

سَيَأْخُذُ شَيْخُنَا الْكَبِيرُ سِرَّهُ: مَا
الَّذِي لَا يُحِبُّهُ اللَّهُ
وَرَسُولُهُ عَلَيْهِ السَّلَامُ؟ لَا بُدَّ أَنْ نَعْرِ
فَهُ، فَإِذَا عَرَفْتَهُ فَاجْتَنِبْهُ
كُلَّ الْأَجْتِنَابِ

Sa'ala shaykhunā al-kabīr: mā
alladhī lā yuḥibbuhu llāhu wa-
rasūluḥu ﷺ? Lā budda an taghri-
fahu. Fa-in 'araftahu fa-jtanibhu
kulla l-ijtināb.

Our Grandsheikh is asking, what
is that which Allah and his
Messenger don't like? You must
know, and when knowing, keep
far away from it.

ثُمَّ أَجَابَ: هُوَ النَّظَرُ إِلَى عُيُوبِ
النَّاسِ. فَقَدْ حَرَّمَ اللَّهُ تَعَالَى ذَلِكَ، وَهُوَ مِنْ
أَعْظَمِ الذُّنُوبِ، وَمِنْ أَسْوَأِ
الْأَعْمَالِ. فَإِنَّ لِكِ عُيُوبًا، وَلِكُلِّ إِنْسَانٍ عُيُوبٌ
كَثِيرَةٌ، وَأَنْتَ مَسْئُولٌ عَنْهَا أَمَامَ
الْحَضْرَةِ الْإِلَهِيَّةِ

Thumma ajāba: huwa n-naẓaru ilā
'uyūbi n-nās. Faqad ḥarrama llāhu
ta'ālā dhālika, wa-huwa min
a'ẓami dh-dhunūb wa-min aswa'i
l-a'māl. Fa-inna laka 'uyūban, wa-
likulli insānin 'uyūbun kathīrah,
wa-anta mas'ūlun 'anhā amāma l-
ḥaḍrati l-ilāhiyyah.

He answers that it is to look after a
person's faults. Allah has
prohibited this. It is a big sin and
the worst action a person can
make. You also have faults,
everyone has so many, and you
have a responsibility for those
faults in the Divine Presence.

فَلِمَ تَنْظُرُ إِلَى عُيُوبِ غَيْرِكَ
وَتَتْرِكُ عُيُوبَ نَفْسِكَ؟ بَلْ
اِسْتَغْلِ بِإِصْلَاحِ نَفْسِكَ أَوَّلًا

Fa-lima tanzuru ilā 'uyūbi ghayrik
wa-tatruku 'uyūba nafsik? Bal
ishtaghil bi-iṣlāhi nafsik awwalan.

So why are you looking to the
faults of others; you must
eliminate your own.

فَإِذَا نَظَرَ الْإِنْسَانُ إِلَى عُيُوبِ
قَلْبِهِ، بِغَيْرِهِ، زَالَ الْأَحْتِرَامُ مِنْ
وَأَنْطَفَأَ الْمَحَبَّةُ
الَّتِي كَانَتْ فِيهِ

Fa-idhā naẓara l-insānu ilā 'uyūbi
ghayriḥ, zāla l-iḥtirāmu min
qalbiḥ, wa-nṭafa'at al-maḥabbah
allatī kānat fih.

When one is looking to the faults
of another, the respect we have for
him in our heart disappears, and the
love toward him is extinguished.

وَلِذَلِكَ كَانَ ذَلِكَ
مُحَرَّمًا

Wa-li-dhālika kāna dhālika muḥar-
raman. Wa-law anna n-nāsa
naẓarū ilā 'uyūbi ba'dhim la-ṣārū
jamī'an a'dā'an. Wa-hādhā yu'addī
ilā tafarruqi l-ummah, wa ḥīna'-
idhin ya'tī sh-shayṭān li-yastawlī
'alayhā.

Therefore, it is prohibited. So many
faults everyone has, that if we were
looking to them, all would become
enemies.

وَلَوْ أَنَّ النَّاسَ نَظَرُوا إِلَى عُيُوبِ
بَعْضِهِمْ، لَصَارُوا جَمِيعًا أَعْدَاءَ
وَهَذَا يُوَدِّي إِلَى تَفْرِيقِ الْأُمَّةِ،
وَحِينَئِذٍ يَأْتِي الشَّيْطَانُ لِيَسْتَوْلِيَ
عَلَيْهَا

Wa-l-islāmu yad'ū ilā l-maḥabbah
wa-ilā quwwati r-rawābiṭ bayna n-
nās, ḥifẓan lahum mina sh-sharr
wa-taqwiyatan li-l-īmān.

It causes separation of the
Ummah, and then comes Shaitān
to capture us. Islam calls love and
strong relations between people, to
protect from badness and give
power to faith. Therefore, we are
ordered for wor- shipping
together, so that our faith will
grow stronger.

وَالْإِسْلَامُ يَدْعُو إِلَى الْمَحَبَّةِ
وَالْقُوَّةِ الرَّوَاطِئِ بَيْنَ النَّاسِ،
حِفْظًا لَهُمْ مِنَ الشَّرِّ، وَتَقْوِيَةً
لِلْإِيمَانِ. وَلِذَلِكَ أُمِرْنَا بِالْعِبَادَةِ جَمَاعَةً، حَتَّى
يَشْتَدَّ إِيْمَانُ

Wa-li-dhālika umirnā bi-l- 'ibādati
jamā'atan ḥattā yashtadda
īmānunā.

Bismi llāhi r-raḥmāni r-raḥīm
Waylul li-kulli hu-ma-za-til-luma-
za lladhī ja-ma-'a mā-lan wa-'ad-
da-da. Ya-ḥsa-bu an-na mā-la-hū
akh-la-da. Kal-lā la-yum-ba-dhan-
na fi l-ḥu-ṭa-ma Wa-mā ad-rā-ka
mā l-ḥu-ṭa-ma: Nā-ru llā-hi l-mū-
qa-da al-la-tī taṭ-ṭa-li-'u 'a-lā l-af-
'i-da. In-na-hā 'a-lay-him mu-'ṣa-
da fī 'a-ma-dim-mumaddada.

Woe to those who criticise and
blaspheme.
(104:1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (١) الَّذِي جَمَعَ مَا لَا
وَعَدَهُ (٢) يَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ (٣)
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (٤) أَوْ مَا أَدْرَاكَ مَا
الْحُطَمَةُ (٥) نَارُ اللَّهِ الْمُوقَدَةُ (٦) الَّتِي تَطْلُعُ
عَلَى الْآفَاقِ (٧) إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ (٨) فِي
عَمَدٍ مُّمَدَّدَةٍ (٩)