

Did they see Allah^{-azwj} during أَكْسَتْ Taking of the Covenant?

Allah^{-azwj} cannot be seen through the facial eyes nor through any of our senses, but can be connected from the Eyes of the Qulb (Heart).

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن الله عز و جل، هل يراه المؤمنون يوم القيامة؟ قال: «نعم، و قد رأوه قبل يوم القيامة» قلت: متى؟ قال: «حين قال الله لهم: أَكْسَتْ بِرَبِّكُمْ قَالُوا بلى»

And from him, said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated,

'I said to Abu Abdullah^{-asws}, 'Inform me about Allah^{-azwj} Mighty and Majestic. Will the Momineen see Him^{-azwj} on the Day of Judgement?' He^{-asws} said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He^{-asws} said: 'Where Allah^{-azwj} Said to them: **"Am I not your Lord?" They said, 'Yes, we testify' [7:172]**.'

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟».

The he^{-asws} was silent for a while, then said: 'The Momineen are (already) seeing Him^{-azwj} in the world, before the Day of Judgement. Do you not see Him^{-azwj} at this time of yours?'

قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكر جاهل بمعنى ما تقول، ثم قدر أن ذلك تشبيه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

Abu Baseer said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, So should I narrate this from you^{-asws}? He^{-asws} said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will estimate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah^{-azwj} is more Exalted from what the resemblers and the atheists describe Him^{-azwj} to be'.¹

Reply: The particles did not have the eyes, when they said: أَكْسَتْ، as per many Ahadith, also seeing Allah^{-azwj} with eyes is impossible as per many Ahadith, there is some recording error in this Hadith as it does not clarify who they did they see/visualise Allah^{-azwj}.

The above Hadith is also contrary to the Holy Quran and other Ahadith of Masomeen^{-asws} so we have to return it to its source. For example: **Visions cannot comprehend Him [6:103]**,

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبْدْتَهُ قَالَ فَقَالَ وَيْلَكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ وَكَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ
الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ .

He (a companion) said, ‘O Amir Al-Momineen-asws! Do you-asws see your-asws Lord-azwj when you-asws worship Him-azwj?’ So he-asws said: ‘Woe be unto you! I-asws have never worshipped a Lord-azwj I-asws do not see’. He said, ‘And how do you-asws see Him-azwj?’ He-asws said: ‘Woe be unto you! The eyes cannot envisage Him-azwj in the viewing of the sights. But, the hearts see Him-azwj by the realities of the *Eman*’.²

Note: Some people don’t have the eye-vision, either by birth or due to illness/accident so they lose vision at some stage, so how will they see their Lord? But the eyes of the Qulb (heart) are open for everyone (unless one commits Kufr-disbelief, as per Ahadith there are two eyes in the face and two eyes in the Qulb – the eyes in the Qulb remain open for the believers but are shut for the disbelievers.

أَنْتُمْ وَ اللَّهُ عَلَى فُرُشِكُمْ نِيَامٌ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهُ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْحَلَائِقُ كُلُّهُنَّ كَذَلِكَ إِلَّا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

(Imam-asws says) By Allah-azwj! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah-azwj! You are in your Prayers, and there is for you the Reward of the being in the rows of His-azwj Way. By Allah-azwj! You (Shias) are the ones for whom Allah-azwj has Said: **[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face.** But rather, our-asws Shias are the people with four eyes – two eyes in the head and two eyes in the Qalb. Indeed! And all of the creatures are like that, except that Allah-azwj has Opened your eyes, and Blinded their eyes’. (An extract!)³

Why Allah-azwj cannot be seen through eyes?

أحمد بن إسحاق قال: كتبت إلى أبي الحسن علي بن محمد عليهما السلام أسأله عن الرؤية وما فيه الخلق فكتب عليه السلام: لا تجوز الرؤية ما لم يكن بين الرائي والمرئي هواء ينفذه البصر، فمتى انقطع الهواء وعدم الضياء لم تصح الرؤية، وفي وجوب اتصال الضياء بين الرائي والمرئي وجوب الاشتباه – وتعالى الله عن الاشتباه – فثبت أنه لا تجوز عليه سبحانه الرؤية بالابصار لان الاسباب لا بد من اتصالها بالمسببات.

Ahmad Bin Is’haq who said,

‘I wrote to Abu Al-Hassan Ali-asws Bin Muhammad-asws asking him-asws about the sighting (Allah-azwj), and what the people are in. So, he-asws wrote: ‘The sighting is not allowed for as long as between the seer and the seen there does not happen to be air implemented by the sight. So, when the air is cut off, and the illumination is negated, the sighting is not correct, and among the necessities of the arrival of the illumination between the seer and the seen is the necessity of the resemblance – and Allah-azwj is Exalted

² Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah-azwj) CH 9 H 6

³ Al Kafi – H 14708

from the resemblance – Thus it is proven that the sighting by the sights is not allowed upon Him^{-azwj}, Glorious is He^{-azwj}, because it is inevitable for the reasons to be connected with the causes”⁴.

⁴ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 12