

The Pillars of Eeman - Part 1

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Certainly, all praise is due to Allaah, we praise Him and seek His assistance and forgiveness. And we seek refuge in Allaah from the evil within ourselves and our own evil actions. Whomever Allaah guides, there is none who can lead him astray; and whomever Allaah misguides then there is no one who can guide him. And I bear witness that there is nothing worthy of worship except Allaah alone without an equal; and I bear witness that Muhammad is His servant and Messenger (ﷺ).

As to what follows:

Then I ask that Allaah unites us all together in the highest level of Paradise (*Al-Firdaws Al-'A'laa'*) and that He showers us with His mercy and that He rectifies our affair such that we might be a source of guidance for the people, a key to all good, and opposed to all evil.

My dear American Muslim Brothers:

Indeed the Islaamic *Sharee'ah* requires that one has *Eemaan* as Allaah the Exalted says:

“O you who have believed, believe in Allaah and His Messenger and the Book that He sent down upon His Messenger.” - An-Nisaa (4):136

And Allaah has made *Eemaan* as well as a person’s actions the condition for one’s entrance into the Paradise as He the Exalted says:

“But those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein forever.” - Al-Baqarah (2):82

And He says:

“But those who believe and do righteous deeds; We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allaah, [which is] truth, and who is more truthful in their statements than Allaah.” - An-Nisaa (4):122

So if this has been made clear, then one should understand that the issue of *Eemaan* is very important so it is necessary that the true Muslim understands it and reviews it from time to time. Our Lord the Glorified and Exalted has clarified for us the six pillars of *Eemaan*:

1. Faith (*Eemaan*) in Allaah.
2. Faith (*Eemaan*) in the Angels.
3. Faith (*Eemaan*) in the Books.
4. Faith (*Eemaan*) in the Messengers
5. Faith (*Eemaan*) in the Day of Resurrection.
6. Faith (*Eemaan*) in Divine Pre-Ordainment (*Qadr*); the good of it and the bad of it.

As Allaah the Exalted says:

“But [true] righteousness is [found in the] one who believes in Allaah, the Last Day, the angels, the Book, and the prophets.” - Al-Baqarah (2):177

And He the Exalted says:

“Indeed, all things We created with predestination.” - Al-Qamr (54):49

And the Messenger of Allaah (ﷺ) mentioned all of them together in the prophetic narration of ‘Umar Ibn Al-Khattaab which is extracted by Imaam Muslim wherein the Messenger says:

« أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ »

“It is to believe in Allah, and His Books, and His Messengers and the Last Day and that you believe in the *Qadr* or divine pre- ordainment, the good of it and the bad of it.”

Extensive discussion regarding the pillars of Faith (*Eemaan*) and their individual explanations would be very time consuming and would require a great number of lectures. However I will attempt to mention some of the most important points with the aid of Allaah and His support.

Before mentioning the most important points, I must remind the people that the Muslims themselves will differ and split up into several factions as the Messenger of Allaah (ﷺ) has informed us. They will split into 73 sects all of them upon misguidance except for one. They are the ones who traverse upon the path of the

Messenger of Allaah (ﷺ) and his companions. They are *Ahlu-Sunnah* in truth and not merely in ascription.

And for *Ahlu-Sunnah* there are distinct characteristics and attributes which you will know once you come to know the six foundations (*usool*) of Faith (*Eemaan*) and that which is connected to it. And if a person or a group claim that they are from *Ahlu-Sunnah*, then it is necessary if their claim is to be accepted, that their actions are in accordance with the Prophet (ﷺ), otherwise their claim should be rejected.

This will become clearer with an example. So if a man says: I am from *Ahlu-Sunnah*, but he does not affirm that Allaah is above His creation, then his claim is not to be accepted because he is in opposition to the Qur'aan and the authentic *Sunnah* and what the companions understood concerning the issue of affirming Allaah's being above His creation.

The First Pillar: Faith (*Eemaan*) in Allaah.

The meaning of this is that Allaah is the only deity worthy of worship. This entails affirmation of His Lordship and that He is the Creator and Sustainer who gives life and causes death. Similarly it entails affirming His glorious names and lofty attributes.

And all of this necessitates that a person:

1. Obeys Him in whatever He commands.
2. Avoids whatever He has prohibited.
3. Believing whatever He informs you of.

And He has commanded us with *Tawheed* and prayer, so we obey Him. And He has prohibited us from *Shirk* and the unlawful like *zina* so we avoid it and abstain from it. And He has informed us of affairs from the unseen like the Day of Judgment and descriptions of the Hereafter, so we believe in them without a doubt.

And from the affairs which are related to Faith (*Eemaan*) in Allaah is the following:

Firstly: That we do not worship anything except Allaah as He the Exalted says:

“And your Lord has decreed that you do not worship anything except Him.”

- Al-Israa (17):23

This means that He has obligated us to not worship anything but Allaah the Glorified so prayer should not be offered except to Allaah, and no one should be called upon except for Allaah, and a person should not sacrifice except for Allaah, nor should a person make a vow except by Allaah.

And whomever offers some form of worship to other than Allaah like a person who prays to other than Allaah or prostrates to other than Allaah or sacrifices to other than Allaah or calls upon other than Allaah in matters which no one has the ability to address except Allaah has fallen into major *Shirk*.

Major *Shirk* is a very dangerous sin. Rather, it is the gravest sin and the most dangerous. From the evil consequences of this action is that Allaah will not forgive it as He the Exalted says:

“Certainly Allaah does not forgive that partners are associated with Him but He forgives whatever is less than that for whomever He wills.” - An-Nisaa

(4):48

So the sin of *Shirk* will not be forgiven by Allaah. But whatever is less than it like *zina* and *riba* might be forgiven but also might not. All of this returns to the wisdom of Allaah. And all of His actions occur for a great reason.

So if this has become clear to you, then it is from the most important obligations for every Muslim to know what major *Shirk* is. And I ask that Allaah keeps us far away from it.

Major *Shirk* is: To make other than Allaah equal to Allaah in any of the affairs which are specific to Allaah just as Allaah says regarding the condition of the disbelievers and the *mushrikoon*:

“By Allaah, we were indeed in clear error. When we made you like the Lord of creation.” - Ash-Shu’araa (26):97

And His statement:

“Then those who disbelieve equate [others] with their Lord.” - Al-An’aam

(6):1

So they make them equals to Allaah.

So for Allaah the Mighty and Majestic, there are matters which are specific to Him. So whoever assigns something of these matters to something or someone in creation has fallen into major *Shirk*. Allaah the Glorified is distinct in His knowledge of the unseen. So whoever thinks that anything from creation knows

the unseen has committed *Shirk* with Allaah because he made other than Allaah similar to Allaah in a matter which Allaah is distinct from His creation. Allaah the Exalted says:

“Say, None in the heavens and earth knows the unseen except Allaah.” - An-Naml (27):65

Even the most beloved of the creation to Allaah (Muhammad (ﷺ)) does not know the unseen as Allaah says about His Prophet Muhammad (ﷺ):

“And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me.” - Al-A’raaf (7):188

So he did not know the unseen.

And whoever thinks that the Messenger of Allaah (ﷺ) possesses knowledge of the unseen has fallen into *Shirk* because he has made the Messenger of Allaah (ﷺ) an equal to Allaah in a matter which is distinctly specific to Allaah alone. So if the Messenger (ﷺ) did not know the unseen then how about those less than him from the righteous children of Aadam?

Also from the matters which are specific to Allaah, is that nothing is worshipped besides Allaah. Allaah the Exalted says:

“Say: Surely, my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of creation; there is no partner for Him.” - Al-An’aam (6):162-163

So prayer is for Allaah alone, as well as sacrifice and the intended meaning of sacrifice is to slaughter; and no one should slaughter as a form of worship to anything except Allaah. So whoever worships other than Allaah by praying to

something or sacrificing or offering a vow in other than Allaah's name, then he has fallen into major *Shirk* because he has made other than Allaah an equal to Allaah in a matter which is distinctly specific to Allaah alone.

Some people commit a grave error when they think that whoever prays to, prostrates to, vows by, and calls upon other than Allaah does not commit major *Shirk*. This person who is mistaken might say: "This is because a Muslim doesn't commit *Shirk* with Allaah even if he believes that the person (other than Allaah) to whom he sacrifices and prays possesses some type of influence over creation or can create. But if he worships other than Allaah by sacrificing, vowing, and praying to him believing that he does not have any influence over creation; so he cannot create nor can he provide sustenance, then this person is considered a *mushrik*."

This is a very serious and grave error as we have mentioned. The gravity of such an error becomes apparent from two perspectives.

The First: Just as it has been mentioned in the definition of *Shirk*, this affair involves making other than Allaah equal to Allaah in any of the affairs which are specific to Allaah alone. So whoever sacrifices or prays to other than Allaah, then he has indeed ascribed to other than Allaah something from the affairs which are specific to Allaah alone. And this is worship and because of this he is a *mushrik* who has committed major *Shirk*.

The second: That the disbelievers from the *Quraysh* whom the Messenger of Allaah (ﷺ) declared to be disbelievers used to believe that Allaah is the Creator and the Sustainer, the Giver of life, the Bringer of death, and the One who disposes of the affairs. But the reason for which

they were considered *mushriks* was that they sacrificed and worshipped other than Allaah as Allaah says:

“And if you were to ask them: Who created the heavens and the earth? They would surely say Allaah.” - Luqman (31):25

And He says:

“Say: Who provides for you from the heavens and earth? Is there another who possesses the hearing and sight and who brings the living out of the dead and brings the dead out of the living and disposes the affairs? They will say: Allaah. Then say: Then will you not fear Him.” - Yunus (10):31

So whoever worships other than Allaah while believing that this object of worship does not create or provide sustenance but just simply worships it; then this person has also fallen into *Shirk* like the condition of the *Quraysh* whom the Messenger of Allaah (ﷺ) declared to be disbelievers.

So if you have come to understand the importance of this affair, then it should become clear to you the meaning of the expression of *Tawheed*, *Laa Ilaaha Illa Allaah*”, which enters a person into Islaam is the reason why Allaah sent Messengers.

The meaning of the expression of *Tawheed*, *“Laa Ilaaha Illa Allaah”*, is that nothing has a right to be worshipped other than Allaah which means that nothing is deserving of worship except Allaah alone. This expression does not mean what some people mistakenly understand that there is no creator except Allaah or there is no sustainer except Allaah. If this were the true meaning of

this expression, then certainly the disbelievers from the Quraysh would have accepted it and they would not have claimed that it was such a strange affair. This is because, as we have already mentioned, they used to affirm that there is no creator, sustainer, giver of life, or bringer of death other than Allaah.

The reality of the situation is that they refused to say: “*Laa Ilaaha Illa Allaah*” and claimed that it was an amazing affair as Allaah the Exalted says:

“Has he made all of the gods into a single God? Indeed, this is an amazing thing.” - Saad (38):5

Secondly: Affirmation of Allaah’s glorious names and lofty attributes as Allaah the Exalted says:

“And to Allaah belongs the Most Beautiful Names, so call on Him by them.” - Al-A’raaf (7):180

And from His names is *Ar-Rahmaan* (the Most Merciful), *Ar-Raheem* (the Bestower of Mercy), *Al-Malik* (the King), *Al-Quddoos* (the Holy) while *Ar-Rahmah* (mercy), *Al-Mahabbah* (love), *Ar-Ridhaa’* (pleasure) are from His attributes. Affirmation of Allaah’s names and attributes does not necessitate that these names and attributes resemble the creation. Rather His names and attributes are befitting of only Him and do not apply to the names and attributes of the creation just as His *dhaat* (which literally means: His self) does not apply to the *dhaat* (self) of anything from His creation as Allaah says:

“There is nothing like unto Him, and He is the Hearing, the Seeing.” H-Ash-Shoora (42):11

So in this verse affirmation of the name *As-Samee'* (the Hearing) is coupled with the name *Al-Baseer* (the Seeing) without implying any type of likeness to the creation. The Imaam Ibn Khuzaymah from the Imaams of the Salaf: "The human possesses a hand and the mouse possesses a hand but affirming the hand of an animal does not necessitate that its hand is like the hand of a human. Rather each of them possesses a hand which is appropriate and befitting to them. And for Allaah is the best example, so affirming that He has a hand does not necessitate that His hand is similar to the hand of anything from His creation. And your position should be similar to this regarding to affirmation of the rest of His attributes like *Al-Ghadb* (anger), *Ar-Ridhaa'* (pleasure), or *Al-Mahabbah* (love)."

Thirdly: The loftiness of Allaah above His creation which is a matter established in the Book, the *Sunnah*, and by the consensus of the scholars. Allaah's loftiness above His creation is similarly affirmed by the *fitrah* (a person's natural disposition) and by way of sound intellect.

As for the proof extracted from the Qur'aan, then certainly Allaah the Mighty and Majestic says:

"Do you feel secure that the One over the heaven will not cause the earth to collapse and then it would quake?" -Al-Mulk (67):16

And He says:

"The Most Merciful is above the throne established." - TaaHaa (20):5

And this means that He rose or ascended.

As for the proof from the *Sunnah*, then certainly Imaam Muslim has narrated from the Prophetic narration of Mu'aawiyah Ibn Hakam that the Prophet (ﷺ) asked a slave girl:

« أَيْنَ اللَّهِ »

“Where is Allaah?”

She said: “Above the Heavens.”

He then asked:

« مَنْ أَنَا »

“Who am I?”

She said: “You are the Messenger of Allaah.”

Then he said:

« أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ »

“Free her for indeed she is a believer.”

As for the consensus of the scholars, then the scholars are in agreement that Allaah is above the heavens meaning above His creation and this matter has been mentioned by numerous Imaams of the Salaf and it is similarly the belief of the four Imaams; the like of Abu Haneefah, Maalik Ibn Anas, ash-Shaafi'ee and Ahmad Ibn Hanbal.

As for the *fitrah* (a person's natural disposition), then the belief that Allaah is above His creation is something which has been created in the very nature of people. For this reason whenever you need something (from your Lord), you raise your hands to the heavens. And even animals raise their gazes to the sky in order to appeal to Allaah.

As for the sound intellect, then it can be said that place can be divided into two divisions: That which is higher and that which is lower and the more superior of the two is that which is higher. And Allaah possesses superiority over everything.

I must also remind you that the meaning of *fee* in the expression *fee As-Samaa'* really means '*alaa*' because the preposition (*fee*) [which is usually translated as: in] in the Arabic language is also used in the same way as the preposition ('*alaa*) [which is usually translated as: on or above] as in the statement of Allaah the Exalted:

“Say: travel upon (*fee*) the earth.” - Al-An'aam (6):11

This means on the earth.

And similarly the statement:

“And I will crucify you upon (*fee*) the trunks of palm trees.” - TaaHaa
(20):71

This means on the trunks of palm trees.

The Second Pillar: Faith (*Eemaan*) in the Angels.

This means that one affirms their existence and that they are from the creation of Allaah which are unable to disobey whatever He commands them with as Allaah says:

“They do not disobey Allaah in whatever He commands them, and do exactly as they are commanded.” - At-Tahreem (66):6

And they were created from light which has been established from the narration of ‘Aa’ishah in Saheeh Muslim which states that the Messenger of Allaah (ﷺ) said:

« خَلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ »

“The angels were created from light.”

And Allaah has entrusted them with many responsibilities. From them are those responsible for the rain, and from them are those responsible for blowing the horn which will announce the commencement of the Day of Judgment. And from them also are those who are responsible for retrieving the souls after death.

This concludes the first of our two lectures. We will complete the remainder of this lesson in our second lecture, Inshaa' Allaah.

Arabic Text of the Lesson

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا من يهده الله فلا مضل له ومن يضل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله أما بعد :

فأسأل الله أن يجمعنا وإياكم في الفردوس ا على ، وأن يعمننا برحمته ، وأن يصلحنا ويجعلنا هداة مهتدين ، مفاتيح خير مغاليق شر .

إخواني ا مريكيون المسلمون /

إن الشريعة الإسلامية أمرت بالإيمان كما قال تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ) ، وعلقت دخول الجنان على الإيمان المصحوب بعمل كما قال تعالى (وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ) وقال (أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ) وقال (وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا)

إذا تبين هذا فإن أمر الإيمان عظيم ينبغي للمسلم الصادق معرفته وتعاهده ما بين حين وآخر ، وقد بين ربنا سبحانه أركان الإيمان وأنها ستة :

1- الإيمان بالله

2- الإيمان بالملائكة

3- الإيمان الكتب

4- الإيمان بالرسل

5- الإيمان باليوم ا آخر

6- الإيمان بالقدر خيره وشره .

كما قال تعالى (وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ) وقال تعالى (إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

وجمع هذا رسول الله ﷺ كما أخرج مسلم عن عمر بن الخطاب رضي الله عنه قال : قال رسول الله ﷺ ((الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وبالقدر خيره وشره)) والكلام على أركان الإيمان الستة وشرحها باستيفاء يطول ويحتاج إلى محاضرات ، لكن أحاول أن أذكر بعضاً هم بتوفيق الله وعونه .

وقبل ذكرهم أنبه على أمر هو أن المسلمين أنفسهم سيختلفون على طوائف أخبر رسول الله ﷺ أنهم سيفترقون على ثلاث وسبعين فرقة كلها ضالة إلا فرقة واحدة وهم السائرون على ما سار عليه رسول الله ﷺ وأصحابه وهم أهل السنة حقاً لا ادعاءً ، و أهل السنة حقاً أمارات وعلامات تعرف أكثرها بمعرفة أصول الإيمان الستة وما يتعلق بها ، ولو ادعى رجل أو طائفة بأنهم من أهل السنة فلا بد أن يصدقوا دعواهم بأن يكونوا موافقين للنبي ﷺ وإلا لم تقبل دعواهم ، ويتضح هذا بالمثال ؛ فلو قال رجل أنا من أهل السنة وهو لا يثبت أن الله فوق خلقه لم تقبل دعواه نه خالف القرآن والسنة الصحيحة وما عليه الصحابة الكرام من إثبات أن الله فوق خلقه .

الركن ١ / ول / الإيمان بالله : ومعناه الإقرار بأن الله هو الإله المستحق للعبادة وحده ، ويتضمن الإقرار بربوبيته أنه الخالق الرازق المحيي المميت ، وكذا يتضمن الإقرار بأسمائه الحسنی و صفاته العلی .

ويلزم من هذا كله : طاعته فيما أمر واجتناب ما عنه نهى وزجر وتصديقه في أخباره . فأمرنا بالتوحيد والصلاة فنطيعه ، ونهانا عن الشرك والمحرمات كالزنى فننته ونجتنب ما نهى عنه . وأخبرنا بأمور غيبية من قيام الساعة وأخبار الآخرة فنصدقها بلا ريب .

ومما يتعلق بالإيمان بالله ما يلي :

أولاً / ألا يعبد إلا الله كما قال تعالى (وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ) أي وصى وفرض ألا يعبد إلا الله سبحانه فلا يصلى إلا لله ولا يدعى إلا الله ولا يذبح إلا لله ولا ينذر إلا لله .

ومن فعل عبادة لغير الله كأن يصلي لغير الله أو أن يسجد لغير الله أو أن يذبح لغير الله أو أن يدعو غير الله فيما لا يقدر عليه إلا الله ، فقد وقع في الشرك ا كبر .

والشرك ا كبر هو الذنب الخطير بل هو أعظم الذنوب وأخطرها فإن من خطورته أن الله لا يغفره كما قال تعالى (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) فذنب الشرك لا يغفره الله وما دونه من الذنوب كالزنا والربا قد يغفرها الله وقد لا يغفرها ، يرجع هذا إلى حكمة الله ، وأفعاله كلها لحكمة بالغة .

إذا تبين هذا كان من أوجب الواجبات لكل مسلم أن يعرف ما الشرك ا كبر الذي هو أعظم الذنوب . أسأل الله أن يجنبني وإياكم منه .

الشرك ا كبر هو: تسوية غير الله بالله في شيء من خصائص الله كما قال تعالى وهو يحكي حال الكفار والمشركين (تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ . إِذْ نَسَوَكُمْ رَبَّ الْعَالَمِينَ) وقال (ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ) أي يساوون .

فالله جل وجلاله له أمور تختص به فمن جعل لمخلوق من المخلوقات شيئاً من خصائص الله وقع في الشرك ا كبر فالله سبحانه مختص بعلم الغيب ، فمن ظن أحداً من المخلوقات يعلم الغيب أشرك بالله نه سوى غير الله بالله في شيء من خصائص الله قال تعالى (قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ) حتى أحب الخلق إلى الله وهو محمد ﷺ لا يعلم الغيب قال تعالى عن نبينا محمد ﷺ (وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبَ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ) فهو لا يعلم الغيب ﷺ .

فمن ظن رسول الله ﷺ يعلم الغيب وقع في الشرك نه سوى رسول الله ﷺ بالله في شيء من خصائص الله ، فإذا كان الرسول ﷺ لا يعلم الغيب فغيره من بني آدم من الصالحين وغيرهم أولى وأحرى ألا يعلموا الغيب .

وأيضاً من خصائص الله : ألا يعبد إلا الله قال تعالى (قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ) فالصلاة لله وحده والنسك والمراد بها الذبيحة لا تذبح تقرباً إلا لله ،

فمن عبد غير الله كأن يصلي له أو يذبح له تقريباً أو ينذر له ، فقد وقع في الشرك ا كبر نه سوى غير الله بالله في شيء من خصائص الله .

ويخطئ بعض الناس خطأ كبيراً عندما يظن أن من صلى وسجد ونذر ودعا غير الله لا يكون واقعاً في الشرك ا كبر ، يقول هذا المخطئ: ن المسلم لا يشرك بالله حتى إذا ظن أن من ذبح له ومن صلى له يستطيع أن يتصرف في الكون وأن يخلق، أما إذا عبد غير الله كأن يذبح له أو ينذر له أو يصلي له وهو يظنه لا يستطيع التصرف في الكون ولا يخلق ولا يرزق فإنه لا يكون مشركاً ، وهذا خطأ كبير للغاية كما تقدم ، ويتضح هذا الخطأ من وجهين:

الوجه ا ول / أنه تقدم في تعريف الشرك أنه تسوية غير الله بالله في شيء من خصائص الله ، فمن ذبح لغير الله أو صلى لغير الله فقد جعل لغير الله شيئاً من خصائصه وهي العبادة كما تقدم بيانه ، فيكون بهذا مشركاً شركاً أكبر .

الوجه الثاني / أن كفار قريش الذين كفرهم رسول الله كانوا يعتقدون أن الله هو الخالق الرازق المدبر المحيي المميت وإنما صاروا مشركين نهم ذبحوا وعبدوا غير الله كما قال تعالى (وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ) وقال (قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْبُرُ الْأُمُورَ فَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ) فمن عبد غير الله مع اعتقاد أن هذا المعبود لا يخلق ولا يرزق فبمجرد عبادته وقع في الشرك كحال كفار قريش الذين كفرهم رسول الله ﷺ . إذا عرفت هذا ا مر المهم تبين لك معنى كلمة التوحيد (لا إله إلا الله) التي بها يدخل الإنسان في الإسلام والتي من أجلها أرسلت الرسل .

معنى (لا إله إلا الله) أي لا معبود بحق إلا الله ، أي لا يستحق العبادة إلا الله وحده ، وليس معناها ما يظنه بعض المخطئين من أنه لا خالق ولا رازق إلا الله ، فإنه لو كان هذا معناها قربها كفار قريش ولما جعلوها أمراً عجباً فإنهم كما تقدم يقررون أنه لا خالق ولا رازق ولا محيي ولا مميت إلا الله .

والواقع أنهم أبوا أن يقولوا لا إله إلا الله وجعلوها أمراً عجيباً كما قال تعالى عنهم (أَجْعَلُ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ)

ثانياً / إثبات أسماء الله الحسنى و صفاته العلى كما قال تعالى (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا) فمن أسمائه الرحمن الرحيم الملك القدوس ، ومن صفاته الرحمة والمحبة والرضا ، ولا يلزم من إثبات هذه ا سماء والصفات لله أن يكون مشابهاً للمخلوقات بل أسمائه و صفاته تليق به مغايرة سماء و صفات المخلوقين كما أن ذاته مغايرة لذات المخلوقين كما قال تعالى (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ) ففي هذه ا ية جمع بين إثبات اسم السميع والبصير مع عدم مشابهة للمخلوقات . قال الإمام ابن خزيمة وهو من أئمة السلف : للإنسان يد وللفأرة يد ولا يلزم من إثبات يد للحيوان أن تكون يده مثل يد الإنسان بل كلُّ يده تليق به ، والله المثل ا على فإثبات اليد له لا يلزم منه مشابهة يد المخلوقين ، وقل مثل ذلك في إثبات بقية الصفات كالغضب والرضا والمحبة .

ثالثاً / علو الله فوق خلقه فقد دل الكتاب والسنة الصحيحة وإجماع العلماء والفطرة والعقل على أن الله فوق مخلوقاته ، أما دليل الكتاب والقرآن فهو قوله تعالى (أَلَمْ يَأْتِكُمْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ) وقوله (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) أي علا وارتفع .

أما السنة الصحيحة / فقد خرج الإمام مسلم من حديث معاوية بن الحكم أن جارية مملوكة قال لها النبي ﷺ ((أين الله)) ؟ قالت: في السماء . قال ((من أنا)) ؟ قالت: أنت رسول الله . قال ((اعتقها فإنها مؤمنة))

أما إجماع العلماء / على أن الله في السماء أي فوق مخلوقاته ، فقد ذكره غير واحد من أئمة السلف وهذا هو اعتقاد أئمة المذاهب ا ربعة كأبي حنيفة ومالك بن أنس والشافعي وأحمد بن حنبل .

أما الفطرة / فالنفوس مجبولة على أن الله فوق مخلوقاته لذلك إذا احتاجت شيئاً رفعت يديها إلى السماء والحيوانات ترفع بصرها إلى السماء تشكي إلى الله .

أما العقل / فيقول إن المكان مكانان علو ومكان سفلى وأفضل المكانين هو العلو ، والله له أفضل ا شياء .

وأنبه إلى أن معنى (في) السماء أي علا ن (في) في لغة العرب تطلق بمعنى على كقوله تعالى (قُلْ سِيرُوا فِي الْأَرْضِ) أي على ا رض ، وقوله (وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ) أي على جذوع النخل .

الركن الثاني / الإيمان بالملائكة: ومعناه الإقرار بهم وأنهم خلق لا يعصون الله ما أمرهم كما قال تعالى (لَا يَعْبُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ) وأنهم مخلوقون من نور كما ثبت في صحيح مسلم عن عائشة أن رسول الله ﷺ قال ((خلقت الملائكة من نور)) ، وقد جعل الله لهم وظائف فمنهم من وكل بالمطر ومنهم من وكل بالنفخ في الصور ومنهم من وكل بالموت وهكذا .

وبهذا ينتهي الدرس ا ول و نكمل الدرس القادم إن شاء الله .

و سلام عليكم ورحمة الله وبركاته