

خطبة الأسبوع

﴿ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾



قناة الخطب الوجيزة
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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.

أَمَّا بَعْدُ: فَأَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَنِ؛ فَإِنَّ الْمُتَّقِينَ: هُمْ أَهْلُ الْخَيْرَاتِ وَالْأَجُورِ، وَالسَّعَادَةِ وَالْحُبُورِ! ﴿وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾.

As for what follows: I advise you and myself to have Taqwa (piety and consciousness) of Allah in secret and in public. For indeed, the people of Taqwa are the ones who attain goodness, rewards, happiness, and joy. Allah (ﷻ) said: ***“But the reward of the Hereafter is better for those who believed and used to fear Allah.”*** [12:57]

Servants of Allah, there is a Quranic principle that fills the heart with peace and tranquility. Allah (ﷻ) says: ***“It may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows and you do not know.”*** [2:216] Ibn Kathir commented: ***“This is general in all matters: A person may love something, but there is no benefit for him in it, while Allah knows and you do not know, meaning He knows what is best for you, so respond to His commands and submit to His decisions, that you may be rightly guided.”***

Every hardship a person faces is either a punishment for a sin, or it is a means to a blessing that cannot be attained except through that difficulty. When a person recognizes these two aspects, the door to being pleased with Allah opens for him in whatever He decrees. The Prophet ﷺ said: ***“If Allah intends good for His servant, He hastens his punishment in this world.”*** He also said: ***“The greatness of the reward is tied to the greatness of the trial. And when Allah loves a people, He tests them.”***

One of the lessons from this verse is that no matter how knowledgeable or intelligent a person becomes, they remain ignorant of the outcomes of things. This is why in the supplication of Istikharah, we say: ***“O Allah, I seek Your guidance through Your knowledge, and I seek Your strength through Your power, and I ask You from Your great bounty. For You are able, and I am not able, and You know, and I do not know, and You are the Knower of the unseen.”***

Another lesson from this verse is that Allah knows what is best for His servant more than the servant knows for himself. Sometimes He brings about the means of benefit through things that are disliked. Some said: ***“O son of Adam, Allah’s favor upon you in what you dislike is greater than His favor upon you in what you like. For He does not withhold from you except to give to you, and He does not test you except to purify you.”***

Ibn al-Qayyim said: ***“Most of the benefits for the soul come from the things it dislikes, just as most of its harm and destruction come from the things it loves.”***

One of the applications of this verse is having patience in the difficulties of marital and family life. Allah (ﷻ) said: ***“If you dislike them, perhaps you dislike something and Allah places much good in it.”*** [4:19] As-Sa'di commented: ***“It is befitting for you, O husbands, to keep your wives even if you dislike them, for in that there is much good, such as following Allah's command, striving***

against your desires, and perhaps the dislike will be removed and replaced with love, or you may be blessed with a righteous child through her."

A wise believer endures the hardships of the beginning to achieve the rewards and outcomes in the end. Whoever is patient with difficulties will attain honour. The Prophet ﷺ said: ***"Paradise is surrounded by hardships, and Hellfire is surrounded by desires."***

Another benefit of the verse is to always consider the end result and not get absorbed in the present moment. Entrusting your affairs to Allah is key. Shaykh al-Islam said: ***"The measure of virtue is by the perfection of the end, not by the flaws of the beginning. Allah tests His believing servant with things that lead him to repentance so that he may attain through that the completion of servitude, humility, and turning back to Him."***

A final lesson is that the true measure of benefit and harm is what Allah loves and is pleased with, not what a person desires. Ibn al-Qayyim said: ***"Allah has taken charge of managing the affairs of His servants according to His knowledge and wisdom—whether they love it or hate it. Those who are certain in their faith understand this and do not question any of His rulings. But the ignorant ones dispute His management, doubting His wisdom with their corrupted intellects. As a result, they neither recognize their Lord nor secure their own interests."***

One of Allah's forms of protection for a person is that He diverts some of their desires. Ibn Rajab said: ***“Indeed, Allah protects the believer and prevents him from things that would harm his religion in various ways, even though the person may dislike it.”*** Ibn Mas'ud (رضي الله عنه) said: ***“A person may plan something in business, but Allah says to the angels, 'Turn it away from him, for if I make it easy for him, I will send him to the Fire.' So it is diverted from him, and he continues to say, 'So-and-so beat me to it,' but it was only Allah's favor upon him.”***

A person might ask Allah for something in this world, but being denied it is better for them. The Prophet ﷺ said: ***“No Muslim calls upon Allah with a supplication that does not involve sin or severing family ties except that Allah will grant them one of three things: He will either hasten their request, store it for them in the Hereafter, or divert from them an equivalent harm.”***

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

الْحُطْبَةُ الثَّانِيَّةُ

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

عِبَادَ اللَّهِ: مِنْ فَوَائِدِ قَوْلِهِ تَعَالَى: ﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾: النَّقَةُ بِالرَّحْمَنِ، وَالْأَمَانُ مِنَ الْمَخَافِ وَالْأَحْزَانِ؛ فَإِنَّهُ لَا أَشْرَحَ لِي صَدْرُ الْمُؤْمِنِ: مِنْ ثِقَتِهِ بِرَبِّهِ، وَحُسْنِ ظَنِّهِ بِهِ؛ فَإِنَّ الْوَاتِقَ بِاللَّهِ: تُصِيبُهُ الْمُصِيبَةُ: فَيَعْلَمُ أَنَّهَا مِنْ عِنْدِ اللَّهِ الْعَلِيمِ؛ فَيَرْضَى وَيُسَلِّمُ! قَالَ I: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

Servants of Allah, one of the benefits of Allah's statement: "**And Allah knows, while you do not know**" [2:216], is having trust in the Most Merciful, which brings peace from fear and sadness. There is nothing that calms the heart of a believer more than their trust in their Lord and having good expectations of Him. Whoever trusts Allah, when calamity befalls them, they know it is from Allah, the All-Knowing, so they are content and submit. Allah (ﷻ) says: "**No disaster strikes except by the permission of Allah. And whoever believes in Allah, He will guide his heart. And Allah is Knowing of all things.**" [64:11]

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* **اللَّهُمَّ** أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.
* **اللَّهُمَّ** ارْضَ عَنْ خُلَفَائِكَ الرَّاشِدِينَ، الْأَيِّمَةِ الْمَهْدِيِّينَ: أَبِي بَكْرٍ، وَعُمَرَ، وَعِثْمَانَ، وَعَلِيٍّ؛ وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالتَّابِعِينَ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.
* **اللَّهُمَّ** فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.
* **عِبَادَ اللَّهِ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.**
* **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.**

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