

التَّمْحِيص

Trial and Testing

الْخُطْبَةُ الْأُولَى

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

All praise is due to Allah. We praise Him, seek His assistance, ask for His forgiveness, and turn to Him in repentance. Whomever Allah guides, there is none who can lead him astray, and whomever He allows to go astray, there is none who can guide him. I bear witness that there is no deity worthy of worship except Allah, alone, without any partners, and I bear witness that Muhammad is His servant and Messenger.

أَمَّا بَعْدُ: فَأَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ جَلَّالَهُ

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

Dear Muslims, I advise you and myself to have Taqwa of Allah, as He says: '**And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.**'

عِبَادَ اللَّهِ: لَا يَتِمُّ الْإِيمَانُ، إِلَّا بَعْدَ التَّمْحِيصِ¹
وَالْإِمْتِحَانِ! قَالَ تَعَالَى: ﴿أَحْسِبَ النَّاسُ أَنْ
يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾.

Worshippers of Allah: Imaan (Faith) is not complete except after **التَّمْحِيصِ**. The term "التَّمْحِيصِ" means "purification from something defective," and it is also said to mean "testing and examination."! Allah, the Most High, said: **"Do the people think that they will be left to say, 'We believe' and they will not be tried"?**

¹ التَّمْحِيصُ: هُوَ التَّخْلِيصُ مِنَ الشَّيْءِ الْمَعِيبِ، وَقِيلَ: هُوَ الْإِبْتِلَاءُ وَالْإِخْتِبَارُ. انظر: اللباب في علوم الكتاب (560/5).

وَمِنْ فَوَائِدِ التَّمْحِيصِ: **حُصُولُ التَّقْوَى**:
 فَالتَّقْوَى هِبَةٌ رَبَّانِيَّةٌ، لَا تُؤْضَعُ إِلَّا فِي
 الْقُلُوبِ النَّقِيَّةِ، وَذَلِكَ بَعْدَ امْتِحَانِهَا
 وَتَمْحِيصِهَا! ﴿أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
 قُلُوبَهُمْ لِلتَّقْوَى﴾.

One of the benefits of test and trial is the **attainment of Taqwa**. For Taqwa is a divine gift, which is not placed except in pure hearts, and that is after testing and purifying them! [**They are those whom Allah has tested for Taqwa.**]"

وَمِنْ فَوَائِدِ التَّمْحِیصِ: **مَحْوُ الذُّنُوبِ: 2** فَلَا
 یَزَالُ البَلَاءُ بِالمُؤْمِنِ؛ حَتَّى یَبْقَى ذَهَبًا
 خَالصًا! 3 قال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: **(فَمَا یَبْرَحُ البَلَاءُ بِالعَبْدِ؛
 حَتَّى یَتْرَكَهُ یَمْشِي عَلَى الأَرْضِ، مَا عَلَيهِ
 خَطِيئَةٌ!) 4.**

And among the benefits of التَّمْحِیصِ trial is the **expiation of sins**: the believer continues to be tried until he remains as pure as gold! The Prophet (peace be upon him) said, **'Trials do not cease for a servant until he walks on the earth with no sin upon him'!**

2 قال السفاريني: (إِنَّ اللهَ إِذَا ابْتَلَى عَبْدَهُ؛ لَمْ يَرُدْ هَلَاكَهُ، وَإِنَّمَا يُرِيدُ: إِمَّا تَمْحِیصَ ذُنُوبِهِ، وَإِمَّا لِيُنَالَ مَنْزِلَةَ لَمْ یَبْلُغْهَا بِعَمَلِهِ؛ فَمَنْعُهُ عَطَاءً، وَابْتِلَاؤُهُ رِضًا، وَالمِحْنَةَ مِنْهُ مَنَحَةً!). غذاء الألباب (281/2).

3 انظر: مفتاح دار السعادة، ابن القيم (278).

4 رواه الترمذي (2398)، وقال: (حَسَنٌ صَحِيحٌ).

وَيَسْتَمِرُّ التَّمْحِیصُ بِالْمُؤْمِنِ، حَتَّى آخِرِ
لَحْظَةٍ مِنْ حَيَاتِهِ! قَالَ ﷺ: (الْمُؤْمِنُ يَمُوتُ
بِعَرَقِ الْجَبِينِ)⁵. قَالَ الْعُلَمَاءُ: (يَشْتَدُّ الْمَوْتُ
عَلَى الْمُؤْمِنِ، بِحَيْثُ يَعْرِقُ جَبِينُهُ مِنْ
الشَّدَّةِ؛ لِتَمْحِیصِ ذُنُوبِهِ، أَوْ لِتَزِيدِ
دَرَجَتِهِ)⁶.

And the trial continues for the believer until the last moment of their life. The Prophet ﷺ said, **The believer dies while his forehead is sweating.**'

The scholars said, 'Death intensifies upon the believer to the extent that sweat appears on his forehead due to the severity of the trial of expiating his sins or increasing his rank.'

⁵ رواه الترمذي وحسنه (982).

⁶ مرقاة المفاتيح، القاري (1162/3).

وَمِنْ فَوَائِدِ التَّمْحِیصِ: **تَطْهِیرُ الْقُلُوبِ**: مِمَّا
 تَلَطَّخَ بِهَا مِنَ الشُّبُهَةِ وَالشَّهْوَةِ وَالْغَفْلَةِ!
 قَالَ تَعَالَى: ﴿وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
 وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ﴾.

One of the benefits of trial and testing is the **purification of the hearts** from the impurities of doubt, desire, and heedlessness. Allah said: '**And [He] will purify what is within your breasts and will test what is within your hearts**'.

وَمِنْ فَوَائِدِ التَّمْحِیصِ: **تَطْهِیرُ الصُّفُوفِ**
 مِنْ خَبَثِ الْمُنَافِقِیْنَ! قَالَ تَعَالَى: ﴿مَا كَانَ
 اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ
يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾.

One of the benefits of trial and testing is the **purification of the ranks** from the impurities of the hypocrites. Allah, the Most High, said: "**Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good.**"

قال ابنُ القَيِّمِ: (اقتضتْ حِكْمَةُ العَزِيزِ: أَنْ
 قَيِّضَ مِنَ المِحْنِ وَالبَلَايَا، مَا يَكُونُ
 كَالدَّوَاءِ الكَرِيهِ لِمَنْ عَرَضَ لَهُ دَاءٌ، إِنْ لَمْ
 يَتَدَارَكْهُ طَبِيبُهُ بِإِزَالَتِهِ مِنْ جَسَدِهِ؛ وَإِلَّا
 خِيفَ عَلَيْهِ الهَلَاكُ!)⁷.

Ibn al-Qayyim said: "The wisdom of the Almighty necessitated that He appointed trials and afflictions that serve as a bitter medicine for those afflicted with a disease. If not addressed and removed from the body by the physician, it could result in the person's destruction".

⁷ زاد المعاد، ابن القيم (213/3). مختصرًا، وانظر: المصدر السابق (189/3).

وَالْتَّمَحِيصُ وَالْبَلَاءُ: **مَحَكُّ الْأَحْوَالِ**: وَبِهِ تَظْهَرُ
 مَعَادِنُ الرَّجَالِ! قَالَ تَعَالَى: ﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ
 قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
 الْكَاذِبِينَ﴾. قَالَ الْحَسَنُ الْبَصْرِيُّ: (اسْتَوَى النَّاسُ
 فِي الْعَافِيَةِ؛ فَإِذَا نَزَلَ الْبَلَاءُ تَبَايَنُوا!)⁸.

Trial and testing are examinations of one's conditions, and through them, the true nature of people is revealed. Allah, the Most High, said: "**And We will surely test those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.**" Al-Hasan al-Basri said: "**People are equal in times of ease, but when affliction descends, they reveal their true colors!**"

⁸ صيد الخاطر، ابن الجوزي (284).

وَاخْتِبَارُ التَّمْحِيسِ؛ لَا يَجْتَازُهُ إِلَّا الصَّابِرُونَ! قَالَ
 تَعَالَى: ﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ
 وَالصَّابِرِينَ﴾. وَعِنْدَمَا يَتَمَحَّصُ الْمُؤْمِنُونَ مِنْ
 ذُنُوبِهِمْ، يَنْصُرُهُمُ اللَّهُ عَلَى عَدُوِّهِمْ!⁹ قَالَ تَعَالَى:
 ﴿وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ﴾¹⁰.

The testing of trials cannot be overcome except by those who are patient. Allah said: "**And We will surely test you until We make evident those who strive among you and the patient.**"

When believers are tested for their sins, Allah aids them against their enemies. Allah said: "**And that Allah may purify the believers [through trials] and destroy the disbelievers**".

⁹ انظر: زاد المعاد، ابن القيم (199/3).

¹⁰ قَالَ اللَّهُ تَمْحِيسَ الْمُؤْمِنِ بِمَحَقِّ الْكَافِرِ؛ لِأَنَّ التَّمْحِيسَ: إِهْلَاكُ الذُّنُوبِ، وَالْمَحَقُّ: إِهْلَاكُ النَّفُوسِ، وَهِيَ مُقَابَلَةٌ لَطِيفَةٌ فِي الْمَعْنَى. انظر: البحر المحیط، أبو حیان (356/3).

وَمِنْ أَشْكَالِ التَّمْحِصِ: **سُهُولَةُ المَعْصِيَةِ؛**
 فَاللَّهُ يَبْتَلِي المَرْءَ بِتَيْسِيرِ أَسْبَابِ المَعْصِيَةِ؛
(لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ)¹¹.

One of the forms of testing is the ease of falling into sin.

Allah tests a person by facilitating the means of committing sin, Allah says:

(In order to distinguish those who fear Him in the unseen).

¹¹ انظر: فتاوى ورسائل ابن عثيمين (191/9).

وَمِنْ أَنْوَاعِ التَّمْحِیصِ: **إِنْتِفَاشُ الْبَاطِلِ**،
 حَتَّى یَبْدُو كَالْمُنْتَصِرِ! وَهَذَا اسْتِدْرَاجٌ
 لِلظَّالِمِیْنَ، وَإِعْدَادٌ لِلْمُؤْمِنِیْنَ، لِلنَّصْرِ
 الْمُبِیْنِ؛ لِنِیَالُوهُ عَنْ تَمْحِیصِ وَجَدَارَةِ! ﴿أَمْ
 حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا یَأْتِكُمْ مَثَلُ
 الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبِئْسَاءُ
 وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى یَقُولَ الرَّسُولُ
 وَالَّذِیْنَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ
 نَصْرَ اللَّهِ قَرِیْبٌ﴾.

And among the forms of testing is the **flourishing of falsehood** until it seems victorious. This is a trap for the wrongdoers and a preparation for the believers to attain clear victory through testing and competence. Allah says: **Do you think**

that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

وَمِنْ **سُنَّةِ اللَّهِ** الْكَوْنِيَّةِ: أَنَّ التَّمَكِينَ لَا يَأْتِي
 إِلَّا بَعْدَ التَّمْحِيصِ! سَأَلَ الشَّافِعِيُّ: (أَيُّمَا
 أَفْضَلُ لِلرَّجُلِ: أَنْ يُمَكَّنَ أَوْ يُبْتَلَى؟)، فَقَالَ:
 (لَا يُمَكَّنُ حَتَّى يُبْتَلَى!)¹².

And it is from the divine
 Sunnah of Allah that
 empowerment comes only
 after testing. Al-Shafi'i was
 asked, "**Which is better for
 a person: to be
 empowered or to be
 tested?**" He replied, "**He is
 not empowered until he is
 tested!**"

¹² زاد المعاد، ابن القيم (13/3). قال ابن القيم: (فَلَا بُدَّ مِنْ حُصُولِ الْأَلَمِ لِكُلِّ
 نَفْسٍ، سِوَاءِ أَمِنَتْ أَمْ كَفَرَتْ، لَكِنَّ الْمُؤْمِنَ يَحْصُلُ لَهُ الْأَلَمُ ابْتِدَاءً؛ ثُمَّ تَكُونُ لَهُ الْعَاقِبَةُ
 وَالْآخِرَةُ. وَالْكَافِرُ تَحْصُلُ لَهُ النِّعْمَةُ ابْتِدَاءً، ثُمَّ يَصِيرُ فِي الْأَلَمِ!). الفوائد (208).

وَمِنْ صُورِ التَّمْحِيصِ: **عُرْبَةُ الدِّينِ**: وَقِلَّةُ
 الْمُعِينِ، وَكَثْرَةُ الْمُتَسَاقِطِينَ! قَالَ بَعْضُ
 السَّالِفِ: (عَلَيْكَ بِطَرِيقِ الْحَقِّ، وَلَا
 تَسْتَوْحِشْ لِقِلَّةِ السَّالِكِينَ، وَإِيَّاكَ وَطَرِيقَ
 الْبَاطِلِ، وَلَا تَغْتَرَّ بِكَثْرَةِ الْهَالِكِينَ!)¹³،
 ﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
 بِمُؤْمِنِينَ﴾¹⁴.

One form of testing is the **strangeness of religion**: the fewness of helpers and the abundance of those who fall. One of the predecessors said, "Adhere to the path of truth, and do not be afraid

¹³ مدارج السالكين، ابن القيم (46/1).

¹⁴ قال ابن القيم: (وَلْيَعْلَمْ أَنَّ رَفِيقَهُ فِي هَذَا الصِّرَاطِ: هُمْ ﴿الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾، فَلَا يَكْتَرِبُ بِمُخَالَفَةِ النَّاسِ عَنَّهُ، فَإِنَّهُمْ هُمُ الْأَقْلُونَ قَدْرًا، وَإِنْ كَانُوا الْأَكْثَرِينَ عَدَدًا! وَكَلَّمَا اسْتَوْحِشْتَ فِي تَفَرُّدِكَ، فَانظُرْ إِلَى الرَّفِيقِ السَّابِقِ، وَاحْرِصْ عَلَى اللَّحَاقِ بِهِمْ، وَغَضِّ الطَّرْفِ عَمَّنْ سِوَاهُمْ، فَإِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا! وَإِذَا صَاحُوا بِكَ فِي طَرِيقِ سَيْرِكَ؛ فَلَا تَلْتَفِتْ إِلَيْهِمْ! فَإِنَّكَ مَتَى التَّفَتَّ؛ أَخَذُوكَ وَعَافُوكَ!). المصدر السابق (46-45/1). مختصرًا.

of the few who walk on it, and beware of the path of falsehood, and do not be deceived by the abundance of the doomed!". Allah says: **“And most of the people, even if you strive, are not believers”**.

وَلَا يُمَكِّنُ **دُخُولُ الْجَنَّةِ**: إِلَّا بَعْدَ التَّمْحِصِ
والتَّطْهِيرِ؛ فَإِنَّهَا طَيِّبَةٌ لَا يَدْخُلُهَا إِلَّا طَيِّبٌ،
فَلَيْسَ فِي الْجَنَّةِ ذَرَّةُ خُبْثٍ! وَلِهَذَا تَقُولُ
الْمَلَائِكَةُ -لِأَهْلِ الْجَنَّةِ-: **﴿سَلَامٌ عَلَيْكُمْ طَيِّبٌمُ
فَادْخُلُوهَا خَالِدِينَ﴾**¹⁵.

And it is not possible to **enter paradise** except after testing, scrutiny and purification; for it is a goodly [place] that only the good shall enter. There is not even an atom's weight of evil in paradise"! Therefore, the angels say to the inhabitants of paradise: '

Peace be upon you; you have become pure; so enter it to abide eternally therein, " [they will enter]."

¹⁵ انظر: المصدر السابق (162/1).

فَإِذَا خَرَجَ مِنَ الْإِنْسَانِ خَبْثُهُ، وَصُفِّيَ
 ذَهَبُهُ، وَصَارَ خَالِصًا طَيِّبًا؛ كَانَ أَهْلًا
 لِدُخُولِ الْجَنَانِ، وَمُجَاوِرَةِ الرَّحْمَنِ! ¹⁶

When his impurity departs from a person, his gold is purified, and he becomes entirely pure and good, he becomes eligible to enter the gardens and to be a neighbor to the Most Merciful.

¹⁶ انظر: شفاء العليل، ابن القيم (254)، مفتاح دار السعادة، ابن القيم (278).

وَكَانَ مِنَ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ
 يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا
 كُنْتُمْ تَعْمَلُونَ¹⁷.

And he will be among
 “Those whom the angels
 take [at death] in a good
 state, saying, Peace be
 upon you. Enter Paradise
 for what you used to do.”

وَكَمَا قَالَ ﷺ: (حَتَّىٰ إِذَا هُذِّبُوا وَنُقُوا؛ أُذِنَ
 لَهُمْ فِي دُخُولِ الْجَنَّةِ)¹⁸.

And as the Prophet (peace
 be upon him) said: '**Until,**
when they are purified and
cleansed, permission is
given to them to enter
paradise.'

¹⁷ انظر: مدارج السالكين، ابن القيم (162/1).

¹⁸ رواه البخاري (6535).

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 وَامْتِنَانِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
عِبَادَ اللَّهِ: التَّمْحِيصُ وَالْبَلَاءُ الَّذِي يَقَعُ
بِالْمُؤْمِنِينَ؛ سَبَبٌ لَجَمْعِ الْكَلِمَةِ، وَتَوْحِيدِ
الصِّفِّ، تَحْتَ رَايَةِ الدِّينِ!

The scrutiny and trials that befall the believers are a reason for unifying the word and consolidating the ranks, under the banner of faith.

قال ﷺ: (مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ: مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى)¹⁹.

The Prophet ﷺ said: 'The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb suffers, the whole body reacts with sleeplessness and fever'.

قال الشَّيْخُ ابْنُ بَازٍ: (وَفِي تَشْبِيهِهِمْ بِالْجَسَدِ الْوَاحِدِ؛ مَا يَدُلُّ عَلَى أَنَّهُمْ بِتَعَاوُنِهِمْ؛ يَسْلَمُونَ مِنْ شَرِّ عَدُوِّهِمْ! وَقُدُوتِهِمْ فِي هَذَا: نَبِيُّهُمْ مُحَمَّدٌ ﷺ، فَهُوَ أَوَّلُ مَنْ دَعَا الْأُمَّةَ إِلَى تَوْحِيدِ رَبِّهَا، وَجَمَعَ كَلِمَتَهَا عَلَى الْحَقِّ، وَالْوُقُوفِ صَفًا وَاحِدًا فِي وَجْهِ عَدُوِّهَا الْمُشْتَرَكِ؛ وَقَدْ

¹⁹ رواه البخاري (5665)، ومسلم (2586).

سَارَ عَلَى نَهْجِهِ: صَحَابَتُهُ الْكِرَامَ،
وَأَتْبَاعُهُمْ بِإِحْسَانٍ؛ فَحَقَّقَ اللَّهُ لَهُمْ مَا
وَعَدَهُمْ مِنْ عِزَّةٍ وَنَصْرٍ!²⁰.

Sheikh Ibn Baz said: "In their likening to a single body, it indicates that through their cooperation, they are saved from the evil of their enemy. Their role model in this is their Prophet Muhammad (peace be upon him). He was the first to call the nation to the oneness of its Lord and to unite its word on the truth, and to

²⁰ فتاوى الشيخ ابن باز (2/ 200، 201). باختصار.
فائدة: قال شيخ الإسلام ابن تيمية: (المُسْلِمُونَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، قُلُوبُهُمْ
وَاحِدَةٌ، مَوَالِيَةٌ لِلَّهِ وَلِرَسُولِهِ وَلِعِبَادِهِ الْمُؤْمِنِينَ، مُعَادِيَةٌ لِأَعْدَاءِ اللَّهِ وَرَسُولِهِ، وَأَعْدَاءُ
عِبَادِهِ الْمُؤْمِنِينَ، وَقُلُوبُهُمُ الصَّادِقَةُ، وَأَدْعِيَّتُهُمُ الصَّالِحَةُ: هِيَ الْعَسْكَرُ الَّذِي لَا يُغْلَبُ!
وَالجُنْدُ الَّذِي لَا يُخْذَلُ!). مجموع الفتاوى (644/28).

**stand in a single rank
against their common
enemy. He walked on his
path: his noble
companions and their
followers with excellence.
Thus, Allah granted them
what He had promised
them of honor and victory!**

**﴿وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ﴾.**

**'Allah's promise is true,
but most of the people do
not know.'**" (Quran 30:6)

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

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

* **اللَّهُمَّ** اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

* **ربنا** آتنا في الدنيا والآخرة حسنة وقنا
عذاب النار

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

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

* * * *

α **قناة الخطب الوجيزة** δ

◆ **<https://t.me/alkhutab>** ♥

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