

متى الراحة الخطبة الأولى

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغِيْرُهُ وَنَتُوبُ إِلَيْهِ، مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ اللهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

أَمَّا بَعْدُ: فَاتَّقُوا اللهَ حَقَّ التَّقْوَى، وَاسْتَمْسِكُوا مِنَ الْإِسْلَامِ بِالْعُرْوَةِ الْوُثْقَى، (وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)[البقرة:197].

عِبَادَ اللهِ: إِنَّهَا مَطْلَبُ الْبَشَرِيَّةِ، وَأَجْمَعَتْ عَلَيْهِ الْإِنْسَانِيَّةُ، وَاتَّفَقَتْ عَلَى طَلْبِهِ الْأُمَّمُ كُلُّهَا: إِنَّهَا الرَّاحَةُ!

Servants of Allah, one of the things that all people seek or wish to earn it, is الراحة which can be translated as our inner peace, rest, relief and comfort.

وَلَنْ تَجِدَ الْبَشَرِيَّةَ طَعْمَ الرَّاحَةِ، إِلَّا حِينَ تَعُودُ إِلَى خَالِقِهَا وَمَعْبُودِهَا؛ فَهُوَ أَعْلَمُ بِحَاجَتِهِمْ وَرَاحَتِهِمْ (أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)[الملك:14].

And humans will never find the taste of comfort, except by returning to their creator and worshipping him, He is the one who knows best of our needs and our inner peace as He says: "Should not He Who has created know? (meaning, doesn't the Creator know) And He is the Most Kind, All-Aware (of everything)".

وَمَنْ آمَنَ وَعَمِلَ صَالِحًا أَقْبَلَتْ عَلَيْهِ الرَّاحَةُ مِنْ كُلِّ مَكَانٍ! قَالَ تَعَالَى: (مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً).

And whoever believes and does righteous deeds will be overwhelmed by الراحة peace from every direction. As Allah says:

Whoever does righteous deeds whether male or female while he (or she) is a believer; then We will certainly give them a good life.

قال ابن كثير: "الْحَيَاةُ الطَّيِّبَةُ: تَشْمَلُ وُجُوهَ الرَّاحَةِ مِنْ أَيِّ جِهَةٍ كَانَتْ."

Ibn Katheer said: A good life includes finding relief in all aspects of life.

وَمَنْ فُتِحَ لَهُ بَابُ الْعِبَادَةِ وَجَدَ فِيهَا مِنَ اللَّذَّةِ وَالرَّاحَةِ أضعافَ مَا يَجِدُهُ فِي اللَّهْوِ وَاللَّعِبِ وَالشَّهَوَاتِ! فَإِذَا دَخَلَ فِي الصَّلَاةِ؛ وَدَّ أَلَّا يَخْرُجَ مِنْهَا! فَمَا اسْتُجْلِبتِ الرَّاحَةُ بِمِثْلِ الصَّلَاةِ؛ قَالَ -صلى الله عليه وسلم-: "يَا بِلَالُ، أَقِمِ الصَّلَاةَ، أَرِحْنَا بِهَا" (رواه أبو داود، وصححه الألباني).

And whoever has the door of worship opened to them, will find through it the joy of peace and comfort when compared with entertainment, recreation, and desires. To the point where one enters prayer and then dislikes departing from it.

As the Messenger of Allah (ﷺ) said: O Bilal, call iqamah for prayer: give us rest (relief, comfort) by it.

وَالَّذِي يَتَعَجَّلُ الرَّاحَةَ بِتَرْكِ الْوَاجِبَاتِ، وَفِعْلِ الْمَحْرَمَاتِ؛ فَقَدْ أَخْطَأَ الطَّرِيقَ، وَتَعَجَّلَ الشَّقَاءَ، وَقَدَّمَ رَاحَةً رَخِيصَةً قَصِيرَةً، عَلَى الرَّاحَةِ الْأَبَدِيَّةِ النَّامَةِ، قَالَ شَيْخُ الْإِسْلَامِ: "وَلَا يَزِيدُهُ ذَلِكَ إِلَّا تَعَبًا وَغَمًّا؛ وَإِنْ كَانَتْ تُفِيدُهُ مَقْدَارًا مِنَ السُّرُورِ: فَمَا يَعْفُبُهُ مِنَ الْمَضَارِّ، وَيَفُوتُهُ مِنَ الْمَسَارِ، أضعافُ ذَلِكَ!"، قَالَ تَعَالَى: (وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا) [طه:124].

And whoever rushes to find peace by neglecting that which has been made obligatory and doing that which has been made unlawful, has taken the wrong path, and has rushed to hardship, and has traded a permanent joy for a temporary pleasure. Sheikh Al Islam (Ibnu Taymiyyah) has said: this will not increase them except in exhaustion and depression, and even if they find some happiness in the temporary benefit from these things, the harms will follow them and they will fail in their objective; all of these affects will be multiplied! as Allah says: "But whosoever turns away from My Message, verily for them is a life narrowed down"

وَالرِّضَا وَالقَّنَاعَةُ مِنَ أَسْبَابِ الرَّاحَةِ: قَالَ ابْنُ حِبَّانَ: "أَلَيْسَ شَيْءٌ أَرْوَحَ لِلْبَدَنِ: مِنَ الرِّضَا بِالْقَضَاءِ، وَالتَّقَاتُ بِالْقَسْمِ، وَلَوْ لَمْ يَكُنْ فِي القَّنَاعَةِ إِلَّا الرَّاحَةُ؛ لَكَانَ الْوَاجِبُ عَلَى الْعَاقِلِ أَلَّا يُفَارِقَ القَّنَاعَةَ!"

The satisfaction and contentment are reasons for comfort: Ibn Hibban said: nothing brings the body rest more than being happy with and accepting Allah's decree, and trusting our share of this world, and inner peace can only be achieved through satisfaction with Allah's decree as a wise individual would never neglect to accept the decree.

وَمَنْ طَهَّرَ قَلْبَهُ مِنَ الْغِلِّ وَالْحَسَدِ؛ فَقَدْ تَعَجَّلَ الرَّاحَةَ لِنَفْسِهِ، وَتَفَرَّغَ لِمَصَالِحِهِ، وَاسْتَرَاحَ مِنْ كُلِّ مَا يَهْتَمُّ بِهِ سَائِرُ النَّاسِ مِنْ فُضُولِ الدُّنْيَا وَعَلَائِقِهَا!

And whoever purifies their heart from evil and jealousy, then they have made this peace easier for themselves, and they have assigned more time for their priorities, and they would be safe from whatever people care about with regards to worldly matters.

لَمَّا عَفَوْتُ وَلَمْ أَحْقِدْ عَلَى أَحَدٍ *** أَرَحْتُ نَفْسِي مِنْ هَمِّ الْعَدَاوَاتِ

If we forgive and don't hold grudges, we have relieved ourselves from the burdens of enmity.

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

الخطبة الثانية

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

عِبَادَ اللَّهِ: رُوحُ الْمُؤْمِنِ تَنْتَفِسُ الرَّاحَةَ مِنْ سَاعَةِ الْمَوْتِ؛ لِخَلَاصِهَا مِنْ سِجْنِ الدُّنْيَا وَتَعَبِهَا، إِلَى سَعَةِ الآخِرَةِ وَفَضَائِلِهَا، قَالَ تَعَالَى: (فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ * فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ)[الواقعة].

Dear servants of Allah, the soul of a believer begins to rest at the time of its departure from this world, as it is rid of the prison of this world and exhaustion from it, to a spacious and peaceful afterlife as Allah says: "Then if he (in reference to the dying person) be of the Muqarrabun (those Nearest to Allah) then for him Rawh, Rayhan (Rawh means rest, and Rayhan means place of rest) and a Garden of Delights".

قال ابن كثير: "مَنْ مَاتَ مُقَرَّبًا حَصَلَ لَهُ مِنَ الرَّحْمَةِ وَالرَّاحَةِ وَالْإِسْتِرَاحَةِ ."

Ibn Katheer said: The believers closest to Allah who die will find mercy, peace and comfort.

روي عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ " مُسْتَرِيحٌ، وَمُسْتَرَاخٌ مِنْهُ ". قَالُوا يَا رَسُولَ اللَّهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاخُ مِنْهُ قَالَ " الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَدَاهَا إِلَى رَحْمَةِ اللَّهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالِدَوَابُّ ". (رواه البخاري، ومسلم).

A funeral was brought past the Messenger of Allah (ﷺ) he said, " He is Mustarih (He is at rest (relieved)), or Mustarah (others are at rest from him (relieved from him)) ." They said: O Messenger of Allah, who is al-Mustarih and al-Mustarah? He replied, "The believing servant is at rest from the hardships (troubles) and harm of the Dunia and departs to Allah's mercy, and in the death of a wicked person, the people, towns, trees and animals are at rest (find relief) from him." (Bukhari and Muslim.)

وَلَيْسَ فِي الدُّنْيَا رَاحَةٌ مُطْلَقَةٌ؛ لِأَنَّهَا طُبِعَتْ عَلَى كَدَرٍ؛ وَالتَّعَبُ فِيهَا يَشْتَرِكُ فِيهِ الْبَشَرُ؛ أَمَّا الْعَاقِبَةُ فَمُخْتَلِفَةٌ، قَالَ تَعَالَى: (لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ)[البلد].

And there is no permanent pleasure, joy, peace or comfort in this world. Because this world is difficult, and humans struggle within it together, whereas the afterlife is different as Allah says: Allah says: "Verily, We have created man in Kabad (meaning, In hardship and long-suffering, difficulty)" .

وَلَكِنَّ الْخَاسِرَ مَنْ يُعَانِي كَبَدَ الدُّنْيَا؛ لِيُنْتَهِيَ إِلَى كَبَدِ الْآخِرَةِ! وَالسَّعِيدُ: مَنْ يَكْدُحُ إِلَى رَبِّهِ؛ لِيُنْتَهِيَ إِلَى الرَّاحَةِ الْكُبْرَى!

One who is truly at loss, goes from hardship in this world to hardship in the afterlife, whereas the successful will strive towards his creator, and inevitably arrive to a great victory and peace.

قَالَ ابْنُ الْقَيِّمِ: "وَأَمَّا الرَّاحَةُ وَالْبَهْجَةُ فِي جِوَارِ رَبِّ الْأَرْبَابِ؛ فَمِمَّا لَا يَحْطُرُ عَلَى قَلْبِ بَشَرٍ".

As Ibn Al Qayyim said: comfort and happiness is near Allah, and it is one which our human hearts cannot conceive.

وَاسْتَقَرَّتْ حِكْمَةُ اللَّهِ أَنَّ السَّعَادَةَ وَالرَّاحَةَ لَا يُوصَلُ إِلَيْهَا إِلَّا عَلَى جِسْرِ الْمَشَقَّةِ وَالتَّعَبِ، وَلَا يُدْخَلُ إِلَيْهَا إِلَّا مِنْ بَابِ الصَّبْرِ عَلَى الْمَكَارِهِ، قَالَ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: "حُقَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُقَّتِ النَّارُ بِالشَّهَوَاتِ" (رواه مسلم) .

And by Allah's wisdom, happiness and peace is only achieved by crossing the bridge of hardship, and one is not granted entrance into it except through the door of patience through hardships as the Messenger of Allah (ﷺ) said: Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.

وَجَاءَ رَجُلٌ إِلَى الْإِمَامِ أَحْمَدَ؛ فَقَالَ: "يَا أَبَا عَبْدِ اللَّهِ، قَصَدْتُكَ مِنْ خُرَاسَانَ، أَسْأَلُكَ عَنْ مَسْأَلَةٍ، فَقَالَ لَهُ: "سَلْ"، قَالَ: "مَتَى يَجِدُ الْعَبْدُ طَعْمَ الرَّاحَةِ؟"، قَالَ: "عِنْدَ أَوَّلِ قَدَمٍ يَضَعُهَا فِي الْجَنَّةِ!"

And a man came to Imam Ahmad and said: "O Abu Abdillah! I have come to you from Khurasaan to ask you about a matter." Imam Ahmad said to him: "Ask (your question)" to which the man then said: "when does the slave of Allah taste peace?" He replied: "with the first foot he places in paradise".

هَذَا ، وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ، فَقَالَ: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

* اللَّهُمَّ اعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.

* اللَّهُمَّ فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.

* اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ.

* ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾.

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

* فَادْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ ﴿وَلْيَذْكُرِ اللَّهُ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.