

## خطبة الأسبوع

# الثَّبَاتُ عَلَى الطَّاعَاتِ The steadfastness in obedience.

(نسخة مختصرة)

قناة الخطب الوجيزة  
<https://t.me/alkhutab>



### الخطبة الأولى

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ، 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.

أَمَّا بَعْدُ: فَاتَّقُوا اللَّهَ وَرَاقِبُوهُ، فَالْتَّقَى سَبَبٌ لِلْخَيْرِ وَالثَّوَابِ، وَالنَّجَاةِ مِنَ الشَّرِّ وَالْعِقَابِ! ﴿وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ﴾.

O Muslims, fear Allah and be vigilant, for piety is the means to goodness, reward, and salvation from evil and punishment! Allah said: 'If only they had believed and feared Him, for a reward from Allah would have been better if they only knew'.

عِبَادَ اللَّهِ: مِنْ مَقَاصِدِ الشَّرِيعَةِ: الْمُدَاوَمَةُ عَلَى الْعِبَادَةِ وَإِنْ كَانَتْ قَلِيلَةً، قَالَ تَعَالَى: ﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾. قَالَ ﷺ: (أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ، وَإِنْ قَلَّ).

O servants of Allah, among the purposes of the Sharia is consistency in worship even if it is little. Allah says, '**Those who are constant in their prayer.**' The Prophet ﷺ said, '**The most beloved deeds to Allah are those that are continuous, even if they are few in number.**'

وَإِلْتِزَامُ الْإِسْتِمْرَارِ، مِنْ صِفَاتِ الْأَبْرَارِ؛ سُئِلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَيْفَ كَانَ عَمَلُ النَّبِيِّ ﷺ؟ قَالَتْ: (كَانَ عَمَلُهُ دِيمَةً).

Consistency and perseverance are qualities of the righteous. Aisha (may Allah be pleased with her) was asked about the Prophet's deeds, and she said, '**His deeds were continuous**'.

وَإِلْتِقَاطُ الدَّائِمِ؛ صَاحِبُهُ مَذْمُومٌ! قَالَ تَعَالَى -فِي الَّذِينَ تَرَاهُمْ تَرْكُوهَا-: ﴿فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾. قَالَ الشَّاطِبِيُّ: (إِنَّ عَدَمَ مُرَاعَاتِهِمْ لَهَا؛ هُوَ تَرْكُهَا بَعْدَ الدُّخُولِ فِيهَا!). قَالَ ﷺ: (يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فَلَانٍ؛ كَانَ يَفُومُ اللَّيْلَ، فَتَرَكَ قِيَامَ اللَّيْلِ!).

The consistent interruption in deeds is blameworthy. Allah says about those who neglect the responsibilities they have been entrusted with, '**But they did not observe it with true observance.**' Al-Shatibi said, '**Their failure to observe it properly means abandoning it after entering it.**' The Prophet ﷺ said, '**O servant of Allah, do not be like so-and-so who used to stand [in prayer] at night but later abandoned it.**'

وَالْإِنْفِطَاحُ الْمَوْقَاتُ؛ صَاحِبُهُ مَعْدُورٌ! قَالَ ﷺ: (إِنَّ لِكُلِّ شَيْءٍ شِرَّةً، وَلِكُلِّ شِرَّةٍ فِتْرَةٌ، فَإِنْ كَانَ صَاحِبُهَا سَدَدًا وَقَارِبًا؛ فَارْجُوهُ). وَالْمَعْنَى: أَنَّ الْعَابِدَ يُبَالِغُ فِي الْعِبَادَةِ فِي أَوَّلِ أَمْرِهِ، وَكُلُّ مُبَالِغٍ يَفْتَرُ وَلَوْ بَعْدَ حِينٍ.

Temporary interruption, on the other hand, is excusable. The Prophet ﷺ said, '**Every action has its time, and every time has its interval. If the time comes and it is performed with sincerity and diligence, then hope for its acceptance.**'

This means that worshippers tend to exaggerate in their worship at first, and every excess eventually wanes, even if after a while.

وَالْتَوَسُّطُ وَالْإِعْتِدَالُ، يُتَّبِعَانِ الْأَعْمَالَ؛ فَإِنَّ مَنْ سَلَكَ الطَّرِيقَ الْمُتَوَسِّطَ؛ يَقْدِرُ عَلَى مَدَاوِمَتِهِ.

Moderation and balance maintain deeds, as those who follow the middle path are able to continue.

وَالْخَوْفُ وَالرَّجَاءُ؛ يُعِينَانِ عَلَى الدَّوَامِ وَالْبَقَاءِ؛ فَإِنَّ الْخَائِفَ مِنَ النَّارِ؛ يَسْهَلُ عَلَيْهِ الْفِرَارُ. وَالرَّاجِي لِلْمُكَافَأَةِ؛ تَقْصُرُ عَلَيْهِ الْمَسَافَةُ! قَالَ ﷻ: ﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ﴾.

Fear and hope aid in perseverance and endurance. The fearful of Hell find fleeing from it easy, while those hopeful of reward find the journey shortened. Allah says, '**And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive.**'

وَكُلَّمَا رَأَيْتَ مِنْ نَفْسِكَ نَشَاطًا؛ فَتَقَدَّمْ بِرَفْقٍ، وَكُلَّمَا رَأَيْتَ فُنُورًا وَمَلَلًا؛  
فَارْجِعْ إِلَى التَّوَسُّطِ. وَقَلِيلٌ دَائِمٌ؛ خَيْرٌ مِنْ كَثِيرٍ مُنْقَطِعٍ! قَالَ ﷺ: (خُذُوا مِنَ  
الْأَعْمَالِ مَا تُطِيقُونَ). يَقُولُ النَّوَوِيُّ: (فِيهِ دَلِيلٌ عَلَى الْحَثِّ عَلَى الْإِقْتِصَادِ  
فِي الْعِبَادَةِ، وَاجْتِنَابِ التَّعَمُّقِ. وَالْقَلِيلُ الدَّائِمُ، خَيْرٌ مِنَ الْكَثِيرِ الْمُنْقَطِعِ؛ لِأَنَّ  
بَدْوَامَ الْقَلِيلِ؛ تَدْوَمُ الطَّاعَةُ).

Whenever you find yourself energetic, proceed with gentleness, and whenever you feel slackness and weariness, return to moderation. A little consistency is better than a lot of interruptions. The Prophet ﷺ said, '**Take from the deeds what you can bear.**' Al-Nawawi said, '**This is evidence for urging moderation in worship and avoiding excessiveness. A little consistency is better than much inconsistency because with continued moderation, obedience endures.**'

وَالنَّشْدِيدُ وَالتَّكَافُفُ؛ سَبَبٌ لِلانْقِطَاعِ وَالتَّخَلُّفِ! قَالَ ﷺ: (سَدِّدُوا وَقَارِبُوا،  
وَاعْدُوا وَرَوْحُوا، وَشَيْءٌ مِنَ الدَّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبَلَّغُوا). قَالَ ابْنُ  
حَجْرٍ: (فِيهِ: الْحَثُّ عَلَى الرَّفْقِ فِي الْعِبَادَةِ، وَعَبَّرَ بِمَا يَدُلُّ عَلَى السَّيْرِ؛ لِأَنَّ  
الْعَابِدَ كَالسَّائِرِ إِلَى مَحَلِّ إِقَامَتِهِ - وَهُوَ الْجَنَّةُ - وَالْقَصْدَ الْقَصْدَ: أَيِ الزَّمُوا  
الطَّرِيقَ الْوَسْطَ).

Exaggeration and artificiality lead to interruption and lagging behind. The Prophet ﷺ said, '**Be upright and strive hard, and in the morning and evening. Some relaxation is necessary, but keep aiming. Keep aiming; you will reach.**' Ibn Hajar said, '**This urges gentleness in worship and illustrates the path, as the worshiper is like a traveler to his destination - Paradise. "Keep aiming" means to stick to the middle path.**'

وَالْفُتُورُ بَعْدَ النَّشَاطِ: أَمْرٌ لَازِمٌ لَا بُدَّ مِنْهُ؛ فَمَنْ لَمْ تُخْرِجْهُ فَنَزَتْهُ مِنْ فَرَضٍ،  
وَلَمْ تُدْخِلْهُ فِي مُحَرَّمٍ = فَيُرْجَى أَنْ يَعُودَ خَيْرًا مِمَّا كَانَ! قَالَ عُمَرُ بْنُ  
الْحَطَّابِ ♦: (إِنَّ لِهَذِهِ الْقُلُوبِ إِقْبَالَ وَإِدْبَارًا؛ فَإِذَا أَقْبَلَتْ فَخُذُوهَا بِالنَّوَافِلِ،  
وَإِنْ أَدْبَرَتْ فَأَلْزِمُوهَا الْفَرَائِضَ).

The slackness after being active is an inevitable matter that cannot be avoided. If it does not result from a religious obligation or an act of obedience, then it is hoped that it will return better than before. Umar ibn al-Khattab said, '**These hearts have their inclinations and aversions. When they incline, seize them with supererogatory acts of worship. When they turn away, oblige them with obligatory acts of worship.**'

وَالْفُتُورُ بَعْدَ الطَّاعَةِ؛ فِيهِ مِنَ الْحِكْمِ مَا لَا يَعْلَمُ تَفْصِيلَهُ إِلَّا اللَّهُ! قَالَ ابْنُ الْقَيِّمِ:  
(وَفِي هَذِهِ الْفَنَرَاتِ الَّتِي تَعْرُضُ لِلسَّالِكِينَ: يَتَبَيَّنُ الصَّادِقُ مِنَ الكَاذِبِ؛  
**فَالكَاذِبُ: يَنْقَلِبُ عَلَى عَقْبِيهِ، وَيَعُودُ إِلَى طَبِيعَتِهِ وَهَوَاهُ! وَالصَّادِقُ: يَنْتَظِرُ**  
الْفَرَجَ، وَلَا يَيْئَسُ مِنْ رُوحِ اللَّهِ، وَيُلْقِي نَفْسَهُ بِالْبَابِ طَرِيحًا ذَلِيلًا).

The slackness after obedience contains wisdom known only to Allah, with details that only He knows. Ibn al-Qayyim said, '**During these periods that believers experience, the truthful are distinguished from the false. The liar turns back on his heels and returns to his nature and desires. The truthful await relief, never despairing of Allah's mercy, and throw themselves at the door, humble and submissive.**'

أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ؛ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

### الْحُطْبَةُ الثَّانِيَّةُ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.  
أَمَّا بَعْدُ: الْمُدَاوَمَةُ عَلَى الْقَلِيلِ مِنْ قِيَامِ اللَّيْلِ؛ أَفْضَلُ مِنْ كَثِيرٍ لَا يُدَاوَمُ عَلَيْهِ! يَقُولُ شَيْخُ الْإِسْلَامِ: (وَاسْتَحَبَّ الْأَيْمَةَ أَنْ يَكُونَ لِلرَّجُلِ عَدَدٌ مِنَ الرَّكَعَاتِ، يَقُومُ بِهَا مِنَ اللَّيْلِ لَا يَتْرُكُهَا؛ فَإِنْ نَشِطَ أَطَالَهَا، وَإِنْ كَسَلَ خَفَّفَهَا، وَإِذَا نَامَ عَنْهَا صَلَّى بِدَلَّهَا مِنَ النَّهَارِ).

O Muslims, consistency in performing a small portion of the night prayer is better than a lot that is not maintained. Shaykh al-Islam says, 'It is recommended for individuals to have a set number of units of prayer at night, which they regularly observe. If one is energetic, they can prolong it, and if lazy, they can shorten it, and if they miss it due to sleep, they can perform it during the day instead'.

وَالْمُدَاوَمَةُ عَلَى الْقَلِيلِ، يَحْمِيكَ مِنَ التَّخَلُّفِ الطَّوِيلِ؛ فَالْعَبْدُ لَا يَزَالُ فِي التَّقَدُّمِ أَوْ التَّأَخُّرِ، وَلَا يُفُوفُ فِي الطَّرِيقِ الْبَيْتَةِ! قَالَ ﷺ: ﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾.

Consistency in a small amount protects you from long-term lagging behind. A person is either progressing or regressing, with no standing still in the middle of the road. Allah says, '**For whoever desires to meet his Lord, he shall do good deeds and not associate anyone in the worship of his Lord.**'

وَالْمَحَافَظَةُ عَلَى النَّوَافِلِ: سِيَاجٌ لِحِفْظِ الْفَرَائِضِ، وَجَبْرٌ لِنَقْصِهَا؛ فَدَاوَمٌ عَلَى فِعْلِ الْخَيْرِ وَلَوْ قَلِيلًا، وَاحْتِذْرٌ مِنْ فِعْلِ الشَّرِّ وَلَوْ حَقِيرًا! ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾.

Maintaining voluntary acts of worship acts as a shield to protect obligatory acts and compensates

for any deficiency. Therefore, persist in doing good deeds even if they are few in number, and beware of committing evil deeds, no matter how insignificant they may seem. Allah says: **'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.'**

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هَذَا ، وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُم بِذَلِكَ رَبُّكُمْ، فَقَالَ: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ،  
إِنَّكَ حَمِيدٌ مُجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ وَسَلِّمٌ تَسْلِيمًا كَثِيرًا.

\* اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.

\* اللَّهُمَّ فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.

\* 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﴾.



قناة الخُطْبِ الْوَجِيْزَةِ

<https://t.me/alkhutab>