

## طمئنة النفس

أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ: اتَّقُوا اللَّهَ تَعَالَى، وَاعْلَمُوا أَنَّ دِينَنَا الْحَنِيفَ هُوَ دِينُ الْحَيَوِيَّةِ وَالْقُوَّةِ، وَالصِّحَّةِ وَالْقُوَّةِ، جَاءَ فِي تَوْجِيهَاتِهِ الْحَكِيمَةِ، وَإِرْشَادَاتِهِ الْقَوِيمَةِ مَا يَمُدُّ الْإِنْسَانَ بِأَسْبَابِ الصِّحَّةِ فِي نَفْسِهِ وَعَقْلِهِ، وَبَدَنِهِ وَرُوحِهِ، حَتَّى تَكْتَمِلَ قُدْرَتُهُ عَلَى تَحْمُلِ أَعْبَاءِ التَّكْلِيفِ الشَّرْعِيِّ، وَلَا يَخْفَى أَنَّ مَعْنَى صِحَّةِ الْأَبْدَانِ خُلُوقَهَا مِنَ الْأَمْرَاضِ وَالْأَسْقَامِ، وَمَعْنَى صِحَّةِ الْعُقُولِ بَرَاءَتُهَا مِنَ الْعَتَةِ وَالْجُنُونِ وَالنُّقْصَانِ، وَأَمَا صِحَّةُ النُّفُوسِ فَهِيَ كَامِنَةٌ فِي سَلَامَتِهَا مِنَ الْحَسَدِ وَالْقَلْقِ وَالْوَسْوَاسِ وَالْأَحْزَانِ، وَتَنْعُمُهَا بِالرِّضَا وَالسَّكِينَةِ وَالهُدُوءِ وَالِاطْمِئْنَانِ.

أَيُّهَا الْمُسْلِمُونَ: إِنَّ الصِّحَّةَ النَّفْسِيَّةَ لَا تَتَحَقَّقُ لِأَيِّ مَنَّا إِلَّا حَالَ اسْتِشْعَارِهِ بِأَنَّهُ عَبْدٌ لِلَّهِ، وَأَنَّ نَفْسَهُ مِلْكٌ لَهُ تَعَالَى، لَا يَتَصَرَّفُ فِيهَا إِلَّا بِإِذْنِ مَالِكِهَا، وَفِيمَا يَسْمَحُ بِهِ الْمَوْلَى سُبْحَانَهُ، وَيُوسِّعُ فِيهِ لِعِبَادِهِ، وَاسْتِحْضَارُ الْعُبُودِيَّةِ بِهَذَا الْمَعْنَى هُوَ مَعْنَى إِسْلَامِ الْوَجْهِ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِسَبَبِهِ أَتَتْهُ الْمَوْلَى عَلَى الْخَلِيلِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - عِنْدَمَا قَالَ: (وَمَنْ يَرْغُبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (130) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمُ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (131) (سورة البقرة) وَمَوَاقِفُ هَذَا النَّبِيِّ الْعَظِيمِ - عَلَيْهِ السَّلَامُ - تَدُلُّ عَلَى تَمَتُّعِهِ بِأَعْلَى مَا يُمَكِّنُ أَنْ تَتَمَتَّعَ بِهِ النَّفْسُ الْإِنْسَانِيَّةُ مِنْ صِحَّةِ نَفْسِيَّةٍ كَامِلَةٍ، وَحَسْبُنَا مِنْ ذَلِكَ تَوَجُّهُهُ بِالنَّصَائِحِ الْمُتَعَدِّدَةِ لِأَبِيهِ، رَغْمَ إِصْرَارِ ذَلِكَ الْأَبِ عَلَى مَوَاقِفِهِ، وَعَدَمَ اسْتِجَابَتِهِ لَوْلَدِهِ، وَمَا كَانَ شَيْءٌ مِنْ ذَلِكَ لِيُؤَثِّرَ فِي نَفْسِيَّةِ سَيِّدِنَا إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - مَعَ كَوْنِهِ صَغِيرَ السِّنِّ، وَمَا زَادَهُ إِلَّا شِدَّةَ عَزِيمَةٍ وَقُوَّةَ مَضَاءٍ. وَهَكَذَا كَانَ رَابِطَ الْجَاشِ لَمَّا عَرَضَهُ قَوْمُهُ عَلَى النَّارِ لِيُلْفُوهُ فِيهَا، وَبَقِيَ مُتَقَانِيًا فِي النَّصْحِ وَالْإِرْشَادِ، وَلَمْ يَكُنْ عِقَابُهُمْ مُؤَثِّرًا أَيَّ خَلَلٍ أَوْ اضْطِرَابٍ فِي نَفْسِهِ يُلَازِمُهُ بَقِيَّةَ حَيَاتِهِ.

عِبَادَ اللَّهِ: مِنْ مِثْلِ تِلْكَ الْمَوَاقِفِ لِلْأَنْبِيَاءِ وَالصَّالِحِينَ مِنْ عِبَادِ اللَّهِ يَتَبَيَّنُ لَنَا أَنَّ النَّفْسَ الْإِنْسَانِيَّةَ لَا تَنْعَمُ بِصِحَّةٍ نَفْسِيَّةٍ جَيِّدَةٍ إِلَّا بِقَدْرِ مَا وَقَرَ فِي قَلْبِ صَاحِبِهَا مِنْ إِيمَانٍ، فَالْإِيمَانُ الْمُتَكَامِلُ تَنْعَكِسُ أَثَرُهُ عَلَى صَاحِبِهِ، وَتَبْدُو مَظَاهِرُهُ فِي السُّلُوكِ وَالنَّصْرَفَاتِ، وَالْمَوَاقِفِ وَالِاسْتِجَابَاتِ، فَإِنَّ مَنْ كَانَ ذَا إِيمَانٍ ثَابِتٍ، وَيَقِينٍ قَوِيٍّ بِاللَّهِ تَعَالَى يُوقِّفُهُ اللَّهُ فِي الصَّبْرِ عَلَى النَّوَازِلِ، وَشُكْرِ الْمُنْعَمِ جَلٍّ وَعَلَا عَلَى الْمَوَاهِبِ، وَيَدُلُّهُ إِيمَانُهُ عَلَى الْمَخْرَجِ مِنَ الْاضْطِرَابَاتِ النَّفْسِيَّةِ مِنْ حُزْنٍ وَغَضَبٍ، وَبَطَرٍ وَكِبَرٍ، وَحَسَدٍ وَمَقْتٍ، وَغَيْبَةٍ وَبُهْتٍ، وَكَذِبٍ وَخِيَانَةٍ، يَقُولُ اللَّهُ سُبْحَانَهُ: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (4) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (6) (سورة التين)، أَيُّ غَيْرِ مَقْطُوعٍ، فَيَبَيَّنُ سُبْحَانَهُ فِي هَذِهِ الْآيَاتِ أَنَّ الْإِيمَانَ هُوَ الَّذِي مَنَعَهُمْ مِنَ التَّرَدِّيِ أَسْفَلَ سَافِلِينَ، وَجَاءَ الْإِيمَانُ مُقَدِّمًا عَلَى عَمَلِ الصَّالِحَاتِ، وَكِلَا الْأَمْرَيْنِ لَا بُدَّ مِنَ الْجَمْعِ بَيْنَهُمَا لِمَنْ أَرَادَ صِحَّةَ نَفْسِيَّةٍ كَامِلَةً يَنْتَعَمُ بِهَا طَوَالَ حَيَاتِهِ، وَمَنْ عَاقَبَتْهُ الشَّيْخُوخَةُ عَنْ أَعْمَالِ الْخَيْرِ الَّتِي اعْتَادَ إِتْيَانَهَا وَهُوَ شَابٌّ؛ فَالْآيَةُ تُبَسِّرُهُ بِجَرِيَانِ ثَوَابِهَا لَهُ، مِثْلَمَا كَانَ يَأْتِيهَا وَهُوَ يَنْتَعَمُ بِنَضَارَةِ الشَّبَابِ، وَقَدْ أَطْلَقَ الْكِتَابُ الْعَزِيزُ عَلَى أَعْمَالِ الْخَيْرِ وَصَفَ "الْبَاقِيَاتِ الصَّالِحَاتِ" حِينَمَا قَالَ: الْأَمْالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (46) (سورة الكهف) وَقَالَ: وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا (76) (سورة مريم)

أَيُّهَا الْمُؤْمِنُونَ: لَا يَخْفَى عَلَيْكُمْ دَوْرُ الْعِبَادَاتِ الدِّيْنِيَّةِ، وَالشَّعَائِرِ التَّعْبُدِيَّةِ مِنْ آثَارِ وَاضِحَةِ الْمَعَالِمِ فِي تَنْمِيَةِ الصِّحَّةِ النَّفْسِيَّةِ، حَيْثُ يَكْسِبُهَا كُلُّ مُحَافِظٍ عَلَى الصَّلَاةِ بِشُرُوطِهَا وَأَرْكَانِهَا، مُلتَزِمٍ بِسُنَنِهَا وَأَدَابِهَا، يَقُولُ اللَّهُ تَعَالَى: ائْتُوا مَا أُوحِيَ إِلَيْكُم مِّنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ

يَعْلَمُ مَا تَصْنَعُونَ (45) (سورة العنكبوت) وَكَانَ سَيِّدُنَا الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ فَرَعَ إِلَى الصَّلَاةِ، وَقَدْ أَوْضَحَ الْمَوْلَى عَزَّ وَجَلَّ مَا لِلصَّلَاةِ مِنْ تَأْثِيرٍ فِي صِفَاتِ الْإِنْسَانِ الْجِبَلِيِّ فَضْلًا عَنْ تِلْكَ الَّتِي تُكْتَسَبُ عِنْدَمَا قَالَ: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23) (سورة المعارج) ثُمَّ بَيَّنَّ بَعْدَ ذَلِكَ أَنَّ لِلزَّكَاةِ مِثْلَ هَذَا التَّأْثِيرِ فِي النَّفْسِ، عِنْدَمَا عَطَفَ عَلَى الْمُدَاوِمِينَ لِلصَّلَاةِ قَوْلَهُ: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (24) لِلسَّائِلِ وَالْمَحْرُومِ (25) سورة المعارج) وَعَلَّلَ سُبْحَانَهُ فَرَضِيَّةَ الصِّيَامِ بِنَيْلِ التَّقْوَى الَّتِي هِيَ مِنْ أْبْرَزِ مَظَاهِرِ الصِّحَّةِ النَّفْسِيَّةِ عِنْدَمَا قَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ (لَعَلَّكُمْ تَتَّقُونَ (183) سورة البقرة

وَهَكَذَا بَيَّنَّ عَزَّ وَجَلَّ أَنَّ إِقَامَةَ شَعَائِرِ الْحَجِّ إِنَّمَا هِيَ مِنْ تَقْوَى الْقُلُوبِ، الَّتِي هِيَ لِأَبَابِ الصِّحَّةِ النَّفْسِيَّةِ وَقَوَائِمِهَا عِنْدَمَا قَالَ: ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (32) سورة الحج إِنَّ هَذِهِ الْعِبَادَاتِ - أَيُّهَا الْمُسْلِمُونَ - إِنَّمَا يَجِدُ الْمُسْلِمُ أَثَرَهَا الطَّيِّبَةَ عَلَى نَفْسِهِ مَتَى مَا آدَاهَا مِنْ غَيْرِ تَكْلُفٍ حَالِ الْأَدَاءِ، وَإِنَّمَا يَسْعَى إِلَيْهَا مُنْشِرِحَ الصِّدْرِ؛ فَيُؤَدِّيهَا بِكُلِّ رِضَا وَتَسْلِيمٍ، وَإِذَا مَا وَقَفَ بَيْنَ يَدَيْ رَبِّهِ مُصَلِّيًا حَرَصَ عَلَى إِنْتِمَامِ الْخُشُوعِ وَالْخُضُوعِ، لِأَنَّهُ يُنَاجِي فِي صَلَاتِهِ مَلِكَ الْمُلُوكِ، وَمَالِكَ يَوْمِ الدِّينِ، الَّذِي خَلَقَهُ لِعِبَادَتِهِ، وَأَمْرَهُ بِطَاعَتِهِ، وَأَنْعَمَ عَلَيْهِ بِصُنُوفِ النِّعَمِ، وَدَفَعَ عَنْهُ عَظِيمَ الْبَلَاءِ وَجَمِيعَ النِّقَمِ، فَلْيَسْتَحْضِرْ كُلُّ وَاحِدٍ مَنَا جَمِيعَ هَذِهِ الْمَعَانِي، وَلْيَسْتَشْعِرْ دَلَائِلَ صِفَاتِ اللَّهِ تَعَالَى الدَّالَّةَ عَلَى عَظَمَتِهِ وَكِبْرِيائِهِ وَجَلَالِهِ، وَعَظِيمِ رَحْمَتِهِ وَإِحْسَانِهِ، وَعَلَيْهِ أَنْ يَسْتَدْعِيَ إِلَى ذَهْنِهِ تَفْصِيرَهُ فِي حَقِّ هَذَا الْخَالِقِ الْمُنْعَمِ الْعَظِيمِ، الْمُتَّصِفِ بِجَمِيعِ صِفَاتِ الْعَظَمَةِ وَسِمَاتِ الْكَمَالِ وَالْجَلَالِ، ثُمَّ إِنْ رَكَعَ أَوْ سَجَدَ تَصَوَّرَ رُكُوعَ وَسُجُودَ كُلِّ عَظْمٍ وَعَصَبٍ وَمَفْصِلٍ فِي جَسَدِهِ، وَمُشَارَكَةَ جَمِيعِ أَجْزَاءِ بَدَنِهِ فِي أَدَاءِ جَمِيعِ أَرْكَانِ الصَّلَاةِ مِنْ قِيَامٍ وَقِرَاءَةٍ وَرُكُوعٍ وَسُجُودٍ وَقُعُودٍ، حَتَّى يَسْتَحْضِرَ أَدَاءَهُ لِلصَّلَاةِ بِقَلْبِهِ وَقَالِبِهِ، وَظَاهِرِهِ وَبَاطِنِهِ، وَهَذَا مَا يُفْصِحُ عَنْهُ مَا وَرَدَ عَنْ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَوْرَادٍ يَقُولُهَا فِي رُكُوعِهِ وَسُجُودِهِ كَقَوْلِهِ: ((سُبْحَانَ رَبِّي الْعَظِيمِ)) فِي رُكُوعِهِ، وَ((سُبْحَانَ رَبِّي الْأَعْلَى)) فِي سُجُودِهِ، وَقَوْلِهِ: ((رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا تُحِبُّ رَبَّنَا وَتَرْضَى))، وَمِنْ دُعَائِهِ فِي النُّوَافِلِ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ))، وَقَوْلُهُ: ((خَشَعَ لَكَ سَمْعِي وَبَصْرِي وَعَظْمِي وَعَصَبِي وَشَعْرِي وَبَشْرِي))، وَقَوْلُهُ: ((اللَّهُمَّ لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِينَ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ

أَيُّهَا الْمُؤْمِنُونَ: إِنَّ مِنْ أَعْظَمِ مَقْوَمَاتِ الصِّحَّةِ النَّفْسِيَّةِ لَدَى كُلِّ فَرْدٍ تَنْمِيَةَ الْأَخْلَاقِ الْفَاضِلَةِ فِي النَّفْسِ الْإِنْسَانِيَّةِ، إِذْ لَا يُنْكَرُ مَا لِلأَخْلَاقِ الْحَمِيدَةِ لِمَنْ تَمَسَّكَ بِأَهْدَابِهَا مِنْ أَثَرِ نَفْسِيَّةٍ بَيِّنَةٍ فِي سُلُوكِ كُلِّ فَرْدٍ وَتَعَامُلَاتِهِ، وَحَسْبُنَا أَنْ نَبَيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَتْ بَعَثَتُهُ لِتَنْمِيمِ مَحَاسِنِ الْأَخْلَاقِ، وَقَدْ أَتَى عَلَيْهِ رَبُّنَا جَلَّ جَلَالُهُ بِقَوْلِهِ: وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (4) سورة القلم

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ فِي الْمِرْآةِ فِي الْمِرْآةِ قَالَ: ((اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي))، فِي إِشَارَةٍ وَاضِحَةٍ إِلَى مَا لِلأَخْلَاقِ مِنْ أَثَرٍ فِي الصِّحَّةِ النَّفْسِيَّةِ، ذَلِكَ لِأَنَّهَا طَهَارَةٌ بَاطِنِيَّةٌ، وَجَمَالٌ دَاخِلِيٌّ، يُقَابِلُهُ جَمَالُ الْخَلْقِ الْخَارِجِيِّ، وَيُتَبَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ لِقِيمَةِ الْأَخْلَاقِ الْعَالِيَةِ وَأَثَرِهَا فِي النَّفْسِ الْإِنْسَانِيَّةِ عِنْدَمَا يُعْلَمُ بَعْضُهُمْ أَنْ يَدْعُو بِقَوْلِهِ: ((اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ، وَإِيمَانًا فِي حُسْنِ خُلُقٍ، وَصَلَاحًا يُتَّبَعُهُ فَلَاحٌ، وَرَحْمَةً مِنْكَ وَعَافِيَةً، وَمَغْفِرَةً مِنْكَ وَرِضْوَانًا)). فَاتَّقُوا اللَّهَ تَعَالَى - عِبَادَ اللَّهِ -، وَالزَّمُوا طَاعَةَ اللَّهِ

تَعَالَى لِتَجِدُوا ثَوَابَهَا فِي تَنَعُّمِكُمْ بِنِعْمَةِ الرَّاحَةِ النَّفْسِيَّةِ فِي الدُّنْيَا، وَالرَّاحَةِ الْكُبْرَى فِي جَنَّةِ الْمَأْوَى، ( يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (88) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (89) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ سُورَةُ الشَّعْرَاءِ

## الخطبة الثانية

أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ: هَلْ يَعْيشُ ذَا نَفْسِيَّةٍ سَلِيمَةٍ مَنْ لَا يُحَدِّدُ أَهْدَافَهُ؟ وَمَنْ لَا يُقِيمُ أَعْمَالَهُ؟ وَمَنْ لَا يُرَاقِبُ أَقْوَالَهُ وَأَفْعَالَهُ؟ وَمَنْ لَا يُحَاسِبُ نَفْسَهُ عَلَى إِقْدَامِهِ وَإِحْجَامِهِ، وَأَخْذِهِ وَعَطَائِهِ، وَعَجْزِهِ وَنَشَاطِهِ؟ لَا رَيْبَ أَنَّ صَاحِبَ النَّفْسِ السَّوِيَّةِ، وَمَنْ يَتَمَتَّعُ بِصِحَّةِ نَفْسِيَّةٍ قَوِيَّةٍ هُوَ مَنْ يُخَطِّطُ لِيَوْمِهِ وَغَدِهِ، وَيَسْعَى لِتَحْقِيقِ أَهْدَافِهِ، وَإِنْجَازِ مَشَارِعِهِ، وَيَطْمَحُ لِلْمَزِيدِ مِنَ الْبَدْلِ وَالْعَطَاءِ لِلرُّقِيِّ بِنَفْسِهِ وَبِأَحْوَالِ الْمُجْتَمَعِ مِنْ حَوْلِهِ، سَاعِيًا بِكُلِّ هِمَّةٍ وَنَشَاطٍ لِتَذْلِيلِ مَا يَعْتَرِضُ طَرِيقَهُ مِنْ مَصَاعِبٍ وَعَوَاقِقٍ، مُحْتَسِبًا جَمِيعَ مَا يَلْقَاهُ فِي ذَلِكُمُ السَّبِيلِ، مُبْتَسِمًا أَمَامَ النَّوَازِلِ، مُتَفَائِلًا فِي حَيَاتِهِ مَهْمَا دَعَا الْحَالَ إِلَى النَّشَاوِمِ، يَتَدَرَّعُ بِالصَّبْرِ الْجَمِيلِ، لَا يَسْتَوْلِي عَلَيْهِ الْجَزَعُ وَلَا الْهَلَعُ عِنْدَ حُلُولِ الْحَادِثِ الْجَلِيلِ، يَشْتَغِلُ بِشُكْرِ مَوْلَاهُ حَالَ تَرَادُفِ النِّعَمِ وَتَوَالِيهَا، فَلَا يُهْمَلُ حَقُّ اللَّهِ عَزَّ وَجَلَّ عِنْدَهَا، وَهَلْ كَنَفَسِ رَسُولِنَا الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الطَّمَأِينَةِ وَالنَّبَاتِ مِنْ نَفْسٍ؟ لَقَدْ اجْتَمَعَ عَلَيْهِ فِي عَامٍ وَاحِدٍ وَفَاةٍ زَوْجِهِ خَدِيجَةَ - رَضِيَ اللَّهُ عَنْهَا - وَعَمَّهُ أَبِي طَالِبٍ حَتَّى دُعِيَ ذَلِكَ الْعَامَ بِعَامِ الْحُزَنِ، فَهَلْ رَكَنَ إِلَى الْإِسْتِسْلَامِ؟ أَمْ هَلْ تَخَلَّى عَمَّا نَدَبَ إِلَيْهِ مِنْ هِدَايَةِ الْأَنَامِ؟ وَهَكَذَا كَانَ صَاحِبُهُ الصِّدِّيقُ - رَضِيَ اللَّهُ عَنْهُ - فِي سَكِينَةِ النَّفْسِ وَطَمَأِينَتِهَا؛ فَلَمَّا تُوفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَزَعَ النَّاسُ وَذَهَبَتْ أَحْلَامُ كَثِيرٍ مِنْهُمْ، فَوَقَفَ - رَضِيَ اللَّهُ عَنْهُ - يَعْظُ الْمُسْلِمِينَ وَيُذَكِّرُهُمْ بِقَوْلِ اللَّهِ تَعَالَى: وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (سورة آل عمران (144) فَتَلَقَّهَا السَّامِعُونَ مِنْ فَمِهِ، وَأَخَذُوا يَنْتُلُونَهَا كَأَنَّهَا أَنْزَلَتْ فِي ذَلِكُمُ الْحِينِ

فَاتَّقُوا اللَّهَ - أَيُّهَا الْمُسْلِمُونَ -، وَأَصْلِحُوا نُفُوسَكُمْ، وَرَبُّوْهَا عَلَى الطَّمَأِينَةِ وَالرِّضَا وَالنَّبَاتِ؛ يُصْلِحِ اللَّهُ عَزَّ وَجَلَّ لَكُمْ سَائِرَ أَحْوَالِكُمْ، وَيُنْبِتْكُمْ ثَوَابًا جَزِيلًا، وَأَجْرًا حَسَنًا جَمِيلًا

## Tranquillity of the Soul

There can be no doubt that Islam, being the final revelation for the betterment of all mankind, safeguards our interests in such a way as to fulfil and satisfy our needs in a manner that is consistent with our biological and spiritual makeup. While there are clear and obvious rulings that relate to our physical well-being and health, it is sometimes overlooked that the Islamic texts go to great lengths looking after our spiritual health in a way that brings about both contentment and tranquillity. This khutba briefly describes the manner in which Islam attends to the spiritual development of man in the context of the mundane life in this world.

The first step in this direction is Iman (faith). It means that the idea which should hold supreme in the mind and heart of a man is that God alone is his Master, Sovereign and Deity; seeking His Pleasure is the aim of all his endeavors; and His Commands alone constitute the law of his life. This should be his firm conviction, not merely cognition of the intellect, but also of the will. The stronger and deeper this conviction, the more profound the faith will be, and it will enable man to tread the path of spiritual development with patience and steadfastness and face all the vicissitudes firmly and squarely.

The second stage is of obedience, meaning that a man divests himself of his independence altogether, and accepts subservience to God in practice after having proclaimed faith in Him as his creed. The subservience is called Islam (obedience) in the language of the Qur'an. Thus, it means that man should not only acknowledge God as his Lord and Sovereign but should actually submit before Him and fashion his entire life in obedience to the Lord.

The third stage is that of Taqwa (piety or God-consciousness) which consists in the practical manifestation of the faith in God in the mode of daily life. Taqwa also consists in desisting from everything which God has forbidden or even that which he disapproves even slightly, in a readiness to undertake all that God has commanded and in observing the distinction between lawful and unlawful, right and wrong, and good and bad in life. Let us now cast a glance at the mechanism of spiritual training which Islam has laid down for preparing individuals and society for this purpose.

The physical aspect of the spiritual system of Islam rests on four fundamentals. The first is prayer (Salat) which brings man into communion with God five times a day, reviving His remembrance, reiterating His fear, developing His love, reminding man of the Divine Commands again and again, and thus, preparing him for obedience to God. These prayers are not to be offered individually but it is obligatory to offer them in congregation so that the whole community and the society may be prepared for this process of spiritual development. It is a tool of individual as well as social training in the path of spiritual elevation in Islam.

The second is Zakat which develops the sense of monetary sacrifice, sympathy and cooperation among Muslims. There are people who wrongly interpret Zakat as a mere tax although the spirit underlying Zakat is entirely different from that which lies at the root of a tax. The real meaning of Zakat is sublimity and purification. By using this word, Islam desires to impress on man the real value of Zakat which is inspired by a true love of God, that the monetary help he renders to his brethren will in fact, purify and benefit his soul.

The third is fasting (Saum) which for a full month every year, trains a man individually and the Muslim community as a whole, in piety and self-restraint. Enables the society, the rich and the poor alike, to experience the pangs of hunger, and prepares the people to undergo any hardship to seek the pleasure of God.

The fourth is Hajj (Pilgrimage) which aims at fostering universal brotherhood of the faithful as the basis of worship of God, and has culminated in a movement which has been answering the call of truth throughout the centuries and will, God willing, go on answering this call till eternity.

Allah (swt) says in the Noble Qur'an after He swore several times in surat Ash-Shams, (Ayahs 9&10), what can be translated as, "**Indeed he succeeds who purifies his ownself (Zak-Kaha), and indeed he fails who corrupts his ownself (Das-Saha)**".

Imam Ibn Katheer says: "This Ayah means: He who purified his soul obeying Allah (swt), and purified it from vices and bad manners, he succeeded. And he who corrupted it by immersing it in sins and disobeying Allah (swt), he utterly failed." This Ayah was also interpreted by Ibn Abbas (R.A.). He said: "He whom Allah (swt) purified his soul, he succeeded, and he whom Allah (swt) corrupted his soul, he failed utterly." The prophet (saas) frequently used to say in his supplication: **"Oh Allah! Grant me the sense of piety and purify my soul as You are the best to purify it, You are its Guardian and its Master..."**

Allah (swt) also said in surat Al-A'la, (Ayah 14), what can be translated as, **"Indeed whosoever purifies himself shall achieve success."** which means he purified his soul from the evil morals and followed what Allah (swt) revealed to His prophet (saas).

Purifying the souls of people was one of the most important tasks of the great messengers including the prophet Muhammad (saas). Allah (swt) described him in surat Al-Baqarah, (Ayah 151), what can be translated as, **"Similarly We have sent (Muhammad) of your own, reciting to you Our Ayahs and sanctifying you, and teaching you the book and Al-Hikmah"...**

Also Allah (swt) said in surat Al-Emran, (Ayah 164), what can be translated as, **"Indeed Allah conferred a great favor on the believers when He sent among them a messenger from among themselves, reciting unto them His Ayahs, and purifying them ..."** He (saas) purifies them with what is revealed to him. He purifies their convictions and their conduct because man's life in this world and his destiny in the Hereafter do not succeed with knowledge only; rather there has to be purification.

The process of soul purification is an on-going process as long as man is alive. It is implied by the sincere submission to Allah (swt) who created man and Jinn for no purpose other than the sincere submission to Him alone. Allah (swt) says the Noble Qur'an in surat Ath-Tharyat, (Ayah 56), what can be translated as, **"I did not create the Jinn and the humans but to ya'bodoon (submit to me)."** "The "ibadah" is a collective noun that includes every thing that Allah (swt) loves and accepts from sayings and the physical acts; the hidden (acts by heart) and the openly (acts by limbs). The acts by limbs are many, which we start with the useful knowledge:

The Imam goes on to point out that in order to truly achieve tranquillity of the soul, it's important that there is a symmetry and harmony between one's beliefs and one's actions. Our behaviour, reflected in our morals, manners and *akhlaaq* both reflect our inner feelings an sincerity, but also have a profound affect on our sense of well-being. When we behave in a morally imbalanced way, violating our own standards of acceptable *akhlaaq*, this reflects on our own inner peace and self-esteem, bringing about discomfort and contradictory feelings that act as a barrier to tranquillity. Such behaviour may include the use of foul language, deceit and lying, oppression, selfishness or arrogance. By actively and consciously trying to rid ourselves of such bad manners and morals, we are doing ourselves a great service and are helping our souls achieve a level of harmony and tranquillity that reflects itself in everything we say and do.

*We ask Allah ta'ala to purify us in this life, and to purify our souls and grant them tranquillity, to grant us taqwa and to make us among His obedient slaves. Ameen.*

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