

Lesson 17

[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] (continued from Lesson 16)

No one denies *ar-ru'yah* (seeing Allaah) except the people of innovation such as the *Jahmiyyah* and the *Mu'tazilab* – those who negate the *ru'yah* (that Allaah will be seen by the believers). They say: This (affirming seeing Allaah) would necessitate that Allaah is in a direction (*جهة* - *jibah*). And it is their view that Allaah is not in a direction; and in their view He is not within the creation, nor is He outside it, nor is He above, nor is He below, nor is He to the right, nor is He to the left; He is not in any direction. And the meaning of this is that He does not exist, High and Exalted is Allaah above what they say. So, they deny seeing Allaah because of this futile opinion.

As for the *Ashaa'irah*, when they were not able to deny the proofs from the Book and the Sunnah then they affirmed seeing Allaah, but they said: He will be seen, but not in any direction. And this is an amazing contradiction! Because, there is nothing that is seen which is not in a direction; and therefore the *Mu'tazilab* refuted them for this because it is something impossible. Whereas the *Ahlus-Sunnah* (the people of the Sunnah), they say: He the Perfect and Most High will be seen and He is in the direction of *al-'uloo* (العلو – being elevated) and above them. Because the term '*al-jibah*' (الجهة – direction), if what is meant by it is a direction within the creation, then in that sense Allaah is not in any such direction because Allaah is not incarnate within His creation, He the Perfect and Most High.

And if what is meant by it, is that He is Exalted and above all of the creation then this is something confirmed for Allaah, the Mighty and Majestic. So, Allaah is indeed Exalted and High above the heavens. So the term '*al-jibah*' (direction) is neither affirmed nor denied directly in text. However, it can be spoken of with the previous details.¹

¹ Translator's Side Point: In Shaykh Al-`Uthaymeen's abridgement of Al-Hamawiyah, Talqees Al-Hamawiyah (تلخيص الحموية) of Shaykhul-Islam Ibn Taymiyyah, he mentioned a point right near the beginning, which was: that the people of the Sunnah in affirming Allaah's Attributes, (first principle:) we affirm for Allaah whatever He affirmed for Himself or whatever His Messenger *sallAllaahu `alayhi wa sallam* affirmed for Him, (second principle:) and we deny/negate for Allaah whatever He negated for Himself or the Prophet *sallAllaahu `alayhi wa sallam* negated for Him. Thirdly, where there is something that is not denied in text, nor is it affirmed in text, from those things which the people disagree about, such as the term 'a body' (جسم – *jism*) or '*al-heeʿ*' (being in a place) and '*al-jibah*' (being in a direction) and the like of that, then their way (the people of the Sunnah) is *at-tawaqquf* – to stop and withhold with regard to its wording. So they don't affirm its wording and they don't deny it since it is not reported. And as for its meaning, then we ask for the detail of what is meant by it, and if we find that what is meant by it is something futile and false – something which Allaah is declared

And the meaning of “...without their encompassing Him and without saying how”: They cannot encompass Allaah the Mighty and Majestic; they will see Him, He the Perfect, but not encompass Him. And Allaah is *Azeem* (عظيم – Tremendous); it is not possible that He can be encompassed. He the Perfect said,

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

And they do not encompass Him in Knowledge

(Soorah TaaHaa (20), *ayyah* 110)

He, the Majestic and Most High said,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾

Sight cannot grasp Him

(Sooratul-An`aam (6), *ayyah* 103)

Meaning: sight cannot encompass Him; it doesn't mean that He cannot be seen, because Allaah the Perfect and Most High did not say, “Sight will not see Him (لا تراه الأبصار).” Rather, He said, “**Sight will not grasp Him.**” So, reaching and grasping is something and *ar-ru.yah* (seeing) is something else. So sight will see Him, He the Perfect, but not encompass Him. So this contains a refutation of those who seek to use this *ayyah* as a proof to deny *ar-ru.yah* (that Allaah will be seen) – those who say that seeing Allaah is not possible, saying: because Allaah said, “**Sight will not encompass Him.**” So we say to them: You do not know the meaning of:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

Sight does not encompass Him; rather, He encompasses all Sight

(Sooratul-An`aam (6), *ayyah* 103)

free of, then we reject it; and if what is meant by it is something true – something which is not prohibited for Allaah, then we accept it. This is their way and this is the obligatory way.

Later on in the book (page 45) he actually goes into detail about *al-jibah*. He mentioned that the later people brought this term up (*al-jibah* – direction) and he deals with it in this way i.e. if what they mean is a direction within the creation then we deny that for Allaah and if what they mean by that is that Allaah is above the heavens, then we affirm that.

So the *ayah*, “**Sight does not encompass Him; rather, He encompasses all Sight,**” its meaning is: He will not be encompassed by that. It doesn’t mean that He won’t be seen; and He the Perfect did not say: “Sight will not see Him.”

And they also use as evidence, saying: Moosaa *alayhis-salaam* said,

﴿ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۗ قَالَ لَنْ تَرِنِي ۗ ﴾

“O my Lord, show me Yourself, let me look upon You.”
So He said, “You will not see Me.”

(Sooratul-A`raaf (7), *ayah* 143)

(They say) this is a proof negating *ar-ru.yah* (seeing Allaah).

So we say to them: This refers to this world because Moosaa asked for that in this world and no one will see Allaah in this world – neither any Prophet nor anyone else. But as for in the Hereafter, then the believers will certainly see their Lord. And the conditions in the world are not the same as the conditions in the Hereafter. So the people in this world are weak in their bodies and weak in their senses; they are not able to see Allaah the Mighty and Majestic. But as for in the Hereafter, then Allaah will give them the ability by which they will be able to see their Lord, the Majestic and Most High, (He would give this) as an honour for them.

Therefore, when Moosaa asked his Lord in this *ayah*,

﴿ قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ اُسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرِنِي ۗ فَلَمَّا تَجَلَّىٰ رَبُّهُ،
لِلْجَبَلِ جَعَلَهُ دَكًّا ۗ ﴾

He said, “You will not see Me; however, look at the mountain and if it remains in its place then you shall see Me.” So when his Lord manifested Himself to the mountain, He caused it to shatter to dust.

(Sooratul-A`raaf (7), *ayah* 143)

The mountain shattered and turned to dust; and the mountain is inanimate and solid, so how about the created being who is composed of flesh and blood and bones? He is not able to see Allaah in the world.

And this question that Moosaa asked, to see Allaah, is a proof that it is permissible to see Him and possible (to see Him); because Moosaa would not ask his Lord for anything which is not

permissible. Rather, he asked Him for something which is permissible; but, it would not occur in this world. So therefore, Allaah the Perfect said, “**You will not see Me,**” and He did not say “I cannot be seen.”

So Allaah will indeed be seen in the Hereafter,² and those who have the most right to this seeing (*ar-ru'yah*) are the Prophets.

And his saying, “**And we do not say how this will be**” meaning: it is not to be said, “How will they see Allaah?” because this is just like the rest of the Attributes of Allaah the Mighty and Majestic – we do not know how they are. So, we have *eemaan* in them (we believe in them) and we know their meaning and we affirm them. However, the *kayfiyyah* (كيفية – how they are) is unknown; we do not know it. So Allaah knows better about that, He the Perfect.

❧ End of explanation of point [58] ❧

² On the authority of Aboo Moosaa Al-Ash`aree *radhiyAllaahu `anh* who said: Allaah’s Messenger *sallAllaahu `alayhi wa sallam* said,

جَنَّاتٍ مِنْ فِضَّةٍ أُنِيبُهُمَا وَمَا فِيهِمَا وَجَنَّاتٍ مِنْ ذَهَبٍ أُنِيبُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا
رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ

“There will be two gardens containing silver – their utensils and whatever they contain, and two gardens of gold - their utensils and whatever they contain, and nothing will be between the people in the eternal garden and their looking upon their Lord, except the cloak of rightful pride upon His Face.”

Reported by Al-Bukhaaree in the Book of *Tafseer*, *hadeeth* 4878 and 4880 and reported by Muslim in the Book of *Eemaan*.

[59] كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾

[59] Just as is stated by the Book of our Lord: “On that Day some faces will be radiant, shining, looking at their Lord.” (Sooratul-Qiyaamah (75) *aayaat* 22-3).

The Explanation – Point [59]

This clearly states that it is looking upon Allaah with sight since the term for ‘looking’ is used with *ilaa* (إلى – the particle ‘towards’). So its meaning is ‘looking with sight’. Whereas the *Mu`taazilah*, they say: ﴿إِلَىٰ رَبِّهَا﴾ ‘*ilaa*’ (إلى) here is a plural and it means ‘blessings’; so (they say) it means: ‘they will be looking at the Blessings of their Lord’ and this is foolish delusion which people of intellect would laugh at since a particle doesn’t become plural.

﴿ End of explanation of point [59] ﴾

[60] وَتَفْسِيرُهُ عَلَى مَا أَرَادَهُ اللَّهُ تَعَالَى وَعَلِمَهُ.

[60] And its explanation is as Allaah the Most High, wanted and knew.

The Explanation – Point [60]

Meaning, the explanation of:

﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

Looking upon their Lord

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

Meaning: (its explanation) is just as Allaah the Mighty and Majestic wanted, and that is that it means ‘seeing with sight’. Its explanation is not as the innovators want.

﴿ End of explanation of point [60] ﴾

[61] وكلُّ ما جاء في ذلك من الحديث الصحيح عن الرسول صَلَّى اللهُ عليه وآله وسلّم فهو كما قال.

[61] And every authentic *hadeeth* reported from the Messenger, *sallAllaahu `alayhi wa aalihi wa sallam* (may Allaah extol him and his true followers and grant him perfect peace and security), then it is just as he said.

The Explanation – Point [61]

Meaning: everything reported from the Messenger *`alayhis-salaatu was-salaam* affirming that Allaah will be seen, then it is true upon its reality – just the same as what occurs in the Qur.aan. It is obligatory that we have *eemaan* in it because it is the speech of the Messenger *sallAllaahu `alayhi wa sallam* which is *wahy* (revelation) from Allaah.

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾

And he (the Messenger *sallAllaahu `alayhi wa sallam*) does not speak from his own desires; it is just revelation inspired.

(Sooratun-Najm (53), *ayaat* 3-4)

And it (the Sunnah of the Prophet *sallAllaahu `alayhi wa sallam*) is called ‘the second Revelation’. And the Prophet *sallAllaahu `alayhi wa sallam* informed in many *ahaadeeth* which are *mutawaatir* (reported by huge numbers of people) that the believers would see their Lord on the Day of Resurrection. So therefore, it is obligatory to have *eemaan* in that, without *tahreef* (تحريف – altering the meaning) and without *ta`teel* (تعطيل – negating) and without *tamtheel* (تمثيل – likening Him to His creation) and without *takyeef* (تكيف – saying ‘how’).

﴿ End of explanation of point [61] ﴾

[62] وَمَعْنَاهُ عَلِيٌّ مَا أَرَادَ.

[62] And its meaning is as He intended.

The Explanation – Point [62]

Meaning: as the Messenger *sallAllaahu `alayhi wa sallam* intended (when he said it), not as those innovators and deviants intended.

❧ End of explanation of point [62]³ ❧



³ Translator’s Side Point: Shaykh Al-Albaanee *rahimahullaah* made a fairly small point on this point here. He said:

You should know that the *ahaadeeth* reported affirming the believers seeing their Lord on the Day of Resurrection are very many – to the extent that they reach the level of being *mutawaatir* as has been clearly stated by a group of the *imaams*. From them, the explainer (Ibn Abil-`Izz), and he mentioned some of them and then he said,

“The *ahaadeeth* about the *ruyah* (seeing Allaah) are reported by around thirty companions and whoever acquired comprehensive knowledge of them will state with certainty that the Messenger (*sallAllaahu `alayhi wa sallam*) definitely said it and if I had not put it upon myself to write this book in abridged form, then I would quote more of the *ahaadeeth* here.”

Then he said, “The declaration that seeing Allaah the Most High will be like seeing the Sun and the Moon is not *tashbeeh* (تشبيه) of Allaah (causing Allaah to resemble His creation). Rather, it is a statement that the ‘act’ of seeing is like ‘that’ act of seeing – not that the One seen is like the thing which is seen. However, it does contain an evidence that Allaah is above His creation; since, can any seeing be comprehended without facing? And as for those people who say, ‘He will be seen, but not in a direction,’ then this person should look back and check his own intellect because either he is opposing obstinately his correct intellect or his intellect has got something wrong with it. Or otherwise a person saying, ‘He will be seen but He will not be in front, He will not be behind, He will not be to the right, He will not be to the left, He will not be above and He will not be below;’ (then this is not correct) anyone who hears this, whose nature is sound, then he will reject it.”

Then Shaykh Al-Albaanee said:

“I say: And as for His, He the Most High, being seen in this world, then the Messenger of Allaah *sallAllaahu `alayhi wa sallam* said in the authentic *hadeeth* that none of us will see Him until he dies. *Hadeeth* reported by Muslim. And as for him *`alayhis-salaatu was-salaam*, then there is nothing reported to affirm that he even saw his Lord. Indeed, there is something authentic from him which indicates a denial of this because when he was asked about this he said,

نور، أنى أراه

Meaning:

“Light, how could I see Him”

And along with this, the noble lady `Aa.ishah (*radhiyAllaahu `anhaa*) clearly denied this (that the Prophet *sallAllaahu `alayhi wa sallam* saw his Lord) as occurs in the two *Saheeh*’s; and that is the basic principle which we cling to.”

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

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

Pages 76-80 (Point 58-62)

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, on 17th January, 2005

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- *Ar.ruyab* is not denied except by the people of innovation
- Explanation of the term '*al-jibab*' (direction) with regard to Allaah, the Most High
- Correct meaning of the *ayaah* "**Sight cannot grasp Him**"
- Arguments used by those who deny *ar.ruyab*
- *Ar.ruyab* is like the rest of the Attributes – we affirm it but do not ask 'how' it is
- Seeing Allaah will be with one's sight (in the Hereafter)
- The *hadeeth* regarding the *ru.yab* are true upon its reality