

هَلُمُّوا إِلَى حَاجَتِكُمْ!

Come to fulfill your need!

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.

Indeed, all praise is for 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: فَأُوصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ، فَهِيَ
جَالِبَةُ الْخَيْرِ وَالْبَرَكَاتِ، وَدَافِعَةُ الْبَلَاءِ
وَالهَلَكَةِ! ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا
لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ
وَالْأَرْضِ﴾.

As for what follows: I advise you and myself to have Taqwa (piety) towards Allah, as it brings forth goodness and blessings, and it repels calamities and destruction. Allah says: "**And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth.**"

عِبَادَ اللَّهِ: إِنَّهَا مَوْطِنُ الرَّحْمَاتِ، وَمَوْقِعُ
الْبَرَكَاتِ، وَالْمَكَانُ الَّذِي يَذْكُرُهُ اللَّهُ مِنْ فَوْقِ
سَبْعِ سَمَاوَاتٍ؛ إِنَّهَا **مَجَالِسُ الذِّكْرِ!**

Worshippers of Allah: Indeed, it is the abode of mercy, the place of blessings, and the gathering where Allah is mentioned from above the seven heavens. It is the gatherings of remembrance.

وَمَجَالِسُ الذِّكْرِ: هِيَ مَلْجَأُ الصَّالِحِينَ، وَمَطْلَبُ
 الْمَلَائِكَةِ الْمُكْرَمِينَ! قَالَ ﷺ: (إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ
 فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا
 يَذْكُرُونَ اللَّهَ تَنَادَوْا: "هَلُّمُوا إِلَيَّ حَاجَتُكُمْ!"،
 فَيُحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا)¹.

And the gatherings of remembrance are the refuge of the righteous and the pursuit of the honored angels. The Prophet ﷺ said, "**Allah has some angels who look for those who are engaged in Dhikr (remembrance of Allah). When they find people remembering Allah, they call out, Come to what you are seeking!**" and they surround them with their wings up to the sky of the world."

¹ رواه البخاري (6408)، ومسلم (2689).

وفي رواية: (عَلَا بَعْضُهُمْ عَلَى بَعْضٍ؛ حَتَّى
يَبْلُغُوا الْعَرْشَ!)².

In another narration, it is said,
"So, when they pass by a
remembrance sitting, they
form layer upon layer, till
they reach the Throne of
Allah (SWT)".

² رواه أحمد في المسند (8704). وصَحَّ إِسْنَادُهُ مُحَقَّقُ الْمَسْنَدِ.

وَفِي هَذَا: شَرَفٌ عَظِيمٌ لِمَجَالِسِ الذِّكْرِ؛ فَإِنَّ
 الْمَلَائِكَةَ تَبْحَثُ عَنْهَا وَتَلْتَمِسُهَا، فَإِذَا وَجَدُوهَا
 وَعَثَرُوا عَلَيْهَا؛ فَرِحُوا بِهَذِهِ الْغَنِيمَةِ، وَتَنَادَوْا
 بَيْنَهُمْ: أَنْ تَعَالَوْا إِلَى بُغْيَتِكُمْ!

And in this is a great honor for the gatherings of remembrance. Verily, the angels search for them and seek them out. When they find such gatherings and come across them, they rejoice over this bounty. They call out to one another, **"Come to what you are seeking"**!

ثُمَّ حَضَرُوا ذَلِكَ الْمَجْلِسَ، وَشَارَكُوا أَهْلَهُ،
 وَحَفُّوا هَوْلَاءِ الْجَالِسِينَ بِأَجْنِحَتِهِمْ، حَتَّى
 يَمْتَلَأَ الْمَجْلِسُ بِحُضُورِهِمْ، وَكَفَى بِذَلِكَ
 شَرَفًا وَتَبَجُّيلًا!

Then they joined that gathering, and they participated with its people, and they enveloped those sitting with their wings, until the gathering was filled with their presence. And this alone is an honor and a sign of esteem.

قال ﷺ: (لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ
 الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمِ
 السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ!)³.

The Prophet Muhammad
 (peace be upon him) said: "**A
 group of people does not
 gather to remember Allah,
 except that the angels
 surround them, mercy
 covers them, tranquility
 descends upon them, and
 Allah mentions them to
 those who are with Him**".

³³ رواه مسلم (2700).

وَمَجَالِسُ الذِّكْرِ؛ يُحِبُّهَا الرَّحْمَنُ، لِأَنَّ اللَّهَ ﷻ يُحِبُّ
 الذِّكْرَ وَالتَّنَاءُ! وَلِهَذَا جَاءَ فِي الْحَدِيثِ: "فَيَسْأَلُهُمْ
 رَبُّهُمْ - وَهُوَ أَعْلَمُ مِنْهُمْ -: (مَا يَقُولُ عِبَادِي؟) قَالُوا:
 (يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيَمَجِّدُونَكَ)".

And the gatherings of remembrance (dhikr) are beloved by the Most Merciful, because Allah loves remembrance and praise. That's why it's mentioned in a hadith: "Then their Lord will ask them - though He is most knowing of them - 'What do My servants say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li I-lah, and Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah)".

قال ابنُ القَيِّمِ: (إِنَّ اللَّهَ يُبَاهِي بِالدَّاكِرِينَ
مَلَائِكَتَهُ، وَهَذَا دَلِيلٌ عَلَى شَرَفِ الذِّكْرِ
عِنْدَهُ، وَمَحَبَّتِهِ لَهُ، وَأَنَّ لَهُ مَزِيَّةً عَلَى
غَيْرِهِ مِنَ الْأَعْمَالِ!)⁴.

Ibn al-Qayyim said: "Verily, Allah boasts to His angels about those who engage in remembrance (dhikr) of Him. This is evidence of the honor of remembrance in His sight, His love for it, and that it holds a unique virtue among other deeds".

⁴ الوابل الصيب، ابن القيم (74). بتصرف

ثُمَّ يَقُولُ اللَّهُ لِمَلَائِكَتِهِ: **(هَلْ رَأَوْنِي؟) فَيَقُولُونَ:**
(لَا وَاللَّهِ مَا رَأَوْكَ؟) فَيَقُولُ: (وَكَيْفَ لَوْ
رَأَوْنِي؟!) فَيَقُولُونَ: **(لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ**
عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا وَتَحْمِيدًا، وَأَكْثَرَ لَكَ
تَسْبِيحًا!)⁵.

Then Allah says to His angels:
"Have they seen Me?" They
say: "No, by Allah, they have
not seen You." Allah says:
"How would it be if they had
seen Me?" They reply: "If they
had seen You, they would
have been more devoted in
worship to You, more
glorifying and praising You,
and they would have
increased in their glorification
of You".

⁵ رواه البخاري (6408)، ومسلم (2689).

وَفِي الْحَدِيثِ: فَضِيلَةُ الْإِيمَانِ بِالْغَيْبِ، وَأَنَّ
الْإِجْتِهَادَ فِي الذِّكْرِ؛ عَلَى قَدْرِ قُوَّةِ الْإِيمَانِ،
وَمَعْرِفَةِ الرَّحْمَنِ؛ فَإِنَّ مَنْ كَانَ بِاللَّهِ أَعْرَفَ؛
كَانَ مِنْهُ أَخْوَفًا! وَمَنْ أَحَبَّ اللَّهَ: أَكْثَرَ مِنْ
ذِكْرِهِ!

And in the hadith: The virtue of **faith in the unseen**, and that exertion in remembrance is proportional to **the strength of faith**, and the knowledge of the Most Merciful. So, **whoever is more knowledgeable about Allah** is more fearful of Him. And **whoever loves Allah**, they mention Him more.

قَالَ الْعُلَمَاءُ: (أَهْلُ الذِّكْرِ: يَتَّأَوَّلُ الصَّلَاةَ،
وَالدُّعَاءَ، وَقِرَاءَةَ الْقُرْآنِ وَالْحَدِيثِ،
وَدِرَاسَةَ الْعِلْمِ، وَالْإِجْتِمَاعَ فِي الصَّلَوَاتِ فِي
الْمَسَاجِدِ)⁶.

The scholars have said:
"People of remembrance
(dhikr) are those who
engage in prayer,
supplication, recitation of
the Quran and Hadith,
studying knowledge, and
gathering for prayers in the
mosques".

⁶ عمدة القاري، العيني (28/23)، تطريز رياض الصالحين، فيصل المبارك (792)،
شرح رياض الصالحين، ابن عثيمين (532/5). بتصرف

وَمَجَالِسُ الذِّكْرِ: بَابٌ عَظِيمٌ لِلْغُفْرَانِ،
وَدُخُولِ الْجَنَانِ، وَالنَّجَاةِ مِنَ النَّيْرَانِ! فَإِنَّ
اللَّهَ جَلَّالَهُ يَقُولُ لِمَلَائِكَتِهِ:

And the gatherings of remembrance (dhikr) are a great gate for forgiveness, entry into paradise, and protection from the fires. For indeed, Allah says to His angels:

"(فَمَا يَسْأَلُونِي؟) قَالُوا: (يَسْأَلُونَكَ الْجَنَّةَ) يَقُولُ: (وَهَلْ رَأَوْهَا؟) فَيَقُولُونَ: (لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا!) فَيَقُولُ: (فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟!) فَيَقُولُونَ: (لَوْ أَنَّهُمْ رَأَوْهَا؛ كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً) قَالَ: (فِمِمَّ يَتَعَوَّدُونَ؟)

فَيَقُولُونَ: (مِنَ النَّارِ) فَيَقُولُ: (وَهَلْ رَأَوْهَا؟) فَيَقُولُونَ: (لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا!) فَيَقُولُ: (فَكَيْفَ لَوْ رَأَوْهَا؟) فَيَقُولُونَ: (لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فَرَارًا، وَأَشَدَّ لَهَا مَخَافَةً!) فَيَقُولُ: (فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ!)⁷.

"And what do they ask of Me? They say: They ask of You Your Paradise. He says, 'Have they seen it?' They say, 'No, by Allah, O Lord, they have not seen it!' He says, 'And how [would it be] if they had seen it?' They say, 'If they had seen it, they would be even more

⁷ رواه البخاري (6408)، ومسلم (2689).

eager for it, and would seek
It with greater zeal and
would have greater desire
for it.' He says, 'And from
what do they seek refuge?'
They say, 'From the Fire.'
He says, 'And have they
seen it?' They say, 'No, by
Allah, O Lord.' He says,
'And how [would it be] if
they had seen it?' They say,
'If they had seen it, they
would have been more
fearful of it and more eager
to escape from it.' He says,
'So I make you witnesses
that I have forgiven them'!"!

وَمَنْ طَلَبَ الرَّاحَةَ وَالسَّعَادَةَ، وَالنَّجَاةَ مِنَ
 الهمِّ وَالكَآبَةِ؛ فَلْيَبْتَغِ عَن مَجَالِسِ الْغَفْلَةِ،
 وَلْيُقْتَرِبْ مِنْ مَجَالِسِ الْعِلْمِ وَالْخَشْيَةِ؛ فِي
 الْحَدِيثِ: أَنَّهُ "يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ:
 (فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ)
 فَقَالَ اللَّهُ: (هُمُ الْجُلَسَاءُ لَا يَشْفَى بِهِمْ
 جَلِيسُهُمْ!)"⁸.

And whoever seeks comfort, happiness, and salvation from worries and distress, let them distance themselves from gatherings of heedlessness and draw closer to gatherings of knowledge and mindfulness. In a narration, it's mentioned **that an angel**

⁸ رواه البخاري (6408)، ومسلم (2689).

among the angels says,
'Among them is so-and-so
who is not of them; he only
came for a worldly need.'
Allah says, 'They are the
sitting ones whose
companionship does not
cause their companions to
be miserable''.

قال ابن حجر: (في هذه العبارة، مبالغة في نفي الشقاء عن جليس الذاكرين! وأن جليسهم يندرج معهم في جميع ما يتفضل الله به عليهم؛ ولو لم يشاركهم في أصل الذكر!)⁹.

Ibn Hajar said, "In this statement, there is an exaggeration in negating misery from the companions of those who engage in remembrance of Allah. And that their companionship includes them in all that Allah bestows upon them. Even if they do not share with them in the essence of the remembrance".

⁹ فتح الباري (213/11). مختصرًا

وَمَا تَلَذُّدَ الْمُتَلَذِّدُونَ بِمِثْلِ **ذِكْرِ اللَّهِ!** وَلَوْ لَمْ يَكُنْ
 مِنْ ثَوَابِ الذِّكْرِ إِلَّا اللَّذَّةُ الْحَاصِلَةُ لِلذَّاكِرِ ،
 وَالنَّعِيمُ الَّذِي يَحْصُلُ لِقَلْبِهِ؛ لَكَفَى بِهِ! فَالذِّكْرُ
 لِلصَّالِحِينَ: هُوَ جَنَّةُ الدُّنْيَا قَبْلَ جَنَّةِ الْآخِرَةِ!

And those who find pleasure,
 they do not delight in anything
 like **the remembrance of Allah**.
 And if there were no reward for
 remembrance except the
 pleasure gained by the one
 remembering and the bliss that
 comes to their heart, it would
 suffice. Remembrance is for
 the righteous: it is the paradise
 of the world before the
 paradise of the hereafter.

وَلِهَذَا سُمِّيَتْ مَجَالِسُ الذِّكْرِ بِـ"رِيَاضِ
 الْجَنَّةِ"¹⁰؛ فِي الْحَدِيثِ: (إِذَا مَرَرْتُمْ بِرِيَاضِ
 الْجَنَّةِ؛ فَارْتَعُوا!) قَالُوا: (وَمَا رِيَاضُ
 الْجَنَّةِ؟) قَالَ: (حَلَقُ الذِّكْرِ)¹¹.

And for this reason, gatherings of remembrance of Allah were named "The Gardens of Paradise". In a hadith: "**When you pass by the Gardens of Paradise, then dwell in them.**" They asked: "**What are the Gardens of Paradise?**" He replied: "**The circles of remembrance**".

¹⁰ انظر: الوايل الصيب، ابن القيم (81).

¹¹ رواه الترمذي (3510). وقال: (هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ). وقَوَاهُ الألباني بِطُرُقِهِ فِي السَّلْسَلَةِ الصَّحِيحَةِ (2562).

وَمِنْ فَوَائِدِ الْحَدِيثِ: الْحَثُّ عَلَى **صُحْبَةِ**
الصَّالِحِينَ، وَالصَّبْرُ عَلَى ذَلِكَ، وَأَنَّ مَنْ تَرَكَ
 مَجَالِسَ الْغَفْلَةِ وَالْعِصْيَانِ، إِلَى مَجَالِسِ الذِّكْرِ
 وَالْإِيمَانِ؛ عَوَّضَهُ اللَّهُ بِسَعَادَةٍ قَلْبِيَّةٍ، وَرَاحَةٍ
 نَفْسِيَّةٍ! 12 .

And from the benefits of this hadith is the encouragement to be in the company of the righteous, the patience required for that, and the fact that whoever leaves gatherings of heedlessness and disobedience for gatherings of remembrance and faith, Allah compensates them with inner happiness and mental tranquility.

12 ومن فوائد الحديث -كما ذكر العلماء-: (التَّحْرِيفُ عَلَى صُحْبَةِ أَهْلِ الْخَيْرِ وَالصَّلَاحِ، وَأَنَّ الصُّحْبَةَ لَهَا تَأْثِيرٌ عَظِيمٌ، وَأَنَّ جُلُوسَ السُّعْدَاءِ سَعْدَاءٌ!). عمدة القاري (28/23). بتصرف

﴿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﴾

"(And be patient with those who call upon their Lord in the morning and the evening, seeking His countenance. 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.)"

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.

Praise be to Allah for His kindness, 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: مَنْ وَجَدَ فِي نَفْسِهِ غَفْلَةً، وَفِي قَلْبِهِ قَسْوَةً؛
فَأَيَّحْمِلُهَا إِلَى مَجَالِسِ الذِّكْرِ؛ فَهِيَ مَحَطَّةُ الْإِيمَانِ،
وَالقُرْبُ مِنَ الرَّحْمَنِ! فَقَدْ كَانَ الصَّحَابَةُ يَحْرِصُونَ
عَلَى الْجُلُوسِ لِلذِّكْرِ، وَيُسَمُّونَهُ (إِيمَانًا): كَمَا قَالَ
مُعَاذٌ لِرَجُلٍ: (اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً!)، يَعْنِي:
نَذْكُرُ اللَّهَ¹³.

Worshippers of Allah: whoever finds in himself heedlessness and hardness of heart, let him carry it to the gatherings of remembrance. These gatherings are the stations of faith and a means to draw closer to the Most Merciful. The companions used to eagerly sit in the circles of remembrance, and they would call it Imaan 'faith.' As Mu'adh said to a man, '**Sit with us so we may have faith for an hour,**' meaning, let's remember Allah".

¹³ رواه ابن أبي شيبة (34698).

قال ابنُ القَيِّمِ: (مَجَالِسُ الذِّكْرِ: هِيَ مَجَالِسُ
 الْمَلَائِكَةِ! وَمَجَالِسُ الْغَفْلَةِ: هِيَ مَجَالِسُ
 الشَّيَاطِينِ! فَلْيَتَخَيَّرِ الْعَبْدُ أَحَبَّهُمَا إِلَيْهِ؛
 فَهُوَ مَعَ أَهْلِهِ فِي الدُّنْيَا وَالْآخِرَةِ! وَالذَّاكِرُ
 يَسْعُدُ بِذِكْرِهِ، وَيَسْعُدُ بِهِ جَلِيسُهُ. وَالْغَافِلُ:
 يَشْقَى بِغَفْلَتِهِ، وَيَشْقَى بِهِ جَلِيسُهُ!)¹⁴.

Ibn al-Qayyim said, "The gatherings of remembrance are the gatherings of angels, and the gatherings of heedlessness are the gatherings of devils. So let the servant choose which of the two is more appealing to them, for they

¹⁴ الوابل الصيب (43-44). بتصرف. وقال ابنُ القَيِّمِ: (اطْلُبْ قَلْبَكَ فِي ثَلَاثَةِ مَوَاطِنَ: عِنْدَ سَمَاعِ الْقُرْآنِ، وَفِي مَجَالِسِ الذِّكْرِ، وَفِي أَوْقَاتِ الْخُلُوةِ؛ فَإِنْ لَمْ تَجِدْهُ فِي هَذِهِ الْمَوَاطِنِ؛ فَسَلِ اللَّهَ أَنْ يَمُنَّ عَلَيْكَ بِقَلْبٍ، فَإِنَّهُ لَا قَلْبَ لَكَ!). الفوائد (149).

will be with their choice in this world and the Hereafter. The one engaged in remembrance finds happiness in it, and their companion finds happiness in them. The heedless one suffers from their heedlessness, and their companion shares in their suffering".

* **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 الْوَجِيْزَةِ** δ

◆ <https://t.me/alkhutab> ♥

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