

## Chapter – 20

## Appearance of God

(دیدار الہی)

❖ *Introduction:*

Man is introduced to God in his very early stage. Since then he starts thinking about Him, and a question arises in his mind that when Allah (SWT) is everywhere and see all of us then why we cannot see Him? In his Holy Book, He says that:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

{And We are nearer to him than (his) jugular vein. (50:16)}

Then why He is not visible to us?

In this regard, following two logical reasons may be given:

(1) In order to see anything we have to put that thing at such a distance where it could be seen clearly. If that thing is too far it will not be visible. Similarly if it is very close to eye even then it is not possible to see that. For example; we want to read a book, but if we keep the book very closed to the eye, it is impossible to read it. The principle of Physics of “Focal Length” also tells us the same thing. As per above quoted Quranic verse, God is very closed to us therefore manual eye is not in a position to see Him.

(2) Holy Quran says:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

{Allah is the light of the heavens and the earth. (24:35)}

We know that under the Solar System, the brightness over the earth is due to Sun. Due to its extra ordinary brightness, manual eye cannot see to it straight conveniently. With this, it can be imagined that the Creator of this Universe who has provided His brightness throughout

the heavens and the earth, how it would be possible for us to see Him directly with our naked eyes? --- No! Never! --- On the other hand, it may be conceived that God's brightness is so mildly widespread all over the Universe that it has reached to each and every place, so much so that Allah (SWT) says that "We are nearer to him than (his) jugular vein".

#### ❖ Appearance of God:

Now the question arises that whether we will see the appearance of God on the 'Day of Judgment'? For this Allah (SWT) says:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

{Eyes do not encompass Him, and all eyes are within His domain, He is the Most Delicate, the Fully Aware. (06:103)}

With this verse God's exposure is rejected. Considering that God is free from all boundings and all possible defects of Creations is known as **تنزيه** (Specific Feature). It should be noted that God's exposure is only possible in **تشبيه** (Imitating Features) because with His "Specific Feature" nothing could be mixed up.

God has two types of glorifications (**تجليات**):

- (1) Glory of Persona (**تجلى ذاتي**): Personal Glorification; no one can see to this, means 'Complete Oneness' (**احديت**) of God. This aspect is not glorified; rather if it could be revealed then the bondmen would face annihilation himself. In this phase, there is no question of me and you. This phase is of completely 'One and no more' (**وحده لا شريك**).
- (2) Glory of Names & Attributes (**تجلى اسماني و صفاتي**): This stage is of 'Oneness' (**واحديت**) of God. It is connected with Supernatural World, where invisible things attain some appropriate forms and shapes.

Those people who are not familiar to the Supernatural World they complete reject the possibility of the "appearance of God". Yes, certainly they will not get this opportunity because God says:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

{Whoever is blind (disbeliever) in this life will be blind in the Hereafter, one even more astray (17:72)}

This thing is to be remembered that as plentiful as belief and knowledge would be, to the same extent the exposure in Hereafter would be. This World is a place of action. This place is to grow ourselves.

حسرت جو میرے علم میں ہے جلوہ فگن آج  
کل آئے گا وہ بن کہ تماشہ میرے آگے

(Hasrat! today the thing which is appearing in my knowledge  
Tomorrow it will come in front of me like a pretty sight)

We should remain always concerned with the matter. Anything new comes, it should not be rejected. Insha-Allah the Day of Judgment we will definitely expect to see the "Appearance of God".



Siddiqui Publication