

## The Standards of Right and Justice

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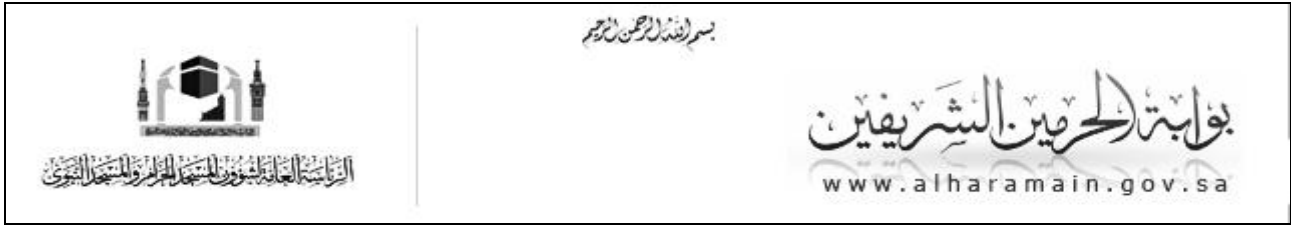
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**Part One**

Praise be to Allah, we praise Him and seek His help and forgiveness and repent to him; we seek refuge with Allah from the evils of ourselves and the evils of our deeds. Whoever is guided by Allah nothing and no one will be able to misguide, and whoever is misguided by Allah nothing and no one will be able to guide. I bear witness that there is no deity but Allah alone who has no partners, and I bear witness that Muhammad is His servant and Messenger.

*[O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].] [Al-Imran: 102]*

*[O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.] [An-Nisâ':1]*



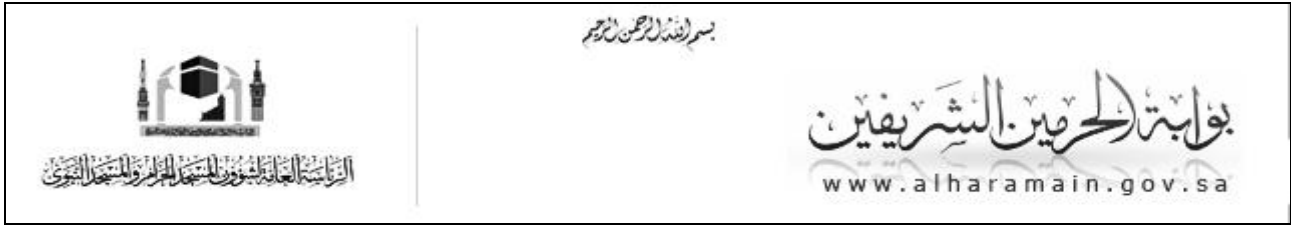
*[O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth (70). He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).] [Al-Ahzâb: 70-71]*

The most truthful word is that of Allah and the best guidance is that of His Messenger Muhammad (ﷺ) and the worst of evils are innovations (in religion), and every such innovation is an aberration. Keep in the congregation of Muslims and remember that the Hand of Allah is with the congregation.

O people!

Every righteous and fair believer is seeking the Truth and wisdom. He is a believer in his creator and master and seeks Allah’s approval and not His creatures’ approval. He is guided by the Wise, the Knowledgeable, the Kind and the Perfectly-Acquainted because Allah, in His exalted glory, can alone guide to the Truth: *[Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?]* [Yûnus: 35]

The standard of right and justice when this true believer disciplines himself and follows Allah’s words: *[Our Lord! We believe in what You have sent down, and we follow the Messenger [(‘Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illallâh - none has the right to be worshipped but Allâh).]* [Âl-‘Imrân: 53]. Such an insightful believer does not lose his insights due to false worldly attractions, illusions, or misguiding delusions. The true believer sees the light of Allah, and realizes that sin is what irritates the heart and he hates to announce it to people, but rather deals with Allah firmly believing that He sees him. The true believer cares about certainty, seeking righteousness and justice rather than caring about the opinions of a few or of many people. He is not deceived by the opinion of the



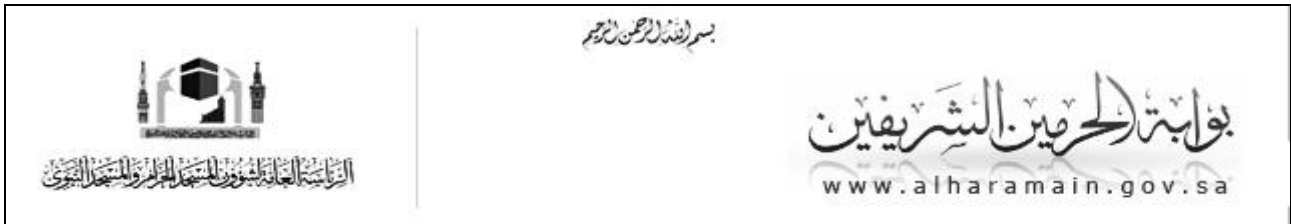
multitudes of people if they are wrong. Nor does he spurn the opinion of the few if they are right because they are small in number.

Such a wise believer is guided by Allah, and he succeeds in finding the truth because of the Almighty's guidance. A wise believer is aware that he pleases only Allah and that the opinion of the multitudes will never save him from Allah's punishment if he transgresses. He will not benefit from the common saying that "*death with the majority is a mercy*" because he is aware of what the Almighty has said regarding great, prominent and potent people when they were put in hell: ***[It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn ) in the punishment.] [Az-Zukhruf : 39].***

Some people who have no knowledge think that the majority is a standard of right and righteousness, and that the minority is the standard of wrong and injustice. This erroneous thought is not supported by proof or evidence from Allah because the Truth, even with a few followers, has many proofs and arguments to support it. The standards of right and righteousness are not increased by multitudes, or reduced by the fewness of their followers, nor are they weighed by their numbers, but people are weighed by righteousness. Allah says: ***[And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.] [Al-An'âm: 116].***

It has been verified that the Prophet (ﷺ) said: ***"I was shown Nations, and they started to pass before me: a prophet accompanied with one man, another with two men, and another with a multitude of people, and yet another with no one with him."*** [Narrated by Bukhari and Muslim].

Here are the prophets coming in with a few followers, and some do not have any followers. Noah (peace be upon him) stayed with his people nine hundred and fifty years; Allah said about him: ***[But only a few believed with him.] [Hûd: 40].***



To have just a few followers was never a sign of a shortcoming in their prophecy and messages, and the great number of their enemies and opponents was no evidence that the majority was right, nor did it prevent the opponents from being wrong. Therefore, Allah said about the Pharaoh and the multitudes of his followers:

*[He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.]*

*[Hûd: 98]*

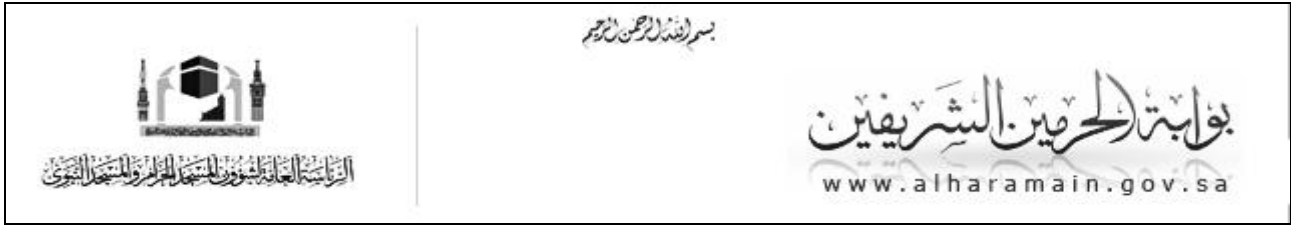
It is truly regrettable that the excuse alleged by those who are negligent or fail to perform their duties towards Allah is that the majority of people behave like this, or say this, or believe in this. Their only criterion is what the multitudes of people do and not what is right and proven.

This is a Pharaoh's argument that Allah, the Almighty, has nullified when Moses, while having a dialogue with Pharaoh, called him to obey his Creator, but Pharaoh said to him: *[What then is the condition of previous generations?]* [Taha: 51]; and he meant what about the majority of people, in previous nations? Were they wrong and you are right? Allah said: *[He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?]* [Taha: 57]

He whose argument is similar to that of Pharaoh is a misguided fool, a yes-man who follows the majority of people even when they are wrong, submitting his will to the enemy, deferring to quantity rather than quality.

Ibn Mas'ûd (may Allah be pleased with him) said: *"Do not be a yes-man, following the majority of people, and say: 'I'm only following people. If they believe I do likewise and if they go astray I follow them.' One should discipline himself that he should not go astray and be an infidel when people do."*

O servants of Allah, a sincere believer cannot be attracted to what the majority of people say. Such majority should not be his standard of what is right and what is wrong because the argument that right or wrong depends on the majority is misleading.



Ibn Qutaibah (may Allah have mercy on his soul) excelled in the description of such people when he said: *"People are like flocks of birds following each other, and if a man claims prophethood, even with all the knowledge they have that the Messenger of Allah (ﷺ) is the Seal of the Prophets, or claims godhood, he will find followers and believers."*

Therefore, servants of Allah, if we look at the Book of Allah, the Almighty, we find evidence that the multitude is not a reliable criterion in determining what is right in many aspects of matters about religion:

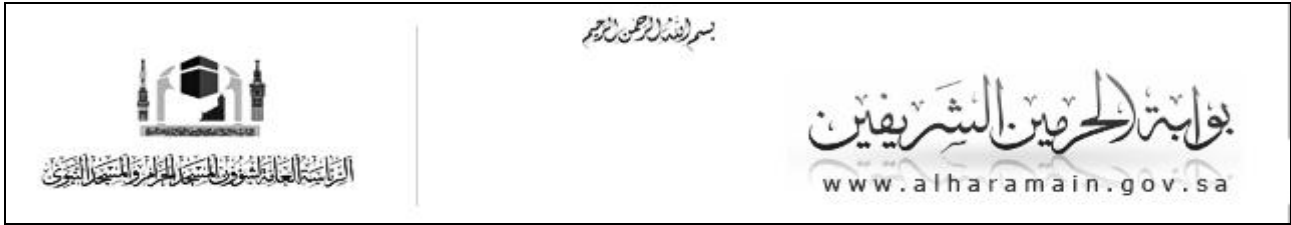
On faith, Allah (I) says: *[And most of mankind will not believe even if you desire it eagerly.] [Yûsuf: 103]*

On right and acceptance, Allah (I) says: *[Indeed We have brought the truth (Muhammad صلى الله عليه و سلم with the Qur'ân) to you, but most of you have a hatred for the truth.] [Al-Zukhruf: 78]*

On fighting and defense, He also says: *[... and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.] [Al-Anfâl: 19]* He again says: *[... and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught ...] [At-Taubah: 25]*

On gratitude, Allah (I) says: *[Work you, O family of Dâwûd (David), with thanks! But few of My slaves are grateful.] [Saba: 13]*

On financial transactions, Allah (I) says: *[... And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few ...] [Sād: 24]*



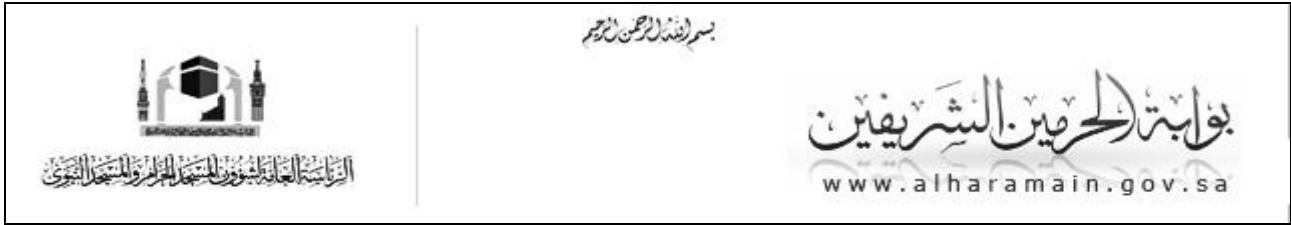
On true belief, Allah (I) says: *[And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists.]] [Yûsuf: 106]*

On learning lessons from others, Allah (I) says: *[Verily, in this is an Ayâh (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers. [8] And verily your Lord, He is truly the All-Mighty, the Most Merciful.] [Ash-Shu‘arâ’: 8-9]*

O servants of Allah! In these verses, we see that the perspective of Islam in relation to a number of aspects about multitude is a negative one. This is to demonstrate that multitude is not enough to receive reverence and consideration, for reliance on just numbers leads to corruption and deviation from the straight Path of Allah. It also results in delegating Right to people instead of being guided by its proofs.

At the same time, we find that Islam did not trivialize the minority, but perhaps praised it in many places because, with a strong faith, true believers are not alone even if they are few. Allah, the Almighty, said: *[Verily, Ibrâhîm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanîf (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).] [An-Nahl: 120]*

On faith, Allah (I) says: *[A multitude of those (foremost) will be from the first generations (who embraced Islâm). [13] And a few of those (foremost) will be from the later generations.] [Al-Wâqi‘ah: 13-14]*



On fighting and defending, Allah (I) says: [... **"How often a small group overcame a mighty host by Allâh's Leave?"** ...] [Al-Baqarah: 249]

In consequence, the main point is that it is clear to us from what is aforementioned that multitude is not the criterion for the Truth and it does not set the standard for giving the believers their faith and moral worth. At the same time, multitude may be praised when it does not violate its boundaries set by *Sharia* and when it validates the goal, as is evident in Allah's praise of those who spend a lot of money for the sake of Allah, for the poor, the orphans, and the wayfarers.

Conversely, we notice that the minority was praised by Allah in a number of places, for it was the true expression of the refusal to drift behind the majority which imagined that its being a majority makes it more rightful and more correct (than the minority). Therefore, neither a lack of followers, nor a lack of money or fighters were reasons to prevent prophets from being described as the people of the *Truth* who deserved reward and victory against the multitudes of their opponents and of their enemies.

Being on the side of the Truth did not harm Abu Bakr (τ)<sup>1</sup> during the fight against the apostates; although he was only one man, he was considered a multitude by being on the side of the Truth.

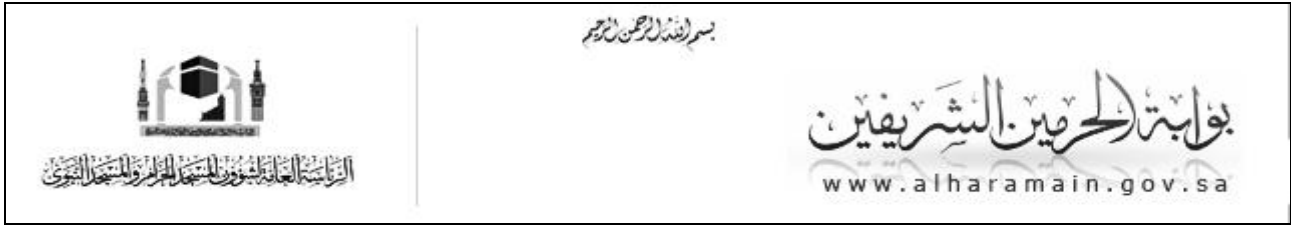
Being on the side of the Truth did not harm Ahmad Ibn Hanbal during the *Fitnah* (allurement) concerning the issue of the creation of the Qur'ân; he was only one but was considered a multitude by being on the side of the Truth.

The Prophet (ε) had told the truth when he said: "**People are just like camels; out of one hundred, one can hardly find a single camel suitable to ride.**" [narrated by Bukhari and Muslim]

May Allah bless you and me with the Qur'ân and the *Sunnah* (the sayings and deeds of the prophet), and grant you and me the benefit of the Qur'anic verses and wisdom. Having said what I have said, I hope that if what I said is correct, it is from Allah and if it is wrong, it is from myself and the the devil. I ask Allah for forgiveness, for He is Oft-forgiving.

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<sup>1</sup> This is an Arabic expression which Muslims say whenever any of the Companions of the Prophet (ε) is mentioned.



## Part Two

All praise be to Allah, and may peace and blessings of Allah be upon whom who has no prophet after him.

Fear Allah, O servants of Allah! Know that the heavens and the earth have been built upon the foundation of truth. So follow the truth and its people wherever they may be, and remember what Ali (τ) said: "***The multitude of people around me does not increase me in honor, nor does their departing increase me in loneliness.***"

So do not feel lonely while following the path of guidance due to the low number of those following it.

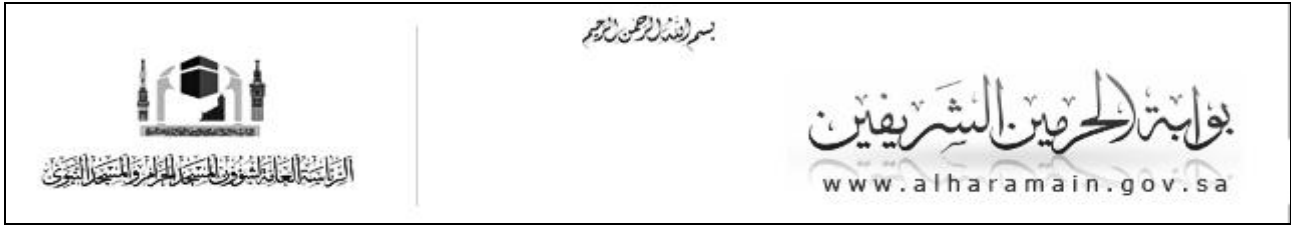
Know, O servants of Allah, that Allah (I) has made clear in His Book the state of the majority of people by when He said, [... ***but most of mankind know not.***] [Al-A'rāf: 187]; [... ***and most of them have no understanding.***] [Al-Mā'idah: 103]; [... ***but most men believe not.***] [Ar-Ra'd: 1]; [... ***but most men thank not.***] [Al-Baqarah: 243] and [... ***And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).***] [Al-Mā'idah: 49]

And that, O you, servants of Allah, is because knowledge is followed by understanding:

[... ***but none will understand them except those who have knowledge (of Allâh and His Signs).***] [Al-'Ankabût: 43]

Surely, the one who has come to know will understand; and the one who understands will believe and therefore be thankful and distance himself from sin and deviation. For this reason, if one falls into sin it is because of a lack of one of the following: either a lack of knowledge, a lack of understanding, a lack of faith, or a lack of thankfulness. All of these foil one's steadfastness and success. For, verily nations are destroyed by *fisq* (libertinism, dissoluteness) which removes knowledge, understanding, faith, and thankfulness: [***And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among***



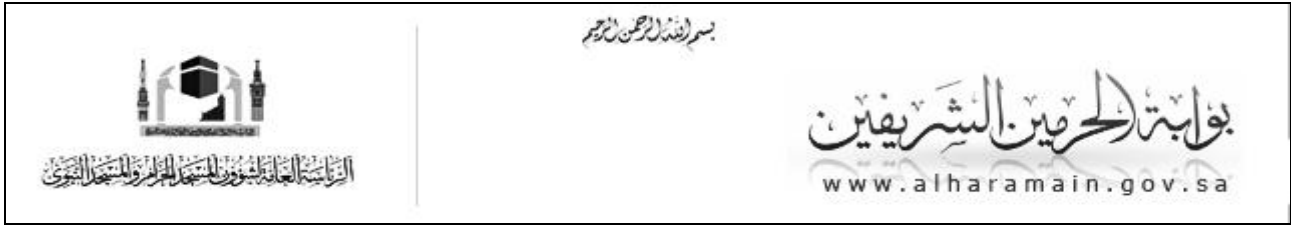


*them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then, We destroy it with complete destruction.] [Al-Isrā': 16]*

The presence of understanding, knowledge, faith, and thankfulness undoubtedly create an ultimate value that is represented in the form of advice and reformation for the sake of preserving the *ummah* (nation): [*... And your Lord would never destroy the towns wrongfully, while their people were right-doers.*] [*Hūd: 117*]; [*Shall We treat those who believe (in the Oneness of Allâh -Islâmic Monotheism) and do righteous good deeds as Mufsidûn (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the Muttaqûn (the pious) as the Fujjâr (criminals, disbelievers, the wicked)?*] [*28*].(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.] [*Sâd: 28-29*]

O Allah! Send your *salat* (Graces, Honours, Blessings, Mercy) O Muslims \_may Allah have mercy upon all of you\_ upon the best and purest of mankind, Muhammad bin Abdullah, the possessor of the *hawD* (a pool in Paradise that Allah \_I\_ granted to the Prophet \_ε) and intercession. For, Allah has commanded all of you and has started first with himself and then His angels that glorify Him. He (Ψ) has called you saying "o believers": [*O you who believe! Send your Salât (Graces, Honours, Blessings, Mercy) on (ask Allâh to bless) him (Muhammad عليه وسلم صلى الله), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum ).*] [*Al-Ahzâb: 56*]

O Allah send Your *salat* (Graces, Honours, Blessings, Mercy) upon Your servant and Messenger Muhammad, who has the brightest face and the most radiant forehead. O Allah be pleased with his four Caliphs (successors): Abu Bakr, Umar, Uthman, and Ali as well as the rest of his Companions, the



*tab'în* (the contemporaries of his Companions) and all those who chose to follow them in righteousness until the Day of Judgment, and upon us by Your pardon, grace and generosity, O You, Most Merciful!

O Allah! Grant glory to Islam and Muslims. O Allah! Grant glory to Islam and Muslims. O Allah! Grant glory to Islam and Muslims and fail polytheism and polytheists (who associate partners with You). O Allah! Grant victory to Your religion, Your Book, the *Sunnah* of your Prophet, and Your servants who believe in You!

O Allah! Dispel the grief of Muslims and ease their agony, pay the debts of those in debt, cure those of us, Muslims, who are sick by Your Mercy, O You, Most Merciful!

O Allah! Grant us safety in our homelands, make good our leaders and those responsible for our affairs, make rulers over us those who fear Your punishment and seek Your pleasure, O You, Lord of *al-'ālamîn* (the worlds)!

O Allah! Grant success to our leader in what You like and what pleases You of his words and actions, O You, the Eternal, the Self-Subsisting! O Allah! Make better his retinue, O You, Possessor of Majesty and Bounty!

O Allah! Improve the situation of our Muslim brothers in all countries. O Allah! Be on the side of our Muslim brothers who are oppressed because of their religion in various countries. O Allah! Grant them victory in Burma, Syria and in all the lands of Muslims, O You, Lord of the worlds. O Allah! Hasten their victory and relief. Fail their enemies' affairs and plots, O You, Possessor of Majesty and Bounty!

*[Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!]* [Al-Baqarah: 201]

Glorified be your Lord, the Lord of Honour and Power! He is free from what they attribute unto Him! May peace be upon all the Messengers! The last of our supplications is all praise be to Allah, Lord of the Worlds.



## مِعْيَارُ الْحَقِّ وَالْعَدْلِ

ألقى فضيلة الشيخ سعود الشريم - حفظه الله - خطبة الجمعة بعنوان: "مِعْيَارُ الْحَقِّ وَالْعَدْلِ" عند المؤمن، والتي تحدت فيها عن ذم الكثرة في القرآن الكريم، وخطورة أن يكون المسلم إمعةً يقلد على غير بصيرةٍ وهدى، وذكر على ذلك الأمثلة والنماذج.

### الخطبة الأولى

إن الحمد لله، نحمده ونستعينه ونستغفره ونتوب إليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبداً لله ورسوله.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ [آل عمران: ١٠٢].

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء: ١].

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ [الأحزاب: ٧٠، ٧١].

أما بعد:

فإن أصدق الحديث كلام الله، وخير الهدي هدي محمد - صلى الله عليه وسلم -، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وعليكم بجماعة المسلمين؛ فإن يد الله على الجماعة.



أيها الناس:

الحق والحكمة ضالّة كل مؤمنٍ مُنصفٍ عدلٍ، مُؤمنٍ بخالقه ومولاه، يلتمسُ رضا الله لا رضا خلقه، ويهتدي بهدي الحكيم العليم واللطيف الخبير؛ لأنه - سبحانه - وحده الذي يهدي إلى الحق، ﴿أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ [يونس: ٣٥].

معيّارُ الحق والعدل عند هذا المؤمنِ الصادقِ وضابطُ الاتباع والانقياد عنده: قولُ الله - جل وعلا - عن أمثاله: ﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [آل عمران: ٥٣]، هذا هو المؤمنُ البصيرُ الذي لا يخطفُ بصره أطيافُ جدّابة، ولا سرابٌ بقيعة، ولا يستميلُ قلبه تزويقٌ ولا تدليسٌ، قلبه قلبُ المؤمنِ الصادقِ الذي يرى بنور الله، ويُدرِكُ أن الإثمَ هو ما حاك في صدر المؤمن وكره أن يطّلع عليه الناس، يتعاملُ مع ربه كأنه يراه لإدراكه الجازم بأن ربّه يراه.

ثم هو بذلك لا يُقيم وزناً لأمر القلّة أو الكثرة؛ فلا هو يغرّ بالكثرة الكاثرة إذا جانبَت الصواب، ولا هو يستوحش من القلّة القليلة إذا كانت على الحق.

ومثلُ هذا اللبيب يُوقِّفه ربُّه لأن يعلمَ علمَ اليقين، وحقّ اليقين، وعينَ اليقين، وأن الأمر لله من قبلٍ ومن بعدُ، والغاية لن تكون إلا لما يُرضي الله - سبحانه -، وأن الكثرة الكاثرة لن تكون شافعةً لمن يغشى الرّّل في نهاية المطاف.

ولن تنفع المقولة المشهورة: الموتُ مع الكثرة رحمة؛ لأنه يُدرِكُ قولَ الله - جل وعلا - عن صناديد الأمم وأشرفهم وعُتاتهم حينما يلقون في النار: ﴿وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ﴾ [الزخرف: ٣٩].

لقد ظنَّ بعضُ من لا علمَ عندهم أن الكثرة هي معيارُ الحق والصواب، وأن القلّة هي معيارُ الخطأ والعدول عن الصواب. وهذا ظنٌّ مغلوطنٌ لا بُرهان لصاحبه عند ربه؛ لأن الحق وإن قلَّ تابعوه فهو كثيرٌ ببراهينه وحُججه لا باتباعه، ولا تزيده الكثرة حقاً، ولا تنقصه القلّة عن هذا الحق مثقالَ ذرّة؛ لأن الحق لا يُوزن بالناس، وإنما يُوزن الناسُ بالحق.



ومن شاء فليقرأ قول الله: ﴿وَأَنْ تَطْعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ [الأنعام: ١١٦].

وقد صحَّ أن النبي - صلى الله عليه وسلم - قال: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَجَعَلَ يَمُرُّ النَّبِيَّ مَعَهُ الرَّجُلَ، وَالنَّبِيَّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيَّ مَعَهُ الرَّهْطَ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ»؛ رواه البخاري ومسلم.

فها هم الأنبياء يأتون في القلَّة من الأتباع، وبعضهم لا تابع له، ونوح - عليه السلام - مكث في قومه ألف سنةٍ إلا خمسين عاماً فقال الله عنه: ﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾ [هود: ٤٠]، فلم تكن هذه القلَّة دليلَ نقصٍ في نبوتهم ورسالتهم، كما أن كثرة خصومهم وسواد مخالفيهم لم تكن دليلاً على أنهم على الحق، ولم تمنعهم من كونهم على الباطل.

ولهذا قال الله عن فرعون وكثرة أتباعه: ﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾ [هود: ٩٨].

وإن من المؤسف حقاً: أن تكون حُجَّة كل مُقَصِّر مُفَرِّط في جنب الله هي أن أكثر الناس يفعلون كذا، أو يقولون كذا، أو يعتقدون كذا! معيارهم الوحيد هو ما يفعله الكثرة الكاثرة من الناس، لا ما هو الحق والدليل.

وهذه حُجَّة فرعونية قد أبطلها الله - سبحانه - في ذكر حوار موسى مع فرعون حينما دعاه إلى توحيد خالقه فقال له فرعون: ﴿فَمَا بَالُ الْقُرُونِ الْأُولَى﴾ [طه: ٥١]؛ أي: ما بال الكثرة الكاثرة من الأمم السابقة؟ أهم على ضلالة وأنت على الهدى؟ قال: ﴿أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى﴾ [طه: ٥٧].

إن من كان هذا صنيعه فهو أحرق مافون، إمعة لا استقلال له، إنما هو غرَّ سلم قيادته للعدو لا للرشد، وأرجع بصره لكم لا للكيف.

وقد قال ابن مسعود - رضي الله عنه - : "لا يكوننَّ أحدكم إمعة تقول: إنما أنا مع الناس؛ إن اهتدوا اهتديت، وإن ضلُّوا ضللت، ألا ليوطننَّ أحدكم نفسه على إن كفر الناس ألا يكفر".



فالمؤمنُ الصادقُ - عباد الله - لا تغرره كثرةُ الناس، ولا أن يكون لها رواجٌ في التصحيح والتخطئة، وادّعاء أن ما عليه الكثرة هو الصحيح، وما عليه القلة هو الباطل.

ولقد أحسن ابنُ قُتيبة - رحمه الله - في وصف مثل هذا؛ حيث قال: "والناسُ أسرابٌ طيرٍ يتبعُ بعضها بعضاً، ولو ظهر لهم من يدّعي النبوةَ مع معرفتهم بأن رسولَ الله - صلى الله عليه وسلم - خاتم الأنبياء، أو من يدّعي الربوبية لوجدَ على ذلك أتباعاً وأشياًعاً". اه كلامه - رحمه الله -.

ولهذا - عباد الله - لو نظرنا إلى كتاب ربنا - جل وعلا - وما جاء فيه لوجدنا ما يدلُّ على أن الكثرة ليست معياراً يُعتمدُ عليه في تحديد الحق في جوانب كثيرة من أمور الدين:

ففي الجانب الإيماني قال الله - سبحانه - : ﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾ [يوسف: ١٠٣].

وفي جانب الحق وقبوله يقول - سبحانه - : ﴿ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴾ [الزخرف: ٧٨].

وفي جانب القتال والدفاع يقول أيضاً: ﴿ وَلَنْ تُغْنِيَّ عَنْكُمْ فِئْتَكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴾ [الأنفال: ١٩]، ويقول: ﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثَرْتُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا ﴾ [التوبة: ٢٥].

وفي جانب الشُّكر يقول - جلَّ شأنه - : ﴿ اَعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴾ [سبأ: ١٣].

وفي جانب المُعاملات المالية يقول - سبحانه - : ﴿ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ﴾ [ص: ٢٤].

وفي جانب صحة الاعتقاد يقول - سبحانه - : ﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾ [يوسف: ١٠٦].

وأما في جانب العِظة والاعتبار أمام الآيات والبراهين يقول - سبحانه - : ﴿ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴾ (٨) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿ [الشعراء: ٨، ٩].



ففي هذه الآيات - عباد الله - نلاحظُ أن نظرة الإسلام في عددٍ من الجوانب عن الكثرة نظرةٌ سلبيةٌ؛ للتدليل على أن الكثرة ليست هي محلُّ الاعتبار والاعتماد، لما يترتبُ على هذا الاعتماد من المفايد والميل عن صراط الله المُستقيم، وإيصال الحق إلى الناس لا إلى براهينه.

وفي الوقت نفسه نجد أن الإسلام لم يهون من شأن القلّة، وربما مدحها في مواضع كثيرة، أو كان أصحاب القلّة ممن مدحهم الله في كتابه؛ لبيان أنك - أيها المؤمن - كثيرٌ بإيمانك وإن كنت وحدك، فقد قال - سبحانه -: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ [النحل: ١٢٠].

وفي جانب الإيمان قال - سبحانه -: ﴿ثُلَّةٌ مِنَ الْأَوَّلِينَ (١٣) وَقَلِيلٌ مِنَ الْآخِرِينَ﴾ [الواقعة: ١٣، ١٤].

وفي جانب القتال والمدافعة قال - سبحانه -: ﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ﴾ [البقرة: ٢٤٩].

والحاصل - عباد الله - أنه يتضح لنا مما سبق ذكره أن الكثرة ليست هي المقياس للحقيقة، وليس هي الوسيلة لإعطاء المرء قيمته المعنوية والإيمانية، وفي الوقت نفسه قد تُحمَد الكثرة حينما لا تتجاوز حدودها المُعتبرة شرعاً، وربما وافقت الهدف المنشود كما في ثناء الباري - سبحانه وتعالى - على من يُنفقون أموالاً كثيرةً في سبيل الله، وللفقراء، والمساكين، واليتامى، وابن السبيل.

وفي المُقابل: نُدرِك أن القلّة جاءت في مواطن كثيرة في مقام المدح الإلهي؛ لأنها التعبير الصادق عن رفض الانسياق وراء الأَكثَرِيَّة التي خيّل لها أن كثرتها تجعلها هي الأحق والأصوب، ولذا لم تكن القلّة في الأتباع، ولا القلّة في المال، ولا القلّة في القتال مانعةً الأنبياء عن وصفهم أنهم أهل الحق والصواب الذين استحقوا الثواب والنصر والتمكين أمام كثرة خصومهم وسواد أعدائهم.

وما ضرَّ أبا بكرٍ - رضي الله عنه - أن كان معه الحق في قضية قتال المُرتدِّين وهو واحدٌ بنفسه كثيرٌ بالحق.

وما ضرَّ أحمد بن حنبل أن كان معه الحق في فتنة القول بخلق القرآن وهو واحدٌ بنفسه كثيرٌ بالحق.



الله يعلمُ أني لم أقلُ فنَدًا

ما أكثرَ الناسَ لا بل ما أقلُّهُمُ

على كثيرٍ ولكن لا أرى أحدًا

إني لأفتحُ عيني حين أفتحُها

ولقد صدق رسولُ الله - صلى الله عليه وسلم -؛ حيثُ يقول: «إنما الناسُ كالإبلِ المائة لا تكادُ تجدُ فيها راحلةً»؛ رواه البخاري ومسلم.

باركُ الله ولكم في القرآن والسنة، ونفعني وإياكم بما فيه من الآياتِ والذِكْرِ والحكمة، قد قلتُ ما قلتُ، إن كان صوابًا فمن الله، وإن كان خطأً فمن نفسي والشيطان، وأستغفرُ الله إنه كان غفَّارًا.





## الخطبة الثانية

الحمد لله وحده، والصلاة والسلام على من لا نبي بعده.

وبعد:

فاتقوا الله - عباد الله -، واعلموا أنه بالحق قامت السماوات والأرض، فاتبعوا الحق وأهلّه حيث كانوا، وتدكروا قول علي - رضي الله عنه -: "لا تزيدني كثرة الناس حولي عزّة، ولا تفرّقهم عني وحشة".

فلا تستوحشوا في طريق الهدى لقلّة من يسلكه.

ثم اعلموا - عباد الله - أن الله - سبحانه - بين في كتابه حال أكثر الناس في قوله: ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [الأعراف: ١٨٧]، ﴿وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [المائدة: ١٠٣]، ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ [الرعد: ١]، ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ [البقرة: ٢٤٣]، وقال أيضاً: ﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾ [المائدة: ٤٩].

وما ذاك - عباد الله - إلا لأن العلم يتبعه العقل، ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت: ٤٣]، ومن علم فقد عقل، ومن عقل آمن فشكر، ونأى بنفسه عن الفسق والانحراف، ولذا فإن من وقع في الفسق فإن ذلك بسبب نقصان واحدٍ من هذه الأمور؛ إما عدم العلم، أو عدم العقل، أو عدم الإيمان، أو عدم الشكر. وهذا كله مُحِيطٌ للثبات والفلاح؛ لأن هلاك الأمم إنما يكون بالفسق المُقْصِي للعقل، والإيمان، والشكر، ﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا﴾ [الإسراء: ١٦].

وتوافر العقل والعلم والإيمان والشكر يُؤلِّد - ولا شك - قيمةً مطلقةً تتمثل في النصّح والإصلاح للحفاظ على كيان الأمة، ﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ﴾ [هود: ١١٧]، ﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا



الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (٢٨) كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿ [ص: ٢٨، ٢٩].

هذا وصلُّوا - رحمكم الله - على خير البرية، وأزكى البشرية: محمد بن عبد الله، صاحب الحوض والشفاعة؛ فقد أمركم الله بأمرٍ بدأ فيه بنفسه، وتنى بملائكته المُسَبَّحة بقدسه، وأيَّه بكم - أيها المؤمنون -، فقال - جل وعلا -: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾ [الأحزاب: ٥٦].

اللهم صلِّ وسلِّم وزد وبارك على عبدك ورسولك محمد، صاحب الوجه الأنور، والجبين الأزهر، وارضَ اللهم عن خلفائه الأربعة: أبي بكر، وعُمر، وعثمان، وعليٍّ، وعن سائر صحابة نبيِّك محمد - صلى الله عليه وسلم -، وعن التابعين، ومن تبعهم بإحسانٍ إلى يوم الدين، وعنَّا معهم بعفوك وجودك وكرمك يا أرحم الراحمين.

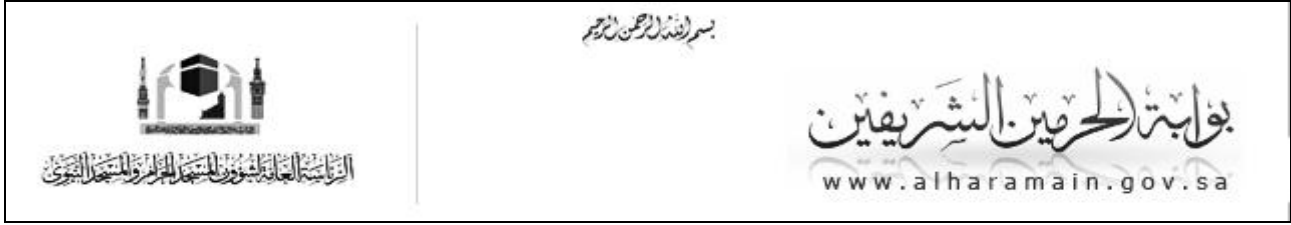
اللهم أعزِّ الإسلام والمسلمين، اللهم أعزِّ الإسلام والمسلمين، اللهم أعزِّ الإسلام والمسلمين، واخذل الشرك والمشركين، اللهم انصر دينك وكتابك وسنة نبيِّك وعبادك المؤمنين.

اللهم فرِّج همَّ المهمومين من المسلمين، ونفِّس كربَ المكروبين، واقضِ الدينَ عن المدينين، واشفِ مرضانا ومرضَى المسلمين برحمتك يا أرحم الراحمين.

اللهم آمنا في أوطاننا، وأصلح أئمتنا وولاة أمورنا، واجعل ولايتنا فيمن خافك واتقاك واتبع رضاك يا رب العالمين.

اللهم وفق وليَّ أمرنا لما تحبُّه وترضاه من الأقوال والأعمال يا حيُّ يا قيُّوم، اللهم أصلح له بطانته يا ذا الجلال والإكرام.

اللهم أصلح أحوال إخواننا المسلمين في سائر الأوطان، اللهم كن لإخواننا المسلمين المُضطهدين في دينهم في سائر الأوطان، اللهم انصرهم في بُورما وفي سوريا وفي بلاد المسلمين يا رب العالمين، اللهم عجل لهم بالنصر والفرج، واجعل شأن عدوهم في سفال، وأمره في وبال يا ذا الجلال والإكرام.



﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [البقرة: ٢٠١].

سبحان ربنا رب العزة عما يصفون، وسلام على المرسلين، وآخر دعوانا أن الحمد لله رب العالمين.