

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

الْخُطْبَةُ الْأُولَى

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
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 جَلَّالَهُ؛
 فِيهَا سَبَبٌ لِيَزِيدَ الْإِيمَانَ، وَطَرِيقٌ لِمَحَبَّةِ
 الرَّحْمَنِ! ﴿بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ
 اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾.

As for what follows: I advise you and myself to have Taqwa of Allah, as it is the cause of increasing faith and the path to the love of the Most Merciful. Allah says: **'Yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves the righteous'**.

عِبَادَ اللَّهِ: إِنَّهَا أَمَانُ الْخَائِفِينَ، وَشِعَارُ
الْوَاتِقِينَ بِرَبِّ الْعَالَمِينَ؛ إِنَّهَا: (حَسْبُنَا اللَّهُ
وَنِعْمَ الْوَكِيلُ).

Servants of Allah: Indeed, it is the refuge of the fearful and the slogan of those who trust in the Lord of the worlds. Indeed, it is: '**Allah is Sufficient for us, and He is the Best Disposer of affairs**'.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ: مِنْ أَعْظَمِ
الْأَسْبَابِ فِي حُصُولِ الْخَيْرِ، وَدَفْعِ الشَّرِّ،
لِمَنْ قَالَهَا بِحَقِّهَا¹، وَلِهَذَا نَطَقَ بِهَا أَعْظَمُ
الْأَنْبِيَاءِ شَرَفًا، فِي أَعْظَمِ الْمَوَاقِفِ خَطَرًا؛

¹ انظر: حاشية ابن قاسم على كتاب التوحيد (254).

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. It is among the greatest means of achieving good and repelling evil for those who say it with its true meaning. That's why the greatest of prophets spoke these words on the most critical and dangerous occasions.

فَعَنْ ابْنِ عَبَّاسٍ τ قَالَ: (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، قَالَهَا **إِبْرَاهِيمُ** \cup حِينَ أُقِيَ فِي النَّارِ! وَقَالَهَا **مُحَمَّدٌ** ﷺ حِينَ قَالُوا: **﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾**).

Ibn Abbas narrated that
**'Allah is Sufficient for us,
 and He is the Best**

Disposer of affairs' was said by Ibrahim (peace be upon him) when he was thrown into the fire, and it was said by Muhammad (peace be upon him) when it was said to them, **'Indeed, the people have gathered against you, so fear them.'** But it [merely] increased them in faith, and they said, **'Allah is Sufficient for us, and He is the Best Disposer of affairs '.**

وَهَذِهِ الْكَلِمَةُ: تَقْطَعُ الْخَوْفَ مِنْ جُذُورِهِ!
 قَالَ ابْنُ الْقَيِّمِ: (وَهُوَ حَسْبُ مَنْ تَوَكَّلَ
 عَلَيْهِ، وَكَافِيَ مَنْ لَجَأَ إِلَيْهِ، وَهُوَ الَّذِي
 يُؤَمِّنُ خَوْفَ الْخَائِفِ، وَهُوَ **﴿نِعْمَ الْمَوْلَى
 وَنِعْمَ النَّصِيرُ﴾**، فَمَنْ تَوَكَّلَ عَلَيْهِ، وَانْقَطَعَ
 بِكُلِّيَّتِهِ إِلَيْهِ: تَوَلَّاهُ وَحَفِظَهُ، وَمَنْ خَافَهُ
 وَاتَّقَاهُ: آمَنَهُ مِمَّا يَخَافُ وَيَحْذَرُ، وَجَلَبَ
 إِلَيْهِ كُلَّ مَا يَحْتَاجُ إِلَيْهِ! **﴿وَمَنْ يَتَوَكَّلْ عَلَى
 اللَّهِ فَهُوَ حَسْبُهُ﴾**².

This phrase cuts off fear at
 its root! Ibn al-Qayyim said,
 'It is sufficient for the one
 who relies upon Him, and
 it is a protector for the one
 who seeks refuge in Him.
 He is the one who secures

² بدائع الفوائد (237/2). باختصار

the fear of the fearful, 'and He is the best master and the best helper.' So whoever relies on Him entirely and dedicates himself to Him, He will take care of him and protect him. And whoever fears Him and is cautious, He will make him secure from what he fears and protects him, and He will bring to him everything he needs. **'And whoever relies upon Allah - then He is sufficient for him'.**

قَالَ بَعْضُ السَّلَفِ: (عَجِبْتُ لِمَنْ ابْتَلِيَ
 بِالْخَوْفِ، كَيْفَ لَا يَقُولُ: «حَسْبُنَا اللَّهُ وَنِعْمَ
 الْوَكِيلُ»، وَاللَّهُ Y يَقُولُ: ﴿فَانْقَلَبُوا بِنِعْمَةٍ
 مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ لَهُمْ سُوءٌ﴾،
 وَعَجِبْتُ لِمَنْ مَكَرَ بِهِ، كَيْفَ لَا يَقُولُ:
 ﴿وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ﴾، وَاللَّهُ Y يَقُولُ:
 ﴿فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكَرُوا﴾³.

Some of the predecessors
 said, 'I wonder about the
 one who is afflicted with
 fear, how does he not say,
 "Allah is sufficient for us,
 and He is the Best
 Disposer of affairs"? Allah
 says, "**So they returned
 with favor from Allah and**

³ المستغيثين بالله عند المهمّات والحاجات، ابن بشكوال (44).

bounty, no harm having touched them." And I wonder about the one who is plotted against, how does he not say, "**And I entrust my affair to Allah**"? Allah says, "**And Allah protected him from the evils they plotted**".

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ: هِيَ النَّجَاةُ مِنَ
 الْمِحْنِ، وَالْمَخْرَجُ مِنَ الْفِتْنِ! قَالَ بَعْضُ
 الْعُلَمَاءِ: (مَهْمَا ظَهَرَتِ الْفِتْنُ، وَانْضَرَبَتْ
 فِيهَا الْأَقَاوِيلُ، وَخِيفَ مِنْ شَرِّهَا التَّهْوِيلُ،
 فَأَفْرَعُ إِلَى التَّوْقِي مِنْ أَمْرِهَا الْوَيْبِلُ،
 بِقَوْلٍ: "حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ")⁴.

And 'Allah is sufficient for us, and He is the Best Disposer of affairs' is the means of salvation from trials and the way out from tribulations. Some of the scholars said, 'No matter how much the trials appear, and no matter how contradictory the

⁴ نشر طيّ التعريف في فضل حملة العلم الشريف، الوصابي (152).
 باختصار

statements become in them, and despite the fear of their harm, rush towards guarding against the calamity in them by saying, "**Allah is sufficient for us, and He is the Best Disposer of affairs**".

وَهَذِهِ الْكَلِمَةُ الْعَظِيمَةُ: غَيَّرَتْ مَوَازِينَ
 الْقُوَى، وَقَوَانِينَ الْأَرْضِ؛ فَإِنَّ آخِرَ كَلِمَةٍ
 قَالَهَا إِبْرَاهِيمُ ۝ -حِينَ أَلْقَاهُ فِي الْجَحِيمِ-:
 (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)؛ فَقَالَ جَلَّالَهُ: ﴿يَا

نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ
 وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾.

And this great phrase changed the balances of power and the laws of the earth. For the last words Ibrahim (peace be upon him) said - when he was thrown into the fire - were, **'Allah is sufficient for us, and He is the Best Disposer of affairs.'** So Allah said, **'O fire, be coolness and safety upon Abraham.'** And they intended for him harm, but We made them **the greatest losers"**.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ: أَمَانٌ دَائِمٌ، وَقُوَّةٌ
 لَا تَنْقَطِعُ؛ لِأَنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، وَمَا سِوَاهُ
 فَمَيِّتٌ غَيْرٌ حَيٌّ، وَزَائِلٌ غَيْرٌ بَاقٍ! ﴿وَتَوَكَّلْ
 عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ
 بِحَمْدِهِ﴾⁵.

And حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ is
 everlasting security and
 unbroken strength, because
 Allah is the Living, the
 Eternal, and anyone other
 than Him is dead, not alive,
 and perishing, not abiding.
**'And rely upon the Ever-
 Living who does not die,
 and exalt [Allah] with His
 praise'**.

⁵ وفيه: إشارة إلى أَنَّ مَنْ تَوَكَّلَ عَلَى (غَيْرِ اللَّهِ) فَقَدْ ضَاعَ؛ لِأَنَّهُ يَمُوتُ. انظر:
 تطريز رياض الصالحين، فيصل المبارك (70).

قال شيخ الإسلام: **(حَسْبُنَا اللهُ)**: أي
كافينا الله في دفع البلاء، فهو -سُبْحَانَهُ-
كاف عبده في إزالة الشرِّ، وفي إنالة
الخير **(أَلَيْسَ اللهُ بِكَافٍ عَبْدَهُ)**، وَمَنْ تَوَكَّلَ
عَلَى غَيْرِ اللَّهِ وَرَجَاهُ؛ خُذِلَ مِنْ جِهَتِهِ
وَحُرِّمَ⁶، وَمَنْ سَرَّهُ أَنْ يَكُونَ أَقْوَى
النَّاسِ: فَلْيَتَوَكَّلْ عَلَى اللَّهِ!⁷.

Shaykh al-Islam said,
'Indeed "Allah is sufficient
for us" means that Allah is
enough to repel calamity.
He, Glorified is He, is
sufficient for His servant in
removing evil and in
attaining goodness. Allah
says: **'Is not Allah**

⁶ مجموع الفتاوى (165/8). باختصار

⁷ جامع الرسائل، ابن تيمية (90/1).

sufficient for His servant?'

And whoever relies on other than Allah and hopes in him will be disappointed and deprived. And whoever is pleased to be the strongest of people, let him rely on Allah"!

**وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ: هِيَ الْمَفْزَعُ مِنْ
أَهْوَالِ الدُّنْيَا وَالْآخِرَةِ! قَالَ ﷺ: (كَيْفَ أَنْعَمُ،
وَقَدْ التَّقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ، وَحَنَى
جِبْهَتَهُ، وَأَصْغَى سَمْعَهُ، يَنْتَظِرُ أَنْ يُؤْمَرَ
أَنْ يَنْفُخَ)، فَقَالَ الْمُسْلِمُونَ: (فَكَيْفَ نَقُولُ
يَا رَسُولَ اللَّهِ؟)، فَقَالَ: (قُولُوا: حَسْبُنَا اللَّهُ
وَنِعْمَ الْوَكِيلُ، تَوَكَّلْنَا عَلَى اللَّهِ رَبِّنَا)⁸.**

⁸ رواه الترمذي وحسنه (3243)، وصححه الألباني في السلسلة الصحيحة (2079).

And حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ is the reliever from the horrors of this world and the Hereafter. The Prophet ﷺ said, 'How can I be happy when the Angel of the Trumpet has put the trumpet to his mouth, tilted his forehead, and listened, waiting to be commanded to blow?' The Muslims said, 'How then should we say, O Messenger of Allah?' He said, 'Say: Allah is sufficient for us, and He is the Best Disposer of affairs. We have relied upon Allah, our Lord'.

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

الْخُطْبَةُ الثَّانِيَّةُ

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

عِبَادَ اللَّهِ: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ: هِيَ
السِّلَاحُ فِي مُوَاجَهَةِ الْمُرْجِفِينَ، وَالذَّرْعُ
الْوَاقِي مِنَ الْمُخَذَّلِينَ، فَإِنَّ الْمُتَوَكِّلِينَ عَلَى
اللَّهِ، يَفْعَلُونَ الْأَسْبَابَ، وَيَتَعَلَّقُونَ بِرَبِّ
الْأَرْبَابِ، وَلَا يُبَالُونَ بِالْحَرْبِ النَّفْسِيَّةِ،
وَالهَجْمَةِ الْإِعْلَامِيَّةِ، بَلْ تَزِيدُهُمْ ثَبَاتًا
وَيَقِينًا؛ لِأَنَّهُمْ بِذِكْرِ اللَّهِ مُطْمَئِنُّونَ، وَبِوَعْدِهِ
وَاثِقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ! **﴿الَّذِينَ قَالَ**
لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ

فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ
 وَنِعْمَ الْوَكِيلُ * فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ
 وَفَضْلٍ لَمْ يَمَسْسَنَّهُمْ سُوءٌ.*

Servants of Allah: حَسْبُنَا اللَّهُ وَنِعْمَ

الْوَكِيلُ is the weapon in confronting the treacherous and the protective shield against the humiliated. Indeed, those who rely on Allah, they act upon the means and attach themselves to the Lord of the Lords. They do not care about the psychological warfare and media onslaught, but it increases their steadfastness and

certainty. They are reassured by the remembrance of Allah, confident in His promise, and they rely on their Lord.

'Those to whom hypocrites said, "**Indeed, the people have gathered against you, so fear them.**" But it [merely] increased them in faith, and they said, "Allah is sufficient for us, and He is the Best Disposer of affairs." So they returned with favor from Allah and bounty, no harm having touched them."

قال ابن كثير: (تَوَعَّدَهُمُ النَّاسُ بِالْجُمُوعِ،
 وَخَوَّفُوهُمْ بِكَثْرَةِ الْأَعْدَاءِ، فَمَا اكْتَرْتُوا
 لِذَلِكَ! بَلْ تَوَكَّلُوا عَلَى اللَّهِ، وَاسْتَعَانُوا بِهِ؛
 فَكَفَاهُمُ اللَّهُ مَا أَهَمَّهُمْ، وَرَدَّ عَنْهُمْ بَأْسَ مَنْ
 أَرَادَ كَيْدَهُمْ)⁹.

Ibn Kathir said, "People threatened them with gatherings and frightened them with the multitude of enemies, yet they paid no heed to that. Rather, they relied on Allah and sought His assistance. So Allah sufficed for them what concerned them, and He repelled the harm of

⁹ تفسير ابن كثير (2/149-150). بتصرف

whoever intended their
harm".

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

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

* **اللَّهُمَّ** اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

* **ربنا** آتنا في الدنيا والآخرة حسنة وقنا
عذاب النار

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

* فَادْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُواهُ عَلَى
 نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
 تَصْنَعُونَ﴾.

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α **قناة الخطب الوجيزة** δ

◆ <https://t.me/alkhutab> ♥

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