# Do you find any difficulty in seeing the sun at noon when there are no clouds? They said: No. He again said: Do you find any difficulty in seeing the moon during the fourteenth night when there are no clouds?

Abu Hurayrah (may Allah be pleased with him) reported that they (the Companions) asked the Messenger of Allah: "Will we see our Lord on the Day of Judgment?" He said: "Do you find any difficulty in seeing the sun at noon when there are no clouds?" They said: 'No.' He again said: "Do you find any difficulty in seeing the moon during the fourteenth night when there are no clouds?" They said: 'No.' Thereupon, he said: "By the One in Whose Hand my life is! You will not face any difficulty in seeing your Lord, only as much as you find difficulty in seeing one of them (the sun and moon). Then Allah will meet a slave (on the Day of Judgment) and say: 'O so-and-so, did I not honor you and give you authority and provide you with a spouse and subdue for you horses and camels and afford you an opportunity to rule over your subjects?' He will say: 'Yes.' Allah will say to him: 'Did you not think that you would meet Me?' And he will say: 'No.' Thereupon, He (Allah) will say: 'Well, We forget you as you had forgotten Me.' Then the second person will be brought to meet Allah, and He will say: 'O so-and-so, did I not honor you and give you authority and provide you with a spouse and subdue for you horses and camels and afford you an opportunity to rule over your subjects?' He will say: 'Yes, my Lord.' And He will say: 'Did you not think that you would be meeting Me?' And he will say: 'No.' And then He will say: 'Well, I forget you today as you had forgotten Me.' Then the third one will be brought, and He will say to him as He said before. And he (the third person) will say: 'O my Lord, I believed in You, Your Book, and Your Messenger, and I observed the prayer and fasted and gave charity.' He will speak in good terms like this as he will be able to do so. And He will say: 'Then stay in your place.' It will be said to him: 'Now We will send forth our witnesses to you.' The man will think 'who will bear witness against me?' Then his mouth will be sealed, and his thighs, flesh, and bones will be told to speak. So they will give account of his deeds. This will be done so that he should not be able to make any excuse for himself. That is the hypocrite, who will incur Allah's displeasure."

[Authentic hadith] [Narrated by Muslim]

Some of the Companions (may Allah be pleased with them) asked the Messenger of Allah (may Allah's peace and blessings be upon him): "Will we see our Lord on the Day of Judgment?" He said: "Do you find any difficulty in seeing the sun at noon when there are no clouds?" In other words: do you crowd with each other to the extent that you might harm one

another in order to see the sun when it is high in the horizon and spreading its light all over the world, with no clouds screening it from you? They answered in the negative. The Prophet (may Allah's peace and blessings be upon him) again asked: "Do you have any difficulty in seeing the full moon when there are no clouds?" That is: do you crowd or struggle with one another in a way that might cause you harm in your attempt to see a full moon that is clearly seen in the sky without any cloud screening it? They said: 'No.' The Prophet (may Allah's peace and blessings be upon him) said: "By Allah, in Whose Hand my life is, You will not face any difficulty in seeing your Lord, only as much as you find difficulty in seeing one of them (the sun and moon)." This means that they will see their Lord so clearly and evidently that it involves no argument or doubt; that none would disagree or belie the other, just as no one argues over seeing the sun or the moon. The similitude made here applies to the unquestionable clarity of sighting Allah, not to the manner in which it takes place or the nature of the One Whom is seen. Indeed, He, the Exalted, is far above being likened to creatures. Then the Prophet (may Allah's peace and blessings be upon him) informed about one of the events of the Day of Judgment. That is, one of Allah's servant will stand before Him, the Exalted, and He will remind him of the favors that He bestowed upon him, one after the other: like favoring him; making him a chief among his people; granting him a wife from his own kind and allowing him to enjoy her; fostering love, compassion, affection, and intimacy between the both of them; subjugating horses and camels to him; and making him the chief of his people, who is entitled to a quarter of the war booty, while in the pre-Islamic time, kings would take the whole booty to themselves. The servant will affirm all of these favors. The Lord will ask him: "Did not you know that you were going to meet Me?" The servant will say: "No," and Allah will say: "So I will forget you as you had forgotten Me." In other words, Allah will exclude him from His mercy just as he abandoned His obedience during his life. The word 'forget' here means to leave something knowingly and deliberately. This is explained by Allah's saying: {Indeed, We have [accordingly] forgotten you. And taste the punishment of eternity} [Sūrat al-Ahqāf: 14]. Once again, Allah will meet another servant, and a similar conversation will take place. Furthermore, Allah will meet a third servant, who will say to Him: "I affirmed my faith in You, Your Book, and in Your Messenger, and I observed the prayer and fasted and gave charity, and he will praise himself as much as he can. Thereupon, Allah, the Almighty, will say to Him: "Hence, (as you have praised yourself in such a way) remain in your place so that we bring our witnesses to your deeds." The servant will think of who that witness would be. Thereafter, Allah will make a seal on his mouth, and his thighs, flesh, and bones will be ordered to speak. They will tell all about his deeds, which will render his excuses unacceptable, due to his numerous sins and the testimony of his own limbs against himself. This third servant is the hypocrite, whom Allah is angry with.

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