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I. The Name of Allah ﷻ The Most Wise (Al-Hakim). Wisdom Behind Our Lack of Ability To See The World Of Unseen

A. Wisdom for Not Being Able to See Allah ﷻ.

Instead of having people who deny the existence of Allah ﷻ and the unseen world, why doesn't Allah ﷻ allow us to see him and the unseen world? How would this impact our freedom of choice?

i. Loss of freedom of choice.

1. If Allah ﷻ allowed us to see him and the unseen world, it would remove our freedom of choice to believe or not believe in him and the unseen. The glory of Allah ﷻ is so magnificent that no one can dare to disobey Allah ﷻ when he can see him.
2. Allah ﷻ does not allow us to see him and the unseen world because he wants to test our faith, obedience, and free will. He knows that if we could see him directly, we would not be able to disobey him or choose our own destiny.

ii. The metaphor of a police officer following us.

Allah ﷻ doesn't allow us to see him and the unseen world because then we will not be tested, and we will not have freedom of choice or free will. For example, if we are driving on the road and we see a police officer behind us. Then, we will drive under the speed limit, make sure we use all our signals and that our seatbelt is on. We will follow the rules and drive safely. This is because we can see the police officer and we are scared of breaking the law. Since we can see the police officer, we would follow all the rules and do not have a free choice. If Allah ﷻ allows us to see him, we will not be able to disobey him and we will not have the free will.

iii. Prophet Musa asking Allah ﷻ to see him.

Prophet Musa made a foolish request to Allah ﷻ to show him his face. Allah ﷻ agreed to reveal himself to a mountain, but the mountain could not bear his glory and collapsed. Musa was stunned by this sight and fell unconscious. When he woke up, he apologized to Allah ﷻ and affirmed his faith. This incident is mentioned in the Quran, in [Al-A'raf, 7:143-144]: *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 ﷻ] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."*

iv. Allah ﷻ is protecting us by wearing a hijab of light.

One of the attributes of Allah ﷻ is that he has a veil or a hijab that covers his face from his creation. This hijab is to protect his creation from burning due to the light of his face. The Prophet Muhammad ﷺ informed us about this hijab in a hadith narrated by narrated by Abu Musa al-Ashari, who said: *"The Messenger of Allah ﷻ stood up among us and said five words: 'Verily, Allah ﷻ does not sleep, nor is it befitting for him to sleep. He lowers the scales and raises them. The deeds of the night are taken up to him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is light and if he were to remove it, the light of his face would consume everything that his sight reaches of his creation.'" (Muslim 179).*

This hadith teaches us several things about Allah ﷻ and his hijab. First, it teaches us that Allah ﷻ is unlike his creation in every way, and that he does not need to sleep or rest, as he is the ever-living and the self-subsisting. Second, it teaches us

that Allah ﷻ is the most just and the most wise, and that he records and evaluates the deeds of his servants at all times, and rewards or punishes them accordingly. Third, it teaches us that Allah ﷻ is the most glorious and the most majestic, and that his hijab is a sign of his mercy and protection for his creation. If he were to lift his hijab, his face would be so bright and powerful that it would destroy everything that he sees, and no one would be able to bear his sight.

v. Did the Prophet Muhammad ﷺ see Allah ﷻ during the heavenly trip?

One of the questions that the companions of the Prophet ﷺ asked him was whether he had seen Allah ﷻ during his miraculous journey of Al-Isra (the night journey) and Al-Mi'raj (the ascension) to the heavens. The Prophet ﷺ replied: "He is light, how could I see Him?" This hadith is reported by Abu Dharr in Sahih Muslim. Ibn Taymiyyah explained the meaning of this hadith as follows: "It means that there was light there, or that light prevented him from seeing Him; so how could I see Him?" This hadith indicates that Allah ﷻ is unlike anything that we can perceive or imagine, and that His essence is beyond our comprehension and vision. It also shows the humility and modesty of the Prophet ﷺ in acknowledging his limitations and the greatness of his Lord.

B. Wisdom For Not Being Able to See the Unseen World.

- i. Loss of Freedom of choice.
 1. If we can see the unseen world, then we do not have free will. No one can see the devils, the angels, the Jinn, the hellfire and the Jannah, and dares to disobey Allah ﷻ.
 2. The inability to see the world of the unseen is a test from Allah ﷻ because it allows us to exercise our free will and choose to believe or not believe in him

and the unseen. It also allows us to earn rewards by believing in the unseen without any tangible proof.

ii. Mercy from Allah ﷻ.

The inability to see the world of unseen is a mercy from Allah ﷻ because it allows us to live our lives without being overwhelmed by the knowledge of the consequences of our actions in the unseen world. It also allows us to focus on our present lives and strive to do good without being distracted by the unseen world. For example, if we could hear the screams of the ones who are being punished in the graves, it would have a profound impact on our emotions and psyche, potentially affecting our lives by manipulating our behavior out of fear.

iii. Angel Jibriel reaction to seeing Jannah and hellfire.

1. "The Messenger of Allah ﷺ said: 'When Allah ﷻ created Paradise and Hellfire, He sent Jibriel to Paradise, saying: "Look at it and at what I have prepared in it for its inhabitants." So, he came to it and looked at it, and at what Allah ﷻ had prepared in it. He said: "By Your honor, none will hear of it except that he will enter it." Then, He gave the order for it to be surrounded with hardships. He said: "Return to it and look at it, and at what I have prepared in it for its inhabitants." So, he returned to it and found it surrounded with hardships. He returned to Him and said: "By Your honor, I fear that none will enter it." He said: "Go to Hellfire and look at it and at what I have prepared in it for its inhabitants." So, he found it, one part of it riding the other. Then, he returned to Him and said: "By Your honor, none will hear of it and then enter it." He gave the order for it to be surrounded with desires (lusts). Then He said: "Return to it."

He (Jibriel) returned to it, and then said: “By Your honor, I fear that none will be saved from it except that he will enter it.” (Abu Dawood)”

2. If we were to see Jannah and Jahannam now, we would be overwhelmed by the intensity of what we saw. It would compel us to worship Allah ﷻ and we would lose our freewill. In addition, we would not be able to handle the sight of either of them, as they are beyond our comprehension and perception.
3. However, if we were to see them in the afterlife, after having lived our lives according to Allah ﷻ’s guidance, it would be a different story. For the believers, seeing Jannah would be a source of comfort and joy, as they would realize that their efforts and sacrifices were worth it. For the disbelievers, seeing Jahannam would be a source of regret and sorrow, as they would realize that their negligence and transgressions were in vain.

C. Wisdom For Not Being Able to See Miracles.

i. Accountability to higher standards.

If we see miracles, then Allah ﷻ will hold us accountable to higher standards that we cannot rise up to. Allah ﷻ is just and fair. He is not going to hold the ones who saw miracles and the ones who didn’t to the same standards. There will be no more tolerance to the ones committing acts that indicate disbelief in Allah ﷻ after seeing an explicit miracle. They will be destroyed by Allah ﷻ immediately.

ii. Example of the people of the dining table.

The story of the people of the dining table is mentioned in [Al-Maeda, 5:112-115]:

- Verse 112: And [remember] when the disciples said, “O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven?” [Jesus] said, “Fear Allah ﷻ, if you should be believers.”
- Verse 113: They said, “We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses.”
- Verse 114: Said Jesus, the Son of Mary, “O Allah ﷻ, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.”
- Verse 115: Allah ﷻ said, “Indeed, I will send it down to you, but whoever disbelieves afterwards from among you – then indeed will I punish him with a punishment by which I have not punished anyone among the worlds.”

The story is about a group of disciples of Prophet Isa who asked him to pray to Allah ﷻ to send down a table spread with food from heaven as a sign and a feast for them. Isa warned them that if they saw the miracle, they would have no excuse to disobey Allah ﷻ, and they would face a severe punishment if they did. However, they insisted on their request, and Allah ﷻ granted them the table with the condition that they should not store any food for later and if they did, they will receive the worst punishment ever, which is in the lowest layer of hell.

iii. The example of the people of Thamud

The story of the people of Thamud and the she-camel is mentioned in several places in the Quran. It teaches us that the people of Thamud requested a miracle and when they received the miracle, they continued to disbelieve in Allah ﷻ and they

were destroyed as a result. The story is about a tribe of ancient Arabs who lived in the northwestern part of Arabia, and who were known for their skill in carving houses out of rocks. They were also known for their arrogance, oppression, and idolatry. Allah ﷻ sent Prophet Salih to them as a messenger, to call them to worship Allah ﷻ alone and to abandon their evil ways. Salih was one of them, and he was respected and admired by them for his wisdom and righteousness. He warned them of the punishment that would befall them if they persisted in their disbelief and disobedience. He also reminded them of the favors and blessings that Allah ﷻ had bestowed upon them, such as making them successors of the people of 'Aad, who were destroyed by a violent wind for their corruption and rebellion.

However, most of the people of Thamud rejected Salih's message, and accused him of being a liar, a sorcerer, or a madman. They challenged him to show them a sign or a miracle to prove his Prophethood. They asked him to bring forth a she-camel from a rock, as a test and a trial for him. Allah ﷻ accepted their request, and granted them the miracle that they asked for. A huge rock split open, and a pregnant she-camel emerged from it. The she-camel was a sign and a blessing from Allah ﷻ, and Salih instructed them to let her drink from their water source on one day, and to let their own animals drink on another day. He also warned them not to harm her or prevent her from drinking, lest they incur Allah ﷻ' s wrath.

The she-camel was a test for the people of Thamud, to see whether they would believe in Allah ﷻ and follow Salih's guidance, or whether they would continue in their disbelief and defiance. Some of them believed in Salih and followed him, while almost all of them disbelieved in him and opposed him. The disbelievers plotted to kill the she-camel, and they hamstringed her with a sword. They also threatened to kill

Salih and his followers, and they challenged him to bring the punishment that he had promised them.

Allah ﷻ was angry with the people of Thamud for their wickedness and ingratitude, and He sent a terrible punishment upon them. He sent a loud cry or a thunderbolt that shook the earth and caused them to fall dead in their homes. He also destroyed their dwellings and their idols and left them as a lesson and a warning for the later generations. Only Salih and his followers were saved, and they left the place with Allah ﷻ's mercy and protection.

In [Al-A'raf 7:73-79] And to the people of Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ﷻ ; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah ﷻ [sent] to you as a sign. So leave her to eat within Allah ﷻ's land and do not touch her with harm, lest there seize you a painful punishment. And remember when He made you successors after 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah ﷻ and do not commit abuse on the earth, spreading corruption." Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers." Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers." So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers." So the earthquake seized them, and they became within their home [corpses] fallen prone. And he turned away from them and said, "O

my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

iv. The evil Arab lords were mockingly asking the Prophet Muhammad ﷺ for miracles.

1. In [Al-Isra'a, 17:59], addresses the demands of some of the Arab pagans for a sign or a miracle from Allah ﷻ to prove the Prophethood of Muhammad ﷺ. Allah ﷻ responds to this demand by saying that He has already sent many signs and miracles to the previous nations, but they rejected and denied them, and did not benefit from them. Then Allah ﷻ brought the example of the people of Thamud when they were given the she-camel as a miracle, and they still disbelieved in Allah ﷻ and killed the she-camel.
2. In [Al-Isra'a, 17:90-93], And they say, "We will not believe you until you break open for us from the ground a spring. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah ﷻ and the angels before [us]. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?".

These verses tell us about the unreasonable and absurd demands that the disbelievers of Mecca made to the Prophet Muhammad ﷺ to prove his Prophethood. They asked him to perform various miracles, such as creating a spring from the earth, having a garden with rivers, making the sky fall, bringing Allah ﷻ and the angels, having a house of gold, or ascending to the sky. They

also said that even if he did all that, they would not believe in him unless he brought them a book that they could read. These demands show the stubbornness and arrogance of the disbelievers, who rejected the clear signs and proofs that Allah ﷻ had already given them, such as the Quran, the Prophet's character, and the natural phenomena. They also show their ignorance and foolishness, as they asked for things that were either impossible, irrelevant, or harmful for them. They did not realize that Allah ﷻ is the one who controls everything, and that He does not need to show them any miracles to establish His authority and power.

The Prophet Muhammad ﷺ responded to their demands by saying that he was only a human messenger, who conveyed the message of Allah ﷻ to them. He did not claim to have any power or authority of his own, nor did he seek any worldly gain or fame from them. He also said that Allah ﷻ is exalted and glorified, and that He is above their false accusations and expectations. He also warned them that they would face a severe punishment if they persisted in their disbelief and mockery.

3. In [Al-Furqan, 25:7-8] “And they say, “What kind of messenger is this who eats food and goes about in market-places? If only an angel had been sent down with him to be his co-warner, or a treasure had been cast down to him, or he had had a garden from which he may eat!” And the wrongdoers say, “You follow not but a man affected by magic.”

These verses tell us about the mockery and the arrogance of the disbelievers of Mecca, who rejected the message of Allah ﷻ and His messenger, Prophet Muhammad ﷺ. They asked for various signs and miracles to prove his Prophethood, such as having an angel, a treasure, or a garden. They also

criticized him for being a human being who ate food and walked in the markets, as if that was a defect or a weakness.

4. The evil Arab lords were arrogantly asking the Prophet Muhammad ﷺ to see Allah ﷻ and the angels. The [Al-Furqan, 25:21-22], tell us about the attitude and the fate of the disbelievers who denied the message of Allah ﷻ and His messenger. They say that they will not believe unless they see the angels or their Lord, as if they have a right to demand such signs. They are arrogant and defiant, and they do not realize that seeing the angels or their Lord would not benefit them, but rather seal their doom. On the Day of Judgment, when they see the angels, they will not receive any good news or mercy, but only the announcement of their punishment and exclusion from Allah ﷻ' s grace.
5. In [Al-Muddaththir, 74:52]. Allah ﷻ says “Rather, every person among them desires that he would be given scriptures spread about.” This verse is about the attitude and the arrogance of the disbelievers of Mecca, who rejected the message of Allah ﷻ and His messenger, Prophet Muhammad ﷺ. They said that they would not believe unless they received a personal letter from Allah ﷻ, with their names written on it, confirming the truth of Islam.

The verse also implies that even if Allah ﷻ were to give them what they asked for, they would still not believe, but rather find more excuses and doubts to deny the truth. They would also compete and quarrel with each other over the letters, and try to show off their status and superiority. They would not benefit from the letters, but rather harm themselves and others by their disbelief and

disobedience. Therefore, Allah ﷻ did not grant them their requests, but rather exposed their folly and falsehood.

v. Allah ﷻ gave Prophet Musa nine miracles.

Allah ﷻ gave Prophet Musa nine miracles to the Pharaoh and his followers to prove his Prophethood and persuade them to release the Israelites from slavery. These nine miracles were:

1. The staff turning into a serpent
2. The hand turning white
3. The Nile River turning to blood
4. The frogs
5. The lice
6. The locusts
7. The plague on cattle
8. The boils
9. The hailstorm

The Pharaoh and his followers realized that these miracles were truly from Allah ﷻ but refused to admit or let the children of Israel go. In [Al-Naml 27:12-14] “And enter your hand into the opening of your garment; it will come out white, without disease. That is among the nine signs you will take to Pharaoh and his people. Indeed, they have been a people defiantly disobedient; But when Our signs came to them as clear evidence, they said, “This is obvious magic.” And they rejected them; while their inner selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.”

In [Al-A'raf, 7:132-135]: “And they said, “No matter what sign you bring us with which to bewitch us, we will not be believers in you.”; So We sent upon them the

flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people; And when the punishment descended upon them, they said, “O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel.”; But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

D. Knowing the Time of Our Death or the Death of Loved Ones.

The time, manner and location of death is part of the unseen world that only Allah ﷻ knows for sure. The knowledge of the date of our death or the death of our loved ones can be a blessing or a curse, depending on how we react to it. On one hand, it can inspire us to use our time wisely and focus on what matters most to us. It can help us to appreciate the present moment, value our relationships, and repent and seek forgiveness for our sins. On the other hand, it can also trigger fear and anxiety, and may make us fixate on the future and ignore our present duties. It can also create a feeling of hopelessness and surrender, causing us to abandon our goals and dreams. Islam teaches that only Allah ﷻ knows the unseen, and that we should live our lives according to His guidance and trust Him with the timing of our death. Knowing the exact date of our death or the death of our loved ones would not alter this truth but could potentially affect how we choose to live and act.

E. Conclusion.

1. Seeing Allah and hellfire will take away our freewill because we will not dare to disobey.
2. Seeing miracles is a liability because we will have much less tolerance and Allah will hold us accountable to much higher standards that only Prophets of Allah

can rise up to such a level. People who asked to see miracles and disobeyed after that are always destroyed by Allah.

3. Not seeing miracles and enjoying the tolerance of Allah, his forgiveness and mercy is much better for us.