

خَوَاتِيمُ سُورَةِ الْبَقَرَةِ (2/1)

The conclusion of Surah Al-Baqarah

الْخُطْبَةُ الْأُولَى

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.

All praise is due to Allah. We praise Him, seek His assistance, ask for His forgiveness, and turn to Him in repentance. Whomever Allah guides, there is none who can lead him astray, and whomever He allows to go astray, there is none who can guide him. 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: فَأُوصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ، فَهِيَ
 سَبَبُ الْبَرَكَاتِ، وَنُزُولِ الرَّحْمَاتِ!
 ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ
 يَتَّقُونَ﴾.

Afterwards: I advise you and myself to have piety (taqwa) towards Allah, as it is the source of blessings and the descent of mercy, Allah says:
 'And My mercy encompasses all things, so I will decree it [especially] for those who fear Me".

عِبَادَ اللَّهِ: إِنَّهَا مِسْكُ الْخِتَامِ، وَكَافِيَةُ الْأَنَامِ،
 وَهِيَ خَلَاصَةٌ بَدِيعَةٌ، فِي تَقْرِيرِ الْعَقِيدَةِ، إِنَّهَا
 أَعْظَمُ خَاتِمَةٍ، لِأَعْظَمِ سُورَةٍ جَامِعَةٍ؛ إِنَّهَا
خَوَاتِيمُ سُورَةِ الْبَقَرَةِ!

O worshippers of Allah,
 indeed, it is the seal of the
 Quran, the sufficiency of
 mankind, and it is a unique
 summary in explaining creed.
 It is the greatest conclusion
 for the greatest
 comprehensive surah. It is the
**last verses of Surah Al-
 Baqarah"!**

قال ﷺ: **(مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ؛ كَفَّتَاهُ!)**¹: أَي كَفَّتَاهُ مِنْ قِيَامِ اللَّيْلِ، أَوْ كَفَّتَاهُ مِنْ الشَّيْطَانِ، أَوْ كَفَّتَاهُ كُلَّ سُوءٍ وَأَذَى². قال الشَّوْكَانِيُّ: **(لَا مَانِعَ مِنْ إِرَادَةِ هَذِهِ الْأُمُورِ جَمِيعِهَا، وَفَضْلُ اللَّهِ وَاسِعٌ!)**³.

The Prophet Muhammad ﷺ said:
(Whoever recites the last two verses of Surah Al-Baqarah in a night, it will suffice him). This means it will be sufficient for him in terms of his night prayer, or it will be sufficient for him against Satan, or it will suffice him against all kinds of evil and harm. Ash-Shawkani said:
(There is no objection to intending all of these benefits, and the favor of Allah is vast)

¹ رواه البخاري (5009)، ومسلم (2714).

² انظر: الوابل الصيب، ابن القيم (132).

³ تحفة الأحوذى، المباركفوري (152/8). باختصار

وَمِنْ فَضَائِلِ هَذِهِ الْخَوَاتِيمِ: أَنَّ النَّبِيَّ ﷺ اصْطَفَاهَا
 لِأُمَّتِهِ! فِي الْحَدِيثِ: (أُعْطِيَتْ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ،
 مِنْ بَيْتِ كَنْزٍ مِنْ تَحْتِ الْعَرْشِ، لَمْ يُعْطَهُنَّ نَبِيٌّ
 قَبْلِي!)⁴.

One of the virtues of these last verses is that the Prophet Muhammad ﷺ was given them exclusively for his Ummah (community of believers). In a hadith, the Prophet ﷺ said, "**I have been given the concluding verses of Surah Al-Baqarah from a treasure beneath the Throne. No prophet before me was given them**".

⁴⁴ رواه أحمد (21344)، وقال الهيثمي: (رَوَاهُ كُلُّهُ أَحْمَدُ بِإِسْنَادَيْهِ، وَرِجَالُ أَحَدِهَا رِجَالُ الصَّحِيحِ). مجمع الزوائد (312/6)، وقال مُحَقِّقُ الْمَسْنَدِ: (صَحِيحٌ لِعَيْرِهِ).

وَمُنَاسِبَةٌ هَذِهِ الْخَوَاتِيمُ: أَنَّهُ لَمَّا نَزَلَ قَوْلُهُ تَعَالَى: ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ﴾: اشْتَدَّ ذَلِكَ عَلَى الصَّحَابَةِ؛ لِأَنَّهُمْ خَافُوا مِنْ مُحَاسِبَةِ اللَّهِ عَلَى خَوَاطِرِ قُلُوبِهِمْ (وَهَذَا مِنْ شِدَّةِ إِيْمَانِهِمْ)⁵؛

The occasion for these concluding verses is when the following verse was revealed: (**Whether you show what is within yourselves or conceal it, Allah will bring you to account for it**), it became a matter of great concern for the companions. They were fearful of being held accountable by Allah for the innermost thoughts and feelings of their hearts. (This fear was a manifestation of their strong faith and consciousness of Allah's knowledge and judgment.⁵)

⁵ انظر: تفسير ابن كثير (572/1).

فَأَتَوْا رَسُولَ اللَّهِ؛ فَقَالُوا: (قَدْ أَنْزَلْتَ عَلَيْكَ هَذِهِ الْآيَةَ وَلَا نُطِيقُهَا!) فَقَالَ ﷺ: (أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟! بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ) فَلَمَّا فَعَلُوا ذَلِكَ؛ نَسَخَهَا اللَّهُ⁶ بِقَوْلِهِ: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾⁷.

The companions of the Prophet ﷺ went to him and said, "This verse has been revealed to you, but we cannot bear it!" Upon hearing this, the Prophet ﷺ responded, "Do you wish to say what the people of the two Scriptures before you said, 'We hear and we disobey'? Rather, say, 'We hear and we obey, [we seek] Your forgiveness, our Lord, and to You is the [final] destination.'" When they did so, Allah abrogated the previous ruling and revealed, "Allah does not burden a soul beyond that it can bear."

⁶ فهم بعضُ المُفسرين من ذلك: أنَّ هذه الآية منسوخة؛ لأنها تُثبت الحساب على الوسواسِ وخَوَاطِرِ النَّفوسِ. وَرَجَّحَ بَعْضُهُمْ أَنَّ الْآيَةَ غَيْرُ مَنْسُوخَةٍ، وَأَنَّ الْمُرَادَ مِنْ نَسْخِ الْآيَةِ: إِزَالَةُ مَا أَخَافَهُمْ، وَأَنَّ آيَةَ: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ لَيْسَتْ نَاسِخَةً، وَلَكِنَّهَا مُوضِحَةٌ. قَالَ ابْنُ رَجَبٍ: (لَمَّا نَزَلَ قَوْلُهُ تَعَالَى: ﴿وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ﴾، شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، وَظَنُّوا دُخُولَ الْخَوَاطِرِ؛ فَنَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا، وَفِيهَا قَوْلُهُ: ﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾، فَبَيَّنَّتْ أَنَّ مَا لَا طَاقَةَ لَهُمْ بِهِ، غَيْرُ مُكَلَّفٍ بِهِ، وَقَدْ سَمَّى ابْنُ عَبَّاسٍ وَغَيْرُهُ ذَلِكَ نَسْخًا، وَمُرَادُهُمْ أَنَّ هَذِهِ الْآيَةَ أَرَالَتْ الْإِيهَامَ الْوَاقِعَ فِي النَّفُوسِ مِنَ الْآيَةِ الْأُولَى، وَبَيَّنَّتْ أَنَّ الْمُرَادَ بِالْآيَةِ الْأُولَى: الْعَزَائِمَ الْمُصَنَّمَةَ عَلَيْهَا، وَمِثْلُ هَذَا الْبَيَانِ؛ كَانَ السَّلْفُ يَسْمُونَهُ نَسْخًا). تفسیر ابن رجب، جمع وترتیب: طارق عوض الله (199/1).

⁷ رواه مسلم (125).

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾:
 فَالرَّسُولُ ﷺ، هُوَ أَوَّلُ الْمُؤْمِنِينَ، وَأَخْشَاهُمْ
 لِرَبِّ الْعَالَمِينَ! قَالَ ﷺ: (أَمَّا وَاللَّهِ إِنِّي
 لِأَخْشَاكُمْ لِلَّهِ، وَأَتْقَاكُمْ لَهُ)⁸.

"The Messenger has believed in what was revealed to him from his Lord." So, the Messenger ﷺ is the foremost among the believers, and he is the one who fears Allah the most among all the people of the world. The Prophet (ﷺ) said, **"By Allah, I am the most fearful of you of Allah, and I am the most pious among you to Him"**.

⁸ رواه البخاري (5063)، ومسلم (1401).

وَالنَّبِيُّ ﷺ: أَوْلَى النَّاسِ إِيمَانًا وَيَقِينًا بِالَّذِي
 أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ (مِنَ الْقُرْآنِ وَالسُّنَّةِ)؛ قَالَ
 تَعَالَى: ﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
 وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴾.

The Prophet ﷺ has the highest level of faith and certainty in what has been revealed to him from his Lord, which includes the Quran and the Sunnah. Allah says, (**And Allah has sent down to you the Book and wisdom and has taught you that which you did not know**)

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ﴾:
 يَعْني أَنَّ الْمُؤْمِنِينَ آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ ﷺ؛
 فَكُلَّمَا كَانَ الْمُسْلِمُ أَقْوَى إِيمَانًا بِالرَّسُولِ؛ كَانَ أَشَدَّ
 اتِّبَاعًا لَهُ!⁹ قال ابن عثيمين: (وَصَفَهُمُ بِالْإِيمَانِ مَعَ
 أَنَّهُمْ مُؤْمِنُونَ؛ لِأَنَّهُمْ حَقَّقُوا الْإِيمَانَ!)¹⁰.

(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers.)

This means that the believers have believed in what was revealed to Muhammad (ﷺ). The stronger a Muslim's faith is in the Messenger, the more steadfast they are in following him. Ibn Uthaymeen said, **(He described them as having faith even though they are already believers because they truly realized and fulfilled the essence of faith)**

⁹ انظر: تفسير سورة الفاتحة والبقرة، ابن عثيمين (447/3).

¹⁰ تفسير سورة الفاتحة والبقرة (444/3).

﴿كُلٌّ آمَنَ بِاللَّهِ﴾: جَاءَ فِعْلُ الْإِيمَانِ بِأَفْظِ
 الْمَاضِي؛ لِيَدُلَّ عَلَى الْمُبَادَرَةِ بِالْقَبُولِ وَالرِّضَا
 بِالْإِيمَانِ، أَي أَنَّهُمْ آمَنُوا وَاطْمَأَنَّنُوا بِالْإِيمَانِ،
 وَرَسَخَ فِي قُلُوبِهِمْ، وَامْتَثَلُوا أَوْامِرَهُ بِلَا تَرَدُّدٍ!¹¹

(Each one has believed in Allah) - The use of the past tense form of the verb "believed" is to indicate their proactive acceptance and contentment with faith. They believed with certainty, their hearts were firmly grounded in faith, and they obeyed its commandments without hesitation.

¹¹ انظر: التحرير والتنوير، ابن عاشور (134/3).

وَالْإِيمَانُ النَّافِعُ (الَّذِي يَهْدِي صَاحِبَهُ لِلْجَنَّةِ)؛
هُوَ الْإِيمَانُ بِالْغَيْبِ الثَّابِتِ فِي الْكِتَابِ وَالسُّنَّةِ؛
فَالْمُؤْمِنُ يَطْمَئِنُّ قَلْبُهُ إِلَى خَبَرِ اللَّهِ وَرَسُولِهِ،
بِحَيْثُ يَصِيرُ الْخَبْرُ لِقَلْبِهِ: كَالْمَرِيٍّ لِعَيْنِهِ!

And the beneficial (Imman) faith, (which guides its possessor to Paradise) - This beneficial faith is **the belief in the unseen**, as established in the Quran and Sunnah. The believer's heart is reassured by the news from Allah and His Messenger, to the extent that this news becomes as clear to the heart as something seen with the eyes.

قال بَعْضُ السَّلَفِ: (رَأَيْتُ الْجَنَّةَ وَالنَّارَ حَقِيقَةً!).
 قِيلَ: (وَكَيْفَ؟) قَالَ: (رَأَيْتُهُمَا بِعَيْنِي رَسُولِ اللَّهِ ﷺ،
 وَرُؤْيِي لَهُمَا بِعَيْنِيهِ: آثَرُ عِنْدِي مِنْ رُؤْيِي لَهُمَا
 بِعَيْنِي!)¹².

One of the early Muslims (Salaf) said, "I have seen Paradise and Hell as a reality." When asked how, he replied, "I have seen them with the eyes of the Prophet Muhammad ﷺ and his vision of them is more real to me than my own sight of them".

¹² مدارج السالكين، ابن القيم (376/2). وَأَمَّا الْإِيمَانُ بِ(الْمُشَاهَدَةِ الْمَحْسُوسِ)؛ فَيَسْتَوِي فِيهِ الْمُسْلِمُ وَالْكَافِرُ، وَالْإِنْسَانُ وَالْحَيَوَانُ!

﴿كُلُّ آمَنَ 13 بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ﴾ 14: أَيُّ أَنْ
الرَّسُولَ ﷺ وَأَتْبَاعَهُ، يُؤْمِنُونَ بِاللَّهِ، وَمَلَائِكَتِهِ،
وَكُتُبِهِ، وَرُسُلِهِ، بِالإِضَافَةِ إِلَى الإِيمَانِ بِالقَدَرِ، وَمَا
يَكُونُ بَعْدَ المَوْتِ مِنْ أَحْوَالِ الآخِرَةِ! وَهَذِهِ (أَرْكَانُ
الإِيمَانِ السِّتَّةِ) الَّتِي يَقُومُ عَلَيْهَا الدِّينُ!

"Everyone has believed in Allah and His angels and His books and His messengers" - This

means that the Prophet ﷺ and his followers believe in Allah, His angels, His books, His messengers, in addition to believing in destiny (qadar) and the events of the hereafter. These are the six pillars of faith upon which the religion is based.

13 ﴿كُلُّ﴾ يَعْني: كُلُّ مِنَ الرَّسُولِ وَالْمُؤْمِنِينَ ﴿آمَنَ بِاللَّهِ...﴾. تفسیر سورة الفاتحة والبقرة، ابن عثيمين (444/3).

14 فَإِنْ قِيلَ: لَيْسَ فِي الآيَةِ ذِكْرُ الإِيمَانِ بِ(اليوم الآخر، والقدر)؟
الجوابُ مِنْ وَجْهَيْنِ: 1- إِنَّ هَذَا دَاخِلٌ فِي عُمُومِ قَوْلِهِ: ﴿آمَنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ﴾. 2- إِنَّ الإِيمَانَ
بِالكُتُبِ وَالرُّسُلِ، مُتَضَمِّنٌ لِلإِيمَانِ بِاليومِ الآخِرِ وَالقَدَرِ. انظر: تفسیر سورة البقرة، ابن عثيمين (448/1).

وَإِذَا كَانَ الْقَلْبُ خَاوِيًا مِنْ الْإِيمَانِ بِالْغَيْبِ؛ اجْتَأَحَهُ
 الهمُّ والقلقُ، وَتَخَبَّطَ فِي ظُلُمَاتِ الْحَيْرَةِ وَالشَّكِّ! قَالَ
 تَعَالَى: ﴿أَفَمَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ
 يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾.

When the heart is devoid of faith in the unseen, it is overtaken by anxiety and worry, and it falters in the darkness of uncertainty and doubt. Allah says, (**Is one who walks fallen on his face better guided or one who walks erect on a straight path?**)

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾: أَيَّ أَنْ
 الْمُؤْمِنِينَ يُؤْمِنُونَ بِجَمِيعِ الْأَنْبِيَاءِ
 وَالْمُرْسَلِينَ؛ لِأَنَّ الْإِيمَانَ لَا يَتَجَزَّأُ، وَكُلُّ مَا
 جَاءَ مِنَ الْحَقِّ؛ فَهُوَ حَقٌّ!

"We make no distinction between any of His messengers" means that the believers believe in all the prophets and messengers because faith can't be divided, and everything that comes from the truth is indeed true.

قال ابن كثير: (لَا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِنْ رُسُلِ اللَّهِ -
 فَيُؤْمِنُونَ بِبَعْضٍ وَيَكْفُرُونَ بِبَعْضٍ - بَلِ الْجَمِيعُ عِنْدَهُمْ
 صَادِقُونَ هَادُونَ إِلَى سَبِيلِ الْخَيْرِ، وَإِنْ كَانَ بَعْضُهُمْ يَنْسَخُ
 شَرِيعَةَ بَعْضٍ؛ حَتَّى نُسَخَ الْجَمِيعُ بِشَرَعِ مُحَمَّدٍ ﷺ الَّذِي
 تَقُومُ السَّاعَةُ عَلَى شَرِيعَتِهِ)¹⁵.

Ibn Kathir said: "They do not differentiate between any of the messengers of Allah - so they believe in some and disbelieve in others - but they all are truthful and guide to the path of goodness. Even though some of them abrogate the laws of others, ultimately, all are abrogated by the law of Muhammad ﷺ upon which the Hour will be established".

وَالْمُؤْمِنُونَ بِالْغَيْبِ؛ يُدْرِكُونَ أَنَّ الْوُجُودَ أَكْبَرُ مِنْ
 هَذَا الدُّنْيَا الصَّغِيرَةِ! وَأَمَّا الْمُنْكَرُونَ لِلْغَيْبِ؛ فَهُمْ لَا
 يَتَجَاوَزْنَ مَرْتَبَةَ الْأَنْعَامِ، الَّتِي لَا تُدْرِكُ إِلَّا مَا تُدْرِكُهُ
 حَوَاسُّهَا! فَذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ
 فَسَوْفَ يَعْلَمُونَ).

And the believers in the unseen are those who understand that existence is greater than this small world. **As for those who deny the unseen**, they are like cattle that can only perceive what their senses allow. Allah says: **'Leave them to eat and enjoy and [let] them be diverted by [false] hope; for they are going to know'**.

﴿وَقَالُوا سَمِعْنَا وَأَطَعْنَا﴾: وَهَذِهِ مِنْ صِفَاتِ الْمُؤْمِنِينَ
 الْمُفْلِحِينَ: السَّمْعُ وَالطَّاعَةُ، وَالِاسْتِسْلَامُ لِلْحَقِّ: كَمَا
 قَالَ ﷻ: ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ
 وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا
 وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾.

"And they said, 'We hear and we obey.' And these are the qualities of the successful believers: they listen, they obey, and they submit to the truth. Just as Allah mentioned, **'The statement of the believers when they are called to Allah and His Messenger to judge between them is that they say, 'We hear and we obey.'** And those are the successful ones."

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

الْخُطْبَةُ الثَّانِيَّةُ

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

عِبَادَ اللَّهِ: مِنْ صِفَاتِ الْمُؤْمِنِينَ: أَنَّهُمْ يَخْشَوْنَ رَبَّهُمْ
 بِالْغَيْبِ، وَيَعْلَمُونَ أَنَّهُمْ إِلَيْهِ صَائِرُونَ، وَعَلَى أَعْمَالِهِمْ
 مُحَاسِبُونَ! وَلِهَذَا فَإِنَّ قُلُوبَهُمْ خَائِفَةٌ وَجِلَّةٌ، وَيَطْلُبُونَ
 مِنَ اللَّهِ الْمَغْفِرَةَ؛ وَيَقُولُونَ: ﴿غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
 الْمَصِيرُ﴾. وَ﴿غُفْرَانَكَ﴾: صِيغَةٌ مُبَالَغَةٌ!

"Worshippers of Allah": One of the characteristics of the believers is that **they fear their Lord in matters unseen** and know that they will ultimately return to Him, to be held accountable for their deeds.

Therefore, their hearts are filled with fear and worry, and they seek forgiveness from Allah, saying,

('Your forgiveness, our Lord, and to You is the [final] destination.'

And **'Your forgiveness'** ﴿غُفْرَانَكَ﴾ is an exaggeration form [of seeking forgiveness].

أَيُّ: اغْفِرْ لَنَا يَا رَبَّنَا مَغْفِرَةً عَظِيمَةً، تُحِيطُ
بِجَمِيعِ ذُنُوبِنَا: صَغِيرِهَا وَكَبِيرِهَا، مَا ظَهَرَ
مِنْهَا وَمَا بَطَّنَ، وَمَا تَقَدَّمَ مِنْهَا وَمَا تَأَخَّرَ!

Meaning: Forgive us, our Lord, with **a tremendous forgiveness** that envelops all our sins, whether small or large, whether they are apparent or hidden, whether they occurred in the past or will occur in the future.

﴿وَالْيَكِ الْمَصِيرُ﴾: أَي إِلَى اللَّهِ الْمَصِيرُ وَالْمَرْجِعُ
وَالْمَأْبَى، يَوْمَ الْجَزَاءِ وَالْحِسَابِ¹⁶؛ فَأَنْتُمْ عَمَّا قَلِيلٍ
رَاحِلُونَ، وَإِلَى اللَّهِ صَائِرُونَ! ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا
وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾.

"**And to You is the final destination**" means that the ultimate destination and return is to Allah, on the Day of Judgment when recompense and accountability will take place. You are only here in this world for a short while, and you will all return to Allah. Allah says "**Everything will be destroyed except His Face; His is the judgment, and to Him you will be returned.**"

¹⁶ انظر: تفسير ابن كثير (572/1).

* **اللَّهُمَّ** أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ
وَالْمُشْرِكِينَ.

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

* **اللَّهُمَّ** آمِنَّا فِي أَوْطَانِنَا، وَأَصْلِحْ أَيْمَتَنَا وَوُلَاةَ
أُمُورِنَا، وَوَفِّقْ وَلِيَّ أَمْرِنَا وَوَلِيَّ عَهْدِهِ لِمَا تُحِبُّ
وَتَرْضَى، وَخُذْ بِنَاصِيَتَيْهِمَا لِلْبِرِّ وَالتَّقْوَى.

* **عِبَادَ اللَّهِ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ﴾.**

* **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ
﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.**

* * * *

δ **قناة الخطب الوجيهة** α

♦ <https://t.me/alkhutab> ♥