

واصبر نفسك!

And be patient with yourself!

الخطبة الأولى

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.

Praise be to Allah. We praise Him, seek His assistance, ask for His forgiveness, and repent to Him. Whomever Allah guides, no one can lead astray, and whomever He leads astray, no one can guide. I bear witness that there is no deity except Allah, alone without any partners, and I bear witness that Muhammad is His servant and messenger.

أَمَّا بَعْدُ: فَأَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ،
 فَالتَّقْوَى تَطْرُدُ الأَحْزَانَ عَنِ الأَرْوَاحِ،
 وَتَنْقُلُهَا إِلَى بِلَادِ الأَفْرَاحِ! ﴿فَمَنْ اتَّقَى
 وَأَصْلَحَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ﴾.

Dear Muslims, I advise you and myself to fear Allah.

Indeed, Taqwa (piety and mindfulness of Allah) repels sorrows from souls and shifts them to the lands of joy. "**So whoever fears [Allah] and reforms - no fear will there be concerning them, nor will they grieve.**"

عِبَادَ اللَّهِ: إِنَّهَا آيَةٌ وَاحِدَةٌ، جَمَعَتْ قَانُونَ
 الْمُسَاحَبَةِ وَالْمُجَانِبَةَ، وَالْعُزْلَةَ وَالْمُخَالَطَةَ؛
 إِنَّهَا آيَةُ الْكَهْفِ! يَقُولُ الْبِقَاعِي: (مَنْ أَرَادَ
 قَانُونَا عَظِيمًا لِمَنْ يُصَاحِبُ وَمَنْ يُجَانِبُ؛
 فَعَلَيْهِ بَايَةُ الْكَهْفِ:

Worshippers of Allah, it is a single verse that encompasses the principles of companionship and avoidance, isolation and interaction. It is the verse of the Cave! Al-Biqai'i said, **"Whoever seeks a great principle for those who accompany and those who avoid should adhere to the verse of the Cave:**

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
 وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
 تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ
 عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾¹.

"And be patient with yourself and those who call upon their Lord in the morning and the evening, seeking His Face. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire, and whose affair is ever [in] neglect".

¹ نظم الدرر (436/22).

فِي هَذِهِ الْآيَةِ: يَأْمُرُ اللَّهُ نَبِيَّهُ مُحَمَّدًا ﷺ أَنْ يَحْبِسَ نَفْسَهُ مَعَ **الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ**: أَي فِي أَوَّلِ النَّهَارِ وَآخِرِهِ. قَالَ الْمُفَسِّرُونَ: **(الْغَدَاةُ**: اسْمُ الْوَقْتِ الَّذِي بَيْنَ الْفَجْرِ وَطُلُوعِ الشَّمْسِ. **وَالْعَشِيُّ**: هُوَ الْمَسَاءُ. وَالْمَقْصُودُ أَنَّهُمْ يَدْعُونَ اللَّهَ سَائِرَ الْيَوْمِ وَاللَّيْلَةِ)².

In this verse, Allah (SWT) commands His Prophet Muhammad (PBUH) **to keep company with those who call upon their Lord in the morning and evening**, meaning during the beginning and end of the day.

The interpreters of the Quran explain that “morning” refers to the time between dawn and sunrise, while “evening” refers to the time of dusk. The intended meaning is that these individuals call upon Allah throughout the entire day and night.

² التحرير والتنوير، ابن عاشور (305/15). باختصار

﴿يُرِيدُونَ وَجْهَهُ﴾: وَصَفَهُمُ اللَّهُ بِكَثْرَةِ
 الْعِبَادَةِ وَالْإِخْلَاصِ فِيهَا، فَهُمْ يُرِيدُونَ
 وَجْهَ اللَّهِ وَالْدَّارَ الْآخِرَةَ، لَا عَرَضًا مِنْ
 أَعْرَاضِ الدُّنْيَا الْفَانِيَةِ!

"They seek His Face "

Allah describes them with the abundance of their worship and sincerity in it. They earnestly seek the pleasure of Allah and the rewards of the Hereafter, without being tempted by the fleeting attractions of this worldly life.

وَمِنْ فَوَائِدِ الْآيَةِ: الْأَمْرُ بِصُحْبَةِ الْأَخْيَارِ،
 وَمُجَاهَدَةُ النَّفْسِ عَلَى صُحْبَتِهِمْ (وَلَوْ كَانُوا
 فَقَرَاءَ ضُعَفَاءَ)؛ فَإِنَّ فِي صُحْبَتِهِمْ مِنَ الْفَوَائِدِ
 مَا لَا يُحْصَى! ³ قَالَ الْفُضَيْلُ: (مَنْ أَرَادَ عِزَّ
 الْآخِرَةِ؛ فَلْيَكُنْ مَجْلِسُهُ مَعَ الْمَسَاكِينِ) ⁴.

And among the benefits of this verse is the command to **accompany the righteous** and to strive against one's own self in being in their company (even if they are poor and weak). For in their company, there are countless benefits that cannot be enumerated. Al-Fudayl ibn 'Iyad said, '**Whoever desires the honor of the Hereafter, let him sit in the company of the poor**'.

³ انظر: تفسير السعدي (475).

⁴ اختيار الأولى في شرح حديث اختصام الملائع الأعلى، ابن رجب (198).

وَنَزَلَتْ هَذِهِ الْآيَةُ: فِي فُقَرَاءِ الْمُهَاجِرِينَ،
 لَمَّا طَلَبَ صَنَادِيدُ الْكُفَّارِ مِنَ النَّبِيِّ ﷺ أَنْ
 يَطْرُدَهُمْ مِنْ مَجْلِسِهِ، وَأَنْ يُجَالِسَهُمْ بِدُونِ
 حُضُورِ أَوْلِيَاكَ الْفُقَرَاءِ؛ تَكْبُرًا عَلَيْهِمْ،
 وَازْدِرَاءً بِهِمْ! ⁵

This verse was revealed in relation to the poor among the Emigrants (Muhajirin), when the disbelievers asked the Prophet ﷺ to send away the poor companions from his gathering and to engage with them separately, showing arrogance and disdain towards these poor individuals.

⁵ انظر: أضواء البيان، الشنقيطي (263/3).

حَتَّى قَالَ بَعْضُهُمْ: (إِنَّكَ لَوْ جَلَسْتَ فِي صَدْرِ
 الْمَجْلِسِ، وَنَحَيْتَ عَنَّا هَؤُلَاءِ؛ جَلَسْنَا إِلَيْكَ،
 وَأَخَذْنَا عَنْكَ!)⁶؛ فَنَهَاهُ اللَّهُ عَنِ ذَلِكَ، وَأَمَرَهُ
 أَنْ يُصَبِّرَ نَفْسَهُ فِي الْجُلُوسِ مَعَ الصَّالِحِينَ.⁷

Some of them even said:

**(Indeed, if you sit in the
 forefront of the gathering
 and remove these (poor
 individuals) from us, we will
 come and sit with you, and
 we will learn from you).**

Allah prohibited the Prophet
 from doing so and
 commanded him to be patient
 in sitting with the righteous
 individuals.

⁶ تفسير القرطبي (390/10).

⁷ انظر: تفسير ابن كثير (137/5).

قال ابن عاشور: (هَذَا تَعْرِيفٌ بِحَمَاقَةِ سَادَةِ
 الْمُشْرِكِينَ: الَّذِينَ جَعَلُوا هَمَّهُمْ وَعِنَايَتَهُمْ بِالْأُمُورِ
 الظَّاهِرَةِ، وَأَهْمَلُوا الإِعْتِبَارَ بِالْحَقَائِقِ؛ فَاسْتَكْبَرُوا
 عَنِ مُجَالَسَةِ أَهْلِ الْفَضْلِ وَالْعُقُولِ الرَّاجِحَةِ،
 وَالْقُلُوبِ النَّيِّرَةِ، وَافْتَخَرُوا بِجَاهِهِمْ وَأَمْوَالِهِمْ،
 وَاحْتَقَرُوا الْفُقَرَاءَ!)⁸.

Ibn Ashur said, "This is a mention of the foolishness of the leaders of the polytheists: those who made their concern and attention focused on superficial matters, neglecting to consider the realities. They arrogantly distanced themselves from engaging with people of virtue, sound reasoning, and enlightened hearts. They boasted about their status and wealth while looking down upon the poor".

⁸ التحرير والتنوير (305/15، 340). بتصرف

﴿وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾: أَي لَا تُصْرِفُ عَيْنَاكَ عَنْ هَؤُلَاءِ الصَّالِحِينَ (وَلَوْ كَانُوا مِنَ الْفُقَرَاءِ الْمُسْتَضْعَفِينَ)⁹؛ فَإِنَّ التَّطَلُّعَ إِلَى الْأَغْنِيَاءِ الْمُتَرَفِّينَ، سَبَبٌ لِلتَّعَلُّقِ بِالدُّنْيَا، وَالْإِفْتِتَانِ بِهَا!

"Do not turn your eyes away from them, desiring the adornments of worldly life" - meaning, do not divert your attention away from these righteous individuals, even if they are from the poor and vulnerable.

Because looking at the wealthy can lead to attachment to worldly matters and being captivated by them.

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ﴾.

"And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them"

⁹ انظر: تفسير الطبري (238-237/15).

وَمِنْ فَوَائِدِ الْآيَةِ: أَنَّ مَبْدَأَ الْمُصَاحَبَةِ، وَمَعْيَارَ
 الْمُفَاضَلَةِ؛ يَنْبَغِي أَنْ يَقُومَ عَلَى تَقْرِيْبِ أَهْلِ
 التَّقْوَى (مَهْمَا بَلَّغُوا مِنَ الضَّعْفِ وَالْمَسْكَنَةِ!).

One of the benefits of this verse is that the principle of companionship and the criterion for distinction should be based on bringing closer those who possess piety (regardless of their level of weakness and humility).

قال ﷺ: (لا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ
 طَعَامَكَ إِلَّا تَقِيًّا)¹⁰.

The Prophet Muhammad ﷺ said:
 "Do not associate with anyone except a believer, and let none eat your food except a pious person".

¹⁰ رواه الترمذي (2395)، وحسنه الألباني في صحيح الجامع (7341).

وَمِنْ قِلَّةِ الْعَقْلِ، وَ غَفْلَةِ الْقَلْبِ: أَنْ تَكُونَ الصَّدَاقَةَ
 مُرْتَبِطَةً بِالْمَظَاهِرِ وَالشَّكَلِيَّاتِ؛ فَإِنَّ (النَّجَاحَ
 وَالْفَلَاحَ) لَيْسَ بِكَثْرَةِ الْمَالِ، أَوْ بِشَرَفِ النَّسَبِ، أَوْ
 بِجَمَالِ الْجَسَدِ، أَوْ بِقُوَّةِ النُّفُوزِ، أَوْ بِكَثْرَةِ الْإِتْبَاعِ!
 فِي الْحَدِيثِ: (إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ
 وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ)¹¹.

From the deficiency of intellect and the negligence of the heart is that friendship is often based on appearances. However, success and prosperity are not determined by wealth, social status, physical beauty, influence, or having a large number of followers.

The Prophet ﷺ said: "**Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and deeds**".

¹¹ رواه مسلم (2564).

وَمِنْ فَوَائِدِ الْآيَةِ: التَّنَاءُ الْعَاطِرُ عَلَى الْمُحَافِظِينَ عَلَى
 الْجَمَاعَةِ فِي الْمَسَاجِدِ، وَالصَّبْرُ عَلَى مُلَازِمَتِهَا مَعَ
 الْمُصَلِّينَ، لَا سِيَّمَا فِي صَلَاةِ الْفَجْرِ وَالْعَصْرِ! قَالَ
 الْمُفَسِّرُونَ- فِي قَوْلِهِ تَعَالَى: ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ
 يَدْعُونَ رَبَّهُمْ﴾:- (هُمُ الْمُحَافِظُونَ عَلَى الصَّلَوَاتِ فِي
 الْجَمَاعَةِ. وَالغَدَاةُ وَالْعَشِيَّةُ: هُمَا صَلَاةُ الصُّبْحِ وَالْعَصْرِ)

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One of the benefits of this verse is praising those who are committed to congregational prayers in the mosques and showing patience in joining them, especially during the Fajr (dawn) and Asr (afternoon) prayers. The scholars of Tafsir have stated regarding the verse "**And be patient with those who call upon their Lord**" that it refers to those who are steadfast in observing the prayers in congregation "**الغداة والعشي**". Specifically denotes the Fajr and Asr prayers.

وَمِنْ فَوَائِدِ الْآيَةِ: أَنَّ أَكْثَرَ أَتْبَاعِ الْحَقِّ
 وَالرِّسَالَاتِ؛ هُمُ الضُّعَفَاءُ وَالْمُسَاكِينُ¹³؛ لِيَعْلَمَ
 اللَّهُ الَّذِينَ يَتَوَاضِعُونَ لِلْحَقِّ، مِمَّنْ يَسْتَكْبِرُونَ
 عَنْهُ! كَمَا قَالَ تَعَالَى عَنْ قَوْمِ نُوحٍ ص: ﴿أَنْوَمِنُ
 لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ﴾.

And from the benefits of the verse is that the majority of followers of the truth and the messages are **the weak and the needy**. This is so that Allah distinguishes those who humble themselves to the truth from those who arrogantly turn away from it. As Allah mentioned about the people of Noah: "**Will we believe in you while the lowest [of the people] follow you?**"

¹³ كما ثبت في الأثر، عِنْدَمَا سَأَلَ هِرَقْلُ أَبَا سُفْيَانَ -عَنِ النَّبِيِّ ﷺ-: (وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ: أَضِعْفَاؤُهُمْ أَمْ أَشْرَافُهُمْ، فَقُلْتُ: بَلْ ضِعْفَاؤُهُمْ، وَهُمْ أَتْبَاعُ الرَّسُولِ). رواه البخاري (7)، ومسلم (1773).

قَالَ ابْنُ رَجَبٍ: (مَحَبَّةُ الْمَسَاكِينِ: تُوجِبُ إِخْلَاصَ الْعَمَلِ لِلَّهِ؛ لِأَنَّ نَفْعَهُمْ فِي الدُّنْيَا لَا يُرْجَى غَالِبًا، كَمَا أَنَّ مُجَالَسَتَهُمْ تُزِيلُ الْكِبَرَ، فَالْمُتَكَبِّرُ لَا يَرْضَى مُجَالَسَةَ الْمَسَاكِينِ، حَتَّىٰ إِنْ بَعْضُهُمْ لَا يَشْهَدُ الصَّلَاةَ فِي جَمَاعَةٍ؛ خَشْيَةً أَنْ تَزَاحِمَهُ الْمَسَاكِينُ فِي الصَّفِّ! وَكَمَا رَفَعَ اللَّهُ دَرَجَاتٍ بَعْضِهِمْ فِي الدُّنْيَا، فَكَذَلِكَ يَرْفَعُهَا فِي الْآخِرَةِ بِالْعِلْمِ وَالْإِيمَانِ!)

Ibn Rajab said: "The love for the poor necessitates sincere actions for the sake of Allah. This is because expecting worldly benefits from them is not likely, just as sitting with them diminishes arrogance. The arrogant one is not content with the company of the poor. In fact, some might avoid praying in congregation out of fear that the poor might stand beside them in the prayer rows. Just as Allah raises the status of some individuals in this world, He also raises their status in the Hereafter through knowledge and faith".

قال تعالى: ﴿وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾.

Allah said: "And We raised some of them above others in degrees [of rank], that they may make use of one another for service. But the mercy of your Lord is better than what they accumulate."

أَقُولُ قَوْلِي هَذَا، وَاسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

الْخُطْبَةُ الثَّانِيَّةُ

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

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 I bear witness that Muhammad is His servant and messenger.

عِبَادَ اللَّهِ: مَنْ تَرَكَ **الصُّحْبَةَ الصَّالِحَةَ**، وَتَعَلَّقَ
بِأَصْحَابِ الدُّنْيَا الزَّائِلَةِ، وَالثَّرْوَةَ الزَّائِفَةَ؛ وَقَعَ
فِي الْغَفْلَةِ عَنِ الْآخِرَةِ؛ فَضَاعَتْ أَعْمَارُهُ،
وَغَابَتْ أَهْدَافُهُ، وَانْفَرَطَ أَمْرُهُ، وَتَشَتَّتَ قَلْبُهُ،
وَنُزِعَتْ الْبَرَكَاتُ مِنْ وَقْتِهِ!

Worshippers of Allah: whoever leaves **the company of the righteous** and attaches himself to the companions of the **transient worldly life** and the illusion of wealth, falls into heedlessness about the Hereafter. Thus, his life is wasted, his goals become obscured, his affairs become chaotic, his heart becomes scattered, and blessings are removed from his time and actions.

ولهذا قال ﷻ: ﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ

عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾: 14
 أَيَّ أَنْ أَعْمَالَهُ وَأَفْعَالَهُ: سَفَهُ وَتَفْرِيطٌ
 وَضِيَاع! 15

Hence, Allah ﷻ said: "**And do not obey the one whose heart We have made heedless of Our remembrance, who follows his desires, and whose affair is ever [in] neglect.**" This means that their actions and deeds are futile, reckless, and wasted.

14 قِيلَ: هُوَ مِنَ التَّفْرِيطِ الَّذِي هُوَ التَّقْصِيرُ وَالتَّضْيِيعُ وَالْعَجْزُ. وَقِيلَ: هُوَ مِنَ الْإِفْرَاطِ وَالْإِسْرَافِ وَمَجَاوِزَةِ الْحَدِّ. انظر: تفسير القرطبي (392/10)، تفسير ابن جزي (264/1).
 15 انظر: تفسير ابن كثير (139/5). قال ابن القيم: (وَمَنْ تَأَمَّلَ حَالَ الْخَلْقِ؛ وَجَدَهُمْ -إِلَّا أَقَلَّ الْقَلِيلِ- مِمَّنْ عَفَلَتْ قُلُوبُهُمْ عَنْ ذِكْرِ اللَّهِ، وَاتَّبَعُوا أَهْوَاءَهُمْ، وَفَرَّطُوا فِيمَا يَنْفَعُهُمْ!). رسالة ابن القيم إلى أحد إخوانه (6).

وَمِنْ فَوَائِدِ الْآيَةِ: أَنَّ الَّذِي يَنْبَغِي أَنْ يُصْحَبَ
وَيُطَاعَ: هُوَ مَنْ اتَّبَعَ رِضْوَانَ اللَّهِ، وَخَالَفَ
هَوَاهُ! 16

And from the benefits of the verse is that the one who should be accompanied and obeyed is the one who follows the pleasure of Allah and goes against his own desires.

قال ابن القيم: (مَنْ غَفَلَ عَنْ ذِكْرِ رَبِّهِ: انْفَرَطَ
عَلَيْهِ أَمْرُهُ وَقَلْبُهُ، وَلَمْ يَلْتَفِتْ إِلَى مَصَالِحِهِ! 17
وَقَدْ نَهَى اللَّهُ عَنْ طَاعَةِ مَنْ جَمَعَ هَذِهِ الصِّفَاتِ؛
فَيَنْبَغِي لِلرَّجُلِ أَنْ يَنْظُرَ فِي قُدُوتِهِ: فَإِنْ وَجَدَهُ
كَذَلِكَ: فَلْيَبْعُدْ مِنْهُ، وَإِنْ وَجَدَهُ مِمَّنْ غَلَبَ عَلَيْهِ
ذِكْرُ اللَّهِ، وَاتَّبَاعُ السُّنَّةِ: فَلْيَسْتَمْسِكْ بِغَرَزِهِ!) 18.

16 انظر: تفسير السعدي (475).

17 مفتاح دار السعادة (86/1). بتصرف

18 الوابل الصيب (41). باختصار

Ibn al-Qayyim said, "Whoever is heedless of the remembrance of his Lord, his affairs and heart will be in disarray, and he will not pay attention to his interests. Allah has forbidden obedience to those who possess these qualities. Therefore, it is necessary for a person to observe his role model. If he finds such qualities in him, he should distance himself from him. But if he finds someone who is dominated by the remembrance of Allah and follows the Sunnah, then he should hold fast to them".

وَمِنْ فَوَائِدِ الْآيَةِ: **أَهْمِيَّةُ ذِكْرِ اللَّهِ بِالْقَلْبِ**
 وَاللِّسَانِ، وَأَنَّ غَفْلَةَ الْإِنْسَانِ عَنْ اسْتِحْضَارِ
 الذِّكْرِ؛ يَنْزِعُ الْبَرَكَاتَ مِنَ الْأَعْمَالِ
 وَالْأَوْقَاتِ؛ فَتَمُضِي الْأَعْمَارُ بِلا شَيْءٍ
 يُذَكَّرُ! 19

And from the benefits of the verse is the importance of remembering Allah in the heart and with the tongue. Neglecting the remembrance of Allah leads to the removal of blessings from one's deeds and time, causing life to pass without anything worthwhile being remembered.

19 انظر: تفسير سورة الكهف، ابن عثيمين (62).

يَقُولُ ابْنُ عُثَيْمِينَ: (إِذَا رَأَيْتَ وَقْتَكَ يَمْضِي،
وَعُمْرَكَ يَذْهَبُ، وَأَنْتَ لَمْ تُنتِجْ شَيْئًا مُفِيدًا وَلَا
نَافِعًا، وَلَمْ تَجِدْ بَرَكَهً فِي الْوَقْتِ؛ فَاحْذَرِ أَنْ يَكُونَ
أَدْرَكَكَ قَوْلُهُ تَعَالَى: ﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ
عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾²⁰.

"Ibn 'Uthaymeen said: When you see your time passing, your life vanishing, and you haven't produced anything useful or beneficial, and you find no blessings in your time, then beware lest you become encompassed by His saying: 'And do not obey the one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.'

²⁰ المصدر السابق (28).

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

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

* **اللَّهُمَّ** آمِنَّا فِي أَوْطَانِنَا، وَأَصْلِحْ أَيْمَتَنَا وَوُلَاةَ
أُمُورِنَا، وَوَفِّقْ وَلِيَّ أَمْرِنَا وَوَلِيَّ عَهْدِهِ لِمَا تُحِبُّ
وَتَرْضَى، وَخُذْ بِنَاصِيَتَيْهِمَا لِلْبِرِّ وَالتَّقْوَى.

* **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 **قَنَاةِ الْخُطْبِ الْوَجِيزَةِ** δ

♦ <https://t.me/alkhutab> ♥

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