

خُطُواتُ التَّعَرِّي

The steps of nudity

(نسخة مختصرة)



قناة الخُطبِ الوجيْزة

<https://t.me/alkhutab>



الخُطْبَةُ الأُولَى

إِنَّ الحَمْدَ لله، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ، مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

أَمَّا بَعْدُ: فَانْفِقُوا اللهُ فِي السِّرِّ وَالنَّجْوَى، وَاسْتَعِدُّوا لِلدَّارِ الأُخْرَى؛ فَالْأخِرَةُ خَيْرٌ وَأَبْقَى، ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾.

As for what follows: Fear Allah in secret and in whisper, and prepare for the Hereafter; indeed, the Hereafter is better and more enduring. **'And take provisions, but indeed, the best provision is the fear of Allah.'**

O servants of Allah: It is the gateway to misery, the bell of calamity, and the first physical punishment for the first human disobedience: **the punishment of nudity!**

When Adam disobeyed his Lord and ate from the tree, the punishment was nudity. When a society strips away the covering of Allah, it becomes susceptible to punishment and misery. Allah said, **'O Adam, indeed this is an enemy to you and your wife, so let him not remove you from Paradise so you would suffer. It is [promised] that you would not hunger therein or be unclothed.'**

Modesty and covering are signs of faith, and they are the natural disposition that made Adam and Eve rush to cover their private parts with leaves of Paradise, out of modesty and shame! Allah said, **'But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise.'**

The external need of a human for covering and clothing equals their internal need for food and drink; thus, Allah linked nudity with hunger and thirst: **'Indeed, you will not be hungry therein, nor be unclothed, and that you will not thirst therein, nor suffer from the heat.'**

This clothing, bestowed by the Most Merciful, serves as adornment for humans; it covers the external private parts, just as righteousness (taqwa) covers the internal flaws. When the garment of modesty and taqwa is removed from the heart, the clothing of the body will follow. Allah said, '**O children of Adam, We have bestowed upon you clothing to cover your private parts and as adornment; but the clothing of righteousness - that is best.**' Al-Sa'di explained, '**Thus, the inner nudity of lacking taqwa has an effect on the outer clothing**'.

The exposure of private parts and the appearance of indecency are satanic desires! Allah warned, '**O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts.**' The call to '**O children of Adam**' implies a critique of the foolishness of the naked! Ibn Kathir explained, '**Allah warns the children of Adam against Iblis and his ilk, clarifying to them his ancient enmity towards the father of humanity, in driving him out of the abode of bliss to the abode of hardship and toil, and exposing his private parts that had been covered**'.

Nudity is a cause of trial and a deprivation from entering Paradise! The Prophet Muhammad (peace be upon him) said, '**There are two types of the people of Hell whom I have not seen: people with whips like the tails of cattle with which they beat people, and women who are clothed yet**

naked... They will not enter Paradise, nor will they smell its fragrance.'

Ibn Uthaymeen explained, '**Clothed yet naked' means they wear physical clothing but it does not cover properly: either because it is too tight, too light, or too short.'**

It is astonishing that modern civilization regards nudity as sophistication and advancement, and modesty as backwardness! But the undeniable truth is that nudity is a relic of ancient ignorance; Allah said, '**And do not display yourselves as [was] the display of the times of ignorance.'**

Nudity is an ignorant indecency, a human backwardness, and a deviation from the Adamic nature! Allah said, '**And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality."**

Mujahid explained, '**Their immorality was that they used to walk around the Kaaba naked'.**

Ibn Ashur said, '**This is an alert that clothing is part of the inherent human disposition, and it indirectly criticizes the polytheists who considered stripping their clothing as part of their pilgrimage rites, thus they violated the natural disposition by performing the pilgrimage naked'.**

Complete nudity does not occur at once; rather, it comes through gradual satanic steps: starting with stripping modesty from the heart, then exposing the face and hair, and eventually the neck and chest.' Allah said: **'And whoever follows the footsteps of Satan - indeed, he commands immorality and wrongdoing.'**

أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ؛ فَاسْتَعِزُّوهُ إِنَّهُ هُوَ الْعَفْوُ الرَّحِيمُ

الْخُطْبَةُ الثَّانِيَّةُ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

O servants of Allah: Indeed, those who love to spread nudity and strive to normalize, justify, display, and market it are exposed to the punishment and torment of Allah. Allah the Almighty has said, **"Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter."** Al-Sa'di commented, **"If this threat is for merely desiring that immorality be spread, and approving of it in the heart; then what about what is greater than that: its display and transmission!"**

O Muslims: Cooperate in educating your daughters and guiding your female relatives with wisdom and by setting an example. Instill in them the love of modesty, chastity, and decency. Teach them that the hijab is an act of worship and not merely a tradition; that beauty and adornment come from religion and chastity, not from nudity and exposure.

For as Allah said: **'each of you is a shepherd and each of you is responsible for his flock_'**.

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* **اللَّهُمَّ** اسْتُرْ عَوْرَاتِنَا، وَآمِنْ رَوْعَاتِنَا، وَاخْتِمِ بِالصَّالِحَاتِ أَعْمَالَنَا.
* **اللَّهُمَّ** أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.

* **اللَّهُمَّ** فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.

* **عِبَادَ اللَّهِ:** ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.

* **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.**



قناة الخُطْبَةِ الرَّجِيْزَةِ

<https://t.me/alkhutab>

الْخُطْبَةُ الْأُولَى

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

أَمَّا بَعْدُ: فَاتَّقُوا اللَّهَ فِي السِّرِّ وَالنَّجْوَى، وَاسْتَعِدُّوا لِلدَّارِ الْآخِرَى؛ فَالْآخِرَةُ خَيْرٌ وَأَبْقَى، ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾.

عِبَادَ اللَّهِ: إِنَّهُ بَوَابَةُ الشَّقَاءِ، وَنَاقُوسُ الْبَلَاءِ، وَهُوَ أَوَّلُ عُقُوبَةِ جَسَدِيَّةٍ، عَلَى أَوَّلِ مَعْصِيَةٍ بَشَرِيَّةٍ: إِنَّهَا عُقُوبَةُ **التَّعْرِي!**

فَعِنْدَمَا عَصَى **آدَمُ رَبَّهُ**، وَأَكَلَ مِنَ الشَّجَرَةِ: كَانَ الْعِقَابُ هُوَ **التَّعْرِي**.

وَعِنْدَمَا يَتَّعَرَّى **المُجْتَمَعُ** مِنْ سِتْرِ اللَّهِ؛ يَكُونُ عُرْضَةً لِلْعِقَابِ وَالشَّقَاءِ؛ قَالَ

تعالى: ﴿فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ

فَتَشْقَى * إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى﴾.

وَالْحَيَاءُ وَالسِتْرُ: مِنْ عَلَامَاتِ الْإِيمَانِ، وَهِيَ الْفِطْرَةُ السَّلِيمَةُ، الَّتِي جَعَلَتْ

(آدَمَ وَحَوَاءَ) يُبَادِرَانِ إِلَى سِتْرِ عَوْرَتَيْهِمَا مِنْ أَوْراقِ شَجَرِ الْجَنَّةِ؛ حَيَاءً

وَخَجَلًا! قَالَ Y: ﴿فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ

عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾.

وَحَاجَةُ الْإِنْسَانِ الْخَارِجِيَّةِ لِلسِّتْرِ وَاللِّبَاسِ؛ تُعَادِلُ حَاجَتَهُ الدَّاخِلِيَّةَ لِلطَّعَامِ وَالشَّرَابِ؛ وَلِهَذَا قَرَنَ اللهُ (التَّعَرِّيَّ) بِالْجُوعِ وَالْعَطَشِ؛ قَالَ تَعَالَى: ﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى * وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى﴾. وَهَذَا اللَّبَاسُ: أَنْزَلَهُ الرَّحْمَنُ، زِينَةً لِلْإِنْسَانِ؛ فَهُوَ يَسْتُرُ عَوْرَةَ الظَّاهِرِ، كَمَا أَنَّ (التَّقْوَى) تَسْتُرُ عَوْرَةَ الْبَاطِنِ؛ وَعِنْدَمَا يُنْزَعُ لِبَاسُ الْحَيَاءِ وَالتَّقْوَى مِنْ الْقَلْبِ، يُنْزَعُ بَعْدَهَا لِبَاسُ الْجَسَدِ؛ قَالَ I: ﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا * وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ﴾. قَالَ السَّعْدِيُّ: (فَصَارَ لِلْعُرِيِّ الْبَاطِنِ مِنَ التَّقْوَى؛ أَثْرٌ فِي اللَّبَاسِ الظَّاهِرِ).

وَأَنْكَشَفُ الْعَوْرَةَ، وَظُهُورُ السَّوَأَةِ؛ مَطْلَبُ شَيْطَانِي! قَالَ ﷺ: ﴿يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا﴾. وَالنِّدَاءُ بِ(بَنِي آدَمَ) فِيهِ تَعْرِيزٌ بِحِمَاقَةِ الْعُرَاةِ! قَالَ ابْنُ كَثِيرٍ: (يُحَدِّثُ تَعَالَى بَنِي آدَمَ مِنْ إِبْلِيسَ وَقَبِيلِهِ؛ مُبَيِّنًا لَهُمْ عِدَاوَتَهُ الْقَدِيمَةَ لِأَبِي الْبَشَرِ، فِي إِخْرَاجِهِ مِنْ دَارِ النَّعِيمِ إِلَى دَارِ التَّعَبِ وَالْعَنَاءِ، وَهَنِكَ عَوْرَتِهِ بَعْدَمَا كَانَتْ مَسْتُورَةً).

وَالتَّعَرِّيُّ: مِنْ أَسْبَابِ الْفِتْنَةِ، وَالْحَرَمَانِ مِنَ الْجَنَّةِ! قَالَ ﷺ: (صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ، يَضْرِبُونَ بِهَا النَّاسَ؛ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ... لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا). قَالَ ابْنُ عُثَيْمِينَ: ("كَاسِيَاتٌ عَارِيَاتٌ": أَي عَلِيَهِنَّ كِسْوَةٌ حِسِّيَّةٌ، لَكِنْ لَا تَسْتُرُ: إِمَّا لِضَيْقِهَا، وَإِمَّا لِخِفَّتِهَا، وَإِمَّا لِقِصَرِهَا).

وَمِنَ الْأُمُورِ الْعَجِيبَةِ: أَنَّ الْحَضَارَةَ الْحَدِيثَةَ، تَجْعَلُ (التَّعَرِّيَّ): رُقِيًّا وَتَقَدِّمًا؛ وَ(السِّتْرَ): رَجْعِيَّةً وَتَأَخَّرًا! وَلَكِنَّ الْحَقِيقَةَ الْأَكِيدَةَ: أَنَّ التَّعَرِّيَّ مِنْ مَخْلَقَاتِ الْجَاهِلِيَّةِ الْقَدِيمَةِ؛ قَالَ تَعَالَى: ﴿وَلَا تَبْرَجْنَ تَبْرِجَ الْجَاهِلِيَّةِ الْأُولَى﴾.

وَالتَّعَرِّيُّ فَاحِشَةٌ جَاهِلِيَّةٌ، وَأَنْتِكَاسَةٌ بَشَرِيَّةٌ، وَأَنْحِرَافٌ عَنِ الْفِطْرَةِ الْأَدَمِيَّةِ! قَالَ Y: ﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرْنَا بِهَا قُلُوبُنَا إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ﴾. قَالَ مُجَاهِدٌ: (فَاحِشَتُهُمْ: أَنَّهُمْ كَانُوا يَطُوفُونَ بِالْبَيْتِ عُرَاةً).

قَالَ ابْنُ عَشُورٍ: (وَهَذَا تَنْبِيهُ إِلَى أَنَّ اللَّبَاسَ مِنْ أَصْلِ الْفِطْرَةِ الْإِنْسَانِيَّةِ، وَتَعْرِيزٌ بِالْمُشْرِكِينَ، إِذْ جَعَلُوا مِنْ قُرْبَاتِهِمْ نَزْعَ لِبَاسِهِمْ، بِأَنَّهُمْ يَحْجُوا عُرَاةً؛ فَخَالَفُوا الْفِطْرَةَ!).

وَالتَّعَرِّيُّ الْكَامِلُ؛ لَا يَكُونُ فِي لَحْظَةٍ وَاحِدَةٍ؛ بَلْ يَأْتِي عَبْرَ خُطَوَاتِ شَيْطَانِيَّةٍ مُتَدَرِّجَةٍ: ابْتِدَاءً بِنَزْعِ الْحَيَاءِ مِنَ الْقَلْبِ، ثُمَّ بِكَشْفِ (الْوَجْهِ وَالشَّعْرِ)، وَمُرُورًا بِ(الرَّقَبَةِ وَالصَّدْرِ!)؛ ﴿وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ﴾.

أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ
الْخُطْبَةُ الثَّانِيَّةُ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

عِبَادَ اللَّهِ: إِنَّ الَّذِينَ يُحِبُّونَ نَشْرَ **التَّعْرِي**، وَيَسْعَوْنَ إِلَى تَطْبِيعِهِ وَتَسْوِيعِهِ، وَعَرَضِهِ وَتَسْوِيقِهِ؛ مُعَرَّضُونَ لِعِقَابِ اللَّهِ وَتَعَذِيبِهِ؛ قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ

يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا

وَالْآخِرَةِ). قَالَ السَّعْدِيُّ: (فَإِذَا كَانَ هَذَا الْوَعِيدُ، لِمُجَرَّدِ مَحَبَّةٍ أَنْ تَشِيعَ الْفَاحِشَةُ، وَاسْتَحْلَاءِ ذَلِكَ بِالْقَلْبِ؛ فَكَيْفَ بِمَا هُوَ أَعْظَمُ مِنْ ذَلِكَ: مِنْ إِظْهَارِهِ وَنَقْلِهِ!).

أَيُّهَا الْمُسْلِمُونَ: تَعَاوَنُوا عَلَى تَرْبِيَةِ **بَنَاتِكُمْ**؛ وَتَوَجَّيْهِ مَحَارِمِكُمْ، بِالْحِكْمَةِ وَالْقُدْوَةِ، وَحَبِّبُوا إِلَيْهِمُ السِّتْرَ وَالْحِشْمَةَ، وَالْحَيَاءَ وَالْعِفَّةَ؛ وَعَلِّمُوهُمْ أَنَّ **الْحِجَابَ: عِبَادَةٌ** وَلَيْسَ عَادَةٌ؛ وَأَنَّ **الْجَمَالَ وَالزَّيْنَةَ:** بِالذِّينِ وَالْعَفَافِ، وَلَيْسَ **بِالتَّعْرِي** وَالْإِنْكَشَافِ؛ فَ(كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ).

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* **اللَّهُمَّ** اسْتُرْ عَوْرَاتِنَا، وَآمِنْ رَوْعَاتِنَا، وَاخْتِمِ بِالصَّالِحَاتِ أَعْمَالَنَا.

* **اللَّهُمَّ** أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.

* **اللَّهُمَّ** فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.

* **عِبَادَ اللَّهِ:** ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.

* **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾**

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