

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 40

[إِثْبَاتُ رُؤْيَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ]

وَقَوْلُهُ ﷺ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا، فَافْعَلُوا». [مُتَّفَقٌ عَلَيْهِ].

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

And like his saying ﷺ: You will see your Lord like you see the moon on a night when it is full, you will have no difficulty in seeing Him. So, if you are able to not be prevented to the point of missing a prayer before the rising of the sun and before its setting, then do so. [Bukhari, Muslim]

[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 a single *hadith* from the *Sunnah* of the Prophet ﷺ which affirms that the believers will see their Lord on the Day of Resurrection when they are admitted into Paradise, and it will be the greatest luxury in Paradise that they will experience.
- Previously (Lesson 33), the Sheikh mentioned the evidences from the Quran which affirm that the believer will see their Lord on the Day of Resurrection. In that lesson, the refutation of those who negate that Allah will be seen on the Day of Judgement were presented. This section of the treatise affirms this from the perspective of the *Sunnah*.

وَقَوْلُهُ ﷺ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا، فَافْعَلُوا». [مُتَّفَقٌ عَلَيْهِ].

And like his saying ﷺ: You will see your Lord like you see the moon on a night when it is full, you will have no difficulty in seeing Him. So, if you are able to not be prevented to the point of missing a prayer before the rising of the sun and before its setting, then do so. [Bukhari, Muslim]

- (إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ) – ‘You will see your Lord.’ This is addressing the believers. The (س) in the word *satarawna* is for emphasis and to indicate certainty. The believers will certainly see Allah with their eyes, setting their gaze upon Him.

The narrations which affirm that the believers will see Allah in the Hereafter are *Mutawaatirah*, meaning they are reported by a large number of narrators in every stage of their chain.

- (كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ) – ‘Like you see the moon on a night when it is full.’ Meaning, the night when the moon fully appears, which is the fourteenth and fifteenth night (and sometimes the thirteenth) of the lunar month. On those nights, the moon is fully illuminated for all to see.

The purpose of the comparison is to establish and emphasise the seeing of Allah by the believers, and to also negate the use of a metaphor (*majaaz*) in order to misinterpret it. The comparison is between the acts of seeing, not between what is seen (that is, not between Allah and the moon), because there is nothing like Allah.

The Prophet ﷺ would sometimes explain the meaning of something by giving real sensory examples. For example, when Laqeet Ibn Amir asked him:

أَكُلُّنَا يَرَى رَبَّهُ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟

Will every one of us see his Lord on the Day of Judgement, and what is the sign of that in His creation?

Then Prophet ﷺ answered:

«كُلُّكُمْ يَنْظُرُنِي الْقَمَرَ مُخْلِياً بِهِ؟ فَاللَّهُ أَعْظَمُ»

Every one of you looks at the moon, alone with it (uninhibited)? Allah is greater! [Ahmad, Abu Dawood- Hassan]

- (لَا تَضَامُونَ فِي رُؤْيَيْتِهِ) – ‘You will have no difficulty seeing Him.’ Meaning, that no oppression or injustice (*dhaym*) will affect you, such that some of you will see Him and some of you will not. In another narration the word is pronounced (تَضَامُونَ) which carries the meaning of overcrowding. That is, you will not have to gather in a single place to see Him, resulting in overcrowding and discomfort. Taking into consideration both narrations, its meaning would be: ‘You will truly see Him in reality. Each of you will see Him while in his place.’
- (فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا) – ‘So, if you are able to not be prevented.’ That is, you are not overpowered such as being overcome by sleep or work.
- (عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا، فَافْعَلُوا) – ‘To the point of missing a prayer before the rising of the sun and before its setting, then do so.’ The prayer before sunrise is Fajr, and the prayer before sunset is Asr. Meaning, do not be hindered and prevented from praying these two prayers in congregation at their prescribed times. These two prayers were specified because the angels converge during their times, and witness those who pray them. Also, the Prophet ﷺ said:

«مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ»

Anyone who observes the two cool prayers (Fajr and Asr) will enter Paradise. [Bukhari, Muslim]

They are the best of the obligatory prayers; therefore, it is appropriate that the one who observes them is rewarded with the best reward, which is looking at the Face of Allah.

- The point of reference from the *hadith* is that it contains affirmation of the believers seeing their Lord with their eyes on the Day of Resurrection. Some scholars are of the view that whoever disputes that Allah shall be seen by the believers on the Day of Judgement, is a disbelieving apostate (*murtadd*). This is because the evidences from the Quran are clear cut, while the *ahadeeth* affirming it are *Mutawaatir*.

Review questions

1. What does the letter (س) in the word *satarawna* signify in the context of the believers seeing Allah?
2. What did the Prophet ﷺ compare the believers seeing Allah to? What purpose does this comparison serve?
3. Explain the following statement: *'The comparison is between the acts of seeing, not between what is seen'*.
4. What are the two pronunciations of the word (تضامون) and how does the meaning change for each pronunciation?
5. What is the significance of mentioning the preservation of the Fajr and Asr prayers in the context of this *hadith*?