

# CAN WE SEE ALLAH?

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SAHIH IMAN SERIES

SHAIKH MIR ASEDULLAH QUADRI

# **CAN WE SEE ALLAH (عَزَّ وَجَلَّ)**

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## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Correct knowledge about Allah (عَزَّ وَجَلَّ), His existence and his attributes is very important. Without knowing about it, people have started worshiping idols and various objects in the Cosmos.

**This book** explains important facts about Allah (عَزَّ وَجَلَّ) and His vision in the light of Quran and Ahadith. It is an important read. It will In Sha Allah, clarify the doubts of people about Allah's (عَزَّ وَجَلَّ) vision in this world and in Hereafter.

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## ALLAH (عَزَّ وَجَلَّ) CAN BE SEEN ON THE DAY OF JUDGEMENT

The following Quranic verses and Hadith confirm that Allah (عَزَّ وَجَلَّ) can be seen on the Day of Judgment.

**It is in Quran** - **وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ** [Some faces that Day (the Day of Judgment) shall beam (in brightness and beauty), looking at their Lord.] (Al-Qiyamah - 22-23)

**It is in Quran** - **كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَّحْجُوبُونَ** [Nay, surely, they (evil doers / non-believers / Hypocrites) will be veiled from seeing their Lord that Day (the Day of Judgment).] (Al-Mutaffifeen - 15).

**It is in Quran** - **مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ** [For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things).] (Al-Ankaboot - 5).

**It is in Hadith** - Bukhari and Muslim narrated on the authority of Abu Hurairah (رضي الله تعالى عنه) that the people said, 'O Allah's Apostle (صلى الله عليه وآله وسلم) shall we see our Lord on the Day of Resurrection?' The Prophet (صلى الله عليه وآله وسلم) said, 'Do you have any difficulty in seeing the moon on a full moon night?' They said, 'No, O Allah's Apostle (صلى الله عليه وآله وسلم)'. He said, 'Do you have any difficulty in seeing the sun when there are no clouds?' They said, 'No, O Allah's Apostle (صلى الله عليه وآله وسلم)'. He said, 'So you will see Him, like that.' (Bukhari, Muslim)

## ALLAH (عَزَّ وَجَلَّ) CAN BE SEEN BY PARADISE DWELLERS

The following Quranic verse and Hadith confirm the fact that Allah (عَزَّ وَجَلَّ) can be seen by Paradise dwellers.

**It is in Quran** - لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ [For those who have done good is the best (reward - Paradise) and even more (having the honor of glancing at the Countenance of Allah. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.] (Yunus - 26).

**It is in Hadith** - It is narrated by Jaber (رضى الله تعالى عنه) who narrates it from the Prophet (صلى الله عليه و آله وسلم) that the People of Paradise will be busy in their delights and suddenly a divine light will glitter over them. They will raise their heads to find that their Lord is manifested on them saying 'Peace be upon you O' People of Paradise'. The Prophet (صلى الله عليه و آله وسلم) said, this is the exegesis of the verse "اسْلَامٌ قَوْلًا مِّن رَّبِّ رَجِيمٍ" (Yasin - 58). The Prophet (صلى الله عليه و آله وسلم) said 'The Lord looks at them, they see their Lord; and they do not look at any of the graceful things provided to them as long as they are seeing their Lord, until their Lord gets back into the veil. And the traces of His Light will remain on them. (Tirmidhi, Mishkaath).

## ALLAH (عَزَّ وَجَلَّ) CAN BE SEEN IN DREAMS

The following Hadith confirms the fact Prophet Mohammad (صلى الله عليه و آله وسلم) has seen Allah (عَزَّ وَجَلَّ) in a dream.

**It is in Hadith** - Narrated by Mu'adh ibn Jabal (رضي الله تعالى عنه): Allah's Apostle (صلى الله عليه و آله وسلم) was held up one morning from observing the dawn prayer (in congregation) along with us till the sun had almost appeared on the horizon. He then came out hurriedly and Iqamah for prayer was said and he conducted it (prayer) in a brief format. When he had concluded the prayer by saying As-salamu alaykum wa Rahmatullah, he called out to us saying : Remain in your places as you were. Then turning to us he said : I am going to tell you what held me from you (on account of which I could not join you in the prayer early) in the morning.

'I got up in the night and performed ablution and observed the prayer as had been ordained for me. I dozed in my prayer till I was overcome (by vision or dream) and Lo, I found myself in the presence of my Lord, the Blessed and the Glorious, in the best form. He said : Mohammad (صلى الله عليه و آله وسلم)! I said : At your service, my Lord. He said : What these highest angels contend about? I said : I do not know. He repeated it thrice. He (Prophet Mohammad - صلى الله عليه و آله وسلم) said : Then I saw Him (Allah - عزَّ وَجَلَّ) put His palm between my shoulder blades till I felt the coldness of his fingers between the two sides of my chest. Then everything was illuminated for me and I could recognize everything (in Heavens and Earth)". (Ahmad, Tirmidhi)



## PROPHET MOHAMMAD (صلى الله عليه و آله وسلم) SAW ALLAH (عَزَّ وَجَلَّ) ON THE NIGHT OF ASCENSION

The following Quranic verses and Hadith confirm that Prophet Mohammad (صلى الله عليه ) saw Allah (عَزَّ وَجَلَّ) during the night of ascension.

**It is in Quran** - - وَالنَّجْمِ إِذَا هَوَىٰ - مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - - إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ عَلَّمَهُ شَدِيدُ الْقُوَىٰ - ذُو مِرَّةٍ فَاسْتَوَىٰ . وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ - ثُمَّ دَنَا فَتَدَلَّى - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ - فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ - مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ - أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ - وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ - عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ - عِنْدَهَا جَنَّةُ الْمَأْوَىٰ - إِذْ يَغْشَىٰ السِّدْرَةَ مَا يَغْشَىٰ - مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ - لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ [The Mighty in power (Allah - عَزَّ وَجَلَّ) has offered him (Prophet Mohammad - صلى الله عليه و آله وسلم) the knowledge. So (equipped), he stood well poised. (With the perfect vision attained) at the highest horizon. Then he (the Prophet - صلى الله عليه و آله وسلم) approached closer and hung (by Allah - عَزَّ وَجَلَّ). Then (both) closed up like two bows, and indeed more closely. And He revealed to His servant (Prophet Mohammad - صلى الله عليه ) what He wanted to reveal. The heart of Prophet Mohammad (صلى ) did not distrust what he saw. Will you people wrangle over what he beheld (saw). For indeed he beheld Him (Allah - عَزَّ وَجَلَّ) yet again. Near the 'Lote' tree lying farthest beyond which no one can go. Lying close to the Heaven of Rest. When the 'Lote' tree was being enveloped by what it was to be enveloped with (a mystery not disclosed). His (Prophet Mohammad's - صلى الله عليه و آله وسلم) sight did not blink or did it miss anything. Indeed he saw clearly the greatest of the signs of his Lord']. (An-Najm - 1-18).

The verse **مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ** [Will you people wrangle over what he beheld (saw)] indicates there were some differences of opinion among Sahabah as to what was witnessed by Prophet Mohammad (صلى الله عليه و آله وسلم) on the night of ascension? Some thought it was Jibril (عليه السلام).

However, the statement of Allah [ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ - [ He revealed to His Servant] clearly shows that the conversation is between Allah (عَزَّ وَجَلَّ) and Prophet Mohammad (صلى الله عليه و آله وسلم); meaning Allah (عَزَّ وَجَلَّ) appeared to Prophet Muhammad (صلى الله عليه و آله وسلم) in order to grant him revelation. The text does not say that Jibril (عليه السلام) appeared to Prophet Muhammad (صلى الله عليه و آله وسلم). If we take Jibril (عليه السلام), in place of Allah (عَزَّ وَجَلَّ) in the above verse, it will mean that Prophet Mohammad (صلى الله عليه و آله وسلم) is the Servant of Jibril (عليه السلام) (nauzubillahi), which is not correct.

**It is in Hadith** - Ibn Abbas (رضي الله تعالى عنه) reported that Prophet Mohammad (صلى الله عليه و آله وسلم) saw Allah (عَزَّ وَجَلَّ) on the 'Night of Ascension (Sahih Muslim)

## PROPHET MOHAMMAD (صلى الله عليه و آله وسلم) SAW ALLAH (عَزَّ وَجَلَّ) IN THIS WORLD

Quran and Sunnah confirm very emphatically and in strongest terms that Prophet Mohammad (صلى الله عليه و آله وسلم) saw Allah (عَزَّ وَجَلَّ) in this world. Read the following verses and Ahadith carefully.

**It is in Quran** - . مُطَاعٍ نَمَّ أَمِينٍ . ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ . وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ . وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ . فَأَيَّنَ تَذْهَبُونَ . إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَفِيمَ . وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ [That this is the truth of an honored Apostle of Allah (صلى الله عليه و آله وسلم). Mighty, established in the presence of the Lord of the Throne. To be obeyed and trustworthy. And your Prophet (صلى الله عليه و آله وسلم) (is wise) not like an insensible person. Surely he beheld Him (Allah - عَزَّ وَجَلَّ) on the clear horizon (meeting place). And he is not averse of unseen. Nor is this the utterance of a devil worthy of stoning. Where are you going then. This is naught, else than a reminder for all creations. To

whoever among you wills to go straight. But you shall not will, except as Allah (عَزَّ وَجَلَّ) wills, the Lord of the worlds.] (At-Takweer - 19-29).

When we read the entire Surah Takweer, we realize that the context is between Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله وسلم). In the above verses, it is mentioned 'That this is the truth of an honored Apostle of Allah (صلى الله عليه و آله وسلم). Mighty, established in the presence of the Lord of the Throne.' This clearly manifests that the context of Sura at-Takweer is between Prophet Mohammad (صلى الله عليه و آله وسلم) and Allah (عَزَّ وَجَلَّ). Thus the entire sequence of verses points to the fact that Prophet Mohammad (صلى الله عليه و آله وسلم) has seen Allah (عَزَّ وَجَلَّ) in this world.

The sighting of Allah (عَزَّ وَجَلَّ) by Prophet Mohammad (صلى الله عليه و آله وسلم), mentioned in Surah Takweer, is reported by Abdullah bin Abbas, Anas bin Malik, Akramah, Abu Salma, Dhahhak, Abul Aalia, Hasan, Ka'ab al-Ahbar, Sha'rik bin Abdullah, Sha'abi, and others (رضى الله تعالى عنهم اجمعين) which has been narrated by Bukhari, Muslim, Tirmidhi, Ibn Jarir, Baghawi, and other Imams of Ahadith. Accordingly, many scholars have emphasized the sighting of Allah (عَزَّ وَجَلَّ) by Prophet Mohammad (صلى الله عليه و آله وسلم) in their Tafaasir.

**It is in Hadith** - Narrated by Ibn Abbas (رضى الله تعالى عنه) - Prophet (صلى الله عليه و آله وسلم) said that 'My Sustainer came to me in a very good face and said, O' Mohammed (صلى الله عليه و آله وسلم), I submitted, 'Yes my Sustainer, present; I am present'. He said, 'Do you know the sublime Angels argue with each other in what?' ' I submitted , I do not know'. Then He placed His hand (of omnipotence) in between my shoulders and I found the coolness of the hand into my chest and then I knew whatever there is, in the skies and the earth. (Tirmidhi - Mishkaath).

**It is in Hadith** - Narrated by Abdur Rahman ibn A'ish (رضى الله تعالى عنه) - Allah's Apostle (صلى الله عليه و آله وسلم) said - I saw my Lord, the Exalted and Glorious in the most beautiful form. He (Allah - عَزَّ وَجَلَّ) said : What do the Angels in the presence of Allah (عَزَّ وَجَلَّ) contend about? I said: You are the most aware of it. He then placed His palm between my shoulders and I felt its coldness in my chest and I came to know what was in the Heavens and the Earth. He recited (this verse) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ [Thus did we show Ibrahim (عليه السلام) the Kingdom of the Heavens and the Earth and it was so that he might have certainty.] (Al-An'am-75).

**References - Darimi, Tirmidhi.** Bayhaqi narrated the above Hadith 'I saw my Lord in al-Asma' wa al-Sifat' with a sound chain with the addition - in the form of a curly-haired, beardless young man wearing a green robe". **Suyuti** interpreted it either as a dream or, quoting his Shaykh Ibn al-Humam, as 'the veil of form' (hijab al-sura).

**It is in Hadith** - Ibn Abbas (رضى الله تعالى عنه) said that Prophet Mohammad (صلى الله عليه و آله وسلم) said, I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضى الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that "Peoples' eyes cannot perceive Him. He perceives their eyes.", then Ibn Abbas (رضى الله تعالى عنه) said, 'Hey this is true when Allah's (عَزَّ وَجَلَّ) refulgence (**Tajalli**) is from the divine light which is the "**Light of His Unity**". Prophet Mohammad (صلى الله عليه و آله وسلم) has seen his Sustainer (Rab) twice". (Tirmidhi)

## QURANIC VERSES AND AHADITH THAT ARE RELATED TO ALLAH'S (عَزَّ وَجَلَّ) VISION IN THIS WORLD

Read the following Quranic verses and Ahadith, there is no restrictions of time or place for people to see Allah (عَزَّ وَجَلَّ).

**(i) It is in Hadith - Bukhari, Muslim** and others. (It is a long Hadith. Translation of a part is given here). "Prophet (صلى الله عليه و آله وسلم) said that 'you worship Allah (عَزَّ وَجَلَّ) seeing Him, and in case you fail to see Him, do your prayer knowing fully well that He is seeing you".

**(ii) It is in Hadith** - (Bukhari) Narrated by Abdullah (رضى الله تعالى عنه) - "Prophet Mohammad (صلى الله عليه و آله وسلم) said 'Allah (عَزَّ وَجَلَّ) is not hidden from you".

(iii) **It is in Hadith** - Narrated by Jareer (رضى الله تعالى عنه) that he said, the Prophet (صلى الله عليه و آله وسلم) said, soon you will see your Sustainer (Rab) openly. (Bukhari, Muslim, Mishkaath)

(iv) **It is in Hadith** - (Bukhari, Muslim and others) It is narrated by Jareer Bin Abdullah al-Bajali (رضى الله تعالى عنه) that he said : "We were with the Prophet (صلى الله عليه و آله وسلم) and he said, 'You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him'.

(v) **It is in Quran** - [ وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ؕ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ - (Say O' Prophet ﷺ) Praise be to Allah. He will show you His signs and you will recognize them. Your Lord is not heedless of anything you do.] (An-Naml - 93).

(vi) **It is in Quran** - [وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ؕ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ ؕ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ - (To Allah belong the East and the West. Wherever you turn, you will find Allah. Indeed Allah is all pervading (He is there throughout the Cosmos) and Omniscient (infinitely wise).] (Al-Baqra - 115)

(vii) **It is in Quran** - [هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ؕ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ - (He is the First, and the Last, He is the Manifest (apparent) and the Immanent (present throughout the material world) and is the knower of all things'. (Al-Hadeed - 3).

(viii) **It is in Quran** - [هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ؕ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ؕ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ؕ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - (He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knows all that enters the Earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein; and He is with you wherever you are. And Allah is Seer of what you do.) (Al-Hadid - 4).

(ix) **It is in Quran** - [وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ - (And He is in your own self, will you not see')] (Adh-Dhariyat - 21).

(x) **It is in Quran** - [وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ؕ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - (We (Allah) verily created man and We know what his inner self (Nafs) whispers to him, and We are nearer to him than his jugular vein'.] (Qaf - 16).

(xi) It is in Quran - وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي [Meaning - 'When My servants ask you (O' Prophet - صلى الله عليه و آله وسلم) concerning Me, (tell them) I am ever present (with them) and I listen to the call of him that calls Me'.] (Al-Baqara - 186).

## ALLAH (عَزَّ وَجَلَّ) CAN NOT BE SEEN BY ANYONE IN THIS WORLD, OR IN DREAMS, OR ON THE DAY OF JUDGMENT OR IN PARADISE

The following Quranic verses and Hadith negate the vision of Allah (عَزَّ وَجَلَّ) by human beings in this world or in Hereafter or beyond.

(i) It is in Quran - لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ [Nothing is like Him, and He is the Seer and Hearer.] (Ash-Shura - 11).

(ii) It is in Quran - لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [Peoples' eyes (be it physical eyes or heart eyes or spiritual eyes) cannot see Him, He sees their eyes (them). He has minute vision and is aware of everything.] (Al-An'aam - 103).

(iii) It is in Quran - وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا - [ It is not fitting for a human being that Allah should speak to him except by inspiration, or from behind a veil, or by sending of an Apostle to reveal with Allah's permission what Allah wills, for He is Most High, All Wise".] (Ash-Shura - 51).

(iv) It is in Quran - وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۗ قَالَ لَنْ نَرَاكَ وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۗ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا ۗ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ [And when Musa (عليه السلام) came at the time and place appointed by Us and his Lord spoke to him; he said 'O My Lord, show me (yourself) that I may look upon You'. Allah said 'you cannot see Me, but look upon the mountain, if it stands in its place, then you shall see Me'. So when his Lord manifested His Tajalli on the mountain, He made it collapse to dust and Musa (عليه السلام) fell down unconscious. Then when he recovered his senses he said : "Glory be to

You, I turn to You in repentance and I am foremost of the believers.] (Al Araf - 143).

(v) **It is in Hadith** - Abdullah bin Shaqiq reported: I said to Abu Dharr (رضي الله تعالى عنه) : Had I seen the Apostle of Allah, I would have asked him. He (Abu Dharr - رضي الله تعالى عنه) said : What is that thing that you wanted to inquire of him? He said : I wanted to ask him whether he had seen his Lord. Abu Dharr (رضي الله تعالى عنه) said : I, in fact, inquired of him, and he replied : I saw Light نُور (Allah's Tajalli-e-Zaati). (Muslim).

(vi) **It is in Hadith** - It is narrated on the authority of Abu Dharr (رضي الله تعالى عنه) - I asked the Apostle of Allah (صلى الله عليه و آله وسلم) - Did you see your Lord? He (the Prophet - صلى الله عليه و آله وسلم) said "He is light نُور, I saw Him.] (Muslim).

(vii) **It is in Hadith** - Abu Musa (رضي الله تعالى عنه) reported : The Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah's (عَزَّ وَجَلَّ) veil is light. (Part of the Hadith) (Muslim, Book 1, Hadith # 353)

It is important to know that knowledge is light and ignorance is darkness. What is Allah's (عَزَّ وَجَلَّ) light? It is His knowledge. Allah's knowledge or His light (نور) is within his Zaat. It is not that Zaat-e-Elahi is within His light (نور). We cannot confine Zaat-e-Elahi into His own light, (نور) or into a form, shape, or body; exclusively divine or creature like. If you do that, it will be shirk.

(vii) **It is in Quran** - اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ [Allah is the light (existence) of Heavens and Earth.] (An-Noor - 35)

The meaning of the above verse is the existence of entire Cosmos is within His knowledge. Nothing can go out of His knowledge.

(viii) **It is in Hadith** - Narrated by Ibn Abbas (رضي الله تعالى عنه): Ibn Abbas (رضي الله تعالى عنه) said that the Apostle of Allah (صلى الله عليه و آله وسلم) said, I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضي الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that 'Peoples' eyes cannot perceive Him. He perceives their eyes.', then Ibn Abbas (رضي الله تعالى عنه) said, 'Hey this is true when Allah's (عَزَّ وَجَلَّ)

وَجَلَّ Tajalli (manifestation) is from His divine light (knowledge) (part of Hadith). (Tirmidhi).

How do we understand the above Quranic verses and Ahadith?

We believe in all Quranic verses, all Ahadith that have reached to us from authentic sources. We also believe in sayings of Sahaba, the interpretations of Imams of Fiqh and Theology and our Shuyook of Ihsan.

**It is in Quran** - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [The people who strive in Our way, We (Allah) show and put them on the right path' (Al-Ankaboot - 69).

When we contemplated and prayed to our Lord to guide us and explain us the meanings of the above verses and Ahadith, we understood as follows.

The meanings of 'Manifestation' are (i) Sign (آيت), (ii) Refulgence (تجلي) (iii) Expression (اظهار), (iv) Appearance (ظهور), and (v) Materialization (التحقق or تجسد).

Absolute Existence of Allah (عَزَّ وَجَلَّ) cannot be manifested in any of the above meanings or in a shape, body, form of any kind - exclusive, divine or creature like. Allah (عَزَّ وَجَلَّ) is free from time, place, form and composition, physical or spiritual. He does not live in a place and is not made up of parts like hands, eyes, face, etc. He is pure from the consideration of any kind of body; physical, spiritual, visible or invisible. His Unity (Zaat-e-Elahi) cannot be expressed within the limitations of time, space and dwelling. Therefore, it cannot be seen by human beings, from their physical eyes or the eyes of their hearts or spiritual eyes. No one can see Allah (عَزَّ وَجَلَّ), including Prophets, Awliya Allah or anybody, in this world, or in Hereafter, or beyond. This is the meaning of the above Quranic verses and Ahadith. Whoever has seen Him, has either seen His Tajalli-e-Zaati (نور) or Tajalli-e-Sifaati (in the shape of His creatures).

What is the difference between Tajalli-e-Zaati or Tajalli-e-Sifaati? Tajalli-e-Zaati is the refulgence of His Knowledge as a whole. It is seen as light (Noor). Tajalli-e-Sifaati is the refulgence of a fractions of His knowledge related to one of His attributes. When Prophet (صلى الله عليه و آله وسلم) saw Allah (عَزَّ وَجَلَّ) in the shape of a human being, it was Tajalli-e-Sifaati. And when he saw Him in the shape of light (Noor), it was Tajalli-e-Zaati which is the light of His knowledge.



## MEANING OF ALLAH'S (عَزَّ وَجَلَّ) VISION IN THE LIGHT OF QURAN AND AHADITH

There are 99 famous names of Allah (عَزَّ وَجَلَّ).

What is name?

Name is the mixture of Zaat (person) + Sifat (attribute). Allah's (عَزَّ وَجَلَّ) name is "Rahman", (الرحمن - Compassionate) meaning it is the mixture of His Zaat + His attribute of compassion (towards His creatures). Similarly, His name is "Raheem", (الرحيم - Merciful) which is the mixture of His Zaat + His attribute of Mercy (towards His creatures). The same is the case with His other names (epithets of Allah- (عَزَّ وَجَلَّ)).

Allah (عَزَّ وَجَلَّ) likes to show His "Compassion", His "Mercy" and His other attributes to His creatures so that they see His magnificence, independence (self subsistence) and their dependence upon Him. Thus, Allah's (عَزَّ وَجَلَّ) Tajalliyat-e-Asma wa al-Sifaat or Signs (الآيات) appear in front of us in various shapes and forms continuously.

It is in Quran - [(Say O' Prophet - صلى الله عليه و آله وسلم) Praise be to Allah. He will show you His signs and you will recognize them. Your Lord is not heedless of anything you do.] (An-Naml - 93).

Look at the beautiful description of "Allah's Signs" in Holy Quran.

It is in Quran - هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ . يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ النَّمْرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ - وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ - وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَكَّرُونَ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا مَلْبَسُونَ وَتَرَى الْفُلْكَ - مَوَاجِرَ فِيهِ وَلَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ - وَالْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ - وَ عَلَّمَتِ بِالنَّجْمِ هُمْ يَهْتَدُونَ - أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

[It is He Who sends down water from the sky. From it you drink, and from it come the shrubs among which you graze your herds. And by it He

makes crops grow for you and olives and dates and grapes and fruit of every kind. **There is certainly a sign in that for people who reflect.** He has made the night and the day subservient to you, and the sun, the moon and the stars, all subject to His command. **There are certainly signs in that for people who use their intellect.** And also the things of varying colors He has created for you in the earth. **There is certainly a sign in that for people who pay heed.** It is He who made the sea subservient to you so that you can eat fresh flesh from it and bring out from it ornaments to wear. And you see the ships cleaving through it so that you can seek His bounty, and so that perhaps you may show thanks. He cast firmly embedded mountains on the earth so it would not move under you, and rivers and pathways so that perhaps you might be guided, and landmarks. And they are guided by the stars. Is He Who creates like him who does not create? So will you not pay heed?] (An-Nahl - 10-17).

The entire cosmos and all worlds in it, are the places of manifestation of Allah's (عَزَّ وَجَلَّ) **Signs** or **Tajalliyat** which can appear in any form or shape.

**It is in Hadith** - Ibn Abbas (رضى الله تعالى عنه) narrated that Prophet Mohammad (صلى الله عليه و آله وسلم) said - I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضى الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that "Peoples' eyes cannot perceive Him. He perceives their eyes.", then Ibn Abbas (رضى الله تعالى عنه) said, Hey this is true when Allah's (عَزَّ وَجَلَّ) refulgence (**Tajalli**) is from the divine light which is the "**Light of His Unity**". Prophet Mohammad (صلى الله عليه و آله وسلم) has seen his Sustainer (Rab) twice". (Tirmidhi).

The above Hadith clearly distinguishes between Manifestation of Allah's (عَزَّ وَجَلَّ) Tajalli-e-Zaati (which is referred to as 'Light of His Unity') and Tajalli-e-Sifaati - Manifestation of Allah's (عَزَّ وَجَلَّ) Attributes. Prophet Mohammad (صلى الله عليه و آله وسلم) saw Allah in both Tajalli-e-Zaati and Tajalli-e-Sifaati. In Tajalli-e-Zaati, what the Prophet (صلى الله عليه و آله وسلم) witnessed was formless light (نور); and in Tajalli-e-Sifaati, the Prophet (صلى الله عليه و آله وسلم) saw Allah in the shape of a human being.

**The following points are to be remembered in this context.**

(i) Sighting of Allah (عَزَّ وَجَلَّ) in **Tajalli-e-Asma wo Sifaat** will be in the shape of His creatures or in the shape of a human being or any other shape.

(ii) Sighting of Allah (عَزَّ وَجَلَّ) in **Tajalli-e-Zaati** is formless light (نور) of His knowledge.

(iii) If a person has seen Allah (عَزَّ وَجَلَّ) in a dream in the shape of human being and he remembers that shape and dream very well. He can remember that shape and hold it in highest respect. However, it is not allowed for him to draw the picture of that human shape, place it in front of him as Allah's (عَزَّ وَجَلَّ) picture and prostrate. If he does that, it will be treated as Shirk. Similarly, if he considers that what he saw is the shape of Allah (عَزَّ وَجَلَّ) and imaginatively confines / encompasses Allah's (عَزَّ وَجَلَّ) Unity into that shape and performs Salah five times a day with that belief, his Salah will be treated as **idol worship**.

(iv) Salafis, Hindus, Christians (and their likeminded groups) have made terrible blunder in understanding Allah's (عَزَّ وَجَلَّ) Unity (Zaat). They imagine Allah (عَزَّ وَجَلَّ) in a physical shape which has eyes, hands, face, body, etc. **This kind of belief is Idol worship**. Salafis' so-called-Salah five times a day, with this belief, is nothing but absolute idol worship because, as per their belief, they are encompassing/confining/arresting the Unity of Allah (Zaat-e-Elahi) into an imaginary body sitting on a big chair over the skies. (La Haula wala QuwwataAlla Billah)

(v) If a person who follows Salafism in any of its formats is seen prostrating or doing Salah in a mosque or in front of Kabatullah or in Masjid-e-Nabawi, the Angels who record his deeds will write his name as **Idol worshiper only** because he is prostrating to an Idol who is made up of a physical human-like body and who is sitting on the Skies. There cannot be two opinions in this context because his intention is very well known to the Angels. He will also be recorded as a Hypocrite (Munafiq) in angels' books because he is claiming himself to be a Muslim.

**It is in Quran** - وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ - [And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His

communications (verses of Quran); surely the unjust will not be successful.] (Al-An'aam - 21).

(vi) We worship Unity of Allah (Zaat-e-Elahi) that cannot be encompassed into any shape, form or body; exclusive or creature like. Allah (عَزَّ وَجَلَّ) is free from time, place, form and composition. He does not live in a place and is not made up of parts like hands, eyes, face, etc. His Unity (Zaat-e-Elahi) cannot be expressed within the limitations of time, space and dwelling. He is beyond the imaginations of human beings.

## DIFFERENCES OF OPINIONS AMONG SAHABAH AND IMAMS

We will discuss briefly the differences of opinions of Sahaba and Imams in this regard.

**It is in Hadith** - narrated by Masruq (رضي الله تعالى عنه) - I said to Ummul Momineen Aisha (رضي الله تعالى عنها), "O' Mother! Did Prophet Muhammad (صلى الله عليه و آله وسلم) see his Lord?" Aisha (رضي الله تعالى عنها) said, "What you have said makes my hair stand on end! Know that if somebody tells you one of the following, he is a liar.

Whoever tells you that Mohammad (صلى الله عليه و آله وسلم) saw his Lord, is a liar. Then Ummul Momineen Aisha (رضي الله تعالى عنها) recited this verse - لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ [ Peoples' eyes (be it physical eyes or heart eyes) cannot see Him. He sees their eyes (them).] (Al-An'aam - 103); and this verse - وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ - [ It is not fitting for a human being that Allah (عَزَّ وَجَلَّ) should speak to him except by inspiration, or from behind a veil.] (Ash-Shura - 51). (Part of the Hadith) (Bukhari, Muslim)

Read carefully the above Hadith. Ummul Momineen Aisha (رضي الله تعالى عنها) is not narrating a Hadith, rather she is clarifying the meanings of the verses of Quran and the reasons for her observations on a narration (Hadith). What Ummul Momineen Aisha

(رضى الله تعالى عنها) is referring to Allah's (عَزَّ وَجَلَّ) Absolute Existence which cannot be seen by anyone and therefore she is quoting the verses of Quran that negate sighting of Allah's absolute existence. Nothing can encompass Zaat-e-Elahi.

Look at the following Ahadith that confirm sighting of Allah's manifestations in (i) **Tajalli-e-Zaati** (Light of His Knowledge), and (ii) **Tajalli-e- Sifaati** (His attributes Refulgence)

**It is in Hadith** - Ibn Abbas (رضى الله تعالى عنه) narrated that Prophet Mohammad (صلى الله عليه و آله وسلم) said - I saw my Lord, the Exalted and Glorious in the most beautiful form. Akrama (رضى الله تعالى عنه) said, on this I submitted, does not Allah (عَزَّ وَجَلَّ) say that "Peoples' eyes cannot perceive Him. He perceives their eyes.", then Ibn Abbas (رضى الله تعالى عنه) said, Hey ' this is true when Allah's (عَزَّ وَجَلَّ) refulgence (**Tajalli**) is from the divine light which is the "**Light of His Unity**" (**Tajalli-e-Zaati**). Prophet Mohammad (صلى الله عليه و آله وسلم) has seen his Sustainer (**Rab**) twice". (Tirmidhi).

**It is in Hadith** - It is narrated on the authority of Abu Dharr (رضى الله تعالى عنه) - I asked the Apostle of Allah (صلى الله عليه و آله وسلم) - Did you see your Lord? He (the Prophet - صلى الله عليه و آله وسلم) said "He is نور, I saw Him." (Muslim, Book # 1, Hadith # 341).

What is light of Unity? It is His knowledge. It is important to note that Allah's light (نور) is within his Zaat. It is not that Zaat-e-Elahi is within His light (نور). We cannot confine Zaat-e-Elahi into His own light, (نور) or into a form, shape, or body; exclusively, divine or creature like. If you do that, it will be shirk.

**It is in Quran** - اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ [Allah is the light (existence) of the Heavens and Earth'.] (An-Noor -35).

**It is in Quran** - لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى [ Indeed he (Prophet Mohammad ﷺ) saw clearly the greatest of the Signs (manifestations) of his Lord (during Me'araj)'. (An-Najm - 18).

**Bayhaqi** narrated a Hadith with a sound chain - Prophet Mohammad (صلى الله عليه و آله وسلم) said " I saw my Lord (in al-Asma' wa al-Sifat) in the form of a curly-haired, beardless young man wearing a green robe".

Thus, Sahaba and Imams rightly said that Zaat-e-Elahi (the absolute existence of Allah) cannot be encompassed by human beings from the physical or spiritual eyes. However, Sighting of Allah's (عَزَّ وَجَلَّ) Tajalli-e-Zaati is formless light (نور). And sighting of Allah's (عَزَّ وَجَلَّ) Tajalli-e-Asma wo Sifaat can be witnessed in the shape of His creatures. Prophet Mohammad (صلى الله عليه و آله وسلم) witnessed Allah (عَزَّ وَجَلَّ) in both; Tajalli-e-Zaati (نور), and Tajalli-e-Asma was Sifaat - in the shape of His creatures.

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