

‘Abd al-Ghanī al-Nābulusī (d. 1143/1731)

Edited by
LEJLA DEMIRI,
SAMUELA PAGANI,
and ASTRID MEIER

Sapientia Islamica

9

Mohr Siebeck

Sapientia Islamica

Studies in Islamic Theology, Philosophy and Mysticism

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9



‘Abd al-Ghanī al-Nābulusī
(d. 1143/1731)

A Bilingual Reader

Edited by

Lejla Demiri, Samuela Pagani, and Astrid Meier

Mohr Siebeck

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ISBN 978-3-16-164037-7 / eISBN 978-3-16-164038-4

DOI 10.1628/978-3-16-164038-4

ISSN 2625-672X / eISSN 2625-6738 (Sapientia Islamica)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

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The book was typeset by epline in Bodelshausen using Minion typeface.

Printed in The Netherlands.

Mohr Siebeck GmbH & Co. KG, Wilhelmstraße 18, 72074 Tübingen, Deutschland
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Acknowledgements

The present volume is based on the proceedings of a workshop, 'Reading Weekend', held in Tübingen from the thirtieth to the thirty-first of August 2019, which was convened by Lejla Demiri (University of Tübingen), Samuela Pagani (University of Salento), and Astrid Meier (University of Halle-Wittenberg). The event, titled 'Old Texts, New Readings: Exegesis and Creativity in Early Modern Islamic Theology', was generously funded by the Academy for Islam in Research and Society (AIWG) at the Goethe University of Frankfurt, for which the editors of this volume are immensely grateful.

Note on Transliteration and Dates

The transliteration of Arabic names follows that of *The Encyclopaedia of Islam THREE (E13)* with some minor adaptations. Technical terms in Arabic are all italicised except for terms that have become common in English (e. g. Hadith, Islam, imam, mufti, sufi, Sunni, Shi'i). The *tā' marbūṭa* (ﺕ/ة) is rendered as 'a' (e. g. sūra), or as 'at' when the word is in the construct state (*iḍāfa*) (e. g. Sūrat al-Fātiḥa). Double dates are used in reference to the Islamic (A. H.) and Common Era (C.E.) calendars (e.g. 716/1316).

Introduction

LEJLA DEMIRI, SAMUELA PAGANI, ASTRID MEIER

I

‘Abd al-Ghanī al-Nābulusī (1050/1641–1143/1731), one of the major intellectual figures of the late seventeenth – early eighteenth-century Islamicate world, has attracted a growing scholarly attention in recent decades: a considerable number of studies in various languages have been dedicated to his life, scholarly network and writings.¹ Hence our knowledge of Nābulusī as a traveller, a poet, or a dream interpreter as well as a theologian, a defender of sufi views and practices, in particular those of Ibn ‘Arabī, and, to a lesser extent, as a jurist.²

Yet the best way to discover the full breadth of Nābulusī’s interests, which finds its expression in the more than 280 titles listed under his name,³ is to explore his textual corpus. Although the number of critical editions of his works has been steadily growing, the majority of his works still remain in manuscript form only.⁴ This might seem like a minor obstacle for students of Arabic literature and Islamic history acquainted with various manuscript traditions, but for beginners and those familiar only with printed texts it does indeed create a hindrance. This is even more true for Western audiences, as only a few translations of Nābulusī’s texts into Western languages exist. While there are complete translations of some short treatises,⁵ longer works are only available through abridgments or partial

¹ For recent biographies, see Samer Akkach, “‘Abd al-Ghanī al-Nābulusī”, *Encyclopaedia of Islam. Three*, Brill Online, 2012; Samer Akkach, *‘Abd al-Ghanī al-Nābulusī. Islam and the Enlightenment*, Oxford: OneWorld, 2007; Elizabeth Sirriyeh, *Sufi Visionary of Ottoman Damascus. ‘Abd al-Ghanī al-Nābulusī 1641–1731*, London: RoutledgeCurzon, 2005. Still of value is Barbara Rosenow von Schlegell, *Sufism in the Ottoman Arab World. Shaykh ‘Abd al-Ghanī al-Nābulusī (d. 1143/1731)*, PhD diss., University of California, 1997.

² For one of the most comprehensive approaches, see the articles in Lejla Demiri and Samuela Pagani (eds.), *Early Modern Trends in Islamic Theology. ‘Abd al-Ghanī al-Nābulusī and His Network of Scholarship (Studies and Texts)*, Tübingen: Mohr Siebeck, 2019.

³ See Bakri Aladdin, *‘Abdalḡanī an-Nābulusī (1143/1731). Œuvre, vie et doctrine*, PhD diss., University of Paris–Sorbonne, 1985, vol. 1, pp. 42–253.

⁴ By 2019, about 60 titles were edited. See Lejla Demiri and Samuela Pagani, “Introduction”, in *Early Modern Trends in Islamic Theology*, p. 1, fn. 2.

⁵ *Radd al-muftarī fī l-ṭa’n ‘alā l-Shushtarī*, in D. Urvoy and M.-Th. Urvoy, “Les thèmes chrétiens chez Ibn Sab’īn et la question de la spécificité de sa pensée”, *Studia Islamica*, 44

translations,⁶ and only sparse selections of Nābulusī's huge poetic output have been translated so far.⁷

The richness of Nābulusī's literary production is overwhelming for scholars let alone novices. A close reading of his texts necessitates that they be contextualised not only in the contemporary debates they were part of, but also that they be situated in a variety of intellectual and theological traditions from which Nābulusī draws his inspiration to express his own views. This pertains to his interpretations of sufi poetry as well as to his responses to a number of juridical and theological problems. Therefore, understanding Nābulusī's oeuvre in its manifold aspects is ultimately a collective undertaking which necessitates a recourse to various types of scholarly expertise. It is in this spirit of developing different but shared perspectives on the pivotal figure of Nābulusī that the contributors to this volume came together for a 'Reading Weekend' in Tübingen at the end of August 2019. Each scholar had selected a passage from one of Nābulusī's texts according to his or her interests to discuss with the gathered students and experts. The exercise proved so fruitful that it finally led to the present anthology of edited texts with translations, in addition to short introductions as to how to situate the texts in Nābulusī's oeuvre and to explain some of the guiding ideas expressed in them.

The purpose of this volume is to make Nābulusī's texts in Arabic editions and in English translation available for a wider audience. Students of Arabic literature

(1976), pp. 99–121; *Īdāh al-maqṣūd min ma'nā waḥdat al-wujūd*, in Alberto Ventura, "Un trattato di 'Abd al-Ganī al-Nābulusī sull'unicità dell'esistenza", *Rivista degli studi orientali*, 53 (1979), pp. 119–39; *al-Sirr al-mukhtabī fī ḍarīh Ibn al-'Arabī*, in Paul B. Fenton, "The Hidden Secret Concerning the Shrine of Ibn 'Arabī. A Treatise by 'Abd al-Ghanī an-Nābulusī", *Journal of the Muhyiddin Ibn 'Arabi Society*, 22 (1997), pp. 25–40; *Natījat al-'ulūm wa-naṣīhat 'ulamā' al-rusūm*, in Samuela Pagani, *Il rinnovamento mistico dell'Islam. Un commento di 'Abd al-Ganī al-Nābulusī a Ahmad Sirhindī*, Naples: Istituto Universitario Orientale, 2003, pp. 163–237; 'Abd al-Ghanī al-Nābulusī, *The Virtues of Seclusion in Times of Confusion [Takmil al-nu'ūt fī luzūm al-buyūt]*, trans. Abdūl Aziz Suraqah, Toronto: Ibriz Media, 2017.

⁶ Pierre Cachia, *The Arch Rhetorician or The Schemer's Skimmer. A Handbook of Late Arabic Badī' Drawn from 'Abd Al-Ghanī an-Nābulusī's Nafahāt al-Azhār 'alā Nasamāt al-Aṣḥār*, Wiesbaden: Harrassowitz, 1998; Samer Akkash, *Letters of a Sufi Scholar. The Correspondence of 'Abd al-Ghanī al-Nābulusī (1641–1731)*, Leiden: Brill, 2010, pp. 79–117 of the English section. Selections from Nābulusī's extensive commentary on Ibn al-Fārid's *Dīwān* are translated in Émile Dermenghem, *L'éloge du vin (Al Khamriya). Poème Mystique de 'Omar ibn al Faridh*, Paris: Les éditions Vége, 1931.

⁷ Samer Akkash, "The Wine of Babel. Landscape, Gender and Poetry in Early Modern Damascus", *Lonaard Magazine*, 7/2, 2012, pp. 76–90; Denis McAuley, "The Wine-cup of the Form. How do Poets Empty it, and how is this Islamic?", paper presented at the colloquium "Being Muslim/Muslim Being. Mobilities and Practices", Sarah Lawrence College, 8 April 2016: https://www.academia.edu/24400652/Wine_Cup_of_the_Form_Abd_al_Ghan%C4%AB_al_N%C4%81bulus%C4%AB_and_Makz%C5%ABn_al_Sinj%C4%81r%C4%AB (accessed 23 August 2023); Jane Clark and Ahmad Sukkar, "Selected Poems by al-Nābulusī (d. 1731)": <https://open.conted.ox.ac.uk/sites/open.conted.ox.ac.uk/files/resources/Create%20Document/Nabulusi%20Poems%201-5%20for%20course%203.pdf> (accessed 23 August 2023).

will find some important texts edited for the first time. Yet the collection is also meant to facilitate access to the wide range of Nābulusī's literary and scholarly output in order to foster an exchange of ideas beyond disciplinary specialisations and boundaries. Hence the decision to provide annotated English translations for all edited passages included in this anthology.

A short sketch of Nābulusī's life and writing – situating the selected texts

ʿAbd al-Ghanī al-Nābulusī was born in Ottoman Damascus into a well-known scholarly family in 1050/1641. His forebears were prominent Shāfiʿī jurists who held influential posts at various institutions, but his father Ismāʿīl (d. 1062/1652) adopted the Ḥanafī madhhab and his legal expertise became known well beyond Damascus. After his father's death, Nābulusī continued his education in various branches of Islamic knowledge with prominent scholars in Damascus. He presented himself to a scholarly audience for the first time in about 1075/1664 at the age of 25, with an erudite and skilfully composed *badīʿ* poem praising the Prophet. It was so complex that people did not believe the young man had composed it himself and when he was asked to explain the rhetorical devices used in it, he wrote his own commentary.⁸ At this time, Nābulusī was already teaching at the Umayyad Mosque and serving in minor occupations in the judiciary. He then travelled in search of a lucrative position to Edirne and Istanbul. While this journey did indeed earn him a post as a substitute judge at the qadi court in al-Mīdān, a suburb of Damascus, Nābulusī abandoned his career in the Ottoman judiciary soon after his return. The reasons for this remain unknown. In the same year, he married and fathered a son who died soon after his birth. Ismāʿīl, his only surviving son, was born about ten years later.

Beside poetry and jurisprudence, a third field would preoccupy Nābulusī during his whole life: engagement with sufi metaphysics and practices. With his father, Nābulusī had started to read the famous poems of ʿUmar Ibn al-Fāriḍ (d. 632/1235). On his way to Anatolia, Nābulusī was then initiated into the Qādiriyya *ṭarīqa*; the initiation into the Naqshbandiyya took place in Damascus in 1087/1676. His continuous engagement with Muḥyī l-Dīn Ibn ʿArabī (d. 638/1240) culminated in his major defense of Ibn ʿArabī's thought, entitled *al-Wujūd al-ḥaqq*, written in 1104/1691. Notwithstanding its substantial continuity, Nābulusī's literary production may be divided into four different periods, corresponding to as many distinct phases of his life:

In his early career, after his travel to Istanbul, Nābulusī concentrated on teaching and writing. Before reaching the age of forty in 1090/1679 he had already authored fifty works, spanning the varied fields of his interests. The earliest work selected in this volume is a work on Ḥanafī jurisprudence (*Nihāyat al-murād*),

⁸ Partially edited and translated by Pierre Cachia, see note above.

written in the form of a book-length commentary, completed in early 1085/1674 (see part III, ch. 1), followed by a commentary on another commentary of Abū Madyan's famous creed (*al-Qawl al-abyan fī sharḥ 'Aqīdat Abī Madyan*; see part I, ch. 1). This same year marks the earliest dated amatory poems associated with recreational outings in Damascene gardens, later collected in his poetic anthology titled 'The Wine of Babylon' (see part I, ch. 2). This first productive phase also includes a number of treatises on controversial issues, such as listening to music, the cult of saints, and Ibn 'Arabī's doctrines, which marked Nābulusī's involvement in the debates that polarized Ottoman society during the seventeenth century.

In 1090/1679 Nābulusī stopped teaching at the Umayyad Mosque and withdrew from public life for a duration of nearly seven years. The text within this volume that best reveals his social estrangement during this period is 'Perfecting Virtues through Home-Confinement' (see part IV, ch. 1). In terms of scholarly output, this time of retreat and seclusion (*'uzla*, *khalwa*) proved extremely productive, as some of Nābulusī's most famous works were composed in this period, among others his commentary on Mehmed Birgivī's (d. 981/1573) *al-Ṭarīqa al-muḥammadiyya*, his commentary on Bayḍāwī's (d. 685/1286) exegesis of the Qur'an, his popular handbook on dream interpretation (see part II, ch. 1), and his commentary on Ibn 'Arabī's 'The Bezels of Wisdom' (see part II, ch. 2). To this period also belong treatises on such various topics that had preoccupied him already when writing the *Nihāyat al-murād* such as tobacco and the permissibility of looking at beautiful people without passion, which includes males and females. A short epistle entirely devoted to the latter issue is here edited and translated for the first time (see part III, ch. 2).

Coming out of seclusion, the next phase of Nābulusī's life was marked by four long journeys. The first brought him to Ba'labakk and the Biqā' Valley in Lebanon, in 1099/1688. The following year he travelled to Jerusalem, and in 1104/1693, he started his 'great journey' (*al-riḥla al-kubrā*) to Syria, Palestine, Egypt, and the Hejaz, during which he performed the pilgrimage and visited the Prophet's tomb in Medina. In 1112/1700, he made his final journey to Tripoli in Lebanon. The reports he left of these journeys often written decades after his travels, were emulated as models by later travel writers. Significant selections of two of his travelogues are presented in the last part of this volume (see part V, ch. 1 and 2).

When Nābulusī returned to Damascus in 1112/1700, more than sixty years old, he resumed his teaching activities at the Umayyad Mosque. After having served as an interim mufti of Damascus in 1113/1702, he was awarded the illustrious post of *tafsīr* at the complex of Sultan Selim in the Ṣāliḥiyya in 1115/1704. While receiving wide recognition, Nābulusī went through troubled periods also in this later phase of his career. Unrest in the city led him to move to the suburb of Ṣāliḥiyya in 1119/1707–8, where family and followers established a new centre. After moving to Ṣāliḥiyya, Nābulusī completed a voluminous commentary on Ibn al-Fārid's *Dīwān* (see part I, ch. 4), which represents a summa of

his aesthetic and metaphysical outlook. The most controversial episode of this last period occurred in 1135/1723, when the Ottoman government in Istanbul refused to name Nābulusī officially as Ḥanafī mufti of Damascus, though his candidature had been supported by at least a faction of notables and the governor.

Nābulusī died in the Ṣāliḥiyya quarter of Damascus on 24 Sha'bān 1143/4 March 1731. He was buried in his family home, near the tomb of Ibn 'Arabī. He left a son, Ismā'īl, and two grandsons to whom he had sold the family compound with his own library in the year before his death. He also left an influential circle of students and adherents as attested in the biographies written after his death by Muṣṭafā al-Bakrī (d. 1162/1749), Ḥusayn ibn Ṭu'ma al-Bay-tamānī (d. 1175/1761), and Kamāl al-Dīn al-Ghazzī (d. 1214/1799).

II

The present volume, the first Reader ever dedicated to Nābulusī's writings, follows a thematic structure, reflecting the multi-disciplinary character of his rich scholarly world and offering a glimpse into his theological, legal and mystical thought. Each text by Nābulusī included in this volume appears with a general description of the work and a short introduction to the theme(s) discussed in the selected passages, followed by the Arabic original, and an annotated translation in English by each contributor. Some chapters include texts that are first critical editions of hitherto unpublished works of Nābulusī, while many others are new editions of previously published texts. For those few selections which are based on printed editions, instead of simply reproducing the existing editions, we have introduced punctuation and vocalisation wherever needed and have re-structured sentences and paragraphs to help the reader. Typos and misreadings are tacitly corrected unless there is a difference of reading, in which case these are indicated in footnotes. In some important cases comparisons to other printed editions or references to manuscripts are also provided, as needed.

Part One, focused on *Metaphysics*, includes selections from Nābulusī's four different works, three of which are written in the form of a commentary on earlier classics. First comes *Al-Qawl al-abyan fī sharḥ 'aqīdat Abī Madyan*, 'The Clearest Word in Explaining Abū Madyan's Creed' (dated 1085/1674), Nābulusī's commentary on Ibn 'Arrāq's (d. 933/1526) abridgment of Abū Madyan al-Tilimsānī's (d. 594/1198) famous creed *al-'Aqīda al-mubāraka* ('The Blessed Creed'). Here Nābulusī's creedal commentary on divine nature and attributes is critically edited in its entirety for the first time and translated by Serkan Ince. This is followed by a selection from Nābulusī's introduction to his four-part anthology of poetry entitled *Dīwān al-dawāwīn wa-rayḥān al-rayāḥīn fī tajalliyāt al-ḥaqq al-mubīn 'alā jamī' anwā' al-ṣubagh wa-l-talāwīn*, 'The Anthology of Anthologies and

Fragrance of Fragrances concerning the Real's Illuminating Disclosures through All Kinds of Modalities and Colourful Expressions' (date unknown, around 1096/1685), which is presented and critically edited by Samer Akkach. The text focuses on Nābulusī's understanding of the relationships between God, man, and the world. Then comes *Lum'at al-nūr al-muḍiyya sharḥ al-abyāt al-sab'a min al-Khamriyya al-Fāriḍiyya*, 'The Flash of Radiating Light in Commenting on Seven Verses from the Fāriḍian Wine Ode' (dated 1110/1699), in its entirety, critically edited for the first time by Jawad Anwar Qureshi. This text records Nābulusī's gloss of seven verses from the famous wine-ode of Ibn al-Fāriḍ, which uses the imagery and tropes of Arabic wine odes in reference to other-worldly drunkenness, preceding material existence. In his gloss Nābulusī explores how the 'many' relate to the 'One', following the Akbarian cosmology. Part One then concludes with Simone Dario Nardella's selection from Nābulusī's introduction to his *Kashf al-sirr al-ghāmiḍ fī sharḥ Dīwān Ibn al-Fāriḍ*, 'Unveiling the Obscure Secret in Explaining Ibn al-Fāriḍ's *Dīwān*' (dated 1123/1711), which is a commentary on Ibn al-Fāriḍ's *Dīwān*. The selected passages from this work of Nābulusī reflect some of the main recurring themes in the work, and most especially his views on the *waḥdat al-wujūd* or the 'unity of being'.

Part Two focuses on *Prophethood*, including two selections. The first is from Nābulusī's largest composition on dream interpretation, *Ta'īr al-anām fī ta'bīr al-manām*, 'The Perfume of the Creation on Dream Interpretation' (dated 1096/1685), critically edited by Blanca Villuendas Sabaté. The selection opens with a theological discussion on the nature of seeing the Prophet Muḥammad in a dream, followed by a list of visions and their possible meanings. The second selection comes from Nābulusī's *Jawāhir al-nuṣūṣ fī ḥall kalimāt al-Fuṣūṣ*, 'The Jewels of Texts in Unravelling the Words of the *Fuṣūṣ*' (dated 1096/1685) critically edited, translated, and presented by Lejla Demiri. This is Nābulusī's exhaustive two-volume commentary on Ibn 'Arabī's famous *Fuṣūṣ al-ḥikam*, 'The Bezels of Wisdom', dedicated to exploring the wisdom of twenty-seven prophets, beginning with Adam and concluding with Muḥammad; each prophetic model representing a particular type of wisdom. Here the selected passages are from Nābulusī's detailed commentary on the fifteenth chapter of the *Fuṣūṣ*, dedicated to Jesus.

This is then followed by Part Three which explores matters of *Law*, including selections from three different legal treatises. The first is from Nābulusī's *Nihāyat al-murād fī sharḥ Hadiyyat Ibn al-Imād*, 'The Ultimate Purpose of Commenting on the "Gift" of Ibn al-Imād' (dated 1085/1674) presented by Astrid Meier. This is Nābulusī's commentary on a primer on the legal rules pertaining to prayer by the Ḥanafī jurist Ibn al-Imād (d. 1051/1641). The selected passages focus on the brief chapter discussing the effects of somebody passing or standing near a person who is praying. The text addresses a variety of Ḥanafī positions regarding the concept of adjacency (*muḥādḥāt*) in ritual prayer, which is particular to this

school of law. Nābulusī's commentary addresses a number of technical points in the juridical discussion, while also introducing some moral and ethical aspects of the question. The second text is Nābulusī's *Risālat al-Qawl al-mu'tabar fī bayān al-naẓar*, 'A Treatise on the Authoritative Position Concerning the Clarification of the Gaze' (undated), critically edited for the first time here by Ralf Elger and Astrid Meier. This is a polemical treatise which deals with the legal and moral problem of the 'permissible gaze', a dispute on whether or not it is permissible to look at women and young men if sexual attraction is not in play. Nābulusī's refutation addresses an unnamed person who claimed that it is prohibited under any circumstances to look at any person except at those who have a beard. This is followed by Nābulusī's *Rukūb al-taqyīd fī wujūb al-taqlīd*, 'Venturing an Account on the Duty of Imitation' (presumably written between 1126/1714 and 1139/1727), critically edited for the first time here by Samer Rashwani. The treatise promotes *taqlīd* (submission to religious authority) in credal matters, arguing that for Muslims *taqlīd* is the sign of absolute and unshaking faith and hence favoured over speculative reasoning (*naẓar*) which may imply doubt and skepticism in the heart of the believer. Hence, *taqlīd* is a religious duty and scholars are not supposed to teach laypersons the philosophical demonstrative proofs. Even more so, for Nābulusī, *taqlīd* seems to be the primary duty of every individual, since religion is nothing but *taqlīd*.

Part Four examines *Spiritual Practice*, including selections from four different works. The first is from *Takmil al-nu'ūt fī luzūm al-buyūt*, 'Perfecting Virtues through Home-Confinement' (dated 1096/1685), presented by Muhammad Imran Khan. The main theme of Nābulusī's work is the relating of traditions on the topic of keeping away from people during times of strife and anarchy, by isolating oneself at home and focussing on one's own spiritual salvation. This is done by offering examples from early Muslims who undertook a similar path of renunciation. The second text comprises his *Risāla fī ḥtirām al-khubz*, 'Treatise on the Honouring of Bread' (written after 1087/1676 and before 1093/1682), critically edited for the first time by Lea Schlenker. In this treatise Nābulusī points to various hadiths and stories about the importance of honouring bread and provides specific examples of how bread should be treated. But what happens when one commits wrong acts? This is exemplified by the subsequent text, Nābulusī's poetic supplication for forgiveness, *al-Istighfāra al-mubāraka*, 'The Blessed Supplication for Seeking God's Forgiveness' (possibly written around 1096/1685), which is here critically edited for the first time by Ralf Elger and Astrid Meier. This is then followed by another extraordinary poem from Nābulusī's *Dīwān* on 'The Ten Praiseworthy Qualities of Dogs that are the Distinguishing Marks of the Righteous People', here translated and analysed by Lejla Demiri. As the title of the poem reveals, Nābulusī analogises dogs to spiritual guides worthy to be followed. The praise of dogs in this ode includes a list of ten qualities, following a frequent *topos* in many sufi narratives: dogs leading one to spiritual openings.

Part Five is dedicated to Nābulusī's *Travel* books. The first selection is from his *al-Ḥaḍra al-unsīyya fī l-riḥla al-quḍsiyya*, 'The Intimate Presence on the Jerusalem Journey' (dated 1101/1690), presented by Björn Bentlage. The first-person narrative is structured as a day-by-day journal. It describes the author's 45-day journey from Damascus to Palestine, including a long sojourn in Jerusalem, excursions to Hebron, Bethlehem and other places, as well as the stops along the way from and to Damascus. The selected passages describe part of Nābulusī's visit to Hebron. Then comes a selection from his *al-Ḥaqīqa wa-l-majāz fī riḥlat Bilād al-Shām wa-Miṣr wa-l-Ḥijāz*, 'Reality and Metaphor on the Voyage through the Land of Syria, Egypt and the Ḥijāz' (dated 1106/1694), introduced by Gracia López Anguita. This is an account in rhymed prose of his journey from Damascus, crossing the lands of Syria towards the Lebanese coast, Palestine, Egypt and the Hejaz where it culminated with a pilgrimage to Mecca. The selected passages first describe the motivation for Nābulusī's major journey and its relation to the smaller and medium ones, as described in the opening of his *Riḥla*, as well as the reasons which motivated him to put it down in writing. Then follow selected passages, describing his visits to some remarkable Jewish and Christian places of worship in Syrian lands and the impression they made on Nābulusī.

Overall, the Reader is intended to contribute to our knowledge of Nābulusī's multi-faceted scholarly production and promote further research in the field. It will be particularly useful for those interested in Islamic studies, the intellectual history of the Islamicate world, Religious studies, and Arabic language and philology. It will also be important for scholars of the early modern period more generally to gain access to trends in Islamic theology in this period and engage in further comparative, cross-cultural and cross-disciplinary inquiry. In this way, the Reader is a gateway not only to Nābulusī, but to his intellectual world and scholarship.

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PART I

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الكشّافات

- كشّاف الآيات القرآنيّة
- كشّاف الأحاديث
- كشّاف الأعلام
- كشّاف الأماكن

كشاف الآيات القرآنية

الآية	رقم السورة والآية	رقم الصفحة
﴿إِبْرَاهِيمَ الَّذِي وَفَّى﴾	(٣٧:٥٣)	60
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الآية	رقم السورة والآية	رقم الصفحة
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﴿ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ﴾	(٥: ٦٥)	180
﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾	(٣٤: ١٩)	174
﴿رَبِّ أَرِنِي كَيْفَ تُخَيِّي الْمَوْتَى﴾	(٢٦٠: ٢)	176
﴿سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾	(٣٢: ٢)	182
﴿سَتَكْتُبُ شَهَادَتَهُمْ وَيُسْأَلُونَ﴾	(١٩: ٤٣)	122
﴿صُمُّكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ﴾	(١٧١: ٢)	48
﴿عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾	(١٠٥: ٥)	278
﴿فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ﴾	(١٥٨: ٧)	148
﴿فَإِذَا سَوَّيْتُهُ﴾	(٧٢: ٣٨)	178
﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾	(١٠١: ٢٣)	176
﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا * قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا * قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾	(١٩-١٧: ١٩)	176

رقم الآية	رقم السورة والآية	الآية
178	(١٧:١٩)	﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا﴾
48	(١٣:٥٥)	﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾
122	(٣٢:٥٣)	﴿فَلَا تَزُكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾
180	(٣:٦٧)	﴿فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ﴾
52	(٣:٥٢)	﴿فِي رَقٍّ مَنْشُورٍ﴾
48	(١:٢٣)	﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾
62	(٦٠:٢)	﴿قَدْ عَلِمَ كُلُّ أُنَاسٍ مِشْرَبَهُمْ﴾
180	(١٠٩:١٨)	﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾
250	(١٣٦:٢)	﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ. فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾
70	(١٧:١٣)	﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزُّبْدُ فَيَنْهَبُ جَفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ﴾
186	(٥٣:٢٣)	﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾
48, 78, 80, 181	(٨٨:٢٨)	﴿كُلُّ شَيْءٍ هَالِكٌ ، كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ، إِلَّا وَجْهَهُ ، كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾
78	(٢٧:٢٦:٥٥)	﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾
48	(٢٩:٥٥)	﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾
50-52	(١٧:٢٠)	﴿كَلَّا نُمَدِّدُ هُوَلاءِ ۖ وَهُوَلاءِ مِنْ عَطَاءِ رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾
178	(٣٥:١٩)	﴿كُنْ فَيَكُونُ﴾

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﴿لَا شَرِيفَةَ وَلَا غَرَبِيَّةَ﴾	(٣٥: ٢٤)	46
﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾	(١٢٨: ٩)	70, 106
﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾	(٤٣: ١١٢)	48, 170
﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾	(١٧٢: ٤)	174
﴿لَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾	(٣٥: ٦)	82
﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾	(١١: ٤٢)	84
﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾	(٩٦: ١٦)	80
﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾	(٣: ٥٧)	96
﴿وَإِذْ لَمْ يَهْتَدُوا بِهِ فَيَقُولُوا هَذَا إِفْكٌ قَدِيمٌ﴾	(٤٦: ١١)	50
﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾	(٢٨٢: ٢)	50
﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾	(٢١٦: ٢)	48, 182
﴿وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا﴾	(١٨: ١٦)	300
﴿وَأَنْ عَلَيْهِ الْأَنْشَاءُ الْأُخْرَى﴾	(٤٧: ٥٣)	176
﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾	(٤: ٦٨)	54
﴿وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا﴾ ، ﴿فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا﴾	(٩١: ٢١)	170, 176
﴿وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾	(٨٩: ٤)	272
﴿وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾	(٢١: ٧٦)	48
﴿وَعَلَى الْمَوْلُودِ لَهُ﴾	(٢٢٣: ٢)	176
﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾	(٧٦: ١٢)	52
﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾	(٢١: ٥١)	48
﴿وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ﴾ ، ﴿وَرُوحٌ مِنْهُ﴾	(١٧١: ٤)	170, 174
﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾	(١٢١: ٦)	122

الآية	رقم السورة والآية	رقم الصفحة
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﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِذْتُ كَلِمَاتُ اللَّهِ﴾	(٢٧:٣١)	180
﴿وَلَوْ شَاءَ لَهَذَاكُمْ أَجْمَعِينَ﴾	(٩:١٦)	82
﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ﴾	(١١٩:٦)	122
﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾	(٥:٩٨)	122
﴿وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ﴾	(٢٢:٣٥)	184
﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾	(٤٠:٢٤)	186
﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا﴾	(٤١:٥)	284
﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾	(٣١:٢٢)	104
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﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾	(٢٩:١٥)	178
﴿وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾	(٢٧:٢١)	172
﴿وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ﴾	(١١٥:٤)	252
﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾	(٨٥:١٧)	86, 172
﴿يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ﴾	(١٢:٦٥)	180
﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾	(٢٦:٢)	52
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﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾	(٦:٨٣)	178

كشاف الأحاديث

رقم الصفحة	الراوي	متن الحديث
186	سنن الترمذي	«اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ»
78	صحيح البخاري	«أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةٌ لِبَيْدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ»
298	السيوطي، الجامع الصغير	«أَكْرَمُوا الْخَبِزَ، فَإِنَّ اللَّهَ أَكْرَمَهُ، فَمَنْ أَكْرَمَ الْخَبِزَ أَكْرَمَهُ اللَّهُ»
300	السيوطي، الجامع الصغير	«أَكْرَمُوا الْخَبِزَ، فَإِنَّ اللَّهَ أَنْزَلَهُ مِنْ بَرَكَاتِ السَّمَاءِ وَأَخْرَجَهُ مِنْ بَرَكَاتِ الْأَرْضِ»
298	البغوي، معجم	«أَكْرَمُوا الْخَبِزَ، فَإِنَّ اللَّهَ تَعَالَى سَخَّرَ لَهُ بَرَكَاتِ السَّمَاوَاتِ وَالْأَرْضِ وَالْحَدِيدِ وَالْبَقَرِ»
302, 306	السيوطي، الجامع الصغير	«أَكْرَمُوا الْخَبِزَ، فَإِنَّهُ مِنْ بَرَكَاتِ السَّمَاءِ وَالْأَرْضِ. مَنْ أَكَلَ مَا يَسْقُطُ مِنَ السَّمَاءِ، غُفِرَ لَهُ»، «أَكْرَمُوا الْخَبِزَ، فَإِنَّهُ مِنْ بَرَكَاتِ السَّمَاوَاتِ وَالْأَرْضِ»
296	السيوطي، الجامع الصغير	«أَكْرَمُوا الْخَبِزَ»
300	الدارقطني، أطراف الغرائب	«أَكْرَمُوهُ، فَإِنَّ اللَّهَ تَعَالَى قَدْ أَكْرَمَهُ»
282	الغزالي، منهاج العابدين	«الرَّمْ يَبْتَكَ»
268	سنن ابن ماجه	«الْيَسِيرُ مِنَ الرِّيَاءِ شَرُّهُ، وَمَنْ عَادَى أَوْلِيَاءَ اللَّهِ فَقَدْ بَارَزَ اللَّهَ بِالْمَحَارَبَةِ، إِنَّ اللَّهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ الَّذِينَ إِنْ غَابُوا لَمْ يَفْتَقِدُوا، وَإِنْ حَضَرُوا لَمْ يَعْرِفُوا، قُلُوبُهُمْ مَصَابِيحُ الْهُدَى، يَخْرُجُونَ مِنْ كُلِّ غَيِّبَاءٍ مُظْلَمَةٍ»

رقم الصفحة	الراوي	متن الحديث
282	سنن الترمذي	«إِنَّ الشَّيْطَانَ مَعَ الْفَدِّ، وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ»
78	سنن الترمذي	«إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فِي ظِلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمِنْ أَصَابِهِ مِنْ ذَلِكَ النُّورِ اهْتَدَى، وَمِنْ أَخْطَاؤِهِ ضَلَّ وَغَوَى»
278	سنن الترمذي	«إِنَّمَا أَخَافُ عَلَى أُمَّتِي أُمَّةَ مُضِلِّينَ»
54-56	صحيح المسلم	«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»
270	ابن أبي شيبة، مصنف	«إِنَّهَا سَتَكُونُ فِتْنَةٌ وَفُرْقَةٌ وَاجْتِلَافٌ، فَإِذَا كَانَ ذَلِكَ كَذَلِكَ فَائَتْ سَيْفَكَ، ثُمَّ اضْرَبْ بِهِ حَتَّى يَنْقَطِعَ، ثُمَّ اجْلِسْ فِي بَيْتِكَ، حَتَّى تَأْتِيكَ يَدُ خَاطِئَةٍ، أَوْ مَنِيَّةٌ قَاضِيَةٌ»
266	سنن أبي داود	«أَوْ قَعْدَ فِي بَيْتِهِ فَسَلَّمَ النَّاسَ مِنْهُ وَسَلَّمُ مِنَ النَّاسِ»
268	سليمان بن أحمد الطبراني، معجم الأوسط	«خَصَالٌ سَتَّ مَا مِنْ مُسْلِمٍ يَمُوتُ فِي وَاحِدَةٍ مِنْهُنَّ إِلَّا كَانَ ضَامِنًا عَلَى اللَّهِ أَنْ يَدْخُلَهُ الْجَنَّةَ» [...] «وَرَجُلٌ فِي بَيْتِهِ لَا يَغْتَابُ الْمُسْلِمِينَ، وَلَا يَخِيرُ إِلَيْهِمْ سَخَطًا وَلَا نِقْمَةً»
282	الغزالي، منهاج العابدين	«رَهْبَانِيَّةُ أُمَّتِي الْجُلُوسُ فِي الْمَسَاجِدِ»
278	سنن أبي داود	«سَأَلْتُ أَبَا ثَعْلَبَةَ الْخَشَنِي فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ كَيْفَ تَقُولُ فِي هَذِهِ الْآيَةِ ﴿عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾. قَالَ: أَمَّا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَبِيرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَقَالَ: بَلِ اتَّمَرُوا بِالْمَعْرُوفِ، وَانْهَوْا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شَحًّا مَطَاعًا وَهَوًى مُتَبَعًا، وَدُنْيَا مُؤَثَّرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلِيكَ بِنَفْسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ الصَّبْرِ، الصَّبْرُ فِيهِمْ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ أَجْرُ خَمْسِينَ رَجُلًا. [...]»
282	الغزالي، منهاج العابدين	«سَلَامَةُ الرَّجُلِ فِي الْفِتْنَةِ أَنْ يَلْزِمَ بَيْتَهُ»
268	سليمان بن أحمد الطبراني، معجم الأوسط	«طُوبَى لِمَنْ مَلَكَ لِسَانَهُ، وَوَسَّعَ بَيْتَهُ، وَبَكَى عَلَى خَطِيئَتِهِ»

رقم الصفحة	الراوي	متن الحديث
282	الغزالي، منهاج العابدين	«عليك بالخاصّة»
282	أحمد بن حنبل، مسند	«عليكم بالجماعة، فإنّ يد الله على الجماعة، وإنّ الشيطان ذئب الإنسان يأخذ الشاردة والناحية والقاصية»
122	صحيح البخاري	«فإنّ الأعمال بالنيّات، وإنّما لكلّ امرئ ما نوى»
78	صحيح البخاري	«كان الله ولا شيء معه، وهو الآن على ما عليه كان»
270	سنن ابن ماجه	«كيف بكم ويزمان يوشك أن يأتي، يغربل الناس غربلة، تبقى ضالّة من الناس قد مرجت عهودهم وأماناتهم، واختلفوا، وكانوا هكذا»، وشبك بين أصابعه. قال: كيف بنا يا رسول الله؟ قال: «تأخذون بما تعرفون وتدعون ما تنكرون وتقبلون على خاصّتكم وتدرون أمر عامّتكم»
122	صحيح البخاري	«لا أركّبي على الله أحداً ولكن يقول: أحسبه كذا، أو أظنّه كذا»
142	ابن سيرين، منتخب الكلام في تفسير الأحلام	«لن يدخل النار من رأيي في المنام»
306	إسماعيل النابلسي، كتاب الأحكام	«ما استخفّ قوم بالخبز إلّا ابتلاهم الله بالجوع»
304	المنائي، فيض القدير	«من أخذ لقمة أو كسرة من مجرى الغائط والبول، فأماط عنها الأذى وغسلها نعماً، ثمّ أكلها، لم تستقر في بطنه حتّى يغفر له»
266	أحمد بن حنبل، مسند	«مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ كَانَ ضَامِناً عَلَى اللَّهِ، وَمَنْ عَادَ مَرِيضاً كَانَ ضَامِناً عَلَى اللَّهِ، وَمَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ كَانَ ضَامِناً عَلَى اللَّهِ، وَمَنْ دَخَلَ عَلَى إِمَامٍ يُعَزِّزُهُ كَانَ ضَامِناً عَلَى اللَّهِ، وَمَنْ جَلَسَ فِي بَيْتِهِ لَمْ يَغْتَبْ إِنْسَاناً كَانَ ضَامِناً عَلَى اللَّهِ»
142, 144	صحيح المسلم، صحيح البخاري	«من رأيي فقد رأى الحقّ»، «فقد رأى الحقّ»

رقم الصفحة	الراوي	متن الحديث
142, 144, 146	صحيح المسلم، صحيح البخاري، سنن أبي داود	«من رآني في المنام فسيراني في اليقظة، فإنّ الشيطان لا يتمثل بي»، «فسيراني»، «فإنّ الشيطان لا يتمثل بي»
142	ابن سيرين، منتخب الكلام في تفسير الأحلام	«من رآني في المنام فلن يدخل النار»
142	غير معروف	«من رآني في منامه فقد رآني حقاً، ولا ينبغي للشيطان أن يتصور بصورتي»
184	العلجوني، كشف الخفاء	«موتوا قبل أن تموتوا»
298	المناوي، فيض القدير	«هذا إدام هذه»
268	أبو بكر البيهقي، كتاب الزهد الكبير	«يأتي على الناس زمان لا يسلم لذي دين دينه إلّا من تقرّب بدينه من شاهر إلى شاهر، ومن حجر إلى حجر، فإذا كان ذلك كذلك لم تنل المعيشة إلّا بسخط الله، فإذا كان ذلك كذلك كان هلاك الرجل على يدي زوجته وولده، فإن لم يكن له زوجة ولا ولد كان هلاكه على يد أبويه، فإن لم يكن له أبوان كان هلاكه على يد قرابته أو الجيران». قالوا: كيف ذلك يا رسول الله؟ قال: «يعيرونه بضيق المعيشة، فعند ذلك يورد نفسه الموارد التي يهلك فيها نفسه»
270	سنن ابن ماجه	«يكون دعاة على أبواب جهنم، من أجابهم إليها قذفوه فيها. قلت: يا رسول الله صفهم لنا. قال: هم قوم من جلدتنا، يتكلمون بالسنتنا. قلت: فما تأمرني إن أدركني ذلك؟ قال: فالزم جماعة المسلمين وإمامهم، فإن لم يكن لهم جماعة ولا إمام فاعتزل تلك الفرق كلّها، ولو أن تعضّ بأصل شجرة حتّى يدرك الموت وأنت كذلك»
54	صحيح البخاري	«وكان خلّقه القرآن»

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