

سُئِلَ عَمَّا جَحَدَتِ الْجَهْمِيَّةُ الضُّلَّالُ مِنْ رُؤْيَةِ الرَّبِّ
تَعَالَى يَوْمَ الْقِيَامَةِ

He was asked about that which the misguided
Jahmiyyah rejected of seeing the Lord – the
Exalted – on the Day of Judgment.

Seeing Allāh on the Day of Judgment

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said:

سُئِلَ عَمَّا جَحَدَتِ الْجَهْمِيَّةُ الضَّلَالُ مِنْ رُؤْيَةِ الرَّبِّ تَعَالَى يَوْمَ الْقِيَامَةِ

He was asked about that which the misguided Jahmiyyah rejected of seeing the Lord – the Exalted – on the Day of Judgment.¹

411 – رَأَيْتُ أَبِي رَحِمَهُ اللَّهُ يُصَحِّحُ الْأَحَادِيثَ الَّتِي تُرْوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرُّؤْيَةِ وَيَذْهَبُ إِلَيْهَا وَجَمَعَهَا أَبِي رَحِمَهُ اللَّهُ فِي كِتَابٍ وَحَدَّثَنَا بِهَا»

411 – I saw my father – *rahimahullāh* – consider the *ahādīth* correct which was narrated from the Prophet (*sallAllāhu alayhi wa sallam*) regarding the *ruyah* (seeing of Allāh on the day of Judgment) and he would hold that opinion. And my father would gather them in a book and narrate them to us.

412 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا وَكَيْعُ، ثنا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَظَرُ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: "أَمَا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ عَزَّ وَجَلَّ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا قَالَ: ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا} [طه: 130]"

412 – My father – *rahimahullāh* – narrated to me, from Wakī’, from Ismā’īl ibn Abū Khālid, from Qays ibn Abū Hāzim, from Jarīr ibn ‘Abdullāh (*radiAllāhu ‘anhu*) who said: “We were sitting with the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) when he looked at the moon on the night of full-moon. Then he said: ‘Verily you will be presented to your Lord – ‘azza wa jalla – and you will see Him, just as you see this moon, you have no difficulty in seeing it. So if you are capable of avoiding to miss a prayer before the rising of the sun and before its setting, then do so.’ He said: Then he recited: “**And exalt your Lord by praising Him before the rising of the sun and before its setting.**” (Tā-hā 20:130)

413 – حَدَّثَنِي عُثْمَانُ بْنُ مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ، نا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

¹ This is a shortened version of the chapter.

413 – ‘Uthmān ibn Muhammad ibn Abū Shaybah narrated to me, from Jābir ibn ‘Abdul-Hamīd and Hammād ibn Salamah, from Qays ibn Abū Hāzim, from Jarīr ibn ‘Abdullāh (*radiAllāhu ‘anhu*), from the Prophet (*sallAllāhu alayhi wa sallam*) similar to it (i.e. the previous *athar*).

414 – حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ، نَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، نَا إِسْمَاعِيلُ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

414 – ‘Uthmān ibn Muhammad narrated to us, from Yahyā ibn Zakariyyā ibn Abū Zāidah, from Ismā‘īl, from Qays ibn Abū Hāzim, from Jarīr, from the Prophet (*sallAllāhu alayhi wa sallam*) similar to it.

415 – قَالَ أَبُو عَبْدِ الرَّحْمَنِ وَرَوَى هَذَا الْحَدِيثَ أَبُو شَهَابِ الْحَنَاطُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَرَوْنَ رَبَّكُمْ جَلًّا وَعَزًّا عَيْنَانَا»

415 – Abū ‘Abdur-Rahmān said: And Abū Shihāb Al-Hannāt narrated this *hadīth*, from Ismā‘īl, from Qays, from Jābir, from the Prophet (*sallAllāhu alayhi wa sallam*) who said: “*You will see your Lord – jalla wa ‘azza – with your eyes.*”

416 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَبُو عَبْدِ الرَّحْمَنِ، نَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، ثنا بَيَّانُ الْبَجَلِيُّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، نَا جَرِيرُ بْنُ عَبْدِ اللَّهِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّكُمْ تَرَوْنَ رَبَّكُمْ جَلًّا وَعَزًّا يَوْمَ الْقِيَامَةِ كَمَا تَرَوْنَ الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ»

416 – ‘Abdullāh ibn ‘Umar Abū ‘Abdur-Rahmān narrated to us, from Husayn ibn ‘Alī Al-Ju‘fī, from Zāidah, from Bayān Al-Bajalī, from Qays ibn Abū Hāzim, from Jarīr ibn ‘Abdullāh who said: “*The Messenger of Allāh (sallAllāhu alayhi wa sallam) came out to us and said: ‘You will verily see your Lord – jalla wa ‘azza – on the Day of Judgment, just like you see the moon and have no difficulty in seeing it.’*”

417 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ حُسَيْنَ بْنَ عَلِيٍّ الْجُعْفِيَّ، وَحَدَّثَ بِحَدِيثِ الرُّؤْيَةِ، قَالَ: عَلَى رِغَمِ أَنْفِ جَهْمٍ وَالْمَرِيسِيِّ

417 – ‘Abdullāh ibn ‘Umar narrated to us and said: I heard Husayn ibn ‘Alī Al-Ju‘fī who narrated the *hadīth* of *ruyah*. The he said: “*Upon the humiliation of Jahm and Al-Marisi.*”

418 - حَدَّثَنِي إِسْحَاقُ بْنُ مُهْلُولِ الْأَنْبَارِيِّ، قَالَ: سَمِعْتُ وَكَيْعًا، يَقُولُ: " مَنْ رَدَّ حَدِيثَ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ، عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرُّؤْيَةِ فَاحْسَبُوهُ مِنَ الْجَهْمِيَّةِ قَدْ قَالَتْ الْمُرْجِيَّةُ: الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ يُجْزِي مَنْ الْعَمَلِ، وَقَالَتْ الْجَهْمِيَّةُ الْمَعْرِفَةُ بِالْقَلْبِ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ يُجْزِي مِنَ الْقَوْلِ وَالْعَمَلِ وَهَذَا كُفْرٌ "

418 – Ishāq ibn Buhlūl Al-Anbārī narrated to me and said: I heard Wakī' say: "Whoever rejects the hadith of Ismā'il ibn Abū Khālid from Qays, from Jarīr (radiAllāhu 'anhu), from the Prophet (sallAllāhu alayhi wa sallam) regarding the ruyah, then consider him as being from the Jahmiyyah. Verily did the Murjiah say: '(Īmān is) the acknowledgement of that which has come from Allāh – 'azza wa jalla – is sufficient from the deeds.' And the Jahmiyyah said: "(Īmān is) the knowledge in the heart regarding that which has come from Allāh, is sufficient from the words and the deeds', and this is kufr."

419 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّورَقِيِّ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، لَمَّا فَرَعَ مِنْ حَدِيثِ إِسْمَاعِيلَ عَنْ قَيْسٍ، عَنْ جَرِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّكُمْ تَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ الْقَمَرَ» فَلَمَّا فَرَعَ مِنْهُ قَالَ يَزِيدُ: مَنْ كَذَّبَ بِهَذَا الْحَدِيثِ فَهُوَ بَرِيءٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

419 – Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me and said: I heard Yazīd ibn Hārūn when he was finished narrating the hadīth of Ismā'il, from Qays, from Jarīr, from the Prophet (sallAllāhu alayhi wa sallam): "You will verily see your Lord – 'azza wa jalla – just like you see the moon." So when he was done with it, Yazīd said: "Whoever rejects this hadīth then he is free from Allāh – 'azza wa jalla – and from the Messenger of Allāh (sallAllāhu alayhi wa sallam)."

420 - أُحْبِرْتُ عَنْ إِسْمَاعِيلَ بْنِ الْمُجَالِدِ، عَنْ بَيَانَ، وَإِسْمَاعِيلَ، وَمُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرٍ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «تَنْظُرُونَ إِلَى رَبِّكُمْ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا تَنْظُرُونَ إِلَى هَذَا الْقَمَرِ لَا تُضَامُونَ فِي رُؤْيِيهِ»

420 – I was informed by Ismā'il ibn Al-Mujālid, from Bayān and Ismā'il and Mujālid, from Qays ibn Abū Hāzim, from Jarīr who said: "The Messenger of Allāh (sallAllāhu alayhi wa sallam) went out. Then he looked at the moon on the night of full moon, then he said: 'You will look at your Lord – 'azza wa jalla – on the Day of Judgment, just like you are looking at this moon. You will not have any difficulty in seeing Him.'"

421 - حَدَّثَنِي أَبِي، نَا مُحَمَّدُ بْنُ جَعْفَرٍ، نَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، يُحَدِّثُ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: "كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْبَدْرِ فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ كَمَا تَرَوْنَ الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيِيهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُعْلَبُوا عَلَى هَاتَيْنِ الصَّلَاتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» فَذَكَرَ الْحَدِيثَ

421 – My father narrated to me, from Muhammad ibn Ja'far, from Shu'bah, from Ismā'il who said: I heard Qays ibn Abū Hāzim narrated from Jarīr ibn 'Abdullāh Al-Bajalī (*radiAllāhu 'anhu*) who said: "We were with the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) on the night of full-moon, when he said: 'You will verily see your Lord – 'azza wa jalla – on the Day of Judgment, just like you see the moon and have no difficulty in seeing it. So if you are capable of not being overcome in these two prayers, before the rising of the sun and before its setting.'" And he mentioned the hadith.

422 – حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لَوْيْنُ أُمَّلَاهُ عَلَيْنَا إِمْلَاءً، نَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: " يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ صَحْوًا لَيْسَ فِيهِ سَحَابٌ؟ قَالُوا: لَا، قَالَ: فَهَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظُّهَيْرَةِ لَيْسَ فِيهَا سَحَابٌ؟ قَالُوا: لَا، قَالَ لَوْيْنُ: وَحَدَّثَنَا ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى، فَقَالَ وَلَيْسَ سَحَابٌ قَالُوا: لَا، قَالَ: فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تُضَارُونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا قَالَ: فَيَلْقَى الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَقُولُ: «أَيُّ فُلٍّ أَلَمْ أُكْرِمَكَ أَلَمْ أُسَوِّدْكَ؟ أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْحَيْلَ وَالْإِبِلَ؟ وَأَذْرَكَ تِرَاسُ؟» فَيَقُولُ: بَلَى يَا رَبِّ، فَيَقُولُ: «أَطْنَنْتَ أَتَّكَ مُلَاقِي؟» فَيَقُولُ: لَا، فَيَقُولُ: «فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي» ثُمَّ يَلْقَى الثَّانِي فَيَقُولُ: «أَيُّ فُلَانٍ أَلَمْ أُكْرِمَكَ أَلَمْ أُسَوِّدْكَ؟ أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْحَيْلَ وَالْإِبِلَ؟ أَلَمْ أَذْرَكَ تِرَاسُ؟» فَيَقُولُ: بَلَى يَا رَبِّ، فَيَقُولُ: «أَطْنَنْتَ أَتَّكَ مُلَاقِي؟» فَيَقُولُ: لَا، فَيَقُولُ فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي، ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ: أَيُّ رَبِّ آمَنْتَ بِكَ وَبِكِتَابِكَ وَبِرَسُولِكَ وَصَلَّيْتُ وَتَصَدَّقْتُ وَصُمْتُ وَبِئْتِي بِحَجْرٍ مَا اسْتَطَاعَ، قَالَ: فَيَقُولُ: «فَهَا هُنَا إِذَا أَفَلَا نَبَعْتُ شَاهِدًا عَلَيْكَ» فَيَقْفِرُ فِي نَفْسِهِ مَا الَّذِي يَشْهَدُ عَلَيْهِ فَيُحْتَمُّ عَلَيْهِ فِيهِ وَيُقَالُ لِفَحْدِهِ انْطَلَقِي فَتَنْطَلِقُ فَحَدُّهُ وَعِظَامُهُ وَلَحْمُهُ بِعَمَلِهِ مَا كَانَ وَذَلِكَ يُعَذِّرُ مِنْ نَفْسِهِ وَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ، ثُمَّ يَنَادِي مُنَادٍ: أَلَا اتَّبَعْتُ كُلَّ أُمَّةٍ، وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى: لِيَتَّبِعَ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَاتَّبَعَ الشَّيَاطِينُ وَالصَّلِيبُ أَوْلِيَانَا وَهَذَا إِلَى جَهَنَّمَ، وَبَقِينَا أَيُّهَا الْمُؤْمِنُونَ، فَيَأْتِينَا رَبُّنَا عَزَّ وَجَلَّ فَيَقُولُ: «مَا هَذَا؟» فَنَقُولُ: نَحْنُ عِبَادُكَ الْمُؤْمِنُونَ " قَالَ ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى: نَحْنُ عِبَادُكَ آمَنَّا بِاللَّهِ وَلَمْ نُشْرِكْ بِهِ شَيْئًا وَهَذَا مُقَامَنَا حَتَّى يَأْتِينَا رَبُّنَا عَزَّ وَجَلَّ وَهُوَ رَبُّنَا عَزَّ وَجَلَّ وَهُوَ يُتَّبِعُنَا فَيَقُولُ عَزَّ وَجَلَّ: «أَنَا رَبُّكُمْ انْطَلِقُوا» فَيَنْطَلِقُ بِنَا حَتَّى نَأْتِيَ جِسْرًا وَعَلَيْهِ كَلَابِيبٌ مِنْ نَارٍ تَخْطَفُ النَّاسَ فَعِنْدَ ذَلِكَ حَلَّتِ الشَّقَاعَةُ اللَّهُمَّ سَلِّمْ سَلِّمْ اللَّهُمَّ سَلِّمْ سَلِّمْ فَإِذَا جَاوَزُوا الْجِسْرَ فَكُلُّ مَنْ أَنْفَقَ زَوْجًا مِمَّا يَمْلِكُهُ مِنَ الْمَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ نَجَا مِنَ النَّارِ فَكُلُّ حَزَنَةِ الْجَنَّةِ يُنَادُونَهُ يَا عَبْدَ اللَّهِ يَا مُسْلِمًا هَذَا خَيْرٌ فَتَعَالَ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ ذَلِكَ عَبْدٌ لَا تَوَى عَلَيْهِ يَدْعُ أَبًا وَيَلِجُ مِنْ آخَرٍ، قَالَ فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ كِفْفَهُ، وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً أُخْرَى: فَحَدَّهُ، وَقَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ

422 – Muhammad ibn Sulaymān Luwayn narrated to us through dictation, from Sufyān, from Suhayl ibn Abū Sālih, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: "It was said: 'O Messenger of Allāh. Will we see our Lord – 'azza wa jalla – on the Day of Resurrection?' So the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: 'Do you have any difficulty seeing the moon of the night of full-moon on a clear sky with no clouds?'"

They said: 'No.' So he said: 'Do you have any difficulty seeing the sun in the midday when there are no clouds?' They said: 'No.'"

Luwayn said: And Ibn 'Uyaynah narrated to us another time: *"So he (i.e. The Messenger of Allāh) said: 'And there are no clouds?' They said: 'No.' He said: 'By the One in whose Hands my soul is in. You will not have any difficulty in seeing Him, just as you do not have any difficulty in seeing these two.' He went on: 'Then He will meet the slave on the Day of Judgment and say: 'O fulān, have I not honored you, and made you a master? Did I not marry you? Did I not put the horses and the camels at your service? And left you to be in charge?' So he will say: 'Yes verily, my Lord.' So He will say: 'Did you think that you would meet Me?' So he will say: 'No.' So He will say: 'Then I will verily forget you just like you forgot Me.' Then He will meet another slave and say: 'O fulān, have I not honored you, and made you a master? Did I not marry you? Did I not put the horses and the camels at your service? And left you to be in charge?' So he will say: 'Yes verily, my Lord.' So He will say: 'Did you think that you would meet Me?' So he will say: 'No.' So He will say: 'Then I will verily forget you just like you forgot Me.' Then He will meet a third slave and say the same to him. So he will say: 'O Lord. I have believed in You, Your Book and Your Messenger. I have prayed, given sadaqah, fasted', and he will mention the good he is capable of. Then He will say: 'Come here then. Should we not send our witness over you?' So he will think to himself, what is that which will witness over me? Then his mouth will be sealed and it will be said to his thigh: 'Speak'. And his thighs, his bones and his flesh will all speak about his deeds what have been of these, and he will excuse himself. This is the munāfiq and this is the one whom Allāhs is not pleased with. Then a caller will say: 'Verily every ummah will follow.'"*

And Ibn 'Uyaynah said another time: *"Verily every ummah will follow what it used to worship. So they will follow the shayātīn, the crosses, and their awliya (protectors, allies, guardians) to hellfire. And we will remain, O you believers, and then our Lord – 'azza wa jalla – will come to us and say: 'Who are these?' So we will say: 'We are your believing slaves.'"*

Ibn 'Uyaynah said another time: *"We are your slaves, we have believed in Allāh and not committed shirk to him in anything.' And that will be our position until our Lord – 'azza wa jalla – will come to us. And He is our Lord – 'azza wa jalla – and He will make us firm. Then He - 'azza wa jalla – will say: 'I am your Lord, now go.' Then He will advance with us until we reach a bridge upon which there are hooks of fire that snatches the people. Then at this point the intercession is released. O Allāh give safety, safety. O Allāh give safety,*

safety. Then when they have passed the bridge, then whoever have spent a part of what he owned of money in the path of Allāh – ‘azza wa jalla – will be safed from the fire. Then all the keepers of paradise will call him: ‘O slave of Allāh, O Muslim, this is good so come.’ So Abū Bakr (radiAllāhu ‘anhu) said to the Messenger of Allāh (sallAllāhu alayhi wa sallam): ‘Verily this slave, there is no loss upon him if he leaves one gate (of paradise) and enters through another.’ He said: ‘So the Prophet (sallAllāhu alayhi wa sallam) patted him on the shoulder.’” And Ibn ‘Uyaynah said another time: “‘His thigh’, and said: ‘By He in whose Hand Muhammad soul is in. I verily wish that you will be among them.’”

424 – حَدَّثَنِي لَوْيْنٌ، قَالَ: قِيلَ لِابْنِ عُيَيْنَةَ هَذِهِ الْأَحَادِيثُ الَّتِي تُرْوَى فِي الرَّؤْيَةِ؟ قَالَ: حَقٌّ عَلَيَّ مَا سَمِعْنَاهَا مِنْ نَتَقٍ بِهِ وَتَرْضَاهُ "

424 – Luwayn narrated to me and said: It was said to Ibn ‘Uyaynah: All these *ahādīth* which are narrated regarding *ruyah*? So he said: “*They are true according to what we have heard from those whom we trust in and are pleased with.*”

426 – حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ، ثنا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَمَّنْ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَلْفَى اللَّهَ عَزَّ وَجَلَّ أَوْ سَيُوقَفُ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ بَيْنَنَا وَبَيْنَهُمَا فَلَا يَرَى إِلَّا النَّارَ»

426 – Abū Ma’mar narrated to me (and said): Abū Ismā’īl Al-Muaddib narrated to us, from ‘Abdul-Malik ibn ‘Umayr, from those who narrated to him from Abū Hurayrah (radiAllāhu ‘anhu) that he said: “*The Messenger of Allāh (sallAllāhu alayhi wa sallam) said: ‘There is no-one among you except that he will meet Allāh –‘azza wa jalla – or that he will stand in front of Allāh – ‘azza wa jalla – and there will not be an interpreter between them. Then he will look to the right and the left and see nothing but the fire.’”*

434 – وَحَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّزَّاقِ، مَرَّةً أُخْرَى أَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، فِي قَوْلِهِ عَزَّ وَجَلَّ {كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا} [الجنائية:

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434 – My father narrated to me, from ‘Abdur-Razzāq another time, from Ma’mar, from Az-Zuhrī regarding His – ‘azza wa jalla – words: “**Every Ummah will be called to its record.**” (Al-Jāthiyah 45:28)

عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: " قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، هَلْ تَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ سَحَابٌ؟» فَقَالُوا: لَا يَا رَسُولَ اللَّهِ، فَقَالَ: «هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: " فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ: مَنْ كَانَ يَعْْبُدُ شَيْئًا فَلْيَتْبَعْهُ فَيَتَّبِعْ مَنْ كَانَ

يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَمَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتِ الطَّوَاغِيتِ وَتَبَتَّى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ صُورَتِهِ الَّتِي كَانُوا يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْكَ هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ " قَالَ: " فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ " قَالَ: «فَيَضْرِبُ جِسْرًا عَلَى جَهَنَّمَ» قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ اللَّهُمَّ سَلِّمْ، وَبِهَا كَلَالِيْبُ مِثْلُ شَوْكِ السَّعْدَانِ هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عِظْمِهَا إِلَّا اللَّهُ تَتَخَطَّفُ النَّاسُ بِأَعْمَالِهِمْ» فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ إِلَى آخِرِهِ

From 'Atā ibn Yazīd Al-Laythī, from Abū Hurairah (*radiAllāhu 'anhu*) who said: *"The people said: 'O Messenger of Allāh. Will we see our Lord – 'azza wa jalla – on the Day of Judgment?' So the Prophet (sallAllāhu alayhi wa sallam) said: 'Do you have any difficulty regarding the sun when there are no clouds (around it)?' They said: 'No, O Messenger of Allāh.'* He said: *'You will verily see Him on the Day of Judgment like that. Allāh will gather the people and then say: 'Whoever used to worship something, then let him follow it.'* So whoever used to worship the moon will follow the moon, and whoever used to worship the sun (will follow) the sun, and those who used to worship the *tawāghīt* will follow the *tawāghīt*. And left will be this *ummah* and its *munafiqūn*. Then Allāh will come to them in something else than His form which they used to know, and He will say: *'I am your Lord.'* So they will say: *'We seek refuge with Allāh from you. We will stay here until our Lord will come to us, and when our Lord comes we will recognize Him.'* He said: *'Then Allāh will come to them in the form which they know, and He will say: 'I am your Lord.'* And they will say: *'You are our Lord', and they will follow Him.'* He said: *'Then a bridge over hell-fire will be erected.'* The Prophet (*sallAllāhu alayhi wa sallam*) said: *'Then I will be the first one to pass, and the invocation of the messengers that day will be: O Allāh give safety, O Allāh give safety. And upon it (i.e.) the bridge are hooks just like the thorns of Sa'dān, except that no-one will know their greatness in size except Allāh, and they will snatch the people according to their deeds.'*" And he mentioned the *hadīth* in its full length.

436 - وَحَدَّثَنِي أَبِي، حَدَّثَنَا هَيْثَمُ بْنُ خَارِجَةَ، أَحْبَبْنَا حَفْصُ بْنُ مَيْسَرَةَ، وَثُنَيْبَةُ، قَالَا: أَحْبَبْنَا عَبْدَ الْعَزِيزِ، عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ، ثُمَّ يَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ ثُمَّ يَقُولُ: «أَلَا تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانُوا يَعْبُدُونَ» فَذَكَرَ الْحَدِيثَ فَقَالُوا: وَهَلْ نَرَاهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، قَالَ: " فَإِنَّكُمْ لَا تُضَارُونَ رُؤْيِيهِ تِلْكَ السَّاعَةَ ثُمَّ يَتَوَارَى ثُمَّ يَطَّلِعُ فَيَعْرِفُهُمْ نَفْسَهُ ثُمَّ يَقُولُ: «أَنَا رَبُّكُمْ أَنْبَعُونِي» فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصِّرَاطُ فَهُمْ يَمْشُونَ عَلَيْهِ مِثْلَ جِيَادِ الْحَيْلِ وَالرِّكَابِ وَقَوْلُهُمْ عَلَيْهِ وَسَلَّمَ سَلِّمْ فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ إِلَى آخِرِهِ

436 – And my father narrated to me (and said): Haytham ibn Khārijah narrated to us (and said): Hafs ibn Maysarah informed us, and Qutaybah who both said: 'Abdul-'Azīz informed

us, from ‘Alā, from his father, from Abū Hurayrah that the Prophet (*sallAllāhu alayhi wa sallam*) said: **“Allāh will gather the people on the Day of Judgment on a single plane, then the Lord of the worlds will come to them and say: ‘Verily every ummah shall follow what they used to worship.’”** And he mentioned the *hadīth*. So they said: **“‘Will we see Him, O Messenger of Allāh?’** He said: **‘Do you have difficulty seeing the moon of the night of full-moon?’** They said: **‘No.’** He said: **‘Then you will verily not have difficulty seeing Him at that time. Then He will be in disguise, and then He will appear and make them know Himself, then He will say: ‘I am your Lord, follow me.’ Then the Muslims will get up and the bridge (over hell-fire) will be erected and they will pass over it as good horse and camel (riders) and their saying upon it is ‘give safety, give safety.’”** And he mentioned the *hadīth* in its full length until its end.

437 - حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، ثنا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، نا هِشَامُ الدَّسْتَوَائِيُّ، عَن قَتَادَةَ، عَن صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ: قَالَ رَجُلٌ لِابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ يُدْعَى الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيَقْرَأُ بِدُنُوبِهِ فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: رَبِّ أَعْرِفُ، قَالَ: فَيَقُولُ إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ، وَأَمَّا الْكَافِرُونَ وَالْمُنَافِقُونَ فَيُنَادَى بِحِمِّ عَلَى رُؤُوسِ الْأَشْهَادِ {هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ} [هود: 18]

437 – My father – *rahimahullāh* – narrated to me, from Ismā’il ibn Ibrāhīm, from Hishām Ad-Dastuwāī, from Qatādah, from Safwān ibn Muhriz who said: **“A Man said to Ibn ‘Umar (*radiAllāhu ‘anhu*): ‘How did you hear the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) say in private conversation?’** He said: **‘I heard him say: ‘The believer will be brought close on the Day of Judgment to his Lord – ‘azza wa jalla – until He will put His shade upon him and He will make him to admit his sins, so He will say: ‘Do you recognize (your sins)?’ So he will say: ‘My Lord, I recognize.’ He said: So He will say: ‘I verily covered over them for you in *dunyā* and I verily forgive them for you today.’ Then he will be given the book of his good deeds. But as for the disbelievers and the hypocrites, then they will be called openly in front of the witnesses: “These are the ones who lied against their Lord.” (Hud 11:18)”**

438 - حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نا أَبُو مُعَاوِيَةَ، وَابْنُ مُنْزِرٍ وَوَكَيْعُ الْمَعْبُيِّ، قَالُوا: أَنَا الْأَعْمَشُ، عَن حَيْثَمَةَ، عَن عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ ثُمَّ يَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ تَلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ» ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَّ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ» وَقَالَ وَكَيْعٌ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ اللَّهُ عَزَّ وَجَلَّ»

438 – My father – *rahimahullāh* – narrated to me, from Abū Mu’āwiyah and Ibn Tumayr and Wakī’ Al-Ma’nī who all said: From Al-A’mash, from Khaythamah, from ‘Adī ibn Hātim

who said: The Messenger of Allāh (sallAllāhu alayhi wa sallam) said: *“There is not a man among you except that Allāh – ‘azza wa jalla – will speak with him on the Day of Judgment, and there will not be an interpreter between them. Then he will look to his right and not see anything but that (of deeds) which he has sent forth. Then he will look to his left and not see anything but that which he has sent forth. Then he will look in front of his face and there will be fire.”* Then the Messenger of Allāh (sallAllāhu alayhi wa sallam) said: *“So whoever among you is capable of protecting his face from the fire, even with the half of a date, then let him do so.”* And Wakī’ said: *“There is no-one among you except that Allāh – ‘azza wa jalla – will speak to him.”*

443 - حَدَّثَنِي أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنِي حَوْثَرَةُ بْنُ أَشْرَسَ بْنِ عَوْنِ بْنِ مُجَشَّرِ بْنِ حُجَيْرِ بْنِ الرَّبِيعِ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ} [يونس: 26] قَالَ: الْحُسْنَىٰ: الْجَنَّةُ، وَالزِّيَادَةُ: نَظَرُهُمْ إِلَىٰ وَجْهِهِ عَزَّ وَجَلَّ {وَلَا يَرَهُمْ قَتَرٌ وَلَا ذِلَّةٌ} [يونس: 26] بَعْدَ نَظَرِهِمْ إِلَيْهِ "

443 – Abū ‘Āmir Al-‘Aqadī narrated to me (and said): Hawtharah ibn Ashras ibn ‘Awn ibn Mujāshir ibn Hujayr ibn Ar-Rabī’ narrated to me (and said): Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from ‘Abdur-Rahmān ibn Abū Laylā, from Suhayb (radiAllāhu ‘anhu), from the Messenger of Allāh (sallAllāhu alayhi wa sallam), regarding His – ‘azza wa jalla – words: **“For those who do good is the best (reward) and extra.”** (Yūnus 10:28) He (sallAllāhu alayhi wa sallam) said: *“The best (reward) is paradise. And the extra is them looking at His Face – ‘azza wa jalla. “No darkness will cover their faces, nor humiliation.”* (Yunus 10:28) *After they have looked at Him.”*

446 - حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ أَهْلُ النَّارِ النَّارَ» فَذَكَرَ الْحَدِيثَ فَبُكِّشِفَ الْحِجَابُ «فَيَتَجَلَّى اللَّهُ عَزَّ وَجَلَّ لَهُمْ، فَمَا أَعْطَاهُمْ اللَّهُ عَزَّ وَجَلَّ شَيْئًا كَانَ أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ»

446 – My father – *rahimahullāh* – narrated to me, from ‘Abdur-Rahmān ibn Mahdī, from Hammād ibn Salamah, from ‘Abdur-Rahmān ibn Abū Laylā, from Suhayb (radiAllāhu ‘anhu), from the Messenger of Allāh (sallAllāhu alayhi wa sallam) who said: *“When the people of paradise enter paradise and the people of the fire enter the fire.”* And he mentioned the *hadīth*. *“Then He will remove the cover and Allāh – ‘azza wa jalla – will appear to them. And Allāh – ‘azza wa jalla – have not given them anything more beloved to them, than looking at Him.”*

447 - حَدَّثَنِي إِبرَاهِيمُ بْنُ نَصْرِ التِّرْمِذِيُّ، نا هُشَيْبٌ، عَنْ يَعْلى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ عُذْسٍ، عَنْ عَمِّهِ أَبِي رَزِينِ الْعُقَيْلِيِّ، قَالَ: قُلْتُ: " يَا رَسُولَ اللَّهِ أَكُلُّنَا يَرَى رَبَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مُخْلِياً بِهِ؟ قَالَ: «نَعَمْ» قُلْتُ: يَا رَسُولَ اللَّهِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ " قَالَ: «أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِياً بِهِ؟» قَالَ: قُلْتُ: بَلَى، قَالَ: «فَاللَّهُ أَعْظَمُ»

447 – Ibrāhīm ibn Nasr At-Tirmidhī narrated to me, from Hushaym, from Ya'lā ibn 'Atā, Wakī' ibn 'Udus, from his uncle Abū Rāzin Al-'Uqaylī who said: *"I said: 'O Messenger of Allāh will all of us see his Lord – 'azza wa jalla – on the Day of Judgment while being alone with Him?' He said: 'Yes'. I said: 'O Messenger of Allāh, and what is the sign of that in His creation?' He said: 'Do you not all see the moon on the night of full-moon while being alone with it?' He said: I said: 'Yes indeed.' He said: 'Allāh is even greater.'"*

450 - حَدَّثَنِي أَبِي رَحْمَةُ اللَّهِ، أَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حَدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينِ الْعُقَيْلِيِّ، قَالَ: " يَا رَسُولَ اللَّهِ، أَيْنَ كَانَ رَبُّنَا عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ خَلْقِهِ؟ قَالَ: «كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ ثُمَّ خَلَقَ عَرْشَهُ عَلَى الْمَاءِ»

450 – My father – *rahimahullāh* – narrated to me, from Yazīd ibn Hārūn, from Hammād ibn Salamah, from Ya'lā ibn 'Atā, from Wakī' ibn Hads, from his uncle Abū Rāzin Al-'Uqaylī who said: *"O Messenger of Allāh, where were our Lord – 'azza wa jalla – before He created His creation? He said: "He was in clouds, under Him was air and above Him was air. Then He created His Throne upon the water."*

452 - حَدَّثَنِي أَبِي رَحْمَةُ اللَّهِ، تَعَالَى، قَالَ: نا يَزِيدُ بْنُ هَارُونَ، أَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حَدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينِ - قَالَ حَسَنٌ: الْعُقَيْلِيِّ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ضَحِكُ رَبُّنَا عَزَّ وَجَلَّ مِنْ قُتُوبِ عِبَادِهِ وَفُرْبِ غَيْرِهِ» قَالَ: أَبُو رَزِينِ: قُلْتُ: يَا رَسُولَ اللَّهِ أَوْ يَضْحَكُ الرَّبُّ الْعَظِيمُ عَزَّ وَجَلَّ؟ قَالَ: «نَعَمْ» قُلْتُ: لَنْ نَعْدَمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا، قَالَ حَسَنٌ فِي حَدِيثِهِ: فَقَالَ: «نَعَمْ لَنْ نَعْدَمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا»

452 – My father – *rahimahullāh ta'ala* – narrated to me and said, from Yazīd ibn Hārūn, from Hammād ibn Salamah, from Ya'lā ibn 'Atā, from Wakī' ibn Hads, from his uncle Abū Rāzin – Hasan said – Al-'Uqaylī, from the Prophet (*sallAllāhu alayhi wa sallam*) who said: *"Our Lord – 'azza wa jalla – laughs at the despair of His slaves although He soon changes it."* Abū Razin said: I said: *'O Messenger of Allāh, does the Mighty Lord – 'azza wa jalla – laugh?'* He said: *'Yes.'* I said: *'We will never be deprived of good by a Lord Who laughs.'* Hasan said in his hadith: *"Then he (sallAllāhu alayhi wa sallam) said: 'Yes, We will never be deprived of good by a Lord Who laughs.'"*

456 - حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نا عَبْدُ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَأَبُو سُفْيَانَ يَعْنِي الْمَعْمَرِيَّ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: «مَا السَّمَاوَاتُ وَالْأَرْضُ فِي الْكُرْسِيِّ إِلَّا كَحَلَقَةٍ فِي أَرْضٍ فَلَاةٍ»

456 – My father – *rahimahullāh* – narrated to me, from ‘Abdur-Rahmān ibn Mahdī, and Abū Sufyān, that is Al-Ma’marī, from Sufyān, from Layth, from Mujāhid who said: *“The heavens and the earth compared to the Kursi is like a ring in a desert.”*

461 - وَحَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نا أَبُو مُعَاوِيَةَ، نا عَبْدُ الْمَلِكِ بْنُ أَبِي جَرِّجٍ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ فِي مُلْكِهِ أَلْفِي سَنَةٍ يَرَى أَفْصَاهُ كَمَا يَرَى أَدْنَاهُ يَنْظُرُ فِي أَزْوَاجِهِ وَسُرُرِهِ وَخَدَمِهِ وَإِنَّ أَفْضَلَهُمْ مَنْزِلَةً لَمَنْ يَنْظُرُ فِي وَجْهِ اللَّهِ عَزَّ وَجَلَّ فِي يَوْمِ مَرَّتَيْنِ»

461 – My father – *rahimahullāh* – narrated to me, from Abū Mu’āwiyah, from ‘Abdul-Malik ibn Abjar, from Thuwayr ibn Abū Fākhitah, from Ibn ‘Umar (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: *“The people of paradise with the lowest level, is the one who will look at his belongings two thousand years. He will see that which is furthest away just as he sees that which is the closest. He will look at his wives and his beds and his servants. And verily those of them with the best level is the one who will look at the Face of Allāh – ‘azza wa jalla – two times a day.”*

462 - حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نا حُسَيْنُ بْنُ مُحَمَّدٍ، نا إِسْرَائِيلُ، عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً الَّذِي يَنْظُرُ إِلَى جَنَانِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مِنْ مَسِيرَةِ أَلْفِ سَنَةٍ، وَإِنَّ أَكْرَمَهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدُوَّةً وَعَشِيَّةً» ثُمَّ تَلَا هَذِهِ الْآيَةَ {وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ} [القيامة: 22-23]

462 – My father – *rahimahullāh* – narrated to me, from Husayn ibn Muhammad, from Isrāil, from Thuwayr, from Ibn ‘Umar (*radiAllāhu ‘anhu*) who lifted (what he said) to the Prophet (*sallAllāhu alayhi wa sallam*): *“Verily the people of paradise with the lowest level is the one who looks at his gardens, his blessings, his servant and his bed for a thousand years. And verily the most honored for Allāh are those who look at His Face in the morning and evening.”* Then he recited: *“Some faces that day will be radiant, looking at their Lord.”* (Al-Qiyāmah 75:22-23)

463 - حَدَّثَنِي عَيْسَى بْنُ سَالِمٍ أَبُو سَعِيدٍ الشَّاشِيُّ، نا أَبُو الْمَلِيحِ، عَنْ فُرَاتِ بْنِ سَلْمَانَ، قَالَ: قَدِمَ أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى عَلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ فِي حَوَائِجٍ فَقَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا جَمَعَ اللَّهُ عَزَّ وَجَلَّ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، قَالَ: يُنَادِي مُنَادٍ مِنَ السَّمَاءِ " فَقَصَّ الْحَدِيثَ، قَالَ: «فَيَنْجَلِي لَهُمْ» فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ

سَمِعْتُ هَذَا الْحَدِيثَ مِنْ أَبِيكَ يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ سَمِعْتُ أَبِي يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ وَلَا ثَلَاثَةً، فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: مَا سَمِعْتُ فِي الْإِسْلَامِ حَدِيثًا هُوَ أَحَبُّ إِلَيَّ مِنْهُ

463 – *Īsā ibn Sālim Abū Sa'īd Ash-Shāshī, from Abū Malīh, from Furāt ibn Salmān who said: "Abū Burdah ibn Abū Mūsā came to Sulaymān ibn 'Abdul-Malik for some needs. Then he said: 'I heard my father mentioned from the Messenger of Allāh (sallAllāhu alayhi wa sallam) who said: 'When Allāh – 'azza wa jalla – gather the first generations and the last generations in one plane.' He said: 'Then a caller from the heaven will call.' And he narrated the hadīth. He said: 'Then He will appear to them.' Then 'Umar ibn 'Abdul-'Azīz said to him: 'I ask you by Allāh besides whom there is no-one worthy of worship. You verily heard this hadīth from your father who mentioned it from the Messenger of Allāh (sallAllāhu alayhi wa sallam)?' He said: 'Yes, by Allāh besides whom there is no-one worthy of worship. I verily heard my father mention it from the Messenger of Allāh (sallAllāhu alayhi wa sallam) more than one, two and three times.' Then 'Umar ibn 'Abdul-'Azīz said: 'I have not heard any hadith in Islam that is more beloved to me than this.'"*

467 – حَدَّثَنِي أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ، قَالَا: نَا مُعَاوِيَةَ بْنَ هِشَامٍ، عَنْ شَرِيكِ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: صَلَّى عَمَّاؤُا صَلَاةً كَأَنَّكُمْ أَنْكُرُوهَا فَقَالَ: أَمَا إِنِّي دَعَوْتُ دُعَاءً سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ بَعْلِمِكَ الْعَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيَيْنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَأَسْأَلُكَ حَشِيئَتِكَ فِي الْعَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الْعُصْبِ وَالرِّضَى، وَأَسْأَلُكَ الْفُضْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَفِرَّةً عَيْنٍ لَا تَنْقَطِعُ وَلَدَّةَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَدَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَشَوْقًا إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَاءٍ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ»

467 – *Abū Bakr and 'Uthmān the two sons of Abū Shaybah narrated to me and said: From Mu'āwiyah ibn Hishām, from Sharīk, from Abū Hāshim, from Abū Mijlaz, from Qays ibn 'Abbād who said: "Ammār said a prayer and it was like they disliked it, so he said: 'I verily said an invocation which I heard from the Messenger of Allāh (sallAllāhu alayhi wa sallam): 'O Allāh, by Your knowledge of the unseen and Your power over the creation, then let me live as long as You know that life is good for me. And I ask Your for the fear of You in secret and openly, and I ask you to speak the truth when I am angry and when I am pleased. And I ask you to be moderate in both poverty and fortune. And I ask you a blessing which will not come to an end, and for the pleasure of the eye which will not cease and a pleasant life after death. And the pleasure of looking at your Face and longing for the meeting with You. And I seek refuge with You from a disaster that harms and an affliction that leads astray.'"*

470 – قَالَ أَبُو الْحَسَنِ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ سَمِعْتُ بَعْضَ الْمَشَايخِ يَقُولُ سَأَلُوا وَكَيْعًا عَنْ أَحَادِيثِ الرُّؤْيَا فَحَدَّثَتْ بِهَا، ثُمَّ قَالَ: «عُمُوا الْجَهْمِيَّةَ بِحَدِيثِ الْأَحَادِيثِ» مَرَّتَيْنِ

470 – Abū Al-Hasan said: I heard ‘Abdullāh say: I heard some of the *mashāyikh* say that they asked Wakī’ about the *ahādīth* about the *ruyah*, so he narrated them. Then he said: “*Make the Jahmiyyah sad (or cover them) with these ahādīth.*” Two times.

477 – حَدَّثَنِي أَحْمَدُ بْنُ مَنِيعٍ، نَا عَلِيُّ بْنُ ثَابِتٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {وَجُوهٌ يَوْمَئِذٍ نَاطِرَةٌ} [القيامة: 22] قَالَ: «نَصَّرَ اللَّهُ عَزَّ وَجَلَّ تِلْكَ الْوُجُوهَ حَسَنَهَا لِلنَّظَرِ إِلَيْهِ»

477 – Ahmad ibn Mani’ narrated to me, from ‘Ali ibn Thabit, from Musa ibn ‘Ubaydah, from Muhammad ibn Ka’b Al-Quradhi, regarding His – ‘azza wa jalla – words: “**Some faces that will be radiant.**” (Al-Qiyamah 75:22) He said: “*Allāh – ‘azza wa jalla – made these faces radiant, He made them beautiful in order to look at Him.*”

478 – حَدَّثَنِي أَبُو سَهْلٍ الْهَمْدَانِيُّ، نَا عَمْرُو بْنُ عَوْنٍ، عَنْ هُشَيْمٍ، عَنْ فِطْرِ بْنِ خَلِيفَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطِ الْجَمْحِيِّ: " {إِلَى رَبِّهَا نَاطِرَةٌ} [القيامة: 23] قَالَ: إِلَى وَجْهِ رَبِّهَا نَاطِرَةٌ "

478 – Abū Suhayl Al-Hamadhānī narrated to me, from ‘Amr ibn ‘Awn, from Hushaym, from Fitr ibn Khalīfah, from ‘Abdur-Rahmān ibn Sābit Al-Jumahī (regarding His – ‘azza wa jalla – words): “**Looking at their Lord.**” (Al-Qiyāmah 75:23) He said: “*Looking at the Face of their Lord.*”

486 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نَا مُضَرَّ الْقَارِي، نَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: «لَوْ عَلِمَ الْعَابِدُونَ فِي الدُّنْيَا أَنَّهُمْ لَا يَرَوْنَ رَبَّهُمْ عَزَّ وَجَلَّ فِي الْآخِرَةِ لَدَابَتْ أَنْفُسُهُمْ فِي الدُّنْيَا»

486 – ‘Ubayd-Allāh ibn ‘Umar Al-Qawārīrī narrated to me, from Mudar Al-Qārī, from ‘Abdul-Wāhid ibn Zayd who said: I heard Al-Hasan say: “*If the worshippers in dunyā knew that they would not see their Lord – ‘azza wa jalla – in the ākhirah, then their souls would melt in dunyā.*”

487 – حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ، نَا يَحْيَى بْنُ يَمَانَ، عَنْ أَشْعَثَ بْنِ إِسْحَاقَ الْقُمِّيِّ، قَالَ أَبُو عَبْدِ الرَّحْمَنِ: أَظُنُّهُ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغْبِرَةِ، عَنْ سَعِيدِ بْنِ جَبْرِ، قَالَ: «إِنَّ أَفْضَلَهُمْ مَنْزِلَةً – يَعْنِي أَهْلَ الْجَنَّةِ – الَّذِي يَنْظُرُ فِي وَجْهِ اللَّهِ عَزَّ وَجَلَّ غُدُوًّا وَعَشِيَّةً»

487 – Surayj ibn Yūnus, from Yahyā ibn Yamān, from Ash’ab ibn Ishāq Al-Qummī. Abū ‘Abdur-Rahmān said: I think it is from Ja’far ibn Abū Mughīrah – fra Sa’īd ibn Jubayr who said: “*Verily the best of you in level – that is the people of paradise – is the one who looks at the Face of Allāh – ‘azza wa jalla – in the morning and the evening.*”

Commentary

The Jahmiyyah and the Mu'tazilah – along with other sects – rejects that Allāh can be seen with the eyes, both in *dunyā* and in *ākhirah*. They argued as following:

“It is impossible to even imagine that seeing Allāh can take place, because the sight can only conceive colors and shapes, which means that which is tangible, and the dhāt (Being) of Allāh is not tangible. So it is from the impossible that the sight can conceive Him. Therefore saying that Allāh can be seen is the destruction of deeming Allāh far above his creation, and it is the distortion of Him and the comparison of the Being of Allāh with His creation, since seeing Allāh can only occur through the effect of a seen figure upon the pupil of the eye. And the condition of that is confining that which is seen to a specific direction of place in order to be able to point the pupil towards it. And from that which is known is that Allāh is not confined by any direction among the directions, and if it was possible to see Him in the ākhirah then it would also be possible to see Him in dunyā. Because the conditions of seeing Him does not change not in dunyā, nor in ākhirah.”

So when trying to flee from *shirk* – i.e. not to compare the Creator with the creation – they fell in several types of *kufr*. First the rejection of the clear evidences that informs about the seeing of Allāh. Secondly they negate the *'uluw* of Allāh, which is that Allāh is above His creation separated from them, when saying that Allāh is not confined to any direction. 'Abdullah ibn Al-Mubarak said:

نَعْرِفُ رَبَّنَا عَزَّ وَجَلَّ فَوْقَ سَبْعِ سَمَاوَاتٍ عَلَى الْعَرْشِ بَائِنٌ مِنْ خَلْقِهِ بِحَدِّ وَلَا نَقُولُ كَمَا قَالَتِ الْجَهْمِيَّةُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ

“We know our Lord – the Mighty and Majestic – above the seven heavens upon the Throne separated from His creation bi hadd (by a border). And we do not say like the Jahmiyyah (that He is) right here.” And he pointed with his hand towards the earth (or ground).

(As-Sunnah by 'Abdullāh ibn Imām Ahmad ibn Hanbal)

The *madhhab* of the Jahmiyyah to begin with, is negating the Names and Attributes of Allāh, and therefore the *salaf* would say as Waki' ibn Al-Jarrah – *rahimahullāh* – said:

كُلُّ صَاحِبِ هَوَى يَعْرِفُ اللَّهَ عَزَّ وَجَلَّ وَيَعْرِفُ مَنْ يَعْبُدُ إِلَّا الْجَهْمِيَّةُ لَا يَدْرُونَ مَنْ يَعْبُدُونَ

“Every follower of hawā (lust and desires) knows Allāh – the Mighty and Majestic – and knows who he is worshipping, except the Jahmiyyah. They don't know who they are worshipping.”

(As-Sunnah by 'Abdullāh ibn Imām Ahmad ibn Hanbal)

This is because they refrain from describing Allāh with what He has described himself with, and with that which His Messenger (*sallAllāhu alayhi wa sallam*) has described Him with. And when they rejected to describe Allāh as Seeing, Hearing, Speaking etc. they ended up worshipping a false god which they do not know themselves. Rather Allāh is Seeing, Hearing, Speaking, All-Mighty and the believers will see Him in *ākhirah*. *Ahlu-Sunnah wal-Jamā'ah* agrees upon the *ruyah* of Allāh in the *ākhirah*.

Ibn Taymiyyah – *rahimahullāh* – said in his book “*Bayān Talbīs Al-Jahmiyyah*”:

الوجه الثامن أنه قد أثبت بالسنة المتواترة وباتفاق سلف الأمة وأئمتها من الصحابة والتابعين ومن بعدهم من أئمة أهل الإسلام الذين اتبعوا بهم في دينهم أن الله سبحانه وتعالى يُرى في الدار الآخرة بالأبصار عياناً وقد دل على ذلك القرآن في مواضع كما ذلك مذكور في مواضعه والأحاديث الصحيحة في ذلك كثيرة متواترة في الصحاح والسنن والمسانيد وقد اعتنى بجمعها أئمة مثل الدارقطني في كتاب الرؤية وأبي نعيم الأصبهاني وأبي بكر الآجري وطوائف كثيرون وفي الصحيحين نحو عشرة أحاديث فيها أن رؤية الأبصار ليست ممتنعة والجهمية الذين يدخلون في هذا الاسم عند السلف كالمعتزلة والنجارية والفلاسفة ينكرون الرؤية ويقولون لأن ذلك يستلزم أن يكون بجهة من الرائي وأن يكون جسمًا متحيزًا وذلك منتف عندهم ومسألة الرؤية كانت هي أكبر المسائل الفارقة بين السنة المثبتة وبين الجهمية حتى كان علماء أهل الحديث والسنة يصنفون الكتب في الإثبات ويقولون كتاب الرؤية والرد على الجهمية وكذلك الأحاديث التي تنكرها الجهمية من أحاديث الرؤية وما يتبعها ويعدون من أنكر الرؤية معطلاً قال الخلال في كتاب السنة أخبرني حنبل قال سمعت أبا عبد الله يقول وأدركنا الناس وما ينكرون من هذه الأحاديث شيئاً أحاديث الرؤية وكانوا يحدثون بما على الجملة يبرونها على حالها غير منكرين لذلك ولا مرتابين

“The eighth aspect is: that it is confirmed in the mutawātir Sunnah, and by the agreement of the salaf of this Ummah and its leaders from the Sahabah, tābi’īn and those who came after them from the leaders of Islam; those whose example they followed in their religion, that Allāh – the Praised and Exalted – is seen in the next life with the eyes of the sight. And verily did the Qurān prove this in several places, just as this is mentioned in its places. And the correct ahādīth regarding this are many and mutawātir in the books of Sahīh, the Sunan and Musnad. And verily did the leaders devote themselves to gathering these (ahādīth) such as Ad-Daraqutnī in the book “Ar-Ruyah” and Abū Nu’aym Al-Asbahānī, and Abū Bakr Al-Ājurri and many groups (as well). And in the two Sahīh (i.e. Bukhārī and Muslim) there is about ten ahādīth saying that the ruyah with the eyesight is not impossible. And the Jahmiyyah – and those who also are included in this name for the salaf, such as the Mu’tazilah, the Najjāriyyah and the Falāsifah – reject the ruyah, and they say that it necessitates that He is in a direction for the one who sees Him, and that He is in an inequital form, and this is denied with them. And the issue of the ruyah is among the biggest issues that distinguished between the established Sunnah and the Jahmiyyah. The scholars of hadīth and Sunnah would even write books regarding the affirmation (of this) and they would call them “The book of Ar-Ruyah” and “The

refutation of the Jahmiyyah". And likewise (they would write books containing) the ahādīth which the Jahmiyyah reject among the ahādīth of the ruyah and what is connected to it, and they would consider the one who reject the ruyah as a mu'attil (one who invalidates the Names and Attributes of Allāh). Al-Khallāl said in "Kitāb As-Sunnah": 'Hanbal narrated to me (and said): I heard Abū 'Abdullāh say: 'And we have met the people and they did not reject anything from these ahādīth, the ahādīth of the ruyah. And they used to narrate them in their complete form and accept them as they were without rejecting this nor doubting regarding it.'"

(Bayān Talbīs Al-Jahmiyyah 2/392-395)

Abū Hājar