

خطبة الأسبوع

فُرْصٌ لَا تُعَوَّضُ

OPPORTUNITIES THAT CANNOT BE COMPENSATED

خطبة (فُرْصٌ لَا تُعَوَّضُ) مترجمة

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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
وَخُدَّهُ لَا شَرِيكَ لَهُ،

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

In the name of Allah, we praise Him,
seek His help, ask for His forgiveness,
and turn to Him in repentance.

Whoever Allah guides, no one can
misguide, and whoever Allah allows
to be led astray, no one can guide. I
bear witness that there is no god but
Allah, alone without any partners, and
I bear witness that Muhammad is His
servant and messenger.

أَمَّا بَعْدُ: فَأَوْصِيكُمْ
وَنَفْسِي بِتَقْوَى اللَّهِ،
وَاتِّبَاعِ كِتَابِ اللَّهِ؛ لِنَتَّالُوا
رَحْمَةَ اللَّهِ! ﴿٤﴾ **وَهَذَا كِتَابٌ**
أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ.

Dear Muslims, I advise
you and myself to fear
Allah and to follow the

Book of Allah, so that
you may attain the
mercy of Allah. Allah
says: '**And this is a
Book We have
revealed, blessed; so
follow it and fear
Allah that you may
receive mercy**'.

**عِبَادَ اللَّهِ: إِنِّي أَفْرَصُ لَا
تَعْرُضُ، وَغَنِيمَةٌ لَا
تُسْتَدْرَكُ؛ فَالْسَّعِيدُ مَنْ
بَادَرَ إِلَيْهَا، وَالْمَحْرُومُ مَنْ
فَرَّطَ فِيهَا؛ إِنِّي أَخْمَسُ
فُرُصِ جَمَعَهَا النَّبِيُّ ﷺ
فِي قَوْلِهِ:**

Worshippers of Allah,
these are opportunities

that cannot be
compensated, and gains
that cannot be recaptured.
The fortunate are those
who seize them, and the
deprived are those who
neglect them. They are
five opportunities that the
Prophet ﷺ mentioned in
his saying:

(اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ:
شَبَابَكَ قَبْلَ هَرَمِكَ،
وَصِحَّتَكَ قَبْلَ سَقَمِكَ،
وَعِنَاكَ قَبْلَ فَقْرِكَ،
وَفَرَاغِكَ قَبْلَ شُغْلِكَ،
وَحَيَاتِكَ قَبْلَ
مَوْتِكَ!)^(١).

(١) رواه الحاكم (٤ / ٣٤١)، وصححه الألباني في صحيح الترغيب
والترهيب (٣٣٥٥).

'Seize five things
before five others:
your youth before old
age, your health
before sickness, your
wealth before poverty,
your free time before
being preoccupied,
and your life before
your death'.

وَأَخْلَصَةُ الْحَدِيثِ: أَنَّ

دَوَامَ الْحَالِ مِنَ الْمَحَالِ،
وَالْمُبَادَرَةَ إِلَى اخْتِنَامِ
الْأَحْوَالِ، وَالِاسْتِعْدَادَ
لِيَوْمِ الْمَالِ، وَالْمَسَارَعَةَ فِي
الْخَيْرَاتِ، قَبْلَ وَقُوعِ
الْمُفَاجَأَاتِ!

And the essence of the
hadith is that persisting

in a certain state is impossible, taking the initiative to seize opportunities, preparing for the Day of Judgment, and hastening towards acts of goodness should be done before unexpected events occur.

الْفُرْصَةُ الْأُولَى: فُرْصَةٌ

الشَّبَابِ: فَهِيَ زَهْرَةٌ

الْعُمُرِ، وَغَنِيمَةُ الدَّهْرِ،

وَفُرْصَةٌ لَا تَتَكَرَّرُ،

وَفِرَاقُهَا أَلَمٌ لَا يُتَصَوَّرُ!

قال تعالى: ﴿أَذْهَبْتُمْ

طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ

الدُّنْيَا﴾. قال بعض

المفسرين: (الطَّيِّبَاتُ: هِيَ

الشَّبَابُ والقُوَّةُ! (١)

The first opportunity is
the opportunity of **youth**.
It is the flower of life, the
treasure of time, an
opportunity that does not
repeat itself, and its
departure brings
unimaginable pain. **Allah,**

(١) تفسير الماوردي (٥ / ٢٨١). بتصرف. وانظر: قوت القلوب، أبو طالب المكي (١ / ٣٥١).

the Almighty, says: '**You exhausted your pleasures during your worldly life.**' Some of the interpreters said: your pleasures: refer to youth and strength'!

وَمُدَّةُ الشَّبَابِ قَصِيرَةٌ؛

كَزَهْرِ الرَّبِيعِ؛ فَإِذَا يَبُسَ
وَأَبْيَضَ؛ فَقَدْ آنَ

ازْتَحَالُهُ! ^(١) قَالَ وَعَجَبٌ:

﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ
الْأَرْضِ نَبَاتًا * ثُمَّ
يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا﴾.

The duration of youth is
short, like the blossoming of
spring (similar to how flowers

(١) انظر: لطائف المعارف، ابن رجب (٣١٣).

bloom and flourish during the spring season). When it withers and turns white, its departure has come. **Allah says: 'And Allah caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction'.**

وَالشُّبَابُ وَالصَّحَّةُ؛ لَا

يَمْنَعَانِ مِنْ **مَوْتٍ**

الْفَجَاءَةِ! يَقُولُ ابْنُ

الْجَوْزِيِّ: (يَجِبُ عَلَى مَنْ

لَا يَذَرِي مَتَى يَبْغِيهِ

الْمَوْتُ: أَنْ يَكُونَ

مُسْتَعِدًّا، وَلَا يَغْتَرَّ

بِالشُّبَابِ وَالصَّحَّةِ، فَإِنَّ

أَكْثَرَ مَنْ يَمُوتُ

الشَّبَابُ! (١)

Youth and good health
do not prevent **sudden**
death! Ibn al-Jawzi says:
'It is necessary for
whoever does not know
when death will come
upon him to be

(١) صيد الخاطر (٢٠٥-٢٠٦). باختصار. وقال أيضًا: (الواجبُ على العاقلِ أخذُ العُدَّةِ لِرَحِيلِهِ؛ فَإِنَّهُ لَا يَعْلَمُ متى يَفْجُوهُ أَمْرُ رَبِّهِ، وَلَا يَدْرِي متى يُسْتَدْعَى! وَإِنِّي رَأَيْتُ خَلْقًا كَثِيرًا غَرَّهُمُ الشَّبَابُ، وَأَهْلَاهُمْ طَوْلُ الأَمَلِ!). المصدر السابق (٢٨).

prepared and not be
deceived by youth and
health, for most of
those who die are
young'.

وَالْفُرْصَةُ الثَّانِيَةُ:

الصِّحَّةُ وَالْقُوَّةُ؛ فَاَلْمُؤْمِنُ

الْفَطِنُ: يُكْثِرُ مِنَ الْعَمَلِ

الصَّالِحِ فِي حَالِ صِحَّتِهِ

وَقُوَّتِهِ؛ حَتَّى يُكْتَبَ لَهُ

ثَوَابُهُ كَامِلًا فِي حَالِ
مَرَضِهِ! قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِذَا
مَرَضَ الْعَبْدُ أَوْ سَافَرَ؛
كُتِبَ لَهُ مِنَ الْأَجْرِ، مِثْلُ
مَا كَانَ يَعْمَلُ صَاحِحًا
مُقِيمًا!) (١).

The second opportunity is
health and strength. The
discerning believer

(١) رواه البخاري (٢٩٩٦).

increases in righteous deeds when he is healthy and strong, so that he is credited with full rewards even when he is ill. The Prophet ﷺ said: **'When a servant of Allah falls ill or travels, he will be credited with the reward of what he used to do when he was healthy'**.

قَالَ ابْنُ عَثِيمِينَ: (يُنْبَغِي
لِلْعَاقِلِ - مَا دَامَ فِي حَالِ
الصَّحَّةِ وَالْفَرَاحِ -؛ أَنْ
يُخْرِصَ عَلَى الْأَعْمَالِ
الصَّالِحَةِ، حَتَّى إِذَا
عَجَزَ عَنْهَا - لِمَرَضٍ أَوْ
شُغْلٍ -؛ كُتِبَتْ لَهُ
كَامِلَةٌ) (١).

(١) شرح رياض الصالحين (٢/١٨٩).

Ibn 'Uthaymeen said: "It is appropriate for a wise person, as long as they are in a state of health and leisure, to be eager in performing righteous deeds. This way, when they become incapable of doing them due to illness or occupation, full rewards will be recorded for them".

وَالْفُرْصَةُ الثَّلَاثَةُ: فُرْصَةُ

الْمَالِ، وَبَذْلِهِ فِي مَرْضَاتِ

اللَّهِ! سُئِلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَيُّ

الصَّدَقَةِ أَكْبَرُ أَجْرًا؟)

قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ

صَاحِبُ شَيْءٍ: تَخْشَى

الْفَقْرَ، وَتَأْمَلُ الْغِنَى، وَلَا

تُهْلِكُ حَتَّى إِذَا بَلَغْتَ

الْحُلُقُومَ؛ قُلْتَ: "لِفُلَانٍ

كَذَّاءٌ، وَفُلَانٍ كَذَّاءٌ" وَقَدْ
كَانَ لِفُلَانٍ! (١)

The third opportunity: The opportunity of **wealth** and its spending in the cause of Allah's pleasure. The Prophet ﷺ was asked, "**Which charity produced the greatest reward?**" He replied, "**To give charity when you are healthy**

(١) رواه البخاري (١٣٣٠)، ومسلم (١٧١٣).

and شَحِيحٌ [refers to stinginess coupled with excessive eagerness to hold onto wealth], **fearing poverty, and hoping for wealth, and not delaying until you are on the verge of death, saying, 'Give so much to so-and-so, and so much to so-and-so,' when it has already become the property of so and so".**

قال العلماء: (الشُّحُّ
غَالِبٌ فِي حَالِ الصِّحَّةِ؛
فَإِذَا تَصَدَّقَ كَانَ أَصْدَقَ
فِي نَيْتِهِ، وَأَعْظَمَ لِأَجْرِهِ،
بِخِلَافِ مَنْ أَشْرَفَ عَلَى
الْمَوْتِ، وَرَأَى مَصِيرَ الْمَالِ
لِغَيْرِهِ!) (١).

The scholars have said:

(١) شرح النووي على مسلم (٧/١٢٣).

"Stinginess is predominant when one is healthy. So, when a person gives charity in such a state, their intention is more sincere and their reward is greater. This is in contrast to those who wait until they are close to death and then assign their wealth to others".

وَالْمَرَادُ مِنَ الْمَالِ: انْفَاقُهُ فِي
الْعُمُرِ؛ فَإِذَا انْفَقَ الْعُمُرُ
فِي تَحْصِيلِ الْمَالِ؛ فَاتَّ
الْمَقْصُودَانِ جَمِيعًا! (١)

﴿وَأَنْفَقُوا مِمَّا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمُوتُ فَيقُولُ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ

(١) انظر: صيد الخاطر، ابن الجوزي (١٨١).

فَأَصَّدَّقَ وَأَكُنْ مِنَ
الصَّالِحِينَ ﴿٣٠﴾

And the intended meaning
of wealth is its spending
throughout one's lifetime.

When a lifetime is spent
solely in the pursuit of
acquiring wealth, both
objectives are lost
altogether. "**And spend**

**[in the way of Allah]
from what We have
provided you before
death approaches one of
you, and he says, 'My
Lord, if only You would
delay me for a brief
term so I would give
charity and be among
the righteous'.**

قَالَ ابْنُ عَبَّاسٍ ^{رضي الله عنه}: (هُوَ
الرَّجُلُ الْمُؤْمِنُ إِذَا نَزَلَ بِهِ
الْمَوْتُ، وَلَهُ مَالٌ لَمْ
يُزَكَّهُ، وَلَمْ يُعْطِ حَقَّ اللَّهِ
فِيهِ؛ فَيَسْأَلُ الرَّجْعَةَ عِنْدَ
الْمَوْتِ؛ لِيَتَصَدَّقَ مِنْ مَالِهِ
وَيُزَكِّيَ!) (١).

Ibn Abbas, may Allah be

(١) تفسير الطبري (٢٣/٤١٢).

pleased with him, said:

"He is a believing person who, when death approaches him and he possesses wealth that he has not purified and has not given the right of Allah in it, he asks for a delay in his death to give charity from his wealth and purify it".

الْفُرْصَةُ الرَّابِعَةُ: فُرْصَةُ

الْفَرَاغِ! فَهِيَ نِعْمَةٌ

عَظِيمَةٌ، لَا يَعْلَمُ قَدْرَهَا

إِلَّا أَقَلُّ الْقَلِيلِ! قَالَ

(نِعْمَتَانِ مَغْبُورٌ فِيهِمَا

كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ،

وَالْفَرَاغُ) (١).

The fourth opportunity:

(١) رواه البخاري (٦٤١٢).

the opportunity of **free time**! It is a great blessing, the value of which is known to only a few. The Prophet ﷺ said: "**There are two blessings in which many people are deceived: health and free time**".

يقولُ بعضُ العلماءِ:
(رَأَيْتُ عُمُومَ الْخَلَائِقِ
يَدْفَعُونَ الزَّمَانَ دَفْعًا
عَجِيًّا: إِنَّ طَالَ اللَّيْلُ؛
فَبَحْدِيثٍ لَا يَنْفَعُ، وَإِنْ
طَالَ النَّهَارُ؛ فَبِالنَّوْمِ!
وَرَأَيْتُ النَّادِرِينَ قَدْ
فَهَمُوا مَعْنَى الْوَجُودِ،
فَهَمُّهُمْ فِي تَعَبَةِ الزَّادِ،

وَالتَّأَهُبِ لِلرَّحِيلِ؛ فَاللهَ
اللهَ فِي مَوَاسِمِ العُمُرِ،
وَالبِدَارَ الْبِدَارَ قَبْلَ
الفَوَاتِ! (١)

Some scholars say: "I have
observed that most people try
to avoid time in a strange
manner. If the night is long,
they engage in useless talk, and

(١) صيد الخاطر (١٥٧). بتصرف

if the day is long, they resort to sleep. But I have seen those who possess insight understand the essence of existence. They are busy preparing provisions and getting ready for the journey. So, let's hasten and make the most of the opportunities in life, and let's be diligent and proactive before our time runs out"!

وَالْفُرْصَةُ الْخَامِسَةُ:

فُرْصَةُ الْحَيَاةِ؛ فَالْعَبْدُ مِنْ
حِينَ اسْتَقَرَّتْ قَدَمُهُ فِي
هَذِهِ الدُّنْيَا؛ فَهُوَ مُسَافِرٌ
إِلَى رَبِّهِ؛ وَمُدَّةُ سَفَرِهِ: هِيَ
حَيَاتُهُ وَوَقْتُهُ!

And the fifth opportunity: the opportunity of **life**. When a person's feet settle in this world, they are like a traveler heading towards their Lord.

The duration of their journey is their life and the time they have.

قال الحسنُ: (يا ابنَ آدمَ،
إنَّما أنتَ أيَّامٌ؛ كُلَّما ذَهَبَ
يَوْمٌ، ذَهَبَ بَعْضُكَ!)^(١).

Al-Hasan said: "O son of Adam, you are nothing but days. Whenever a day passes, a part of you also passes".

(١) الزهد، الإمام أحمد (١٥٨٦).

وَكَانَ **السَّالِفُ** يَغْتَنِمُونَ

حَيَاتِهِمْ، وَيَعْمُرُونَ

أَوْقَاتِهِمْ، فِي جَمْعِ

الْحَسَنَاتِ، وَرَفَعِ

الدَّرَجَاتِ؛ لِلْوُصُولِ إِلَى

أَعْلَى الْجَنَّاتِ! قَالَ الْحَسَنُ

الْبَضْرِيُّ: (أَدْرَكْتُ

أَفْوَامًا، كَانُوا عَلَى

أَوْقَاتِهِمْ أَشَدَّ مِنْكُمْ

حِرْصًا عَلَى دَرَاهِمِكُمْ^(١).

And the **predecessors** used to seize their lives, and occupy their time, in accumulating good deeds and elevating their ranks, aiming to reach the highest levels of paradise. Al-Hasan al-Basri said: "**I have met people who were more diligent in making the most of their time than you are in making the most of your wealth**".

(١) موارد الزمآن، عبدالعزيز السلمان (٤/٦٢٦).

قَالَ عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ: (لَوْ قِيلَ لِحَمَّادِ بْنِ
سَلَمَةَ: إِنَّكَ تَمُوتُ غَدًا؛
مَا قَدِرَ أَنْ يَزِيدَ فِي الْعَمَلِ
شَيْئًا!).

قَالَ الذُّهَبِيُّ: (كَانَتْ
أَوْقَاتُهُ مَعْمُورَةً بِالتَّعْبُدِ
وَالْأُورَادِ) (١).

(١) سير أعلام النبلاء (٧/٤٤٧).

Abdul-Rahman ibn Mahdi said: "If it were said to **Hammad ibn Salama, 'You will die tomorrow,'** he wouldn't have been able to increase anything in his deeds." Al-Dhahabi commented: "**His time [i.e. Hammad ibn Salama] was filled with worship and devotion**".

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

الخطبة الثانية

(The Second Sermon)

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

All praise be to Allah for
His goodness, and thanks

to Him for His guidance
and blessings. I bear
witness that there is no god
but Allah, and Muhammad
is His servant and
messenger.

عِبَادَ اللَّهِ: كُلُّ مَنْ فَرَّطَ
فِي حَيَاتِهِ؛ سَيُنَادِمُ عِنْدَ
مَمَاتِهِ! وَيَتَمَنَّى لِحُظَّةٍ
-وَلَوْ يَسِيرَةً- لِيَسْتَدْرِكَ

مَا فَاتَ، وَلَكِنْ هِيَاتَ
هِيَاتَ! ^(١) ﴿وَلَنْ يُؤَخَّرَ
اللَّهُ نَفْسًا إِذَا جَاءَ
أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ﴾.

Worshippers of Allah,
whoever wastes their life
will regret it upon their

(١) انظر: تفسير ابن كثير (٨/ ١٥٧).

death! They will wish for even a brief moment to catch what has passed, but alas, it will be too late!

Allah says: "**And Allah does not delay a soul when its time has come. And Allah is Aware of what you do**".

قَالَ بَعْضُ السَّلَفِ: (إِذَا فُتِحَ
لِأَحَدِكُمْ بَابٌ خَيْرٌ فَلْيُسْرِعْ
إِلَيْهِ؛ فَإِنَّهُ لَا يَدْرِي
مَتَى يُغْلَقُ عَنْهُ!) (١).

Some of the righteous predecessors
said: "When a door of goodness
is opened for any of you, then
hasten to it, for you do not know
when it will be closed"!



(١) حلية الأولياء، أبو نعيم (٢١١/٥).

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

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

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

أَمْرَنَا وَوَلِيَّ عَهْدِهِ لِمَا
يُحِبُّ وَتَرْضَى، وَخُذْ
بِنَاصِيَّتَيْهَا 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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