

صَلَاةُ الْمُسَافِرِ (The Prayer of the Traveler)

الْخُطْبَةُ الْأُولَى (The first sermon)

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

In the name of Allah, we praise Him, seek His help, ask for His forgiveness, and turn to Him in repentance. Whoever Allah guides, no one can misguide, and whoever Allah allows to be led astray, no one can guide. I bear witness that there is no god but Allah, alone without any partners, and I bear witness that Muhammad is His servant and messenger.

أَمَّا بَعْدُ: فَأُوصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ جَلَّالَهُ،
 فَالتَّقْوَى: خَيْرُ زَادٍ لِيَوْمِ الْمَعَادِ، وَأَفْضَلُ عِتَادٍ
 لِيَوْمِ التَّنَادِ! ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى
 وَاتَّقُونِ يَا أُولِي الْأَبْصَارِ﴾.

As for what comes next, I advise you and myself to fear Allah (SWT), for indeed, Taqwa (God-consciousness) is the best provision for the Day of Resurrection, and the most excellent companion for the Day of Calling. **"And take provision, but indeed, the best provision is Taqwa. So fear Me, O you of understanding."**

عِبَادَ اللَّهِ: إِنَّهَا عِمَادُ الدِّينِ، وَبَهْجَةُ
 الْمُتَّقِينَ؛ فَهِيَ لَا تُفَارِقُهُمْ حَضْرًا وَلَا
 سَفْرًا، إِنَّهَا **الصَّلَاةُ!**

O worshippers of Allah,
 indeed, it is the pillar of faith
 and the delight of the pious;
 it never leaves them,
 whether they are at home or
 on a journey. It is indeed the
Salah (prayer)!

وَمِنْ عِلَامَةِ الْخَيْرِ وَالتَّوْفِيقِ؛ أَنْ يَكُونَ
الْمُسَافِرُ مُوَظِّبًا عَلَى صَلَاتِهِ فِي أَوْقَاتِهَا،
مُتَفَقِّهًا فِي أَحْكَامِهَا! وَ (مَنْ يُرِدِ اللَّهُ بِهِ
خَيْرًا: يُفَقِّهْهُ فِي الدِّينِ) ¹.

And among the signs of goodness and success is for the traveler to diligently observe their prayers at their appointed times and to understand their rulings.

(Whoever Allah intends to bestow goodness upon, He grants them understanding of the religion).

¹ رواه البخاري (71)، ومسلم (1037).

وَمِنْ تَيْسِيرِ اللَّهِ وَتَخْفِيفِهِ: أَنْ جَعَلَ لِصَلَاةِ الْمُسَافِرِ: أَحْكَامًا تُسَهِّلُهَا، وَرُخْصًا تُمَيِّزُهَا.

Indeed, from the facilitation and ease of Allah is that He has made for the prayer of the traveler certain rulings that make it easy and distinct.

وَمِنْ ذَلِكَ: الْقَصْرُ وَالْجَمْعُ. وَقَصْرُ الصَّلَاةِ؛ مُتَعَلِّقٌ بِ(السَّفَرِ): سِوَاءِ وَجِدْتِ الْمَشَقَّةَ أَمْ لَا².

And among these rulings are "Al-Qasr" (shortening) and "Al-Jam'" (combining). The shortening of the prayer is related to travel, regardless of whether hardship is present or not.

² فلا يجوز للمقيم (غير المسافر) أن يقصر الصلاة، ولو كان عليه مشقة في إتمامها.

وَالْقَصْرُ لِلْمُسَافِرِ، لَا يَحْتَاجُ إِلَى نِيَّةٍ؛ لِأَنَّ الْأَصْلَ
 فِي صَلَاةِ السَّفَرِ: هِيَ (الْقَصْرُ)³؛ قَالَتْ عَائِشَةُ
 رَضِيَ اللَّهُ عَنْهَا: (أَوَّلُ مَا فُرِضَتْ الصَّلَاةُ
 رَكْعَتَيْنِ؛ فَأُقِرَّتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ
 الْحَضَرِ)⁴.

Indeed, "Al-Qasr" (shortening) for the traveler does not require a **specific intention**, as the default for the traveler's prayer is to shorten it. Aisha (may Allah be pleased with her) reported that **the prayer was initially prescribed as two units (Rak'ahs), and then the prayer for travel (i.e., Al-Qasr) was established, and the prayer for residents (i.e., Al-Haḍar) remained longer.**

³ انظر: لقاء الباب المفتوح، ابن عثيمين (42/3).

⁴ رواه البخاري (1090)، ومسلم (685).

وَمَنْ دَخَلَ عَلَيْهِ وَقْتُ الصَّلَاةِ وَهُوَ فِي (الْحَضَرِ)، ثُمَّ سَافَرَ؛
 فَلَهُ أَنْ يُصَلِّيَهَا قَصْرًا. وَمَنْ دَخَلَ عَلَيْهِ الْوَقْتُ وَهُوَ فِي
 (السَّفَرِ)، ثُمَّ (وَصَلَ بِلَدِّهِ) قَبْلَ أَنْ يُصَلِّيَ؛ فَإِنَّهُ يُتِمُّ الصَّلَاةَ؛
 لِأَنَّ الْعِبْرَةَ بِالْمَكَانِ الَّذِي (فُعِلَتْ فِيهِ الصَّلَاةُ)، وَلَيْسَ بِالْمَكَانِ
 (الَّذِي دَخَلَ فِيهِ وَقْتُ الصَّلَاةِ)⁵. فَمَنْ فَعَلَهَا فِي الْحَضَرِ: أَتَمَّ.
 وَمَنْ فَعَلَهَا فِي السَّفَرِ: قَصَرَ.

If a person enters the time of prayer while in the state of being a resident (i.e., Al-Haḍar) and then travels, they have the option to shorten the prayer (i.e., Al-Qasr). On the other hand, if a person enters the time of prayer while traveling and then reaches their hometown before praying, they should complete the full prayer (i.e., At-Tamam). The determining factor is the location where the prayer was initiated, not the location where the time of prayer was entered. Therefore, if someone prays while being a resident, the prayer is to be completed (At-Tamam), and if they pray while traveling, the prayer is to be shortened (Al-Qasr).

⁵ انظر: مجموع فتاوى ابن عثيمين (428/15)، الشرح الممتع (252/1).

وَالْمُسَافِرِ أَنْ يَجْمَعَ **جَمَعَ تَقْدِيمًا**، وَلَوْ عَلِمَ
 أَنَّهُ سَيَصِلُ بَلَدَهُ (قَبْلَ دُخُولِ وَقْتِ الصَّلَاةِ
 الثَّانِيَةِ)⁶.

And for the traveler, it is permissible to **combine prayers** due to early timing, even if they know they will reach their destination (hometown) **before the time of the second prayer begins.**

⁶ لِأَنَّ وَقْتِ الصَّلَاةِ الْأُولَى؛ هُوَ وَقْتُ لِلثَّانِيَةِ الْمَجْمُوعَةَ مَعَهَا. انظر: فتاوى اللجنة الدائمة (452/6).

وَإِنْ صَلَّى الْمُسَافِرُ خَلْفَ الْإِمَامِ؛ فَإِنْ
 قَصَرَ إِمَامُهُ: قَصَرَ مَعَهُ. وَإِنْ أَتَمَّ: لَزِمَهُ
 مُتَابَعَتُهُ⁷، سِوَاءَ أَدْرَكَ الصَّلَاةَ مِنْ أَوَّلِهَا،
 أَمْ فَاتَهُ شَيْءٌ مِنْهَا⁸.

If the traveler prays behind an imam who shortens the prayer, they should also shorten it. And if the imam completes the prayer in full, they should follow him in completing the prayer, whether they catch the prayer from the beginning or miss a part of it.

⁷ انظر: المغني، ابن قدامة (64/2).

⁸ سئل ابن عباس ع: (ما بالُّ المُسافرِ يُصلي ركعتين إذا انفرد، وأربعًا إذا أتَمَّ بمُقيم؟)، فقال: (تلك السنَّة). رواه مسلم (688).

وَإِذَا صَلَّى الْمُسَافِرُ صَلَاةَ **الْمَغْرِبِ**: خَلْفَ مُقِيمٍ
يُصَلِّي (العِشَاءَ)؛ فَإِنَّهُ يُصَلِّي مَعَهُ بِ(نِيَّةِ
الْمَغْرِبِ)، فَإِذَا قَامَ الْإِمَامُ لِلرَّكْعَةِ الرَّابِعَةِ؛ فَإِنَّهُ
يَجْلِسُ لِلتَّشَهُدِ وَيُسَلِّمُ، ثُمَّ يَدْخُلُ مَعَ الْإِمَامِ فِيمَا
بَقِيَ مِنْ صَلَاةِ الْعِشَاءِ.

And if the traveler prays the **Maghrib** prayer behind a resident imam who is performing **Isha prayer**, then they should join the imam with the intention of praying Maghrib. When the imam stands up for the fourth rak'ah, the traveler should sit for the Tashahhud and then conclude the prayer with the imam for the remaining part of the Isha prayer.

وَأِنْ دَخَلَ مَعَ الْإِمَامِ فِي الرَّكْعَةِ **الثَّانِيَةِ**:
 سَلَّمَ مَعَ الْإِمَامِ. وَأِنْ دَخَلَ فِي **الثَّلَاثَةِ**: أَتَى
 بِرَكْعَةٍ بَعْدَ سَلَامِ الْإِمَامِ⁹.

And if the traveler joined the imam in the **second rak'ah**, they should conclude the prayer with the imam. If the traveler joined in the third rak'ah, they should perform one additional rak'ah after the imam's prayer has ended (i.e., after the imam has made the final Tasleem).

⁹ انظر: لقاء الباب المفتوح، ابن عثيمين (26/20).

وَإِذَا صَلَّى **صَلَّى** الْمُسَافِرُ بِالْمُقِيمِ؛ فَإِنَّهُ يُصَلِّي بِهِ
الرُّبَاعِيَّةَ: رَكَعَتَيْنِ¹⁰.

And when the traveler prays behind a resident imam, they should pray the complete four units (Rak'at) of the prayer, which is two units (Rak'at) for the regular prayer.

¹⁰ وَيُمْكِنُ أَنْ يَقُولَ قَبْلَ تَكْبِيرَةِ الْإِحْرَامِ - كَمَا قَالَ ﷺ -: (أَتَمُّوا صَلَاتَكُمْ، فَإِنَّا قَوْمٌ سَفَرٌ).
رواه مالك في الموطأ (504).

وَلَا تَلَاذِمَ بَيْنَ الْجَمْعِ وَالْقَصْرِ: فَيَجُوزُ الْجَمْعُ
 مِنْ غَيْرِ قَصْرٍ. وَيَجُوزُ الْقَصْرُ مِنْ غَيْرِ
 جَمْعٍ¹¹. وَالْجَمْعُ لَا يَخْتَصُّ بِالسَّفَرِ، بَلْ يُشْرَعُ
لِأَعْدَارٍ أُخْرَى: كَالْمَطَرِ، وَالْمَرَضِ،
وَالْمَشَقَّةِ.

There is no obligation to combine prayers with shortening (qasr). It is permissible to combine without shortening and also permissible to shorten without combining. Combining prayers is not exclusive to travel; rather, it is permitted for other valid reasons, such as heavy rain, illness, or hardship.

¹¹ قال الشيخ ابن باز: (مَنْ شَرَعَ اللَّهُ لَهُ الْقَصْرَ - وَهُوَ الْمَسَافِرُ -؛ جَازَ لَهُ الْجَمْعُ، وَلَكِنْ لَيْسَ بَيْنَهُمَا تَلَاذِمٌ؛ فَلَهُ أَنْ يَقْصُرَ وَلَا يَجْمَعَ، وَتَرَكَ الْجَمْعَ: أَفْضَلُ إِذَا كَانَ الْمَسَافِرُ نَازِلًا). مجموع فتاوى ابن باز (289/12). باختصار

وَإِذَا حَانَ وَقْتُ الصَّلَاةِ، **وَالطَّائِرَةُ**
 مُسْتَمِرَّةٌ فِي طَيْرَانِهَا، وَخَشِيَ الْمُسَافِرُ
 فَوَاتَ وَقْتُ الصَّلَاةِ قَبْلَ هُبُوطِ الطَّائِرَةِ؛
 فَيَجِبُ أَنْ يُصَلِّيَ فِي الطَّائِرَةِ بِقَدْرِ
 الإِسْتِطَاعَةِ؛ إِذْرَاكَمَّا لِلْوَقْتِ!

If the prayer time arrives while the **airplane** is still in flight, and the traveler fears that he will miss the prayer before the plane lands, then it is obligatory for him to pray in the airplane to the best of his ability in order to catch the prayer time.

قَالَ ابْنُ عُثَيْمِينَ: **(الْوَقْتُ** أَكْذُ شُرُوطِ الصَّلَاةِ، وَلِهَذَا إِذَا دَخَلَ الْوَقْتُ: يُصَلِّي عَلَى حَالِهِ، وَلَوْ تَرَكَ مَا لَا يَقْدِرُ عَلَيْهِ مِنَ الشُّرُوطِ وَالْأَرْكَانِ: فَلَوْ دَخَلَ الْوَقْتُ، وَلَيْسَ عِنْدَهُ مَا يَسْتُرُ عَوْرَتَهُ، أَوْ لَا يَسْتَطِيعُ التَّطَهُّرَ، أَوْ الْقِيَامَ، أَوْ التَّوَجُّهَ إِلَى الْقِبْلَةِ؛ فَلَا يَنْتَظِرُ حَتَّى تَتَحَقَّقَ الشُّرُوطُ، بَلْ يُصَلِّي عَلَى حَالِهِ "إِذَا خَافَ فَوْتَ الْوَقْتِ"¹².

Ibn 'Uthaymeen said, "The time is the most crucial condition for prayer. Therefore, when the prayer time enters, one should pray in whatever state they are, even if they are unable to fulfill all the conditions and pillars of prayer. If the prayer time enters, and a person does not have the means to cover their 'awrah (private parts), or cannot perform ablution, or stand, or face the qiblah (direction of prayer), they should not wait until all the conditions are met. Instead, they should pray in whatever state they are in when they fear that they might miss the prayer time".

¹² الشرح الممتع (27/5). بتصرّف

قال Y: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى
 الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾. أَي فَرَضًا مَوْقُوتًا
 بِوَقْتٍ مُّحَدَّدٍ، لَا يَتَقَدَّمُ وَلَا يَتَأَخَّرُ¹³.

Allah (SWT) says in the Quran, "**Indeed, prayer has been decreed upon the believers a decree of specified times.**" (Surah An-Nisa, 4:103). This means that prayer is an obligatory act with designated times, and it should neither be advanced nor delayed beyond its prescribed time.

¹³ انظر: تفسير البغوي (696/1).

وَإِذَا عَلِمَ الْمُسَافِرُ أَنَّ **الطَّائِرَةَ** سَتَهْبِطُ قَبْلَ خُرُوجِ وَقْتِ الصَّلَاةِ (أَوْ وَقْتِ الَّتِي بَعْدَهَا مِمَّا يُجْمَعُ إِلَيْهَا)، بِقَدْرِ مَا يَكْفِي لِأَدَائِهَا؛ وَلَمْ يَتِمَّكَنْ مِنْ أَدَاءِ الصَّلَاةِ فِي الطَّائِرَةِ (بِشُرُوطِهَا وَأَرْكَانِهَا)؛ فَإِنَّهُ يُؤَخَّرُ الصَّلَاةَ عِنْدَ الْهَبُوطِ¹⁴.

If a traveler knows that the **plane** will land before the time of the prayer (or before the time of the prayer that follows it, for which combining prayers is allowed), and he will have enough time to perform the prayer, but he cannot perform it properly in the plane (with its conditions and pillars), then he should delay the prayer until after landing.

¹⁴ انظر: فتاوى اللجنة الدائمة (8/120)، فتاوى أركان الإسلام، ابن عثيمين (380).

وَلَا يَجُوزُ لِلْمُسَافِرِ: أَنْ يُصَلِّيَ (الْفَرِيضَةَ)
قَاعِدًا: لَا فِي الطَّائِرَةِ وَلَا غَيْرَهَا (إِذَا كَانَ
 يَقْدِرُ عَلَى الْقِيَامِ¹⁵، وَلَمْ يَخْشَ فَوَاتَ
 الْوَقْتِ)؛ لِقَوْلِهِ ﷺ: **(صَلِّ قَائِمًا، فَإِنْ لَمْ
 تَسْتَطِعْ فَقَاعِدًا)**¹⁶.

It is not permissible for a traveler to pray the obligatory prayer while sitting, whether on the plane or elsewhere, if he is capable of standing and not afraid of missing the prayer's time. The Prophet

ﷺ said: "**Pray while standing, but if you can't, then pray while sitting**".

¹⁵ انظر: فتاوى اللجنة الدائمة (126/8).

¹⁶ رواه البخاري (1117).

وَالْمُسَافِرُ يُصَلِّي النَّوَافِلَ إِلَّا (رَاتِبَةَ الظُّهْرِ،
وَالْمَغْرِبِ، وَالْعِشَاءِ). وَمَا عَدَا ذَلِكَ؛ فَلَهُ
أَنْ يُصَلِّيَ مَا شَاءَ مِنَ النَّوَافِلِ: كَسُنَّةِ
الْوَيْثُرِ، وَصَلَاةِ الضُّحَى، وَغَيْرِهَا مِنْ
النَّوَافِلِ¹⁷.

However, the traveler may still pray **voluntary prayers** (Nafl) except for the emphasized Sunnah prayers of Dhuhr, Maghrib, and Isha. He can perform any other voluntary prayers he wishes, such as the Witr prayer, Duha prayer, and other non-emphasized Sunnah prayers.

¹⁷ انظر: مجموع فتاوى ابن عثيمين (258/15).

وَالْمُسَافِرِ أَنْ يُصَلِّيَ **النَّافِلَةَ**: وَهُوَ رَاكِبٌ عَلَى كُرْسِيِّهِ فِي الطَّائِرَةِ أَوْ السِّيَّارَةِ، (وَلَا يَلْزَمُهُ الْقِيَامُ أَوْ اسْتِقْبَالَ الْقِبْلَةِ)؛ لِأَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ؛ فَإِذَا أَرَادَ الْفَرِيضَةَ: نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ¹⁸.

For the traveler, it is permissible to pray **voluntary prayers** (Nafl) while sitting on his seat in the plane or car, and he is not required to stand or face the Qibla. **This is because the Prophet ﷺ used to pray while riding his camel in whichever direction it was heading. However, when he wanted to perform the obligatory prayer, he would dismount and face the Qibla.**

¹⁸ رواه البخاري (400).

وَصَلَاةُ الْجَمَاعَةِ: وَاجِبَةٌ عَلَى الْمُسَافِرِ؛ فَإِنْ
 وَجَدَ جَمَاعَةً مُسَافِرِينَ: صَلَّى مَعَهُمْ قَصْرًا،
 وَإِلَّا صَلَّى مَعَ الْمُقِيمِينَ أَرْبَعًا (فِي الصَّلَاةِ
 الرَّبَاعِيَّةِ)¹⁹.

The obligatory congregational prayer is also obligatory for the traveler. If a traveler finds a congregation of other travelers, they should pray with them in shortened form (Qasr). If there is no congregation of travelers, then the traveler should pray with the residents, performing the full four units (Rak'ahs) in the four-unit prayer (Dhuhr, Asr, and Isha).

¹⁹ انظر: مجموع فتاوى ابن عثيمين (258/15).

أَقُولُ قَوْلِي هَذَا، وَاسْتَغْفِرُ **اللَّهِ** لِي وَلَكُمْ مِنْ
كُلِّ ذَنْبٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ

الرَّحِيمُ

الْخُطْبَةُ الثَّانِيَّةُ

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

All praise be to Allah for His goodness, and thanks to Him for His guidance and blessings. I bear witness that there is no god but Allah, and Muhammad is His servant and messenger.

عِبَادَ اللَّهِ: ضَابِطُ السَّفَرِ الَّذِي يُشْرَعُ فِيهِ
 التَّرْخِصُ بِرُخْصِ السَّفَرِ: مَرَدُّهُ إِلَى (العُرْفِ
 والعَادَةِ)؛ فَمَا تَعَارَفَ النَّاسُ عَلَى أَنَّهُ سَفَرٌ:
 فَهُوَ السَّفَرُ الَّذِي يَكُونُ فِيهِ الرُّخْصَةُ²⁰. وَيَرَى
 بَعْضُ الْعُلَمَاءِ: أَنَّ السَّفَرَ مُقَيَّدٌ بِمَسَافَةِ
 (ثَمَانِينَ كِيلُو).

O servants of Allah: The definition of travel, in which the concessions of travel apply, is based on "**custom and tradition**." Whatever people commonly consider as travel, it falls under the category of travel where concessions can be applied. Some scholars specify the distance as "eighty kilometers".

²⁰ وهذا القولُ اختارَهُ جماعةٌ مِنَ المحقِّقين: كابنِ قُدَامَةَ، وشيخِ الإسلامِ ابنِ تيمية.

وَإِذَا اختلفت المسافة والعرف؛ فيعمل
 الإنسان بالأحوط: وهو (عدم
 الترخُّص)²¹.

When there is a difference in distance and custom, a person should act on what is more cautious, which means not applying the concessions.

²¹ انظر: فتاوى اللجنة الدائمة (99/8)، اللقاء الشهري، ابن عثيمين (11/60).

وَلَا تَبْدَأُ رُخْصَ السَّفَرِ: إِلَّا إِذَا خَرَجَ
 الْمُسَافِرُ مِنْ بُنْيَانِ بَلَدِهِ، أَوْ عَامِرِ قَرْيَتِهِ؛
 فَلَا يَجُوزُ الْقَصْرُ وَهُوَ فِي بَلَدِهِ! ²²

The **concessions of travel** should not be applied unless the traveler has left the limits of their city or the outskirts of their settled area. If they are still within their city or settled area, the shortening of prayers (qasr) is not permissible.

²² انظر: الشرح الممتع، ابن عثيمين (346/6).

وَيَجُوزُ **الْجَمْعُ** بَيْنَ الصَّلَاتَيْنِ: قَبْلَ السَّفَرِ
 (إِذَا كَانَ سَيَشُقُّ عَلَيْهِ أَدَاءُ الصَّلَاةِ
 الثَّانِيَةِ، وَهُوَ فِي طَرِيقِ سَفَرِهِ).
أَمَّا الْقَصْرُ؛ فَلَا يَجُوزُ لِلْمُسَافِرِ إِلَّا إِذَا
 خَرَجَ مِنْ بَلَدِهِ²³.

The combining of prayers is permissible before setting out on a journey **if it will be difficult for the traveler to perform the second prayer while on the journey.** As for shortening the prayers (qasr), it is only allowed for the traveler after leaving their hometown or city.

²³ انظر: مجموع فتاوى ابن عثيمين (15/ 346).

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

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

* **اللَّهُمَّ** آمِنَّا فِي أَوْطَانِنَا، وَأَصْلِحْ أَيْمَتَنَا
وَوُلاةَ أُمُورِنَا، وَوَفِّقْ وَلِيَّ أَمْرِنَا وَوَلِيَّ عَهْدِهِ
لِما تُحِبُّ وَتَرْضَى، وَخُذْ بِنَاصِيَتَيْهِمَا لِلْبِرِّ
والتَّقْوَى.

* **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﴾.**

* * * *

α **قناة الخطب الوجيزة** δ

◆ **<https://t.me/alkhutab>** ♥

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