

القيامة الصغرى

The Minor Resurrection



قناة الخطب الوجيزة

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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: فَاتَّقُوا اللَّهَ فِي السِّرِّ وَالنَّجْوَى، وَاسْتَعِدُّوا لِلدَّارِ الْآخِرَى؛ فَالْآخِرَةُ خَيْرٌ وَأَبْقَى، ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾.

As for what follows: Fear Allah in private and in secret, and prepare for the Hereafter, for the Hereafter is better and more lasting. Allah says: "And take provisions, but indeed, the best provision is fear of Allah."

عِبَادَ اللَّهِ: إِنَّهَا الْقِيَامَةُ الصُّغْرَى، وَالْبَوَابَةُ الْأُولَى لِلدَّارِ الْآخِرَى؛ إِنَّهُ **الموت!**
قال الْمُغْبِرَةُ بْنُ شُعْبَةَ ٧: (مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ). قال ابن الْقَيْمِ: (إِنَّ
اللَّهَ جَعَلَ لِابْنِ آدَمَ مَعَادَيْنِ وَبَعْنَيْنِ؛ **﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾**؛ فَالْبَعْتُ الْأَوَّلُ: مُفَارَقَةُ الرُّوحِ لِلْبَدَنِ،
وَمَصِيرُهَا إِلَى دَارِ الْجَزَاءِ).

Servants of Allah: It is the minor resurrection, the first gateway to the Hereafter; it is death!
Al-Mughira ibn Shu'bah (may Allah be pleased with him) said, "**Whoever dies, his resurrection has begun.**" Ibn al-Qayyim said, "**Indeed, Allah has appointed for the children of Adam two resurrections and two judgments: 'So that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward].'** The first resurrection is the departure of the soul from the body and its transition to the abode of recompense."

وَالْقِيَامَةُ الصُّغْرَى بِالمَوْتِ، مَجْهُولَةٌ الزَّمَانِ وَالْمَكَانِ! قال I: **﴿وَمَا تَدْرِي
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾**؛ قال ﷺ: (إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ بِأَرْضٍ؛ جَعَلَ لَهُ
بِهَا حَاجَةً).

The minor resurrection through death is unknown in time and place. Allah says: "**And no soul perceives in what land it will die.**" The Prophet (peace and blessings be upon him) said, "**When Allah intends to seize a soul in a certain land, He creates a need for that person in that land.**"

وَإِذَا وَقَعَتِ الْقِيَامَةُ الصُّغْرَى؛ أَرْسَلَ اللَّهُ مَلَائِكَتَهُ لِقَبْضِ رُوحِهِ؛ قال Y:
**﴿وَيُرْسَلُ عَلَيْكُمْ حَفْظَةٌ حَتَّى إِذَا جَاءَ أَحَدَكُمُ المَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا
يُفْرِطُونَ﴾**.

When the minor resurrection occurs, Allah sends His angels to seize the soul. Allah says: "**And He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].**"

وَإِنَّ الْكَافِرَ: إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا، يَجِيءُ مَلَكُ الْمَوْتِ عِنْدَ رَأْسِهِ فَيَقُولُ: (أَيُّهَا النَّفْسُ الْخَبِيثَةُ: أَخْرِجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ).
وَإِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا؛ يَجِيءُ مَلَكُ الْمَوْتِ عِنْدَ رَأْسِهِ فَيَقُولُ: (أَيُّهَا النَّفْسُ الطَّيِّبَةُ: أَخْرِجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ).
وفي القِيَامَةِ الصُّغْرَى: تُفَارِقُ الْأَرْوَاحُ الْأَجْسَادَ، وفي القِيَامَةِ الْكُبْرَى: تَعُودُ الْأَرْوَاحُ إِلَى الْأَجْسَادِ.

As for the disbeliever, when he is at the point of leaving this world, the Angel of Death comes to him and says, "**O wicked soul, come out to the wrath of Allah and His anger.**" And for the believer, when he is at the point of leaving this world, the Angel of Death comes to him and says, "**O good soul, come out to forgiveness from Allah and His pleasure.**"

In the minor resurrection, the souls depart from the bodies, and in the major resurrection, the souls return to the bodies.

وَلَيْسَ بَيْنَكَ وَبَيْنَ الْآخِرَةِ؛ إِلَّا غِطَاءُ الْمَوْتِ؛ وَبَعْدَهَا سَوْفَ تَرَى الْآخِرَةَ رَأْيَ الْعَيْنِ! قال تعالى: ﴿لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾. قال المفسرون: (فَانْكَشَفَ الْغِطَاءَ عَنِ الْبَرِّ وَالْفَاجِرِ؛ فَرَأَى كُلُّ مَا يَصِيرُ إِلَيْهِ). قال ﷺ: (مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ؛ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ).

There is nothing between you and the Hereafter except the veil of death, and after it, you will see the Hereafter with your own eyes. Allah says: "**You were certainly in unmindfulness of this, but We have removed from you your cover, so your sight, this Day, is sharp.**" The commentators said, "The veil is lifted from both the righteous and the wicked, and

each sees what they are heading towards." The Prophet (peace and blessings be upon him) said, "Whoever recites Ayat al-Kursi after every obligatory prayer, nothing prevents him from entering Paradise except death."

وفي القِيَامَةِ الصُّغْرَى: تَكُونُ (مَلَائِكَةُ اللَّهِ) أَقْرَبَ إِلَى (المُحْتَضِرِ) مِنْ حَاضِرِيهِ مِنَ الْإِنْسِ، وَلَكِنْ لَا يَرَوْنَهُمْ! قَالَ ﷺ: ﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ﴾. وَمَرَاتِبُ النَّاسِ فِي الْقِيَامَةِ الصُّغْرَى؛ عَلَى ثَلَاثَةِ أَقْسَامٍ:

- 1- إِمَّا أَنْ يَكُونَ مِنَ (المُقَرَّبِينَ).
- 2- أَوْ يَكُونَ مِمَّنْ دُونَهُمْ مِنَ (أَصْحَابِ الْيَمِينِ).
- 3- أَوْ يَكُونَ مِنَ (المُكْذِبِينَ) بِالْحَقِّ، (الضَّالِّينَ) عَنِ الْهُدَى.

In the minor resurrection, the angels of Allah are closer to the dying person than their human companions, but they do not see them. Allah says: "Then why, when the soul at the throat, and you are at that time looking on, and We are closer to him than you, but you do not see."

People in the minor resurrection are of three categories:

1. Either they are among the "nearest to Allah."
2. Or they are from those below them, from the "companions of the right."
3. Or they are among the "deniers" of the truth, the "astray" from guidance.

قال ﷺ: ﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ وَتَصْلِيَةٌ جَحِيمٍ﴾. وَقِيَامَةُ الْإِنْسَانِ؛ قَرِيبَةٌ الزَّمَانِ! قَالَ ﷺ: (الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ).

Allah says: "Then if he was of those brought near to Allah, then [for him is] rest and bounty and a garden of pleasure. And if he was of the companions of the right, then [the angels will say], 'Peace for you; you are from the companions of the right.' But if he was of the deniers, the astray, then [for him is] accommodation of scalding water and burning in Hellfire."

The resurrection of a person is close in time. The Prophet (peace and blessings be upon him) said, "Paradise is closer to one of you than the strap of his sandal, and the Fire is like that too."

وَالْقِيَامَةُ الصَّغْرَى: تَذَكِيرٌ بِالْقِيَامَةِ الْكُبْرَى؛ قَالَ ﷺ: (يَا أَيُّهَا النَّاسُ: اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ! جَاءَتِ الرَّاجِفَةُ، تَتَّبِعُهَا الرَّادِفَةُ؛ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ!). قَالَ الْقَارِي: ("جَاءَ الْمَوْتُ بِمَا فِيهِ": أَيُّ مَا فِيهِ مِنَ الشَّدَائِدِ فِي حَالَةِ النَّزْعِ وَالْقَبْرِ وَمَا بَعْدَهُ، وَفِيهِ إِشَارَةٌ إِلَى أَنَّ مَنْ مَاتَ قَامَتْ قِيَامَتُهُ؛ فَهِيَ الْقِيَامَةُ الصَّغْرَى، الدَّالَّةُ عَلَى الْقِيَامَةِ الْكُبْرَى).

The minor resurrection is a reminder of the major resurrection. The Prophet (peace and blessings be upon him) said, "O people, remember Allah, remember Allah! The convulsion has come, followed by the second blow; death has come with all that it contains, death has come with all that it contains!" Al-Qari said, "'Death has come with all that it contains' means with the hardships at the time of death, in the grave, and what follows. It indicates that whoever dies, his resurrection has begun, and this is the minor resurrection, which indicates the major resurrection."

وَإِذَا حَانَتْ الْقِيَامَةُ الصَّغْرَى، وَجَاءَ الْأَجَلُ؛ انْقَطَعَ الْعَمَلُ! قَالَ ﷺ: (إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرِغْ): أَيُّ مَا لَمْ تَبْلُغْ الرُّوحُ إِلَى الْحُلُومِ. قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ٧: (أَلَا إِنَّ الدُّنْيَا قَدْ وَلَّتْ مُدْبِرَةً، وَالْآخِرَةُ مُقْبِلَةٌ؛ فَكُونُوا مِنْ

أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا؛ فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ،
وَعَدًا حِسَابٌ وَلَا عَمَلٌ).

When the minor resurrection occurs and the appointed time comes, deeds cease. The Prophet (peace and blessings be upon him) said, "**Indeed, Allah accepts the repentance of the servant as long as his soul does not reach the throat.**" That is, as long as the soul has not reached the throat. Ali ibn Abi Talib (may Allah be pleased with him) said, "Indeed, this world is departing, and the Hereafter is approaching; so be among the children of the Hereafter, and do not be among the children of this world. For today is action without reckoning, and tomorrow is reckoning without action."

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.

عِبَادَ اللَّهِ: الموتُ هُوَ القِيَامَةُ الصُّغْرَى، وَالبِدَايَةُ الكُبْرَى، لِحَيَاةٍ جَدِيدَةٍ،
وَأحوالٍ عجيبة!

وَمِنْ أَعْظَمِ الزَّادِ، لِذَلِكَ المَعَادِ: هُوَ الإِيمَانُ بِاليَوْمِ الآخِرِ (عِلْمًا وَعَمَلًا)؛
وَجَيْنُذٍ يَسْتَجِيبُ القَلْبَ لِمَوْعِظَةِ الرَّبِّ! قال تعالى: ﴿ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ
مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ﴾. قال ابنُ عُثَيْمِينَ: (الإِيمَانُ بِاليَوْمِ الآخِرِ؛
يَحْمِلُ الإنسانَ إلى الإِمْتِثَالِ؛ فَإِنَّهُ إِذَا آمَنَ أَنَّ هُنَاكَ بَعْثًا وَجَزَاءً؛ حَمَلَهُ عَلَى
العَمَلِ لِذَلِكَ اليَوْمِ).

Servants of Allah: Death is the minor resurrection and the great beginning for a new life and strange circumstances!

And among the greatest provisions for that destination is belief in the Last Day (knowledge and action); at that time, the heart responds to the admonition of the Lord! Allah says: "**That is**

instructed to whoever should believe in Allah and the Last Day." Ibn 'Uthaymeen said, "Belief in the Last Day drives a person to obedience, for if he believes there is resurrection and recompense, it motivates him to act for that Day."

واعْمَلْ لِدَارِ الْبَقَا رِضْوَانُ خَازِنُهَا
الْجَارُ أَحْمَدُ وَالرَّحْمَنُ بَانِيهَا
أَرْضٌ لَهَا ذَهَبٌ وَالْمِسْكُ طِينُهَا
وَالزَّرْعَرَانُ حَشِيشٌ نَابِتٌ فِيهَا

Work for the eternal home, where the keeper is pleasure,
Your neighbor is Ahmad, and the Most Merciful is its Builder.
A land where gold is its soil and musk is its clay,
Where saffron grows as its vegetation.

* * * *

* **اللَّهُمَّ** أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ.
* **اللَّهُمَّ** فَرِّجْ هَمَّ الْمَهْمُومِينَ، وَنَفْسَ كَرْبِ الْمَكْرُوبِينَ.
* **اللَّهُمَّ** أَمِنَّا فِي أَوْطَانِنَا، وَأَصْلِحْ أَيْمَنَتَنَا وَوُلَاةَ أُمُورِنَا، وَوَفِّقْ (وَلِيَّ أَمْرِنَا وَوَلِيَّ عَهْدِهِ) لِمَا تُحِبُّ وَتَرْضَى، وَخُذْ بِنَاصِيَتَيْهِمَا لِلْبِرِّ وَالتَّقْوَى.
* **عِبَادَ اللَّهِ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾.**
* **فَاذْكُرُوا اللَّهَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾.**



قناة الخُطْبَةِ الْوَجِيْزَةِ

<https://t.me/alkhutab>