

Mutakalimin's View on the Vision of Allah (*Ru'yatullah*)

Harda Armayanto, Adib Fattah Suntoro*, Martin Putra Perdana
University of Darussalam Gontor Ponorogo, Indonesia
Email: *adibsuntoro42001@mhs.unida.gontor.ac.id

Abstract

The problem of ru'yatullah (vision of Allah) is one of the problems of kalam that is still the topics of intense debate nowadays. This problem is specifically discussed by three schools of kalam: mu'tazilah, shi'ah, and ahl al-sunnah wa al-jama'ah. Each group claims that their understanding is the most truthful. This research aims to show how the strengths and weaknesses of each group are based on their epistemological doctrines and argumentation. This study is categorized as a literature review utilizing the documentation of data collection methodology. The collected data will be analyzed utilizing content analysis technique as well as the kalam scientific approach. The results of this research expose that the ahl al-sunnah wa al-jama'ah's opinions are more valid from an epistemological standpoint because they are based on a harmonization between the rationality of reason and the textuality of revelation.

Keywords: *Mutakalimin, The vision of Allah, Ru'yatullah*

Intoduction

Ru'yatullah (the vision of Allah) is an issue in kalam discourse that has sparked passionate dispute among mutakalimin (theological groups in Islam). This problem is explicitly discussed by three groups: *mu'tazilah, shia, and ahl al-sunnah wa al-jama'ah*. Those who believe that Allah will be seen in the afterlife argue from the Quranic text and authentic hadiths. Those who deny that God may be seen, argue rationally that God is too magnificent to be seen by finite human senses (Putra, 2012). This issue must be studied epistemologically, because their divergent opinions stem from their differing perspectives on the textuality of revelation and the contextuality of reason.

Although considered as classic subject in Islamic theology, the issue of ru'yatullah is still worthy of further research. Because ru'yatullah is fundamentally a matter of faith (aqeedah). Because this issue discusses the presence and nature of God. Axiomatically, A Muslim's faith or doctrine would be endangered by an inaccurate conception of Allah's nature. Currently, there are few scholarly publications, particularly journal papers, that cover this crucial topic. Based on our

search, only a few scholarly works explore ru'yatullah, including Abdul Munim Cholil's "Seeing God in the Perspective of Kalam and Sufism" (Cholil, 2022). The essay employs two perspectives, namely Kalam and Sufism, hence the examination of Kalam is not exhaustive. Other works discovered by the author took the form of scientific theses whose research model compared two figures (Anggara, 2018). This differs from the current study, in which the researcher attempts to position the issue of ru'yatullah within a mutakalimin framework. In order for this study to serve as a database and foundation for future research.

This literature-based study employs qualitative methodologies to assess the strengths and shortcomings of mutakalimin groups' perspectives on the problem of ru'yatullah. The obtained data will be evaluated using the content analysis approach so that the argumentative foundation and style of each group may be characterized. The findings of this study are anticipated to be scientifically significant and beneficial for further investigation.

Result and Discussion

Mu'tazilah's View on the Vision of Allah

According to mu'tazilah who represents the rationalist tradition (Zuhri & Ula, 2015), assuming that Allah cannot be seen by his being with his eyes, both in the world and in the hereafter (Wensinck, 1932). This opinion is in line with their basic the name is *tanzīh*, which is to purify Allah from matter, because Allah is immaterial who is not limited by space and time, does not resemble his creation, cannot be heard by the ears and cannot be seen (Al-Jabbar, 1385). The evidence used to support his statement is the commandment of Allah in surah al-An'am verse 103 which reads, "*He cannot be reached by the sight of the eye, while He can see all that is visible; And He is the All-subtle, the All-knowing.*" The above verse stipulates that if Allah can be seen, Then Allah has limits, which are limited by space and time. Allah can also be likened to his creation in the form of material because it can be seen by the eyes. Whereas Allah is not material but an *immateri* that should not be reached by the vision of man (Hanafi, 1980).

The notion of the inevitableness of man seeing Allah is reinforced by the opinion of Abu al-Qasim Mahmud ibn 'Umar ibn Umar al-Khawarizmy al-Zamakhshary, a mufasir of Mu'tazilah (Rusmin, 2017). In the excerpt of al-An'am's letter listed above, Zamakhshary interprets that what is meant "He cannot be

reached by eye sight" is that the eye has no connection with Him nor has the power to accomplish Him. This is because seeing Allah is an impossibility that leads to the limitations of the human eye. Whereas "He can see all the visions" is that Allah can see everything that no one but Him can achieve (Al-Dhahabi, n.d.).

Although some mu'tazilah leaders such as Abu Huzani argue that Allah can be seen through the heart. But the majority of mu'tazilah adherents reject the human vision of Allah both in the world and in the hereafter. Of the many rejections, here is the argument that they are rejecting the vision of Allah in the world and afterlife. In surah al Qiyamah verse 22-23: *وُجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ*: "The faces on that Day will be radiant. To his Lord they see". In his tafsir, Zamakhsyary explained that Allah SWT cannot be seen by humans. According to him, the word *nazhara* is not interpreted as *ra'a* (seeing), but is interpreted by (waiting, hope) so it is interpreted by waiting for the blessing of Allah. In fact *nazhara* is editorially is to see Allah with his eyes. When interpreted thus, what is seen as Allah is positioned in one direction. This opinion indicates that Allah is material because it is in a certain direction. This is not acceptable, he said *nazhara* should have been conquered in the hope of *a nikmat* from Allah (Al-Razi, 1981).

Then in surah al-A'raf verse 143 which reads:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ ۗ قَالَ لَن نَرِيكَ وَلَٰكِنِ أَنْظُرْ إِلَىٰ الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ ۖ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۖ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

In the verse above, the request of Musa to see Allah is not a personal request, but it comes from the urging of his followers. This was a request made by the disobedience and iniquity of the claimers of Musa. The word "*lan tarāni*" means that you will never be able to see Me. And the means of "*istaqarra makānah*" (remains in place or at times), he shall not be able to do so, nor shall he be wronged. That is, Musa will be able to see the Lord when the hill is shaken by Allah, the hill is still and does not move. In fact, the hill shook and moved because of Allah's power. Thus, the interpretation of the verse according to mu'tazilah is that Allah cannot be seen (Jabbar, 1996).

This tafsir further strengthens the opinion of mu'tazilah that Allah has no material form so that it does not need a place. Allah is not like a creature, so man will

not be able to see Allah in the Hereafter and in this world (Jabbar, 1996). The conclusion that can be drawn from the understanding of the mu'tazilah tradition is that when Allah can be seen, then Allah occupies a place and has space. Assuming that Allah can be seen to reduce his majesty so that it should be avoided (Nasr Hamid Abu Zaid, 2003).

Shi'ah's View on the Vision of Allah

The Shi'a believe that Allah cannot be seen in this world or in the hereafter. Since, in their opinion, God does not possess space and time, he cannot be recognized by the sense of sight (Khalikan, 1948). In their teaching, they reject categorically the notion of tasbih, which compares the essence of God to that of servants. With this logic, they also deny ru'yatullah in this world and the hereafter, since they attempt to purge Allah of the nature of creatures (tanzih) (Behesti, 2002). A Shia hadith claims that Allah cannot be seen with the sight of animals in this world or the next. Ismail bin Fadl is quoted in the book Tawhid Shoduq as saying, "I questioned Imam Shoduq, 'Can Allah be seen on the Day of Afterlife?'" He said, "Allah is sacred regardless of this... The eye can only see things with color and quality, but Allah is the creator of color and quality" (Jum'ah al-Huwaiziy, 1983, p. 753).

The Shia believe that it is impossible to see Allah with the physical eye, but some of them think that Allah may be seen with the inner eye. This is a Shia type of takwil on a passage that declares directly that Allah will be seen in the afterlife (al Qiyamah verse 22-23). Al-Kualaini is one of the Shia scholars who holds this view. He believed that mankind may attain it with a pure and clean heart. The greatest conviction possessed by man is the ability to see with the eyes of the hearth. The meaning of ain al-Yaqqn is seeing Allah with the heart, not with the naked sight (Al-Kulaini, 2005). Thus, according to Shi'ah tradition, Allah may be seen with a pure heart.

The Shi'ah scholars support the opinion that Allah cannot be seen by humans physically either in this world or in the hereafter. According to their interpretation, the verses of the Qur'an relating to seeing Allah are interpreted as meeting Allah in the Hereafter which removes doubts about the existence of Allah and His existence, by showing their deeds while still in the world. At the end of the day, all doubts about Allah's existence will be lost because the Lord has shown His greatness on Hereafter (Behesti, 2002). In this way, it can be understood that the sight of Allah

sensually in this world and in the hereafter is an impossibility against reason. Because Allah is immaterial who does not have physical material, so seeing Allah cannot be reached with his senses but with holy visions that are emitted through a clean and holy heart (Al-Bahbahani, 2006). This opinion is taken as the words of Imam Ali, "I worship a God I do not see. But He can be seen with the heart, not with the eyes" (Muthahhari, 2002).

The Vision of Allah according to Ahl al-Sunnah wa al-Jama'ah min al-Salaf

Ahmad bin Hanbal's View on the Vision of Allah

Ahmad bin Hanbal is a scholar who is often used as a reference by Muslims both in the field of Kalam and Fiqh. Ahmad bin Hanbal was born in Rabi'ul Awal 164 H in Baghdad (27 November 780) and died on 12 Rabiul Awal 241 H (August 4 855). He lived in an era where the upheaval of kalam thought was very intense. One of the most phenomenal issues is about the *khalq al-Qur'an*, which was initiated by the Mu'tazilah. The Mu'tazilah view that the Koran is a creature received support from the state, so that at that time all those who did not support this opinion will be punished by the Abasiyyah state. Ahmad bin Hanbal was steadfast in his view that the Qur'an was not a creature, but the word of Allah, so as a result he had to be imprisoned by Abasiyyah and even got tortured because of this opinion. Since then he has earned the nickname as Imam Ahlussunah wal Jama'ah (Zarkasy, 2020).

Regarding the issue of the vision of Allah, Ahmad bin Hanbal views that Allah cannot be seen in this world, but can be seen in the hereafter. This opinion is certainly contrary to the views of the Mu'tazilah and Shi'ah that have been mentioned above. Although the arguments of the Qur'an that he uses as the basis for this argument are the same as those used by the Mu'tazilah and the Shi'ah, but the interpretations are very different and even contradictory. The verse meant is Surah al-Qiyamah verses 22-23 and surah al-An'am verse 103. For Ahmad bin Hanbal these two verses do not contradict if the correct interpretation is carried out.

In his interpretation of Surah al-Qiyamah verses 22-23 in the phrase of "*Wujūhu yaumaidin nāzhirah*" according to him, the faces of the believers on the Day of Judgment are good (*al-husn*) and bright (*al-bayādh*). As for the phrase of "*ilā Rabihā nāzhirah*" that is people who believe will see their Lord in Janah. As for surah al-An'am verse 103 which reads "*laa tudrikuhu al-abṣār*" he interprets that it means that Allah cannot be seen when in this world not in the hereafter (Hanbal, 1985).

This argument is strengthened by another verse which tells about the request of the people of Moses to be able to see Allah so that they believe in the religion of Moses, so Allah sent thunderbolt to them, this verse indicates that Allah cannot be seen in the world. Likewise with verse 143 of surah al-A'raf, The means: "And when Musa came to us at the appointed time, and his Lord said to him, "My Lord, show me that I may see Thee." The Lord said, "You cannot see Me, but look up at the hill, and if it remains in its place, you will see Me." And when his Lord appeared to it, he was crushed to death, and Moses fell unconscious. So when Musa regained consciousness, he said: "Glory be to You, I repent to You and I am the first to believe" (Q.S Al'araf: 143).

According to him, the diction used "*lan tarāni*" which means "you can't see me" instead of using the diction "*lan urā*" which means "I can't be seen" indicates that Allah cannot be seen in this world but can be seen in the hereafter. The argument that Allah can be seen in the Hereafter is strengthened by the Prophet's hadith "*innakum sa tarauna Rabbakum*" and the verse of Surah Yunus verse 26. The word of "*ziyādah*" in that verse is the vision of Allah. Based on the hadith of the Prophet which states that the inhabitants of Paradise will be given additional. When asked what addition is meant, it is explained that what is meant is seeing the face of Allah (Zarkasy, 2020). So with these various arguments it can be concluded that seeing Allah according to Ahmad bin Hanbal's opinion is impossible in this world and not impossible in the hereafter.

Ibn Taymiyyah's View on the Vision of Allah

His full name is Ahmad Taqiyuddin Abu Abbas bin Syihabuddin Abi Mahasin Abdul Halim but he is known as Ibn Taymiyyah. Born on 10 Rabi'ul Awal in the year 661 H (22 January 1263) and died 22 Dzulqadah 728 H (26 September 1328). He was born and grown in the city of Haran in Turkey, a city center of thought and philosophy, so that he grew up as a very intelligent scholar who mastered various disciplines so that he was nicknamed *Shaykh al-Islam*. Ibn Taymiyyah's thought were influenced by the views of Ahmad bin Hanbal both in the fields of kalam and fiqh. In fact he suffered the same fate as Ahmad bin Hanbal, which was put in prison, the difference was that he was imprisoned not by the Abassiyyah regime but by the Tatar, invaders from Mongolia (Zahrah, 1977).

Ibn Taymiyyah's view on the issue of The vision of Allah is more or less the same as the view of Ahmad bin Hanbal above, namely that Allah can be seen by believers in Janah and cannot be seen by humans in the world. The advantages of Ibn Taymiyyah are more detailed in explaining it. The arguments is based on the following verses of the Qur'an, surah al-Qiyamah verses 22-23, surah al-Muthafifin verse 35, and sura Yunus verse 26. According to Ibn Taymiyyah these verses have clearly explained that people Believers will see Allah in the hereafter. This is also reinforced by the hadith of the Prophet that a believer will see Allah in the hereafter as if he saw the full moon (Zarkasy, 2020).

Thus the view of Ibn Taimiyah is clearly contrary to the view of the Mu'tazilah and the Shia which states that Allah cannot be seen by humans at all, either in this world or in the hereafter. Ibn Taymiyyah gave an answer to their argument that in the verse that talks about the request of the Prophet Moses to see Allah, there is the expression "*lan tarāni*" which means Allah cannot be seen. According to Ibn Taymiyyah, the meaning of the verse is that Allah cannot be seen in this world, not in the hereafter. Because the human condition in this world is different from that in the hereafter (Zarkasy, 2020).

For Ibn Taimiyah, as in the views of other ahl sunnah, seeing Allah in the world does not occur because of the weakness of human vision, not because seeing Allah is impossible. Ibn Taimiyah makes an analogy to this problem as the human eye is weak to see the sun on a hot day. Seeing the hot sun is not impossible for humans, it's just that the human eye is not able to do it. So, according to Ibn Taimiyah in the hereafter humans will be able to see God because God has perfected the power of human vision. Because of this, humans cannot see angels in their original form except for those whom Allah has willed, as happened to the Prophet Muhammad (Taimiyah, n.d.-b). That is, the ability and inability of humans to see something all depends on the permission and will of Allah. Bagi Ibn Taimiyah,

Ibn Taimiyah also held the view that seeing Allah in a dream is possible and can happen. According to him, a believer can see Allah in his dreams, but their vision is according to the level of faith and belief. This vision in a dream is not an actual vision as in a conscious state (Taimiyah, n.d.-a). Not only Ibn Taimiyah held this view, the majority of the scholars of ahl sunnah wa al-jamaah also held this opinion. Even al-Qadhi Iyadh said that the scholars have agreed that it is possible to see Allah

in a dream (Rajab, 1996). Al-Qadhi Abu Ya'la also emphasized that the sahabah and tabi'in had agreed on the possibility of seeing Allah in dreams, as well as scholars such as al-Baqilani, al-Qarafi, Ibn Hajar, al-Nawawi and Ibn Taimiyah. However, what needs to be underlined is that seeing God in a dream is not seeing the essence, because God is not like everything. This means, as explained by Bin Baz, a person may in his sleep talk to Allah or if he sees an object in the dream, of course it is not Allah because Allah is not like His creatures.

The Vision of Allah in Ash'ariyah

In the common view of Ash'ariyah, they think that seeing Allah is a necessity. This opinion does not mean equating Allah with creatures, because all visible objects must be equal. For example, when white and black are visible to the eye, not white is similar to black, or black is similar to white (Al-Ash'ari, 1971). According to the ash'ariyah tradition, Allah does not occupy space and time. However, Allah is very likely to be seen, even though the abilities of the human senses are limited. As a thing it does not exist right in front of the eyes, but it can still be seen. Allah's ability to abstract Himself in man in order to be seen is not impossible (Sharif, 2004).

Abu Hasan al-Ash'ari in his book *al-Ibānah 'an Uṣul Diyānah* broadly expresses his view of the vision of Allah. In his sight, man can see Allah in the Hereafter. Of course this statement is reinforced by the evidence of aqli and naqli that he obtained from a long contemplation. In his contemplation he said: *First*, everything that exists has the possibility for us to see, and what is not is impossible to see. This confirms that because Allah is something that exists. So it is possible that Allah can show His form to humans. *Second*, Allah sees all things. If the Lord can see all things, then it is not possible for Him to see all things but not be able to see Himself. That way, because Allah knows all things, Then He can also know Himself. As He knows about Himself, it is not impossible for Him to tell us about Himself. Therefore, it is not an impossibility for us to show Ourselves to man (Al-Asy'ari, 1971).

In contrast to mu'tazilah, in the view of the asy'ariyah scholars, the word of "*nazirah*" in surah al-Qiyamah verse 22-23 is interpreted as seeing with the eyes of the head. It's not meant to be a wait for hope. And if you are obeyed, then it is not appropriate. This is because the hereafter is not a place to think let alone take

learning. As is also the case when interpreted as waiting. Because the word "*nāẓirah*" when juxtaposed with the word "*wajh*" as above verse preceded by the word "*wujūh*", in this context it is necessary to interpret looking with the eyes of the head. That is not true when we mean the word nazirah by waiting (*intizār*) or looking with affection (*nazru al-ta'attuf*). This is because man should not see Allah with feelings of mercy and compassion (Al-Asy'ari, 1971).

The verse in surah Al-An'am verse 103 said that the knowledge to gain sight of Allah cannot be applied in the world. We can know because the time context in Surah Al-An'am verse 103 is different from the time context in Surah al-Qiyamah which describes the possibility that we can see Allah in the Hereafter. The meaning of seeing here is not the same as seeing perceivable objects in the world. Just as the nature of Allah, The All-Seeing, All-Knowing and All-Living, cannot be compared to the nature of humans in the world (Al-Ash'ari, 1971).

This view is emphasized more clearly by al-Nawawi when explaining the hadith in Sahih Muslim. According to him, Ahl al-Sunnah wa al-Jama'ah has agreed that seeing Allah in the hereafter for believers is possible and not impossible logically. Al-Nawawi confirmed the views of the Mu'tazilah, Khawarij and some of the Murji'ah who said that seeing Allah is logically impossible is a very wrong view and contradicts the arguments of the Qur'an, sunnah and ijma' sahabah. However, according to Nawawi stipulating that God can be seen does not mean that God occupies space and time (An-Nawawi, 2013). Because in the view of Asy'ariyah, God is not covered by space and time. As for seeing God in the world, al-Nawawi agrees with the Asy'ariyah view, that seeing God in the world is logically possible, but that doesn't happen. According to him, this view has been agreed upon by the majority of khalaf and salaf of Mutakalimin that it does not happen in the world, although it is possible (An-Nawawi, 2013).

Another Ash'ari school of thought, namely al-Ghazali (Madjid, 1985), has his own view about seeing Allah in the hereafter. Al-Ghazali thought that humans could see Allah through knowlage. This is based on the fact that the visual object does not have to be in a certain direction for the viewing subject, like seeing the object's reflection in a mirror. Al-Ghazali in his view also denied Mu'tazilah's view which said that humans forever both in this world and the hereafter will not be able to see Allah (Zarkasyi, 2015).

Concerning the verse that tells of the Prophet Musa, he advised that the Prophet Moses couldn't ask Allah for the impossible. Therefore, seeing Allah is possible. Even if this is not possible, of course, Musa as the Prophet of Allah knew better than Mu'tazilah. Meanwhile, the Prophet Musa's statement also indicated that he did not know when the vision of God would happen because this was an unseen matter. Anyone will not know the unseen except Allah alone. In this way, seeing Allah is not impossible, even though human abilities in the world have not yet been able to achieve it, like a mountain that shatters when it sees God.

Even in his work *al-iqtishād fil i'tiqād*, Ghazali tells the story of Imam Ahmad bin Hambal, who had dreamed of seeing God 99 times. And this is proof that God can also be seen in the world. The conclusion that can be drawn from al-Ghazali's view is that the vision of Allah in the world will be perfected in the afterlife. This is following the promise of Allah who will give you the greatest blessings in heaven in the future, and seeing Allah is the greatest gift that will be experienced by every human being who has faith in his heart (Al-Ghazali, 1998).

The Vision of Allah in Maturidiyah

From ahlu sunnah wal jama'ah, Maturidiyah initiated by Abu Mansur al-Maturidi also has an opinion when it comes to seeing Allah (Rosder, 1989). According to him, Allah can be seen by man. But Allah can only be seen in the Hereafter. Although it can be seen, Allah is not a material, because it is a material that has direction, has a end, and has dimensions (space, place and time). Therefore the nature of *jism* cannot be given to Allah. Thus it is clear, that Allah is an immateri who has no form, takes no place and is not limited to space and time (Al-Barsany, 2001).

In Maturidi's study, seeing Allah was part of a doomsday event that was a metaphysical event that only Allah could know. From this view, Maturidi rejected the view of Mu'tazilah who thought that being able to see Allah was tinged with Allah's material. Maturidi's harsh criticism here is the mistake of mu'tazilah who analogizes a material with an immateri. And if all that is in the hereafter is immaterial, then it is not appropriate to analogize what is in the Hereafter as material (Al-Barsany, 2001). This argument reinforces that the event of seeing Allah is an immateri and only Allah knows exactly how man sees Him. The excerpt of the surah Al-A'raf: 143 makes a strong argument for Maturidi that Allah can be seen by

man. If Allah cannot be seen by humans, then the Prophet Moses' request to see Allah would be in vain. And if humans really cannot see Allah, then Prophet Moses could not possibly hope to see Him as described in the above verse. In that verse Allah answers "*Lan taraani*" (you can't see Me) not "*lan ura*" (I can't be seen).

Then according to Maturidi, being able to see Allah is an invaluable grace for the believers in return in the hereafter. Surely every believer will be recompensed according to what he has earned. It is also affirmed, that seeing the Lord here can be achieved through the knowledge of the liver (Khumais, 1998). This is reinforced by their opinion that the nature of *tajassum* or anthropomorphism possessed by Allah is not the same as the physical nature of man that exists in the nature (Zaini, 1997).

There is one Maturidiyah view regarding Ru'yatullah which is different from the general view of other Ahl al-Sunnah wa al-Jama'ah, which is about seeing Allah in a dream. The Maturidiyah school denies that believers can see Allah in dreams. This view is also shared by most of the Hanafi followers (Najim, n.d.). Al-Suyuti agrees with this view, according to him seeing Allah in a dream is a specialty given to the Prophet and does not apply to other than prophets (Al-Suyuti, n.d.).

Critical Analysis of Mu'tazilah's and Shi'ah View on the Vision of Allah

In this point of research, the researcher identified the statement in three aspects: The first aspect means the aspect of agreement between Mu'tazilah, Shi'ah and Ahl Sunah wal Jama'ah on the issue of the vision of Allah. The second aspect means the difference between Mu'tazilah, Shi'ah and Ahl Sunah wal Jama'ah in the vision of Allah. The third aspect means the critical points or the response to Shi'ah and Mu'tazilah on the issue of the vision of Allah.

The Points of Agreement

Based on the discussion above, it can be seen that the Mu'tazilah and the Shi'ah agree on the argument that Allah cannot be seen by humans both in this world and in the hereafter. They base this view with the intention of purifying (*tanzih*) Allah from conforming to His creatures. In their view, if God can be seen, it means that God needs space and time, if so, then God becomes material and similar to creatures. Their views are justified by various arguments from the Qur'an which they have interpreted its meaning. When detailed, the basis of their argument is as follows: 1) The human eye is limited, so it is impossible to see Allah. Based on the commandment of Allah in surah al-An'am verse 103 which reads: لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ

وَهُوَ اللَّطِيفُ الْخَبِيرُ "He cannot be reached by the sight of the eye, while He can see all that is visible; And He is the All-subtle, the All-knowing . " 2) Interpreting the verse 22-23 in surah al Qiyamah, for them the meaning of the word "*naẓāra*" is not interpreted as "*ra'a*" (seeing), but is interpreted by (waiting, hope) so it is interpreted by waiting for the blessing of Allah . 3) Argue with surah al-A'raf verse 143 where in the verse it is explained that Allah told Moses that he would not be able to see Allah with the phrase, "*lan tarāni*".

Meanwhile, among the Ahl Sunnah wa al-Jama'ah there was also an agreement, namely from the al-Salaf and al-Khalaf circles. The al-Salaf were represented by Ahmad bin Hanbal and Ibn Taymiyyah while the al-Khalaf was represented by Ash'ariyah and Maturidiyah. Their agreement regarding the discussion of seeing Allah is that in fact Allah can be seen in the hereafter by believers, namely when they are in Jannah, but Allah cannot be seen by humans, even Prophets, when in this world. The Ahl Sunnah view that Allah can be seen in the hereafter does not mean equating Allah with His creatures. Because the human condition in this world is not the same as their state in the hereafter.

When detailed, the arguments of Ahl Sunnah wa al-Jama'ah are as follows: 1) Based on surah al-Qiyamah verse 22-23 which states clearly that on the hereafter the believers will see Allah. They interpret the word "*naẓīrah*" by looking, because linguistically the meaning is so added, the word is preceded by the word "*wajh*" which means face. 2) Interpreting Surah Al-An'am verse 103 that seeing Allah is not the same as seeing human beings on objects in the world. Because the meaning of "*idrāk*" is to encompass, it is clear that the human view will not be able to cover God. But that doesn't mean humans can't see God in the afterlife. 3) Postulated with Q.S Al'araf: 143 which tells the story of Moses. In that verse Allah says "*Lan taraani*" (you can't see Me) not "*lan ura*" (I can't be seen). This means that Allah cannot be seen in this world, but that does not mean that Allah cannot be seen at all, because Allah states that believers will see Him in the hereafter. 4) Based on the argument that everything that exists has the possibility for us to see, and what is not then impossible to see. This confirms that because Allah is something that exists. So it is possible that Allah can show His form to humans.

The Points of Disagreement

There is a sharp difference of opinion between Mu'tazilah and Shi'ah with Ahl Sunnah wa al-Jama'ah. Mu'tazilah and Shia state that Allah cannot be seen by humans at all, while the Ahl Sunnah state that Allah cannot be seen in the world, but can be seen by believers in Jannah. The difference in views of the two groups is due to their differences in interpreting the verses about seeing Allah and differences in understanding the nature of Allah.

When detailed, the differences between the two are as follows: 1) Regarding surah al-Qiyamah verse 22-23. Mu'tazilah interprets the meaning of "*nazara*" by waiting for God's grace. While Ahl al-Sunnah wa al-Jama'ah interpret it by seeing. 2) Regarding Surah Al-An'am verse 103. Mu'tazilah take this verse as proof that Allah cannot be seen by humans. Ahl sunnah states that humans are not capable of "*idrāk*" (thorough knowledge) of Allah, but that does not mean that humans cannot see Allah in the afterlife. 3) Regarding the surah Al'araf: 143. Mu'tazilah said that the phrase of "*lan tarāni*" means that Allah cannot be seen, either in this world or in the hereafter. While the ahl sunnah said that the use of the phrase "*lan tarani*" instead of "*lan ura*" means that God cannot be seen in this world, but can be seen in the hereafter. 4) Mu'tazilah and Shia states that if Allah can be seen, it means that Allah needs space and time, then this implies that Allah is material, not immaterial and that Allah has become like creatures. While ahl sunnah does not hold that view, Allah can be seen, it does not mean that Allah needs space and time and is similar to creatures. Because the situation in this world is different from the situation in the hereafter, and the seeing is not the same as "*idrāk*" or covering. 5) Ahl Sunnah min al-Salaf state that human will see Allah in the hereafter by eyes. Postulated with the hadith which states that believers will see Allah in the hereafter as they see the full moon. And the verse of Surah Yunus verse 26 about *al-Ziādah* (additional) which is then interpreted by looking at God based on the hadith of the Prophet. As for the ahl sunnah min al-khalaf of the view that God will be seen by believers in the hereafter not with eyes, because for them God is not bound by space and time, so it is impossible to see with eyes. al-Ghazali views that Allah will be seen with knowledge

The Critical Points

Ahl sunnah wa al-jamaah from both the al-salaf and al-khalaf have criticized the views of the mu'tazilah and the Shia about seeing Allah. In general, their

criticism is about the interpretation of Mu'tazilah and the Shi'ah on the verses that discuss this issue. Among them, in surah al-Qiyamah verses 22-23, Mu'tazilah interprets the meaning of "nazara" by waiting for God's grace. According to Ahl Sunnah, this interpretation is wrong, because the word "nazara" in the context of this verse cannot be interpreted as "waiting". Because in Arabic grammar, the word "nazara" cannot be interpreted as waiting if it is followed by the word "ila". So "nazara" here means to see. Moreover, when the word "nazara" is preceded by the word "wajh" then it is increasingly impossible to mean waiting.

In addition, in Surah Al-An'am verse 103, the word "idrāk" does not mean that Allah cannot be seen as the Mu'tazilah and Shia assume. Because the meaning of "idrāk" is different from seeing. The word "idrak" means knowing in its entirety, so it is clear that humans will not be able to know God in its entirety. But that doesn't mean humans can't see God at all. The chosen people will be able to see Allah in the hereafter, as Allah has announced in the following hadiths. "Indeed will see your Rabb as you see this month. You are not in a hurry when you see Him (will not find it difficult to see Him). Therefore, if you are able, not to neglect the prayer before sunrise (Subuh) and prayer before sunset (ashar), then do it" (al-Bukhari, 1422). And the hadiths, "When the inhabitants of heaven have entered heaven, Allah Tabaraka wa Ta'ala said, "Do you want something that I can add to?" They replied, "Have you not made our faces white to shine? Haven't You put us into heaven and saved us from hell?" The Prophet said, "Then the veil will be lifted so that they are not awarded something which they are more pleased with than the gift of seeing their Rabb Azza wa Jalla (Muslim, 2006). With the hadith above, it confirms that it is not impossible for a believer to see Allah. There is no difficulty in seeing it as if we saw the moon at night. So, is not impossible to vision of Allah.

Weighting Between Opinions

After the author has diametrically positioned the two views, the author sees that the views of ahl al-Sunnah wa al-jama'ah are stronger in textual logic than the views of the mu'tazilah and shia. The Ahl al-Sunnah theologians have succeeded in reconstructing the meaning of the texts of the Qur'an and Sunnah that speak on this topic, so as not to cause contradictions. For example, when interpreting the meaning of "nazhara" in surah al-Qiyamah 22-23, the scholars of ahl al-Sunnah such as, Ibn Taymiyyah and al-Ghazali, interpret it by seeing, and notes that seeing in the context

of this verse is happening in the hereafter, not in this world. This interpretation is not only in accordance with the rules of the Arabic language but also in accordance with sound logic. While the mu'tazilah actually interpret the pronunciation of "*nāzīrah*" in the verse by waiting / hoping. This interpretation turns out to be against the rules of the correct Arabic language and makes their argument seem far-fetched. As according Abu Hasan al-Asy'ari, when the word "*nāzīrah*" is contrasted with the word "*wajh*" as in the verse above when it is preceded by the word "*wujūh*" it must be interpreted visually in this context. This is false if we take the term nazirah to mean waiting (*intizār*) or affectionately gazing (*nazru al-ta'attuf*). This is due to the fact that mankind should not regard Allah with compassion (Al-Ash'ari, 1971).

In another verse the author also sees confusion in the way the mu'tazilah interprets the verse. That is in the Qur'an surah al-A'raf 143 where they conclude that the pronunciation of "*lan tarani*" in the verse means that Allah cannot be seen at all. Ahl al-Sunnah, both among the al-Salaf and al-Khalaf, broke the Mu'tazilah's view with a fairly strong rebuttal. According to the commentators of Ahl al-Sunah, the use of the pronunciation "*lan tarani*" in the verse indicates that God cannot be seen in this world but can be seen in the hereafter. Because if God cannot be seen at all, of course the pronunciation used is "*lan ura*" not "*lan tarani*". This view is in accordance with the interpretations of the mufassirs, such as Ibn Kathir who says that the pronunciation of "*lan tarani*" indicates that Allah can be seen in the hereafter, Ibn Kathir also cites surah al-Qiyamah: 23-23, to strengthen his argument (Katsir, 1999, p. 468). Furthermore, Al-Qurtubi asserts that Allah cannot be perceived only in the world (al-Qurtubi, 1964, p. 278).

In addition, logically, if the view that Allah cannot be seen at all in this world and in the hereafter is accepted, it will negate many mutawatir hadiths which assert that believers will see Allah in heaven. Among them is a hadith narrated by Muslim which means, "You know, actually, you will be presented to your Rabb, then you will see your Rabb as you see this month" (Al-Hajjaj, 1999, p. 439). So, here it is increasingly clear that the view of Ahl al-Sunnah wa al-jamaah is more correct than the view of the Mu'taziha and Shia. As for how Allah will be seen in the hereafter, there are two views of Ahl al-Sunah wa al-Jamaah. The first is the view of al-Salaf, such as Ibn Taimiyah and Ahmad bin Hanbal which states that Allah will be seen with the eyes without questioning the procedure. Because in their tradition, there is

no need to question the procedures for something that is supernatural. Meanwhile, Ahl al-Sunah min al-khalaf, such as al-Ghazali, hold the view that Allah will be seen in the hereafter but not as seen in the world. Because in their tradition, God is different from His creatures and pure from all flaws. So God cannot be bound by space and time. Al-Ghazali philosophically explains that the view in question is science. He makes an analogy like when someone looks in the mirror and finds that his image is upside down, but of course that person with knowledge certainly understands that the actual reality is not like that. The author agrees with this view because it is more rational (Al-Ghazali, 1998).

Conclusion

From the study of the issue of the vision of Allah described above, several conclusions can be drawn. *The first*, Mutakalimin are divided into two opinions regarding the issue of seeing Allah, namely first, the opinion that Allah cannot be seen in this world and in the hereafter. This opinion is shared by the Mu'tazilah and the Shia. Second, Allah cannot be seen in this world, but Allah can be seen by believers in the hereafter. This is the opinion of Ahl sunnah wa al-jamaah both al-salaf and al-khalaf. *The second*, Mu'tazilah and Shia deny the vision of Allah by reason of tanzih against Allah, through wrong takwil. As for the ahl sunnah, correctly interpret the verses around this theme, so as not to cause contradictions. *The third*, The views of the Ahl sunnah are more precise and correct than the views of the Mu'tazilah and the Shia, because they are in accordance with the arguments of the Qur'an, hadith and common sense.

Bibliography

- Al-Ash'ari, I. (1971). *al Luma fi al-Radd ala Ahli al-Zaygh wal Bida*. Beirut: Dar al-Kutub al-Ilmiyyah.
- Al-Asy'ari, A. H. (1971). *Al-Ibanah 'an Ushul al-Diyanah*. Beirut: Dar al-Maktab al-Ilmiyah.
- Al-Bahbahani, A. K. (2006). *Ru'yatullah: Bain al-Tanzih wa al-Tasbih*. Beirut: al-Majmu al-Alami li Ahlu al-Bait.
- Al-Barsany, N. I. (2001). *Pemikiran Kalam Imam Abu Mansur al-Maturidi: Perbandingan dengan Kalam Mu'tazilah dan al-Asy'ari*. Jakarta: Raja Grafindo Persada.
- al-Bukhari. (1422). *Shahih al-Bukhari*. Dar Thuq al-Najah.
- Al-Dhahabi, M. H. (n.d.). *al-Tafsir wa al-Mufasssirun*. Kairo: Maktabah Wahbah.

- Al-Ghazali, A. H. (1998). *al-Iqtisad fi al-I'tiqad*. Beirut: Dar al-Kutub.
- Al-Hajjaj, M. bin. (1999). *Shahih Muslim*. Beirut: Dar Ihya al-Turath al-Arabi.
- Al-Jabbar, A.-Q. A. (1385). *al- Mukhtasar fi Usul al-Din fi Rasail al-Adli al Tauhid*. Beirut: Dar Ihya al-Turath al-Arabi.
- Al-Kulaini. (2005). *Ushul al-Kafi*. Beirut: Alaalami Library.
- al-Qurtubi. (1964). *Al-Jami' li Ahkami al-Qur'an*. Kairo: Dar al-Kutub al-Misriyah.
- Al-Razi, F. al-D. (1981). *Tafsir Mafatih al-Ghayb*. Beirut: Dar al-Fikr.
- Al-Suyuti. (n.d.). *Anmudaj al-Labib fi Khashais al-Habib*. Jedah: Wizarah al-I'lam.
- Anggara, D. R. A. (2018). *Ru'yatullah Perspektif Mu'tazilah Dan Ahl Al-Sunnah Wa Al-Jama'ah (Studi Komparatif Tafsir al-Kasshaf Karya al-Zamakhshary dan Mafatih al- Ghayb Karya al-Razi)*. Tesis. Universitas Islam Negeri Sunan Ampel.
- An-Nawawi. (2013). *Shahih Muslim bi Syarhi an-Nawawi*. Bait al-Afkar ad-Dauliyah.
- Behesti, S. M. H. (2002). *Selangkah Menuju Allah*. (A. Wahyudin, Ed.). Jakarta: Pustaka Zahra.
- Cholil, A. M. (2022). Melihat Tuhan dalam Perspektif Ilmu Kalam dan Tasawuf. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 12(1).
- Hanafi, A. (1980). *Pengantar Theology Islam*. Jakarta: Pustaka Al-Husna.
- Hanbal, A. bin. (1985). *al-Radd ala al-Jahmiyyah wa al-Zanadiqah*. Kairo: Maktabah al-Salafiyah.
- Jabbar, A.-Q. 'Abdul. (1996). *Syarah Ushul Khamsah*. Kairo: Maktabah Wahbah.
- Jum'ah al-Huwaiziy, A. A. (1983). *Tafsir Nur al-Tsaqolain*. Qum: Matba'ah Ilmiah Bi Qum.
- Katsir, I. (1999). *Tafsir al-Qur'an al-Adzhim*. Beirut: Dar Thayibah.
- Khalikan, I. (1948). *Wafayat al-Ayan*. Beirut: Dar al-Shadir.
- Khumais, M. bin A. A. (1998). *Paham al-Maturidiyah Dalam Beraqidah*. (A. Rofi'i, Ed.). Jakarta: Raja Grafindo Persada.
- Madjid, N. C. (1985). Al-Ghazali dan Ilmu Kalam. *Dalam Simposium Tentang Al-Ghazalism, Jakarta: BKSPTIS*, 1-10.
- Muslim. (2006). *Shahih Muslim*. Dar Thayib.
- Muthahhari, M. (2002). *Mengenal Ilmu Kalam*. Jakarta: Pustaka Zahra.
- Najim, I. (n.d.). *al-Bahr al-Raiq Syarh al-Kanz al-Daqaiq*. Dar al-Kutub al-Islamy.
- Nasr Hamid Abu Zaid. (2003). *Menalar Firman Tuhan: Wacana Majas dalam Al-Qur'an Menurut Mu'tazilah*. (terj. Abdurrahman Kasdi dan Hamka Hasan, Ed.). Bandung: Mizan.
- Putra, A. E. (2012). Tasawuf, Ilmu Kalam dan Filsafat Islam: Suatu Tinjauan Sejarah Tentang Hubungan Ketiganya. *Al-Adyan*, 7(2), 91-102.
- Rajab, I. (1996). *Fath al-Bari*. Madinah: al-Ghuraba' al-Atsariyah.

- Rosder, M. (1989). Perkembangan Masalah Sifat dalam Ilmu Kalam. *Islamiyyat: Jurnal Antarabangsa Pengajian Islam; International Journal of Islamic Studies*.
- Rusmin, S. (2017). Penafsiran-Penafsiran Al-Zamakhshari Tentang Teologi dalam Tafsir al-Kasysyaf, *05*, 121–145.
- Sharif, M. (2004). *Aliran-Aliran Filsafat Islam*. Bandung: Nuansa Cendikia.
- Taimiyah, I. (n.d.-a). *Majmu' Fatawa*. Madinah: Majma' al-Malik Fahd.
- Taimiyah, I. (n.d.-b). *Minhaj al-Sunnah al-Nabawiyah fi Naqd Kalam al-Syi'ah al-Qadariyah*. Riyadh: Jami'ah al-Imam Muhammad bin Su'ud al-Islamiyah.
- Wensinck, A. J. (1932). *The Muslim Cred*. London: Cambridge University Press.
- Zahrah, A. (1977). *Ibn Taymiyyah: Hayatuhu wa 'Ashruhu wa Wafatuhu*. Kairo: Dar al-Fikr al-Arabi.
- Zaini, H. (1997). *Tafsir Tematik Ayat-Ayat Kalam Tafsir al-Maraghi*. Jakarta: Pedoman Ilmu Jaya.
- Zarkasy, A. F. (2020). *Dirasah fi ilm al-Kalam*. Ponorogo: Unida Gontor Press.
- Zarkasyi, A. F. (2015). *Nusush Kalāmiyah*. Ponorogo: Unida Press.
- Zuhri, A., & Ula, M. (2015). Ilmu Kalam dalam Sorotan Filsafat Ilmu. *Religia*, *18*(2), 162. doi:10.28918/religia.v18i2.626