People – or he said slaves - will be gathered on the Day of Judgment naked and uncircumcised

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported: I was told about a Hadīth from a man who heard it from the Prophet (may Allah's peace and blessings be upon him). So I bought a camel, prepared my baggage, and traveled for a month to reach him. I arrived at the Levant and found ‘Abdullāh ibn Unays. I said to the doorkeeper: "Tell him Jābir is at the door." He asked: "Ibn Abdullāh?" I said: ‘Yes.’ Unays came out, holding onto his garment and hugged me, and I hugged him too. I said: "I learnt that you heard a Hadīth about recompense from the Messenger of Allah (may Allah's peace and blessings be upon him) and I was worried that you would die or I would die before hearing the Hadīth." So he said: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) saying: 'People – or he said slaves - will be gathered on the Day of Judgment naked and uncircumcised, and having nothing.'" He continued: "Then they will be summoned by a voice that is heard from far and near: ‘I am the King, I am the Recompenser, and none of the people of Hell will enter Hell with a right over one of the people of Paradise until I settle his right. And none of the people of Paradise will enter Paradise owing a right to one of the people of Hell, until I offset his right, even if it was a slap (on the face).'" We said: “How could that be, when we come to Allah naked, uncircumcised and having nothing with us?” he said: “By the good and bad deeds."

[Good hadith] [Narrated by Ahmad]

Jābir ibn ‘Abdullāh al-Ansāri said he heard that ‘Abdullāh ibn Unays had heard a Hadīth from the Prophet (may Allah's peace and blessings be upon him) that he never heard. So he bought a camel for the journey and put his luggage on it, and traveled for a month until he arrived at the Levant. He went to ‘Abdullāh ibn Unays’ house and said to the doorman: “Jābir is here.” ‘Abdullāh ibn Unays asked: “Ibn Abdullāh?” Jābir said: 'Yes.' So Unays ran out quickly and they hugged each other. Jābir said to him: “I learnt that you heard a Hadīth from the Prophet (may Allah's peace and blessings be upon him) about recompense and I was worried you would die or I would before I heard it.” So he said: “I heard the Messenger of Allah say: ‘The people will be gathered on the Day of Judgment naked, uncircumcised and they will have nothing.’ This means that Allah will gather the people up on the Day of Judgment in one place, hold them accountable for their deeds, and either punish or reward them. At that time, they will be naked and uncircumcised, just as they were when their mothers gave birth to them, and they will have no worldly possessions. Then, he said: "Then an announcement will be made by one voice.” An announcement is only made by a voice, as people notice an announcement accompanied by sound. So ‘voice’ was mentioned here to emphasize the announcement. This is the highest level of clarity that Allah speaks, with speech that is heard and with a sound, however Allah’s sound does not resemble that of the creation. As for the sounds of the creation, only those close-by are able to hear their sounds.

Allah’s voice does not resemble that of the creation and that is why he said those far, as well as those who are near will hear the sound. This characteristic is exclusive for Allah’s voice. In contrast, the sounds of His creation are only heard by the ones who are close by, depending on how loud the voice is. There are numerous texts that affirm this, for instance, Allah’s statements: {And their Lord called to them: "Did I not forbid you"} [Sūrat al-Aʿrāf: 22] and Allah’s statement: {And We called him from the side of the mount at [his] right and brought him near, confiding [to him]} [Sūrat Maryam: 52] and Allah’s statement: {And [mention] when your Lord called Mūsa, [saying]: "Go to the wrongdoing people"} [Sūrat Ash-Shuʿāraʾ: 10]. Then He will say: “I am the King, I am the Recompenser.” The announcement that the people gathered on that day will hear; the ones who are far and close: “I am the King, I am the Recompenser.” Allah, the Exalted, is the King. He owns all that is in the heavens and earth. He is the Recompenser Who compensates the servants for their deeds, whoever does good, He will reward him with better than what he did; and whoever did bad deeds, He will give him what he deserves. Then Allah will say: "None of the people of Hell will enter Hell with a right over one of the people of Paradise until I settle his right. And none of the people of Paradise will enter Paradise owing a right to one of the people of Hell, until I offset his right, even if it was a slap (on the face).” Meaning: Allah, Exalted and Glorified, will judge between His servants with justice. He will take from the oppressor the right of the oppressed. None of the inhabitants of the Hellfire will enter it with a right to claim from the people of Paradise, except that Allah will settle this right. This is complete justice. Even though the disbelievers and the oppressors will enter the Hellfire, they will not be oppressed. If they had a right upon someone in the Paradise, they will receive it from them, and similarly is the case for the people of Paradise. So the Companions said to the Prophet (may Allah's peace and blessings be upon him): “How can the people give others their rights when they don’t have any worldly possessions?” The Prophet (may Allah's peace and blessings be upon him) said: “By the good and bad deeds.” Meaning: The settlement of rights is done by the oppressed people taking good deeds from their oppressor and, if the good deeds of the oppressors run out, the bad deeds of the oppressed will be taken and added to the aggregate of bad deeds of the oppressor, and then he will be thrown into the Hellfire.

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