

يَوْمُ الْحِسَابِ The Day of Reckoning



قناة الخطب الوجيزة



الخطبة الأولى

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.

أَمَّا بَعْدُ: فَمَنْ اتَّقَى اللَّهَ وَقَاهُ، وَمَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ ﴿وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّكُمْ مُلَاقُوهُ﴾.

As for what follows: Whoever fears Allah, He will protect him, and whoever relies on Him, He will suffice him. [**And fear Allah and know that you will meet Him**].

عِبَادَ اللَّهِ: مِنْ صِفَاتِ أُولِي الْأَلْبَابِ: أَنَّهُمْ ﴿يَخَافُونَ سُوءَ الْحِسَابِ﴾.

Servants of Allah, among the characteristics of those endowed with understanding is that they [**fear the consequence of an evil account**].

وَمِنْ صِفَاتِ الْغَافِلِينَ: أَنَّهُمْ ﴿كَانُوا لَا يَرْجُونَ حِسَابًا﴾. وَالْعَقْلَةُ عَنِ الْحِسَابِ؛ سَبَبٌ لِلْعَذَابِ! قَالَ Y: ﴿إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾.

And among the characteristics of the heedless is that they [did not expect an account]. Neglecting the account leads to punishment! Allah said: [**Indeed, those who stray from the path of Allah will have a severe punishment for forgetting the Day of Reckoning**].

وَمِنْ قَوَاعِدِ الْحِسَابِ الْإِلَهِيِّ: الْعَدْلُ التَّامُّ الَّذِي لَا يَشُوْبُهُ ذَرَّةٌ ظُلْمٍ! قَالَ تَعَالَى: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾.

Among the principles of Divine accounting is perfect justice, unmarred by any injustice! The Most High said: [**And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant**].

وَمِنْ قُدْرَةِ اللَّهِ وَعَظَمَتِهِ: مُحَاسَبَةُ الْخَلْقِ كُلِّهِمْ، عَلَى كَثْرَةِ عَدَدِهِمْ! ﴿فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾. قَالَ الْقُرْطُبِيُّ: (لَا يَحْتَاجُ إِلَى تَفَكُّرٍ وَعَقْدٍ يَدٍ - كَمَا يَفْعَلُهُ الْحِسَابُ-؛ لِأَنَّهُ الْعَالِمُ الَّذِي لَا يَعْزُبُ عَنْ عِلْمِهِ شَيْءٌ، وَكَمَا يَرْزُقُهُمْ فِي سَاعَةٍ وَاحِدَةٍ؛ يُحَاسِبُهُمْ كَذَلِكَ فِي سَاعَةٍ وَاحِدَةٍ!). قَالَ ﷺ: ﴿الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾.

From Allah's power and greatness is His accounting of all creation, despite their vast number! [**Indeed,**

Allah is swift in account]. Al-Qurtubi said: (He does not need to ponder or tally like accountants do; for He is the Knower, nothing escapes His knowledge. As He provides for them in an instant, He accounts them in an instant too). Allah said: **[Today every soul will be compensated for what it earned. No injustice today! Indeed, Allah is swift in account]**.

وَعِنْدَمَا يُدْعَى النَّاسُ لِلْحِسَابِ: تَجَنُّوا **الْأُمَّمَ** عَلَى الرُّكْبِ؛ لِعِظَمِ مَا يُشَاهِدُونَ، وَمَا هُمْ فِيهِ وَاقِعُونَ! **﴿وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ﴾**.

When people are called to account, nations kneel from the magnitude of what they witness and what befalls them! **[And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do"]**.

وَأَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ: الصَّلَاةُ. وَأَوَّلُ مَا يُفْضَى بَيْنَ النَّاسِ: فِي الدِّمَاءِ.
The first thing a servant will be accounted for is the prayer. And the first thing to be judged among people is matters of bloodshed.

وَأَوَّلُ الْأُمَّمِ حِسَابًا: هِيَ أُمَّةُ مُحَمَّدٍ ﷺ؛ فِي الْحَدِيثِ: (نَحْنُ آخِرُ الْأُمَّمِ، وَأَوَّلُ مَنْ يُحَاسَبُ).

The first of the nations to be accounted will be the nation of Muhammad ﷺ; as mentioned in the hadith: **(We are the last [to come among the nations], but the first to be judged)**.

وَأَوَّلُ حِسَابِ أُخْرَوِيِّ؛ حِينَ يُوَضَعُ الْإِنْسَانُ فِي قَبْرِهِ؛ فَيَقَالُ لَهُ: (مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟) وَحِينَئِذٍ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾.

The first otherworldly accounting is when a person is placed in their grave and asked: (**Who is your Lord? What is your religion? Who is your prophet?**) At that time: [**Allah keeps firm those who believe, with the firm word**].

وَيُحَاسَبُ كُلُّ إِنْسَانٍ يَوْمَ الْقِيَامَةِ: عَنْ عُمْرِهِ، وَشَبَابِهِ، وَعَنْ مَالِهِ، وَعَلِمِهِ،
وَعَنْ الْجَوَارِحِ وَالْحَوَاسِّ؛ هَلِ اسْتَعْمَلَهَا فِي الْخَيْرَاتِ، أَمْ فِي الْمُنْكَرَاتِ؟!
﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾.

Every person will be accounted on the Day of Judgment regarding their age, their youth, their wealth, their knowledge, and their senses—whether they used them for good or evil deeds! [**Indeed, the hearing, the sight and the heart - about all those [one] will be questioned**].

وَبَعْضُ الْعِبَادِ: يُحَاسَبُونَ حِسَابًا يَسِيرًا، وَهَوْلَاءَ لَا يُدَقَّقُ مَعَهُمْ فِي الْحِسَابِ،
وَإِنَّمَا تُعْرَضُ أَعْمَالُهُمْ دُونَ اسْتِقْصَاءٍ! فِي الْحَدِيثِ: (لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ
الْقِيَامَةِ إِلَّا هَلَكًا) قَالَتْ عَائِشَةُ: (يَا رَسُولَ اللَّهِ، أَلَيْسَ قَدْ قَالَ اللَّهُ: ﴿فَأَمَّا مَنْ
أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾؟). فَقَالَ ﷺ: (إِنَّمَا ذَلِكَ
الْعَرْضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلَّا عَذَبًا).

Some servants will have an easy account, where their deeds are presented without detailed scrutiny. In a hadith it is said: (**No one is judged on the Day of Resurrection but he perishes**). Aisha asked: (**O Messenger of Allah, has not Allah said: [So as for he who is given his record in his right hand, he will be judged with an easy account]?**). The Prophet ﷺ replied: (**That is merely the presentation, and no one is questioned about the account on the Day of Judgment but he will be punished**).

وَبَعْضُ النَّاسِ: تُعْرَضُ أَعْمَالُهُ عِنْدَ الْحِسَابِ؛ حَتَّى يَعْرِفَ مِنْهُ اللَّهُ عَلَيْهِ فِي مَغْفِرَتِهِ وَسِتْرِهِ! قَالَ ﷺ: (إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنْفَهُ وَيَسْتُرُهُ؛ فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟... حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكٌ؛ قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ!).

Some people will have their deeds presented at the account so that they recognize Allah's favor upon them in His forgiveness and concealment! The Prophet ﷺ said: **(Allah will bring the believer close and cover him with His protection; He will ask: 'Do you recognize this sin?... Once he has admitted to his sins and feels that he is ruined, [Allah] will say: 'I covered it up for you in the world, and I forgive you for it today!').**

وَهُنَاكَ صَفْوَةٌ مِنْ عِبَادِ اللَّهِ، يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ؛ لِكَمَالِ تَعَلُّقِهِمْ وَتَقَاتِهِمْ بِاللَّهِ! قَالَ ﷺ: (يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ: هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُونُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ).

And there is a chosen group among the servants of Allah who will enter Paradise without any reckoning due to their complete reliance and trust in Allah. The Prophet ﷺ said: **(Seventy thousand of my nation will enter Paradise without reckoning: they are those who do not seek Ruqyah, do not observe omens, do not cauterize, and trust completely in their Lord).**

قال ابنُ القَيِّمِ: (دَخَلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ؛ لِكَمَالِ تَوَكُّلِهِمْ عَلَى رَبِّهِمْ؛ فَلَا يَسْأَلُونَ النَّاسَ شَيْئًا - لَا رُقِيَّةً وَلَا غَيْرَهَا - وَلَا يَحْصُلُ لَهُمْ تَشَاوُؤٌ). قال القرطبي: (فَصَارَ النَّاسُ ثَلَاثَ فِرَقٍ: فِرْقَةٌ لَا يُحَاسِبُونَ أَصْلًا، وَفِرْقَةٌ تُحَاسِبُ حِسَابًا يَسِيرًا، وَفِرْقَةٌ تُحَاسِبُ حِسَابًا شَدِيدًا).

Ibn al-Qayyim said: **(They enter Paradise without reckoning due to their complete reliance on their Lord; they do not ask people for**

anything—not for Ruqyah or anything else—and no pessimism affects them). Al-Qurtubi said: (Thus people are of three types: a group that will not be reckoned at all, a group that will have an easy reckoning, and a group that will have a severe reckoning).

وَيُقْتَصُّ لِلْمَظْلُومِ مِنْ ظَالِمِهِ، حَتَّى بَيْنَ الْحَيَوَانَاتِ! قَالَ ﷺ: (لَتَوَدَّنَ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقِرْنَاءِ!).
و(الْجَلْحَاءُ): الَّتِي لَا قَرْنَ لَهَا. قَالَ الْعُلَمَاءُ: (فَإِذَا كَانَ هَذَا حَالِ الْحَيَوَانَاتِ الْخَارِجَةِ عَنِ التَّكْلِيفِ؛ فَكَيْفَ بِذَوِي الْعُقُولِ!).

Justice will be served for the wronged, even among animals! The Prophet ﷺ said: **(Rights will surely be given to their rightful owners on the Day of Judgment, to the extent that retribution will be made for the hornless sheep from the horned sheep!).** The scholars said: **(If this is the case with animals that are not burdened with responsibility, what then of those endowed with intellect!).**

وَالْمُحَاسِبَةُ يَوْمَ الْقِيَامَةِ؛ تَكُونُ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ! فَهِيَ تَرَوُهُ الْإِنْسَانُ، وَرَأْسُ مَالِهِ فِي ذَلِكَ الْيَوْمِ! قَالَ ﷺ: (مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ، فَلْيَتَحَلَّلْهُ مِنْهَا؛ فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ، مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ؛ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ، فَطُرِحَتْ عَلَيْهِ!).

The reckoning on the Day of Judgment involves both good deeds and sins. They are the wealth of a person and their capital on that day! The Prophet ﷺ said: **(Whoever has wronged his brother should seek his forgiveness, for there will be neither dinar nor dirham [to compensate]. Instead, his good deeds will be taken and given to his brother, and if he has no good deeds, then the sins of his brother will be added to him).**

وَأَخِرُ مَرَاجِلِ الْحِسَابِ: تَكُونُ بَيْنَ أَهْلِ الْجَنَّةِ، قَبْلَ دُخُولِهَا! قَالَ ﷺ: (إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ؛ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَتَقَاصُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا نَقُّوا وَهَذِبُوا؛ أَذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ).

The final stages of reckoning occur among the people of Paradise, before their entry! The Prophet ﷺ said: **(Once the believers are purified from the Fire, they will be stopped at a bridge between Paradise and Hell where they will settle any wrongs that occurred between them in the world. Once they are purified and refined, they will be permitted to enter Paradise).**

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

الْخُطْبَةُ الثَّانِيَّةُ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
أَمَّا بَعْدُ: حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تَحَاسِبُوا، وَتَرَيُّنَا لِلْعَرْضِ الْأَكْبَرِ عَلَى اللَّهِ **﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ﴾** (إِذَا تَقَرَّرَ هَذَا؛ فَيَجِبُ عَلَى كُلِّ مُسْلِمٍ: الْبِدَارَ إِلَى مُحَاسَبَةِ نَفْسِهِ، وَأَنْ يَتُوبَ عَنْ كُلِّ مَعْصِيَةٍ، وَيُرَدَّ الْمَظَالِمَ إِلَى أَهْلِهَا).

As for what follows: judge yourselves before you are judged, and prepare for the greatest presentation before Allah [**On that Day you will be exposed; not hidden among you is anything concealed**]. So, every Muslim must hasten to self-accountability, repent from all sins, and return wrongs to their rightful owners.

وَمَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا: خَفَّ فِي الْقِيَامَةِ حِسَابُهُ، وَحَضَرَ عِنْدَ السُّؤَالِ جَوَابُهُ، وَحَسَنَ مُنْقَلَبُهُ وَمَآبُهُ! **﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾**.

And whoever judges themselves in this world will find their account lightened on the Day of Resurrection, their answers ready at the time of questioning, and their return will be good! [**And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly**].

* **اللَّهُمَّ** أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.
* **اللَّهُمَّ** فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.
* **عِبَادَ اللَّهِ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.**
* **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.**

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قناة الخطب الوجيزة

<https://t.me/alkhutab>