

مَتَى نَصَرَ اللَّهُ؟

When is the help of Allah?

الْخُطْبَةُ الْأُولَى

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ
وَنَتُوبُ إِلَيْهِ، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ
يُضِلِّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا 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، فَهِيَ
 جَالِبَةُ الْخَيْرِ وَالْبَرَكَاتِ، وَدَافِعَةُ الْبَلَاءِ وَالْهَلَكَةِ!
**﴿وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا
 عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ﴾.**

Dear Muslims: I advise you and myself to have Taqwa of Allah, as it brings goodness and blessings and protects against afflictions and destruction! Allah says: **'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: مَنْ تَحْتَ أَنْقَاضِ الْيَأْسِ وَالْخِذْلَانِ،
 وَرُكَامِ الْخَوْفِ وَالْأَحْزَانِ؛ يَنْبَعِثُ هَذَا السُّؤَالُ
 الْمَكْرُوبُ: مَتَى نَصْرُ اللَّهِ؟ قَالَ تَعَالَى: ﴿أَمْ
 حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ
 الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبِأْسَاءُ
 وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
 وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ﴾.

O servants of Allah, amidst the weight of despair and humiliation, and the debris of fear and sorrow, arises this distressed question: When will the help of Allah come? The Most High has said, '**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?"

قَالَ عَطَاءٌ: (لَمَّا دَخَلَ رَسُولُ اللَّهِ وَأَصْحَابُهُ الْمَدِينَةَ، اشْتَدَّ عَلَيْهِمُ الضَّرُّ، لِأَنَّهُمْ خَرَجُوا بِلَا مَالٍ، وَتَرَكَوْا دِيَارَهُمْ وَأَمْوَالَهُمْ، وَأَظْهَرَ الْيَهُودُ الْعَدَاوَةَ، وَأَسْرَّ قَوْمَ النِّفَاقِ؛ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ؛ تَطْيِيبًا لِقُلُوبِهِمْ)¹.

Ata said: "When the Messenger of Allah and his companions entered Medina,

¹ تفسير البغوي (245/1). بتصريف. قال ابن عثيمين -في قوله تعالى: ﴿وَرُزِلُوا﴾-: (الزَّلْزَلَةُ هُنَا: لَيْسَتْ زَلْزَلَةَ الْأَرْضِ؛ لَكِنَّهَا زَلْزَلَةُ الْقُلُوبِ: بِالْمَخَافِ وَالْقَلْقِ، وَالْفِتْنِ الْعَظِيمَةِ، وَالشُّبُهَاتِ وَالشَّهَوَاتِ؛ فَلَا وُصُولَ إِلَى الْكَمَالِ، إِلَّا بَعْدَ تَجَرُّعِ كَأْسِ الصَّبْرِ!). تفسير سورة الفاتحة والبقرة، ابن عثيمين (39/3، 42). بتصريف

they faced severe hardship because they had left their homes without any wealth and had abandoned their properties. The Jews openly displayed enmity, and the hypocrites concealed their hypocrisy. At that time, Allah revealed this verse, which brought comfort to their hearts ".

﴿مَتَى نَصْرُ اللَّهِ﴾: لَيْسَ هَذَا سُؤَالَ شَكٍّ، بَلِ
 سُؤَالَ اسْتِطْبَاءٍ لِلنَّصْرِ الَّذِي وُعدُوا بِهِ؛²
 فَيُجِيبُهُمُ اللَّهُ -تعالى- وَيُبَشِّرُهُمْ: ﴿أَلَا إِنَّ نَصْرَ
 اللَّهِ قَرِيبٌ﴾³.

'When is the help of Allah?'

This is not a question of doubt but a question seeking to hasten the help that they have been promised. So Allah, the Most High, answers them and gives them the good news:

'Unquestionably, the help of Allah is near'.

² انظر: فتح الباري، ابن حجر (368/8).

³ انظر: أيسر التفاسير، الجزائري (194/1).

وَنَصْرُ اللَّهِ لِدِينِهِ، قَادِمٌ لَا مَحَالَةَ! ⁴ ﴿وَلَوْ كَرِهَ
 الْكَافِرُونَ﴾. وَهَذَا وَعْدُ اللَّهِ، وَلَنْ يُخْلِفَ اللَّهُ
 وَعْدَهُ؛ قَالَ ﷺ: ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ
 آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾،
 وَفِي الْحَدِيثِ: (لَيَبْلُغَنَّ هَذَا الْأَمْرُ، مَا بَلَغَ
 اللَّيْلُ وَالنَّهَارُ!) ⁵.

And the help of Allah for His religion is undoubtedly coming, **'even if the disbelievers dislike it'**. This is the promise of Allah, and Allah does not break His promise. Allah, the Most High, says: **'Indeed, We will support Our messengers and those who believe during the life of this world**

⁴ انظر: تفسير ابن كثير (353/5).

⁵ رواه أحمد (16957)، قال الحاكم: (هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَلَمْ يُخَرِّجَاهُ). المستدرک (8324).

and on the Day when the witnesses will stand.' And in the hadith, it is reported: **'This matter (the establishment of Islam) will certainly reach as far as the night and day have reached'**.

وَالْمُؤْمِنُ الْمُتَفَائِلُ؛ يَقْرَأُ الْأَحْدَاثَ عَلَى أَحْسَنِ
 الْوُجُوهِ؛ لِأَنَّهُ يَتَّقُ بِوَعْدِ اللَّهِ وَرَسُولِهِ! فِي
 غَزْوَةِ الْأَحْزَابِ، وَحِينَ اجْتَمَعَ الْكُفَّارُ عَلَى
 الْمُسْلِمِينَ، وَزَاغَتِ الْأَبْصَارُ، وَبَلَغَتِ الْقُلُوبُ
 الْحَنَاجِرَ، وَابْتُلِيَ الْمُؤْمِنُونَ، وَزُلْزِلُوا زَلْزَالًا
 شَدِيدًا؛ قَالَ الْمُنَافِقُونَ الْمُرْتَابُونَ: ﴿مَا وَعَدَنَا
 اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾. وَقَالَ الْمُؤْمِنُونَ
 الْوَاتِقُونَ: ﴿هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
 وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا
 وَتَسْلِيمًا﴾⁶.

⁶ قال ابنُ عاشور: (لَمَّا رَأَى الْمُسْلِمُونَ الْأَحْزَابَ، وَابْتُلُوا وَزُلْزِلُوا، وَرَأَوْا
 مِثْلَ الْحَالَةِ الَّتِي وَصِفَتْ فِي تِلْكَ الْآيَةِ؛ عَلِمُوا أَنَّهُمْ مَنْصُورُونَ عَلَيْهِمْ،

And the optimistic believer reads events in the best light because he trusts in the promise of Allah and His Messenger. In the Battle of the al-Ahzab, when the disbelievers gathered against the Muslims and the sights wavered and the hearts reached the throats and the believers were tested and shaken severely, the wavering hypocrites said, '**Allah and His Messenger did not promise us anything but delusion.**' And the confident believers said, '**This is what Allah and**

وَأَنَّ ذَلِكَ هُوَ الْوَعْدُ الَّذِي وَعَدَهُمُ اللَّهُ بِآيَةِ سُورَةِ الْبَقَرَةِ! وَكَانَتْ آيَةُ الْبَقَرَةِ نَزَلَتْ قَبْلَ وَقْعَةِ الْأَحْزَابِ بِعَامٍ). التحرير والتنوير (304/21).

**His Messenger promised us,
and Allah and His
Messenger spoke the truth.
And it only increased them
in faith and acceptance.'**

قال ابن كَثِيرٍ: (أَيُّ: هَذَا مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ مِنَ الْإِبْتِلَاءِ الَّذِي يَعْقُبُهُ النَّصْرُ،
وَمَا زَادَهُمْ ذَلِكَ الْحَالُ وَالشِّدَّةَ، إِلَّا إِيمَانًا
بِاللَّهِ، وَانْقِيَادًا لِأَوْامِرِهِ)⁷.

**Ibn Kathir said, 'That is, this
is what Allah and His
Messenger promised them in
terms of trials that would be
followed by victory, and that
condition and intensity only
increased their faith in Allah**

⁷ تفسير ابن كثير (351/1). باختصار

and their obedience to His commands'.

وَأَهْلُ الْيَقِينِ: يَتَطَلَّعُونَ إِلَى نَصْرِ اللَّهِ وَحَدَهُ،
 وَلَا يَتَعَلَّقُونَ بِنَصْرِ يَأْتِي مِنَ النَّاسِ؛ لِأَنَّهُمْ
 أُيَقِنُوا أَنَّ النَّصْرَ مِنْ عِنْدِ الْخَالِقِ، فَقَطَّعُوا
 رَجَاءَهُمْ مِنَ الْمَخْلُوقِينَ! ﴿وَمَا النَّصْرُ إِلَّا مِنْ
 عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾.

And the people of certainty look forward to the help of Allah alone, and they do not rely on assistance that comes from people, because they are certain that victory comes from the Creator alone. They have severed their hope from the created beings. "**And victory is not but from Allah, the Exalted in Might, the Wise.**"

وَيَتَأَخَّرُ النَّصْرُ، حِينًا مِنَ الدَّهْرِ؛ لِيَتَطَهَّرَ
 الْمُجْتَمَعُ الْمُسْلِمُ مِنْ خَبَثِ الْمُنَافِقِينَ
 وَالْمُنْدَسِيِّنَ؛ لِتُغْرَسَ شَجَرَةُ النَّصْرِ عَلَى
 أَرْضٍ طَيِّبَةٍ! ﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى
 مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾.

And victory may be delayed for a while from the course of time, so that the Muslim community may purify itself from the impurity of the hypocrites and the hidden ones, so that the tree of victory may be planted on fertile ground. **'Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good'.**

وَسُنَّةُ اللَّهِ (الَّتِي لَا تَتَّعَيَّرُ وَلَا تَتَّبَدَّلُ): أَنْ
الْإِنْتِصَارَ لَا يَأْتِي إِلَّا بَعْدَ الْإِصْطِبَارِ
وَالِإِخْتِبَارِ! وَأَنَّ كُلَّ مَنْ قَامَ بِالْحَقِّ؛ فَإِنَّهُ
يُمْتَحَنُ⁸؛ فَإِذَا صَابَرَ وَثَابَرَ: انْقَلَبَتِ الْمِحْنَةُ
مِنْحَةً، وَالْمَشَقَّةُ رَاحَةً، وَالْهَزِيمَةُ نَصْرًا
وَتَمَكِينًا!⁹ ﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ
يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا الَّذِينَ
مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ
الْكَاذِبِينَ﴾.

And the Sunnah of Allah
 (which does not change or
 alter) is that victory only comes
 after patience and trials.
 Everyone who stands for the
 truth is indeed tested. When
 they remain patient and

⁸ وَلَا يُعْرَفُ طَيْبُ الْعُودِ، إِلَّا إِذَا مَسَّهُ النَّارُ، وَلَا يُعْرَفُ الْمُؤْمِنُ، إِلَّا إِذَا

مَسَّهُ الْإِخْتِبَارُ! انظر: تفسير سورة الفاتحة والبقرة، ابن عثيمين (41/3).

⁹ انظر: تفسير السعدي (96).

steadfast, adversity turns into a blessing, hardship becomes ease, and defeat transforms into victory and empowerment.

'Do the people think that they will be left to say, 'We believe' and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars'.

وَالنَّصْرُ السَّرِيعُ (الَّذِي يَأْتِي بِلا تَمَحِيسٍ وَلَا
 امْتِحَانٍ)؛ يَأْتِي هَزِيلًا رَخِيصًا، وَيَزُولُ
 سَرِيعًا! وَأَمَّا النَّصْرُ الْحَقِيقِيُّ؛ فَلَا يَسْتَحِقُّهُ إِلَّا
 النَّابِتُونَ عَلَى الْحَقِّ، وَالرَّاسِخُونَ فِي الصِّدْقِ!
 ﴿وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ
 فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
 الَّذِينَ صَدَقُوا﴾.

And rapid victory (which comes without testing or examination) arrives weak and transient, and it disappears quickly. As for true victory, it is not deserved except by those who remain firm on the truth and are steadfast in honesty. **'And those who fulfill their promise when they promise, and those who are patient in**

tribulation and hardship and in the battle; these are the ones who have been truthful '.

وَلَا يَتِمُّ النَّصْرُ إِلَّا بِالتَّعَافِي مِنَ
جَرَاحَاتِ الْمَعَاصِي! ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن
تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ﴾.

And divine victory is not complete except through the recovery from the wounds of sins. '**O you who have believed, if you support Allah, He will support you'**.

وَمِنْ أَسْبَابِ النَّصْرِ: الصَّبْرُ عَلَى الْعَقَبَاتِ،
 وَالتَّأْسِي بِالْقُدُوتِ! فَعَنْ خَبَّابِ بْنِ الْأَرْتِ ٣،
 قَالَ: (شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْنَا لَهُ: أَلَا
 تَسْتَنْصِرُنَا! أَلَا تَدْعُو اللَّهَ لَنَا!) فَقَالَ ﷺ:
 (كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي
 الْأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ
 فَيُوضَعُ عَلَى رَأْسِهِ، فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا
 يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ!)¹⁰.

And among the reasons for
 victory: patience in the face of
 obstacles, and taking the
 examples of those who have
 succeeded before you!
 Khabbab bin al-Arat said: "**We
 complained to the
 Messenger of Allah, peace
 be upon him, and we said,**

¹⁰ رواه البخاري (3612).

'Will you not seek help for us? Will you not pray to Allah for us?' He ﷺ said, 'Among the nations before you a (believing) man would be put in a ditch that was dug for him, and he would be sawed in two from his head, and that would not make him turn away from his religion!'"

قال ابن عَبَّاسٍ ٧: (أَخْبَرَ اللَّهُ الْمُؤْمِنِينَ أَنَّ
الدُّنْيَا دَارُ بَلَاءٍ، ثُمَّ أَخْبَرَهُمْ أَنَّهُ فَعَلَ هَكَذَا
بِأَنْبِيَائِهِ وَصَفْوَتِهِ؛ لِتَطْيِيبِ أَنْفُسِهِمْ، فَقَالَ:
﴿مَسَّتْهُمْ الْبِئْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا﴾¹¹.

Ibn Abbas said, "Allah informed the believers that the world is a place of trial. Then He informed them that He had indeed done the same to His prophets and chosen ones, in order to reassure their hearts. He said, '**They were touched by poverty and hardship and were shaken**'".

¹¹ تفسير الطبري (224/24). باختصار

وَلَوْ كَانَ النَّصْرُ سَهْلًا يَسِيرًا؛ لَأَمَنَ النَّاسُ
كُلُّهُمْ جَمِيعًا!

If victory were easy and straightforward, then all people would have believed without exception.

قال **هرقل** لأبي سفيان τ - قَبْلَ أَنْ يُسْلِمَ -:
(وَسَأَلْتُكَ - أَي عَنْ رَسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: هَلْ قَاتَلْتُمُوهُ؟
فَزَعَمْتَ أَنَّكُمْ قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ
وَبَيْنَهُ سِجَالًا: يَنَالُ مِنْكُمْ، وَتَتَأَلَوْنَ مِنْهُ؛
وَكَذَلِكَ الرَّسُلُ **تُبْتَلَى**، ثُمَّ تَكُونُ لَهُمْ
الْعَاقِبَةُ!)¹².

Heraclius said to Abu Sufyan (before his conversion), "I asked you whether he had fought against him (the

¹² رواه البخاري (4553)، ومسلم (1773).

Prophet Muhammad, peace be upon him), **and you claimed that you fought against him** و **and the war was a series of conflicts between you and him: you harm him and he harms you, just as the messengers are tested, and then the final victory will be theirs".**

قال ابنُ بَطَّالٍ: (يَبْتَلِي اللهُ الْأَنْبِيَاءَ؛ لِيَعْظُمَ لَهُمُ الْأَجْرَ وَالْمَثُوبَةَ؛ وَلَوْ أَرَادَ اللهُ خَرْقَ الْعَادَةِ؛ لِأَهْلِكَ الْكُفَّارَ كُلَّهُمْ بِغَيْرِ حَرْبٍ، وَجَعَلَ النَّاسَ كُلَّهُمْ مُتَّبِعِينَ، وَقَذَفَ فِي قُلُوبِهِمُ الْإِيمَانَ، وَلَكِنْ أَجْرَى الْأُمُورَ عَلَى الْعَادَةِ، بِحِكْمَةٍ بَالِغَةٍ!)¹³ (وَفِيهِ إِيْمَاءٌ إِلَى أَنَّ الدُّنْيَا: دَارُ ابْتِلَاءٍ، وَمَا دُمْتَ فِي هَذِهِ الدَّارِ؛ فَلَا تَسْتَغْرِبُ وَقُوعَ الْأَكْدَارِ!)¹⁴.

Ibn Battal said, "Allah tests the prophets to magnify the reward and recompense for them. If Allah had wanted to defy the norm, He could have destroyed all the disbelievers without any war, made all people follow the truth, and instilled faith

¹³ شرح صحيح البخاري (46/1) (21/5). بتصرف

¹⁴ مرقة المفاتيح، القاري (3755/9). بتصرف

in their hearts. But He has decreed matters to follow the normal course, with profound wisdom, (And it implies that the world is a place of trials, and as long as you are in this realm, do not be surprised by the occurrence of hardships)".

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

الخطبة الثانية

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

عِبَادَ اللَّهِ: بِقَدْرِ الشِّدَّةِ: يُنْزِلُ اللَّهُ مِنَ النَّصْرِ
مِثْلَهَا!¹⁵ وَمِنْ رَحِمِ الْمِحْنِ، تُوَلَّدُ الْمِنْحُ! وَإِنَّ
النَّصْرَ مَعَ الصَّبْرِ، وَإِنَّ الْفَرْجَ مَعَ الْكَرْبِ،
وَإِنَّ مَعَ الْعُسْرِ يُسْرًا!¹⁶ وَحِينَ يَشْتَدُّ الْكَرْبُ،
وَيَنْقَطِعُ الْأَمَلُ مِنْ أَسْبَابِ الْأَرْضِ، وَتَتَعَلَّقُ
الْقُلُوبُ بِعَلَامِ الْغُيُوبِ؛ حِينَئِذٍ يُنْزِلُ الْفَرْجَ مِنَ
السَّمَاءِ، وَ﴿يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ﴾ بَعْدَ
الْيَأْسِ مِنْ كُلِّ أَسْبَابِ الظَّاهِرَةِ!

¹⁵ انظر: تفسير ابن كثير (427/1).

¹⁶ رواه أحمد (2803)، والترمذي (2516)، وقال: (حسن صحيح).

O servants of Allah! In proportion to the intensity of hardship, Allah grants relief. And from the womb of trials, blessings are born. Indeed, victory accompanies patience, relief accompanies distress, **and with hardship comes ease.** When distress intensifies, and hope wanes from earthly means, and hearts cling to the Knower of the unseen, it is then that relief descends from the sky, and the believers rejoice in the victory of Allah after despairing of all apparent means!

﴿حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾.

Allah says: (Until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminal).

* اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.

* اللَّهُمَّ فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.

* **اللَّهُمَّ** اغْفِرْ للمسلمين والمسلمات
والمؤمنين والمؤمنات
* **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 نِعَمِهِ
يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ﴾.**

* * * *

α **قنَاة الخُطْبِ الوجيزَة** δ

◆ <https://t.me/alkhutab> ♥

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