

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 33

[إِثْبَاتُ رُؤْيَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ]

وَقَوْلُهُ: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾ [القيامة: ٢٢-٢٣]

وَقَوْلُهُ: ﴿عَلَى الْأَرْيَافِكِ يَنْظُرُونَ ﴿٣٥﴾﴾ [المطففين: ٣٥]

وَقَوْلُهُ: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦]

وَقَوْلُهُ: ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾ [ق: ٣٥]

وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ، مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلهُدَىٰ مِنْهُ، تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ .

[AFFIRMING THE BELIEVERS' SEEING THEIR LORD ON THE DAY OF RESSURECTION]

And His saying: Faces that Day will be radiant. Gazing at their Lord. [al-Qiyamah: 22-23]

And His saying: On couches, gazing in wonder. [al-Mutaffifin: 35]

And His saying: Those who do good will have the best and more. [Yunus: 26]

And His saying: They will have in there everything they desire; and with Us there is still more.

[Qaf: 35]

And this topic is related in many places in the Book of Allah; whoever ponders the Qur'an carefully, desiring guidance from it, will have the path of truth made clear to him.

[إِثْبَاتُ رُؤْيَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ]

[AFFIRMING THE BELIEVERS' SEEING THEIR LORD ON THE DAY OF RESSURECTION]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which affirm that the believers will see their Lord on the Day of Resurrection when they are admitted into Paradise, and it will be the greatest of all luxuries they will experience.
- This is the position of the *Sahabah*, *Taabi'een* and leading scholars of *Ahlu Sunnah wal-Jam'ah* who followed the methodology of their pious predecessors. This is in contrast to the *Raafidhah*, the *Jahmiyya* and the *Mu'tazilah* who negate that Allah will be seen on the Day of Judgement, thereby opposing the Quran, Sunnah, and consensus of the scholars.
- They base their specious arguments on misinterpreted *ayaat* of the Quran. For example:
 1. The statement of Allah to Musa:

﴿لَنْ تَرِنِي﴾

You cannot see Me. [al-A'raaf: 143]

Their refutation: The *ayah* is negating seeing Allah in this world, and does not negate seeing Him in the Hereafter as established by the other evidences.

2. Allah's statement:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾

No vision can grasp Him. [al-An'aam: 103]

Their Refutation: The *ayah* only negates the *idraak* (an encompassing view) but does not negate the seeing. The believers will see Allah; however, their sight will not encompass Him. In fact, negating the *idraak*, is implicit affirmation of the seeing.

﴿وَقَوْلُهُ: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٣﴾ إِلَى رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾﴾ [القيامة: ٢٢-٢٣]

And His saying: Faces that Day will be radiant, gazing at their Lord. [al-Qiyamah: 22-23]

- ﴿وَجُوهٌ يَوْمَئِذٍ﴾ – '**Faces that Day.**' Meaning, on the Day of Judgement when the believers are entered into Paradise.
- ﴿نَّاصِرَةٌ﴾ – '**Will be radiant.**' The faces of the believers will be radiant and glowing with an aura and light reflecting their bliss, joy, and delight at what they have been blessed with from everlasting pleasures.
- ﴿إِلَى رَبِّهَا نَاظِرَةٌ﴾ – '**Gazing at their Lord.**' The radiant faces of the believers in Paradise will look at Allah. This is the point of reference. The pronoun returns to the radiant faces of the believers, therefore the looking that is done with the faces is with the eyes. This is unlike the looking of the heart which is done with insight (*baseerah*), pondering (*taddabur*) and reflection (*taffakur*). This is clear proof that Allah will be seen with the vision of His believing servants.

﴿وَقَوْلُهُ: ﴿عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾﴾ [المطففين: ٣٥]

And His saying: On couches, gazing in wonder. [al-Mutaffifin: 35]

- ﴿عَلَى الْأَرَائِكِ﴾ – '**On couches.**' The word *araa'ik* is the plural of *areeka* which is a reclining couch with luxurious covers or curtains hanging over it. It represents the grandeur and beauty of the sitting. If there are no curtains, then the sitting is simply known as a *sareer* (reclining couch).
- ﴿يَنْظُرُونَ﴾ – '**Gazing in wonder.**' What they will be gazing at is not specifically mentioned, therefore it is general and includes everything they will enjoy looking at in Paradise. The greatest and most delightful thing to look at will be the Face of their Lord.
- This *ayah* is mentioned twice in Surat al-Mutaffifeen. The first time it is mentioned (*ayah* 23), Allah subsequently says:

﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾﴾

You will recognise on their faces the brightness of delight. [al-Mutaffifeen: 24]

The context of these two *ayaat* (23 and 24) greatly resembles the preceding *ayaat* in Surat al-Qiyamah.

- Allah also says of the disbelievers in Surat al-Mutaffifeen:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾﴾

They will be veiled from seeing their Lord that Day. [al-Mutaffifeen: 15]

This is evidence that what is veiled from the disbelievers due to Allah's Anger, will be seen by those who have earned His Pleasure. Therefore, the one who earned Allah's wrath will be veiled from seeing Allah, while those who earned His Pleasure will see Him in Paradise.

This is very strong evidence, because if everybody is veiled from seeing Allah, then there would be no point in specifically mentioning the disbelievers.

وَقَوْلُهُ: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦]

And His saying: Those who do good will have the best and more. [Yunus: 26]

- {لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ} – ‘Those who do good will have the best.’ Meaning the best of rewards, referring to Paradise.
- {وَزِيَادَةٌ} – ‘And more.’ This refers to the believers gazing at the Face of Allah as explained by the Prophet ﷺ in the authentic *hadith*.

عَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ تَرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ أَلَمْ تَبَيِّضْ وَجُوهَنَا أَلَمْ تَدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَىٰ رَبِّهِمْ عَزَّ وَجَلَّ»

Suhaib narrated that the Prophet ﷺ said: When those deserving of Paradise will enter Paradise, Allah the Blessed and Exalted will ask them: ‘Do you wish Me to give you anything more?’ They will reply: ‘Have you not brightened our faces? Have you not admitted us into Paradise and saved us from Hellfire?’ Allah will then lift the veil, and of things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious. [Muslim]

- This is an explanation by the Prophet ﷺ of the *ziyaadah* and that it will be the believers seeing Allah in Paradise. No doubt the Prophet ﷺ is the most knowledgeable of all people concerning the meanings of the Quran. He ﷺ explained it as looking at Allah, which is in addition to the favours they will receive in Paradise.
- There will be no favour equal to the gazing at Allah's Face - neither the fruits, rivers, or women of Paradise. This is why Allah referred to it as *ziyaadah* (addition). It is in addition to *al-Husna* (Paradise).

وَقَوْلُهُ: ﴿لَّهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ [ق: ٣٥]

And His saying: They will have in there everything they desire; and with Us there is still more.

[Qaf: 35]

- {لَّهُمْ مَا يَشَاءُونَ فِيهَا} – ‘They will have in there everything they desire.’ Meaning, they will have everything they desire in Paradise. This is as Allah says:

﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

There will be all that souls desire and eyes delight in and you will abide therein forever.

[al-Zukhruf: 71]

- {وَلَدَيْنَا مَزِيدٌ} – ‘And with Us there is still more.’ Meaning, more than what every soul desires, and that is gazing at the Noble Face of Allah. This is as per the previous *ayah* in which the *ziyaadah* was explained by the Prophet ﷺ as the believers seeing Allah in Paradise. Similarly, the *mazeed* in this *ayah* also refers to the believers gazing at Allah in Paradise.

وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ، مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلهُدَى مِنْهُ، تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ.

And this topic is related in many places in the Book of Allah; whoever ponders the Qur'an carefully, desiring guidance from it, will have the path of truth made clear to him.

- (وَهَذَا الْبَابُ) – ‘**And this topic.**’ Meaning, the topic of Allah’s Names and Attributes, and how they are established through affirmation and negation.
- (فِي كِتَابِ اللَّهِ كَثِيرٌ) – ‘**Is related in many places in the Book of Allah.**’ There is no *ayah* in the Book of Allah except that you will find in it one of Allah’s Names or one of His Attributes, or one of His Actions or one of His Rulings. In fact, every *ayah* is an Attribute of Allah, because the Quran is the Word of Allah.
- (مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلهُدَى مِنْهُ) – ‘**Whoever ponders the Quran carefully, desiring guidance from it.**’ Meaning, they ponder and reflect over the Quran with the intention of seeking guidance from it, not to support their personal views, nor to gather an argument for falsehood, nor to try and find contradictions in it. This is the way of the people of innovation and deviation, which is why they are always blinded from the truth.
- (تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ) – ‘**Will have the path of truth made clear to him.**’ This great result is preceded by two matters – Pondering over the Quran, and having the good intention of seeking guidance from it. This statement of the Sheikh is evidenced by many *ayaat* in the Quran, from them.

﴿ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿١٧﴾ ﴾

This is a Book We have sent down to you, full of blessings, that you may ponder over its *ayaat* and that men of understanding may remember. [Saad: 29]

Review questions

1. Which deviant sects negated that the believers will see Allah in Paradise? Which *ayaat* from the Quran did they misinterpret to support their false claim?
2. ‘*Faces that Day will be radiant, gazing at their Lord.*’ [al-Qiyamah: 22-23] – What is the point of reference in this *ayah*?
3. Which *ayah* in Surat al-Mutaffifeen not mentioned by the Sheikh in his treatise, is also very strong evidence that the believers will see Allah in Paradise?
4. How did the Prophet ﷺ explain the *ziyaadah* and *mazeed* mentioned in Surat Yunus and Surat Qaaf respectively?
5. What are the two conditions the Sheikh stated must be fulfilled by anyone seeking clarity on the true path from the Quran?