

Will Everyone Be Unclothed on the Day of Judgment?

Darulifta Ahlesunnat

(Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: We have heard that everyone will be unclothed on the day of judgment. Is this correct? If so, will the same be said for the Prophet ﷺ, Blessed companions رضى الله تعالى عنهم, Great Awliya رضى الله تعالى عنهم?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

The Blessed Hadith states that the people will be naked and uncircumcised on the day of judgment. However, the Prophet ﷺ, Blessed companions رضى الله تعالى عنهم, and Great Awliya رضى الله تعالى عنهم will be clothed by the mercy of Allah. The narration about being unclothed concerns the common people. The special believers will be clothed on the day of Judgment.

Both types of narration can be found about the day of judgment. In some places, it has generally been mentioned that the people will be naked, whereas other narrations prove that some special people will be clothed. Thus, both types of narration and their interpretations mentioned by the Scholars of Hadith are discussed below.

Narration regarding being unclothed:

Ameer Al-Mumineen Fil-Hadith, Imam Muhammad B. Ismail Bukhari رضى الله تعالى عنه (D. 256 AH/870 CE) narrated that The Intercessor of the Ummah ﷺ said:

تحشرون حفاة عراة غرلا قالت عائشة: فقلت: يا رسول الله، الرجال والنساء ينظر بعضهم إلى بعض، فقال: الأمر أشد من أن يهتمهم ذاك

Translation: “You all will be raised barefoot, naked, and uncircumcised on the day of judgment.” Aisha رضى الله تعالى عنها says that I

said: O, Messenger of Allah ﷺ, will the men and women look at each other? He said, “The situation will be too severe for them to care about that (looking at each other).”

(Sahih Al-Bukhari, Vol. 8, p. 110, Publ. Dar Tawq Al-Najah, Beirut)

From this narration, we get to know that all people will be unclothed and barefoot on the day of resurrection but from the next two narrations, we get to know that some people will be clothed after being resurrected.

Thus, Imam Abu Dawood Suleiman B. Ash'as Sajistani رحمه الله تعالى (D. 275 AH/ 889 CE) and many other Muhaditheen (scholars of Hadith) have narrated the following narration:

عن أبي سعيد الخدري أنه لما حضره الموت، دعا بثياب جدد فلبسها، ثم قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن الميت يبعث في ثيابه التي يموت فيها

Translation: Abu Sa'eed Al-Khudri narrates that when death approached him, he called for new clothes and wore them. Then he said, I heard The Messenger of Allah ﷺ say: “The deceased will be resurrected wearing the clothes he passed away in.”

(Sunan Abi Dawood, Vol. 3, p. 190, Publ. Al-Maktabah Al-'Asriyah, Beirut)

Allamah Jalal-Uddin Al-Suyuti رحمه الله تعالى (D. 911 AH/1505 CE) narrates an Asar (narration) from Umar Farooq رضي الله تعالى عنه:

أحسنوا أكفان موتاكم فإنهم يبعثون فيها يوم القيامة

Translation: Have good shrouds for your deceased as they will be raised with them on the day of judgment.

(Al-Budur Al-Safirah Fi Ahwal Al-Akhirah, p. 118, Publ. Dar Al-Kutub Al- 'Ilmiyah, Beirut)

Interpretations and Conciliations:

Some interpretations are mentioned below:

(1) The Ahadith mentioned are concerning two different groups

Imam Abu Bakr Bayhaqi رحمه الله تعالى (D. 458 AH/1066 CE) while joining between both narrations, writes that the words of the Hadith don't consist of Hasr (limitation). Therefore, each narration refers to different groups, meaning that one group will be clothed,

and another group will be unclothed. Thus, it is narrated in *Al-Budoor Al-Safirah Fi Ahwal Al-Akhirah*:

ان بعضهم يحشر عاريا وبعضهم يحشر بثيابه

Translation: Indeed, some will be resurrected naked, and some will be resurrected clothed.

(Al-Budur Al-Safirah Fi Ahwal Al-Akhirah, p. 118, Publ. Dar Al-Kutub Al- 'Ilmiyah, Beirut)

(2) Opposition in Hadith is a cause for difference in the place of their application

Imam Abu Bakr Bayhaqi رحمه الله تعالى عليه mentions another possible interpretation of both Hadith. The first Hadith stating (حفاة عراة) is for the place the judgment will take place. The second Hadith is for when the people will be resurrected from their graves. It will be such that they will be clothed i.e. shrouded as is in the narration of Umar Farooq رضى الله تعالى عنه. But due to the terror of the judgment, their shrouds will fall off and they will become naked. It is stated in this exact book:

يحشرون من القبور بثيابهم التي ماتوا فيها ثم تتناثر عنهم عند ابتداء الحشر فيحشرون عراة

Translation: They will be resurrected from their graves wearing what they died in. Then because of the terror, their clothes will fall off in the beginning. Then they will be gathered while naked. (This won't be the case for everyone either. The special bondsmen of Allah will be adorned with beautiful clothing).

(Al-Budur Al-Safirah Fi Ahwal Al-Akhirah, p. 118, Publ. Dar Al-Kutub Al- 'Ilmiyah, Beirut)

(3) The word ثياب (clothing) refers to actions

Hafiz Ibn Hajr Asqalani Shafi'i رحمه الله تعالى عليه (D. 852 AH/1449 CE) has mentioned an interpretation that here, clothes mean our actions. The meaning would be that on the day of Judgment being unclothed would be in such a way that some Book of Deeds will be emptied of all good deeds whereas others will be filled with them. Thus, he extracts this from the verse of the Holy Quran and says:

حمله بعض أهل العلم على العمل وإطلاق الثياب على العمل وقع في مثل قوله تعالى ﴿وَلِبَاسُ
التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

Translation: Some scholars have taken ثياب in the meaning of عمل as is in the verse “وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ” and the clothing of righteousness is better.”

(Fath Al-Bari Sharah Sahih Bukhari, Vol. 11, Chapter of Resurrection, p. 383, Publ. Dar al-M'arifah, Beirut)

A proof of the righteous bondsmen being adorned in outstanding clothing

The verses of the Quran and the blessed Ahadith have mentioned the honorable state of the pious and righteous at the time of resurrection. Thus, Allah Almighty has stated:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾

Translation from Kanz-ul-'Irfan: (Remember) The Day We will gather the righteous towards the Infinitely Gracious as guests.

(Para 16, Surah Maryam, Verse 85)

The exegeses have stated many Hadith in the explanations of this verse which state that the god-fearing, pious, and obedient bondsmen will be raised in an honorable manner. Thus, those narrations also inform us that when they are being resurrected, 'Nori' angels will come to welcome them, give them glad tidings, and grant them unique heavenly she-camels with gold palanquins and reins made of Zabarjad (peridot gemstone). They will be given footwear, and their shoelaces will illuminate till the limits of their sight. Allah will not afflict upon them the الفزع الأكبر (greatest tribulation).

When Allah has honored them with such a resurrection, will he not grant them garments with which they can cover their bodies, even though covering the body holds more significance than vehicles and footwear? Through this, we understand that they will undoubtedly be given garments. This is supported by a narration of *Jami' Al-Usool* in which the Messenger ﷺ said that I will be the first to rise from my grave and I will immediately be adorned with

heavenly garments. This is stated in *Jami' Al-Tirmizi, Mishkat Al-Masabeeh, and Jami Al-Usool* (the following words from Al-Jami narrated by Al-Tirmizi):

أنا أول من تنشق عنه الأرض فأكسى الحلة من حلل الجنة

Translation: I am the first one for whom the ground will be split (I will be the first to be resurrected from the graves) then I will be adorned with a garment from the garments of Jannah.

(Jami' Al-Usool, Vol. 8, p. 528, Publ. Dar Al-Bayan)

Faqih A'zam, Abu Al-Khayr, Mufti Muhammad Noor-Ullah Na'eemi رَحْمَةُ اللَّهِ

(D. 1403 AH/1982 CE) writes:

(حَفَاةُ عَرَاةٍ) کا خطاب امت کو ہے، جس کا ظاہر یہ ہے کہ حضرات انبیائے کرام سب مستثنیٰ ہیں اور وہ سب بِفَضْلِهِ تعالیٰ لباس میں ہوں گے، ہاں تشریفی خلعتیں بھی علیٰ حسبِ المדרج، اُن حضرات کے لیے وارد ہیں، بہر حال اس حدیث سے ثابت ہو رہا ہے کہ امتی ننگے ہوں گے۔ (خواص مؤمنین ننگے نہ ہوں گے۔)

Translation: The statement of حَفَاةُ عَرَاةٍ is for the Ummah, which makes clear that the Blessed Prophets علیہم السلام are excluded. By the grace of Allah, they (The prophets) will be clothed and honorary garments will be given to them as per their ranks. In conclusion, this Hadith shows that the Ummati will be naked (but the special believers will not).

(Fatawa Nooriyah, Vol. 5, p. 125, Publ. Dar Al-Uloom Hanafiyah Fareediyah, Basirpur)

After a few pages, he wrote:

آیات متکاثرہ اور احادیث متواترہ سے واضح ہوتا ہے کہ حضرات صحابہ کرام اور اولیائے عظام رَضِيَ اللَّهُ عَنْهُمْ کا حشر بھی لباس میں ہو گا کہ یہ سب حضرات مُنْعَم عَلَیْہِم ہیں اور ان کے لیے حضرات انبیائے کرام عَلَیْہِمُ الصَّلَاةُ وَالسَّلَام کی معیت و رفاقتِ خاصہ بَکَمِ قرآن کریم صراحتہً ثابت ہے۔ پ 5 ع 6 میں ہے ﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾ اس انعام و معیت و رفاقت سے ہی واضح ہو رہا ہے کہ وہ بھی انبیائے کرام کی معیت میں لباس میں ہوں گے، بالخصوص جبکہ یہ حضرات ہیں ہی صدیقین یا شہداء یا صالحین۔

Translation: It becomes crystal clear from many verses and Mutawatir Ahadith (widely transmitted Hadith) that the Blessed Sahabah and Awliyah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ will be resurrected while being

clothed as they all are ‘منعم عليهم’ (favored upon). These personalities having special closeness and the company of the Prophet عليهم السلام is proven by the explicit verses of the Holy Quran. Part 5, Ruku’ 6 states: “And whosoever obeys Allah and His Messenger will be with those upon whom Allah has bestowed Grace: the Prophets and the exceedingly truthful and the martyrs and the righteous; and how excellent these companions are!” This closeness and companionship show that they will be clothed in the company of the Prophets, especially because they all are either from the Siddiqueen, Shuhada, or Saliheen (Truthful, martyrs, or righteous).

(Fatawa Nooriyah, Vol. 5, p. 129, Publ. Dar Al-Uloom Hanafiyah Fareediyah, Basirpur)

Conclusion of the Matter:

The Blessed Prophets رضي الله تعالى عنهم, Companions عليهم الصلاة والسلام, Female Companions رضي الله تعالى عنهن, Honorable Awliya, Siddiqueen, martyrs رحمة الله تعالى عليهم, and the pious bondsmen of Allah will be adorned in unique garments. As for the narrations of the people being unclothed, the intent is the general Ummati. But even then, that doesn’t mean that others will see their Sitr with a bad gaze. Rather, the terror of the judgment will not leave the eyes capable enough to see the Sitr of others ignoring their state and outcome.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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