

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 47

[وَجُوبُ الْإِيمَانِ بِرُؤْيَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ وَمَوَاضِعُ الرُّؤْيَةِ]

وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِهِ وَيَكْتَبُهُ وَمِمَّا لَيْسَ بِهِ: الْإِيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عَيْنًا بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الشَّمْسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ، وَكَمَا يَرَوْنَ الْقَمَرَ لَا يُضَامُونَ فِي رُؤْيَيْهِ.

يَرَوْنَهُ سُبْحَانَهُ وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ، كَمَا يَشَاءُ اللَّهُ تَعَالَى.

[THE OBLIGATION OF BELIEF THAT THE BELIEVERS WILL SEE THEIR LORD ON THE DAY OF RESURRECTION AND THE PLACES THAT THEY WILL SEE HIM]

Included in what we have mentioned of having Imaan in Him, His Books, His Angels, and His Messengers, is the belief that the believers will see Him on the Day of Rising, with their eyes, just as they see the sun on a clear day, free of clouds, and just as they see the moon when it is full, without experiencing any difficulty in seeing Him.

They will see Him when on the great plain on the Day of Rising, and then they will see Him after entering Paradise as Allah, Most High, wills.

[وَجُوبُ الْإِيمَانِ بِرُؤْيَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ وَمَوَاضِعُ الرُّؤْيَةِ]

[THE OBLIGATION OF BELIEF THAT THE BELIEVERS WILL SEE THEIR LORD ON THE DAY OF RESURRECTION AND THE PLACES THAT THEY WILL SEE HIM]

- In this part of his treatise the Sheikh explicitly explains the obligation of believing that the believers will see their Lord on the Day of Resurrection on the great plain of the gathering and when they are admitted into Paradise.
- Previously (Lessons 33, 40) the Sheikh mentioned the evidences from the *Quran* and *Sunnah* which affirm that the believers will see their Lord on the Day of Resurrection. In this part of his treatise, he will elaborate on how those evidences from the *Quran* and *Sunnah* are to be correctly and properly understood and interpreted.

وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِهِ وَيَكْتَبُهُ وَبِمَلَائِكَتِهِ وَبِرُسُلِهِ: الْإِيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرُونَهُ
يَوْمَ الْقِيَامَةِ

Included in what we have mentioned of having Imaan in Him, His Books, His Angels, and His Messengers, is the belief that the believers will see Him on the Day of Rising.

- The reason that believing the believers will see their Lord on the Day of Resurrection is considered part of *Imaan* in Allah, is because this is something Allah has informed us of. Therefore, if we believe in it, it is part of belief in Allah. Similarly, disbelief in it is disbelief in Allah.
- The reason it is considered part of *Imaan* in His Books is because the Books have informed us that Allah will be seen. Therefore, believing that Allah can be seen is part of belief in the Books.
- The reason it is considered part of *Imaan* in the Angels is because the transmission of the revelation is through the angels, namely Jibril who brings down the revelation from Allah. Therefore, believing that Allah can be seen is part of belief in the Angels.
- Similarly, the reason it is considered part of *Imaan* in the Messengers is because it was the Messengers who conveyed this to the people. Therefore, believing that Allah can be seen is part of belief in the Messengers.

عَيْنًا بِأَبْصَارِهِمْ

With their eyes.

- Meaning, a real sighting without any obscurity. They will see Him clearly with their eyes. It is not a metaphorical viewing (*majaaz*) as the Mu'atazilah claim.

كَمَا يَرُونَ الشَّمْسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ

Just as they see the sun on a clear day, free of clouds.

- The evidence for this is the saying of the Prophet ﷺ in a lengthy *hadith*:

«تَرُونَهُ كَمَا تَرُونَ الشَّمْسَ صَحْوًا لَيْسَ دُونَهَا سَحَابٌ»

You will see Him as you see the sun on a clear day with no clouds. [Bukhari, Muslim]

What is intended by the seeing is the seeing with the eyes, as indicated by the comparison to seeing the sun on a clear day with no clouds.

وَكَمَا يَرُونَ الْقَمَرَ لَا يُضَامُونَ فِي رُؤْيَيْهِ

And just as they see the moon when it is full, without experiencing any difficulty in seeing Him.

- This statement is also based on an authentic *hadith* whose explanation has preceded in Lesson 40.
- (لَا يُضَامُونَ فِي رُؤْيَيْهِ) – **'Without experiencing any difficulty in seeing Him.'** Meaning, that none will experience any oppression or injustice (*dhaym*) which will prevent them from seeing Him. In another narration the word is pronounced (تَضَامُونَ) which carries the meaning of overcrowding.

Both meanings are correct in their description of how the believers will see their Lord. They will not be overcrowded, which may prevent them from seeing Him. Rather, each one will see Him while in their place.

The purpose of the comparisons between the sun and the moon is to establish and emphasise the seeing of Allah by the believers, The comparison is between the act of seeing, not between what is seen (that is, not between Allah and the sun or the moon) because there is nothing like Allah.

يَرَوْنَهُ سُبْحَانَهُ وَهُمْ فِي عَرَصَاتٍ الْقِيَامَةِ

They will see Him when on the great plain on the Day of Rising.

- The word *Arasaat* is plural for *Arasah* which is a large and vast plain of land that does not have any structures or landmarks on it. This is because the Prophet ﷺ has informed us that on the Day of Judgment, the earth will be spread like the spreading of leather. [al-Hakim – Sahih]
- Therefore, the believers will see Allah on the plains of the Day of Judgement, before they enter Paradise. This is because Allah says of those who deny the Day of Recompense:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُجُونَ ﴿١٥﴾ ﴾

Surely, they will be veiled from seeing their Lord that Day. [al-Mutafifeen: 15]

It is understood from the *ayah* that the believers will not be veiled from seeing their Lord. There is a difference of opinion as to who else will see Allah on the plain of the Day of Judgement.

1. That the believers, disbelievers, and hypocrites will all see Allah.
2. That the believers and hypocrites will see Him.
3. That only the believers will see Him. This is the most correct opinion as per the *ayah* in Surat al-Mutafifeen, and Allah knows best.

ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ، كَمَا يَشَاءُ اللَّهُ تَعَالَى

And then they will see Him after entering Paradise as Allah, Most High, wills.

- (كَمَا يَشَاءُ اللَّهُ تَعَالَى) – ‘***As Allah Most High wills.***’ Meaning, they will see Allah in the manner which He wills them to see Him, and for as long as He wills, and in all circumstances. We do not know how the believers will see Allah in Paradise.

The meaning of seeing is known. The believers will see Allah as they see the moon and the sun, but in what manner? We do not know; it is as Allah wills.

Review questions

1. Briefly explain why believing that the believers will see Allah is considered part of *Imaan* in Allah, His Books, His Angels and His Messengers.
2. What two creations did the Sheikh compare to the believers seeing Allah? Where did he derive these comparisons from?
3. Explain the following statement: ‘*The comparison is between the acts of seeing, not between what is seen.*’
4. What is the evidence that the believers will see Allah on the great plain of the Day of Judgement before they enter Paradise?
5. ‘*And then they will see Him after entering Paradise as Allah, Most High, wills.*’ – Briefly explain the underlined section of the Sheikh’s statement.