

8. On the Day of Judgement

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَبُو طُوَالَةَ، حَدَّثَنَا نَهَارُ الْعَبْدِيِّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " إِنَّ اللَّهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ حَتَّى يَقُولَ مَا مَنَعَكَ إِذْ رَأَيْتَ الْمُتَكْرَأَنَ تُتَكْرَهُ فَإِذَا لَقِنَ اللَّهُ عَبْدًا حُجَّتَهُ قَالَ يَا رَبِّ رَجَوْتُكَ وَفَرَّقْتُ مِنَ النَّاسِ " .

(H16/87) Abu Sa'īd Al-Khudri narrated:

The Messenger of Allah ﷺ said: 'Allah will question His slave on the Day of Resurrection, until He asks: "What kept you from denouncing evil when you saw it?" Allah will dictate to His servant his justification, and he will reply: "O Lord, I hoped for Your mercy, but I feared the people."

Study Questions (H16)

1. How does this narration highlight the tension between fearing Allah and fearing people, and what does it imply about whose opinion should ultimately guide a believer's actions?
2. In what ways does the servant's justification ("I hoped for Your mercy, but I feared the people") reveal a misunderstanding of divine mercy, and how might this misunderstanding affect one's willingness to denounce wrongdoing in society?

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ لَيْثِ بْنِ سَعْدٍ، حَدَّثَنِي عَامِرُ بْنُ يَحْيَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَعَاوِرِيِّ، ثُمَّ الْحُبَلِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ أَتُنَكِّرُ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتَنِي الْحَافِظُونَ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ أَفَلَاكَ عُدْرٌ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزَنَكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجَلَّاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ . قَالَ فَتَوَضَّعَ السِّجَلَّاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجَلَّاتُ وَثَقَلَتِ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ لَهَيْعَةَ، عَنْ عَامِرِ بْنِ يَحْيَى، بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ . وَالْبِطَاقَةُ هِيَ الْقِطْعَةُ

(H17/85) 'Abdullah bin 'Amr bin Al-'As narrated:

The Messenger of Allah ﷺ said: "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll as far as the eye can see. Then He will ask: 'Do you deny any of this? Have those who recorded this wronged you?' The man will respond, 'No, O Lord!' Allah will inquire, 'Do you have an excuse?' The man will again say, 'No, O Lord!' Allah will then declare, 'But you have a good deed with us, so you shall not be wronged today.'" At that moment, He will produce a card (Bitaqah) that reads: "I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger." He will say, 'Bring your scales.' The man will express his concern, 'O Lord! What good is this card next to these scrolls?' Allah will reassure him, 'You shall not be wronged.' The scrolls will then be placed on one side of the scale, and the card on the other, sending the scrolls into the air, for the weight of the card, for nothing is weightier than the Name of Allah.'

Study Questions (H17)

1. How does this hadith illustrate the relationship between the quantity of a person's deeds and the *quality/sincerity* of their faith, and what does this imply about how Muslims should prioritise different kinds of actions in their lives?
2. In what ways does the contrast between the ninety-nine scrolls of bad deeds and the single card of testimony challenge a purely legalistic or numerical view of judgment, and how might this shape a believer's understanding of Allah's mercy and justice on the Day of Judgement?