**هَلُمُّوا إِلَى حَاجَتِكُم!**

**Come to fulfill your need!**

الخُطْبَةُ الأُوْلَى

إِنَّ الحَمْدَ لِلهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ ونَتُوبُ إِلَيه، مَنْ يَهْدِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Indeed, all praise is for Allah. We praise Him, seek His assistance, ask for His forgiveness, and repent to Him. Whomever Allah guides, no one can lead astray, and whomever He leads astray, no one can guide. I bear witness that there is no deity except Allah, alone without any partners, and I bear witness that Muhammad is His servant and messenger.

أَمَّا بَعْدُ: فَأُوْصِيْكُمْ وَنَفْسِي **بِتَقْوَى** اللهِ، فَهِيَ **جَالِبَةُ** الخَيْرِ والبَرَكَةِ، **وَدَافِعَةُ** البَلَاءِ وَالهَلَكَةِ! ﴿**وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالأرْضِ**﴾.

As for what follows: I advise you and myself to have Taqwa (piety) towards Allah, as it brings forth goodness and blessings, and it repels calamities and destruction. Allah says: "**And 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 اللهِ: إِنَّهَا **مَوْطِنُ** الرَّحَمَاتِ، وَ**مَوْقِعُ** البَرَكَاتِ، وَ**المَكَانُ** الَّذِي يَذْكُرُهُ اللهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ؛ إِنَّهَا **مَجَالِسُ الذِّكْرِ**!

Worshippers of Allah: Indeed, it is the abode of mercy, the place of blessings, and the gathering where Allah is mentioned from above the seven heavens. It is the gatherings of remembrance.

وَمَجْالِسُ الذِّكْرِ:هِيَ **مَلْجَأُ** الصَّالحِين، وَ**مَطْلَبُ** المَلَائِكَةِ المُكْرَمِين!قال **ﷺ: (إِنَّ لِلهِ مَلاَئِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ تَنَادَوْا:** **"هَلُمُّوا إِلَى حَاجَتِكُمْ!"، فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا) [[1]](#footnote-2).**

And the gatherings of remembrance are the refuge of the righteous and the pursuit of the honored angels. The Prophet ﷺ said, " **Allah has some angels who look for those who are engaged in Dhikr (remembrance of Allah). When they find people remembering Allah, they call out, Come to what you are seeking!' and they surround them with their wings up to the sky of the world**."

وفي روايةٍ: **(عَلَا بَعْضُهُمْ عَلَى بَعْضٍ؛ حَتَّى يَبْلُغُوا الْعَرْشَ!)[[2]](#footnote-3).**

In another narration, it is said, " **So, when they pass by a remembrance sitting, they form layer upon layer, till they reach the Throne of Allah (SWT)**."

وَفِي هَذَا: شَرَفٌ عَظِيمٌ لِمَجَالِسِ الذِّكْرِ؛ فَإِنَّ المَلَائِكَةَ تَبْحَثُ عَنْهَا وَتَلْتَمِسُهَا، فَإِذَا وَجَدُوْهَا وَعَثَرُوا عَلَيْهَا؛ فَرِحُوا بِهَذِهِ الغَنِيْمَةِ، وَتَنَادَوُا بَيْنَهُمْ: أَنْ تَعَالَوا إلى بُغْيَتِكُمْ!

And in this is a great honor for the gatherings of remembrance. Verily, the angels search for them and seek them out. When they find such gatherings and come across them, they rejoice over this bounty. They call out to one another, "**Come to what you are seeking**!"

ثُمَّ **حَضَرُوا** ذَلِكَ المَجْلِسَ، وَ**شَارَكُوا** أَهْلَهُ، وَ**حَفُّوا** هَؤُلَاءِ الجَالِسِيْنَ بِأَجْنِحَتِهِمْ، حَتَّى يَمْتَلِأَ المَجْلِسُ بِحُضُوْرِهِمْ، وَكَفَى بِذَلِكَ شَرَفًا وَتَبْجِيْلًا!

Then they joined that gathering, and they participated with its people, and they enveloped those sitting with their wings, until the gathering was filled with their presence. And this alone is an honor and a sign of esteem.

قال ﷺ: (**لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللهَ إِلَّا حَفَّتْهُمُ المَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمِ السَّكِينَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ**!)[[3]](#footnote-4).

The Prophet Muhammad (peace be upon him) said: "**A group of people does not gather to remember Allah, except that the angels surround them, mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him**."

وَمَجَالِسُ الذِّكْرِ؛يُحِبُّهَا الرَّحْمَنُ، لِأَنَّ اللهَ ﷻ يُحِبُّ الذِّكْرَ وَالثَّنَاءَ!وَلِهَذَا جَاءَ في الحَدِيْثِ: **"فَيَسْأَلُهمْ رَبُّهُمْ -**وَهُوَ أَعْلَمُ مِنْهُمْ**-: (مَا يَقُولُ عِبَادِي؟) قَالُوا: (يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ)".**

And the gatherings of remembrance (dhikr) are beloved by the Most Merciful, because Allah loves remembrance and praise. That's why it's mentioned in a hadith: "**Then their Lord will ask them - though He is most knowing of them - 'What do My servants say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li l-lah, and Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah)**.'"

قال ابنُ القَيِّم: **(إِنَّ اللهَ يُبَاهِي بِالذَّاكِرِيْنَ مَلَائِكَتَهُ، وَهَذَا دَلِيْلٌ على شَرَفِ الذِّكْرِ عِنْدَهُ، وَمَحَبَّتِهِ لَهُ، وَأَنَّ لَهُ مَزِيَّةٌ على غَيْرِهِ مِنَ الأَعْمَالِ!)[[4]](#footnote-5).**

Ibn al-Qayyim said: "**Verily, Allah boasts to His angels about those who engage in remembrance (dhikr) of Him. This is evidence of the honor of remembrance in His sight, His love for it, and that it holds a unique virtue among other deeds**."

ثُمَّ يَقُولُ اللهُ لِمَلائِكَتِهِ: **(هَلْ رَأَوْنِي؟) فَيَقُولُونَ: (لاَ وَاللهِ مَا رَأَوْكَ؟) فَيَقُولُ: (وَكَيْفَ لَوْ رَأَوْنِي؟!) فيَقُولُونَ: (لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا وَتَحْمِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا!)[[5]](#footnote-6).**

Then Allah says to His angels: "**Have they seen Me**?" **They say**: "**No, by Allah, they have not seen You**." **Allah says**: "**How would it be if they had seen Me**?" **They reply**: "**If they had seen You, they would have been more devoted in worship to You, more glorifying and praising You, and they would have increased in their glorification of You**."

وَفِي الحَدِيْث:فَضِيْلَةُ **الإِيْمَانِ بِالغَيْبِ**،وَأَنَّ الاِجْتِهَادَ في الذِّكْرِ؛ عَلى قَدْرِ **قُوَّةِ الإِيْمَانِ**، وَمَعْرِفَةِ الرَّحْمَن؛ فَإِنَّ **مَنْ كانَ بِاللهِ أَعْرَف**؛ كانَ مِنْهُ أَخْوَف! **وَمَنْ أَحَبَّ اللهَ:** أَكْثَرَ مِنْ ذِكْرِهِ!

And in the hadith: The virtue of **faith in the unseen**, and that exertion in remembrance is proportional to **the strength of faith**, and the knowledge of the Most Merciful. So, **whoever is more knowledgeable about Allah** is more fearful of Him. And **whoever loves Allah**, they mention Him more.

قالَ العُلَمَاءُ: **(أَهْلُ الذِّكْرِ: يَتَنَاوَلُ الصَّلَاةَ، والدُّعَاءَ، وَقِرَاءَةَ القُرْآنِ وَالحَدِيثِ، ودِرَاسَةَ العِلْمِ،** **وَالاِجْتِمَاع في الصَّلَوَاتِ في المَسَاجِدِ)[[6]](#footnote-7).**

The scholars have said: "**People of remembrance (dhikr) are those who engage in prayer, supplication, recitation of the Quran and Hadith, studying knowledge, and gathering for prayers in the mosques**."

وَمَجَالِسُ الذِّكْرِ:بَابٌ عَظِيمٌ **لِلْغُفْرَانِ**، وَدُخُوْلِ **الجِنَانِ**، وَالنَّجَاةِ مِنَ **النِيْرَان**! فَإِنَّ اللهَ ﷻ يَقُولُ لِمَلائِكَتِهِ:

And the gatherings of remembrance (dhikr) are a great gate for **forgiveness**, entry into **paradise**, and protection from the **fires**. For indeed, Allah says to His angels:

**"(فَمَا يَسْأَلُونِي؟) قَالُوا: (يَسْأَلُونَكَ الجَنَّةَ) يَقُولُ: (وَهَلْ رَأَوْهَا؟) فيَقُولُونَ: (لاَ وَاللهِ يَا رَبِّ مَا رَأَوْهَا!) فَيَقُولُ: (فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟!) فيَقُولُونَ: (لَوْ أَنَّهُمْ رَأَوْهَا؛ كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً) قال: (فَمِمَّ يَتَعَوَّذُونَ؟) فَيَقُولُونَ: (مِنَ النَّارِ) فَيَقُولُ: (وَهَلْ رَأَوْهَا؟) فَيَقُولُونَ: (لاَ وَاللهِ يَا رَبِّ مَا رَأَوْهَا!) فَيَقُولُ: (فَكَيْفَ لَوْ رَأَوْهَا؟) فَيَقُولُونَ: (لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً!) فَيَقُولُ: (فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ!)" [[7]](#footnote-8).**

**" And what do they ask of Me? They say: They ask of You Your Paradise. He says, 'Have they seen it?' They say, 'No, by Allah, O Lord, they have not seen it!' He says, 'And how [would it be] if they had seen it?' They say, 'If they had seen it, they would be even more eager for it, and would seek It with greater zeal and would have greater desire for it.' He says, 'And from what do they seek refuge?' They say, 'From the Fire.' He says, 'And have they seen it?' They say, 'No, by Allah, O Lord.' He says, 'And how [would it be] if they had seen it?' They say, 'If they had seen it, they would have been more fearful of it and more eager to escape from it.' He says, 'So I make you witnesses that I have forgiven them**!'"

وَمَنْ طَلَبَ الرَّاحَةَ وَالسَّعَادَةَ،وَالنَّجَاةَ مِنَ الهَمِّ وَالكَآبَةِ؛ فَلْيَبْتَعِدْ عَنْ مَجَالِسِ الغَفْلَةِ، وَلْيَقْتَرِبْ مِنْ مَجَالِسِ العِلْمِ وَالخَشْيَةِ؛ فَفِي الحَدِيْثَ: أَنَّهُ "**يَقُولُ مَلَكٌ مِنَ المَلاَئِكَةِ: (فِيهِمْ فُلاَنٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ)** فقال اللهَ: **(هُمُ الجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ!)****"[[8]](#footnote-9).**

And whoever seeks comfort, happiness, and salvation from worries and distress, let them distance themselves from gatherings of heedlessness and draw closer to gatherings of knowledge and mindfulness. In a narration, it's mentioned **that an angel among the angels says, 'Among them is so-and-so who is not of them; he only came for a worldly need.' Allah says, 'They are the sitting ones** **whose companionship does not cause their companions to be miserable**.'"

قال ابْنُ حَجَر**: (فِي هَذِهِ العِبَارَةِ، مُبَالَغَةٌ فِي نَفْيِ الشَّقَاءِ عَنْ جَلِيسِ الذَّاكِرِينَ! وَأَنَّ جَلِيسَهُمْ يَنْدَرِجُ مَعَهُمْ فِي جَمِيعِ مَا يَتَفَضَّلُ اللهُ بِهِ عَلَيْهِمْ؛ وَلَوْ لَمْ يُشَارِكْهُمْ فِي أَصْلِ الذِّكْرِ!)[[9]](#footnote-10).**

Ibn Hajar said, "**In this statement, there is an exaggeration in negating misery from the companions of those who engage in remembrance of Allah. And that their companionship includes them in all that Allah bestows upon them. Even if they do not share with them in the essence of the remembrance**."

وَمَا تَلَذَّذَ المُتَلَذِّذُوْنَ بِمِثْلِ **ذِكْرِ اللهِ**! ولَوْ لَمْ يَكُنْ مِنْ ثَوَابِ الذِّكْرِ إِلَّا **اللَّذَةُ** الحَاصِلَةُ لِلْذَّاكِرِ، وَ**النَّعِيْمُ** الَّذِي يَحْصُلُ لِقَلْبِهِ؛ لَكَفَى بِهِ! فَالذِّكْرُ لِلْصَّالِحِينَ: هُوَ **جَنَّةُ الدُّنْيا** قَبْلَ جَنَّةِ الآخِرَةِ!

And those who find pleasure, they do not delight in anything like the remembrance of Allah. And if there were no reward for remembrance except the pleasure gained by the one remembering and the bliss that comes to their heart, it would suffice. Remembrance is for the righteous: it is the paradise of the world before the paradise of the hereafter.

وَلِهَذَا سُمِّيَّتْ مَجَالِسُ الذِّكْرِ بِـ"**رِيَاضِ الجَنَّةِ**"[[10]](#footnote-11)؛ فَفِي الحَدِيْثِ: (**إِذَا مَرَرْتُمْ بِرِيَاضِ الجَنَّةِ؛ فَارْتَعُوا!) قالوا: (وَمَا رِيَاضُ الجَنَّةِ؟) قال: (حِلَقُ الذِّكْرِ**)[[11]](#footnote-12).

And for this reason, gatherings of remembrance of Allah were named "**The Gardens of Paradise**". In a hadith: "**When you pass by the Gardens of Paradise, then dwell in them." They asked: "What are the Gardens of Paradise?" He replied: "The circles of remembrance**."

ومِنْ فَوَائِدِ الحَدِيْثِ:الحَثُّ عَلَى **صُحْبَةِ الصَّالِحِيْنَ**، وَالصَّبْرُ عَلَى ذَلِكَ، وَأَنَّ مَنْ تَرَكَ مَجَالِسَ الغَفْلَةِ وَالعِصْيَانِ، إِلَى مَجَالِسِ الذِّكْرِ وَالإِيْمَانِ؛ عَوَّضَهُ اللهُ بِسَعَادَةٍ قَلْبِيَّةٍ، وَرَاحَةٍ نَفْسِيَّةٍ! **[[12]](#footnote-13)**.

And from the benefits of this hadith is the encouragement to be in the company of the righteous, the patience required for that, and the fact that whoever leaves gatherings of heedlessness and disobedience for gatherings of remembrance and faith, Allah compensates them with inner happiness and mental tranquility.

﴿**وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا**﴾

"(**And be patient with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect**.)"

أَقُوْلُ قَوْلِي هَذَا، وَاسْتَغْفِرُ اللهَ لِيْ وَلَكُمْ مِنْ كُلِّ ذَنْبٍ؛ فَاسْتَغْفِرُوْهُ إِنَّهُ هُوَ الغَفُورُ الرَّحِيم

الخُطْبَةُ الثَّانِيَةُ

الحَمْدُ للهِ عَلَى إِحْسَانِه، والشُّكْرُ لَهُ عَلَى تَوْفِيْقِهِ وَامْتِنَانِه، وَأَشْهَدُ أَلَّا إِلَهَ إِلَّا الله، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُه.

Praise be to Allah for His kindness, 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 الله: مَنْ وَجَدَ في نَفْسِهِ **غَفْلَةً**، وَفِي قَلْبِهِ **قَسْوَةً**؛ فَلْيَحْمِلْهَا إلى **مَجَالِسِ الذِّكْرِ**؛ فَهِيَ **مَحَطَّةُ الإِيْمَانِ**، والقُرْب مِنَ الرَّحْمَنِ! فَقَدْ كَانَ **الصَّحَابَةُ** يَحْرِصُونَ على الجُلُوسِ لِلْذِّكْرِ، وَيُسَمُّوْنَهُ (**إِيْمَانًا**): كَمَا قَالَ **مُعَاذٌ**  لِرَجُلٍ: (**اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً!**)، يَعْنِي: نَذْكُرُ الله[[13]](#footnote-14).

Worshippers of Allah: whoever finds in himself heedlessness and hardness of heart, let him carry it to the gatherings of remembrance. These gatherings are the stations of faith and a means to draw closer to the Most Merciful. The companions used to eagerly sit in the circles of remembrance, and they would call it Imaan 'faith.' As Mu'adh said to a man, **'Sit with us so we may have faith for an hour**,' meaning, let's remember Allah."

قال ابْنُ القَيِّم: (**مَجَالِسُ الذِّكْرِ: هِيَ مَجَالِسُ المَلَائِكَة! وَمَجَالِسُ الغَفْلَةِ: هِيَ مَجَالِسُ الشَّيَاطِيْن! فَلْيَتَخَيَّر العَبْدُ أَعْجَبَهُمَا إِلَيْهِ؛ فَهُوَ مَعَ أَهْلِهِ في الدُّنْيَا وَالآخِرَة! والذَّاكِرُ يَسْعَدُ بِذِكْرِهِ، وَيَسْعَدُ بِهِ جَلِيْسُه. وَالغَافِلُ: يَشْقَى بِغَفْلَتِهِ، وَيَشْقَى بِهِ جَلِيْسُه**!)[[14]](#footnote-15).

Ibn al-Qayyim said, **"The gatherings of remembrance are the gatherings of angels, and the gatherings of heedlessness are the gatherings of devils. So let the servant choose which of the two is more appealing to them, for they will be with their choice in this world and the Hereafter. The one engaged in remembrance finds happiness in it, and their companion finds happiness in them. The heedless one suffers from their heedlessness, and their companion shares in their suffering."**

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**\* اللَّهُمَّ** أَعِزَّ الإِسْلامَ والمُسْلِمِينَ، وأَذِلَّ الشِّرْكَ والمُشْرِكِيْن.

\* **اللَّهُمَّ** فَرِّجْ هَمَّ المَهْمُوْمِيْنَ، وَنَفِّسْ كَرْبَ المَكْرُوْبِين.

\* **اللَّهُمَّ** آمِنَّا في أَوْطَانِنَا، وأَصْلِحْ أَئِمَّتَنَا وَوُلَاةَ أُمُوْرِنَا، وَوَفِّقْ وَلِيَّ أَمْرِنَا وَوَلِيَّ عَهْدِهِ لما تُحِبُّ وَتَرْضَى، وَخُذْ بِنَاصِيَتِهِمَا لِلْبِرِّ والتَّقْوَى.

\* **عِبَادَ الله**: ﴿**إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ**﴾.

\* **فَاذْكُرُوا اللهَ** يَذْكُرْكُمْ، وَاشْكُرُوْهُ على نِعَمِهِ يَزِدْكُمْ ﴿**وَلَذِكْرُ اللهِ أَكْبَرُ وَاللهُ يَعْلَمُ مَا تَصْنَعُونَ**﴾.

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 **قَنَاةِ** **الخُطَبِ الوَجِيْزَة**

https://t.me/alkhutab

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1. رواه البخاري (6408)، ومسلم (2689). [↑](#footnote-ref-2)
2. رواه أحمد في المسند (8704). وصحَّحَ إسنادَه مُحَقِّقُو المسند. [↑](#footnote-ref-3)
3. رواه مسلم (2700). [↑](#footnote-ref-4)
4. الوابل الصيب، ابن القيم (74). بتصرف [↑](#footnote-ref-5)
5. رواه البخاري (6408)، ومسلم (2689). [↑](#footnote-ref-6)
6. عمدة القاري، العيني (23/28)، تطريز رياض الصالحين، فيصل المبارك (792)، شرح رياض الصالحين، ابن عثيمين (5/532). بتصرّف [↑](#footnote-ref-7)
7. رواه البخاري (6408)، ومسلم (2689). [↑](#footnote-ref-8)
8. رواه البخاري (6408)، ومسلم (2689). [↑](#footnote-ref-9)
9. فتح الباري (11/213). مختصرًا [↑](#footnote-ref-10)
10. انظر: الوابل الصيب، ابن القيم (81). [↑](#footnote-ref-11)
11. رواه الترمذي (3510). وقال: (**هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ**). وقوَّاهُ الألباني بِطُرُقِهِ في السلسة الصحيحة (2562). [↑](#footnote-ref-12)
12. ومن فوائد الحديث -كما ذكر العُلَمَاء-: (**التَّحرِيْضُ على صُحْبَةِ أَهْلِ الْخَيْر وَالصَّلَاح، وأَنَّ الصُّحْبَةَ لَهَا تَأْثِيرٌ عَظِيمٌ، وَأَنَّ جُلَسَاءَ السُّعَدَاءِ سُعَدَاء**!). عمدة القاري (23/28). بتصرف [↑](#footnote-ref-13)
13. رواه ابن أبي شيبة (34698). [↑](#footnote-ref-14)
14. الوابل الصيب (43-44). بتصرف. وقال ابنُ القَيِّم: (**اطْلُبْ قَلْبَكَ فِي ثَلَاثَةِ مَوَاطِنَ: عِنْد سَماعِ القُرْآن، وَفِي مجَالِسِ الذّكر، وَفِي أَوْقَاتِ الْخلْوَة؛ فَإِن لم تَجِدْهُ فِي هَذِه المواطن؛ فَسَلِ اللهَ أَنْ يَمُنَّ عَلَيْكَ بِقَلْبٍ، فَإِنَّهُ لَا قَلْبَ لَك!**). الفوائد (149). [↑](#footnote-ref-15)