

# Day of Resurrection: Allāh Judges the Creation

Imam Ibn al-'Uthaymīn



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

## The Eight Event

### Allāh Judges Creation

The Arabic word commonly used here, مُحَاسَبَةٌ (*muḥāsabah*) or حِسَابٌ (*ḥisāb*), “judging,” “reckoning,” or “taking to account” is when people will be called to recollect, admit, and be judged on the Day of Resurrection for the actions they did in this life.

As far religious evidence for this event, it is confirmed by the Qur'aan, the Sunnah, the consensus of mainstream Muslims, and even suggested by one's intellect.

In the Qur'aan, Allah (سُبْحَانَكَ اللَّهُمَّ رَبِّ الْعَالَمِينَ) says:

مَحْصَابَهُ عَلَيْنَا إِنَّ تُمَّ هُمْ إِيَابَ إِلَيْنَا إِنَّ

Certainly, to us is their return, then certainly upon us is their reckoning. [Sūrah al-Ghāshiyah, 88:25-26]

And:

اَيْسِيرًا حِسَابًا يُحَاسَبُ فَسَوْفَ بِيَمِينِهِ كِتَابَهُ أُوتِيَ مَنْ فَأَمَّا

Then as for he who is given his record in his right hand, he will be judged with an easy reckoning. [Sūrah al-Inshiqāq, 84:7-8]

As for the Sunnah, numerous ḥadīth have been authentically reported from the prophet (عليه وسلم صلى الله) that Allah will judge his creations. For example, the prophet (صلى الله عليه وسلم) used to say in some of his prayers:

يَسِيرًا حِسَابًا حَاسِبِنِي اللَّهُمَّ

*Oh Allah, call me to account with an easy reckoning.*

Upon hearing this, ‘Āishah (اهن ع هللا يضر) asked, “What is an easy reckoning?” He answered:

عَنْهُ فَيَتَجَاوَزُ كِتَابَهُ فِي يَنْظُرَ أَنْ

*That he looks into his book but pardons him (or finds in his book that he has been pardoned). [86]*

As for the consensus among mainstream Muslims, the entire nation of believers has always agreed that Allah will judge creation.

And as for the intellect, it is understood that Allah will judge us because we have been made responsible for actions: obligated to do some, obligated to avoid some, and obligated to hold certain beliefs. Intellect and wisdom dictates that anyone made responsible for something will be held accountable for it and judged for it.

**There are, however, some people who will be exempt from being judged;** they will be allowed to enter Paradise without judgment or punishment. This has been confirmed in “Ṣaḥīḥ al-Bukhārī” and “Ṣaḥīḥ Muslim.” The prophet (صلى الله عليه وسلم) said:

مَعَهُ يَمُرُّ وَالنَّبِيُّ النَّعْرُ مَعَهُ يَمُرُّ وَالنَّبِيُّ الْأَمَّةُ مَعَهُ يَمُرُّ وَالنَّبِيُّ فَآخِذَ الْأَمَّةِ عَلَيَّ عُرْضَتْ يَا : لَتُؤَكْتَبُ سَوَادٌ فَإِذَا فَنَظَرْتُ ، وَحَدَهُ يَمُرُّ وَالنَّبِيُّ الْخَمْسَةَ مَعَهُ يَمُرُّ وَالنَّبِيُّ الْعَشْرَةَ : قَالَ ، كَثِيرٌ سَوَادٌ فَإِذَا فَنَظَرْتُ ، الْأُفُقِ إِلَى أَنْظُرُ وَلَكِنْ لَا : قَالَ ؟ أَمْتِي هُوَ لَا جِبْرِيلُ

قَالَ ؟ وَلِمَ : قُلْتُ ، عَذَابَ وَلَا عَلَيْهِمْ حِسَابَ لَا قُدَّامَهُمْ أَلْفًا سَبْعُونَ وَهَوَّلَاءِ أُمَّتِكَ هَوَّلَاءِ  
يَتَوَكَّلُونَ رَبَّهُمْ وَعَلَى يَتَطَيَّرُونَ وَلَا يَسْتَرْقُونَ وَلَا يَكْتُوبُونَ لَا كَانُوا :

*I was shown the nations (of prophets) and I saw a prophet with an entire nation with him, a prophet with only a single follower, a prophet with ten followers, a prophet with five, and a prophet with none. I then saw a huge crowd and asked, "Oh (Angel) Gabriel, is this my nation?" to which he replied, "No, but look to the horizon." I then looked and saw a huge nation (of followers). Gabriel said, "This is your nation and in front of them are seventy thousand who will have no judgment and no punishment." I asked, "Why?" He answered, "They did not practice cauterization, did not seek ruqyá (incantations, healings with Qur'aan recitations), did not believe in good or bad omens, and they relied exclusively on their Lord."*

After hearing this, a companion named 'Ukkāshah Ibn Miḥṣan stood and said to the prophet, "Pray to Allah to make me one of those." So the prophet said:

مِنْهُمْ اجْعَلُهُ اللَّهُمَّ

*Oh Allah, make him one of them.*

Then another man stood and he too asked, "Pray to Allah to make me one of them," but the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied:

عُكَاشَةَ بِهَا سَبَقَكَ

*'Ukkāshah beat you to it.* [Recorded by al-Bukhārī and Muslim]

There is even a narration recorded by Imam Aḥmad (5/280, 281) in which these seventy thousand will each have with them an additional seventy thousand, and all of them (70,000 x 70,000) will enter Paradise without judgment or punishment.

**The creations to be judged will also include the Jinn**, the creatures created by Allah that are unseen by mankind, because they too are held accountable for their beliefs and actions. So like a human, a disbelieving Jinn will enter the fire:

النَّارِ فِي الْإِنْسِ وَالْجِنِّ مَن قَبْلِكُمْ مِمَّ خَلْتُمْ قَدْ أَمَّ فِي ادْخُلُوا قَالَ

(Allah) will say, "Enter among nations which had passed on before you of Jinn and mankind into the fire." [Sūrah al-A'rāf, 7:38]

...and a believing Jinn will enter Paradise according to the opinion of most scholars, and this position is correct as indicated by the statement of Allah about two particular gardens given to those who will enter paradise:

جَنَّاتٍ وَلَا قَبْلَهُمْ إِنْسٌ يَطْمِئِنُّنَّ لَمْ يَطَّرَفِ قَاصِرَاتٌ فِيهِنَّ

In them are women limiting (their) glances, untouched before them by man or Jinn. [Sūrah al-Raḥmān, 55:56]

## Here is a question: Will animals be judged and held accountable?

The answer is as far as judging between them to establish justice and fairness for what occurred between them, then yes, they will be judged because the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

الْقَرْنَاءِ الشَّاةِ مِنَ الْجَلْحَاءِ لِلشَّاةِ يُقَادَ حَتَّى الْقِيَامَةِ يَوْمَ أَهْلِهَا إِلَى الْحُقُوقِ لَتُؤَدَّنَّ

*The rights of justice will be established among those who deserve them on the Day of Resurrection so much so that a ram without horns will be given its rights taken from it by a ram with horns. [Recorded by Muslim.]*

But again, this is only for ensuring that complete fairness and justice is finally established. As far as being judged for actions they were responsible for carrying out, then no, animals will not be held accountable as they are not responsible for such actions. They will have neither reward nor punishment.

## A Believer's Judgment

Describing the manner in which Allah will judge a believer and take him to account, Ibn 'Umar (رضي الله عنهما) narrated that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described the private counsel to be held between a true believer and his Lord:

ذَنْبَ أَتَعْرَفُ كَذَا ذَنْبَ أَتَعْرَفُ : فَيَقُولُ ، وَيَسْتُرُّهُ كَنَفَهُ عَلَيْهِ فَيَضَعُ الْمُؤْمِنَ نِيْ يَدِ اللَّهِ إِنَّ : قَالَ هَلْكَ أَنَّهُ نَفْسِهِ فِي وَرَأَى بِذُنُوبِهِ قَرَّرَهُ إِذَا حَتَّى ، رَبِّ أَيَّ نَعَمْ : فَيَقُولُ ؟ كَذَا : الْيَوْمَ لَكَ أَغْفِرُهَا وَأَنَا الدُّنْيَا فِي عَلَيْكَ سَتَرْتُهَا

*Allah will draw a believer close, placing him under his care and screening him. Allah will say to him, "Do you remember this sin and that sin?" The person will answer, "Yes, my Lord." After he is made to confess all of his sins and he sincerely believes he is ruined, Allah will say, "I concealed them for you in life and I forgive you for them today." [Recorded by al-Bukhārī and Muslim]*

While speaking with his servant, Allah (سَلِّعْتُو مِنْ أَحْبَسِ) will screen him so that no one will see or hear him during their private conversation. This is a way of Allah (عَزَّ وَجَلَّ) favoring and showing kindness to a true believer in him. When people make someone confess their crimes publicly in front of everyone, even if they pardon the individual for them, there is still an aspect of scandal and humiliation that remains. Yet if such proceedings were held privately, then this would be a better way of concealing and protecting people from that.

## A Disbeliever's Judgment

Describing a disbeliever's judgment, Ibn Taymiyyah, said:

"As for a disbeliever, they will not be judged in the same manner as someone who has his good and bad deeds weighed. This is because those who disbelieve in Allah have no good deeds at all. Still, their deeds will be counted and they will be held responsible for them; they will be made to confess them and will be humiliated."

The meaning of this has come in the same ḥadīth of Ibn ‘Umar previously mentioned in which the prophet spoke about how Allah will conceal a believer and speak privately with him. The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said:

اللَّهِ عَلَى كَذَّبُوا الَّذِينَ هُوَ لَاءِ : الْخَلَائِقِ رُءُوسِ عَلَى بِهِمْ فَيَتَادَى وَالْمُنَافِقُونَ الْكُفَّارُ وَأَمَّا  
*But as for the disbelievers and hypocrites, they will be publicly called out in front of all creation and it will be announced, "These are the ones who lied against Allah."* [Recorded by al-Bukhārī and Muslim]

Also in "Ṣaḥīḥ Muslim," Abū Hurayrah narrated that the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

وَالْإِبِلَ الْخَيْلَ لَكَ وَأَسْحَرَ وَأَزَوَّجَكَ وَأَسْوَدَكَ أَكْرَمَكَ أَلَمْ فُلْ أَيْ : فَيَقُولُ الْعَبْدُ فَيَلْقَى  
لا : فَيَقُولُ ؟ مُلَاقِيَّ أَنْكَ أَفْطَنْتَ : فَيَقُولُ : قَالَ ، بَلَى : فَيَقُولُ ؟ وَتَرْبِعُ تَرَأْسُ وَأَذْرَكَ  
، نَسِيْتِي كَمَا أَنْسَاكَ فَاتِي : فَيَقُولُ ،  
وَالْإِبِلَ الْخَيْلَ لَكَ وَأَسْحَرَ وَأَزَوَّجَكَ وَأَسْوَدَكَ أَكْرَمَكَ أَلَمْ فُلْ أَيْ : فَيَقُولُ الثَّانِي يَلْقَى ثُمَّ  
: فَيَقُولُ ؟ مُلَاقِيَّ أَنْكَ أَفْطَنْتَ : فَيَقُولُ ، رَبِّ أَيْ بَلَى : فَيَقُولُ ؟ وَتَرْبِعُ تَرَأْسُ وَأَذْرَكَ  
، نَسِيْتِي كَمَا أَنْسَاكَ فَاتِي : فَيَقُولُ ، لا  
وَبِرُسُلِكَ وَبِكِتَابِكَ بِكَ أَمَنْتُ رَبِّ يَا : فَيَقُولُ ، ذَلِكَ مِثْلَ لَهُ فَيَقُولُ ، الثَّالِثَ يَلْقَى ثُمَّ  
: ثُمَّ : قَالَ ، إِذَا هَاهُنَا : فَيَقُولُ ، اسْتَطَاعَ مَا بَخِيرَ وَيُثْبِتِي تَوْتَصِدْفُو وَصُمْتُ وَصَلَيْتُ  
فِيخْتَمُ ، عَلَيَّ يَشْهَدُ الَّذِي دَا مَنْ نَفْسِهِ فِي وَيَتَفَكَّرُ ، عَلَيْكَ شَاهِدَنَا نَبَعْتُ الْآنَ : لَهُ يُقَالُ  
بِعَمَلِهِ وَعِظَامُهُ وَلَحْمُهُ فَخِذُهُ فَتَنْطِقُ ، انْطِقِي : عِظَامِهِ وَوَلَحْمِهِ لِفَخِذِهِ وَيُقَالُ ، فِيهِ عَلَى  
عَلَيْهِ اللَّهُ يَسْخَطُ الَّذِي وَذَلِكَ الْمُنَافِقُ وَذَلِكَ نَفْسِهِ مِنْ لِيُعْذَرَ وَذَلِكَ ،

*Allah will meet with a servant, asking, "Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?" The person will reply, "You did." Allah will ask him, "Did you think you would ever meet me?" and he will answer, "No." So Allah will say, "Then I will forget you as you forgot me."*

*Then Allah will meet with a second person and ask, "Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?" The person will reply, "You did, my Lord." Allah will ask him, "Did you think you*

would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”

Allah will then meet with a third person and will ask him similarly as he did with the others, but this person will say, “My Lord, I believed in you, in your book, and in your messengers. I prayed, fasted, and gave charity.” And he will continue praising the good (he did) as much as he can. Allah will say, “(Stop) then. Now we will bring forth our witness against you.” The person will think to himself about who this witness could be to testify against him. His mouth will then be sealed and his legs, his flesh and bones will be told, “Speak.” His legs, flesh, and bones will then speak about what he did. That is the person who will have no excuse for himself; that is the hypocrite, and that is the one with whom Allah is angry. [Recorded by Muslim.]

On the Day of Judgment, the first people to be judged will be this nation, the Muslims who followed Muhammad (صلى الله عليه وسلم), based on the prophet’s statement:

الْخَلَائِقَ قَبْلَ بَيْنَهُمُ الْمَقْضِيُّ الْقِيَامَةِ يَوْمَ السَّابِقُونَ الْآخِرُونَ نَحْنُ

*We are the last ones (in this life) but the first ones on the Day of Resurrection to have their accounts settled before the rest of creation. [94]*

Similarly, Ibn ‘Abbās (رضي الله عنهما) narrated that the prophet (صلى الله عليه وسلم) said:

الْآخِرُونَ فَنَحْنُ ؟ وَنَبِيِّهَا الْأُمِّيَّةُ الْأُمَّةُ أَيْنَ : يُقَالُ ، يُحَاسَبُ مَنْ وَأَوَّلُ الْأُمَّةِ آخِرُ نَحْنُ الْأَوَّلُونَ

*We are the last religious nation (in this life) but the first to be judged. It will be said, “Where is the illiterate nation and its prophet?” So we are the last ones yet the first ones.[95]*

The first thing for which a worshipper of Allah will be judged and called to account regarding the rights of Allah will be his prayer based on the statement of the prophet (عليه وسلم صلى الله):

وَإِنْ ، عَمَلِهِ سَائِرٌ صَلَحَ صَلَحَتْ فَإِنْ ، الصَّلَاةُ الْقِيَامَةِ يَوْمَ الْعَبْدُ بِهِ يُحَاسَبُ مَا أَوَّلُ عَمَلِهِ سَائِرٌ فَسَدَ فَسَدَتْ

*The first thing for which a worshipper will be judged on the Day of Resurrection will be prayer. If it is sound, the rest of his deeds will be sound, but if it is bad, the rest of his deeds will be bad. [96]*

However, the first crimes to be judged regarding the rights of other people will be those pertaining to bloodshed as he (صلى الله عليه وسلم) said:

الدِّمَاءِ فِي الْقِيَامَةِ يَوْمَ النَّاسِ بَيْنَ يُقْضَى مَا أَوْلَى

*The first thing to be settled between people on the Day of Resurrection will be (crimes of) bloodshed.*[97]

This is because prayer is the best bodily act of worship related to the rights of Allah, and bloodshed is the greatest violation of communal rights related to mankind.

#### Footnotes:

[86] Recorded by Aḥmad (6/48) and Ibn Abī ‘Āṣim in “*Kitāb al-Sunnah*” (no. 885). al-Albānī said it is authentic in his checking of “*Kitāb al-Sunnah*” (2/429).

[94] Recorded by al-Bukhārī and Muslim. In a similar ḥadīth, also recorded by them both, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

فَهَذَا ، بَعْدَهُمْ مِنْ وَأُوتِينَاهُ قَبْلَنَا مِنْ الْكِتَابِ أُوتُوا أَمَةَ الْقِيَامَةِ يَوْمَ السَّابِقُونَ الْآخِرُونَ نَحْنُ  
لِلنَّصَارَةِ غَدٍ وَبَعْدَ لِلْيَهُودِ فَغَدًا اللَّهُ فَهَدَانَا فِيهِ اخْتَلَفُوا الَّذِي الْيَوْمُ

*We are the last ones but the first ones on the Day of Resurrection. They were given the scripture before us and we were given it after them. So this is the day they differed about, but Allah has guided us. So tomorrow is for the Jews, and the day after is for the Christians.*

[95] Recorded by Ibn Mājah, Aḥmad, and al-Bayhaqī. al-Albānī said it is authentic in “*Ṣaḥīḥ Sunan Ibn Mājah*” (no. 3463).

[96] Recorded by al-Tirmidhī, al-Nasāī, Ibn Mājah, and al-Ṭabarānī. The text is from al-Ṭabarānī and al-Albānī said it is authentic in “*Ṣaḥīḥ al-Targhīb wal-Tarhīb*” (1/185).

[97] Recorded by al-Bukhārī and Muslim

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