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# Condemning the Practices of those who Claim Sufism

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[Died 620H]

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**About the Book:** This is a translation of a small booklet titled *Dhammu maa 'alayhi Mudda'oo at-Tasawwuf* (Condemning the Practices of those who Claim Sufism) by Imaam Abu Muhammad Ibn Qudaamah Al-Maqdisee, may Allaah have mercy on him. The booklet was published by Maktab al-Islami and is a short treatise containing a fatwa (religious verdict) from this great scholar of the seventh century on some of the practices that those who ascribed themselves to Sufism were upon in those days, and still are upon till this day.

The fatwa generally focuses on musical instruments and singing, which were practices the Sufis performed, taking it as part of the religion and using that as a means of drawing nearer to Allaah. The Shaikh has filled his response with Qur'anic verses, prophetic ahaadeeth and narrations from the Salaf.

We ask Allaah to make this e-book a beneficial source of knowledge and a reference for the students of knowledge.

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## THE QUESTION:

All praise is for Allaah and may His peace and blessings be upon Muhammad and his family.

What do the noble scholars of Fiqh, may Allaah grant them success, say concerning one who listens to (the playing of) the duff<sup>1</sup> and the reed flute (*shabaabah*) and singing, while swaying back and forth (*tawaajud*), to the point that he begins dancing. Is this permissible or not? What about if he believes that this act is beloved to Allaah, and that his listening (to this music), swaying to the sounds and dancing is done for the sake of Allaah?

In which case is it permissible to beat the duff? And is it a general and absolute allowance or must it be only played under specific circumstances?

Is it permissible to listen to poetry being recited in a melodious tune in honorable places, such as masajid and elsewhere?

Please provide us with a fatwaa, which Allaah will reward you for, may Allaah have mercy on you.

## THE ANSWER:

The answer to this, and with Allaah lies my success, is that anyone who does such an act is in error and lacks the characteristics of manliness. As for the one who constantly performs this act and persists on it, his testimony in the Religion is to be rejected and his sayings are not to be accepted. So as a result of this, it is required that his narrations of the hadeeth of Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) not be accepted, nor his testimony for sighting the crescent indicating Ramadaan be acknowledged, nor can any news concerning affairs of the Religion be taken from him.

As for his belief that he loves Allaah, then it is possible that He does love Allaah and that he is obedient to Him in matters not related to this act. And it is possible that he has good interaction with Allaah and that he has righteous deeds in other aspects.

But as for this act, then it is disobedience and an amusement of which Allaah and His Messenger (*sallAllaahu 'alayhi wa sallam*) have condemned. The scholars have declared it detestable, to the point that they called it an innovation and forbade that it be done. No one can draw nearer to Allaah by doing acts that show disobedience to

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<sup>1</sup> **Translator's Note:** An instrument shaped like a tambourine but without cymbals.

Him, nor can one obey Him by committing acts that He has forbidden. Whoever places acts of disobedience as his way towards drawing close to Allaah, his result will be repulsion and alienation. And whoever takes vain and pointless matters and amusements as his Religion, he is just like one who strives for mischief on the earth. And whoever seeks a way towards Allaah other than the way of Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) and his Sunnah, then he is far from the path that will take him to what he is looking for.

It is reported that Abu Bakr al-Athram said: I heard Abu 'Abdillaah, meaning Ahmad bin Hanbal, say: "*Taghbeer* is innovated."<sup>2</sup>

Abul-Haarith said: "I asked Abu 'Abdillaah about *Taghbeer*, saying to him: 'The hearts become softened by it.' So he responded: 'It is an innovation (*bid'ah*).'"

Others reported that he declared it *makrooh* (disliked, i.e. forbidden) and forbade listening to it.

Al-Hasan bin 'Abdil-'Azeez al-Jarwee said: "I heard ash-Shaafi'ee, Muhammad bin Idrees, say: 'I left behind something in Iraq called *Taghbeer*, which the heretics introduced to divert the people away from the Qur'aan.'"

And Yazeed bin Haaron said: "No one engages in *Taghbeer* except a *faasiq* (a wicked sinner). When was this *Taghbeer* (done in the past)?"

'Abdullaah bin Dawood said: "I hold that the one who performs *Taghbeer* should be beaten."

*Taghbeer* was the name given to this type of listening. The Imaams of the past declared it detestable (*makrooh*, i.e. disliked) as you have just seen. However, they did not attach the forbidden matters of the duff and the reed flute to it (when giving their verdicts). So what about if these musical instruments were to be attached to it and the people were to take it as part of the Religion? How close in resemblance are they to those whom Allaah reprimanded, saying:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

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<sup>2</sup> The *Mughabbirah* were people that would immerse themselves with the remembrance of Allaah, i.e. they would shout out and move back and forth, raising their voices in reciting poetry, etc. They were called this because they would incite the people regarding the Hereafter, according to their perception. But the truth is that, inciting one regarding the Hereafter is by what has been reported on Allaah and His Messenger from admonitions, counsels, and allowable heart-softening narrations.

**“And their prayer at the House (of Allaah, i.e. the Ka’bah) was nothing but whistling and clapping of hands.”** [Surah Al-Anfaal: 35]

It is said that *mukaa* in this ayah means whistling and *tasdeeyah* means the clapping of hands.

And Allaah said to His Prophet (*sallAllaahu ‘alayhi wa sallam*)

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا

**“And leave alone those who take their religion as play and amusement, and whom the life of this world has deluded.”** [Surah Al-An’aam: 70]

It is well known that knowledge of the path to Allaah can only be acquired from Allaah through the intermediary of His Messenger. This is since Allaah has chosen him as a guide, an explainer, a giver of glad tidings and a warner. And He commanded us to follow him, making obeying him equal to obeying Allaah, and disobeying him equal to disobeying Allaah. And He made following him (*sallAllaahu ‘alayhi wa sallam*) a proof of one’s love for Him. Allaah says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

**“Whoever obeys the Messenger then he has indeed obeyed Allaah.”** [Surah An-Nisaa: 80]

And Allaah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

**“And it is not for a believing man nor a believing woman, when Allaah and His Messenger have decreed a matter, that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed into a plain error.”** [Surah Al-Ahzaab: 36]

And Allaah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

**“If you truly love Allaah, then follow me, Allaah will love you and forgive you your sins.”** [Surah Aali ‘Imraan: 31]

It is also well known that Allaah’s Messenger was compassionate towards his ummah, desirous of them being guided, and merciful to them. So he (*sallAllaahu ‘alayhi wa sallam*) did not leave any path leading to something correct except that he prescribed it for his ummah, and directed them to it with his actions and statements. Furthermore, his Companions were from the most eager to perform good deeds and acts of obedience, and to rush to Allaah’s Contentment, to the point that they didn’t leave behind any aspect of good except that they were the first ones at it. That is why it has not been reported on the Prophet or any of his Companions that they embarked upon this foul path. Nor did he (*sallAllaahu ‘alayhi wa sallam*) stay up all night performing this *Samaa’* (listening), seeking nearness to Allaah. Nor did he (*sallAllaahu ‘alayhi wa sallam*) say: “Whoever dances, then he has such and such reward” or “Singing implants Faith into the heart.” Nor did he listen to the reed flute being played and incline to it, finding it to be pleasing. Nor did he place a reward for listening to it and acting on it. This is something that cannot be denied. And if this is true, then this act is definitely not a means of getting near to Allaah nor is it a way towards reaching Him. So this necessitates that it must be from the worst of matters, because the Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **“The best of guidance is the guidance of Muhammad, and the worst of all matters are the newly invented ones”**<sup>3</sup>, this act being one of them. The Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **“Every newly invented matter is an innovation, and every innovation is a misguidance.”**<sup>4</sup> The Imaams have called this act an innovation, based on what we mentioned previously.

As for a detailed ruling regarding these audible performances with the duff and the reed flute, and listening to each of them individually, then all of this falls under play and amusement. So whoever makes that his continual habit and becomes known for doing it or for listening to it or for seeking it in the places it is found or whoever is sought after for it, then he is lacking manliness, and his testimony is not to be accepted, nor is he to be considered from among those who are trustworthy. The same applies to the one who continually performs dances (to these audible performances).

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<sup>3</sup> Part of a hadeeth that is agreed upon by Al-Bukhaaree and Muslim; it reaches the level of being *mutawaatir*.

<sup>4</sup> Part of an authentic hadeeth reported by Ahmad, Abu Dawood, at-Tirmidhee, and Ibn Maajah. Refer to Khutbat-ul-Haajah of the Muhaddith, Muhammad Naasir-ud-Deen al-Albaanee.

The worst of all of these (instruments) is the reed flute, since a hadeeth has been reported about it from Sulaymaan bin Moosaa on the authority of Naafi', who said: "I was with Ibn 'Umar on a road, when he heard the sound of someone playing a wind instrument (i.e. a pipe) which caught his attention. So he turned away from the road and put his index fingers in his ears. Then he said: 'O Naafi', do you hear it? Do you hear it?' I said: 'Yes.' So he continued on and then said: 'O Naafi', do you still hear it?' I said: 'No.' So he took his hands out of his ears and said: 'This is what I saw Allaah's Messenger do.'" <sup>5</sup>

This was reported by al-Khalaal in his *Jaami'* from 'Awf bin Muhammad al-Misree from Marwaan at-Taatiiree from Sa'eed bin 'Abdil-'Azeez from Sulaymaan bin Moosaa. He also reported it from 'Uthmaan bin Saalih al-Antaakee from Mahmood bin Khaalid from his father from Mut'am bin Miqdaam from Naafi'.

Ahmad (bin Hanbal) was asked about this hadeeth, so he said: "Sulaymaan bin Moosaa reported it from Naafi' from Ibn 'Umar."

This is a profound action from the Prophet indicating its forbiddance, due to his sealing off of his ears (from hearing it) and his turning away from that road. One of these acts is not sufficient in the absence of the other. This was because he heard wind instruments being played.

It has not been conveyed to us from any of the scholars that they made an allowance for wind instruments (to be played or heard), so it is like the *tanboor* (a stringed instrument). In fact, it is worse because there has been a narration reported about it (the wind pipe) the likes of which has not been reported about that (the *tanboor*).

As for singing, the scholars have differed concerning it. The people of Madeenah used to permit it, but many of the scholars opposed them in that and criticized their opinion.

'Abdullaah bin Mas'ood said: "Singing breeds hypocrisy in the heart." <sup>6</sup>

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<sup>5</sup> Reported by Abu Dawood in his *Sunan*, who said of it: "This hadeeth is *munkar*." It was also reported by Abu Bakr al-Khalaal through numerous paths of narration. Ahmad reported it with a good chain of narration, and Ibn Taimiyyah mentioned it in his *Majmoo'ul-Fataawaa* (30/212). However, the hadeeth is not void of weakness. Refer to the *Takhreej of Mishkaat-ul-Masaabeeh* by Imaam al-Albaanee (no. 4811).

<sup>6</sup> Reported by Ibn Abee ad-Dunyaa in *Dhamm-ul-Malaah* from Ibn Mas'ood and its chain of narration is weak. See its checking in *Takhreej Mishkaat-ul-Masaabeeh* (no. 4810), *Silsilat-ul-Ahaadeeth ad-Da'eefah* (no. 2430) and *Da'eef al-Jaami'-us-Sagheer* (no. 3940) of Imaam al-Albaanee.

And Mak-hool said: “Whoever dies while having a female singer with him should not be prayed over (i.e. funeral).”

Mu’amar said: “If a man were to take the view of the people of Madeenah concerning hearing, i.e. singing, and entering women from behind (during intercourse); the view of the people of Makkah regarding temporary marriage (*mut’ah*) and *sarf*; and the view of the people of Koofah regarding intoxicants, he would be from the most evil of Allaah’s slaves.”

Maalik bin Anas was asked about what the people of Madeenah permit from singing, so he replied: “In our opinion, the only ones who do it are the evil sinners (*fusaaq*).”

Ibraaheem bin al-Mundhir al-Khazaamee also said something similar to this.

So in any case, it is disliked and it is not from the characteristics of religious people. As for doing it inside the masaajid, then this is not permissible, because the masaajid were not built for this purpose. It is an obligation to preserve it from those things that are less than it, so what about this act (of singing), which is the trademark of the evil sinners and the implanter of hypocrisy.

As for the duff, then it is the least (harmful) of these things. The Prophet (*sallAllaahu ‘alayhi wa sallam*) ordered us to use it during marriage ceremonies,<sup>7</sup> and it has been reported that it is allowed in matters apart from marriage also. It has not been made clear to me that it is forbidden unless the person that beats it is a man that resembles women (by doing so). So in that case it is forbidden due to what it contains of men imitating women. Or also in the case when it is beat in the presence of a deceased person, for then it would be showing discontentment with Allaah’s Divine Ordainment and fighting against it. But if it is void from these things, then I do not hold it to be forbidden at all.

However, the companions of ‘Abdullaah bin Mas’ood would tear apart duff instruments, and they would be severe in that matter. (Imaam) Ahmad mentioned this about them, but he didn’t take that view,<sup>8</sup> since its permissibility has been reported in the Sunnah and that has more right to be followed.

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<sup>7</sup> He is referring to the hadeeth reported by ‘Aa’ishah in which two young girls were singing and beating the duff in her presence. And in it occurs the Prophet’s saying to Abu Bakr: “**Leave them O Abu Bakr, for these are days of celebration (i.e. ‘Eid).**” Reported by al-Bukhaaree and Muslim; See *Ghaayat-ul-Maraam* (no. 400).

<sup>8</sup> See *Masaa’il-ul-Imaam Ahmad* from the narration of Ibn Haanee an-Naysaburee (2/174)

It has been reported from 'Iyaad bin Ghanam, a Companion of Allaah's Messenger that one time he celebrated an 'Eid with the people of Anbaar, so he said: "I don't see you performing *taqlees*? The people would perform *taqlees* during the time of Allaah's Messenger." Yazeed bin Haaron said: "*Taqlees* means beating the duff."

Anas bin Maalik said: "The Prophet (*sallAllaahu 'alayhi wa sallam*) once passed by a group of girls from Bane An-Najjaar, and they were beating their duffs saying: 'We are slave-girls from Bane An-Najjaar, and how wonderful is Muhammad as a neighbor.' So he (*sallAllaahu 'alayhi wa sallam*) said: '**Allaah knows that I love you.**'"<sup>9</sup>

And it has been reported that a woman once said to the Prophet: "I made an oath that if Allaah would return you safe that I would beat the duff over your head." So he said: "If you made an oath, then fulfill it. And if not, then don't." Or it is as he (*sallAllaahu 'alayhi wa sallam*) said.

So in general, even though it is permitted for one to play it, I hold it to be an amusement and a vain passing of time.

As for the one who makes it part of the religion and makes hearing it and listening to singing a means and a way of seeking nearness to Allaah, then this will not take him anywhere except to Allaah's Discontentment and Hatred. And perhaps other things may be attached to playing it, such as looking at women that one is prohibited from looking at or looking at a handsome boy, which will in turn cause his religion to be snatched away, put trials to his heart and cause him to oppose his Lord's saying:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

"**Tell the believing men to lower their gazes...**" which will then lead him to be lenient with regard to opposing Allaah's next statement:

وَيَحْفَظُوا فُرُوجَهُمْ

"**...and to guard their private parts.**"

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<sup>9</sup> Reported on the authority of Buraidah (*radyaAllaahu 'anhu*) by At-Tirmidhee who said: "This is a *saheeh hasan ghareeb* hadeeth." See the checking of *Mishkaat-ul-Masaabeeh* (no. 6039)

And that will not be purer for them. So whoever is tested with opposing the first part of the ayah (i.e. lowering the gaze) then he will then go on to commit the next part of it (i.e. not guarding the private parts).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

**“And all of you turn to Allaah in repentance, O Believers, so that you may be successful.”** [Surah An-Noor: 30-31]

Some of the Taabi’oon said: “I fear less for the young worshipper from a predatory beast than from a beardless boy that sits next to him.”

And Abu Sahl said: “There will appear in this ummah a people that will be known as the *Laa’itoon* (homosexuals), and they will be divided into three groups: One group that looks, one group that touches and one group that does that act (ie act of sodomy).”

Al-Hasan bin Dhakwaan said: “Do not sit with the children of the rich, for they have an appearance like the appearance of women. And they are a worse trial than virgin girls.”

It is not befitting for anyone to delude himself or to be content with what he thinks he has of firmness in his religion and strength in Eemaan. This is since the one who opposes Allaah’s commandments and looks at what the religion has prohibited him from looking at, his preservation (from sin) is snatched from him and he is left entrusted to himself. So how can someone with intellect be deluded by that? We all know the trials that Dawood, the Prophet of Allaah, went through. And he was the most worshipping amongst humans and a prophet from the prophets of Allaah who had news from the heavens sent to him and had various different angels bring down revelation to him. But in spite of all this, he fell into committing what he did of sin because of his looking at what he looked at.

And one of the worshippers from Banee Israa’eel worshipped Allaah for seventy years and then looked at a woman once, and so he was tested because of that. And Barsees, the worshipper – his ruin came about due to this kind of looking also. The Prophet (*sallAllaahu ‘alayhi wa sallam*) once said to ‘Alee: **“Do not follow the look with a (second) look. For indeed the first one is for you, but the second one is not (i.e. it’s forbidden).”**<sup>10</sup> And he (‘Alee) was from the most noble of this ummah

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<sup>10</sup> A *hasan* (good) hadeeth reported by ad-Daarimee (Manners/28), Abu Dawood (Marriage/43) and Imaam Ahmad in his *Musnad* (5/351, 353 and 357). See *Saheeh al-Jaami’-us-Sagheer* (7830)

who had a high position in religion, knowledge, awareness of Allaah, His rights, His Commandments and His Prohibitions. So who are you, O one who is deluded and ignorant about himself? Look at where you are as compared to these individuals we just mentioned. Usaamah bin Zayd reported that Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) said: **"I have not left a *fitnah* (trial) behind me that is more destructive to men than women."** <sup>11</sup>

And it has been reported in a narration that: "Indeed, looking (at forbidden things, i.e. women) is a poisoned arrow from the arrows of Iblees (the Devil)." And the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"The eyes fornicate and their fornication is the look."** <sup>12</sup>

Al-Fudayl bin 'Iyyaad said: "Singing is the invoker of fornication." So if the invoker of fornication is combined with its caller and objective, then its means have been met.

It has been reported from 'Umar bin 'Abdil-'Azeez that he said: "It has been conveyed to me from trustworthy narrators from the carriers of knowledge that attending (gatherings of) musical instruments and listening to singers, while being devoted to this, breeds hypocrisy in the heart just as water breeds pasture."

Upon my life, that one protect himself from that by abandoning attending those places is easier for one with common sense than remaining firm upon Eemaan, which doesn't breed hypocrisy in the heart...

So whoever would love to be saved in the future, and to accompany the leaders of guidance, and to be rescued from the path of destruction, he must adhere to the Book of Allaah and act upon what is in it. And he must follow the Messenger of Allaah and his Companions, looking at what they were upon. So he must not transgress that with speech or action. He must make his *Ibaadah* (worship) and *Ijtihad* (efforts) according to their ways (sunan). And he must traverse their way and be concerned with following them. For indeed, their way is the Straight Path, which Allaah taught us to ask for, and for which he made the validity of our prayer dependent upon our supplicating for it. Allaah says, teaching us (how to supplicate):

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<sup>11</sup> An authentic hadeeth reported on the authority of Usaamah bin Zayd by Ahmad, al-Bukhaaree, Muslim, at-Tirmidhee, an-Nasaa'ee and Ibn Maaajah. See *Saheeh al-Jaami'-us-Sagheer* (no. 5473).

<sup>12</sup> An authentic hadeeth reported from Ibn Mas'ood by Imaam Ahmad in his *Musnad* and At-Tabaraanee in *al-Kabeer*. See *Saheeh al-Jaami'-us-Sagheer* (no. 4026).

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

**“Guide us to the Straight Path – the Path of those whom You bestowed Your favor on, not of those who gained Your Anger nor of those who went astray.”**  
[Surah Al-Faatihah: 6-7] Aameen

So whoever doubts that the Prophet was upon the Straight Path, then he has shot out from the Religion and he has left from the fold of the Muslims. But whoever knows that and believes in it, and is content with Allaah as his Lord and with Islaam as his religion and with Muhammad as his Prophet, and he knows that Allaah commanded us to follow His Prophet in His saying:

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

**“Follow him so that you may be guided”** [Surah Al-A’raaf: 158] as well as other ayaat, and the statement of the Prophet: **“Stick to my Sunnah and the Sunnah of the guided Khaleefahs after me. Bite onto it (i.e. the Sunnah) with your molar teeth. And beware of newly invented matters, for indeed every newly invented matter is an innovation and every innovation is astray.”**<sup>13</sup> And the statement of the Prophet: **“The best of guidance is the guidance of Muhammad, and the worst of all matters are the newly invented ones.”** – What is wrong with him that he turns away from his path to the right and to the left? And that he turns away from it altogether? And that he seeks a way to Allaah from other than it? And he seeks to please Allaah by other than it?

Do you think he will find a better guidance, and that he is following a better guide than Allaah’s Messenger? Never. He will never find, apart from Allaah’s Path, anything except for the Path of the Devil. And he will never attain, through another path, anything but Allaah’s Discontentment. Allaah says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ  
عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

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<sup>13</sup> Agreed upon, its references have been mentioned previously.

**“And this is My Straight Path, so follow it. And do not follow the other paths for they will lead you away from His Path. This is what He counsels you with, so that you may be dutiful to Him.”** [Surah Al-An’aam: 153]

It has been reported from the Prophet (*sallAllaahu ‘alayhi wa sallam*) that once he drew a straight line on the ground and said: **“This is the Path of Allaah.”** Then he drew other lines on the sides of it, and said: **“These are the paths of the Devil, upon every one of these paths is a devil that is calling to it. Whoever responds to them, going to these (paths), they will cast him into the Fire.”**<sup>14</sup> Or it is as the report states.

So he (*sallAllaahu ‘alayhi wa sallam*) has informed us that anything apart from Allaah’s Path is the Path of the Devil. Whoever follows it will be thrown into the Hellfire. The Path of Allaah is that which Allaah’s Messenger treaded upon, as well as His (close) friends and the foremost to embrace Islaam. And those who followed after them in goodness till the Day of Recompense followed them in it. Allaah is pleased with them and they are pleased with Him.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

**“He has prepared for them gardens under which rivers flow (Paradise) to dwell therein forever. That is the supreme success.”** [Surah At-Tawbah: 89] So whoever follows it will be happy whereas whoever abandons it will be distanced.

The path of Allaah’s Messenger and his Sunnah, manners, biography, and what he was upon from his worship and conditions is well known to the people of knowledge, and manifest to those who love to follow him, adhere to his way and tread his methodology. The truth is clear for those whom Allaah wishes to guide and protect, and

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِيٌّ وَمَنْ يُضَلِّلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

**“Whoever Allaah guides, then he is the guided one, and whoever is lead astray, then those – they are the losers.”** [Surah Al-A’raaf: 178]

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<sup>14</sup> Reported by Ahmad, an-Nasaa’ee and ad-Daarimee. Its chain of narration is *hasan* (good) and al-Haakim and other authenticated it. See the checking of *Mishkaat-ul-Masaabeeh* (no. 166).

## THE CONCLUSION:

May Allaah keep us and you firm upon His Straight Path. And may He make us and you from those whom their Lord has given the glad tidings of mercy and contentment from Himself, and Paradise, in which there will be everlasting blessing, where they will abide forever. Indeed Allaah has with Him great reward.

So O you human being, who stands in need and who was created for a tremendous matter, you for whom the Hellfire and the Gardens of Bliss were created, if you devote your attention to the musical instruments with your ears; and you look at what Allaah forbade with your eyes; and you eat doubtful matters with your mouth, allowing them to enter your stomach; and you are pleased with yourself dancing and swaying; and you waste all of your precious time engaged in these despicable acts; and you throw away your life, which has no value, in trying to attain these condemnable things; and you busy your body, which was created for worship, with that which Allaah forbade for His servants; and you sit in the gathering of the people of falsehood; and you perform the acts of the sinners and the ignorant. You will come to know, when the cover has been lifted, and the Command (of Allaah) comes to pass, what will befall you from regret on the Day when you see the positions of those who have preceded (you) and the reward of those who did good deeds. While you will be with those who were left behind, the squanderers, and you will be counted as being in the company of the people of falsehood, the neglectful. You have stopped proceeding, the pains have befallen you, and your regrets have become tremendous. For on that Day, the one who cries will not be shown mercy, nor will the one who complains be listened to. Nor will the one who regrets be comforted. Nor will anyone be saved from the Torment of Allaah except for he who is granted mercy.

May Allaah awaken you and us from the sleep of heedlessness, and may He enable you and us to perform what He created us for (i.e. worship), by His mercy.

This ends this religious verdict, all praise be to Allaah alone. And may the peace and blessings of Allaah be on Muhammad, his family and his Companions.