

A Research Review of the Objections to the Hadiths Related to the Visitation of Allah in Paradise

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ABSTRACT

Allah has created another world after this world, which is called the Hereafter, in which heaven and hell have been repeatedly mentioned. Those who obey Allah will go to heaven and those who disobey will go to hell. All kinds of blessings in Paradise have also been mentioned in detail among these blessings, the greatest blessing is the visitation of Allah, which Muslims will be blessed with in Paradise. It is proven to see the Almighty and Muslims to see Allah in Paradise. But some religious scholars deny that how can Allah be seen. That is why they deny all the hadiths that prove the presence of Allah in Paradise. Therefore, in this article, this subject will be commented in the light of the verses and hadiths of the Holy Quran so that the truth of the subject will be revealed.

Keywords; Objection, Visitation of Allah, Paradise, Research review, Hadith

Introduction

The consensus of the scholars is that it is not intellectually impossible to see Allah through this worldly eye, that the sight of Allah is a reality whose existence is also rationally correct, and that Allah must be seen in a special place (at a place and in a particular place). It is not necessary and necessary to be present in the direction and face to face of the self and the beholder, but it is seen with the status of whatever it is in terms of itself and its existence. It is possible to go even though he is freed from the bondage of the body and the house. It is a matter of fact that in order to see something visible with open eyes, it is necessary for it to be a body, to be present in a particular place and position and if the direction of the gaze is in the cause, then the intervention of these things in seeing is actually necessary. It is that nature has issued a similar system and has made the human sight bound to these factors to perform its function, if the Almighty wants to show something to someone even without these factors, contrary to this ongoing system and habit. So surely it is possible, and it can be done. So, there is nothing against common sense in it -May Allah put the power of vision in human eyes on the Day of Resurrection, so that they will see it with the eyes of their heads on the Day of Resurrection. The vision is related to the Hereafter. All the scholars of the Ummah agree that this vision of the Almighty will be a blessing to all believers in the hereafter. The proof of this is the Qur'anic verses, authentic hadiths, the consensus of the Companions and the Companions, and the sayings of the Imams mentioned in this context. However, there are some people who deny this vision of God Almighty. Strong answers are mentioned in various research books.

The jinn and the angels will also have the sight of Allah. Some scholars have written that angels other than Hz. Gabriel (peace be upon him) will not have the privilege of seeing Allah and

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Hz. Gabriel (peace be upon him) will also be blessed with this blessing only once and similarly the jinn will also be blessed with God's vision. They will remain deprived, but the right and correct saying in this regard is that the happiness of God's sight is for all believers, whether humans, angels, or jinn. Seeing Allah in the world is also a matter of dispute whether it is possible to see Allah in this world with open eyes.

In this regard, scholars have adopted the view that seeing God Almighty is possible even in this world, but by consensus it is unreal. Although some people have disagreed with this that the Prophet saw Allah on the night of Ascension. In fact, he saw Allah in the state of awakening on the night of Ascension, which is supported by several verses of the Qur'an and hadiths of the Prophet, and the sayings of the Companions also exist on this, and this vision in the state of awakening in this worldly life is special only with the Holy Prophet, peace be upon him, and no one else can be. Yes, it is possible to see the Lord Almighty in a dream, but it is also possible for many saints, like Imam Azam Abu Hanifa (may Allah have mercy on him) saw the Lord Almighty in a dream. Likewise, it is narrated from Imam Ahmad bin Hanbal (RA) that he used to say, I When you saw Allah in your dream, you asked what is the action that you like the most? He said recitation of the Holy Quran. Then asked that with or without understanding the meaning and demand! He said whether he recites with or without understanding the meaning, it is known from these incidents that he can see and see Allah in a dream.¹

In the tradition of Jami Tirmidhi, Hz. Ikrima says that Hz. Ibn Abbas said:

"Muhammad (peace be upon him) has seen the Lord" comes in another tradition. Ibn Abbas says: "مرتين" means to have seen Allah twice.²

It is in Majmaal al-Zawaid: "On the authority of Ibn Abbas, he heard that Muhammad, may God's prayers and peace be upon him, said, "My Lord, I saw the death of my Lord in Basrah and death in Fuwadah." Once through the eye of the eye and once through the eye of the heart.³

Ibn Asakir narrated on the authority of Hz. Jabir bin Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily, Allah granted Musa (peace be upon him) the right to speak, and granted me His sight, and bestowed upon me the virtue of great intercession and the Spring of Kausar.⁴

There is a hadith in Sunan Tirmidhi and Al- Tabarani on the authority of Hz. Ikramah (RA): The words of Tabrani are that Hz. Abdullah Bin Abbas (RA) said: Muhammad (PBUH) saw

¹ Al Mutaqid Ul Muntaqid, Mawlana Ahmad Raza, Page, 68.

² Sunan Tirmizi, Imam Tirmizi, Hadith, 3280.

³ Majmaal al-Zawaid, Imam Haysami, V,1, Page, 79.

⁴ Kanzul Ummal, V, 14, Page, 447.

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his Lord. Hz. Ikrima said: I asked Ibn Abbas: Did Muhammad see his Lord? Imam Tirmidhi adbin that Muhammad saw Allah twice.⁵

Shahab al-Din Khafaji (may God have mercy on him) writes: The true religion is that the Prophet (peace and blessings of Allah be upon him) saw his Lord with awake eyes on the night of Ascension, as is the religion of the majority of the Companions.⁶

Contrary to these traditions, if we look at the tradition of Aisha, it is known that Allah has not been seen as such Hz. Masrooq, narrates on the authority of Hz. Aisha, she said: "Whoever tells you that Muhammad saw the Lord, then he has lied." The Messenger of Allah used to say, "لا تدرکه الابصار." In another tradition, Masrooq says that I asked Hz. Aisha, "O mother, has Muhammad (PBUH) seen the Lord?" So, Hz. Aisha said that my hair stood on end because of your question, whoever narrates to you about these three things will be a lie, and whoever says that Muhammad saw the Lord is a lie., then read this verse "لا تدرکه الابصار وهو يدرك الابصار" and at the end she said, "He have seen Hz. Jibreel (peace be upon him) twice in his own form" Hz. Aisha rejected this tradition in which the Messenger of Allah saw the Lord on the grounds that it contradicted and contradicted the holy verse of the Holy Qur'an. The hair stood up. There are other similar traditions which have been rejected by the Companions of the Holy Qur'an because they are contrary to the blessed verse of the Holy Qur'an.⁷

Therefore, if the text of a hadith was contrary to the Holy Qur'an in such a way that it was not possible to collect the hadith and the verse, and it was not known that one of them was late in terms of time, so that an abrogation was ordered about one of them, then such a situation By rejecting the hadith, I used to order the hadith to be weak or weak. For example, it is narrated from Abu Hurairah that the Messenger of Allah said: "A man and a woman who commit adultery will be in heaven, and so is a child born of adultery will not enter."

Ibn al-Jawzi, after mentioning the hadith, says: What sin can a child born of adultery commit in this, that he too will not enter Paradise? Therefore, this hadith is against the Shari'a principles and against this saying of Allah. No one will bear the burden of another. So, what is the child's sin in this that he will not go to heaven because of the parents' sin.

The worldly eyes cannot see Allah, the Lord of the Worlds, because they do not have the strength and power to see Allah, the Lord of the Worlds, as when Moses (peace be upon him) asked for a divine vision, Allah, the Lord of the Worlds, answered him:

(وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ نُنْظِرُ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)

⁵ Sunan Tirmizi, Imam Tirmizi, V, 5, Page, 248

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⁷ Sahih Bukhari, Hadith, 4855.

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When Moses came at the appointed time and his Lord spoke to him, he said, "My Lord, show [Yourself] to me, so that I might see You." [God] said, "You can never see Me. However, behold this mountain. If it remains firm in its place, then you will see Me." As soon as his Lord revealed His limitless glory to the mountain, He caused it to crumble to dust and Moses fell down unconscious. After he recovered, he said, "May You be exalted in Your glory! I repent! I will be the first of the believers!"⁸

It is clear from this verse that we cannot see Allah, the Lord of the Worlds in this world, because Allah is great and glorious. As for seeing in the Hereafter, then Allah, the Lord of the Worlds, will give His servants that strength and power on the Day of Judgment. On the basis of which they will be able to see Allah Rabb Al-Azeem Wal-Jalil in spite of His majesty and majesty.

The Companions of the Prophet may Allah bless him and grant him peace, before quoting any hadith, used to present the hadith on the verses of the Holy Qur'an, if the hadith was contrary to the Holy Qur'an, they would not accept it, but the narrator of the hadith would blame the mistake. used to attribute it to and abandoned the practice of Hadith. As this behavior is clearly seen in some issues, they used to reject the ahadith as opposed to the Holy Qur'an and at the same time used to say that it could not be the words of the Prophet. Because both the Qur'an and the Sunnah have the same source and that is divine revelation. Therefore, a conflict or contradiction between the two is not possible, but at the time of conflict, it is possible that the narrator of the hadith made a mistake or an omission, or heard some part of the hadith, or understood the meaning of the hadith. Rasulullah may not have meant it, similarly there may be other possibilities as well.

There is a difference between Sunnis and Mu'tazila, Khawarij and some Shia scholars regarding the issue of seeing or not seeing Allah on the Day of Judgment. Ahl-e-Sunnah scholars are convinced of seeing Allah in the Day of Judgment. They say that it is intellectually possible to see Allah and it is wajib. Ahl al-Sunnah scholars argue from the above-mentioned hadiths and likewise from some verses of the Holy Qur'an. While the Mu'tazila Kharijites and similarly some people of the present age also consider it impossible to see Allah according to them it is not possible to see Allah. These people are from verse 103 of Surah Inaam (In the verse of Anas, Allah has said that the eyes cannot see Allah, and likewise from verse 143 of Surah Al-Araaf, in which Musa, peace be upon him, wished Allah to see them, but Allah said: You cannot see me. They argue from these verses and say that because of these verses it is impossible to see Allah.

Objections made to hadiths related to the Subject.

Ja'far al-Subhani has included all the hadiths related to seeing Allah as topics because these hadiths indicate that Muslims will see Allah as we see each other, although this would mean that Allah has a body, and the presence of symptoms is proven. In the same way, it is mentioned in the hadiths that Allah will appear in a form in which Muslims will recognize Him and the hypocrites

⁸ Surah AL-Araaf, 143.

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will not recognize Him. So how will Muslims recognize Allah if Muslims saw Allah in the world. Similarly, in some Ahadith, it is mentioned that Allah will open His leg. This proves the existence of a shin for Allah. So does Allah have legs?⁹

Sharaf al-Din al-Musawi has also considered these hadiths to prove that Allah has a body because something can be seen when it has a body and can change and move. can you Therefore, this proves that Allah has a body that moves and changes its form. Although Alla is free from the body and cannot be seen by our eyes, therefore all the hadiths that make it possible to see them are false.¹⁰

Holy Quran and visitation of Allah

It is a fact that everything that exists is not necessary to be seen, many things exist but are not seen like the wind blows, can be felt but not seen, you cannot deny its existence. You smell the fragrance, but you cannot see, the soul is present in your body, without the soul you cannot live, but the soul cannot be seen, because it is very subtle. Cannot be seen.

In the Holy Qur'an, there are two types of verses related to Allah's seeing and not seeing. Certain verses prove that Allah does not see.

“No one's eyes in the world can see Him (Allah) and He sees everyone, He is very subtle and aware.”¹¹

In the verse of Surah A'raf, the response of Hz. Musa (peace be upon him) to Allah when he made his visit to Allah, has been quoted in the Holy Qur'an in these words:

“When Moses came at the appointed time and his Lord spoke to him, he said, "My Lord, show [Yourself] to me, so that I might see You." [God] said, "You can never see Me. However, behold this mountain. If it remains firm in its place, then you will see Me." As soon as his Lord revealed His limitless glory to the mountain, He caused it to crumble to dust and Moses fell down unconscious. After he recovered, he said, "May You be exalted in Your glory! I repent! I will be the first of the believers!"¹²

“And on that Day (in Paradise) many faces will be refreshed (happy) and will be looking at their Lord.”¹³

Ahadith related to Revelation of Allah

⁹ Al-Hadith al-Nabavi Bayna al-rivaya, Jafar As-Subhani, Page, 334.

¹⁰ Kitab Abi Hureyra, Sharaf al-Din al-Musawi, Page, 58.

¹¹ Surah Anaam, 103.

¹² Surah Al-Araf, 143.

¹³ Surah al-Qiyama, 22-23.

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" عن الزهري، قال: أخبرني سعيد بن المسيب، وعطاء بن يزيد الليثي، أن أبا هريرة، أخبرهما: أن الناس قالوا: يا رسول الله هل نرى ربنا يوم القيامة؟ قال: «هل تمارون في القمر ليلة البدر ليس دونه سحاب» قالوا: لا يا رسول الله، قال: «فهل تمارون في الشمس ليس دونها سحاب» قالوا: لا، قال: " فإنكم ترونه كذلك، يحشر الناس يوم القيامة، فيقول: من كان يعبد شيئاً، فليتبّع، فمنهم من يتبع الشمس، ومنهم من يتبع القمر، ومنهم من يتبع الطواغيت،¹⁴..

It is narrated from Abu Huraira that the Companions asked the Messenger of Allah, may Allah bless him and grant him peace, whether we will be able to see Allah on the Day of Resurrection. The Messenger of Allah ﷺ said: Do you feel any obstacle in seeing the moon on a moonlit night when there are no clouds? The Companions said no. Yes, the Companions said, "No, O Messenger of Allah." Upon this, the Messenger of Allah said, "You will also see Allah like this on the Day of Resurrection."

It is narrated in the tradition of Abi Bakr bin Abdullah that in the Day of Judgment, a cloak of arrogance will be a barrier between people and their seeing Allah, that is, there will be a cloak of arrogance on their faces in Paradise. Due to which those people will not be able to see Allah.¹⁵

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ، قَالَ: وَذَلِكَ قَوْلُ اللَّهِ: سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ، [يس، 36: 58]، قَالَ: فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ، مَا دَامُوا يَنْظُرُونَ إِلَيْهِ، حَتَّى يَحْتَجِبَ عَنْهُمْ، وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ.

H.z. Jabir bin Abdullah (RA) narrates that the Messenger of Allah (PBUH) said: The people of Paradise will be enjoying their blessings when suddenly a light will shine. They will raise their heads, then Allah, the Exalted, will rise above them and say: O people of Paradise! God bless you. The Holy Prophet (peace be upon him) said: This is the meaning of the saying of Allah (in the Holy Qur'an) "Peace be upon you, (it) will be said by the Most Merciful." The Prophet (peace be upon him) said: Then Allah, the Exalted, will look upon them (the people of Paradise) with compassion and love, and they will look towards Allah with loving eyes. If they are engaged in the vision of God, they will not be attracted to any other blessing of Paradise until Allah, the Exalted, veils it from them, but His light and His blessing (effect) will always be in their abodes. will also stick to them.¹⁶

Saeed bin Musai'b narrates that he met H.z. Abu Hurairah (RA) and H.z. Abu Hurairah (RA) said: I pray to Allah that Allah will bring me and you together in the market of Paradise. H.z. Saeed said: Will there be a market in heaven? He said: Yes, the Messenger of Allah, peace be upon him, has told me that when the people of Paradise enter Paradise, they will be ranked according to the excellence of their deeds. Among the days of the world, they will be allowed to see Allah equal to (the duration of) Friday. Allah will reveal His throne to them, and He will manifest Himself in one of the gardens of Paradise. Pulpits will be laid for the people of Paradise, which

¹⁴ Sahih Bukhari, Hadith, 806.

¹⁵ Sahih Bukhari, Hadith, 4878.

¹⁶ Sunan Ibn Maja, Hadith, 184.

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will be of light, pearls, rubies, sapphires, gold and silver. The lowest among them will sit on mounds of musk and camphor, and (verily) there will be no lowly person. They will not consider those sitting on the chairs to be superior to them.

Hz. Abu Huraira (RA) says: I said: O Messenger of Allah! Will we meet our Lord? He said: Yes, do you have any doubts about seeing the sun and the moon on the fourteenth day? We said: No. He (peace be upon him) said: Similarly, you will not have any doubts about meeting your Lord. There will not be a person in this gathering with whom Allah will not speak directly. He will even say to one of them: O so-and-so! Do you remember the day you said that? So, he will remind him of some of his sins. The applicant shall: O Lord! Have you not forgiven me? Allah will say: Yes, why not, and it is because of my forgiveness that he has reached this position. People will be in such a state that a cloud will cover them and (from it) will rain such a fragrance that they have never smelled before. Then our Lord will say: Get up to the reward and honor that We have prepared for you and take from it what you want. Then we will come to the bazaar where the angels will be angels, such a bazaar that no eye has seen, no ear has heard, and no heart has thought of it. Whatever we want will be provided to us, there will be no buying and selling (like the world). The people of Jannah will meet each other in this market. The Holy Prophet (peace be upon him) said: Those of high rank will go forward and meet those of low rank, there will be no one of low rank, then he (the one of low rank) will be very surprised to see his clothes. His conversation will not end now that he will see a more beautiful dress on his body and that is because there will be no sadness or boredom there. Then we will come back to our homes. Our wives will welcome us and say welcome, welcome, you are back, your beauty is more enhanced than when you left us. He will say: Today we have come to sit in the assembly of our Lord Almighty (due to which) we were entitled to be transformed into such a luminous form.¹⁷

The sayings of scholars regarding the pilgrimage of Allah

Imam Ahmad bin Hanbal rejecting the claim of Jamiyyah and Zanadaqah "that it is not possible to see Allah neither in this world nor in the Hereafter", he writes that the interpretation of these people from the verse of Surah Inam is that the eyes will not be seen by them. (Allah) can't see, not right. Because the Messenger of Allah also considered this verse to be meaningful and yet he said that Muslims will be able to see Allah in the Day of Resurrection. Similarly, Allah said to Musa (peace be upon him) "You cannot see me" He did not say "that I cannot be seen". Therefore, what is the right thing for us to follow, is to accept the saying of the Messenger of Allah that you people will see Allah, or we should accept the saying of Ahl al-Jamhiyah and other people that "you people cannot see Allah." While scholars have many hadiths and no one denies it. Similarly, in the verse of Surah Yunus, the word "الزيادة" refers to looking at the face of Allah. As the traditions of Hz. Sufyan and Hz. Suhaib prove that the word "Al-Ziyadah" means the sight of Allah. Imam Ahmad bin Hanbal says that Muslims will look towards Allah. We hope that the people of Jamia will not be able to look at Allah and they will be hidden from Allah. In the same way, he said about

¹⁷ Sunan Tirmiza, Hadith, 2549.

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the disbelievers in the verse that those people will be hidden from Allah. That means they will be deprived of seeing Allah. Therefore, when the Muslims are also deprived, then how will the Muslims be superior to the infidels?¹⁸

Ibn Katheer says that the hadiths related to the vision of Allah are narrated by the muhadithin with frequent chain of evidence and it is impossible to reject them. And there is a consensus of all the Companions on this, and after that there is a consensus of the Tabieen and the scholars of Islam.¹⁹

Ibn al-Qayyim and the visitation of Allah

Ibn al-Qayyim has described this topic in detail in a separate chapter in his book "Hadi al-Arwah al-Balaad al-Farah". He named the 65th chapter in the book as "Seeing Allah with real eyes as the moon of the fourteenth night can be seen". It is said that this chapter is the most excellent, blessed and cooling of the eyes of the Sunni scholars among all the chapters of the book and this chapter is very hard for the people of innovation, Mu'tazila and other people. Seeing Allah in Paradise is a blessing about the existence of which all the Prophets, Companions, Companions, and Imams of Islam agree, except for the Ahl al-Jahmiyyah, Mu'tazila and other heretical people who deny it. In the light of many verses of the Holy Qur'an and likewise the blessed hadiths and the sayings of the Companions, Al-Qayyim has explained with clarity the possibility of seeing Allah on the Day of Resurrection and seeing Him in Paradise. Ibn al-Qayyim says about the verse related to the question of Musa (peace be upon him) about seeing Allah, that it is clear from this verse that it is not impossible or impossible to see Allah at all, because if it were impossible, then Allah would have clearly denied it. . But here he did not deny but said that you cannot see me and adopted the interpretation "that you cannot see me" he did not say that "I cannot be seen". So it was known that it is possible to see Allah but not in this world because the eyes of this world do not have enough power to see Allah. As even a mountain stronger than man could not withstand the manifestation of Allah and crumbled to pieces, how can a weak man see in this world, so this verse is a clear proof that it is possible to see Allah. In such a way that Allah, the Exalted, revealed Himself to them on a thing that has no life and is inanimate, besides which they do not get any reward or punishment, then how is this not possible? It is possible that he will not reveal himself to his prophets and his pious servants in the Day of Judgment and will not make himself visible.

The second argument has been stated that many verses prove the meeting of humans with Allah in the Day of Judgment. For example, in verse 223 of Surah Baqarah, verse 44 of Surah Al-Ahzab, verse 110 of Surah Kaif, and similarly in other verses, there is a mention of "liqa", meaning meeting, and in relation to it, when it is directed towards a righteous person. If it is done, then it means to see, that is, to meet by mutual understanding.

¹⁸ Ar-Radu al-Jahamiya, Imam Ahmad bin Hanbal, V, 1, Page, 135.

¹⁹ Tafseer Ibn Kasir, V, 8, Page, 287

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The third argument. Verse 26 of Surah Yunus mentions excesses in addition to goodness for good people. Because in the verse, "Husna" refers to paradise and similarly, "Ziyad" refers to the sight of Allah Ta'ala. The Messenger of Allah explained the interpretation of the verse in the same way, and so did the Companions after that, as it appears in the tradition of Hamad bin Salamah in Muslim that the Messenger of Allah recited the verse, "For those who are the best, the Messenger of Allah said, 'When The people of Paradise will enter Paradise and the people of Hell will enter Hell, so a voice will announce to the people of Paradise that you people have a promise with Allah and Allah wants to fulfill this promise. They will say that what is more than what made our faces beautiful, saved us from Hell and made us enter Paradise, So at that time, Allah Ta'ala will remove the middle curtain and the people of Jannah will look towards Allah, then there will be nothing better than the sight of Allah, and in the verse, "الزيادة" means the sight of Allah. Apart from this hadith, other traditions also prove that the interpretation of the word "Ziyad" is to look towards Allah.

The fourth argument. In verse 15 of Surah Al-Mutafeen, Allah Almighty said, "Indeed, the disbelievers will be hidden from Allah on the Day of Judgment, and they will not see Allah." In this verse, Allah has described a severe punishment for the disbelievers, that they will be deprived of the sight of Allah. Therefore, if the Muslims will not be able to see and will not be able to speak, then at that time the Muslims will also be veiled like the infidels and will be deprived of seeing Allah, then how can this deprivation be a punishment for the infidels. Imam Shafi'i has argued from the same verse that the righteous people will see Allah in the Day of Resurrection, and that this verse proves the sight of Allah.

The fifth argument is this. In verse 35 of Surah Q, Allah says, "The people of Paradise will have everything they want, and we will have something else besides that." In this verse, "More" means Allah Almighty Have to look.

The sixth proof. In verse 103 of Surah Inaam, Allah says, "The eyes cannot perceive them, that is, they cannot see them, and they see the eyes." The word "perception" in this verse means that the eyes cannot fully cover Allah because perception means to cover something completely, as in the incident of Musa (peace be upon him) who said that when Musa (peace be upon him) was running away with his people, and when the people saw Pharaoh's army from behind, they said, "We are captured." So Musa said, "Not at all. In this verse, Musa (peace be upon him) has not denied seeing". And the people did not mean by this only that the people of Pharaoh saw us, but they meant to capture us completely, for this reason, Musa (peace be upon him) used the word "Kala" to negate their complete capture. That can't catch us. That is why the word soul, and the word cognition are used interchangeably. Therefore, the meaning of the verse is that it is not possible to see Allah in such a way that He is covered, therefore it is possible to see Him absolutely. And the Companions of the Tabieen and other scholars have taken this meaning of the word understanding in the verse.

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The seventh argument. It is clearly known from verse 22-23 of Surah Al-Qiyamah that the people of Paradise will see Allah with their own eyes. While some people give a false and invalid interpretation of this verse, which is not acceptable in any way. As some say, the word "ناصرة" in this verse means waiting. Therefore, such an interpretation is illegal and invalid. Seeing Allah in the Day of Resurrection is proven by the Holy Qur'an, the consistent Sunnah, the consensus of the Companions, the Islamic scholars and the Muhadditheen. As the Messenger of Allah said that Allah will be seen clearly with the eyes on the Day of Judgment, just as you see the moon on a moonlit night. Therefore, there is no room for doubt in this. However, the Messenger of Allah has not given any explanation about how to see what the situation will be.²⁰

Conclusion

After the clear verses, clear hadiths about seeing Allah on the Day of Judgment and the consensus of the Companions, the Tabi'een and the scholars of the Ummah, there is no doubt that the hadiths are rejected only because they appear to be contrary to the apparent meaning of the verses. In fact, it is a great misunderstanding of these people to assume the life after the Resurrection on the worldly life, because the physical strength of a person in heaven is much greater than the strength of a person in this world. Therefore, it is not possible to see Allah through the eyes of the world, but it will be possible to see God through the eyes of a person in Paradise. In the same way, seeing Allah does not make it necessary for Allah to have a special kind of body. Rather, Allah will show the people of Paradise as the best of all blessings, but what will be the state of it, Allah knows what it will be, but we have no knowledge about it.

²⁰ Hadi ul Arwah, Ibn AL-Qayyim, V, 1, Page, 285-343.