

## معية الله

### الخطبة الأولى:

أُمَّةَ الْإِسْلَامِ: إِنَّ الْمَقْصُودَ مِنْ إِيجَادِ الْخَلْقِ عِبَادَةُ الْخَالِقِ، وَمَعْرِفَةُ أَسْمَاءِهِ وَصِفَاتِهِ وَأَفْعَالِهِ، وَكُلَّمَا زَادَتْ مَعْرِفَةُ الْعَبْدِ بَرِيهِ، زَادَ إِيمَانُهُ وَأَحْبَبَهُ وَأَطَاعَهُ، وَابْتَعَدَ عَنْ مَعْصِيَتِهِ وَمُخَالَفَةِ أَمْرِهِ، وَمِنْ أَسْمَاءِ اللَّهِ -تَعَالَى- الْحَسَنَى وَصِفَاتِهِ الْعُلَا الْمُتَعَالِ، الْعَلِيِّ الْأَعْلَى، قَالَ جَلْ جَلَالُهُ عَنْ نَفْسِهِ: (عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ) [الرَّعْدِ: 9]،

فَاللَّهُ -جَلْ جَلَالُهُ-، وَتَقَدَّسَتْ أَسْمَاؤُهُ هُوَ الْأَعْلَى بِذَاتِهِ، وَبِعَظْمَةِ صِفَاتِهِ، وَكُلُّ شَيْءٍ تَحْتَ قَهْرِهِ وَسُلْطَانِهِ، وَهُوَ الْعَلِيُّ الَّذِي لَا أَعْلَى مِنْهُ، فَهُوَ -سُبْحَانَهُ- فَوْقَ سَمَاوَاتِهِ، مُسْتَوٍ عَلَى عَرْشِهِ، بَاطِنٌ مِنْ خَلْقِهِ، وَهُوَ -سُبْحَانَهُ- مَعَ خَلْقِهِ بَعْلَمُهُ وَمَشِيتُهُ، وَإِحَاطَتُهُ وَنَفُوذُ أَمْرِهِ، وَقُدْرَتُهُ وَقَهْرُهُ، فَلَا يَغِيبُ عَنْهُ شَيْءٌ، وَلَا يُعْجِزُهُ شَيْءٌ، فَالْمَعِيَةُ وَالْعُلُوُّ صِفَتَانِ، قَدْ ثَبَّتَا لِلرَّحْمَنِ بِنُصُوصِ الْكِتَابِ وَالسُّنَّةِ، وَإِجْمَاعِ سَلَفِ الْأُمَّةِ، وَلَا تَنْفِي إِحْدَاهُمَا الْأُخْرَى؛ (لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ) [الشُّورَى: 11]، قَالَ سُبْحَانَهُ عَنْ نَفْسِهِ:

(هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ) [الحديد: 4]، أي: بعلمه، وقال عز من قائل: (أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ) [المجادلة: 7].

وهذه هي المعية العامة، لجميع الخلق، وأمَّا المعية الخاصة؛ فهي معيته -تعالى- لرسله وأنبيائه والصالحين من عباده، بالنصر والتأييد، والمحبة والتوفيق، والهداية والإرشاد، والحفظ والرعاية، والتسديد والإعانة؛ فموسى وهارون -عليهما السلام- لَمَّا أَمَرَهُمَا اللَّهُ -تعالى- بدعوة فرعون؛ (قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى \* قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى) [طه: 45-46]؛ أي: إني معكما بحفظي، ونصري وتأييدي، فاطمأنت قلوبكما لوعده ربهما، وَلَمَّا حَاصَرَ فِرْعَوْنُ وَجُنُودُهُ مُوسَى -عليه السلام- وقومه ظنَّ أصحابُ موسى -عليه السلام- أن السُّبُلَ قد انقطعت بهم، فقالوا: (إِنَّا

لَمُدْرُكُونَ) [الشُّعْرَاءُ: 61]، قال موسى بكل صدق ويقين، وحُسن ظنٍّ برب العالمين: (قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ) [الشُّعْرَاءُ: 62]، ومن كان الله معه كان معه النصر والتأييد، والقوة والتسديد، وقال سبحانه لنبينا -صلى الله عليه وسلم-: (وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا) [الطُّور: 48]؛ أي: أنت بمرأى ومنظر منا، وفي حفظنا وحمايتنا، ونحن نرعاك، ونحوطك ونحرسك، فأنت بأعيننا، فكان -صلى الله عليه وسلم- مستشعرًا معية الله له، وحفظه ونصره، وعنايته ورعايته.

ولَمَّا كان في الغار يوم الهجرة، وقف المشركون على شفير الغار حتى قال أبو بكر -رضي الله عنه-: "لو أن أحدهم نظرَ تحت قدميه لأبصرنا، فقال النبي -صلى الله عليه وسلم-: "ما ظنُّكَ يا أبا بكر باثنين الله ثالثهما" (رواه البخاري).

وفي حكاية تلك الحادثة، نزل قول الرب -جل جلاله-: (إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا) [التَّوْبَةِ: 40]

إن حقيقة الحزن - يا عباد الله - ألا يكون المرء في معية الله، فيبقى وحيداً يكابد أحزانه، فاستشعار معية الله يورث السكينة والطمأنينة، ويجلو عن القلب همومه وأحزانه، قال ابن القيم - رحمه الله -: "فإنَّ مَنْ عَرَفَ اللهَ أَحَبَّهُ ولا بدَّ، وَمَنْ أَحَبَّهُ انقشعت عنه سحائب الظلمات، وانكشفت عن قلبه الهمومُ والغمومُ والأحزانُ، وعمر قلبه بالسرور والأفراح، وأقبلت إليه وفودُ التهاني والبشائر من كل جانب، فإنه لا حُزْنَ مع الله أبداً"، إلى أن قال: "وإنَّما الحُزْنُ كُلُّ الحُزْنِ لمن فاتَه الله، فمن حصل الله له فعلى أي شيء يحزن، ومن فاتَه الله فبأي شيء يفرح؟!".

**إخوة الإيمان:** لقد أدرك معية الله الخاصة إبراهيم الخليل - عليه السلام - حين أُلقِيَ في النار فقال الله - تعالى -: (يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ) [الأنبياء: 69]، وأدركت يونس - عليه السلام - حين كان في ظلمات ثلاث: ظلمة الليل، وظلمة البحر، وظلمة بطن الحوت، (فنادى في الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ \* فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ) [الأنبياء: 87-88]، فكما نصر

الله - تعالى - أنبياءه ورُسُلَه، وأَيَّدَهم وأعانَهم، فكذلك ينصر ويؤيد أتباعهم؛ (إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ) [غافر: 51]، فلذا دأب الصالحون من المؤمنين والمؤمنات على الالتجاء إلى الله، وتفويض الأمور إليه، واستشعار قربه، واصطحاب الأنس بلطفه ورحمته، ففي صحيح البخاري، من قصة هاجر زوج إبراهيم - عليه السلام - عندما تركها الخليل في وادٍ لا زرع فيه ولا ماء، ولا أنيس ولا جليس، فقالت: "يا إبراهيم، أين تذهب وتتركنا بهذا الوادي الذي ليس فيه إنس ولا شيء؟! فقالت له ذلك مراراً، وجعل لا يلتفت إليها، فقالت له: الله الذي أمرك بهذا؟ قال: نعم. قالت: إِذْنٌ لَا يَضِيعُنَا"، (وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ) [الأنبياء: 88].

فالمؤمن يستشعر معية الله - تعالى - له في نومه واستيقاظه وصبحه ومساءه، فإذا أصبح قال: أصبحنا وأصبح الملك لله، وإذا أمسى: أمسينا وأمسى الملك لله، وإذا وضع جنبه للنوم قال: باسمك ربي وضعت جنبي وبك أرفعه، وإذا استيقظ قال: الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور، فيستشعر معية الله - تعالى - له في عباداته ومعاملاته، وكسبه وإنفاقه، يستشعر معية الله في خلواته وجلواته، بل حتى في مصائره وفقدِه لأحبابه، ففي الصحيحين

لما تُوفِّي إبراهيم ابن النبي -صلى الله عليه وسلم- دُمعت عينَا رسول الله -صلى الله عليه وسلم- وقال: "تدمع العين، ويحزن القلب، ولا نقول إلا ما يرضي ربنا، والله -يا إبراهيم- إِنَّا بِكَ لَمَحْزُونُونَ" فيعيش المؤمن في معية الله في الشدة والرخاء، وفي السراء والضراء، فدينه ودنياه ومماته ومحياه كُلُّها لله؛ أعوذ بالله من الشيطان الرجيم: (قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ \* لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ)[الأنعام: 162-163].

بارك الله لي ولكم في القرآن والسُّنَّة، ونفعني وإيَّاكم بما فيهما من الآيات والحكمة، أقول ما تسمعون، وأستغفر الله لي ولكم من كل ذنب وخطيئة، فاستغفروه إِنَّه غفور رحيمًا.

## الخطبة الثانية:

الحمد لله الكبير المتعال، وله الشكر بالغدو والآصال، وأشهد ألا إله إلا الله وحده لا شريك له، شديد المحال، وأشهد أن محمداً عبده ورسوله، صلى الله وسلم وبارك عليه، وعلى آله وأصحابه وأزواجه، وأتباعه إلى يوم الدين.

The purpose behind the creation of all beings is the worship of the Creator, the knowledge of His Names, Attributes, and Actions. The more a servant increases in knowing his Lord, the more his faith grows, and the more he loves, obeys, and avoids disobeying Him. Among the most beautiful Names and exalted Attributes of Allah are Al-Muta'āl (the Supremely Exalted), Al-'Aliyy (the Most High), and Al-'Alā (the Highest). Allah says about Himself: "Knower of the unseen and the witnessed, the Grand, the Exalted." [Surah Ar-Ra'd: 9]

Allah—Exalted is His Majesty—is the Highest in His Essence and in the greatness of His Attributes. Everything is under His power and dominion. He is the Exalted above all, and there is none higher than Him. He is above His heavens, established on His Throne, distinct from His creation, yet He is with His creation through His knowledge, will, encompassing power, command, ability, and dominance. Nothing is hidden from Him; nothing can overpower Him.

Both "transcendence" and "companionship" are attributes that are firmly established for the Most Merciful by clear texts from the Qur'an and Sunnah, and by the consensus of the righteous predecessors of this Ummah. One does not negate the other. Allah says:

"There is nothing like unto Him, and He is the Hearing, the Seeing."  
[Surah Ash-Shura: 11]

And He says:

"It is He who created the heavens and the earth in six days, then established Himself on the Throne. He knows what enters the earth and what emerges from it, what descends from the sky and what ascends therein. And He is with you wherever you are. And Allah is Seeing of what you do." [Surah Al-Hadid: 4]

This refers to His knowledge. He also says:

"Do you not see that Allah knows what is in the heavens and the earth? There is no private conversation among three but that He is the fourth of them, nor among five but that He is the sixth of them—nor fewer than that or more, but that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Verily, Allah is All-Knowing of everything." [Surah Al-Mujādilah: 7]

This is the general companionship that encompasses all creation. As for the special companionship, it is for Allah's Prophets, Messengers,



and the righteous among His servants. It includes His support, protection, love, guidance, care, and aid.

When Allah commanded Musa and Harun (peace be upon them) to confront Pharaoh, they said:

"Our Lord! Indeed, we fear that he will hasten [punishment] against us or that he will transgress".

Allah responded:

"Fear not. Indeed, I am with you both; I hear and I see." [Surah Taha: 45–46]

Meaning: I am with you through My protection, support, and aid. Their hearts were comforted by the promise of their Lord.

And when Pharaoh and his army surrounded Musa and his people, the companions of Musa thought they were doomed:

"Indeed, we are to be overtaken!" [Surah Ash-Shu'arā': 61]

But Musa replied with absolute faith, confidence, and trust in his Lord:

"No! Indeed, with me is my Lord; He will guide me." [Surah Ash-Shu'arā': 62]

Whoever has Allah with him will have victory, support, strength, and direction.

Allah also said to our Prophet: ﷺ

"Be patient for the decision of your Lord, for you are under Our Eyes." [Surah At-Tūr: 48]

Meaning: You are under Our constant observation, care, and protection. The Prophet ﷺ always felt Allah's nearness, support, and protection.

When he was in the cave during the migration, and the Quraysh came close to discovering them, Abu Bakr (may Allah be pleased with him) said:

"If one of them were to look down at his feet, he would see us".

The Prophet ﷺ replied:

"What do you think, O Abu Bakr, of two whose third is Allah?"

(Narrated by Bukhari)

In that moment, Allah revealed:

"If you do not aid him—Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed, Allah is with us.'" [Surah At-Tawbah: 40]

The true cause of sorrow, O servants of Allah, is being deprived of Allah's companionship. Without it, a person is left alone to face his griefs. But the awareness of Allah's companionship brings peace and tranquility, and clears the heart of sorrow and distress.

Ibn al-Qayyim (may Allah have mercy on him) said:

"Whoever knows Allah, must love Him. And whoever loves Him, all clouds of darkness vanish from his heart, and his heart is filled with

joy and happiness. Good news and glad tidings come to him from every direction. There is never sorrow with Allah”.

He continued:

"True sorrow is for the one who misses out on Allah. Whoever finds Allah, what has he lost? And whoever misses out on Allah, what has he really gained"?

O believers, the special companionship of Allah also reached Ibrahim (peace be upon him) when he was thrown into the fire. Allah said: "O fire, be coolness and safety upon Abraham." [Surah Al-Anbiyā': 69]

It also reached Yunus (peace be upon him) when he was in three layers of darkness: the darkness of night, the darkness of the sea, and the darkness of the belly of the whale.

"He cried out within the darkneses, 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.' So We responded to him and saved him from the distress. And thus do We save the believers." [Surah Al-Anbiyā': 87–88]

Just as Allah supported His prophets and messengers, He also supports their followers:

"Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand." [Surah Ghāfir: 51]

For this reason, the righteous among the believers—men and women—are always turning to Allah, relying upon Him, and feeling His nearness and mercy.

In Sahih al-Bukhari, the story of Hajar, the wife of Ibrahim (peace be upon him), is narrated. When Ibrahim left her in a barren valley with no vegetation, water, or human soul, she said:

"O Ibrahim! Where are you going, leaving us in this valley with no people or anything"?

He did not reply. She repeated her question several times, then asked:

"Did Allah command you to do this"?

He replied, "Yes".

She said:

"Then He will not abandon us".

(And thus do We save the believers) [Surah Al-Anbiyā': 88]

A believer feels the companionship of Allah—Glorified be He—in his sleep and his waking, in the morning and evening. When he wakes, he says:

"We have entered a new morning and so has the kingdom of Allah".

And in the evening:

"We have entered a new evening and so has the kingdom of Allah".

When going to sleep:

"In Your name, my Lord, I lie down and in Your name I rise".

And when waking:

"Praise be to Allah who gave us life after causing us to die, and to Him is the resurrection".

He is constantly aware of Allah's nearness in his acts of worship, his dealings, his earning and spending, his solitude and public life—even in his trials and the loss of loved ones.

In the Sahihayn, when the Prophet's son Ibrahim passed away, the Prophet ﷺ wept and said:

"The eyes shed tears and the heart grieves, but we do not say except what pleases our Lord. And indeed, O Ibrahim, we are grieved by your loss".

Thus, the believer lives with Allah's companionship in times of ease and hardship, in prosperity and adversity. His entire life—his religion and worldly affairs, his life and death—are all for Allah.

"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first of the Muslims.'" [Surah Al-An'ām: 162–163]