جاء في حديث جبريل عليه السلام : ((**قال: فأخبرني عن الإيمان؟ قال : أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره**)).[1]

وبعض هذه الأمور ليس للعقل سبيل إليها من ذات نفسه، إنما يتعرف عليها عن طريق الوحي، ويسلم بها تسليماً، كالإيمان بالملائكة واليوم الآخر وما يشتمل عليه من بعث ونشور وحساب وجزاء وجنة ونار.. وكان هذا كله وراداً في ((مسلمات)) الدين الكنسي، ولا اعتراض عليه .

ولكن هناك فارقاً أساسياً بين ((مسلمات)) الدين الصحيح والمسلمات الكنسية الأخرى التي كانت تجبر الناس عليها إجباراً وتمنعهم من مناقشتها في أمر صحتها، وتتهمهم بالمروق عن الدين إن خالفوها أو هموا مجرد هم بمناقشتها!.

فالمدخل إلى هذه المسلمات في الدين الصحيح هو الإيمان بالله والتعرف على صفاته التي لا يشاركه فيها أحد، وفي مقدمتها أنه هو الخالق وأنه على كل

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[1] () رواه مسلم عن عمر بن الخطاب رضي الله عنه (نووي 157/1) .

شيء قدير، والإيمان بالرسول المرسل [illegible]

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[1] () الصواعق المرسلة لابن القيم (3/1068) .

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[1] () نقل السيوطي عن شيخ الإسلام أنه ((كان يقول: ما أظن الله يغفل عن المأمون ولابد أن يقابله على ما اعتمده مع هذه الأمة من إدخاله هذه العلوم الفلسفية بين أهلها أو كما قال)) (صون المنطق 9) .

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1 () المصدر السابق (3/1716) .

2 () المصدر السابق (2/736) .

3 () المصدر السابق (3/1579) .

4 () المصدر السابق (3/1357) .

5 () تاريخ الفكر (448) ويرى طه حسين أن المعري كان جبرياً لأن ((حياته المادية وشعره في اللزوميات ينطقان بذلك))، تجديد ذكرى أبي العلاء (262) .

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