

تمّ على يد مؤلّفه الجاني مُحَمَّد أمين بن الصّدر الشرواني بِمَحْرُوسَةِ آمِد حُفِظَتْ مِنْ شَرِّ كُلِّ حَاسِدٍ يَوْمَ الثَّالِثِ وَالْعِشْرِينَ مِنْ شَهْرِ صَفَرِ الْمُظْفَرِ سَنَةِ عِشْرِينَ وَأَلْفٍ مِنَ الْمَجْرَةِ النَّبَوِيَّةِ عَلَيْهِ أَفْضَلُ التَّحِيَّةِ حَامِداً وَمُصَلِّياً عَلَى نَبِيِّهِ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ.

٢٦ الألباني في سلسلة الأحاديث الضعيفة والموضوعة (٤٦٦).

٢٧ لم نجدّه فيما لدينا من المراجع.