

## الرياء

كتبها: عبد الرزاق طاهر فارح  
ترجمها: د. فهم بوخطوة

21 جمادى الأولى 1436 هـ  
10 أبريل 2015

أحبتي في الله

الرياء ، وما هو هذا المرض؟ وما تعريفه؟ وما هي خطورته؟ وما آثاره ونتائجه؟ وما الذي ينجي الإنسان في الدنيا والآخرة منه؟ الإجابة عن كل هذه الأسئلة هو موضوع خطبتنا في هذا اليوم المبارك . أسأل الله جلّ وعلا أن يجعلنا جميعاً من عباده المخلصين.

وكلمة الرياء معناها: أرى الناس خلاف ما يبطن في قلبه . أو إرادة الغير بفعل الخير أو إرادة العباد بعبادة رب العباد. أو أن تعمل عملاً من الأعمال التي لا ينبغي أن تصرف إلا لله ، ولكن لا تريد بها وجه الله ، وإنما تريد بها السمعة والشهرة والمحمدة عن الخلق . فهذا الرياء قد حدّر منه النبي أمته . كما في الحديث الذي رواه الإمام أحمد في مسنده ، وابن جنان وغيرهما بسند صحيح ، ورواه من حديث محمود ابن أبي سعيد رضي الله عنه أن النبي صلى الله عليه وسلم قال : {إني أخوف ما أخاف عليكم الشرك الأصغر} . قالوا: وما الشرك الأصغر يا رسول الله . قال : {الرياء} . وكما في الحديث الذي رواه الترمذي من حديث أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم إطلع يوماً على أصحابه وهم يتذكرون المسيح الدجال ، فقال: ألا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟ قالوا بلى يا رسول الله . قال: {شرك السرائر} . قالوا وما شرك السرائر؟ قال : {يقوم الرجل فيصلي ، فيزيّن صلاته جاهداً لما يرى من نظر الناس إليه ، يحسن الأعمال ويزيّن الصلاة ويتظاهر بالخشوع والخضوع فيها إلا ليراه الناس} .

هذا الرياء محبط للعمل ، ويجعله الله هباءً منوراً . قال الله جلّ وعلا على لسان رسوله في الحديث القدسي الذي رواه مسلم من حديث أبي هريرة رضي الله عنه عن الحبيب النبي صلى الله عليه وسلم: قال ربي الأعلى: أنا أغني الأغنياء عن الشرك . فمن عمل عملاً أشرك فيه معي غيري تركته وشركه . وفي لفظ ابن ماجه "وأنا منه بريء وهو للذي أشرك". ثم بيّن النبي صلى الله عليه وسلم أن الله يجمع الناس يوم القيامة ليوم لا ريب فيه ، فإذا جازاهم بأعمالهم خاب المرآئين فقال {إذهبوا إلى أولئك الذين كنتم ترائون في الدنيا . (أي تعملون لأجلهم الأعمال الصالحة) ، فلتجدوا عندهم جزاءً} . وحينئذ يظهر خزيهم وتظهر ندامتهم وخسارتهم لأنهم لن يجدوا جزائهم عند أحد . فإن الواحد الأحد ، ملك الملوك هو الذي يجازي على الحسن والقبح . فهو سبحانه مالك يوم الدين .

روى مسلم في صحيحه من حديث أبي هريرة رضي الله عنه أنه صلى الله عليه وسلم قال {أول من تسعّر بهم النار يوم القيامة ، عالم وقارئ للقرآن. عالم أتى به فعرفه نعمه ، فعرفها ، قال فماذا عملت؟ قال تعلمت العلم وعلمته . قال كذبت ، ولكنك تعلمت ليقال هو عالم ، وقد قيل . ثم أمر به ، فسحب على وجهه حتى ألقي في النار . وقارئ للقرآن أتى به فعرفه نعمه ، فعرفها ، قال فماذا عملت؟ قال قرأت فيك القرآن . قال كذبت ، ولكنك قرأت ليقال هو قارئ ، وقد قيل . ثم أمر به ، فسحب على وجهه حتى ألقي في النار . ورجل سخي باذل (محسن كبير) أتى به فعرفه نعمه ، فعرفها ، قال فماذا عملت؟ قال ما تركت سبيلاً تُحب أن يُنفق فيها لك إلا وأنفقت فيها لك . قال كذبت ، ولكنك أنفقت ليقال هو جواد ، وقد قيل . ثم أمر به ، فسحب على وجهه

حتى ألقى في النار . ومقاتل في الميدان أتى به فعرفه نعمه ، فعرفها ، قال فماذا عملت؟ قال قاتلت فيك حتى قُتلت . قال كذبت ، ولكنك قاتلت ليقال هو جري (ليقال هو بطل وليقال هو شجاع) ، وقد قيل . ثم أمر به ، فسحب على وجهه حتى ألقى في النار{ .

أحبتي في الله ،، إن من آثار الرياء في هذه الحياة الدنيا هو أن المرئيس لا يستمر ولا يواصل العمل . فهو لا يعمل إلا أمام الناس . أما إذا غاب عنه الناس فإنه يترك العمل . ولذلك سئل علي ابن أبي طالب رضي الله عنه عن علامات الرياء فقال ثلاث (علامات الرياء ونعوته ثلاث) ،، أنه (أي المرئي) ينشط في العبادة والطاعة أمام الناس ، ويكسل إذا غاب عنهم . وكذلك زيادته في العمل إذا أثنى عليه . وإذا ذمّوه توقف أو أنقص العمل . وهذا يدل على مُنافاة الإخلاص . أسأل الله أن يرزقني وإياكم الإخلاص وأن يجعلنا جميعاً ممن يستمعون القول فيتبعون أحسنه .

أقول قولِي هذا وأستغفر الله لي ولكم ،، إنه هو الغفور الرحيم .

الحمد لله على إحسانه ، والشكر له على توفيقه وامتنانه ، وأشهد أن لا إله إلا الله وحده لا شريك له تعظيماً لشأنه ، وأشهد أن محمداً عبده ورسوله الداعي إلى رضوانه صلى الله عليه وسلم ، وعلى آله وأصحابه وأتباعه وسلم تسليماً كثيراً.

أما بعد ،،

فيا أيها المسلمون ، إتقوا الله تعالى واعلموا أن الرياء محبط للأعمال وسبب لمقت الله . فجدد بك أيها المسلم أن تعالج نفسك منه . وذلك بمعرفة حقيقة التوحيد التي تتضمن عظمة الله تعالى . فإذا علمت أن الله وحده هو الذي يضر وينفع متى شاء طرحت من قلبك الخوف من ذم الناس والطمع في ثنائهم . وكذلك إذا علمت أن الله سميع بصير يعلم خائنة الأعين وما تخفي الصدور ، طرحت مراقبة الخلق وأطع الله كأنك تراه ، فإن لم تكن تراه فإنه يراك . وحسبك أيها المسلم إطلاع الله عليك . واعلم أن الناس لن يغنوا عنك من الله شيئاً . واعلم أن الشيطان هو منبع الرياء . فاستعن على طرده بالاستعاذة بالله منه . واكتم عملك عن الناس فلا تجعلهم يطلعون على أعمالك الصالحة . وإياك وحب الظهور ، فإنه يورث الغرور ، ويقصم الظهر . أما شعائر الإسلام الظاهرة فلا بد من إظهارها . ولا يمكن إخفاؤها ، كالحج والعمرة والجمعة والجماعة وغيرها .

فالإنسان لا يكون مرئياً بإظهارها لأن من حق الفراض الإعلان بها ، لأنها أعلام الإسلام وشعائر الدين . ولأن تاركها يستحق الذم والمقت . فوجب إمطة التهمة بالإظهار . ولكن يحذر من الرياء فيها بعد أدائها . أما إذا كانت العبادة تطوعاً ، فحقها أن تخفى لأنه لا يلام الإنسان بتركها ، ولا تهمة فيها . فإن أظهرها قاصداً بالإظهار أن يراه الناس فيمدحونه ويثنون عليه فهو رياء . وكل عمل يأتي به الإنسان وهو لا يريد بفعله وجه الله فهو رياء ، وهو من الشرك والعياذ بالله .

# Adulation or hiding true and showing false feelings

Written by: Abdel-Razzag Taher  
Translated by Dr. Faheem Bukhatwa

21/06/1436AH  
10/04/2015AC

Thanks be to Allah the Lord of the worlds. And peace and prayers be upon the most honorable of the messengers, and upon all his family and companions.

Dearly beloved, adulation or showing off in a deceiving manner; is a sickness. What is it? How is it defined? How dangerous is it? And what are its effects and results? And what can save a person from it in this life and next? The answers to all those questions are the main purpose of this talk on this blessed day. I do pray to Allah the Almighty to make us all amongst his sincere slaves.

Adulation or showing off with false and ill intentions, is for someone to pretend and act completely different to what truly is within their heart. Or doing a good deed to impress others, or doing worship aimed to impress people rather than Allah. It is doing intentional false acts of obedience aiming at deceiving others by showing dishonest and misleading feelings and faith and hiding the true feelings and intentions. It is doing some deed that should only be done for the sake of Allah; and should be done to get closer to Allah, but rather; one does it seeking to gain fame and reputation; and admiration by people. This is the showing off; with false-intention deeds, and it is what the messenger ppbu warned his nation against. The messenger ppbu said: **“What worries me about you the most; is the minor (shirk); or a form of associating partners with Allah or minor polytheism”** the messenger ppbu was asked what is the minor (shirk)? Or what the minor form of associating partners with Allah was. He said: adulation, or trying to impress others by showing off a false deed of worship. It was also reported that the messenger ppbu once found some of his companions discussing and studying the false messiah. He said shall I tell about what worries me about you more than the false messiah? They said yes messenger of Allah. He said: the hidden (shirk) or hidden polytheism. They asked him what it was. He said: that is when a man does a prayer and he does his best to improve it and perfect it when he finds that people are looking at him. He improves his deeds and does prayers well,

and even pretending an extra level of reverence and submissiveness, but only to be seen by people or to impress people. That is the minor (shirk) or minor polytheism. This wastes the reward from one's deeds. Allah said telling us through His messenger ppbu (Hadith Qudsi) **{I am the richest of the rich from the need of having associates. So, anyone who does any deed or act who does it for me as well as for any other associate with me; then I renounce and disown him and the associate}**. The messenger ppbu explained that Allah gathers people on the day of resurrection, a day that there's no doubt shall come, and when He rewards people for their deeds. He addresses those who committed the sin of minor (shirk) association and says to them: go to those you were showing-off-to; in the first life, those for whom you used to do the deeds. Go and find your reward with them. At that time they will be shamed, they will show regret and sorrow, and they will be at loss. That is because they will not find any reward from others. It is Allah, the King of all kings; the one and only who rewards good and bad deeds. He is the owner of the day of resurrection; all praise be to Him (سبحانه).

The messenger ppbu was reported saying that the first of those that hell fire is lit with on the day of resurrection are scholars and those who recite Quran. The scholar is brought and all the mercies he was given; are stated to him and he acknowledges them; and he is asked what did you do with them? He says: I have learnt and I have taught. He is told: you have lied. You have learned so you would be called a scholar; and it was said. Then it is commanded that he would be drawn into hell fire face down. And the Quran reciter is brought and is made aware of the mercies he was given; and he acknowledges them, and he is asked what did you do with them? He says: I recited Quran for you. He is told: you have lied. You recited so you would be called a reciter; and it was said. Then it is commanded that he would be drawn into hell fire face down. And here is another man who is a big spender and generous giver for the sake of Allah. He is brought and all the mercies he was given are stated to him and he acknowledges them; and he is asked what did you do with them? He says: I spent for your sake into every route You loved spending for. He is told: you have lied. You spent so you would be called a generous donor or contributor; And it was said. Then it is commanded that he would be drawn into hell fire face down. And a fighter or a soldier in a battlefield who is brought and all the mercies he was given are stated to him; and he acknowledges them; and he is asked

what did you do with them? He says: I fought for your sake until I was killed. He is told: you have lied. You fought so you would be called a brave and fearless; and it was said. Then it is commanded that he would be drawn into hell fire face down.

Dearly beloved, some of the effects and result of ill-intentioned deeds or minor (*sherk*) association which will appear in this life are; that such a person does not continue doing deeds. He only does the deeds in view of people. If no people are present then he no longer does the deed. Ali Ebn-Abi-Talib was asked for the signs of minor (*sherk*) association. He said it has three signs:

- 1- The person becomes active in worship and in doing deeds of obedience when there are people round, and
- 2- The person becomes lazy when there are no people round. Also,
- 3- The person will do more deeds of obedience if he is praised. And if he is given out to or dispraised; then he stops or reduces his deeds. This is the opposite of sincerity of intention.

All thanks be to Allah for His guidance and His grace. I testify that Allah is the one and only God, alone with no associates. And I testify that Muhammad ppbu is His slave and His messenger who preached for Allah's satisfaction.

Dear Muslims, do fear Allah, and let it be known that minor (*sherk*) association with Allah will cause rewards for deeds to be dropped; and is a reason for gaining Allah's abhor, despise and hate and anger. It is vital that you treat yourself and clear yourself from it. That is done through seeking knowledge of the truth in monotheism or the oneness of Allah. If you realise and if you are firm that Allah alone is the one and only; who causes benefit or harm when He pleases then you will put away from your heart; the fear of people dissatisfaction with you or people praise of you. Also if you know and realise that Allah can see and hear all; and He is aware of even a sly look; and what is hidden within the chest (unspoken intentions) then you would forget about those who watch you; and obey Allah as if you can see Him. And if you cannot see Him then remember that He does see you.

It is enough; dear Muslim; to know that Allah is watching you. And let it be known to you; that people will not suffice you from God with not even the slightest. And remember that Satan is the source of the showing off or minor (*sherk*) association, so use Allah's support to cast away Satan. And keep your deeds off the sight of people; and be warned against the joy and pride of showing off deeds for it generates vanity and vainglory. While the seen Islamic worship deeds have to be visible and must not be hidden; like pilgrimage (Hajj), mini-hajj (*amrah*) and Friday prayer and the congregation prayers (jamaa) and others. A person would not be considered committing the sin of showing-off or minor (*sherk*) association by visibly doing those deeds. If the worship is a voluntary one then it is best if it is hidden. That is because one is not blamed for not doing it. So, if he makes it shown and intentionally making it visible to people for the purpose that they would praise him then that is minor association. And so is every act or deed which is not aimed at Allah then it is considered showing off, and is part of minor (*sherk*) association.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا [18:110]

Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord. (18:110)

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ [11:16]

Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless. (11:16)

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ 20:42

Whoso desires the harvest of the next life, We give him increase in its harvest. And whoso desires the harvest of this life, We give him thereof, and he has no share in the next life. (42:20)