

Shaykh Al-Zamakhshary's Interpretation of Ru'yatullah (Study of Interpretation of Al-Qur'an Surah Al-Qiyamah Verses 22-23 in Kitab Al-Kasysyaf)

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ABSTRACT

This study aims to discuss how the interpretation of Al-Zamakhshary, a great scholar of the Mu'tazilah school, on how to see Allah contained in Qs. al-Qiyamah/75: 22-23 with reference to his tafsir Al-Kasysyaf. Seeing is called by the term Ru'yatullah. Ru'yah comes from the word رأى - يرى - رأي - رأية which means to see, to be sure, to suppose, and to think. What is meant by seeing here is seeing Him in the afterlife. The author uses qualitative research methods in this study, using the type of library research with a descriptive approach. Therefore, the author examines the meaning and interpretation of the verses of ru'yatullah. This is done through the tahlili method, which is used to analyze data related to al-Zamakhshary's interpretation of ru'yatullah in surah al-Qiyamah verses 21-22. In this study the author found that al-Zamakhshary negates Ru'yatullah (seeing Allah) in the afterlife. Al-Zamakhshary ta'wil-kan the word ناظرة in surah al-Qiyamah verse 23, with the meaning of "al-intizar", so the meaning of the verse above is waiting for rewards and enjoyment from Allah, not seeing Allah in the hereafter.

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INTRODUCTION

For Muslims, the Qur'an is the main source in all matters including matters of aqidah (belief), Shari'ah (law), morals (morals) and other issues (Nasir & Arif, 2021). Aqidah is a firm belief in Allah swt, His angels, His books, His messengers, the last day, and believing in good and bad destiny (Wage, 2016). This is what is known as the pillars of faith. Opinions about the Day of Judgment in the Quran are very striking (Talib, 2022). The Quran has provided a very specific description of the views of the Day of Judgment with regard to resurrection and calculation (hisab), reward and punishment (Hadiyanto 7 Khumairoh, 2018).

Muslims live in this world with a perfect life. They see the view and are affected by it, sometimes their hearts tremble, occasionally a feeling of fear creeps into the soul, at other times feeling calm and stability (Sopiansyah, et al., 2021). Likewise with life in the afterlife, some people feel worried and afraid of the lack of charity they have done while in the world because on that day all deeds will be judged (Kosim, et al., 2018). And there is also a group of people who are happy, excited and radiant because they will get the unbeatable and ultimate blessings that Allah swt has promised because of the good deeds they have done while living in this world (Kusuma, 2023). Allah swt says ;

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ

"The faces (of the believers) on that Day will be radiant. It is to their Lord that they see." (Q.S. Al-qiyamah: 22-23)

The above verse explains that there are faces on the Day of Judgment that are radiant, because they will see the Creator (ru'yatullah), namely the faces of people who are not oblivious to the existence of life after earthly life and they prepare themselves to face it (Rohman, 2022). There are many verses in the Quran that explain this. However, the concept of ru'yatullah is still very difficult and difficult to understand, so exploring it is needed, because there are also Quranic verses that contradict the verses written above. (Subandi, et al., 2023). Like the word of God;

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"He is unapproachable to the sight of the eye, but He sees all that is visible, and He is the All-Seeing, the All-Knowing."(Q.S Al-An'am: 103).

The verse above gives an understanding of humans who cannot reach the essence of Allah swt's substance and His nature with the naked eye or with the five senses as well as the intellect. Some argue that Allah swt cannot be seen directly with the eyes either in this world or in the hereafter forever (Subandi, et al., 2023).

The Mu'tazilahs rule that Allah swt cannot be seen even if it is in heaven, because it will make it appear as if Allah swt is in heaven or Allah is located (Anggara, 2019). So that the Mu'tazilah imam, Zamakhshary, said; who believes that Allah can be seen even in heaven, is a disbeliever, and has left Islam (Mu'min, 2013). This understanding is contrary to the understanding adopted by the Ahlussunnah Waljama'ah, which they argue that Allah swt can be seen with their eyes by the inhabitants of heaven, for His servants who believe and do good deeds based on the words of Allah in the Qur'an Surah Al-Qiyamah verses 22-23 (Farida, 2014).

Qadhi Abdul Jabbar who is also a Mu'tazilah figure in his tafsir Tanzihul Quran 'Anil Matha'in says that Allah swt cannot be seen in the afterlife because Allah swt is not jism, he argues that the verse contains majaz which means reward (Hamzah & Alif, 2023). While Al-Maraghi is a Qadariyah scholar, Hasan Zaini quotes his opinion, he argues that "Humans are not able to see God with their eyes in this world, but in the hereafter they can." So Al-Maraghi said the same as the opinion of the Samarkand Maturidiyah school which is also included in the rational kalam group. Based on the explanation above, we see that there are some scholars who argue that Allah swt can be seen directly with the eyes in the afterlife. Some other scholars are of the opinion that Allah swt cannot be seen with the eyes directly at any time, either in this world or in the hereafter. There are also those who say that in this world we cannot see Allah but in the hereafter we can see Him.

As we know in the history of Islam, there have been recorded *firqah-firqah* (groups) within the Muslim community itself, which sharply contradict each other's understanding which is difficult to reconcile, let alone unite (Mibtadin, 2020). The difference in understanding is mentioned because the Quran is the first reference for Muslims to support their madhabs. They look for arguments that coincide with the views of their sect (Atabik, 2017). They interpret it according to their way of thinking and desires and interpret verses that differ from the opinions of their sect so that they do not appear to be opposite and contrary to their sect and beliefs (Rahman & Rahman, 2020). Then the difference in understanding is also caused by the many verses in the Qur'an that when viewed at a glance (Mailasari, 2013). Even between one verse and another, there are many contradictions, which cannot occur in the Quran (Kholiq, 2021).

The difference in interpretation between the group that rejects and the group that justifies the ability to see Allah swt (ru'yatullah) with their eyes in the hereafter certainly provides a problem (Nazahah & Sahidin, 2022). So that a very in-depth study is needed by tracking all verses of the Qur'an relating to the issue, as well as the traditions relating to the ru'yatullah which function as bayyan (explanatory) for the verses of the Qur'an (Rahman, 2019).

Tafsir means explaining, revealing and revealing the meaning of a word. The word is also used to reveal something concrete (Muchammad, 2021). Tafsir can also be said to be the science used to understand the book of Allah swt revealed to the Prophet Muhammad PBUH, explaining its meanings, issuing its laws and gleaned the lessons contained therein based on linguistics, nahwu, sharaf, al-

bayan science, usul al-Fiqh, al-Qira'ah, and requires knowledge of asbab an-nuzul and knowing nasil wa al-Mansukhnya "(Adju & Imran, 2022).

One of the methods of interpretation and research to reveal the meaning in the Quran is the thematic research method (maudhu'i). Even this thematic study has become a trend in the development of modern and contemporary tafsir. As a consequence, a researcher will take a certain theme (maudhu') on the verses of the Quran. This is based on the assumption that there are various themes or topics in the Quran, both related to theology, gender, fiqh, ethics, social, education, politics, philosophy, art, culture and so on. However, these themes are scattered in various verses and letters in the Quran. In short, the maudhu'i method of interpretation is to choose one of the themes contained in the Quran, then collect verses and letters related to the theme like collecting separate parts of the body, then binding them together, thus forming a complete picture of the theme so that the verses of the Quran will interpret each other.

So, the style of tafsir is the nuance or special nature that colors an interpretation and is one form of intellectual expression of a person in understanding the Quran when he tries to explain the meaning of the verses in the Quran. This means that a certain tendency of thought or idea dominates a work of interpretation. The keyword lies in the dominant or not a thought or idea of a mufassir. This tendency then surfaced in the medieval period.

In interpreting the Quran, a mufassir has his own style of work such as Lughawi, Ahkam, Shufiy, Theology, Falsafi, Ilmi and others. As for one of the styles of thought of a mufassir is, the Lughawi style. That is, interpretation carried out with a tendency or approach through linguistic analysis. Interpretation of this model is usually characterized by a lot of word-by-word analysis (tahlil al-lafzh), starting from the origin and form of vocabulary (mufradat), to studies related to grammar (tool science). Such as reviews in the aspects of nahwu, sharf, then continued with qira'at. It is not uncommon for the mufassirs to also include Arabic verses as a basis and reference for interpreting the Quran. Therefore, someone who wants to interpret the Quran with a linguistic approach (Lughawi) must know the language used by the Quran, namely Arabic with all its intricacies, both related to nahwu, balaghah and literature.

One of the books of interpretation that focuses on the study of the style of interpretation in terms of language (lughawi) is Al-Kasysyaf composed by Imam Al-Zamakhshary, and as for one of the studies that are often disputed by scholars on the interpretation of Al-Kasysyaf is that there are many sentences that are ta'wil-kan when interpreting the Koran, especially those related to Ru'yatullah (seeing God). Allah swt says in Q.S. Al-Qiyamah: 22-23.

(٢٢) وَجُوهٌ يُؤْمِنُ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

"The faces (of the believers) on that Day will be radiant. It is to their Lord that they look".

The above verse, Imam Al-Zamakhshary ta'wil-kan the word "nazhiratun" (seeing) is interpreted as "al-intizhar" (waiting), so that the meaning of the verse above is waiting for rewards and enjoyment from Allah swt and not being able to see the face (form) of Allah swt. Dan ta'wilized the above verse with the same orientation as Zamakhshary, namely negating the possibility of seeing Allah. Meanwhile, the scholars have agreed that those who believe and do righteous deeds will be able to see Allah on the Day of Judgment, which is based on the Prophetic tradition. "Innakum Sataraua Rabbakum Kama Tarauna Hadza". (Al-Bukhari, 2003) Indeed you will see your Lord as you see this (full moon).

And the opinion of the majority of scholars is different from the opinion of Al-Zamkashyary who is a Mu'tazilah, who says that it is impossible for humans to see God, and he based his opinion in his tafsir by quoting the verse in Q.S. Al-Am'am: 103.

"He is unapproachable to the sight of the eye, while He can see all visions and He is the Most Subtle, the Most Meticulous".

The above verse is used as a Shra'/naqli argument by Zamakhshary that Allah is impossible for humans to see with their eyes, as he explains in his tafsir book entitled "al-Kasshaf 'an Haqaiq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil". He said "The vision (basha) referred to in this verse is the precious jewel that Allah placed in the vision, through which it can realize everything that can be seen, that is, He cannot be seen by anyone in this world (Al-Zamakhshari, 2008). The essence of Himself

cannot be reached by sight, because Allah is too High to be seen, and sight can only see things that are directed or followed, such as bodies and all forms, while Allah is able to see everything that is seen to encompass and reach its essence.

Ru'yatullah is seeing Allah through eye sight without a veil, this is stated, because on the Day of Resurrection when the believers are resurrected and they will see Allah SWT directly with their eyes. Some Muslims believe that the greatest favor and grace that believers get when they are in heaven is to see the face of God (ru'yatullah) with their own eyes. The majority of the salaf and khalaf scholars are of the opinion that there will be ru'yatullah in the Hereafter, and they rely on naqli evidence (the Qur'an and Hadith).

Tafsîr al-Kasshâf 'an Haqâiq al-Tanzîl wa 'Uyûn al-Aqâwîl fi Wujûh al-Ta'wîl a famous book of tafsir of many tafsir compiled by mufassir bi al-ra'yi who is proficient in the field of language. Also a work of Mu'tazilah scholars is Abu al-Qasim Mahmud bin 'Umar bin Muhammad bin 'Umar al-Khawârizmy Al-Zamakhshary (W. 538 H). This interpretation is very influential in the scientific field until now both those who agree with his theology and those who do not agree.

The author gives two characteristics to his tafsir; first, it is a Mu'tazilah tafsir. second, what this tafsir has is: excellence in Arabic language value, both in terms of Qur'anic i'jaz, balaghah and fasahah (Mahmud, 2006). He also interpreted the verses of the Qur'an in accordance with his school of thought and creed in a way that is known by experts, and named the Mu'tazilahs as religious brothers and the main group that is safe and just.

On the other hand, the sciences that developed within the Muslim community during the medieval period that were in direct contact with Islam were fiqh, kalam, Sufism, linguistics, literature and philosophy. Because of the large number of people who are interested in the study of each discipline that uses the knowledge base as a framework in understanding the Koran, as well as looking for a basis that legitimizes its theories from the Koran, then emerged later tafsir fiqhi, tafsir i'tiqadi, Sufi tafsir, tafsir ilmi, tafsir falsafi and others. Based on the above background, the researcher feels the need to examine and study further and in depth about (seeing Allah) in a study.

METHODS

In terms of the aspect of the place, this type of research includes research on library materials (Library Research). While when viewed in terms of the way and level of discussion of the problem, this type of research is Destriptif research. Primary data sources, namely the author uses the book of tafsir al-Kasysyaf as the main reference book material. As for secondary data sources, the author looks for tafsir books that discuss about ru'yatullah, including tafsir Mafatihul Ghaib by Imam Fakhr al-Din al-Razi, tafsir Ibn Kathir, and others. Tertiary data sources, namely the author uses the Big Indonesian Dictionary (KBBI), Encyclopedia, Biography and others. In data collection techniques, researchers use Documentation research, which is a qualitative data collection method by looking at or analyzing documents. After that, the researcher held a discussion and analyzed it qualitatively through an examination of the meaning and interpretation of the verses of ru'yatullah. This is done through the Maudhu'i method, which is used to analyze data related to al-Zamakhshary's interpretation of ru'yatullah in surah Al-Qiyamah verses 22-23.

FINDINGS AND DISCUSSION

1. Biography of Al-Zamakhshary and the Book of Tafsir Al-Kasysyaf

As written in the tafsir al-Kasysyaf, al-Zamakhshary's full name is 'Abd al-Qasim Mahmud ibn Muhammad ibn 'Umar al-Zamakhshary. But there are also those who write Muhammad ibn 'Umar ibn Muhammad al-Khawarizmi al-Zamakhshary. He was born in Zamakhshary, a small town in Khawarizm. On Wednesday 27 Rajab 467 AH or March 18, 1075 AD. He was born into a poor but pious and religious family. Judging from the period, he was born during the reign of Sultan Jalal al-Din Abi al-Fath Maliksyah with his vizier Nizam al-Mulk. This vizier was known as a person who was active in scientific development and activities. He had a discussion group that was famously advanced and always fully attended by scientists from various circles.

Imam Al-Zamakhshary was very persistent in traveling. He often changed places, traveling from one place to another. He went to Baghdad, Khurasan and Quds, and it is even said that he composed the book of al-Kasysyaf there. He spent time and composed the book as long as the time of Abu Bakr al-Siddiq or in other words for two years and several months. Kitab al-Kasysyaf was composed at the end of his life, after he had experimented in tafsir, which experiment resulted in a successful outcome, namely by trying to recite his tafsir to others. In this regard he said, "I have recited the issues in surah al-Fatihah and some of the discussions in surah al-Baqarah.

According to the source of interpretation Most of the interpretations used by al- Zamakhshary are more oriented to the ratio (ra'y), so the interpretation of al-Kasysyaf can be categorized on tafsir bi al-ra'y, although in some interpretations it uses naql arguments (the Koran and hadith) as supporting arguments for its opinion. The most important thing that encourages scholars to include this interpretation in the group of tafsir bi al-ra'y is that the interpretation is very dominated by the opinions and views of the group adopted by the mufassir.

Al-Zamakhshary uses the Muqarin method, which is interpretation in the form of interpreting a group of verses that speak in a problem by comparing verses with verses or hadith, and by highlighting certain aspects of difference between the objects being compared by including the interpretations of other scholars of interpretation According to the breadth of explanation, al-Zamakhshary uses the Tafshili method, which is interpretation of the Qur'an based on the sequence of verses verse by verse, with a detailed but clear description. The style used in tafsir al-Kasysyaf is Lawn Adabi wa l'tiqadi. Because he was a theologian as well as a Mu'tazilah figure and an Arabic linguist covering his literature, nahwunya, balaghah.

2. Ru'yatullahu in Surah Al-Qiyamah Verses 22-23 in the View of Mufassir Al-Zamakhshary in the Book of Tafsir al-Kasysyaf

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ. إِلَىٰ رَبِّهَا نَاطِرَةٌ

"The faces (of the Mu'min) on that Day will be radiant. It is to their Lord that they look."

Tafsir:

(نَّاصِرَةٌ: (من نصره النعيم). إِلَىٰ رَبِّهَا نَاطِرَةٌ (تنتظر إلى ربها خاصة لا تنتظر إلى غيره. وهذا المعنى تقدم المفعول ال ترى إلى قوله: "إلى يَرُ الأُمُورِ", وَإِلَيْهِ تُرْجَعُونَ، عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ، كَيْفَ دَلَّ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ", وقوله "إلى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ", وقوله "إلى الله نَص فِيهَا الْقَدِيمَ عَلَىٰ مَعْنَى الْأَخْتِصَاصِ. معلوم أنهم ينظرون إلى أشياء لا يحيط بها الحصر ولا تدخل تحت العدد في محشر يجتمع فيه الخلائق كلهم، فإن المؤمنين نظارة ذلك اليوم لأنهم الامنون الذين لا خوف عليهم ولا هم يحزنون. فاختصاص والذي يَصُّه معه أن يكون من قول الناس، أنا إلى فلان ناظر ما يصنع بي تريد معنى التوقع والرجاء

Translation: "(beaming) hoping for the favor of Allah. (It is to their Lord that they look) This is an object precedence, just as in the words "To your Lord is the return on that Day", "It is to your Lord that you will be brought back on that Day", "It is to Allah that all affairs return". It is true that they (the Mu'min) see everything without limit and without number when in the field of mahsar when all of Allah's creatures are gathered. Mu'min people are able to see it all on that day because they are people who feel secure, neither fear nor grieve. However, the specialization of the Mu'min by seeing God if God can be seen is impossible. Thus, the meaning of the above verse must be adjusted to the meaning commonly used in general, such as the words "I wait for So-and-so what he does to me, meaning is antipasti and hope.

If you look at al-Zamakhshary's interpretation of the above verse, it appears that he overlooks the meaning of the word "nazirah" (looking), the word is interpreted with "al-raja" (waiting, hope) which means the meaning "intazara ila ni'matillah" (waiting for God's favor). According to al-Zamakhshary in verse 23 of Surah al-Qiyamah means taqdim al-maful (prioritizing the object) so that the meaning "Looking at his Lord" shows the meaning of specialization. So the object of vision is specific "only to Allah they look". However, according to him, the specific meaning of "seeing only Allah" is impossible, because all creatures gathered in the field of mahsar at that time, and all Mu'min at that time saw their Lord. So to interpret nazirah with "seeing" is something impossible. Hence, al-Zamakhshary argues that specialization must be interpreted with other appropriate and relevant meanings.

From the interpretation of al-Zamakhshary above, it can be concluded that it is impossible to be able to see Allah in the world with our eyes, this is as explained in the verse above, that those who will not believe unless they can see Allah clearly. So his request is that Allah sends punishment to them by being struck by thunder. According to him, if indeed Allah can be seen in the world clearly, then why did Allah punish them (Ahl al-Kitab) by being struck by lightning. Of course this is due to the injustice of their actions by asking that Allah be shown to them clearly. In other words, if the request was allowed to see Allah clearly, then surely Allah would not have punished them.

According to al-Zamakhshary, there are levels to major sins, namely there are major sins that if committed will lead to the position of disbelief, such as likening Allah to creatures and attributing to Allah injustice. There are also major sins that are lower in level. The perpetrator is not a disbeliever but is called a *fasiq*. Therefore *fasiq* is a position between faith and *kufr*. Thus, a container has been presented or at the concept level to see the *nash* argument regarding the position between the positions of faith and *kufr al - manzilah bayna al - manzilatayn*.

3. Scholars' Views on the Interpretation of Surah Al-Qiyamah verses 22-23 About Ru'yatullah

According to Imam Ibn Kathir, the interpretation of Q.S. Al-Qiyamah verses 22-23, "The faces on the Day of Resurrection will be radiant," is taken from the word *nadhira* which means good, happy, bright, joyful. "To their Lord they look". That is, they see Allah swt openly. As narrated by Imam Bukhari: "Indeed, on the Day of Resurrection you will see your Lord openly" (Katsir, 2015).

M. Quraish Shihab explains that Q.S. Al-Qiyamah verses 22-23, this explains that there is a group of people whose faces are radiant on the Day of Judgment, namely faces that are never oblivious to life in the hereafter and they prepare themselves to face it. The precedence of the phrase *Ila Rabbiha* (to their Lord) is to limit the vision to Allah swt. It is as if they look no further than Him. The word *Nadhira* is understood by some scholars of Ahlussunnah to mean seeing with the eyes. While the Mu'tazilah school understands it by waiting and waiting (Shihab, 2002). Meanwhile (Zuhaili, 2014) explains that Q.S. Al-Qiyamah verses 22-23 gives a description of the faces of believers in heaven are beautiful, bright, radiant, and joyful. They see their Lord clearly, while the faces of sinners are the opposite.

According to Ibn Qayyim, this verse is a very clear proof that Allah swt on the Day of Judgment can be seen with the eyes. There are 3 indications in the verse, namely: First, leaning the word *nazhar* (see) to the word *face*, where indeed the face itself is an organ of the body that is used to witness phenomena. Second, using the letter *Ila* which in Arabic can be used to express the view carried out by the eye organ. Thirdly, there is no *qarinah* (information that can divert understanding) in the sentence structure that shows that what is meant is not seeing in the true sense (Qayyim, 2004). Regarding the issue of *ru'yatullah*, Ibn al-Qayyim argues using *aqli* arguments and his explanation is that *ru'yat* is a matter of *wujudi* (something that is certain of its existence) related to something that exists. The thing that has the most right to be seen is the most perfect thing. Therefore, Allah swt is the most entitled to be seen than others, because His form is the most perfect of all existing forms. Talking about looking at something, sometimes there is a little distraction in the process of looking at it. The disturbance is sometimes because the object to be seen is always vague but sometimes the person who sees it is weak or has a defect, while Allah swt is the clearest form of all the forms that exist in this universe.

Al-Azhari commented on Mujahid who interpreted *nazhiratun* (seeing) in Q.S. Al-Qiyamah: 22-23, with *nazhara* (waiting), "Mujahid is wrong because the phrase *nazhara ila kadza* is not interpreted as waiting. People saying *nazhartu ila fulan* is nothing but the sight of the eyes. If they wanted to mean waiting, they should have said *nazhartuhu*." Imam As-Syaukani, in his great commentary *Fathul Qadir*, says: "The faces are looking at their creator, the owner of their affairs." He took this view on the basis of the *saheeh*, *mutawatir* hadiths that say that the servants will see their Lord on the Day of Resurrection as they see the full moon.

Here, (Ash-Shiddieqy, 2000) states that for believers who are sincere, sincere, and pleased with their god in worship without expecting anything in return other than grace and mercy from God, they will be able to see Allah swt in the Hereafter. He based this statement on the proof of the Qur'an Qs. al-Qiyamah verses 22-23.

As for Al-Razi in interpreting the verses of ru'yatullah believes that later in Heaven / the afterlife believers can see their God. As for seeing Allah in the world, it can happen. However, due to the weakness of the potential of human vision, God cannot be seen. While from the aspect of method, al-Zamakhshary uses the ta'wil method, emphasizing on the aspect of language, balaghah, grammatical Arabic. As for al-Razi, he weakens the Mu'tazilah opinion by proposing aqliyah and naqliyah arguments. Many explain various opinions, such as scholars of interpretation, Mu'tazilah, language, Ahlu al-Sunnah. Tends to the falsafi and i'tiqadi style in his interpretation.

CONCLUSION

Seeing Allah is called Ru'yahtullah. Ru'yah comes from the word رأى - يرى - رأي - رأية which means seeing, convincing, estimating, and supposing. The word Ru'yah can also be interpreted as "Annazar bil aini au bil- qalbi" (seeing Allah with the eyes or with the heart). The scholars of kalam differ on this issue of ru'yatullah. The Ahl as-sunnah wa al-jamaah believe that believers can see Allah in heaven. The Mu'tazilah believe that Allah cannot be seen, either in this world or in the hereafter. Meanwhile, the Wahhabi Salafists have almost the same belief as al-Ash'ari, namely believing that believers will be able to see Allah on the Day of Judgment.

The mufassirin also differ in their views on ru'yatullah. Imam ibn Katsir is of the opinion that the mu'min will see their Lord on the Day of Judgment, just as they see the moon on a full moon night. His opinion can be seen in his tafsir when interpreting Qs. al-Qiyamah/75: 22-23. Likewise, Imam al-Maraghi agrees with Ibn Katsir, in his book explained that: the faces of those who believe and sincerely come on the Day of Resurrection with a brilliant face again beautiful, you see his face radiant and full of pleasure. you see God with your eyes without any veil. The majority of scholars said that what is meant by this, as reported in the saheeh hadith, is that they will see their Lord on the Day of Resurrection as they see the moon on a full night.

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