

## Lesson 16

[58] وَالرُّؤْيَةُ حَقٌّ لِأَهْلِ الْجَنَّةِ، بَعْدَ إِحْاطَةٍ وَلَا كَيْفِيَّةٍ.

[58] And ‘seeing Allaah’ by the people of Paradise is true, without their encompassing Him and without us knowing how it will be.

The Explanation – Point [58]<sup>1</sup>

*Ar-ru.yah* (الرؤية – the seeing) means: the believers seeing their Lord, the Perfect and Most High; because the believers will see their Lord, the Perfect and Most High, in the Hereafter. They will see Him openly – with their eyes, just as they see the moon on the night when it is full and just as they see the sun bright and clear when there is no cloud-cover to hide it; just as the chosen Prophet (Al-Mustafaa) *sallAllaahu `alayhi wa sallam* informed about in the authentic *mutawaatir ahaadeeth* from him, *`alayhi-s-salaatu was-salaam*.<sup>2</sup> So therefore, the author said, “The seeing (*ar-ru.yah*) is true” meaning: it is affirmed by the Book and the Sunnah and the *ijmaa`* (consensus) of the people of the *Sunnah* and the *Jamaa`ah* from the *Salaf* (predecessors) and from the *Khalaf* (later peoples). Nobody disagrees about that except for the *mubtadi`ah* (innovators) and the people of the deviant ways.<sup>3</sup>

So the believers will see their Lord, the Perfect and Most High, just as He the Perfect said,

<sup>1</sup> Translator’s Side Point: In the larger explanation of Ibn Abil-`Izz, Ibn Abil-`Izz said with regard to this point, “This matter is one of the noblest matters from the principles of the religion and from the most tremendous of them. And it is the limit which those people who strive, strive for, and those people who vie, vie for. And those will be deprived, those who are screened away from their Lord; they will be truly deprived – those who are turned away from His Door.”

<sup>2</sup> (One of these *hadeeth*) from Jarreer ibn `Abdillaah al-Bajalee *radjyAllaahu `anh* who said,

كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةً يَعْنِي الْبَدْرَ فَقَالَ إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ

“We were the Prophet *sallAllaahu `alayhi wa sallam* and he looked at the Moon on the night when it was full and he said, ‘You will certainly see your Lord, just as you see this Moon; you will not be put to trouble in seeing Him.’”

*Hadeeth* reported by Al-Bukhaaree as *hadeeth* 554 and by Muslim.

Translator’s Side Point: Some of the explainers make the point that this *hadeeth* affirms seeing Allaah truly and really, just as we truly and really see the Moon and the Sun.

<sup>3</sup> Translator’s Side Point: Ibn Abil-`Izz mentions who they are. He said, “The ones who disagree and differ about seeing, they are the *Jahmiyyah* and the *Mu`tazilah* and those who follow them from the *Khawaarij* and the *Imaamiyyah* (the *Shi`e`ah*). And their saying is false and futile and it is rejected by the Book and the *Sunnah*.”

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

**On that Day (the Day of Resurrection) some faces would be radiant, looking at their Lord.**

(Sooratul-Qiyaamah (75), *aayaat* 22-23)

They are the faces of the believers. As for (the word in the first *aayah*) '*naadīrah*' (ناصرة - radiant), meaning: from *an-nadrah* (النصرة) which means brilliance and beauty.

﴿ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴾

**You will recognize upon their faces the radiance of bliss.**

(Sooratul-Muṭaffifeen (83), *aayah* 24)

And as for (the second *aayah*) '*naẓīrah*' (ناظرة) then it means looking with the eyes. You say: "*naẓartu ilaa kadhā*" (نظرت إلى كذا) – "I looked upon such and such" when you mean: "I saw it" (أبصرته) – *abṣartub*. The term '*an-naẓar*' (النظر) has different usages in the Book of Allaah, the Mighty and Majestic. (Firstly), if it is used with the term '*ilaa*' (إلى) meaning 'towards' or 'to' then it means: seeing with the eyes.

﴿ أَفَلَا يَنْظُرُونَ إِلَىٰ الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَىٰ السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ ﴾

**Will they not look upon the camels at how they have been created and at the sky and how it has been raised?**

(Sooratul-Ghaashiyah (88), *aayaat* 17-18)

Meaning: Will they not look with their eyes at these amazing parts of the creation which prove the Power and Ability of Allaah the Mighty and Majestic. And in this *aayah*,

﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

**Looking at their Lord**

(Sooratul-Qiyaamah (75), *aayaat* 23)

Using the term '*ilaa*' (إلى).

And when ‘*an-nazar*’ (النظر) is used on its own without any intermediate particle, then it means: halting and waiting.

﴿يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَتُ لِلَّذِينَ ءَامَنُوا انظُرُونَا نَقْنِسَ مِنْ نُورِكُمْ﴾

**On the Day when the male and female hypocrites will say to those who believe, “Wait for us so that we can acquire some of your light.”**

(Sooratul-Hadeed (57), *ayah* 13)

Meaning: Wait for us so we can derive some light from your light; because the hypocrites, their lights will be extinguished, and Allaah’s Refuge is sought; so they will remain in darkness. So therefore, they will seek from the believers to wait for them until they can take some light from their light. And His Saying, He the Most High,

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ﴾

**Do they but await that Allaah should come to them?**

(Sooratul-Baqarah (2), *ayah* 210)

Meaning: They do not await except the coming of the Lord on the Day of Resurrection, to carry out judgment between His slaves.

And when ‘*an-nazar*’ (النظر) – ‘looking’ is used with the particle ‘*fee*’ (في) – ‘into’, then it carries the meaning of ‘reflecting and considering’, just as Allaah the Most High said,

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ﴾

**Will they not reflect upon the Dominion of the heavens and the earth.**

(Sooratul-A`raaf (7), *ayah* 185)

Meaning: reflect upon those things created by Allaah in the heavens and upon the earth and take this as a proof for the Power and Ability of Allaah, the Creator, He the Perfect and Most High; and of His being deserving of all worship.

So in summary, ‘*an-nazar*’ (النظر) here is used with the particle ‘*ilaa*’ (إلى) – ‘at’ and its meaning is: (‘looking at’) seeing and seeing with the eyes.

And He the Perfect and Most High said,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

**For those who did well in the world, there will be the finest reward and an increase.**

(Soorah Yoonus (10), *aaayah* 26)

The Prophet *sallAllaahu `alayhi wa sallam* himself, explained the term ‘*al-husnaa*’ (الحسنى – the finest) to mean Paradise; and he explained ‘*az-ziyadah*’ (الزيادة – the increase) to mean looking at the Honorable Face of Allaah. And this occurs in *Saheeh* Muslim.<sup>4</sup>

And He the Most High said,

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

**Those who are dutiful to Allaah will have whatever they wished in Paradise and we have something extra for them.**

(Soorah Qaaf (50), *aaayah* 35)

‘*Al-mazeed*’ (المزيد – something extra): it is looking at the Honorable Face of Allaah.

And He the Most High said about the unbelievers,

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ﴾

**But no! On that Day the unbelievers will be blocked and screened away from their Lord.**

(Sooratul-Muʿaffifeen (83), *aaayah* 15)

So if the unbelievers are screened away from Allaah, not seeing Him because they disbelieved in this world, so then they will be screened and prevented from looking upon Him on the Day of Resurrection. And this is the greatest deprivation and the greatest punishment; and Allaah’s Refuge is sought. So the *aaayah* proves that the believers would not be blocked and screened away from Allaah on the Day of Resurrection and that they will indeed look upon Him in the Hereafter; because they believed in Him in this world, not having seen Him. Rather, they took as proof for

<sup>4</sup> Muslim reports it as *hadeeth* 181, in the Book of *Eemaan* in *Saheeh* Muslim, and also reported by At-Tirmidhee.

Him, He the Perfect, His Signs and His Messages (sent to His Messengers). So therefore, Allaah will honour them with looking upon Him on the Day of Resurrection.

And looking upon the Face of Allaah, the Mighty and Majestic, is the greatest bliss in Paradise. This is the position of the *Ablus-Sunnah wal-Jamaa`ah* and these are some of their proofs from the Qur.aan.

As for their proofs from the Sunnah then they are very many; indeed they reach the level of *mutwaaatir* (being reported by a very large number of people at every stage of transmission – from the Companions, *Taabi`een* and every level thereon), as was said by the great scholar Ibnul-Qayyim in his valuable book *Haadiyul-Arwaah ilaa Bilaadil-Afrah* (حادي الأرواح إلى بلاد الأفراح) and he quoted the *ahaadeeth* reported about seeing Allaah (by the believers on the Day of Resurrection) and that they reach the level of being *mutwaaatir*.

And from them is his saying *`alayhis-salaatu was-salaam*,

إنكم سترون ربكم يوم القيامة، كما ترون القمر ليلة البدر، وكما ترون الشمس صحواً ليس دونها  
سحاب، لا تضامون في رؤيته – أو: لا تضامون في رؤيته

***“You will certainly see your Lord on the Day of Resurrection, just as you see the Moon on the night when it is full and just as you see the Sun – bright and clear, not being covered over by clouds; and you will not be put to trouble in seeing Him – or you will not have to rush and crowd together to see Him.”***<sup>5</sup>

Meaning: You will not have to scramble and crowd to see Allaah, the Mighty and Majestic, because every single one will see the Lord, each person remaining at his place without any crowding or scrambling, just as the people see the Sun and the Moon without having to scramble and crowd. Usually if there is something upon the earth which is hidden, then the people have to scramble to get to see it. However, if it is something raised up like the Sun and the Moon, then they do not have to crowd and scramble to see it; everyone can see it while he still remains at his place. And if this is the case with regard to something created, the Sun and the Moon, then how about the Creator, the Perfect and Most High?

☞ Point [58] to be continued *inshaa. Allaah* ☞



<sup>5</sup> *Hadeeth* reported by Al-Bukhaaree from a *hadeeth* of Aboo Hurayrah *radiy>Allaahu `anh*, as *hadeeth* 554, 806 and 7434, and also by Muslim who reports it with the wording: تضارون (you will not cause harm to anyone to see Him.)

**At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah**

By **Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah***

**Pages 72-76 (Part of point 58)**

**Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 10<sup>th</sup> January, 2005**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- the believers seeing Allaah in the Hereafter (*ar-ru,yah*) is affirmed by the Book and the Sunnah and the *ijmaa`* (consensus)
- proofs from the Qur.aan for *ar-ru,yah* and their explanations
- the different meanings of the word *naẓar* in the Qur.aan
- the proofs for *ar-ru,yah* from the Sunnah reach the level of *mutawaatir*
- a mention and explanation of one such narration