

Maklumat
Journal of Da'wah and Islamic Studies
ISSN: 3031-4305 Vol. 4 No. 3 (2026)
DOI: https://doi.org/10.61166/maklumat.v4i3.114 pp. 218-231

Research Article

Ru'yatullah (Vision Of Allah) According To Ahmad Bin Hanbal And Abu Hasan Al-Asy'ari

Mohammad Adil Alwi Zaim

Universitas Darussalam Gontor, Indonesia
Corresponding Author, Email: adilalwizaim@gmail.com

Copyright © 2026 by Authors, Published by **Maklumat: Journal of Da'wah and Islamic Studies**. This is an open access article under the CC BY License https://creativecommons.org/licenses/by/4.0/

Received : August 18, 2026
Revised : September 05, 2026
Accepted : October 14, 2026
Available online : November 13, 2026

How to Cite: Mohammad Adil Alwi Zaim. (2026). Ru'yatullah (Vision Of Allah) According To Ahmad Bin Hanbal And Abu Hasan Al-Asy'ari. *Maklumat: Journal of Da'wah and Islamic Studies*, *4*(3), 218–231. https://doi.org/10.61166/maklumat.v4i3.114

Abstract. Islam is the final religion revealed by Allah for all mankind. As a way of life to achieve the salvation in this world and the hereafter. As the final religion revealed by Allah, Islam possesses teachings that are relevant to reason -where every text discussing natural events and phenomena is certain and will be scientifically- proven at some point in time. This has a foundational belief system that must be adhered to by every follower (Muslim). As approved upon by scholars, there are two primary sources in Islamic belief: 1) The Quran, and 2) The Hadith of the Prophet. This means that all actions and prohibitions for every Muslim are based on these sources, from which the pillars of Islam and the pillars of faith are also derived. These are the foundations that every Muslim must believe in both outwardly and inwardly. This research is intended to describe the strengths and shortcomings of mutakalimin groups' perspective about the issue of ru'yatullah, especially from Ahmad bin Hanbal and Ash'arites' perspective. 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.

Keywords: Ru'yatullah (Vision Of Allah) According To Ahmad Bin Hanbal

PENDAHULUAN

Islam is the final religion revealed by Allah for all mankind. As a way of life to achieve the salvation in this world and the hereafter. As the final religion revealed by Allah, Islam possesses teachings that are relevant to reason -where every text discussing natural events and phenomena is certain and will be scientifically- proven at some point in time. This has a foundational belief system that must be adhered to by every follower (Muslim). As approved upon by scholars, there are two primary sources in Islamic belief: 1) The Quran, and 2) The Hadith of the Prophet. This means that all actions and prohibitions for every Muslim are based on these sources, from which the pillars of Islam and the pillars of faith are also derived. These are the foundations that every Muslim must believe in both outwardly and inwardly.

The term "belief," often referred to as 'Aqidah, means everything and every thought that a person holds with complete conviction, without any doubt or hesitation, within their conscience. In Islamic theology, this belief is known as Tauhid, which means believing in Allah SWT, His angels, His holy books (revealed to His messengers), His messengers, the Day of Judgment, and believing in His decree (qadha' & qadr), both good and bad.

Kalam is the Islamic science that studies the '*aqidah*. Proving their validity, or refuting doubts regarding them. *Ru'yatullah* (the vision of Allah) is one of the issues in *Kalam* discourse. which has passionately discussed among *Mutakalimin* (Theological groups in Islam). This issue, although considered as a classic subject in theology, is still worthy for further research. It is because this issue is one of the core matters (*'ushul*) in Islamic tradition, for it is related to fundamental matter of faith, that discusses the presence and nature of God. And it is dangerous for Muslim to have an inaccurate conceptions of Allah's nature.

This issue of *ru'yatullah* has been discussed among the *sahabah*. There are those who said that Rasulullah has seen Allah (at the time of *mi'raj* when receiving the order of pray) as Ibn Abbas. And there are those who said that Rasulullah have not seen Allah with the eyes in this world as Aisha bint Abu Bakr. And the discussion regarding this issue continued to be a topic of discussion until the mutakallimin period.

In general, there are two main opinions among the *mutakalimin* about this issue. The first one is those who deny that Allah might be seen, argue rationally that Allah is too magnificent to be seen by finite human sense. And the second one is those who believe that Allah will be seen in the afterlife, argue with the Qur'anic text and authentic hadith.

This research is intended to describe the strengths and shortcomings of *mutakalimin* groups' perspective about the issue of *ru'yatullah,* especially from Ahmad bin Hanbal and Ash'arites' perspective. 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.

DISCUSSION

Before entering the discussion about various perspective of Muslim theologians regarding the issue of *ru'yatullah*. The author first states that this discussion is limited to the views of Ahmad bin Hanbal and Ash'ariyah. But first, we will discuss generally the difference of opinions that occur among the *mutakallimin* regarding this matter of the vision of Allah.

Background and Biography of the Imams of the Schools.

Before presenting the views of these Muslim theologians about *ru'yatullah*, it is important for us to know their background and biography first, to make it easier to understand their views regarding this issue of *ru'yatullah*.

a. Ahmad bin Hanbal

His full name is Abu Abdillah Ahmad bin Muhammad ibn Ahmad ibn Hilal ibn Asad Al-Shaibani al-Baghdadi ibn Abdllah. Born in the month of Rabi' al-Awwal in the year 164 AH, during the Abbasid Caliphate, specifically during the reign of the eighth Abbasid caliph: Al-Mahdi, Al-Hadi, Ar-Rosyid, Al-Amin, Al-Ma'mun, Al-Mu'tashim, Al-Watsiq dan Al- Mutawakkil, spanning a period of 75 years.[1] 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 Qoran 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 Abassiyyah and even got tortured because of this opinion. Since then he has earned the nickname as Imam Ahlussunah wal Jama'ah.[2] He was known as a great and renowned mujtahid, an expert in hadith and fiqh, whose ijtihad (independent reasoning) resulted in the Hanbali school of thought (one of the four Islamic schools of thought).

Ahmad bin Hanbal was of Arab descent, from the Bani Shaiban tribe of the Rabiah Adnaniyyah clan; the name Ahmad traces back to the Bani Adnan, where it connects with the Prophet Muhammad SAW through Nizar bin Ma'ad bin Adnan. His name, Ahmad, was attributed not from his father, but from his grandfather;16 his father died at the age of thirty when Ahmad bin Hanbal was still an infant, so he was raised by his mother, Sofiyah binti Maemunah binti Abdul Malik al-Shaibani.[3]

Ahmad received his early education in the city of Baghdad. He chose to pursue religious sciences, especially the sciences of hadith and fiqh. Besides that, he also memorized the Quran and studied linguistic sciences. He encountered two prevailing tendencies at the time: the manhaj al-fiqh (jurisprudence methodology) and the manhaj al-hadith (hadith methodology). Initially, Ahmad studied the fiqh of ahl al-ra'yi (people of opinion) from al-Qadhi Abu Yusuf, a student of Imam Abu Hanifah.

---

[1] Amal Fathullah Zarkasyi, *Study in Islamic Theology,* (Ponorogo, University of Darussalam Gontor Press, fifth printing, 2016), p. 198.

[2] *Ibid.*, 199.

[3] *Ibid.*, 196.

However, he seemed more inclined towards studying hadith, so when learning from Abu Yusuf, Ahmad paid more attention to the aspects of hadith.

Ahmad's love for hadith drove him to embark on journeys (rihlah) in search of hadith. He met with hadith scholars in various regions to receive hadith narrations. He began studying hadith in Baghdad in the year 179 AH, at the age of 15. For seven years, he dedicated himself to hadith in this city, meeting with more than 20 hadith scholars, including Hashim ibn Bashir. In 186 AH, he traveled to Basra. A year later, he went to Hijaz. Subsequently, he traveled again to Basra, Kufa, Hijaz, and Yemen. It is recorded that Ahmad visited Basra and Hijaz five times each. When he went to Mecca, Ahmad met Imam Shafi'i for the first time and immediately studied fiqh and usul al-fiqh (principles of jurisprudence) under him. Their subsequent meetings occurred when Shafi'i visited Baghdad.[4]

After years of studying and accumulating a rich repository of knowledge, particularly in hadith and fiqh, Ahmad established his own teaching circle (majlis) in the city of Baghdad at the age of 40. He began to exercise his ijtihad, issuing fatwas, and teaching his students. He regarded the age of 40 as a measure of personal and knowledge maturity. The Prophet Muhammad SAW was appointed as a prophet at the age of 40, and Imam Abu Hanifah started his own teaching circle after reaching that age. Nonetheless, this does not mean that Ahmad did not issue fatwas and teach before the age of 40. He had already engaged in these activities on a limited basis without establishing his own majlis.[5]

b. Abu Hasan al-Ash'ari

His full name is Ali bin Ismail bin Abu Bashar Ishaq bin Salam bin Ismail bin Abdullah bin Musa bin Bilal bin Abu Burdah bin Musa al-Ash'ari and called by Abu al-Hasan, descendant of the great companion Abu Musa al-Ash'ari. he was born in the city of Basrah in 260 H and died in 324 H, he was buried in Baghdad.[6] After his father's death, Abu Hasan was raised and studied with Zakaria ibn Yahya al-Saji, according to his father's will before he died, He then studied with Abu Khalifa al-Jamhi, Sahl ibn Nuh, Muhammad ibn Ya'qub al-Ma'biri, and Abdul Rahman ibn Khalaf al-Dhabi. And he studied under Abu Ishaq al-Marwazi, one of the great men of jurisprudence. By the time he was ten years old, he had learnt Islamic sciences from its Sunni sources. However, his mother's marriage to Abu Ali al-Juba'i, one of the leading men of the Mu'tazilites, made him sharpen his mind in Kalamiyyat, which prepared him to master their methods and control his responses to them, to the people of the Mu'tazilites, later on, although he adopted their doctrine for 30 years and excelled in it to such an extent that he became the Imam of Mu'tazilites, as he was often deputed by al-Juba'i for himself in debates.[7]

---

[4] Sya'ban Muhammad Ismail, *al-Tasyri al-Islami: Mashadiruhu wa Athwaruhu* (Cairo: Maktabah al-Nahdhah al-Mishriyah, 1995), p. 342.

[5] Khalid Ibrahim Jindan, *Teori Pemerintahan Islam Menurut Ibnu Taimiyah*, (Jakarta: PT Rineka Cipta, 1994), p. 22.

[6] فوقية حسين، مقدمة كتاب الإبانة عن أصول الديانة للأشعري. القاهرة: دار الأنصار، 1977. 9-14.

[7] Abu Hasan al-Ash'ari, *Al-ibānah 'an Ushūl al-Diyānah,* (Beirut: Dar al-Kutub al-Ilmiyyah, 1971). P. 3.

Al-Ash'ari converted from Mu'tazilah to Ahl al-Sunnah's teachings. Regarding the motivations behind this change, some historical accounts suggest that Abu al-Hasan experienced a mental and psychological crisis before deciding to make this announcement. Other sources suggest that the controversy between him and al-Juba'i over the issue of "the good and the best" was the spark that announced this shift. The sources refer to the issue of vision during his sleep, where al-Subki says: "It is narrated about the principle of his return that he was asleep in Ramadan and saw the Prophet and said to him: 'O Ali, support the doctrines narrated from me, for they are the truth'.[8]

Al-Ash'ari stated in *al-Ibanah* that he follows the doctrine of Ibn Hanbal, after an argument between him and al-Barbahari, a Hanbalite from Baghdad, which ended in a dispute. Perhaps it was such a dispute that caused the Hanbalis to reject al-Ash'ari's affiliation with them because al-Ash'ari was a Mu'tazilite and the Hanbalis were annoyed with those who belonged to the Mu'tazilites, but in fact al-Ash'ari did not engage in discourse initially, but to respond to those who claim what is not permissible in the religion of God, due to the obligation of God to respond to those who disagree with the truth.[9]

Al-Ash'ari was disappointed that the Mu'tazilah position no longer suited the new situation. After al-Mutawakkil cancelled al-Ma'mun's decision to accept the Mu'tazilah as the state school, the position of the Mu'tazilah began to decline. Especially after al-Mutawakkil gave honour and respect to Ibn Hanbal, the greatest Mu'tazilah opponent of the time. And it was free for people who were disappointed and hurt by the Mu'tazilah to criticize and attack the Mu'tazilah. Moreover, due to the "*mihnah*" which is very unforgettable by the majority of the Muslim community, it became forgotten by the majority of the Muslim community, became one of the factors of the exclusion of Mu'tazilah among the ummah. Even in such a situation above, among the Mu'tazilah there was a split and some of its figures left the ranks of Mu'tazilah, such as Isa al-Warraq, Ahmad Ibn Rawandi. That is why, according to Harun Nasution, al-Ash'ari left Mu'tazilah. It just so happened that at the same time there was no organised theology that could be used by the people. Coupled with Al-Ash'ari's doubts, the urge to develop a new school was complete, which later became known as the al-Ash'ariyah school, a name attributed to its founder, Abu al-Hasan al-Ash'ari.[10]

In addition, at that time, Islamic doctrines such as Qadariyyah, Jahmiyyah, Mu'tazilah, Khawarij, Rawafid, Qaramita, and Batinism became popular, and this environment prompted al-Ash'ari to record them in his valuable book "*Maqalat al-Islamiyyin*". Abu al-Hasan died in Baghdad in 324 H after writing many works, which Al-Zarkali mentioned as three hundred books, they are: *al-Radd 'ala al-Mujassimah, Maqalat al-Islamiyyin, al-Ibanah min Ushul al-Diyanah, Risalah fi al-Iman, Maqalat al-Mulhidin*, etc.

---

[8] *ibid*

[9] *ibid*

[10] Harun Nasution, *Teologi Islam*, (Jakarta: Universitas Indonesia, 1986), 68.

Mutakallimin's views on *ru'yatullah* (the vision of Allah)

The majority of Muslim theologians have agreed that Allah cannot be seen in this world. But some of them argued that Allah might be seen in the afterlife, while some others did not think that way. In this research, even though the discussion is focused to Ahmad bin Hanbal and al-Ash'ari's views regarding this matter, we will also provide a general explanation of the differences of opinion that occur regarding this matter among Muslim theologians.

The views of Muslim theologians regarding this matter of the vision of Allah, in general is discussed explicitly by three groups of school of thought. They are *mu'tazilah, shia,* and *ahl as-Sunnah wa al-Jama'ah.*

Mu'tazililites with their rationalist tradition, assume that Allah cannot be seen by His being both in the world and in the hereafter. This view is in line with their basic concept named *tanzih,* which purify Allah from matters. In their thought, Allah is immaterial, and does not occupy time and space, does not resemble His creation, cannot be heard by the ears and cannot be seen.[11]

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 immaterial that should not be reached by the vision of man.[12] And when Allah could be seen by human, it means that Allah occupies a certain position in the direction of human vision, and also at a certain time when the human sees. And if so, then it means that Allah is not free from the shackles of time and space. So, it is impossible for mankind to see Allah because Allah is not shackled by time and space. And assuming that Allah can be seen is reducing His majesty so that is should be avoided.[13]

On the other hand, *Shiites* have similar views to *Mu'tazilites* about this issue of the vision of Allah. in their opinion, God does not occupy space and time, it means He cannot be recognized by the sense of sight. 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.[14]

Although the majority of *Shiites* deny the vision of Allah in this world and in the hereafter with human sight, 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 the ability to see Allah with

---

[11] Al-Qadhi 'Abd al-Jabbar, *Al-Mukhtasar fi Usul al-Din fi Rasail al-Adli al Tauhid,* (Beirut: Dar Ihya al-Turath al-Arabi, 1385).

[12] A. Hanafi, *Pengantar Theology Islam*, (Jakarta: Pustaka Al-Husna, 1980).

[13] Nasr Hamid Abu Zaid, *Menalar Firman Tuhan: Wacana Majas dalam Al-Qur'an Menurut Mu'tazilah* (terj. Abdurrahman Kasdi dan Hamka Hasan, Ed.), (Bandung: Mizan, 2003).

[14] Sayyid Muhammad Husayni Bahesti, *Selangkah Menuju Allah* (A. Wahyudin, Ed.), (Jakata: Pustaka Zahra, 2002).

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-Yaqn is seeing Allah with the heart, not with the naked sight.[15] Thus, according to Shi'ah tradition, Allah may be seen with a pure heart.

On the other side, *Ahlu as-Sunnah wa al-Jama'ah* argued that the vision of Allah is not an impossibility. Human cannot see Allah in this world, but it is possible to see Allah in the hereafter. As for the focus in this research, the views of Ahmad bin Hanbal and al-Ash'ari will be described as a representative of the thoughts of the *Ahlu as-Sunnah wa al-Jama'ah* school of thought regarding the vision of Allah.

a. Ahmad bin Hanbal's view on *ru'yatullah*

Regarding the issue of the vision of Allah, Ahmad bin Hanbal states that Allah is impossible to be seen in this world, but it is possible in the hereafter. His views on this issue is based on his interpretation of the Quran. In Quran surah al-Qiyamah verses 22-23, in the phrase of *"wujūhu yaumaidin nāzhirah"*, he interprets that the faces of the believer on the day of judgement are good and bright. As for the phrase of *"ilā rabbihā nāzhirah",* means that people who believe will able to see their Lord in *Jannah*. And in surah al-An'am verse 103 in the phrase *"lā tudrīkuhu al-abṣār"*, he interprets that Allah cannot be seen yet in this world, but it does not mean that Allah cannot be seen in the hereafter.[16]

His argument is strengthened by another verse which tells about the request of the people who follow Moses to shown the form of God so that they would believe in the religion brought by Moses, so Allah sent down a thunderbolt to warn them that Allah cannot be seen in this world.

The other verse strengthens his argument is also found in surah al-A'raf verse 143, which says "and when Moses arrived at Our appointed time and his Lord spoke to him, he said, "my Lord, show me (Yourself) that I may look at You", (Allah) said, "you will not see Me, but look at the mountain, if it should remain in place, then you will be able to see me". But as soon as Allah unveiled His glory to the mount, He crushed it into fine dust, and Moses fell down in a swoon. And when he recovered, he said, "glory to You, to You I turn in repentence, and I am the foremost among those who believe". According to his interpretation, the diction used is "*lan tarānī",* which has meaning "you cannot see Me", not "*lan urā",* which has meaning "I cannot be seen". It indicates that Allah is not impossible to be seen, but it is impossible for Moses to see Allah in this world.

This argument that Allah can be seen in the hereafter is strengthened by the Prophet's hadith "*innakum satarauna Rabbakum"* and by surah Yunus verse 26 which says "those who do good will get the finest reward, and even more…". The word "*ziyadah"* or can be translated as "even more", is interpreted as the vision of Allah. Based on the hadith of the Prophet which states that the inhabitants of Paradise will

[15] Al-Kulaini, *Ushul al-Kafi*, (Beirut: Alaalami Library, 2005)

[16] Ahmad bin Hanbal, *al-Radd 'ala al-Jahmiyyah wa al-Zanadiqah,* (Kairo: Maktabah al-Salafiyah, 1985).

be given an addition. When asked what addition is meant, it is ecplained that what is meant by addition is seeing the Face of Allah[17]

With these argumens mentioned before, it can be concluded that the vision of Allah according to Ahmad bin Hanbal's views is impossible to happen in this world, but it is possible in the hereafter.

b. Al-Ashari's view on *ru'yatullah*

The common views of Ash'arites regarding the vision of Allah is that it is a necessity. And the vision of Allah's possibility cannot be considered as equating Allah with His creatures. As Ashari states in his book *al-Luma' fi al-Radd* with giving the example, when white and black are visible to the eye, it does not mean that white is similar to black, or black is similar to white.[18] In Asharites view, Allah does not occupy time and space. However, Allah is very likely to be seen, but the ability of human senses are very limited. As a thing it does not exist right in front of the eyes, but it can still be seen. It is not impossible that Allah has the ability to abstract Himself in order to be seen by mankind.[19]

About the interpretation of Quran surah al-Qiyamah verse 22-23, the word "*nāẓirah"* is interpreted as seeing with the eyes of the head. It does not meant to be a wait for hope. The word "*nāẓirah"* is also juxtaposed with the word "*wujūh*". So the context is necessary to interpreted as looking with the eyes of the head. It is a mistake if we tnterpret the word "*nāẓirah"* by waiting "*intiẓār*" or looking with affection "*naẓru al-ta'attuf*". Because man should not see Allah with feeling of mercy and compassion.[20]

Al-Ash'ari states in his book *al-Ibanah* that *mu'min* might see Allah in the hereafter. He states, *first,* everything that exists has the possibility to be seen. And what is not exist is impossible to be seen. Then, if we believe that Allah is exist, it means that it is not impossible for Allah can show His Form to human. *Second,* Allah can see all things, so it is impossible for Him to not be able to see Himself. And because Allah Knows all things, it means that He also Know Himself. And as he Know Himself, it is not impossible for Him to Tell us about Himself. Therefore, it is not impossible for us to show ourselves to man.[21]

This view is strengthened by imam al-Nawawi, one of the Ash'ariah adherents, he states in his book *Shahih Muslim bi Syarhi an-Nawawi* that seeing Allah in the hereafter is logically possible. And according to him, stipulating that Allah can be seen does not mean that Allah occupies space and time.[22] As Allah does not occupies time and space in the Ash'arites school of thought. An-Nawawi also states that seeing Allah in the world is logically possible, but that does not happen. According to him,

---

[17] Zarkasyi, 215.

[18] Abu Hasan al-Ash'ari, *al-Luma' fi al-Radd 'alā Ahl al-Zaygh wa al-Bida',* (Beirut: Dar al-Kutub al-Ilmiyyah, 1971).

[19] M.M. Sharif, *Aliran-Aliran Filsafat Islam,* (Bandung: Nuansa Cendekia, 2004).

[20] Abu Hasan al-Ash'ari, *Al-ibānah 'an Ushūl al-Diyānah,* (Beirut: Dar al-Kutub al-Ilmiyyah, 1971).

[21] *Ibid.,*

[22] An-Nawawi, *Shahih Muslim bi Syarhi an-Nawawi,* (Bait al-Afkar ad-Dauliyah, 2013).

this view is agreed upon by the majority of salaf and khalaf of Mutakallimin that is does not happen in the world, although it is possible. [23]

The Points of dissent among *Mutakallimin*

There are clear differences between *Mu'tazilites, Shiites* and Ahmad bin Hanbal and Ash'ari as a representative of *Ahl as-Sunnah wa al-Jamaah.* Although all of them have the same view that Allah cannot be seen in this world, but *Mu'tazilites* and *Shiites* state that Allah is also cannot be seen in the hereafter, while the *Ahl as-Sunnah wa al-Jamaah* states that it is not an impossipility that Allah will be seen by human in the hereafter.

The differences between their opinion, is caused by their difference in interpreting the verses and hadith about seeing Allah, and their difference in understanding the nature of Allah. When detailed, the difference between those groups are as follows:

a. Quran surah al-Qiyamah verse 22-23
   i. *Mu'tazilites* interprets the word "*naẓara"* by waiting for the blessing of Allah. [24]
   ii. *Shiites* scholars interpret verses of al-Qur'an related to seeing Allah by meeting Allah in the hereafter which removes all the doubts about the existence of Allah. 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. Whereas, Muslim theologian from *Shiites* named al-Kualaini, which also hold the notion of *tanzih* and reject the notion of *tasbih,* states that human with the pure and clean heart may attend to see Allah in the hereafter with the eyes of the heart.
   iii. Ahmad bin Hanbal interpret the sentence "*ilā rabbihā nāẓirah*" by that people who believe will see their Lord in Janah.
   iv. Ash'ari interprets the word "*nāẓirah*" by seeing with the eyes of the head.

b. Quran surah al-An'am verse 103
   i. *Mu'tazilites* use this verse to strengthen their views that Allah cannot be seen both in this world or in the hereafter. Zamakhsyary as one of the *Mu'tazilites,* interpret the phrase "*lā tudrikuhu al-abṣār"* is that the eye neither has connection with Him, nor has the power to accomplish Him. This is because seeing Allah is an impossibility caused by the limitation of human eye. Whereas he interprets the phrase "*wa huwa yudriku al-abṣār*" as that Allah can see everything that no one but Him can achieve.
   ii. Ahmad bin Hanbal, in the phrase "*lā tudrikuhu al-abṣār*", interprets that it means Allah cannot be seen in this world, but not in the hereafter.
   iii. Ash'arites scholars, in interpreting the verse 103 of surah al-An'am, hold the view 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

[23] *Ibid.,*

[24] Fakhruddin Ar-Razi, *Tafsir Mafatih al-Ghayb,* (Beirut: Dar al-Fikr, 1981)

the time context in Surah al-Qiyamah verse 22-23, it describes the possibility that we can see Allah in the Hereafter.

c. Quran surah al-A'raf verse 143.
   i. *Mu'tazilites* interpret the word "*lan tarāni*" by you will never be able to see Me. And the means of "*istaqarra makānah"* (remains in place or at times), That is, Musa will be able to see the Lord when the hill is shaken by Allah and still and does not move. In fact, the hill shook and destroyed because of Allah's power. Thus, the interpretation of the verse according to *Mi'tazilites* is that Allah cannot be seen.[25]
   ii. Ahmad bin Hanbal's interpret that 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.
   iii. Ash'arites, according to one of their theologians, named Al-Ghazali, 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.

d. Other logical and textual proof used by *Mutakallimin*
   i. Mu'tazilites argued rationally that when Allah can be seen, then Allah occupies a place means that Allah limited by space. Assuming that Allah can be seen is reducing His Majesty so that it should be avoided.
   ii. Shiites argued 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 by senses, but with holy visions emitted through a clean and holy heart.
   iii. Ahmad bin Hanbal added a Prophet's hadith which says "*innakum sa tarauna Rabbakum*", and also 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.
   iv. Ash'arites argued that seeing Allah does not mean equating Allah with creatures. Because not all the visible must be equal. And 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. Al-Ash'ari also argued that everything that exists has the possibility to be seen. And when Allah sees and knows all things, means that Allah can also see and know Himself,

[25] Al-Qadhi Abdul Jabbar, *Syarah Ushul Khomsah,* (Kairo: Maktabah Wahbah, 1996)

therefore it is not am impossibility for Him to show Himself to human, as it is not an impossibility for us to show ourselves to other.

Weighting between Opinions

After describing the arguments among *Mutakallimin* regarding the matter of the vision of Allah, the author sees that *Ahl as-Sunnah wa al-Jama'ah's* view is stronger textually and logically than the views of *Mu'tazilites* and *Shiites.* As for details will be described below.

First, interpreting surah al-Qiyamah verse 22-23, Mu'tazilites interpret the word "*nāẓirah*" by waiting for blessing of Allah. In other hand, Shiites argued that Allah will be seen with the eye of the pure and clean heart. These views are not interpretively accurate because the word "*naẓara*" cannot be interpreted as waiting if it is followed by the word "*ilā*". Moreover, as Ash'ari state in his interpretation, the word "*nāẓirah*" is juxtaposed with the word "*wujūh*". So, it is more appropriate for the word "*nāẓirah*" in that verse to be interpret as seeing with the eye of the head. As for the procedure, it 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.

Second, regarding the Quran verse al-An'am 103, the author does not agree with the view of Mu'tazilites which interpret the phrase "*lā tudrikuhu al-abṣār"* that Allah cannot be seen at all. Because if Allah cannot be seen, then this verse contradicts the other verse in surah al-Qiyamah 22-23. And it is an impossibility. The view of Ash'ari which states that the time context in Surah Al-An'am verse 103 is different from the time context in Surah al-Qiyamah verse 22-23, it describes the possibility that we can see Allah in the Hereafter.

Third, in verse 143 of surah al-A'raf. the main topic related to this discussion is the phrase "*lan tarāni*". And again, the author is more inclined toward *Ahl as-Sunnah wa al-Jama'ah's* view. Which interpret this verse as "you can't see Me." Means that Moses cannot see Allah in this world, not in the hereafter. Because if Allah cannot be seen at all, the phrase used would be "*lan urā*". 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.[26] Al-Qurtubi also confirm that Allah cannot be perceived only in the world.[27]

in addition, the author agrees that Allah does not resemble His creation, and does not occupy or limited by time and space. this view of Mu'tazilites is also agreed by *Ahl as-Sunnah wa al-Jama'ah*. But seeing Allah does not mean equating Allah with creatures as stated by Mu'tazilites or Shiites. It is necessity for us to believe that Allah can be seen in the hereafter, as written in Qur'an and Hadith which based on correct interpretation. As for the procedure of the sight, the author is agree with the view of Ahmad bin Hanbal, that Allah will be seen with the eyes without questioning the procedure, because there is no need to question the procedures of something supranatural.

[26] Ibnu Katsir, *Tafsir al-Qur'an al-Adzhim*, (Beirut: Dar Thayibah, 1999), p. 468.
[27] al-Qurtubi, *Al-Jami' li Ahkami al-Qur'an*, (Kairo: Dar al-Kutub al-Misriyah, 1964), p. 278

CONCLUSION

From the research described above, it can be concluded that in the issue of the vision of Allah, there are two main opinions among Muslim theologians. The first is the view which assumes that Allah cannot be seen at all, held by Mu'tazilites and Shiites. And the second is that Allah cannot be seen in this world, but can be seen by believers in the hereafter, held by *Ahl as-Sunnah wa al-Jama'ah*.

And the difference between these two views caused by differences in interpreting the verses of Quran which are the basis of this issue. Even though they actually hold the same principle that Allah is not the same as his creation, and is not shackled by time and space. but the differences in interpreting the verse of Quran, giving them different views regarding the issue of the vision of Allah.

And the last thing to conclude is the views of the *Ahl as-Sunnah* are more precise and correct than the views of the Mu'tazilites and the Shiites, because the author considers it more in line with the arguments of the Koran, hadith and common sense. *Wallahu a'lām bişhawāb*

BIBLIOGRAPHY

Abu Zaid, Nasr Hamid. *Menalar Firman Tuhan: Wacana Majas dalam Al-Qur'an Menurut Mu'tazilah.* terj. Abdurrahman Kasdi dan Hamka Hasan, Ed. Bandung: Mizan, 2003.

Al-Ash'ari, Abu Hasan. *Al-ibānah 'an Ushūl al-Diyānah.* Beirut: Dar al-Kutub al-Ilmiyyah, 1971.

Al-Ash'ari, Abu Hasan. *al-Luma' fi al-Radd 'alā Ahl al-Zaygh wa al-Bida'.* Beirut: Dar al-Kutub al-Ilmiyyah, 1971.

Al-Kulaini. *Ushul al-Kafi*. Beirut: Alaalami Library, 2005.

Al-Qurtubi, *Al-Jami' li Ahkami al-Qur'an*. Kairo: Dar al-Kutub al-Misriyah, 1964.

An-Nawawi. *Shahih Muslim bi Syarhi an-Nawawi*. Bait al-Afkar ad-Dauliyah, 2013.

Ar-Razi, Fakhruddin. *Tafsir Mafatih al-Ghayb.* Beirut: Dar al-Fikr, 1981.

Bahesti, Sayyid Muhammad Husayni. *Selangkah Menuju Allah*. A. Wahyudin Ed. Jakata: Pustaka Zahra, 2002.

Bin Hanbal, Ahmad. *al-Radd 'ala al-Jahmiyyah wa al-Zanadiqah.* Kairo: Maktabah al-Salafiyah, 1985.

Hanafi, A. *Pengantar Theology Islam*. Jakarta: Pustaka Al-Husna, 1980.

Ibnu Katsir. *Tafsir al-Qur'an al-Adzhim*. Beirut: Dar Thayibah, 1999.

Ismail, Sya'ban Muhammad. *al-Tasyri al-Islami: Mashadiruhu wa Athwaruhu*. Cairo: Maktabah al-Nahdhah al-Mishriyah, 1995.

Budiman, Agus, Heru Wahyudi, dan Amir Reza Kusuma. "ADAB SEBAGAI ASAS PENDIDIKAN DI PONDOK MODERN DARUSSALAM GONTOR" 07, no. 02 (2023).

Dzulhadi, Qosim Nursheha. "Islam sebagai Agama dan Peradaban." *TSAQAFAH* 11, no. 1 (30 November 2015): 151. https://doi.org/10.21111/tsaqafah.v11i1.258.

Fadillah, Nirhamna Hanif, Amir Reza Kusuma, dan Rofiqul Anwar Anwar. "Comparative Study of Ijtihad Methods Between Ahlussunnah and Syiah."

Tasfiyah: Jurnal Pemikiran Islam 6, no. 1 (9 Februari 2022): 83. https://doi.org/10.21111/tasfiyah.v6i1.6837.

Fadillah, Nirhamna Hanif, Amir Reza Kusuma, dan Najib Rahman Rajab al-Lakhm. "The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib Al-Attas on Knowledge." *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 1 (27 Februari 2023): 25–62. https://doi.org/10.21111/tasfiyah.v7i1.8456.

Fatahullah Jurdi. *Studi Ilmu Politik, cet.1*. Yogyakarta: Graha Ilmu, 2014.

Ihsan, Nur Hadi, Amir Reza Kusuma, Djaya Aji Bima Sakti, dan Alif Rahmadi. "WORLDVIEW SEBAGAI LANDASAN SAINS DAN FILSAFAT: PERSPEKTIF BARAT DAN ISLAM," t.t., 31. https://doi.org/DOI: 10.28944/reflektika.v17i1.445.

Kusuma, Amir Reza. "Konsep Jiwa Menurut Ibnu Sina dan Aristoteles." *Tasamuh: Jurnal Studi Islam* 14, no. 1 (2022): 30. https://doi.org/10.47945/tasamuh.v14i1.492.

———. "PROBLEM KONSEP KOMUNIKASI BARAT (Upaya Integrasi dan Islamisasi Ilmu Komunikasi)." *Ath Thariq Jurnal Dakwah dan Komunikasi* 5, no. 2 (21 Desember 2021): 162. https://doi.org/10.32332/ath_thariq.v5i2.3622.

———. "TAUHID SEBAGAI LANDASAN KEBUDAYAAN MASYARAKAT" 9, no. 1 (2023). https://doi.org/DOI: https://doi.org/10.53429/spiritualis.v9i1.453%20for%20articles.

Latief, Mohamad, Amal Fathullah Zarkasyi, dan Amir Reza Kusuma. "PROBLEM SEKULER HUBUNGAN AGAMA DAN NEGARA MENURUT ALI ABDUL RAZIQ" 7 (2022). https://doi.org/DOI: https://doi.org/10.25217/jf.v7i2.2542.

Latief, Mohammad, Cep Gilang Fikri Ash-Shufi, Amir Reza Kusuma, dan Fajrin Dzul Fadhlil. "Framework Richard Walzer Terhadap Filsafat Islam Dalam Bukunya; Greek Into Arabic Essay On Islamic Philosophy" 7, no. 1 (t.t.): 14. https://doi.org/DOI :10.15575/jaqfi.v7i1.12095.

Saleh, Sujiat Zubaidi, Abdul Rohman, Amir Hidayatullah, dan Amir Reza Kusuma. "IKHBĀR AL-QUR'ĀN 'AN AL-MAZĀYĀ WA AL-KHAṢAIṢ FĪ 'ĀLAM AL-NAML: Dirāsah 'alā al-I'jāz al-'Ilmī fi sūrat an-Naml." *QOF* 5, no. 1 (15 Juni 2017): 59–74. https://doi.org/10.30762/qof.v5i1.3583.

Fikri, Muhammad Dhiaul, dan Amir Reza Kusuma. 2025. *Kepribadian Menurut Sigmund Freud (Respon Kritis Perspektif Worldview)*. 2 (2).

Latief, Mohammad, Amir Reza Kusuma, Muqit Nurrohman, dan Hamid Fahmy Zarkasyi. t.t. *Analyzing the Concept of Basyar as Human: A Semantic Study of The Qur'an*.

Suradika, Agus, Andi Ahmad Gunadi, And Sastra Aditya Jaya. 2020. "Penggunaan Youtube Sebagai Media Pembelajaran Jarak Jauh Pada Kelas III Sekolah Dasar Islam An - Nizomiyah." In *Penguatan Kapasitas Dan Dan Kolaborasi Penelitian Pengabdian Kepada Masyarakat*. Jakarta: UMJ Jakarta.

Jabbar, Al-Qadhi Abdul. *Syarah Ushul Khomsah.* Kairo: Maktabah Wahbah, 1996.

Jindan, Khalid Ibrahim. *Teori Pemerintahan Islam Menurut Ibnu Taimiyah*. Jakarta: PT Rineka Cipta, 1994.

Nasution, Harun. *Teologi Islam*. Jakarta: Universitas Indonesia, 1986.

Sharif, M.M. *Aliran-Aliran Filsafat Islam.* Bandung: Nuansa Cendekia, 2004.

Zarkasyi, Amal Fathullah. *Study in Islamic Theology*. Ponorogo, University of Darussalam Gontor Press, fifth printing, 2016.

'Abd al-Jabbar, Al-Qadhi. *Al-Mukhtasar fi Usul al-Din fi Rasail al-Adli al Tauhid.* Beirut: Dar Ihya al-Turath al-Arabi, 1385.

فوقية حسين. **مقدمة كتاب الإبانة عن أصول الديانة للأشعري**. القاهرة: دار الأنصار. 1977.