

خطبة الأسبوع

يوم عاشوراء
DAY OF ASHURA



إعداد: قناة الخطب الوجيزة
<https://t.me/alkhuta>



الخطبة الأولى

(The First Sermon)

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
وَخَدَّهُ لَا شَرِيكَ لَهُ،

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

Indeed, all praise is due to Allah. We praise Him, seek His assistance, ask for His forgiveness, and repent to Him. Whoever Allah guides, no one can misguide, and whoever He allows to go astray, no one can guide. 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: فَاتَّقُوا اللَّهَ فِي
السُّرِّ وَالنَّجْوَى،
وَاسْتَعِدُّوا لِلدَّارِ
الْآخِرَى، فَالْآخِرَةُ خَيْرٌ
وَأَبْقَى! ﴿٤﴾ **وَتَزَوَّدُوا فَإِنَّ**

• خَيْرَ الزَّادِ التَّقْوَى

Afterwards, have Taqwa of Allah and fear Him in private and in public, and prepare yourselves for the eternal abode, for the Hereafter is better and more enduring. "And take provision, but indeed, the best provision is Taqwa (piety)".

عِبَادَ اللَّهِ : مِنْ رَحْمَةِ اللَّهِ
بِعِبَادِهِ؛ أَنْ شَرَعَ لَهُمْ
مَوَاسِمَ يَسْتَكْثِرُونَ فِيهَا
مِنَ الصَّالِحَاتِ،
وَيَتَزَوَّدُونَ مِنَ الْقُرْبَاتِ.

Worshippers of Allah, from
the mercy of Allah upon
His servants is that He has
prescribed for them seasons
in which they can
abundantly engage in

righteous deeds and seek closeness to Him through acts of worship.

وَمِنَ الْمَوَاسِمِ الْفَاضِلَةِ،

وَالْأَعْمَالِ الْمُضَاعَفَةِ:

صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمَ!

قال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (أَفْضَلُ الصِّيَامِ

بَعْدَ رَمَضَانَ؛ شَهْرُ اللَّهِ

الْمُحَرَّمِ) (١).

(١) رواه مسلم (١١٦٣).

And among the virtuous seasons and multiplied acts of worship is fasting in the month of Allah, Muharram. The Prophet Muhammad ﷺ said, "The best fasting after Ramadan is the fasting in the month of Allah, Muharram".

وَصِيَامُ الْيَوْمِ الْعَاشِرِ مِنْ
شَهْرِ مُحَرَّمٍ؛ يُكَفِّرُ ذُنُوبَ
سَنَةٍ كَامِلَةً! قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(صِيَامُ يَوْمِ عَاشُورَاءَ؛
أَحْتَسِبُ عَلَى اللَّهِ أَنْ
يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ) (١).
وَهَذَا فَضْلٌ عَظِيمٌ؛ لَا
يُنْبَغِي التَّفْرِيطُ فِيهِ!

Fasting on the tenth day of
Muharram, the Day of
Ashura, expiates the sins of
an entire year. The Prophet
Muhammad ﷺ said,

(١) رواه مسلم (١١٦٢).

"Fasting on the Day of Ashura, I hope from Allah, will expiate the sins of the year before it." This is a great virtue that should not be neglected or taken lightly.

وَكَانَ صِيَامُ عَاشُورَاءَ:

مَعْرُوفًا فِي **الْجَاهِلِيَّةِ**! فَعَنْ

عَائِشَةَ **رَضِيَ اللَّهُ عَنْهَا** قَالَتْ: (كَانَ

"يَوْمُ عَاشُورَاءَ" تَصُومُهُ

قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ
رَسُولُ اللَّهِ ﷺ يَصُومُهُ،
فَلَمَّا قَدِمَ الْمَدِينَةَ: صَامَهُ،
وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ
رَمَضَانُ: تَرَكَ يَوْمَ
عَاشُورَاءَ؛ فَمَنْ شَاءَ
صَامَهُ، وَمَنْ شَاءَ
تَرَكَهُ (١).

(١) رواه البخاري (٢٠٠٢).

Fasting on the Day of Ashura was observed even during the time of Jahiliyyah (pre-Islamic era of ignorance). Aisha (may Allah be pleased with her) narrated, "The people of Quraysh used to observe fasting on the Day of Ashura during the time of Jahiliyyah, and the Messenger of Allah ﷺ also used to observe fasting on

this day. When he arrived in Madinah, he continued fasting on this day and commanded others to do so as well. However, when the fasting of Ramadan was prescribed, he left fasting on the Day of Ashura.

Whoever wishes to observe fasting on this day may do so, and whoever wishes to leave it may do so".

وَصِيَامُ عَاشُورَاءَ، كَانَ

فَرَضًا (فِي أَوَّلِ الْهَجْرَةِ)،

قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ!

حَتَّىٰ إِنْ الْأَنْصَارَ كَانُوا

يُصَوِّمُونَ فِيهِ صِيَامَهُمْ!

فَعَنْ الرَّبِيعِ بِنْتِ مُعَوِذٍ

رَضِيَ عَنْهَا قَالَتْ: (أَرْسَلَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

غَدَاةَ عَاشُورَاءَ إِلَىٰ قُرَى الْأَنْصَارِ: مَنْ أَصْبَحَ

مُفْطِرًا؛ فَلَيْتِمَ بَقِيَّةَ يَوْمِهِ،
وَمَنْ أَصْبَحَ صَائِمًا
فَلْيَصُمْ، قالت: (فَكُنَّا
نُصُومُهُ بَعْدُ، وَنُصُومُ
صَبِيَانِنَا، وَنَجْعَلُ لَهُمُ
اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا
بَكَى أَحَدُهُمْ عَلَى
الطَّعَامِ؛ أَعْطَيْنَاهُ ذَلِكَ؛
حَتَّى يَكُونَنَّ عِنْدَ

الإِفْطَارِ! (١)

Fasting on the Day of Ashura was initially obligatory during the early days of Hijrah before the obligation of fasting in Ramadan was prescribed. It was even observed by the Ansar (the residents of Madinah) and they would make their children fast on

(١) رواه البخاري (١٩٦٠)، ومسلم (١١٣٦).

this day. Rubayyi' bint Mu'awwidh (may Allah be pleased with her) narrated that the Prophet ﷺ sent a message on the morning of Ashura to the villages of the Ansar, saying, "Whoever has already eaten should complete his fast for the rest of the day, and whoever has not eaten should continue fasting." She further mentioned, "So we

used to fast on that day and make our children fast, and we would make toys for them out of wool. If one of them cried due to hunger, we would give them the toy to play with until it was time to break the fast."

ثُمَّ زَالَتْ فَرَضِيَّةٌ صَوْمٍ

عَاشُورَاءَ؛ بِفَرَضِيَّةٍ

رَمَضَانَ؛ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنْ

عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ
اللَّهِ؛ فَمَنْ شَاءَ صَامَهُ،
وَمَنْ شَاءَ تَرَكَهُ (١).

Then the obligation of fasting on the Day of Ashura was lifted with the obligation of fasting in Ramadan. The Prophet ﷺ said, 'Indeed, Ashura is a day among the days of

(١) رواه مسلم (١١٢٦).

Allah. Whoever wishes may fast it, and whoever wishes may leave it".

وَيَوْمَ عَاشُورَاءَ: مِنْ أَيَّامِ

اللَّهِ، الَّتِي يَنْبَغِي أَنْ

يَتَذَكَّرَهَا أَهْلُ الْإِيمَانِ؛

لِأَنَّهُ الْيَوْمُ الَّذِي أَنْجَى

اللَّهُ فِيهِ مُوسَى **عَلَيْهِ السَّلَامُ**، وَمَنْ

مَعَهُ مِنَ الْمُؤْمِنِينَ، وَأُغْرِقَ

فِرْعَوْنَ وَمَنْ مَعَهُ مِنْ

الكافرين! قال ابنُ

عبَّاسٍ ^{رضي عنه} : (قَدِمَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْمَدِينَةَ فَرَأَى الْيَهُودَ

تَصُومُ يَوْمَ عَاشُورَاءَ؛

فَقَالَ: "مَا هَذَا؟". قَالُوا:

هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ

نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ

عَدُوِّهِمْ؛ فَصَامَهُ مُوسَى!

فَقَالَ ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} : أَنَا أَحَقُّ

بِمُوسَى مِنْكُمْ!؛ فَصَامَهُ،
وَأَمَرَ بِصِيَامِهِ (١).

And the Day of Ashura is among the days of Allah that the believers should remember, for it is the day on which Allah saved Musa (Moses) and those who were with him from their enemy and drowned Pharaoh and those who

(١) رواه البخاري (١٨٦٥)، ومسلم (١٩١٠).

were with him from the disbelievers! Ibn Abbas (may Allah be pleased with him) narrated, 'When the Prophet ﷺ arrived in Madinah, he saw the Jews fasting on the Day of Ashura and asked, 'What is this?' They said, 'This is a righteous day, the day on which Allah saved the Children of Israel from their enemy, so Musa fasted on

this day.' The Prophet ﷺ said, 'I have more right to Musa than you do,' so he fasted on that day and commanded others to fast as well".

وَكَانَ حَرِصَ النَّبِيِّ ﷺ

عَلَى صِيَامِ عَاشُورَاءَ،
أَكْثَرَ مِنْ حَرِصِهِ عَلَى
صِيَامِ غَيْرِهِ مِنَ الْأَيَّامِ؛
قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: (مَا

رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى
صِيَامَ يَوْمِ فَضْلِهِ عَلَى
غَيْرِهِ؛ إِلَّا هَذَا الْيَوْمَ "يَوْمَ
عَاشُورَاءَ" (١).

The Prophet ﷺ was particularly keen on fasting the Day of Ashura more than any other day. Ibn Abbas (may Allah be pleased with him) narrated, 'I never saw the Prophet ﷺ

(١) رواه البخاري (٢٠٠٦).

so eager to fast a day and give it preference over others except for the Day of Ashura".

وَالْيَهُودُ قَدْ اتَّخَذُوا

عَاشُورَاءَ (يَوْمَ عِيدٍ)،

وَصَامُوهُ أَيْضًا؛ فَأَمَرَ

النَّبِيَّ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** بِمُخَالَفَتِهِمْ

بِصِيَامِ **(الْيَوْمِ التَّاسِعِ)**

مَعَهُ؛ لِتَمَيِّزِ هَذِهِ الْأُمَّةِ

عَنْ مُشَابِهَتِهِمْ! قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
(لَئِنْ بَقِيتُ إِلَى قَابِلٍ؛
لَأَصُومَنَّ التَّاسِعَ) ^(١).

The Jews used to consider the Day of Ashura as a festive day and fasted it. Upon seeing this, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded his followers to differ from them by fasting the ninth day along with the Day of

(١) رواه مسلم (١١٣٤).

Ashura. He صلى الله عليه وسلم said, 'If I remain alive till the next year, I will surely fast the ninth (day).'

فَأَفْضَلُ دَرَجَاتِ صَوْمٍ

عَاشُورَاءَ:

١- أَنْ يَصُومَ (التَّاسِعَ

وَالْعَاشِرَ).

٢- فَإِذَا عَجَزَ عَنِ

التَّاسِعِ؛ فَصَامَ

(الْحَادِي عَشَرَ)؛

تَحَقَّقَتِ الْمُخَالَفَةُ.

٢- فَإِنْ اقْتَصَرَ عَلَى صَوْمِ

(الْعَاشِرِ) وَحَدَهُ؛ نَالَ

الْأَجْرَ الْمُرْتَبَّ

عَلَيْهِ، وَفَاتَهُ فَضْلُ

مُخَالَفَةِ أَهْلِ

الْكِتَابِ (١).

(١) قَالَ شَيْخُ الْإِسْلَامِ: (صِيَامُ يَوْمِ عَاشُورَاءَ: كَفَّارَةٌ سَنَةٍ، وَلَا يُكْرَهُ
إِفْرَادُهُ بِالصَّوْمِ). الْفَتَاوَى الْكُبْرَى (٣٧٨/٥).

The best degrees and levels of fasting on the Day of Ashura are as follows:

1. Fasting both the ninth and tenth days of Muharram.
2. If one is unable to fast the ninth day, they can fast the eleventh day as a means of differentiation.
3. If one only fasts the tenth day, they will still attain the prescribed reward, but they will miss out on the virtue of distinguishing themselves

from the People of the
Book (Jews and
Christians).

وَلَوْ صَامَ يَوْمَ عَاشُورَاءَ،

وَعَلَيْهِ قَضَاءٌ مِنْ
رَمَضَانَ؛ فَصِيَامُهُ
صَحِيحٌ. وَإِذَا نَوَى أَنْ
يَصُومَ عَاشُورَاءَ مَعَ (نِيَّةِ)
قَضَاءِ رَمَضَانَ، وَبَيَّتَ
النِّيَّةَ مِنَ اللَّيْلِ: أَجْرَاهُ

ذَلِكَ، وَحَصَلَ لَهُ
الْأَجْرَانِ: أَجْرُ عَاشُورَاءَ،
مَعَ أَجْرِ الْقَضَاءِ^(١).

If someone observes the fast of Ashura while having pending fasts from Ramadan, their fast is valid. And if they intend to fast Ashura along with the intention of making up missed Ramadan fasts, and

(١) انظر: فتاوى الصيام، ابن عثيمين (٤٣٨). مختصرًا.

they make the intention the night before, it is permissible, and they will attain the rewards of both fasting on Ashura and making up the missed fasts.

وَلَيْسَ مِنْ السَّنَةِ فِي
عَاشُورَاءَ؛ إِقَامَةٌ شَعَائِرِ
الْحُزْنِ وَالْتَّرْحِ، أَوْ شَعَائِرِ
السُّرُورِ وَالْفَرَحِ^(١)؛ لِأَنَّ

(١) انظر: منهاج السنة، ابن تيمية (٤/ ٥٥٤).

الأصل في المسلم:
الإتباع وليس الابتداع!
﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾.

It is not from the Sunnah
(Prophetic tradition) to
observe specific rituals of
mourning or celebration on
the day of Ashura, because
the principle for a Muslim
is to follow and adhere to

the established practices,
not to introduce
innovations. Allah says in
the Quran, "Say, [O
Muhammad], 'If you should
love Allah, then follow me,
[so] Allah will love you'.

فَصُومُوا يَوْمَ عَاشُورَاءَ،

وَصُومُوا **التَّاسِعَ** مَعَهُ:

تَحْرِيبًا لِلسُّنَّةِ، وَطَلَبًا

لِلْأَجْرِ، وَمُخَالَفَةً لِّلْهُودِ،

وَشُكْرًا لِلَّهِ تَعَالَى عَلَى نَصْرِ
الْمُؤْمِنِينَ، وَهَلَاكِ
الْكَافِرِينَ! ﴿وَتَمَّتْ
كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى
بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ
فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ﴾.

So fast on the day of

Ashura, and also fast the ninth day alongside it, in adherence to the Sunnah, seeking reward, opposing the practices of the Jews, and expressing gratitude to Allah for the victory of the believers and the destruction of the disbelievers. Allah says in the Quran, "And the good word of your Lord was fulfilled for the Children of

Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building".

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

الخطبة الثانية

(The First Sermon)

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

أَيُّهَا الْأَحِبَّةُ: جَاءَ يَوْمٌ
عَاشُورَاءُ؛ لِيَقْطَعَ **الْيَأْسَ**

مِنْ قُلُوبِنَا، وَيَبْعَثَ **الْأَمَلَ**
فِي نُفُوسِنَا، فَقَدْ جَاءَ
لِيُذَكِّرَنَا بِنَصْرِ اللَّهِ
لِأَوْلِيَائِهِ، وَانْتِصَارِهِمْ
عَلَى أَعْدَائِهِ، حِينَ أَنْجَى
اللَّهُ فِيهِ مُوسَى وَقَوْمَهُ،
عَلَى أَكْثَرِ طَاغِيَةٍ فِي
التَّارِيخِ! **وَجَعَلَ كَلِمَةَ**
الَّذِينَ كَفَرُوا السُّفْلَى

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ﴿٤١﴾

Dear Muslims, the day of Ashura has come to dispel despair from our hearts and instill hope in our souls. It has come to remind us of Allah's victory for His allies and their victory over their enemies when Allah saved Musa (Moses) and his people from the greatest tyrant in history. Allah says

in the Quran, "And He has made the word of those who disbelieved - lowest. And the word of Allah - highest".

وَعِنْدَمَا اسْتَكْبَرَ فِرْعَوْنُ فِي

أَرْضِ اللَّهِ، وَأَهَانَ عِبَادَ

اللَّهِ؛ أَخَذَهُ اللَّهُ بِأَيْسَرِ

الْأَسْبَابِ، وَالطَّفِ

الْمَخْلُوقَاتِ! قَالَ تَعَالَى:

﴿وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ
قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ
مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي
مِن تَحْتِي أَفَلَا تُبْصِرُونَ *
أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي
هُوَ مَهِينٌ﴾ . قال ابن
عُثَيْمِينَ: (فَأَغْرَقَهُ اللَّهُ
تَعَالَى بِالمَاءِ الَّذِي كَانَ
يَفْتَخِرُ بِهِ! وَأُورِثَ

مُوسَىٰ أَرْضَهُ "الَّذِي
وَصَفَهُ بِأَنَّهُ مَهِينٌ!" (١).

When Pharaoh became arrogant in the land of Allah and humiliated the servants of Allah, Allah seized him with the easiest of means and showed His utmost kindness to His creation. Allah says in the Quran, "And Pharaoh called

(١) تفسير سورة البقرة (١/ ١٨٠)، تفسير جزء عم (٤٩). بتصرف

out among his people; he said, 'O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me? Then do you not see? Or am I better than this one who is insignificant?'. Ibn 'Uthaymeen said, "So Allah drowned him with the water that he boasted about, and He made Musa inherit his land, which He described as

being insignificant"!

وَيَسْتَفَادُ مِنْ هَالِكٍ

فِرْعَوْنَ: أَنَّ النَّفْسَ

الْمُتَفَرِّعَةَ مَهْمَا بَلَغَتْ مِنْ

الْجَبْرُوتِ وَالْإِسْتِكْبَارِ؛

فَإِنَّ مَصِيرَهَا إِلَى الزُّوَالِ

وَالدَّمَارِ! ﴿بَلْ نَقْذِفُ

بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ

فَإِذَا هُوَ زَاهِقٌ﴾.

From the destruction of Pharaoh, we can derive that no matter how tyrannical and arrogant souls become, their ultimate fate is perishing and destruction. Allah says in the Quran, "Rather, We dash the truth upon falsehood, and it destroys it".



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

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

* **اللَّهُمَّ** آمِنَّا فِي أَوْطَانِنَا،
وَأَصْلِحْ أَيْمَتَنَا وَوُلَاةَ
أُمُورِنَا، وَوَفِّقْ وُلِيَّ

أَمْرَنَا وَوَلِيَّ عَهْدِهِ لِمَا
نُحِبُّ وَتَرْضَى، وَخُذْ
بِنَاصِيَتَيْهَا لِلْبِرِّ
وَالتَّقْوَى.

* 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 ❁ وَلَذِكْرُ اللَّهِ

أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا

تَصْنَعُونَ ❁



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