



الكتاب السلفي
CULTIVATION UPON THE WAY OF AS-SALAF AS-SAALIH

جامع المسائل

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صلى الله
عليه
وسلم

رسالة في اتباع الرسول

A Treatise on Following the Messenger صلى الله عليه وسلم

Translated By: Al-Kuttaab Media



الكتاب السلفي
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رسالة في اتباع الرسول ﷺ

A Treatise on Following the Messenger ﷺ.

...إلى ما خُلِقُوا له من عبادته ، كما قال تعالى: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}،

...To that which they were created for from His worship, as He said the Most High, "And I (Allâh) did not create the jinn nor mankind except that they should worship Me (Alone)."

وقال تعالى: {قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ}،

He the Most High said,

"Say (O Muhammad ﷺ): "This is my way; I call to Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

وقال تعالى: {يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا}،

He said the Most High,

"O Prophet (Muhammad ﷺ): Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, (45) And as one who calls to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet.)",

وقال تعالى: {وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ ۖ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ}،

He said the Most High,

"And thus We have sent to you (O Muhammad ﷺ) Ruh (a Revelation, and a Mercy) of Our Command. You did not know what the Book is, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism). (52) The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision)."

وفرض على أهل الأرض، عَرَبِهِمْ وَعَجَمِهِمْ، وَإِنْسِهِمْ وَجَنَّهُمْ، وَدَانِيَهُمْ وَقَاصِيَهُمْ اتِّبَاعَهُ وَطَاعَتَهُ، كما قال تعالى:

He obligated upon the people of the earth, the Arab and non-Arab, the humans and the jinn, the near and the far, to follow him and to obey him, just as He said the Most High,

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ لَا إِلٰهَ إِلَّا هُوَ يُحْيِي ۖ وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ ۖ وَاتَّبِعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ،

Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Îsâ (Jesus) son of Maryam, عليهما السلام], and follow him so that you may be guided."

وقال تعالى: {وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ}،

He the Most High said,

"And We have not sent you (O Muhammad ﷺ) except to all mankind."

وقال ﷺ: "فُضِّلْنَا عَلَى الْأَنْبِيَاءِ بِخَمْسٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا طَهْرًا، وَأُحِلَّتْ لَنَا الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلَنَا، وَكَانَ النَّبِيُّ يَبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً". أخرجاه في الصحيحين.

He said ﷺ, "We were preferred over the prophets with five, our ranks were made like the ranks of the angels, the earth was made a place of worship for us and a means of purification, the spoils of war were made lawful for us, and were not lawful for those before us, and a prophet would be sent to his people specifically and I was sent to all mankind."

Collected in the Two Authentic Collections.

وقال ﷺ: "وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي فِي هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ". رواه مسلم.

And he said ﷺ,

"By the One whom my soul is in His hands, no one hears of me from this Ummah, whether a jew or christian, then does not believe in me except he will enter the fire."

وتصديقُه قوله تعالى: {وَمَنْ يَكْفُرْ بِهِ ۚ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ}

That which confirms this is His statement, the Most High, **"But those of the sects (jews, christians, and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place."**

ولم يجعل لأحدٍ بلغته رسالته وصولاً إلى الله وإلى رحمته إلا بمتابعتِه، كما قال تعالى:

And He did not make for anyone who his message reaches him a way to Allah and to His mercy except by following him ﷺ, as the Most High said,

{قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (٨٤) وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ}،

"Say (O Muhammad ﷺ): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm). (84) And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers."

وقال في الآية الأخرى: {فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ ۚ فَقَدْ أَهْتَدُوا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ}،

And He said in another verse,

"So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower."

وقال تعالى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ} وَاللَّهُ غَفُورٌ رَحِيمٌ،

He said the Most High,

"Say (O Muhammad ﷺ to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."

وقال الحسن البصري وغيره: "ادَّعَتْ طائفة أنهم يُحِبُّونَ الله على عهدِ النبي ﷺ، فقال لهم: {إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ}، فجعلَ اتباعَ الرسول مُوجِبَ محبةِ العبدِ ربِّه جلَّ وعلاً، موجباً لمحبةِ الربِّ تعالى عبده ومغفرةِ ذنوبه.

Al-Hasan Al-Basri and others said, "A group of people claimed to love Allah in the time of the Prophet ﷺ, so He said to them, **"If you truly love Allah then follow me, Allah will love you and forgive you your sins."** So, He made following the Messenger a necessary requirement for a slave to love his Lord and a necessary requirement before the Lord will love His slave and forgive his sins.

وفي الصحيح عن النبي ﷺ قال: "كُلُّ النَّاسِ يَدْخُلُ الْجَنَّةَ إِلَّا مِنْ أَبِي." قالوا: يا رسول الله! ومن يأبى؟ قال: "من أطاعني دَخَلَ الْجَنَّةَ، ومن عَصَانِي فَقَدْ أَبَى."

In the authentic collection, the Prophet ﷺ said,

"All mankind will enter paradise except those who refuse." They said, "O Messenger of Allah, and who would refuse?!" **He said, "Whoever obeys**

me will enter paradise, and whoever disobeys me, then indeed he has refused."

كقوله تعالى: { وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ (١٣) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ }،

Like His statement the Most High,

"And whosoever obeys Allâh and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. (13) And whosoever disobeys Allâh and His Messenger (Muhammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment."

وقوله تعالى: { فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا }

He said the Most High,

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."

وقال تعالى: { وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ }

He said, the Most High,

"We sent no Messenger, but to be obeyed by Allâh's Leave."

وهذا بابٌ واسعٌ، وهو متفقٌ عليه بين المسلمين. فافترقَ الناسُ فيما جاء به الرسولُ ثلاثَ فِرَق:

This issue is vast, and it is something agreed upon by the Muslims. So, the people, regarding what the Messenger came with are divided into

three groups,

فرقة امتنعوا من اتباعه، كاليهود والنصارى والمشركين ونحوهم، فهؤلاء كُفَّارٌ تَجِبُ معاملتهم بما أمر الله به ورسوله.

A group who refused to follow him, like the jews, christians, pagans, and the like of them. So, these people are disbelievers; it is incumbent to deal with them in the manner Allah and His Messenger have ordered.

وقسم آمنوا بالله ورسوله باطنًا وظاهرًا، واتبعوا ما جاء به الرسول ﷺ.

And a category who believe in Allah and His Messenger inwardly and outwardly and they follow that which the Messenger ﷺ had come with.

وقسم أظهروا الإيمان بالسنتهم، ولم يدخل الإيمان في قلوبهم. فهؤلاء المنافقون الذين قال الله فيهم: {إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﷻ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ} إلى آخر السورة.

And a category who outwardly portray Islam with their tongues, yet faith did not enter their hearts. These are the hypocrites those whom Allah said about them, **"When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed."** Until the end of the chapter.

وقال تعالى: {وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (٨) يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (٩) فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ} إلى تمام ثلاث عشرة آية.

And the Most High said,

"And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. (8) They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! (9) In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies."

Until the completion of thirteen verses.

وَأَنْزَلَ اللَّهُ فِي صِفَاتِهِمْ سُورَةَ بَرَاءَةِ، وَذَكَرَهُمْ فِي غَيْرِ مَوْضِعٍ مِنَ الْقُرْآنِ، وَأَمَرَ رَسُولَهُ بِجِهَادِهِمْ كَمَا أَمَرَهُ بِجِهَادِ الْكُفَّارِ.

Allah revealed the Chapter Baraa'ah regarding their traits, mentioned them in more than one place in the Qur'aan, and ordered His Messenger to fight them just as He ordered him to fight the disbelievers.

وَقَالَ تَعَالَى: {يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ}

The Most High said,

"O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites and be severe against them; their abode will be Hell, and worst indeed is that destination."

وَأَمَّا الْكُفَّارُ فَيَجَاهِدُونَ حَتَّى يُؤْمِنُوا أَوْ يُؤَدُّوا الْجِزْيَةَ إِنْ كَانُوا مِنْ أَهْلِهَا، كَمَا قَالَ تَعَالَى: {قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ}.

As for the disbelievers then they are to be fought until they believe or pay the jizyah (tax) if they are from those qualified, just as the Most High said, **"Fight against those who do not believe in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger Muhammad ﷺ and those who do not acknowledge the**

Religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel subdued."

وأما المنافقون فجهاذهم بإقامة الحدود عليهم، هكذا ذكره السلف، لأنهم يُظهرون الإسلام بالسنتهم، فإذا خَرَجُوا عن موجب الدين أَقِيمَ الحدُّ عليهم،

And as for the hypocrites, then fighting them is by establishing the Prescribed Legal Punishments against them; this is what the Salaf mentioned. Because they outwardly display Islam with their tongues, therefore, if they go away from the requirements of the Deen, Legal Punishment will be imposed on them.

وهم قسمان: قوم نافقوا في أصل الدين، وأظهروا الإيمان بالله ورسوله، وليس ذلك في قلوبهم، بل هم غافلون عما جاء به الرسول ومُعْرِضُونَ عنه، إلى الاشتغالِ بدينٍ غيره، والاشتغالِ بالدنيا عن نفسِ إيمانِ القلوب، وأضَمُّوا تكذيبَ الرسولِ أو بُغْضَهُ أو معاداتَهُ أو معاداة ما جاء به.

There are two categories: people whose hypocrisy is in the Foundation of the Deen, outwardly portraying Belief in Allah and His Messenger while that is not in their hearts. Rather they are heedless of what the Messenger came with, turning away from it carelessly preoccupied with a religion besides his, and (preoccupied with) the worldly life from truly believing with the heart while concealing disbelief in the Messenger, detesting him with enmity towards him and that which he came with.

فمَتَى لَمْ يَكُنِ الْإِيمَانُ بِاللَّهِ وَرَسُولِهِ فِي قُلُوبِهِمْ كَانُوا مُنَافِقِينَ فِي أَصْلِ الدِّينِ، سَوَاءٌ كَانُوا مُعْتَقِدِينَ لِضِدِّ مَا جَاءَ بِهِ الرَّسُولُ أَوْ خَالِينَ عَنْ تَصْدِيقِهِ وَتَكْذِيبِهِ، كَمَا أَنَّ كُلَّ مَنْ لَمْ يُظْهِرِ الْإِسْلَامَ فَهُوَ ظَاهِرُ الْكُفْرِ، سَوَاءٌ تَكَلَّمَ بِضِدِّهِ أَوْ لَمْ يَتَكَلَّمْ.

So, if belief in Allah and His Messenger is not in their hearts, then their hypocrisy is in the Foundation of the Deen. Regardless of whether they believe contrary to what the Messenger came with or if they did not believe him nor belie him. Just as anyone who does not

openly ascribe to Islam, then this is apparent disbelief, regardless of whether he said something contrary or he did not speak at all.

ولا يُنْجِي العبادَ من عذابِ الله تعالى إلا إيمان يكون في قلوبهم، حتى إذا سُئِلَ أَحَدُهُمْ فِي الْقَبْرِ فَقِيلَ لَهُ: مَنْ رَبُّكَ؟ وما دينُكَ؟ ومن نبيِّكَ؟ قال: رَبِّي الله، والإسلام ديني، ومحمد نبيِّي،

And nothing will save the slaves from the punishment of Allah the Most High except for true faith in their hearts until one of them is asked in their graves and it is said to him, "Who is your Lord? And what is your Deen? And who is your Prophet?" He will say, "My Lord is Allah, and Islam is my Deen and Muhammad is my Prophet."

فَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَيَنَامُ نَوْمَةَ الْعُرْسِ الَّذِي قَدْ دَخَلَ بِامْرَأَتِهِ، لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ.

Then, a gateway to Paradise will be opened, and he will sleep like a newlywed after spending the night with his bride. No one will wake him except the most beloved of people to him.

وأما المنافقُ فيقولُ: هاه هاه، لا أدري، سمعتُ الناسَ يقولون شيئاً فقلتُ مثلهم، فيضْرَبُ بِمِزْرَبَةٍ مِنْ حَدِيدٍ، فَيَصِيحُ صِيحَةً يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ.

As for the hypocrite, then he will say, "Ah! Ah! I do not know! I heard the people saying something, so I said similar." Then he will be struck with a hammer made of iron, and he will scream a scream such that everything will hear it except for humans. Had a person heard it he would fall unconscious.

قال الله تعالى: {إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (١٤٥) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ} وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا.

Allah the Most High said,

"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. (145) Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward."

والقسم الثاني: المنافقون في بعض أمور الدين، مثل الذي يُكثِر الكَذِبَ أو تَقْضِ العَهْدِ أو خلاف الوعد، أو يَفْجُر في الخصومة.

The second category is those who are hypocrites in some aspects of the Deen, such as those who often lie, or invalidate covenants, or go back on their promises, or behave in an imprudent, evil, insulting manner when quarreling.

قال النبي ﷺ: "أربع من كُنَّ فيه كان منافقًا خالصًا، ومن كانت فيه خصلةٌ منهنَّ كانت فيه خصلةٌ من النفاق حتى يدَعُها: إذا حَدَّثَ كَذِبًا، وإذا وَعَدَ أخلفَ، وإذا عَاهَدَ عَدَرَ، وإذا خاصَمَ فَجَرَ".

أخرجاه في الصحيحين.

The Prophet ﷺ said,

"Whoever has the following four characteristics will be a pure hypocrite, and whoever has one of these characteristics will have characteristic of hypocrisy unless and until he leaves it. Whenever he speaks, he lies, and if he promises, he goes back on his promise, and whenever he makes a covenant, he proves treacherous, and whenever he quarrels, he behaves in an imprudent, evil, insulting manner."

Collected in the Two Authentic Collections.

وقد أوجب الله تعالى على أهل دينه جهادَ مَنْ خَرَجَ عن شيءٍ حتى يكونَ الدينُ كُلُّهُ لله،
كما قال تعالى: {وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ}.

Allah the Most High has required the people of His Religion to fight those who resist something (from the obligatory rights) until the Religion in entirety is for Allah, as the Most High said, **"And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]."**

فَمَنْ خَرَجَ عَنْ بَعْضِ الدِّينِ إِنْ كَانَ مُقَدُّورًا عَلَيْهِ أُمِرَ بِالْكَلامِ، فَإِنْ قَبِلَ وَإِلَّا ضُرِبَ وَحُبِسَ حَتَّى يُوَدِّيَ الْوَاجِبَ وَيَتْرَكَ الْمَحْرَمَ، فَإِنْ امْتَنَعَ عَنِ الْإِقْرَارِ بِمَا جَاءَ بِهِ الرَّسُولُ أَوْ شَيْءٍ مِنْهُ ضُرِبَتْ عُنُقُهُ.

Therefore, whoever resists complying with some (aspects) of the Religion, if he is capable of doing it, he will be ordered with speech (i.e., verbally). If he accepts (then this is good), and if not, he will be beaten and confined until he performs the obligation or leaves off that which is forbidden. If he refuses to affirm that which the Messenger came with, or anything from it, his neck will be struck.

وَأِنْ كَانَ فِي طَائِفَةٍ مَمْتَنِعَةٌ قُوتِلُوا، كَمَا قَاتَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَسَائِرُ الصَّحَابَةِ مَا نَعِيَ الزَّكَاةَ، مَعَ أَنَّهُمْ كَانُوا مُقَرَّرِينَ بِالْإِسْلَامِ بِأَذِلَّةٍ لِلصَّلَاةِ الْخَمْسِ، حَتَّى قَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ: "وَاللَّهِ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا."

If he were amongst a group that resisted, they would be fought just as Abu Bakr, may Allah be pleased with him, and the rest of the Companions fought those who refused to pay Zakaah. Along with the fact that they affirmed Islam and performed the Five Daily Prayers, until the extent Abu Bakr as-Siddeeq, may Allah be pleased with him, said, "By Allah, if they withhold one camel they used to give to the Messenger of Allah ﷺ I will fight them because of their resistance."

وَكَمَا قَاتَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَمَنْ مَعَهُ مِنَ الصَّحَابَةِ الْخَوَارِجَ، الَّذِينَ قَالَ فِيهِمْ النَّبِيُّ ﷺ: "يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ وَقِرَاءَتَهُ مَعَ قِرَاءَتِهِمْ،

يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، أَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا عِنْدَ اللَّهِ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ."

And as Ali ibn Abi Taalib, may Allah be pleased with him, and those with him from the Companions fought the Khawaarij those whom the Prophet said about them, **"One of you will belittle to his prayer to their prayer, his fasting to their fasting, and his recitation to their recitation. They recite the Qur'aan and it does not go beyond their throats. They go out of Islam just as the arrow goes out of the game. Wherever you find them, then kill them because, indeed, for killing them is a reward with Allah on the Day of Resurrection."**

وهؤلاء الخوارج الحَرُورِيُّه هم أول من ابتدَعَ في الدين وخَرَجَ عن السنّة والجماعة، حتى إنّ أولّهم خَرَجَ عن سنّة رسول الله ﷺ في حياته، وأنكرَ على النبي ﷺ قِسْمَةَ المَالِ، وأنزلَ الله فيهم وفي أمثالهم: {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ}،

These Khawaarij Al-Harooriyyah are the first to innovate in the Religion and rise up against the Sunnah and the Jamaa'ah. Indeed, even the first of them went against the Sunnah of the Messenger of Allah ﷺ in his lifetime, and he disapproved of the Prophet's division of the wealth. Allah revealed about them and the likes of them, **"On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black,"**

قال ابن عباس وغيره: "تبيضُّ وجوهُ أهل السنّة وتَسْوَدُّ وجوهُ أهل البدعة والفرقة."

Ibn Abbaas and others said,

"The faces of the people of the Sunnah will become white while the faces of the people of innovation and division become black."

فكلُّ من خرج عن كتابِ الله وسنّةِ رسوله من سائر الطّوائف فقد وجب على المسلمين أن يدعُوهُ إلى كتابِ الله وسنّةِ رسوله بالكلام، فإنّ أجاب وإلا عاقبُوهُ بالجلدِ تارةً، وبالقتلِ أخرى

على قَدْرِ ذَنْبِهِ، وسواء كان مُنْتَسِبًا إِلَى الدِّينِ مِنَ الْعُلَمَاءِ وَالْمَشَايخِ أَوْ مِنْ رُؤَسَاءِ الدُّنْيَا مِنَ الْأُمَرَاءِ وَالْوُزَرَاءِ، فَإِنَّ مِنْ هَؤُلَاءِ فِيهِمُ الْأَبْرَارُ وَالْفُجَّارُ.

Therefore, anyone, who goes away from the Book of Allah and the Sunnah of His Messenger from the (different) groups it becomes incumbent upon the Muslims to call him to the Book of Allah and the Sunnah of His Messenger with speech (i.e. verbally), if he responds (this is good), and if not they will reprimand him by lashes sometimes and be execution other times according to the severity of his sin. This is regardless of whether he is ascribing to the Religion from the Scholars or Mashaa'yikh or from the heads of the worldly life from the rulers and the ministers (government officials). For indeed, amongst them, there are righteous ones, and there are corrupted ones.

فَأَبْرَارُهُمْ هُمُ أَئِمَّةُ الدِّينِ وَهَدَاةُ الْمُسْلِمِينَ وَصَالِحُو الْمَجَاهِدِينَ أَهْلُ الْإِيمَانِ وَالْقُرْآنِ؛ وَالْحَامِلُ النَّاصِرُ لِلْإِيمَانِ وَالْقُرْآنِ، هُمْ صَفْوَةُ اللَّهِ مِنْ عِبَادِهِ وَخَيْرَتُهُ مِنْ خَلْقِهِ، وَمَوْضِعُ نَظَرِ اللَّهِ إِلَى الْأَرْضِ، وَوَرِثَةُ الْأَنْبِيَاءِ وَخَلَفُ الرُّسُلِ،

Their righteous ones are the Imaams in the Religion, the Guiding Muslims, and the Righteous Fighters (in the Path of Allah), the People of Sincere Faith and Qur'aan. They are the Chosen Ones of Allah from His slaves and the best of His creation. They are the place of Allah's attention on earth, the Inheritors of the Prophets, and the successors of the Messengers.

قال الله تعالى فيهم: {أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ}

Allah the Most High said about them,

"No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all

kinds of good deeds which He has ordained)], no fear shall come upon them, nor shall they grieve. (62) Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). (63) For them are glad tidings, in the life of the present world¹ (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success."

والبُشْرَى قَدْ فَسَّرَهَا النَّبِيُّ ﷺ بِالرُّؤْيَا الصَّالِحَةِ يَرَاهَا الْمُؤْمِنُ أَوْ تُرَى لَهُ، وَبِالْثَّنَاءِ الْحَسَنِ مِنَ الْمُؤْمِنِينَ.

The Glad tidings have been interpreted by the Prophet ﷺ as a good dream a Believer sees, or one sees about him, and as a good mention with praise from the Believers.

وَمُرَّ عَلَى النَّبِيِّ ﷺ بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا، فَقَالَ: "وَجَبَتْ وَجَبَتْ"، وَمُرَّ عَلَيْهِ بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا شَرًّا، فَقَالَ: "وَجَبَتْ وَجَبَتْ"، قَالُوا: يَا رَسُولَ اللَّهِ! مَا قَوْلُكَ وَجَبَتْ؟ قَالَ: "هَذِهِ الْجَنَازَةُ أَثْنَيْتُمْ عَلَيْهَا خَيْرًا فَقُلْتُ وَجَبَتْ لَهَا الْجَنَّةُ، وَهَذِهِ الْجَنَازَةُ أَثْنَيْتُمْ عَلَيْهَا شَرًّا فَقُلْتُ وَجَبَتْ لَهَا النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ."

A funeral procession passed by the Prophet ﷺ, and the people mentioned good praises about the deceased, and the Prophet said, "It is incumbent, it is incumbent." Another funeral procession passed by, and the people mentioned bad things about the deceased, and he said, "It is incumbent, it is incumbent." So, they said, "O Messenger of Allah, what does your statement, "It is incumbent," mean? He said, "This funeral procession that you mentioned good praises about, I said, 'Paradise is incumbent for him.' And this funeral procession you mentioned bad things about, I said, 'Hellfire is incumbent for him.' You are the witnesses of Allah on the earth."

فَمَنْ شَهِدَ لَهُ عُمُومُ الْمُؤْمِنِينَ بِالْخَيْرِ كَانَ مِنْ أَهْلِ الْخَيْرِ، وَمَنْ شَهِدَ لَهُ بِالشَّرِّ كَانَ مِنْ أَهْلِ الشَّرِّ.

Therefore, the ones who the Muslims in general say good about are from the people of goodness, and the ones whom evil is witnessed against him are from the people of evil.

وهؤلاء الفجَّارُ المنتسبون إلى عِلْمٍ أو دينٍ أو إمْرَةٍ أو رِئَاسَةٍ كالذين قال الله تعالى فيهم: {إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ}

And those corrupt people who ascribe to knowledge or Religion, or authority and leadership are like those whom Allah the Most High said about them, "Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment."

وقد قال تعالى في كتابه: {أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}.

The Most High said in His Book,

"Guide us to the Straight Path (1) The Path of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error)."

قال النبي ﷺ: "المغضوب عليهم: اليهود، والضَّالِّين هم: النصارى." قال الترمذي: هذا حديثٌ حسن صحيح.

The Prophet ﷺ said,

"Those who earned Your Anger are the jews, and those who went astray,

are the christians."

قال العلماء: فمن أُوتِيَ عِلْمًا فلم يَعْمَلْ به كان فيه شَبَهٌ من اليهود الذين عرفوا الحقَّ ولم يتَّبِعُوهُ، وَمَنْ عَبَدَ اللهَ بلا عِلْمٍ كان فيه شَبَهٌ من النصارى الذين ابتَدَعُوا الرِّهْبَانِيَّةَ وعَبَدُوهُ بغير شريعةٍ.

The Scholars said that whoever was given knowledge yet did not apply it, then he has a resemblance to the jews, those who knew the Truth but did not follow it. And whoever worships Allah without knowledge, then he has a resemblance to the christians, those who innovated monasticism and worshiped Allah without Legislation.

وأما المؤمنونَ حقًّا فهمُ المتمسكونَ بالشرِعةِ والمِنْهَاجِ المحمَّديِّ كما قال تعالى: {فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ} وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا{

As for the true Believers, then, they are those holding fast to the Legislation and the Muhammadan Methodology, as the Most High said, "So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way."

وقال تعالى: {ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ}

The Most High said,

"Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So, follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not."

ومن أعظم هؤلاء ضلالاً، مَنْ انتسبَ إلى إمام أو شيخ من شيوخ المسلمين، وابتدَعَ في دين الله ما لم يأذن به الله، أو ضَمَّ إلى ذلك أنواعاً من التكذيب والتلبيس، كهؤلاء المُتَوَلِّهين الذين يَفْتَلُونَ شُغُورَهُمْ، وَمَنْ وافقهم من المُظْهِرين كُمُحْرِقَةِ النَّارِ واللادِنِ وماءِ الْوَرْدِ والسُّكْرِ والعسلِ والدمِ مِنْ صُدُورِهِمْ، وإمساكِ الحَيَاتِ زاعمينَ أَنَّ ذلك كرامة لهم؛ واحتيالاً عن الصدِّ عن سبيل الله، وأكلِ أموال الناسِ بالباطلِ.

Among the greatest of those who have gone astray are those who associate themselves with an imam or a sheikh from among the scholars of Islam and innovate in the religion of Allah that which He has not permitted. They may also add various forms of falsehood and deception, like those who twist their hair into specific styles, or others who claim to display signs of divine favor through acts such as walking on fire, using substances like incense, rose water, sugar, honey, or even blood from their chests, or handling snakes. They allege that these are miracles granted to them, while their true intent is to divert people from the path of Allah and unlawfully consume their wealth.

أَمَّا قَتْلُ الشُّعُورِ وَلِفِيفُهَا فَبِدْعَةٌ مَا أَمَرَ بِهَا نَبِيٌّ وَلَا رَجُلٌ صَالِحٌ وَلَا فَعَلَهَا مَنْ يُقْتَدَى بِهِ، بَلْ قَدْ شَرَعَ اللَّهُ وَرَسُولُهُ ﷺ التَّرَجُّلَ مِنْ تَشْرِيحِ الشَّعْرِ وَدَهْنِهِ.

As for twining the hair and wrapping it, then this is an innovation. No Prophet nor righteous man ever ordered this, and no one who is taken as a role model ever did it. Rather Allah and His Messenger legislated combing the hair and taking care of it with oils.

ودخل عليه رجلٌ ثائرُ الشعرِ فقال: "أَمَا وَجَدَ هَذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ؟"

A man with disheveled hair entered upon him and he said, "**Could this person not find something to tone down his hair with?**"

وَلَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمَوْصُولَةَ، وَلَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

And the Messenger of Allah ﷺ cursed the woman who gives hair extensions and the one who gets them, and he cursed the men who imitate the women and the women who imitate the men.

وَأَمَرَ بِإِحْفَاءِ الشَّارِبِ وَإِعْفَاءِ اللَّحْيَةِ، وَقَالَ: "مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ"؛ لَا سِيَّمَا وَالشَّعْرُ إِذَا كَانَ لَا يَدْخُلُ فِيهِ الْمَاءُ إِلَى بَاطِنِهِ، لَا يَصِحُّ الْاِغْتِسَالُ مِنَ الْجَنَابَةِ، وَيَبْقَى صَاحِبُهُ لَا طَهَارَةَ لَهُ وَلَا صَلَاةَ، وَمَنْ لَا صَلَاةَ لَهُ لَا دِينَ لَهُ.

And he ordered to trim the mustache and leave the beard (to grow), and he said, **"Whoever has hair, then let him take care of it."** Especially since the hair, if water does not reach inside it the bathing from sexual impurity is not valid. This person will remain with no Tahaarah (Purification) and no Salaah, and the one with no Salaah has no Deen (Religion).

وكذلك معاشرۃ الرجل الأجنبي للنسوة ومخالطتهن من أعظم المنكرات التي تأبأها بعض البهائم فضلاً عن بني آدم،

Likewise, strange men having social relations with women and intermingling with them are among the greatest evils that even some animals refuse, not to mention the children of Aadam.

قال الله تعالى: {قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ}، {وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ}

Allah the Most High said,

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts).", "And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)."

وفي الصحيح عن ابن عباس رضي الله عنهما أن النبي ﷺ قال: "إِيَّاكُمْ وَالْدُّخُولَ عَلَى النِّسَاءِ". قالوا: يا رسول الله، أَفَرَأَيْتَ الْحَمُومَ؟ قال: "الْحَمُومُ الْمَوْتُ".

In the Authentic Collections reported from Ibn 'Abbaas that the Prophet said, **"Beware of entering upon the women."** He said, "O Messenger of Allah, what about the hamu (husband's male relatives like his brother)? He said, **"The hamu is death."**

فإذا كان قد نهى أن يدخل على المرأة حموها أخوزوجها، فكيف بالأجنبي؟

وقال: "لا يخلون رجلٌ بامرأة، فإن ثالثهما الشيطان".

So, if he has forbidden the woman's hamu, her husband's brother, from entering upon a woman, then how about a stranger? And he said, **"A man must not be alone with a woman, for indeed the third of them is the devil."**

وقال: "لا تسافر المرأة مَسِيرَةَ يَوْمَيْنِ إِلَّا مَعَ زَوْجٍ أَوْ ذِي مَحْرَمٍ".

And he said, **"A woman must not travel the distance of two days except with a mahram."**

وكان إذا صلى في مسجده يُصَلِّي الرِّجَالُ خَلْفَهُ وَخَلْفَهُمُ النِّسَاءُ، فإذا قَضَى الصَّلَاةَ مَكَثَ هُوَ وَالرِّجَالُ حَتَّى يَخْرُجَ النِّسَاءُ لئَلَّا تَخْتَلَطَ النِّسَاءُ بِالرِّجَالِ.

If he prayed in his masjid, the men would pray behind him, and behind them the women. So, whenever he finished the prayer, he would remain in his place a moment, him and the men, so that the women could leave so that the men and women would not intermingle.

وقال: "خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا".

And he said, **"The best rows of the men are the first and the worst are the last. And the best rows of the women are the last and the worst are the first."**

وقال أَيضًا: "يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ رُؤُوسَهُمْ مِنْ ضَيْقِ الْأَزْرِ"، لئَلَّا تَبْدُو عَوْرَةَ الرِّجَالِ فَتَرَاهَا الْمَرْأَةُ.

And he said also, **"O group of women, do not raise your heads until the men raise their heads, because of the tight izaars."** So that the men's privates are not shown, and the women see them.

وَأَمَرَ النِّسَاءَ إِذَا مَشَيْنَ فِي الطَّرِيقِ أَنْ يَمْشِينَ عَلَى حَافَةِ الطَّرِيقِ وَلَا يَحْقُقْنَ الطَّرِيقَ -أي: لَا يَكُنَّ فِي وَسْطِهِ- بَلْ يَكُونُ وَسْطُهُ الرِّجَالِ لئَلَّا يَمَسَّ مَنَكِبُ الرِّجَالِ مَنَكِبَ الْمَرْأَةِ

And he ordered the women when they walk in the street to walk on the sides and not to walk in the middle. Rather the middle would be for

men, so that the shoulders of the men would not touch the shoulders of the women.

حتى يُرَوَى عن النبي ﷺ أو عن عمر بن الخطاب رضي الله عنه أنه تَرَكَ بَابًا من أبواب المسجد ، للنساء، ونهَى الرجال عن دخوله، فكان عبد الله بن عمر لا يدخله.

Even it has been narrated that the Prophet ﷺ or Umar ibn Al-Khattaab, may Allah be pleased with him, appointed a door from the masjid for women and prohibited the men from entering it. Abdullah ibn Umar used to not enter through it.

وقالت عائشة رضي الله عنها: "ما مَسَّتْ يَدُ رسول الله ﷺ يَدَ امرأةٍ لم يَمْلِكْهَا قَطُّ"

Aa'ishah said, may Allah be pleased with her,

"The hand of the Messenger of Allah ﷺ never touched the hand of a woman not under his care."

ولما جاء النساء يُبَايِعُنَّهُ، قال: "إِنِّي لَا أَصَافِحُ النِّسَاءَ، وَإِنَّمَا قَوْلِي لِمِئَةِ امرأةٍ كَقَوْلِي لِأَمْرَأَةٍ وَاحِدَةٍ."

Whenever the women came to pledge allegiance to him, he said, **"Indeed I do not shake hands with women; my statement (of accepting the pledge of allegiance) to one hundred women is that to one woman."**

ويروى أنه وَضَعَ يده في إناءٍ فيه ماءٌ، وَوَضَعَ أَيْدِيَهُنَّ فيه، ليكون ذلك عَوَضًا عن مصافحة النساء. كل ذلك لئلا يَمَسَّ الأَجَانِبَ، وهو رسولُ الله ﷺ وتزوج بتسع؛ وَسَيِّدُ الخَلْقِ وأَكْرَمُهُم عند الله تعالى، فكيف بهؤلاء الضُّلَّال المبتدعين الخارجين عن الإسلام الذين يجمعون بين النساء والرجال في ظلمة أو غير ظلمة؟

It is narrated that he put his hand in a bowl of water, and they put their hands in it, as a substitute for shaking hands with women, and he is the Messenger of Allah ﷺ and he married nine women; he is the master of creation and the most honorable in the sight of Allah Almighty, so how about these misguided innovators who are outside

of Islam who gather with women and men in darkness (i.e. seclusion) or without darkness?

وَيُوهِمُ بَعْضُهُمُ لِلنِّسَاءِ أَنْ مَبَاشِرَةَ الشَّيْخِ وَالْفُقَرَاءِ قُرْبَةً وَطَاعَةً، وَأَنَّهُ مُسْقِطٌ لِلصَّلَاةِ، وَيَتَّخِذُونَ الزَّنَا وَالْقِيَادَةَ عِبَادَةً، وَيَتْرَكُونَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ مِنَ الصَّلَوَاتِ وَاجْتِنَابِ الْفَوَاحِشِ، فَمَا أَحَقَّهُمْ بِقَوْلِهِ تَعَالَى: {فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا}

Some of them deceive women into believing that being in physical contact with the sheikh and his followers is an act of worship and obedience, claiming it exempts them from performing prayers. They turn acts of fornication and immoral conduct into forms of worship while abandoning what Allah has commanded, such as performing prayers and avoiding immoral acts. How fitting is Allah's statement regarding them:

"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e., made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell." (Surah Maryam 19:59)

ثُمَّ يَعُدُّونَ التَّوَلَّيَ وَالتَّجَانُّنَ وَقِلَّةَ الْعَقْلِ وَالْخُرُوجَ عَنِ الْعَقْلِ وَالْدِينَ قُرْبَةً وَطَاعَةً، وَيُوهِمُونَ الْجُهَّالَ وَالْأَعْمَارَ مِنَ الْأَعْرَابِ وَالْأَتْرَاكِ وَالْفَلَاحِينَ وَالنِّسْوَانِ أَنَّ هَؤُلَاءِ صَفْوَةُ اللَّهِ تَعَالَى، وَإِنَّ هَؤُلَاءِ قَدْ وَرَدَ عَلَيْهِمْ مِنَ الْأَحْوَالِ مَا جَعَلَهُمْ هَكَذَا،

Then they consider excessive emotionalism, madness, lack of reason, and deviation from intellect and religion as acts of worship and obedience. They deceive the ignorant and naïve among the Bedouins, Turks, peasants, and women by claiming that these individuals are the chosen ones of Allah, and that they have experienced spiritual states which have made them this way.

فَيَتَصَرَّفُونَ فِي النُّفُوسِ وَالْأَمْوَالِ تَصَرُّفُ اللَّصِّ الْخَادِعِ وَالْمُنَافِقِ الْمُخَادِعِ، مُوْهِمِينَ حُصُولَ الْبَرَكَةِ لِمَنْ أَفْسَدُوا عَلَيْهِ دِينَهُ وَدُنْيَاهُ، كَمَا يَفْعَلُ الرُّهْبَانُ وَالْقَسَّيْسُونَ بِعَوَامِّ النَّصَارَى،

They manipulate people's lives and wealth in the manner of cunning thieves and deceitful hypocrites, falsely claiming that blessings will come to those whose religion and worldly affairs they have corrupted. This is akin to what monks and priests do with the common folk among the christians.

وهذا شيءٌ لم يَبْعَثِ الله به نبيًّا ولا قاله رجلٌ صالح قط، ومَنْ كان مِنَ الناس قد ذهب عقله حتى صار مجنونًا فقد رُفِعَ القَلَمُ عنه، كما قال النبي ﷺ: "رُفِعَ القَلَمُ عن الصَّبِيِّ حتى يَبْلُغَ، وعن النَّائِمِ حتى يَسْتَيْقِظَ وعن المجنون حتى يُفِيْقَ."

This is something that Allah did not send a prophet with, nor did a righteous man ever say, and whoever has lost his mind until he has become insane, the pen (of accountability) has been lifted from him, as the Prophet ﷺ said, **"The pen is lifted from a child until he reaches puberty, from a sleeper until he wakes up, and from a madman until he comes to his senses."**

وينبغي أن يُعَالَجَ هذا بما يُعَالَجُ به المجانين، فَإِنَّ الْجُنُونَ مَرَضٌ مِنَ الأمراض أو عارض من الجنِّ، وَمِنْ هَؤُلَاءِ قوم لهم قلوبٌ فيها تأله وإِنَابَةٌ إلى الله تعالى ومحبة له وإِعراض عن الحياة الدنيا، قد يُسَمَّوْنَ "عُقَلَاءَ الْمَجَانِينِ"، وقد يُسَمَّوْنَ "المُؤَلَّهين"، فهم كما قال فيهم بعضُ العلماء: "قومٌ أعطاهم الله عُقُولًا وأحوالًا فسلب عُقُولَهُمْ وأبقى أحوالَهُمْ، فأسَقَطَ ما فَرَضَ بما سَلَبَ".

This should be treated in the same way as people with madness are treated, for madness is either a disease or an affliction caused by jinn. Among such people are those with hearts filled with devotion and turning to Allah Almighty, with love for Him and detachment from worldly life. They may be referred to as "the wise madmen" or "the enraptured." As some scholars have described them: "A people to whom Allah granted intellect and states of being, then took away their intellect while leaving their states. Thus, He absolved them of obligations by what He took away."

فالمجانين كالْعُقَلَاءِ فيهم مَنْ فيه صَلَاحٌ، وفيهم مَنْ لا صَلَاحَ له.

Madmen, like the wise, include those who are righteous and those who are not.

وَسَبَبُ جُنُونٍ أَحَدِهِمْ: إمَّا وَاِرِدَ وَرَدَ عَلَيْهِ مِنَ الْمَحَبَّةِ أَوْ الْمَخَافَةِ أَوْ الْحُزَنِ أَوْ الْفَرَحِ حَتَّى انْحَرَفَ مِزَاجُهُ. أَوْ خَلَطَ غَلَبَ عَلَيْهِ مِنَ السَّودَاءِ. أَوْ قَرِينَ قُرِنَ بِهِ مِنَ الْجِنِّ.

The cause of one of their madness might be: either an overwhelming state of love, fear, sorrow, or joy that disrupted their temperament; an excess of black bile overpowering them; or a companion from the jinn who became attached to them.

فَهَؤُلَاءِ إِذَا صَحَّ أَنَّهُمْ مَجَانِينُ وَمَوْلَاهُونَ كَانُوا فِي قِسْمِ الْمَعْذُورِينَ الْمَمْنُوعِ عَلَى الْفُسَادِ، وَلَا يَحِلُّ الْاِقْتِدَاءُ بِمَنْ فِيهِ مِنْهُمْ صِلَاحٌ؛ وَلَا اتِّبَاعُ مَا يَقُولُ مِنَ الْأَقْوَالِ وَالْأَفْعَالِ إِلَّا أَنْ يُوَافِقَ الشَّرِيعَةَ.

If it is true that such individuals are mad or enraptured, they fall under the category of those who are excused and prevented from causing corruption. It is not permissible to emulate those among them who are righteous, nor to follow what they say or do, unless it aligns with the teachings of the Shariah.

وَلَا يَنْبَغِي تَعْظِيمُهُمْ، فَإِنَّهُمْ مَنْقُوصُونَ مَجْرُوحُونَ، وَصَالِحُو الْعُقَلَاءِ أَفْضَلُ مِنْهُمْ بكَثِيرٍ كَثِيرٍ، وَلَيْسَ فِيهِمْ وَلِيٌّ وَلَا صَالِحٌ مَشْهُورٌ، وَإِنَّمَا يَغْتَرُّ بِهِمْ بَعْضُ الْجُهَّالِ، لِأَنَّ جُنُونَهُمْ يُوجِبُ أَنْ يُظْهَرَ بَعْضُ مَا فِي بَوَاطِنِهِمْ مِنْ كَشْفٍ أَوْ زُهْدٍ أَوْ تَأْثِيرٍ فَيَسْتَعْظِمُ الْجَاهِلُ ذَلِكَ.

They should not be revered, as they are deficient and flawed. The righteous among the sane are far superior to them by a great margin. Among them, there is neither a saint nor a well-known righteous individual. It is only the ignorant who are deceived by them, because their madness may cause some inner qualities, such as insight, asceticism, or influence, to become apparent, leading the ignorant to overestimate them.

وَصَالِحُ الْعُقَلَاءِ قَدْ يَكُونُ مَعَهُ أَضْعَافُ ذَلِكَ، وَلَا يُظْهِرُهُ إِلَّا حَيْثُ يَرَاهُ مَصْلَحَةً، وَقَدْ يَكُونُ كِتْمَانُهُ أَصْلَحَ لَهُمْ؛ فَأَمَّا هَؤُلَاءِ الْمَفْتَلُونَ الشَّعَرِ وَنَحْوَهُمْ، فَعَامَّتُهُمْ مُتَوَلَّاهُونَ لَا مُوَلَّاهُونَ، يُظْهِرُونَ ذَلِكَ

كذبًا ومكرًا ومخادعةً للجهال، كي يتميَّزوا بذلك ممَّا يُريدُونَه مِنَ النفوس والأموال، وحتى لا ينكَّرَ عليهم ما يقولونه ويفعلونه من القبيح، فيقول الجاهل: هذا مُؤَلَّهٌ.

The righteous among the sane may possess far greater virtues than these individuals, yet they reveal them only when it serves a purpose, and sometimes concealing them is more beneficial. As for those who twist their hair and engage in similar acts, most of them are pretenders, not truly enraptured. They display such behavior falsely, with deceit and trickery, to manipulate the ignorant, seeking to distinguish themselves in order to gain influence over people's minds and wealth. This also serves to prevent criticism of their reprehensible words and actions, as the ignorant might say, "This is just an enraptured person."

وأحدُهم يميِّزُ بين الدَّهْمِ والدينار، والغنيِّ والفقير، ويَعْرِفُ الحَيْرَ والشَّرَّ، وله فكرٌ طويلٌ في الحيلةِ التي يَحْتَالُ على الجُهَّال بها، ويتَّوَجَّدون عند السَّماعِ المُحَدَّثِ أو غيره، فيصيحون ويزعقون ويُزْبِدون ويتغاشى أحدُهم، فبعض ذلك كذبٌ ومكرٌ وحيلة، وبعضُه عادةٌ فاسدةٌ وطريقةٌ سيئةٌ.

One of them distinguishes between a dirham and a dinar, the wealthy and the poor, and knows good from evil. They are often deeply preoccupied with devising schemes to deceive the ignorant. They express emotional displays during certain forms of innovated listening and other than that, crying out, screaming, foaming at the mouth, and feigning unconsciousness. Some of this is outright deception, trickery, and cunning, while other aspects are rooted in corrupt habits and reprehensible practices.

وقد يُقَرَّنُ بأحدِهم قرينٌ من الجنِّ فيُعِينُه على ذلك، كما أنَّ المصروعَ يُزْبِدُ ويصيحُ كما يجري لهؤلاء؛ وشيوخُهم يُقَرُّونهم على ذلك [للاحتيال] على الجهال وأكلِ أموالِ الناسِ بهم؛ وإلَّا فقد أجمع المسلمون بل واليهود والنصارى أنَّ هؤلاء ضلَّالٌ وفَسَقَةٌ، وأنَّ الواجب توبُّتهم واتباعُهم لِمَا أمر الله به وتركُ ما نهى عنه،

Sometimes, one of them is accompanied by a companion from the jinn who assists them in such actions, similar to how a possessed person foams at the mouth and cries out, as happens with these individuals. Their leaders endorse such behavior [to deceive] the ignorant and exploit people's wealth through them. Otherwise, it is unanimously agreed upon by Muslims, as well as jews and christians, that these individuals are misguided and sinful. It is an obligation for them to repent, adhere to what Allah has commanded, and to leave off what He has prohibited.

بل الواجب إذا رأينا مُؤَلَّهَا أو مجنونًا أن نُعالِجَه حتى يصير عاقلًا، فهؤلاء يَغْمِدُونَ إلى الصبيان يُرَبُّونهم على التولهِ تربيةً، وَيَعَوِّدُونهم الخروجَ عن العقل والدين عادةً كما يُعَوِّدُ الأنبياءُ والصالحونَ أتباعهم ملازمةَ العقل والدين.

In fact, when we see someone enraptured or mad, it is our duty to treat them until they regain their sanity. However, these individuals deliberately raise children and train them to adopt such enraptured behavior, habituating them to depart from reason and religion as a practice. This contrasts with the actions of prophets and righteous individuals, who nurture their followers in adhering to reason and religion.

قال النبي ﷺ: "مروهم بالصلاة لسبع، واضربوهم عليها لعشر، وفرّقوا بينهم في المضاجع."

The Prophet ﷺ said:

"Command your children to pray when they are seven years old, discipline them for it when they are ten, and separate them in their sleeping arrangements."

قال العلماء: يجبُ على كافِلِ الصبيِّ أن يُعَلِّمَه الطهارةَ والصلاةَ، ويمنعَه اعتيادَ المُحرِّماتِ.

The scholars have said:

"It is obligatory for the guardian of a child to teach them purification and prayer and to prevent them from becoming accustomed to prohibited actions."

وهؤلاء بخلاف ذلك، وعامة ما يُبدونه من النار ونحوها مكر وحيلة من جنس حيل الرهبان، فإنهم يتوسلون بالطلق ودهن الضفادع وماء النارنج إلى أن يصفو ذلك، ثم يطلون به لحومهم وثيابهم، فتصير على النار مدة طويلة من الزمان،

These individuals are contrary to that, and most of what they display, such as fire-related acts and similar phenomena, is mere trickery and deceit, similar to the tricks of monks. They use substances like sulfur, frog oil, and bitter orange water to purify these materials, then coat their skin and clothing with them, allowing them to withstand fire for extended periods of time.

وكذلك يصنعون من دم الأخوين ونبت يقال له: أمّ عربيل ما يُظهرون به أنّ الدم يخرج من أحدهم وقت الوجد، وكذلك اللاذن ونحوه، وأضعاف ذلك، كفعل الرهبان على عوامّ النصارى حيلة أعظم من هذه.

Similarly, they use mixtures made from the sap of certain plants, like "dragon's blood" and a plant known as "Um Arbil," to create the illusion of blood flowing from their bodies during moments of ecstasy. They also use substances like ladanum and similar materials. Such deceptions are many times over, resembling the tricks of monks played on the common folk among christians, which are even more elaborate than these.

وللصالحين كرامات معروفة من تسخير السباع والنار لهم وتكثير الطعام والشراب ودفع البلاء، ومن المكاشفات وأنواع الخوارق للعادات، في أبواب العلم وأبواب القدرة، لكن طريقة الصالحين طاعة الله ورسوله وملازمة الكتاب والسنة،

The righteous have well-known miracles, such as being protected from wild beasts and fire, the multiplication of food and drink, the warding off of calamities, and various forms of extraordinary occurrences,

including insights and acts that defy ordinary laws in matters of knowledge and ability. However, the way of the righteous is to obey Allah and His Messenger, adhering strictly to the Qur'an and the Sunnah.

وأقلُّ أحوالهم الصدقُ والبر، كما [أنَّ] علامة الفاجر الكذبُ والفجور.

The least of their qualities is truthfulness and righteousness, just as the hallmark of the wicked is lying and immorality.

قال النبي ﷺ: "عليكم بالصدق فإنَّ الصدقَ يهدي إلى البرِّ وإنَّ البرَّ يهدي إلى الجنة، ولا يزال الرجلُ يصدقُ ويتحرَّى الصدقَ حتى يُكتبَ عند الله صديقًا، وإياكم والكذبَ فإنَّ الكذبَ يهدي إلى الفجور وإنَّ الفجورَ يهدي إلى النار، ولا يزال الرجلُ يكذبُ ويتحرَّى الكذبَ حتى يُكتبَ عند الله كذابًا".

The Prophet ﷺ said:

"Adhere to truthfulness, for truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to speak the truth and strive for truthfulness until he is recorded with Allah as a truthful person. And beware of lying, for lying leads to immorality, and immorality leads to the Fire. A man continues to lie and strive in lying until he is recorded with Allah as a liar."

وهكذا قال الله تعالى في القرآن: {هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ}

And similarly, Allah Almighty said in the Qur'an:

“Shall I inform you upon whom the devils descend? (221) They descend upon every sinful liar.” (Surah Ash-Shu'ara, 26:221-222)

فأخبر أنَّ الشياطين تنزلُ على الكذاب في قوله، الفاجر في فعله، كما كانت تنزلُ على المتنبيين الكذابين مثل الأسود العنسي ومسيلمة الكذاب والمختار بن أبي عبيد؛ حتى قالوا لابن عمر أو

لابن عباس رضى الله عنهما: إن المختار يزعم أنه يُنزل عليه فقال: صدق: {هَلْ أَنْبَأْتُكُمْ عَلَى مَنْ نَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ}

Allah informed that devils descend upon the liar in his speech and the sinner in his actions, just as they descended upon false prophets like Al-Aswad Al-'Ansi, Musaylimah the Liar, and Al-Mukhtar ibn Abi Ubaid. It was even reported that someone said to Ibn 'Umar or Ibn 'Abbas (may Allah be pleased with them): "Al-Mukhtar claims that revelation descends upon him." He replied: "He has spoken the truth," and recited:

"Shall I inform you upon whom the devils descend? (221) They descend upon every sinful liar." (Surah Ash-Shu'ara, 26:221-222)

وقالوا لآخر: إنه يزعم أنه يوحى إليه، فقال: صدق، {وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ}

And they said to another person, "He claims that revelation is sent to him." He replied, "He has spoken the truth," and recited:

"And indeed, the devils inspire their allies" (Surah Al-An'am, 6:121)

فمن كان من أتباع الكذابين المتنبيين، فإن أولئك كان يظهر عليهم أشياء، والساحر والمُشْعَبُ يفعل أشياء، فإذا جاءت عصا الشريعة المحمدية ابتلعت ما صنعه الخارجون عنها من السحر المُفْتَرى، {وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى}

Whoever follows the false prophets and liars, they are among those who exhibit strange occurrences. Sorcerers and deceivers also perform certain acts. However, when confronted with the Staff of the Muhammadan Shariah, it nullifies and swallows up what the deviants produce of fabricated magic, as Allah says:

"But the magician will never succeed, no matter where he comes from." (Surah Taha, 20:69)

وقد يُفَضَّلُ شيخه على رسول الله ﷺ غُلُوًّا فيه، كما غَلَتِ النصارى في المسيح بن مريم عليه السلام، وغلتِ الرافضة في علي رضي الله عنه، بل الغالية من النصارى والرافضة أَعْدَرُ من هؤلاء الغالية في بعض المشايخ المسلمين، كبعض المنتسبين إلى الشيخ أحمد بن الرِّفَاعِي والشيخ عَدِيٍّ أو الشيخ يُونُسَ.

Some may prefer their sheikh over the Messenger of Allah ﷺ out of excessive veneration, just as the christians exaggerated in their regard for Christ, the son of Mary (peace be upon him), and the rafidah exaggerated in their regard for Ali (may Allah be pleased with him). In fact, the exaggeration of the Christians and the rafidah is more excusable than that of those who venerate some Muslim sheikhs, such as those associated with Sheikh Ahmad al-Rifa'i, Sheikh Adi, or Sheikh Yunus.

... له في الصيام وبعضهم في الصدقة وبعضهم في العلم وبعضهم في الأمر بالمعروف والنهي عن المنكر إلى أنواع أُخَر، مع اتفاق قلوبهم واجتماع كلمتهم واعتصامهم بحبل الله تعالى، كما قال تعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ} (١٠٢) وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

... some excel in fasting, some in charity, some in knowledge, and some in enjoining good and forbidding evil, among other types of deeds, while their hearts are united, their words are in agreement, and they hold firmly to the rope of Allah, as Allah Almighty said:

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims. (102) And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you—when you were enemies and He brought your hearts together, and you became, by His favor, brothers. And you were on the edge of a

pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” (Surah Aal-e-Imran, 3:102-103)

وقد يتنازعون في بعض أمور الدين، فإذا تنازعوا في شيءٍ من ذلك رَدُّوهُ إِلَى اللَّهِ تَعَالَى ورسوله، والكتاب والسنة، كما أمر الله ورسوله، وليس أحد بعد رسول الله ﷺ يتبع كل ما يقوله ويفعله، بل كلُّ أحد يُؤخَذُ من قوله وفعله ويتركُ إلا رسول الله ﷺ، فإنه الإمامُ الذي فرضَ الله طاعته وأوجب متابعتَه.

They may differ in some matters of Religion, and when they differ in anything, they refer it back to Allah and His Messenger, to the Qur'an and the Sunnah, as Allah and His Messenger have commanded. No one after the Messenger of Allah ﷺ is to be followed in everything they say and do; rather, every person's words and actions may be accepted or rejected, except for the Messenger of Allah ﷺ. He is the leader whom Allah has obligated obedience to and made him mandatory to follow.

وكان النبي ﷺ يقول في خطبته: {إِنَّ أَصْدَقَ الْكَلَامِ كَلَامُ اللَّهِ، وَإِنْ خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ}.

The Prophet ﷺ used to say in his sermon:

"The most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammad, and the worst of matters are newly invented ones, and every innovation is misguidance."

فمن اتبع رجلاً غير الرسول -صلوات الله وسلامه عليه- في كلِّ أقواله وأفعاله مُعْرِضاً عن الكتاب والسنة، أو غَلا في محبة بعضهم وتعظيمه حتى جاوزَ به حدَّه، وفَضَّلَه على نُظرائه تفضيلاً كثيراً بلا بَيِّنَةٍ، فهو مُضَاهٍ للنصارى الذين قال الله في حقهم: {اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ} الآية، وقال تعالى: {مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا} الآية، وقال تعالى: {قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ} (٤) الآية، وقال تعالى: {قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ} الآية.

Whoever follows a person other than the Messenger of Allah ﷺ in all his statements and actions, turning away from the Qur'an and Sunnah, or goes to extremes in loving and venerating someone, exceeding the proper limits, and favors him greatly over his peers without evidence, is akin to the christians about whom Allah said:

"They have taken their scholars and monks as lords besides Allah." (Surah At-Tawbah, 9:31) And He said: **"It is not for a human [prophet] that Allah should give him the Scripture, authority, and prophethood and then he would say to the people, 'Be servants to me rather than Allah,' but [instead, he would say], 'Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.'"** (Surah Aal-e-Imran, 3:79)

And He said: **"Say, 'Call upon those you claim [as gods] besides Allah."** (Surah Al-Isra, 17:56) And He said: **"Say, 'O People of the Scripture, do not exceed limits in your religion.'"** (Surah An-Nisa, 4:171)

فإن الله تعالى ذمَّ النصراني بكونهم غلّوا في الأنبياء والعلماء والعُباد حتى جاوزوهم حدّهم، فعبّدوهم حيث أطاعوهم فيما ابتدّع الأحرار والرهبان من الدين، وحلّلوا لهم الحرام وحرّموا عليهم الحلال، هكذا فسّرهُ النبي - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -؛ واعتقدوا في المسيح نوعًا من الإلهية، وضاهاهم على ذلك مَنْ اعتقد في علي بن أبي طالب رضي الله عنه وغيره من الأئمة أو بعض الأنبياء نوعًا من الإلهية، ومَنْ اعتقد في بعض الشيوخ نوعًا من الإلهية، حتى إنهم سجدوا لهم أحياءً وأمواتًا، وَيَرْغَبُونَ إِلَيْهِمْ في قبورهم في جلب المنافع ودفع المضارّ، كما كان المشركون يرغبون إلى آلهتهم،

Allah Almighty condemned the christians for their excessive veneration of prophets, scholars, and devout worshippers, exceeding their proper limits until they worshipped them by obeying them in what the rabbis and monks innovated in religion. They permitted for them what was forbidden and forbade them what was lawful. This is

how the Prophet ﷺ interpreted it. They also attributed a form of divinity to the Messiah, imitating them in this are those who attribute a form of divinity to Ali ibn Abi Talib (may Allah be pleased with him), and to other imams, or to some of the prophets. Likewise, others attributed a form of divinity to certain sheikhs, to the extent that they prostrated to them, both in their lifetimes and after their deaths. They sought their aid at their graves to bring benefits and ward off harm, just as the polytheists sought such aid from their idols.

ولهذا قال سبحانه وتعالى: {قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا (٥٦) أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (٥٧)}

For this reason, Allah the Exalted said: "Say, 'Call upon those you claim [as gods] besides Him; they do not possess the ability to remove adversity from you or to change [it]. (56) Those they invoke seek a means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.'" (Surah Al-Isra, 17:56-57)

قال ابن مسعود وغيره: كان أقوام يدعون عُزَيْرًا والمسيح والملائكة، فقال الله تعالى: {هؤلاء الذين تدعونهم يتقربون إلى الله كما تتقربون إليه ويرجون الله ويخافونه.}

Ibn Mas'ud and others said:

"There were people who used to invoke Uzair, the Messiah, and the angels, so Allah Almighty said: 'Those whom you invoke, (they themselves) seek a means of nearness to Allah as you seek nearness to Him and they hope for His mercy and fear Him.'"

كما قال بعضُ الفقهاء: إِنَّ بعضَ الفقراء أوصاه عند موته: إذا كان لك حاجة أو أمرٌ مهمٌّ أو ضيقٌ استوجني أو استوج بي.

As some jurists have mentioned:

"One of the shaykhs advised someone before his death, saying: 'If you have a need, or an important matter, or a matter of distress, seek my assistance or seek assistance through me.'"

نَعُوذُ بِاللَّهِ مِنَ الشِّرْكِ وَالضَّلَالِ، وَهُمْ لَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا، وَكَمَا قَالَ سُبْحَانَهُ: {قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ (٢٢) وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ} وقال تعالى: {مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ} وقال تعالى: {وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى}.

We seek refuge in Allah from shirk (polytheism) and misguidance. They have no power to remove harm from you nor to shift it, as Allah the Exalted said: "Say, 'Call upon those you claim [as gods] besides Allah. They do not possess an atom's weight in the heavens or on the earth, and they do not have any share in them, nor is there for Him among them any assistant. (22) And intercession does not benefit with Him except for one He permits.'" (Surah Saba, 34:22-23)

And He said: "Who is it that can intercede with Him except by His permission?" (Surah Al-Baqarah, 2:255) And He said: "And they cannot intercede except for him with whom He is pleased." (Surah Al-Anbiya, 21:28)

فَهَؤُلَاءِ الضُّلَّالُ عَمَدُوا إِلَى مَا لَمْ يَشْرَعْهُ اللَّهُ تَعَالَى مِنَ الْبِدْعِ وَالضَّلَالَاتِ وَالْغُلُوفِ فِي الصَّالِحِينَ، وَتَمَسَّكُوا بِهِ وَعَمَدُوا إِلَى دِينِ اللَّهِ تَعَالَى الَّذِي بَعَثَ بِهِ رَسُولَهُ فَأَعْرَضُوا عَنْ بَعْضِهِ؛

These misguided individuals have adhered to what Allah has not legislated, such as innovations, misguidance, and exaggeration in veneration of the righteous, while abandoning some parts of Allah's Religion that He sent His Messenger with.

وقد قال النبي ﷺ "بني الإسلام على خمس: شهادة أن لا إله إلا الله وأنَّ محمدًا رسولُ الله وإِقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت".

The Prophet ﷺ said: "Islam is built on five [pillars]: testifying that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakah, fasting in Ramadan, and performing pilgrimage to the House [Kaaba]."

وقال النبي ﷺ لَمَّا سَأَلَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ عَنِ الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ قَالَ : "الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ، وَالْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ [وَكُتُبِهِ] وَرُسُلِهِ وَالْبَعْثُ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، وَالْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ" وقال: "هذا جبريلُ أتاكم لِيُعَلِّمَكُم".

The Prophet ﷺ, when Jibreel (Gabriel), peace be upon him, asked him about Islam, Imaan (Faith), and Ihsaan (Excellence), said:

"Islam is to testify that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah, to establish Prayer, to give Zakah, to fast during Ramadan, and to perform Hajj to the House [Ka'abah]. Imaan is to believe in Allah, His Angels, His Books, His Messengers, the Resurrection after death, and to believe in Divine Decree, its good and its bad. Ihsaan is to worship Allah as if you see Him, and if you do not see Him, then [know that] He sees you." And he said, "This is Jibreel who came to teach you."

فَالْمُؤْمِنُ يَدْعُو إِلَى الدِّينِ وَيَنْتَسِبُ إِلَيْهِ، وَعَلَيْهِ أَنْ يَدْعُوَ إِلَى الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ، وَمِنْ ذَلِكَ: عِمَارَةُ الْمَسَاجِدِ بِالصَّلَوَاتِ الْخَمْسِ وَقِرَاءَةُ الْقُرْآنِ وَذِكْرُ اللَّهِ تَعَالَى وَدُعَاؤُهُ وَأَنْوَاعُ الْعِبَادَاتِ وَتَعَلُّمُ الْعِلْمِ وَتَعْلِيمُهُ،

The believer calls to the religion and ascribes himself to it, and it is incumbent upon him to invite others to Islaam, Imaan, and Ihsaan. Among these duties are:

- Maintaining the masaajid through the five daily prayers,
- Recitation of the Qur'an,
- Remembrance of Allah Almighty,

- Supplication to Him,
- Various forms of worship,
- Learning knowledge and teaching it.

كما كان النبي - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَخُلَفَاؤُهُ عَلَيْهِ، فَإِنَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قد أخبر أن أُمَّتَهُ ستَفْتَرِقُ على ثلاثٍ وسبعينَ فرقةً كُلُّهَا في النارِ إِلَّا واحدةً، قالوا: [مَنْ هِيَ يا رسولَ اللَّهِ؟ قال:] "هي الجماعة"، وفي رواية: "مَنْ كَانَ على مِثْلِ ما أنا عليه اليومَ وأصحابي".

As the Prophet ﷺ and his successors practiced, the Prophet ﷺ informed that his Ummah (nation) would divide into seventy-three sects, all of them in the Fire except one. They asked, "Who are they, O Messenger of Allah?" He replied, **"They are the Jama'ah."**

In another narration, he said: **"Those who are upon what I and my companions are upon today."**

قال الله تعالى: {فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ} الآية، وقال تعالى: {وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ} الآية، وقال تعالى: {وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا}.

Allah the Most High said:

"In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered." (Surah An-Nur, 24:36)

And He the Most High said:

"And turn not away those who invoke their Lord, morning and afternoon, seeking His Face." (Surah Al-An'am, 6:52)

And He the Most High said:

"And enjoin (the prayer) on your family, and be patient in offering them [i.e., the prayers]." (Surah Ta-Ha, 20:132)

فَأَمَرَ اللَّهُ بِالصَّلَاةِ وَالْمَحَافَظَةِ عَلَيْهَا؛ وَالذَّمُّ لِمَنْ أَضَاعَهَا أَكْثَرُ مِنْ أَنْ يُذَكَرَ هُنَا، حَتَّى إِنَّهُ أَوْجَبَ الصَّلَاةَ فِي الْأَمْنِ وَالْخَوْفِ، رَجَالًا وَرُكْبَانًا فِي الْإِقَامَةِ وَالسَّفَرِ، وَفِي الصَّحَةِ وَالْمَرَضِ، كَمَا قَالَ النَّبِيُّ ﷺ لِعِمْرَانَ بْنِ حُصَيْنٍ: "صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ".

Allah has commanded the establishment of prayer and maintaining it, and the condemnation of those who neglect it is too extensive to be fully mentioned here. Indeed, He made prayer obligatory in both safety and fear, for those standing and riding, during residence and travel, in health and sickness. As the Prophet ﷺ said to ‘Imraan bin Husain: **"Pray standing, and if you cannot, then sitting, and if you cannot, then on your side."**

وحتى إنه إذا عَدِمَ الماء أو خاف الضَّرر باستعماله أُمِرَ بِأَنْ يَتِيمَمَ بِالصَّعِيدِ الطَّيِّبِ وَالتَّمَسُّحِ لَهُ، وَلَا يَجُوزُ تَأْخِيرُهَا عَنْ وَقْتِهَا بِحَالٍ مِنَ الْأَحْوَالِ، إِلَّا أَنَّهُ فِي حَالِ الْعُدْرِ يَكُونُ الْوَقْتُ مَشْتَرَكًا بَيْنَ الظَّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرَبِ وَالْعِشَاءِ، فَيَجُوزُ الْجَمْعُ بَيْنَ الْعِشَاءَيْنِ.

Even when water is unavailable or there is fear of harm in using it, one is commanded to perform tayammum with clean earth and wipe with it. It is not permissible to delay the prayer beyond its prescribed time under any circumstances, except in cases of excuse, where the time becomes shared between Dhuhr and Asr and between Maghrib and Isha, allowing for the combining of the two night prayers.

وَشَرَعَ اللَّهُ وَرَسُولُهُ ﷺ الصَّلَوَاتِ الْخَمْسَ وَالْجَمَاعَاتِ، حَتَّى أَمَرَهُمُ اللَّهُ أَنْ يُقِيمُوهَا فِي الْجَمَاعَةِ حَالَ الْخَوْفِ، قَالَ اللَّهُ تَعَالَى: {وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ} الْآيَةُ.

Allah and His Messenger ﷺ prescribed the five daily prayers and their performance in the congregation to the extent that Allah commanded them to establish them in the congregation even during times of fear.

Allah the Most High said:

"And when you (O Muhammad ﷺ) are among them and lead them in prayer, let a group of them stand [in prayer] with you." (Surah An-Nisa, 4:102)

وقال النبي ﷺ "لقد هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أَنْطَلِقَ مَعَ رِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأَحْرِقَ عَلَيْهِمْ بَيْوتَهُمْ بِالنَّارِ".

The Prophet ﷺ said:

"I was about to order that the prayer be established, then go with men carrying bundles of firewood to those who do not attend the prayer, and burn their houses with fire."

وقال: "تَفْضُلُ صَلَاةُ الْجَمَاعَةِ عَلَى صَلَاةِ الْفَذِ خَمْسًا وَعَشْرِينَ دَرَجَةً".

And he ﷺ said:

"The prayer in congregation is twenty-five times more superior than the prayer of an individual."

وقد شرع الله للمسلمين سماع كتابه في الصلاة وخارج الصلاة، لا سيَّما في صلاة الفجر، كما قال تعالى: {وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (٧٨)}.

Allah has legislated for the Muslims to listen to His Book during prayer and outside of it, especially in the Fajr prayer, as He said: **"And recite the Qur'an (aloud) in the early dawn (the morning prayer). Verily, the recitation of the Qur'an in the early dawn is ever witnessed."** (Surah Al-Isra, 17:78)

وكان أصحاب رسول الله ﷺ إذا اجتمعوا أمروا واحداً منهم يقرأ والباقون يستمعون، وكان عمر بن الخطاب رضي الله عنه يقول: "يا أبا موسى ذكّرنا ربّنا" فيقرأ وهم يستمعون.

The companions of the Messenger of Allah ﷺ, when they gathered, would have one of them recite while the rest listened. Umar ibn Al-

Khattaab, may Allah be pleased with him, would say: "O Abu Musaa, remind us of our Lord," and he would recite while they listened.

وقد رُوي عن النبي ﷺ أنه خرج على أهل الصُّفَّة فوجدَ فيهم رجلاً يقرأ وهم يستمعون، فجلس معهم يستمعُ.

It has been narrated that the Prophet ﷺ once came upon the people of As-Suffah and found a man reciting while they were listening, so he sat with them and listened.

وكان أصحاب رسول الله ﷺ عند السَّماع كما ذكر الله تعالى في كتابه توجَّل قلوبهم وتَقَشَّعَ جلودهم وتَدَمَّعَ عيونهم.

The Companions of the Messenger of Allah ﷺ, upon listening [to the Qur'an], were as Allah described in His Book: their hearts trembled, their skins shivered, and their eyes wept.

قال الله تعالى: {اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ}

Allah the Most High said:

"Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth (and) oft-repeated. The skins of those who fear their Lord shiver from it, then their skins and their hearts soften to the remembrance of Allah." (Surah Az-Zumar, 39:23)

وقال تعالى: {وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ}

And He the Most High said:

"And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth." (Surah Al-Ma'idah, 5:83)

وقال تعالى: {أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ}

And He the Most High said:

"Has not the time come for the hearts of those who believe to be affected by Allah's Reminder and that which has been revealed of the truth?"
(Surah Al-Hadid, 57:16)

وقال تعالى: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (٢٠٤)}.

And He the Most High said:

"So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy." (Surah Al-A'raf, 7:204)

فلما كان التابعون فيهم من يموت أو يَصْعَقُ عند سماع القرآن فمن السلف من أنكر ذلك ورآه بدعةً، وأنَّ صاحبه متكلفٌ،

When some of the Tabi'un (followers of the Companions) would die or fall unconscious upon hearing the Qur'an, some of the Salaf rejected this and considered it an innovation, saying that the person was exaggerating.

وأما أكثر السلف والعلماء فقالوا: إن [كان] صاحبه مغلوبًا، والسماع مشروعًا، فهذا لا بأس به، فقد صَعِقَ الكليم لما تجلَّى ربُّه للجبل، بل هو حال حسن محمود فاضل بالنسبة إلى من يَقْسُو قلبه.

As for the majority of the Salaf and scholars, they said: if the person is overpowered [by emotion] and the act of listening is legislated, then there is no harm in it. For indeed, Musaa (peace be upon him) fell unconscious when his Lord manifested Himself to the mountain. Rather, this is a good, praiseworthy, and virtuous state, especially when compared to one whose heart is hard.

وحال الصحابة ومن سلك سبيلهم أفضل وأكمل، فإنَّ الغشيَّ والصراخَ والاختلاجَ إنما يكون لقوة الوارد على القلب، وضَعْفِ القلب عن حَمَلِهِ، فلو قَوِيَ القلبُ -كحال نبينا ﷺ وأصحابه- لكان

The state of the Companions and those who followed their path is superior and more complete. Fainting, screaming, and convulsions occur due to the intensity of what affects the heart and the heart's weakness in bearing it. If the heart were strong—as in the case of our Prophet ﷺ and his Companions—it would be better and more complete.

ولو لم يَرِدْ على القلبِ ما يحرِّكُه لكان قاسيًّا مذموماً، كما ذمَّ الله تعالى اليهود على قسوة القلوب.

And if nothing affects the heart to move it, then it is hard and blameworthy, as Allah Almighty condemned the jews for the hardness of their hearts.

وما زال السلفُ كذلك إلى حدِّ المئة الثالثة، صار قوم من العبَّاد يجتمعون لسماع القصائد المرقَّعة، وربما ضَرَبُوا بالقضيب لذلك، ويُسمُّون ذلك التَّغْيِيرَ، فأنكر الأئمة ذلك، ورأوا أنه بدعة محدثة؛ إذ لم يفعله السلف حتى قال فيهم الشافعي رضي الله عنه: خَلَفْتُ ببغداد شيئاً أَدَّثَتْهُ الزَّنادقة يُسمُّونه التَّغْيِيرَ، يصدُّون به الناسَ عن القرآن.

The Salaf continued in this manner until around the third century, when some worshippers began to gather to listen to emotional poems, sometimes accompanied by striking a stick, which they called Taghbir. The imams denounced this practice and considered it an innovated bid'ah (innovation), as the Salaf had not done it. Imam Ash-Shafi'i, may Allah be pleased with him, said about them, "I left in Baghdad something innovated by the heretics, which they call Taghbir. They divert people with it away from the Qur'an."

وكرِهَ أحمد الجلوسَ معهم فيه، وقال: هو مُحدَثٌ أكرهه، ورأى أنهم لا يُهَجِّرون؛ لأنهم مُتأولون.

Imam Ahmad disliked sitting with them during it and said, "It is an innovation; I dislike it." However, he held that they should not be

abandoned entirely, as they were considered to be acting based on misinterpretation.

وحضر هذا السَّماعُ المُحَدَّثُ قوم من الصالحين وكرهوه.

Some of the righteous attended this innovative form of listening but disliked it.

وتركُّهُ أَفضَلُ من حضوره. والذين حضروه اشترطوا له شروطًا كثيرة مثل المكان والخَلَّان والخُلوة من المفاسد.

Abandoning it is better than attending it. Those who attended it set many conditions for it, such as the place, companions, and the absence of corrupt influences.

ومع هذا فالحجَّةُ من الكتاب والسنة وإجماع السلف والأئمة مع من كرهه، ونهى عن التعبُّد به، وإن كان يُرَخَّصُ في الأفراح للنساء والصبيان في أنواع من الغناء وضرب الدُّف كما جاءت به السنة، فهذا نوع من اللُّهُو واللَّعِب، ليس هو من نوع العبادات والقُرب والطَّاعات، كما يفعله المبتدعون للسَّماع المحدث،

Nonetheless, the evidence from the Qur'an, Sunnah, and the consensus of the Salaf and Imams is with those who disliked it and forbade engaging in it as an act of worship. While it is permissible to allow certain forms of singing and beating the duff (tambourine without chimes) for women and children during celebrations, as established in the Sunnah, this is a type of permissible amusement and entertainment, not a form of worship, devotion, or obedience, as practiced by innovators with their newly invented forms of listening.

وبكل حالٍ فالإكثارُ منه حتى يُفَعَلَ في المساجد، وحتى يُشْتَغَلَ به عن الصلوات، وحتى يُقَدَّمَ على القراءة والصلاة، وحتى يُجَعَلَ شعار الشيخ وأتباعه، وحتى يُضْرَب بالمعازف، لا ريبَ أنَّه من أعظم المنكرات، وهو مُضاهاة لعبادة المشركين الذين قال الله تعالى فيهم: {وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً}.

In any case, excessive engagement in it—such as performing it in masaajid, prioritizing it over prayer, neglecting prayer because of it, preferring it over recitation and prayer, making it the hallmark of a sheikh and his followers, or accompanying it with musical instruments—is undoubtedly among the greatest of evils. It imitates the worship of the polytheists about whom Allah said: **"Their prayer at the House (the Ka'bah) was nothing but whistling and clapping of hands."** (Surah Al-Anfal, 8:35)

قال السلف: المكاء: الصَّفيرُ نحوُ الغناء، والتَّصْدِيَةُ: التَّصْفِيقُ باليد.

The Salaf said, 'Al-Mukaa' refers to whistling, which resembles singing, and At-Tasdiyyah refers to clapping with the hands.

فَمَنْ اتَّخَذَ الْغِنَاءَ وَالتَّصْفِيقَ قُرْبَةً فِيهِ شَبَّهَ مِنْ هَؤُلَاءِ، وَإِذَا شَغَلَهُ عَمَّا أُمِرَ بِهِ وَفَعَلَهُ فِي الْمَسْجِدِ، فَقَدْ ائْتَدَرَ فِي قَوْلِهِ: {وَمَا كَانَ صَلَاتُهُمْ} الآية،

Whoever takes singing and clapping as an act of devotion bears resemblance to these [polytheists]. If it distracts him from what he has been commanded to do, or if he practices it in the mosque, then he falls under the statement of Allah: **"Their prayer at the House (the Ka'bah) was nothing but whistling and clapping of hands."** (Surah Al-Anfal, 8:35)

وفي قوله تعالى: {فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا (٥٩)}

And in His statement:

"Then, there has succeeded them a posterity who have given up the prayer and followed desires. So they will be thrown into Hell." (Surah Maryam, 19:59)

وفي قوله: {وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا}

And His statement:

"And leave those who take their religion as play and amusement." (Surah Al-An'am, 6:70)

لا سيما وقد قيل: إنها نزلت في أعياد الجاهلية المشابهة لهذا السماع المشتمل على اللهو واللعب.

Especially as it has been said that this verse was revealed regarding the festivals of the pre-Islamic era, which resemble this form of listening that includes amusement and play.

قال الله تعالى: {وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ}، وقيل: إِنَّ هَذَا مِنَ الزُّورِ.

Allah the Most High said:

"And those who do not bear witness to falsehood." (Surah Al-Furqan, 25:72) It is said that this [type of singing and amusement] is part of falsehood.

وقد قال الله تعالى: {وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ}.

And Allah said:

"And of mankind is he who purchases idle talk to mislead (men) from the Path of Allah without knowledge." (Surah Luqman, 31:6)

وقال الله تعالى: {وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ}.

And Allah said:

"And befool them gradually, those whom you can among them, with your voice." (Surah Al-Isra, 17:64)

وقال تعالى: {وَأَنْتُمْ سَامِدُونَ (٦١)}.

And He said:

"While you are (proudly) singing." (Surah An-Najm, 53:61)

وقد روى الطبراني (٧) عن ابن عباس رضي الله عنهما عن النبي ﷺ "إن الشيطان قال: يا رب اجعل لي قرآنًا، قال: قرآنك الشعر، قال: اجعل لي مؤذنًا، قال: مؤذنك المزمار، قال: اجعل لي بيتًا، قال: بيتك الحمّام".

At-Tabarani narrated from Ibn Abbas, may Allah be pleased with them, that the Prophet ﷺ said:

"Indeed, Satan said: 'O my Lord, make for me a Qur'an.' Allah said: 'Your Qur'an is poetry.' [Satan] said: 'Make for me a caller.' Allah said: 'Your caller is the flute.' [Satan] said: 'Make for me a house.' Allah said: 'Your house is the restrooms.'"

والأحاديث في هذا كثيرة.

And the narrations on this subject are many.

فإذا كان الشيخ يزعم أنه يدعو إلى الله وإلى طاعته، ليس شعاره إلا جمع الناس على مزموير الشيطان ومؤذنه وقراءته، وقل أن يجمعهم على أذان الله وقراءته وصلاته، كان إمامًا من أئمة الضلال الذين {يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ (٤١)}، وكان من اتبعه له نصيب من قوله تعالى: {يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ لَا (٦٦) وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا (٦٧) رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ لَعْنًا كَبِيرًا (٦٨)}.

So if the sheikh claims to be calling to Allah and obedience to Him, but his hallmark is merely gathering people around the flute of Satan, his caller, and his recitation, while rarely gathering them around the call to Allah, His recitation, and His prayer, then he is a leader among the leaders of misguidance, who **"Call to the Fire, and on the Day of Resurrection, they will not be helped."** (Surah Al-Qasas, 28:41) And those who follow him will have a share in the words of Allah: **"On the Day when their faces will be turned over in the Fire, they will say: 'Oh, would that we had obeyed Allah and obeyed the Messenger.'** (66) And they will say: **'Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. (67) Our Lord! Give them**

double torment and curse them with a mighty curse!" (Surah Al-Ahzab, 33:66-68)

وقال تعالى: {وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (٢٧) يَا وَيْلَتَا لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا (٢٨) لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا (٢٩)}.

And Allah said:

"And (remember) the Day when the wrongdoer will bite at his hands, he will say: 'Oh! Would that I had taken a path with the Messenger. (27) Ah! Woe to me! Would that I had never taken so-and-so as a friend. (28) He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Satan is ever a deserter to man in the hour of need.' (29)" (Surah Al-Furqan, 25:27-29)

والناسُ وإن كانوا قد تكلموا في الغناء، هل هو حرامٌ أو مكروهٌ أو مُباحٌ؟ فما قال أحدٌ من المهتدين: إنه قرابة أو طاعةٌ، ومَن قال ذلك فقد اتبع غير سبيل المؤمنين، ودخل في مشابهة النصاري والصابئين، ولهذا ذكر العلماء أنه من إحداث الزنادقة.

And people have indeed debated regarding singing: whether it is haram, disliked, or permissible. Yet none of the rightly guided have ever said that it is an act of worship or obedience. Whoever claims so has followed a path other than that of the believers and has fallen into resembling the Christians and the Sabians. For this reason, the scholars have mentioned that it is an innovation introduced by the heretics.

وكيف يتصوَّر أن يكون قربةً، وقد مضت القرون الثلاثة: قرنُ الصحابة والتابعين وتابعيهم، وذلك لا يُفَعَّلُ في شيءٍ من أمصار المسلمين، لا في الحجاز ولا في اليمن ولا في الشام ولا في العراق ولا في مصر ولا في خراسان ولا في المغرب.

And how could it be imagined to be an act of worship, when the first three generations—those of the Companions, the Tabi'un, and their

followers—passed without it being practiced in any of the lands of the Muslims: neither in Hijaaz, Yemen, Shaam, Iraaq, Egypt, Khurasaan, nor in the Maghrib?

فالواجب على أهل الإسلام التعاونُ على البر والتقوى، والتواصي بالحق، والتواصي بالصبر والبر، واتباعُ شرائع الإسلام، وكَبْتُ هذه الطرق الجاهلية والضَّلالات الخارجية، وَرَدُّ ما تنازعَ الناسُ فيه إلى كتاب الله تعالى و [سُنَّة] رسوله، وهو الطريق المستقيم، صراط الذين أنعم عليهم من النبيين والصديقين والشهداء والصالحين،

It is obligatory upon the people of Islaam to cooperate in righteousness and piety, to enjoin one another to truth, patience, and righteousness, to follow the Laws of Islaam, to suppress these ignorant paths and external misguidances, and to refer disputes to the Book of Allah and the Sunnah of His Messenger. This is the Straight Path—the Path of those upon whom Allah has bestowed His grace: the Prophets, the Truthful, the Martyrs, and the Righteous.

وتَجَنَّبُ طريق المغضوب عليهم اليهود ومن شابههم في بعض أمورهم من غواة المنتسبين إلى الفقه والحكمة، ومن طريق الغالين المنتسبين إلى التَّعَبُّدِ والتَّصَوُّفِ والفقير.

It is necessary to avoid the path of those who have earned Allah's anger, such as the jews, and those who resemble them in some of their ways among the misguided who claim to follow jurisprudence and wisdom, as well as the path of the extremists among those who claim to follow worship, sufism, and asceticism.

وعلى أهل الإسلام أن ينصَحَ بعضهم لبعضٍ كما قال النبي ﷺ: "الدينُ النصيحة، الدينُ النصيحة، الدينُ النصيحة"، قالوا: [لِمَنْ؟، قال:] "لله ولرسوله ولأئمةِ المسلمين وعامَّتِهِمْ".

And it is upon the people of Islam to advise one another, as the Prophet ﷺ said:

"The religion is sincere advice. The religion is sincere advice. The religion is sincere advice." They said: 'To whom?' He replied: **"To Allah, His**

Messenger, the leaders of the Muslims, and their common folk."

وقد قال تعالى: {وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٤)}، وقال تعالى: {وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ}.

And Allah the Most High said:

"And let there arise out of you a group of people inviting to all that is good (Islam), enjoining what is right, and forbidding what is wrong. And it is they who will be successful." (Surah Aal-e-Imran, 3:104) And He said: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong." (Surah At-Tawbah, 9:71)

فهؤلاء الآمرون بالمعروف والناهون عن المنكر أطباء الأديان، الذين تُشْفَى بهم القلوب المريضة، وتهتدي بهم القلوب الضالة، وترشُد بهم القلوب الغاوية، وتستقيم بهم القلوب الزائغة، وهم أعلام الهدى ومصابيح الدُّجى.

These enjoiners of what is right and forbidders of what is wrong are the physicians of the religion. Through them, sick hearts are healed, misguided hearts are guided, straying hearts are set aright, and deviating hearts are made steadfast. They are the signs of guidance and the lamps of darkness.

والهدى والمعروف اسمٌ لكل ما أمر به من الإيمان ودعائمه وشعبه، كالتوبة والصبر والشكر والرجاء والخوف والمحبة والإخلاص والرضا والإنابة وذكر الله تعالى ودعائه والصدق والوفاء وصلة الأرحام وحسن الجوار وأداء الأمانة والعدل والإحسان والشجاعة والصلاة والزكاة والصيام والحج والجهاد وغير ذلك.

Guidance and goodness refer to everything that has been commanded, including Faith and its Pillars and Branches, such as Repentance, Patience, Gratitude, Hope, Fear, Love, Sincerity, Contentment, Turning to Allah, Remembering Allah Almighty, Supplicating to Him,

Truthfulness, Loyalty, Maintaining family ties, Good Neighborliness, Fulfilling Trusts, Justice, Kindness, Courage, Prayer, Zakaah, Fasting, Pilgrimage, Striving in Allah's cause, and other such acts.

وَالْمُنْكَرُ اسْمٌ لِكُلِّ مَا نَهَى اللَّهُ عَنْهُ مِنَ الْكُفْرِ وَالْكَذِبِ وَالْخِيَانَةِ وَالْفَوَاحِشِ وَالظُّلْمِ وَالْجَوْرِ وَالْبَخْلِ وَالْجَبْنِ وَالْكَبْرِ وَالرِّيَاءِ وَالْقَطِيعَةِ وَسُوءِ الْمَسْأَلَةِ وَاتِّبَاعِ الْهَوَى وَغَيْرِ ذَلِكَ.

Evil (Munkar) refers to everything that Allah has prohibited, including disbelief, lying, betrayal, immorality, injustice, oppression, stinginess, cowardice, arrogance, showing off, severing family ties, improper conduct, following desires, and other such acts.

فَإِنْ كَانَ الشَّيْخُ الْمَتَّبَعُ آمَرًا بِالْمَعْرُوفِ ، نَاهِيًا عَنِ الْمُنْكَرِ ، دَاعِيًا إِلَى الْخَيْرِ ، مُصْلِحًا لِفَسَادِ الْقُلُوبِ ، شَافِيًا لِمَرْضَاهَا ، كَانَ مِنْ دُعَاةِ الْخَيْرِ وَقَادَةِ الْهُدَى وَخِيَارِ هَذِهِ الْأُمَّةِ.

If the followed shaykh commands what is good, forbids what is evil, calls to righteousness, reforms corrupted hearts, and heals their ailments, then he is among the callers to goodness, the leaders of guidance, and the best of this Ummah.

نَسْأَلُ اللَّهَ أَنْ يُكَثِّرَ مِنْ هَؤُلَاءِ وَيُقَوِّيَهُمْ ، وَيَذْمَغَ بِالْحَقِّ الْبَاطِلَ ، وَيُصْلِحَ هَذِهِ الْأُمَّةَ . وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّم تَسْلِيمًا .

We ask Allah to increase (the numbers of) such people, strengthen them, obliterate falsehood with the truth, and reform this Ummah. All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon Muhammad, his family, and his companions.

(تَمَّتِ الرِّسَالَةُ بِعَوْنِ اللَّهِ وَمَنْنِهِ مِنْ كَلَامِ شَيْخِ الْإِسْلَامِ تَقِي الدِّينِ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ تَيْمِيَّةَ ، قَدَّسَ اللَّهُ رُوحَهُ وَسَقَى ضَرِيحَهُ).

(The message is completed with the help and grace of Allah, from the words of Shaykh al-Islam Taqi al-Din Abu al-Abbaas Ahmad ibn Taymiyyah. May Allah sanctify his soul and bless his resting place.)

