

The issue of "Good's vision" in Islam is one of the issues of the invisible world relating to Doomsday. It was and is still a controversial point. It was mentioned in the Koranic text and was proved by well-established traditions. But reason, when confronting the religious text, generated, when dealing with the issue of Vision, a lot of differences between the attitudes of the Islamic thinkers, even between the groups of each attitudes, as occurred between the Scholars where complete conflict occurred in the results. Perhaps the major effect in creating this conflict was the illogical correlation between the program and the ideology of each group. Inevitably, results were according to the assigned ideologies. This led to a program of a mono-view far from the complete dimension inclusiveness of the Vision issue.

* Since the studies that dealt with the principles of belief did not concentrate on the Vision issue, the appearance of claims denying the pure tradition (Sunna) and the implications it carries concerning disregarding Koran and religion, the conflict between the Moslems' attitudes concerning the clear-cut Koranic verses, the resulting conflicts and varied judgements between Islamic thinkers that were reflected on the private and the public together, as the goal was to consolidate the principles and branches of religion, and as the purpose was the appearance of an inclusive program to comprehend and to analyze the Vision issue from a complete dimensional perspective paying attention to the positive scientific requirements' principles of Sharia, language data and necessities of reality. There was a need for this analytical, critical and comparative study of the Vision of God "Almighty" with the Islamic thinkers: Scholars, philosophers and Sufis.

* This study emancipated from the concept of Vision to designate it linguistically and terminologically to show that there were constructional and functional relations between Vision and several linguistic concepts like: feeling, eyesight, inspection, acquaintance, watching, perception, viewing, and that complete Vision includes several stages proved by the criteria of language, mind, experimental science and philosophy. It includes:

- The job performance mechanism in the acute sense of the eye.
- The activity of the brain centers in the mind
- Heart movement in harmony with this activity and the feeling that follows
- Conscience emotion and its merging with this heart, mental and sensational movement.
- Psycho-physical collaboration of visual preoccupation

They represent successive dimensions or perhaps intertwined vision. The suspected synonymy in the vocabulary indicative of Vision is not a verbal synonymy, but it expresses a relation between such vocabulary and the word "Vision".

* Since the concept of "Almighty God's Vision" may be understood in several meanings, the research, which refers to them all, concentrates on the God's Vision on Doomsday. The safe entry to the analysis of the Vision issue is through the induction of the Koranic text from the Koran and from the correct tradition (Sunna). The research concluded that the mechanisms relating to "Almighty God's Vision" on Doomsday are from similarities. The external sense of some of them shows the possibility of Vision, but the rest denies that. Some Koranic verses do not superficially state the possibility or the non-possibility of the Vision. Some reliable traditions of the sublime Sunna assure the occurrence of the Vision, but the Islamic mind confronted with these texts and governed by a pre-prepared doctrine formed the system with each ideological attitude to deduce its belief in the Vision. Perhaps, due to this, the mono, not the comprehensive, view overcomes this deduction.

* Many Islamic Scholars, headed by the Sunna, Al-Ashaera, Al-Matridia and supported by Al-Salafiyoun and many Shiahs and Al-Karamiya believed in the visual Vision. But Al-Muatazila, Al-Zaydiya, Al-Khawarig (Dissidents) and Al-Margiaa believed in the heart's Vision. They avoided mentioning inspection of the Vision beware falling in assimilation and embodiment which reached some of the claimants of observation. The philosophical impression overcomes the Islamic philosophers' theory of Vision. They just accepted the pure mental aspect

of the Vision. Their theory was colored with an apparent touch of Sufism. The Sufis emphasized the tasteful Vision which was approved by the tasteful approach, but the Sufi experiment is characterized by the individual experiment and the private language expressive of their conditions to attain this Vision.

* Each ideological attitude in Islam, in order to prove the soundness of its doctrine, resorted to all mental and traditional proofs and sited the evidences that strengthen its belief in Vision and refuted the others' beliefs. It submitted the statements that prove the soundness of its deductions. The difference between their attitudes is in the system and the doctrine together. The Scholars used the statements which they considered intuitive and sound by themselves. They are the religious texts from the Koran and Sunna. In spite of that, the Scholars' methods went apart and became contradictory concerning the Vision due to procedural and doctrinal concerns. In the meantime, philosophers freed their minds from the statements affected by the Greek philosophical tendencies. Their belief in the Vision was purely mental. The Sufis' doctrines were affected by many of their individual experiences. They were overwhelmed by numerous gustative phenomena in the Vision, but void of clear distinction between world Vision and doomsday Vision.

* The research concludes that the essence of disagreement between Moslems in the issue of Vision is due to language. But this does not disregard the effect of other political factors and numerous religious and mental variables. The word "Vision" gets its derivative and terminological indication from the variables of reality, actual experimental science, mental actions and what is accepted by divine revelation. Hence, language has words that represent Vision in all its dimensions: sensory examination image imprinting in the brain centers and its interpretation, the transfer of its effect in the heart, the motivation of its suitable sensational movement and the conscience harmony with the visible.

* The facts of resurrection, after life congregation, doomsday, judgement and last day though they may be different from the criteria of the witness in the world, of existence, they, according to sure divine justice,

require a complete quiddity of Man through which, for it and in it the significance of complete Vision on Doomsday is realized. This was included in Koranic verses and confirmed traditions. Hence, we can deduce that ideological attitudes in Islam, if we consider the issue of Vision as the center around which these attitudes circled, have rested on the same dimension from this center. But each of them is in a direction different from the others.

* Such an understanding of the religious text and that mono-systematic view requires the appearance of a comprehensive system that, when analyzing and comprehending the religious text, adopts the criteria of science, reality variables, linguistic principles and revelation controls to achieve a complete dimensional understanding of the issue of Almighty God's Vision and the issues of belief, in general. This is with the aim of narrowing the gaps of differences and inconsistencies between the ideological attitudes in Islam.

**Concept of God's Vision
Between
AL-Mutakallemein (Scholars), Philosophers and Sufis**

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A Dissertation

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