

The Theological Issues Related To What Has Been Narrated From The Prophet (Peace Be Upon Him) Regarding The Affirmation Of Hearing, Sight, And The Eye For Allah, The Exalted, With Reference To What Is Perceived By The Senses - Collection And Study

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ARTICLE INFO	ABSTRACT
	<p>Knowledge of Allah through His names, attributes, and actions is the foundation and culmination of all knowledge. This is because knowing Him, the Creator, is the most honorable knowledge, and its companion is the best fruit, which is Monotheism and Faith, the ultimate goal of realizing servitude to Allah the Exalted.</p> <p>The knowledge of anything, to the extent that it can be described, comes through three means: either by seeing it, by seeing its like, or by being described by someone who knows it. The third means applies to our Lord; we know Him by His names and attributes as described by those who know Him. No one knows Allah better than His messengers, to whom He revealed and taught them, and with whom He guided them upon the path of revelation regarding Allah's names and attributes.</p> <p>Indeed, the Messenger of Allah (peace be upon him) was the most knowledgeable of people concerning the details and meanings of the names and attributes, and the most eloquent in expressing and clarifying them in every way. From this stemmed this research, titled: "Theological Issues Related to the Narration Reported from the Prophet (Peace Be Upon Him) Regarding the Affirmation of Allah's Attributes of Hearing, Sight, and the Eye with a Perceptible Reference - A Compilation and Study," which aims to clarify one of the Prophet's methods (peace be upon him) for explaining the attributes, understanding them with a sound theological understanding in light of the statements of the early righteous predecessors of the Ummah and its imams, and refuting the distortion by the disbelievers concerning them.</p> <p>From here emerged the idea and problem of this research: studying the theological issues related to what was reported from the Prophet (peace be upon him) concerning the affirmation of Allah's attributes of Hearing, Sight, and the Eye with a perceptible reference - a compilation and study - by answering the following questions:</p> <p>Is it permissible to make a sensory reference to the Eye and Hearing when speaking about Allah's attributes? Does this reference necessitate resemblance (Tashbih)? What are the different views on this issue?</p> <p>In this research, I followed the inductive and critical analytical methodologies. The research comprises an introduction, three chapters, a conclusion, and indexes.</p> <p>Perhaps among the most important findings of the research are the following: The hadiths indicated the affirmation of Allah's attributes of Hearing, Sight, and the Eye, employing a perceptible mode of reference drawn from the realm of human attributes.</p> <p>Affirming the attributes with a perceptible reference is a known prophetic method for clarifying their meaning and confirming their validity.</p>

Affirming the attributes with a perceptible reference is a known method which establishes the reality of the attribute, eliminates the ambiguity of metaphor and possibility, refutes the positions of the deniers (Nufāt), the allegorists (Mu'awwilah), and those who consign the meaning (Mufawwidah), and does not constitute a path to anthropomorphism (Tamthil).

Keywords: What was reported from the Prophet, peace be upon him, concerning the affirmation of Allah's attributes of Hearing, Sight, and the Eye with a perceptible reference.

Introduction:

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil of ourselves and from the evil of our deeds. Whoever Allah guides, there is none to misguide him, and whoever He leaves astray, there is none to guide him. I bear witness that there is no deity worthy of worship except Allah, alone without partner, and I bear witness that Muhammad is His servant and Messenger. O you who have believed, fear Allah with due reverence for Him, and do not die except as Muslims. [Aal Imran: 102] O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer. [An-Nisa: 1] O you who have believed, fear Allah and speak words of appropriate justice. He will amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly achieved a great achievement. [Al-Ahzab: 70-71]

Thereafter:

Indeed, knowledge of Allah, His Names, Attributes, and Actions is the noblest and most excellent of all knowledge, because its object is the noblest of objects, its fruit is the best of fruits, and its goal is the loftiest of goals. Its object is the Creator, glory be to Him, its fruit is Tawheed (Oneness of Allah) and faith, and its goal is the realization of servitude to Allah, the Exalted. Therefore, the "foundation" of the call of the Messengers (peace be upon them) was the knowledge of Allah (glory be to Him) through His Names, Attributes, and Actions. This is followed by two fundamental principles: Firstly, defining the path that leads to Him, which is His Shariah, encompassing His commands and prohibitions. Secondly, defining what awaits those who reach Him of the unending bliss and the delight of the eyes that is never interrupted. These two principles are dependent on and built upon the first fundamental principle. The most knowledgeable of people about Allah are those who follow the path that leads to Him most closely, and the most knowledgeable of them about the state of the travelers when they arrive.

Since knowledge of a thing, for it to be described, has three ways: either seeing it, seeing something similar to it, or being described by someone who knows it. And our knowledge of our Lord, His Names, and Attributes is confined to the third way, which is being described by someone who knows Him. And no one knows Allah better than Allah Himself, and then His Messengers whom He revealed to and taught. Therefore, adherence to the path of revelation in the Names and Attributes of Allah is obligatory.

And the Prophet (peace be upon him) was the most knowledgeable of people about the details of the Names and Attributes and their meanings, the most eloquent in expressing them, clarifying them, and revealing them in every way. From this stems this research, titled: "The Theological Issues Related to What Has Been Narrated from the Prophet (peace be upon him) Regarding the Affirmation of Hearing, Sight, and the Eye for Allah, the Exalted, with Reference to What is Perceived by the Senses - Collection and Study," to clarify a way among the ways the Prophet (peace be upon him) clarified the Attributes, and understanding them with a sound theological understanding in light of the sayings of the pious predecessors of the Ummah and its Imams, and refuting the distortion of the falsifiers.

1 See: Miftah Dar al-Sa'adah, Ibn al-Qayyim, 1/86; Ta'rif al-Khalq bil-Khaliq, Dr. Wafaa al-Hamdan, 17. 2 Al-Sawa'iq al-Mursalah fi al-Radd 'ala al-Jahmiyyah wal-Mu'attilah, Ibn al-Qayyim, 1/151-152. 3 See: Usul al-Iman fi Dhaw' al-Kitab wal-Sunnah, A group of Scholars, 92-93.

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Reasons for Choosing the Topic: I chose to study these Hadiths and research them to clarify them as one of the ways the Prophet (peace be upon him) clarified the Names and Attributes of Allah, and to dispel the misconception that this way leads to anthropomorphism.

Research Methodology: The nature of the research necessitated adopting the inductive, analytical, and critical approach.

Research Plan: It includes an introduction, two sections, and a conclusion, an index of references and sources, and an index of topics. The Introduction: Includes the importance of the topic, the reasons for choosing it, the methodology followed by the study, and the research plan. The First Section: Hadith wordings and narrations. The Second Section: The theological issues related to the Hadith, which includes three points: First Point: Affirming the Attributes with reference to what is perceived by the senses. Second Point: Affirming the Attribute of Hearing and Sight for Allah, the Exalted, in a manner befitting His majesty and greatness. Third

Point: Affirming the Attribute of the Eye for Allah, the Exalted, in a manner befitting His majesty and greatness. The Conclusion; Includes the most important findings. Then the Index of References and Sources. Then the Index of Topics. I have exerted my utmost effort in dealing with these issues, and my success is only through Allah. Upon Him I have relied, and to Him I turn. I ask Allah to grant me beneficial knowledge and to make my work righteous and sincerely for His noble face, and to reward my parents on my behalf with good. Indeed, He is Generous, Noble. O Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteousness that pleases You, and admit me by Your mercy among Your righteous servants. And Allah is sufficient for me, and He is the best disposer of affairs, and there is no might or power except with Allah, the Most High, the Most Great. And may Allah send blessings upon our Prophet Muhammad and upon his family and all his companions, and praise be to Allah, the Lord of the worlds.

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Section One: Hadith Wordings and Narrations

Firstly: What has been Narrated Regarding the Affirmation of the Attributes of Hearing and Sight with Reference to the Eye and Ear:

Abu Dawud narrated in his Sunan with his chain of narration from the freed slave of Abu Hurairah, who said: I heard Abu Hurairah reciting this verse: {Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58]. He said: "I saw the Messenger of Allah (peace be upon him) placing his thumb on his ear and the one next to it (his index finger) on his eye." Abu Hurairah said: "I saw the Messenger of Allah (peace be upon him) reciting it and placing his two fingers." Ibn Yunus said: The reciter said: This means: Indeed, Allah is Hearing, Seeing, meaning Allah has hearing and sight. Abu Dawud said: "This is a refutation of the Jahmiyyah." [1] Ibn Hajar said: "Its chain of narration is strong according to Muslim's criteria." [2]

Ibn Khuzaymah also narrated it in Kitab Al-Tawhid in two places; he said: From Abu Yunus, Sulaym bin Jubayr, the freed slave of Abu Hurairah, from Abu Hurairah (may Allah be pleased with him) that he said concerning this verse: {Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58], I saw the Messenger of Allah (peace be upon him) placing his thumb on his ear and his finger next to it on his eye. Abu Hurairah (may Allah be pleased with him) said: I saw the Messenger of Allah (peace be upon him) doing that. [3]

And he said: Abu Yunus - the freed slave of Abu Hurairah - narrated to me, he said: I heard Abu Hurairah reciting this verse: {Indeed, Allah commands you to render trusts to their owners} [An-Nisa: 58], up to His saying: {Hearing and Seeing.} [An-Nisa: 58], and he placed his thumb on his ear and the one next to it on his eye and said: "This is how I heard the Messenger of Allah (peace be upon him) reciting it and placing his fingers." [4]

Al-Tabarani also narrated it with his chain of narration from Abu Yunus, Sulaym bin Jubayr, who said: I heard Abu Hurairah saying: "The Messenger of Allah (peace be upon him) recited this verse: {Indeed, Allah commands you to render trusts to their owners} [An-Nisa: 58], up to His saying: {Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58], and he placed his thumb on his ear and the one next to it on his eye," and he said to us: "This is how I heard the Messenger of Allah (peace be upon him) reciting, and he placed his fingers." [5]

Al-Bayhaqi also narrated it with his chain of narration, he said: Abu Yunus, Sulaym bin Jubayr, the freed slave of Abu Hurairah narrated to me, he said: I heard Abu Hurairah (may Allah be pleased with him) reciting this verse: {Indeed, Allah commands you to render trusts to their owners} [An-Nisa: 58], up to His saying: {Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58], he placed his thumb on his ear and the one next to it on his eye, Abu Hurairah said: I saw the Messenger of Allah (peace be upon him) reciting it and placing his fingers. [6]

Al-Hakim also narrated it in his Mustadrak with his chain of narration, he said: Abu Yunus, Sulaym bin Jubayr, the freed slave of Abu Hurairah narrated to us, from Abu Hurairah (may Allah be pleased with him), he said: "The Messenger of Allah (peace be upon him) recited {Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58], and he placed his index finger on his eye and his thumb on his ear." Then he said: "This is an authentic Hadith, and they (Bukhari and Muslim) did not narrate it, although Muslim authenticated Harmalah bin Yahya and Abu Yunus, and the rest are agreed upon. And this Hadith has a corroborating narration according to Muslim's criteria." [7]

1 Sunan Abi Dawud, Kitab al-Sunnah, Chapter on the Jahmiyyah, 4/233. 2 Fath al-Bari, Ibn Hajar, 13/373, with slight modification. 3 Al-Tawhid, Ibn Khuzaymah, 1/97. 4 Al-Tawhid, Ibn Khuzaymah, 1/98. 5 Al-Mu'jam al-Awsat, Al-Tabarani, 9/132-133. 6 Al-Asma' wal-Sifat, Al-Bayhaqi, 1/462. 7 Al-Mustadrak 'ala al-Sahihayn, Al-Hakim, 1/75.

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Ibn Battah also narrated it with his chain of narration, he said: Abu Yunus narrated to me, he said: I heard Abu Hurairah reciting this verse: {Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58], and he placed his two thumbs on his ears and the ones next to them on his eyes and said: "This is how I saw the Messenger of Allah (peace be upon him) reciting it and placing his fingers." [1]

Al-Lalika'i also narrated it with his chain of narration from Abu Yunus, the freed slave of Abu Hurairah, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "Indeed, He is Hearing, Seeing" and he placed his index finger on his eye and his thumb on his ear. Then he said: Abu Dawud narrated it and its chain of narration is authentic according to Muslim's criteria, necessitating its narration. [2]

Sheikh Al-Albani (may Allah have mercy on him) said regarding the Hadith: "And the Hadith of Abu Hurairah... Abu Dawud narrated it (2/277-278) and Ibn Khuzaymah in Al-Tawhid (p. 31) and Al-Hakim (1/24) and Al-Bayhaqi in Al-Asma' (p. 178) and Ibn Mandah also (2/82). And he said: (Narrated by Abu Ma'shar from Al-Muqbari from Abu Hurairah, and narrated by Ibn Luhaiah from Yazid bin Abi Habib from Abu al-Khayr, Marthad bin Abdullah from Uqbah bin Amir, similarly. And narrated from Al-Hasan bin Thawban from Abu al-Khayr from Uqbah bin Amir, similarly). I say: And the chain of narration of Abu Hurairah's Hadith is authentic according to Muslim's criteria, and so said Al-Hakim and Al-Dhahabi and Al-Hafiz (13/318)." [3]

Secondly: What has been Narrated Regarding the Affirmation of the Attributes of Hearing and Sight with Reference to the Eye Only:

Al-Tabarani also narrated it with his chain of narration from Uqbah bin Amir, who said: I heard the Messenger of Allah (peace be upon him) saying: "Our Lord is Hearing, Seeing" and he pointed with his hand to his eyes. [4] Ibn Hajar (may Allah have mercy on him) said: "Its chain of narration is authentic." [5]

Thirdly: What has been Narrated Regarding the Affirmation of the Eye, with Reference to the Eye Only:

Al-Bukhari narrated in his Sahih with his chain of narration from Abdullah bin Umar, that the Prophet (peace be upon him) said: "Indeed, Allah is not hidden from you, indeed Allah is not one-eyed -" and he pointed with his hand to his eye - "and the Messiah Dajjal is one-eyed in the right eye, as if his eye is a floating grape." [6]

And from Ibn Abbas, regarding His saying: {Running under Our eyes,} [Al-Qamar: 14], he said: He pointed with his hand to his eye. [7]

1 Al-Ibanah al-Kubra, Ibn Battah, 7/117. 2 Sharh Usul I'tiqad Ahl al-Sunnah wal-Jama'ah, Al-Lalika'i, 3/454-455. 3 Qissat al-Masih al-Dajjal, Al-Albani, 64-65. 4 Al-Mu'jam al-Kabir, Al-Tabarani, 17/282. 5 Fath al-Bari, Ibn Hajar, 13/373. 6 Al-Bukhari, Kitab al-Tawhid, Chapter on Allah's saying: {and that you would be brought up under My eye} [Taha: 39], "nurtured," and His saying (exalted is His mention): {Running under Our eyes} [Al-Qamar: 14], 9/121. And Muslim also narrated it but without the mention of pointing, Kitab al-Fitan wa Ashrat al-Sa'ah, Chapter mentioning the Dajjal, his description, and what is with him, 4/2247. 7 Sharh Usul I'tiqad Ahl al-Sunnah wal-Jama'ah, Al-Lalika'i, 3/456.

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Section Two: Theological Issues Related to the Hadith:

First Point: Affirming the Attributes with Reference to What is Perceived by the Senses:

The preceding Hadiths indicate a way of clarifying and affirming the attributes; they affirm the attributes of Hearing, Sight, and the Eye for Allah, the Exalted, with reference to what is clearly perceived from the attributes of a human being. And this action emanated from the Prophet (peace be upon him), who was the most knowledgeable of people about the details and realities of the Names and Attributes, and the most eloquent in expressing them, clarifying them, and revealing them in every way. Among these is what he did by his pointing and state. [1]

And there is no doubt that the Prophet's intention by this was the realization of the attribute, not anthropomorphism of the Creator with the created. [2] The meaning of the Prophet's action was the affirmation of Allah's description as Hearing and Seeing, and that He has two Eyes, and that deficiency, deafness, blindness, and being one-eyed are not permissible for Him. So he pointed to his eye in the Hadith about the Dajjal and placed his thumb on his ear and the one next to it on his eye, to dispel the misconception that what is meant by hearing and sight are not the known attributes of hearing and sight, thus affirming the attribute of the two eyes for Allah, the Exalted, and that these attributes are real, not metaphorical.

These Hadiths are a foundation for the principle of affirming the attributes with reference to what is clearly perceived by the senses; affirming the reality of the attribute, dispelling the misconception of metaphor and potential interpretation, and refuting the deniers, figurative interpreters, and those who delegate the meaning. And this is not a path of anthropomorphism. These Hadiths have parallels that establish and reinforce this principle, and clarify the ruling on affirming the attribute with reference to it by pointing, which will be detailed below: [3]

Firstly: Parallels to the Hadith in Affirming Attributes with Reference to What is Perceived by the Senses:

1- From Abdullah (may Allah be pleased with him), he said: A Jewish scholar came to the Messenger of Allah (peace be upon him) and said: O Muhammad, we find that Allah will place the heavens on one finger, and the earth on one finger, and the trees on one finger, and the water and dust on one finger, and the rest of creation on one finger, and He will say: I am the King. The Prophet (peace be upon him) laughed until his molar teeth became visible, confirming the saying of the Jewish scholar. Then the Messenger of Allah (peace be upon him)

recited: {And they did not appraise Allah with true appraisal, while the earth entirely will be in His grasp on the Day of Resurrection, and the heavens will be rolled up in His right hand.} [Az-Zumar: 67]. [4]

And in a narration by Ahmad and Al-Tirmidhi: A Jew passed by the Prophet (peace be upon him), and the Prophet (peace be upon him) said to him: "O Jew, tell us." He said: How do you say, O Abu al-Qasim, when Allah places the heavens on this, and the earth on this, and the water on this, and the mountains on this, and the rest of creation on this - and Abu Ja'far Muhammad bin al-Salt pointed with his little finger first, then continued until he reached the thumb - then Allah revealed {And they did not appraise Allah with true appraisal} [Az-Zumar: 67]. [5] Abdullah bin Imam Ahmad (may Allah have mercy on them) said: My father (may Allah have mercy on him) said: Yahya started pointing with his fingers and showed me how my father did it, placing finger by finger until he reached the last one.

1 See: Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wal-Mu'attilah, Ibn al-Qayyim, 536-537. 2 See: Sharh al-'Aqeedah al-Asfahaniyyah, Ibn Taymiyyah, 122-123. 3 See: Al-Ihtijaj bil-Athar al-Salafiyyah 'ala Ithbat al-Sifat al-Ilahiyyah wal-Radd 'ala al-Mufawwidah wal-Mushabbihah wal-Jahmiyyah, Al Hamdan, 94-99. 4 Al-Bukhari, Kitab Tafsir al-Quran, Chapter on Allah's saying: {And they did not appraise Allah with true appraisal} [Az-Zumar: 67], 6/126, and Muslim, Kitab Sifat al-Qiyamah wal-Jannah wal-Nar, 4/2148. 5 Narrated by Ahmad in his Musnad, Hadith no. (2267), 4/125-126, and the book's verifier said it is Hasan li Ghairihi (good due to corroborating narrations), and Al-Tirmidhi, and he said this is a Hasan Sahih Gharib Hadith, Abwab Tafsir al-Quran, Chapter on Surah Az-Zumar, 5/371, and Al-Albani declared it weak, see: Da'if Sunan al-Tirmidhi, Al-Albani, 411.

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2- From Abdullah bin Umar, that he said: I heard the Messenger of Allah (peace be upon him) while he was on the pulpit saying: "The Almighty takes His heavens and His earths in His hand" [1] "And He gripped them with His hand and started gripping and releasing them," [2] then he says: "I am the Almighty, where are the mighty ones? Where are the arrogant ones?" He said: "And the Messenger of Allah (peace be upon him) swayed to his right and to his left, until I looked at the pulpit moving from underneath something (part of it), until I said: Is it going to fall with the Messenger of Allah (peace be upon him)?" [1]

Ibn al-Qayyim (may Allah have mercy on him) said, commenting on the Hadith: "The Messenger of Allah (peace be upon him) started gripping and releasing his hand," affirming the Hand and affirming the attribute of gripping. [3]

And he said: "And the Messenger of Allah (peace be upon him) started gripping and releasing his hand, recounting his Lord (blessed and exalted be He), affirming the Hand, and the attribute of gripping and releasing, not anthropomorphism and representation." [4]

3- His saying (peace be upon him) in the Farewell Pilgrimage: "And I have left among you that by which you will not go astray after it if you hold fast to it: the Book of Allah, and you will be asked about me, so what will you say?" They said: We bear witness that you have conveyed, delivered the message, and advised. So he said: pointing with his index finger, raising it towards the sky and pointing it down towards the people "O Allah, bear witness, O Allah, bear witness," three times. [5]

Ibn al-Qayyim (may Allah have mercy on him) said, commenting on the Hadith: "And this is his pointing to the sky when he called his Lord to witness to the companions that he had conveyed the message, affirming the attribute of loftiness (Uluw), and that the Lord whom he called to witness is above the creation, established on His Throne." [6]

4- Ibn Majah narrated with his chain of narration from Al-A'mash, from Yazid al-Riqashi, from Anas bin Malik, who said: The Messenger of Allah (peace be upon him) used to say often: "O Allah, make my heart firm on Your religion." A man said: O Messenger of Allah, are you afraid for us when we have believed in you and testified to what you have brought? He said: "Indeed, hearts are between two fingers of the fingers of the Most Gracious (glory and exalted be He), He turns them." [7] And Al-A'mash pointed with his two fingers.

And Ibn al-Qayyim has listed many Hadiths indicating this principle and then said: "And what is meant by this and similar is to affirm the attribute and establish it, not to liken the described or represent Him, just as His saying: {There is nothing like unto Him, and He is the Hearing, the Seeing} [Ash-Shura: 11], was brought to affirm the attributes and His greatness, not to negate them." This clarification and elucidation leaves no room for further addition in establishing this attribute, and negating ambiguity and potential interpretations. [8]

1 Al-Sunnah by Abdullah bin al-Imam Ahmad, 1/264. 2 This wording was narrated by Muslim, Kitab Sifat al-Qiyamah wal-Jannah wal-Nar, 4/2149. 3 Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wal-Mu'attilah, Ibn al-Qayyim, 67-68. 4 Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wal-Mu'attilah, Ibn al-Qayyim, 537. 5 Sahih Muslim, Kitab al-Hajj, Chapter on the Prophet's Hajj, 2/890. 6 Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wal-Mu'attilah, Ibn al-Qayyim, 67-68. 7 Sunan Ibn Majah, Kitab al-Du'a, Chapter on the Prophet's supplication, 2/1260. And Al-Albani authenticated it, no. (225) in Dhilal al-Jannah, 1/101. 8 Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wal-Mu'attilah, 536-539.

Page 8:**Secondly: Ruling on Accompanying the Affirmation of Allah's Attribute with a Perceived Action:**

There is no doubt that these narrations indicate the permissibility of pointing to His attributes when mentioning Allah's attributes, just as they indicate the permissibility of accompanying the affirmation of Allah's attributes with a perceived action. And the people of the Sunnah have received these texts with acceptance and used them as evidence against the people of innovation who deny the attributes. They clarified that what is meant by them is the affirmation of the reality of the attribute, and that it is not a representation of Allah's attributes with the attributes of His creation. [1]

Therefore, there is no harm for one who follows the Hadith and points to what the Prophet (peace be upon him) pointed to when mentioning Hearing, Sight, and other attributes that are established by the text, as the Salaf did, unless there is a fear that doing so might lead the observer into the misconception of anthropomorphism (may Allah be exalted far above that).

Abu Ya'la al-Hanbali says: "And this narration is evidence for the permissibility of pointing to His attributes when mentioning Allah's attributes." [2]

Ibn Hajar says: "And I was asked: Is it permissible for the reciter of this Hadith to do as the Messenger of Allah (peace be upon him) did?! And I answered, by Allah's grace: If someone who agrees with his creed is present with him, and he believes in purifying Allah from the attributes of originated beings and intends pure imitation, it is permissible. But it is better for him to abstain out of fear of someone who sees him falling into the misconception of anthropomorphism (may Allah be exalted far above that)." [3]

And this is not problematic with what has been narrated from some Imams of the Sunnah prohibiting this; for that is not proven from them, and even if it is proven, the Prophet (peace be upon him) did point, and we have him as a model, just as it may be done out of fear of anthropomorphism. [1]

Among what has been narrated regarding the prohibition of pointing when mentioning the attribute:

What was narrated from Imam Malik (may Allah have mercy on him): Ibn Abd al-Barr said: Harmalah bin Yahya narrated, he said: I heard Abdullah bin Wahb saying: I heard Malik bin Anas saying: Whoever describes something of Allah's being like His saying: {But the Jews say, "The hand of Allah is chained."} [Al-Ma'idah: 64], and pointed with his hand to his neck. And like His saying: {And He is the Hearing, the Seeing.} [Ash-Shura: 11], and pointed to his eyes or his ears, or something of his body, he should be cut off from it; for he has likened Allah to himself. Then Malik said: Did you not hear the saying of Al-Bara' when he narrated that the Prophet (peace be upon him) said that four animals are not permissible as sacrifices. [4] And Al-Bara' pointed with his hand as the Prophet (peace be upon him) pointed with his hand. Al-Bara' said: And my hand is shorter than the hand of the Messenger of Allah (peace be upon him). Al-Bara' disliked describing the Messenger of Allah (peace be upon him) out of veneration for him, and he is a created being, so how about the Creator who is nothing like Him?! [5]

And what was narrated from Malik (may Allah have mercy on him) was responded to by saying that it is not proven from him; Ibn Abd al-Barr did not mention it with a connected chain of narration from Imam Malik, but rather mentioned it with a disconnected chain from Harmalah bin Yahya, and there is disagreement regarding Harmalah; some weakened him and some authenticated him. [6]

1 Al-Ihtijaj bil-Athar al-Salafiyyah 'ala Ithbat al-Sifat al-Ilahiyyah wal-Radd 'ala al-Mufawwidah wal-Mushabbihah wal-Jahmiyyah, Al Hamdan, 98. 2 Ibtal al-Ta'wilat, Abu Ya'la al-Hanbali, 339. 3 Fath al-Bari, Ibn Hajar, 13/390. 4 From Al-Bara bin Azib that he mentioned the sacrifices, and said: The Messenger of Allah (peace be upon him) pointed with his hand and my hand is shorter than his hand, and he said: "Four animals are not permissible as sacrifices: the one-eyed animal whose blindness is clear, the sick animal whose sickness is clear, the lame animal whose lameness is clear, and the emaciated animal that has no fat." Sahih Ibn Hibban, 13/240-241. And the book's verifier authenticated it. 5 Al-Tamheed lima fi al-Muwatta' min al-Ma'ani wal-Asaneed, Ibn Abd al-Barr, 7/145-146. 6 See: Al-Jarh wal-Ta'dil, Ibn Abi Hatim, 3/274, Al-Kamil fi al-Du'afa, Ibn Adiy, 3/403-409, Tabaqat al-Huffadh, Al-Dhahabi, 2/55.

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Harmalah bin Yahya, and there is disagreement regarding Harmalah.

Thirdly: Position of the Innovators Regarding What Was Narrated from the Prophet (peace be upon him) Affirming Attributes with Reference to What is Perceived - Presentation and Critique:

The innovators and those influenced by them have two main approaches regarding these narrations:

First Approach: The Approach of Anthropomorphism/Representation: The Anthropomorphists and Corporealists used his saying (peace be upon him): "Indeed, Allah is not one-eyed," and he pointed with his hand to his eye, to claim that His eye is like other eyes.

And the response to that is: It is established by textual and rational evidence that Allah is free from resembling His creation. As for the textual evidence: Allah the Exalted said: {There is nothing like unto Him} [Ash-Shura: 11], and He said: {Lord of the heavens and the earth and whatever is between them - so worship Him and be patient in His worship. Do you know of any similarity to Him?} [Maryam: 65], and He said: {And there is none

comparable to Him.} [Al-Ikhlās: 4], and He said: {Then is He who creates like one who does not create? Then will you not be reminded?} [An-Nahl: 17].

As for the rational evidence, it is from several angles: Firstly: It is known by necessity that there is a vast difference between the Creator and the created in their essence, and this necessitates a difference between them in attributes, because the attribute of each described being befits it, as is clear in the attributes of created beings that differ in essence. For example, the strength of a camel is not the strength of an atom. So, if the difference is apparent among created beings despite their shared possibility of existence and origination, then the difference between them and the Creator is even clearer and stronger.

Secondly: It is asked: How can the Creator, who is perfect in all aspects, resemble the created, who is dependent and deficient and in need of someone to perfect him? And would believing this be anything but a belittlement of the Creator's right? For likening the Perfect to the deficient makes Him deficient.

Thirdly: We observe in created beings what agrees in name but differs in reality and quality. For example, we see that a human has a hand, but it is not like an elephant's hand, and he has strength, but it is not like a camel's strength, and he has an eye, but it is not like a fly's eye, and he has hearing and sight, but they are not like the hearing and sight of a rooster, despite the agreement in name. This hand is a hand, and this strength is strength, and this eye is an eye, and this hearing and sight are hearing and sight, and that is hearing and sight, and there is a difference between them in quality and description. So it is known from this that agreement in name

1 See: Tahdhib al-Tahdhib, Ibn Hajar, 2/229-231. 2 See: Al-Ihtijaj bil-Athar al-Salafiyyah 'ala Ithbat al-Sifat al-Ilahiyyah wal-Radd 'ala al-Mufawwidah wal-Mushabbihah wal-Jahmiyyah, Al Hamdan, 99. 3 Sharh Usul I'tiqad Ahl al-Sunnah, Al-Lalika'i, 3/479, Al-Hujjah fi Bayan al-Mahajjah, Al-Asbahani, 1/208, Ibtal al-Ta'wilat, Abu Ya'la, 323. 4 See: Al-Ihtijaj bil-Athar al-Salafiyyah 'ala Ithbat al-Sifat al-Ilahiyyah wal-Radd 'ala al-Mufawwidah wal-Mushabbihah wal-Jahmiyyah, Al Hamdan, 99. 5 See: 'Umdat al-Qari Sharh Sahih al-Bukhari, Al-'Ayni, 25/102.

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does not necessitate agreement in reality. [1]

And if that is established, it is obligatory to affirm the attributes for Him, including the eye, hearing, and sight, and similar attributes that the texts have indicated, while negating deficiency, deafness, blindness, and being one-eyed from Him, glorious is His might. And that He is not like one who does not see or hear, but is free from all imperfections and defects.

Second Approach: The Approach of Figurative Interpretation (Ta'wil):

This approach emerged in opposition to the approach of anthropomorphism and as a reaction to it.

One group rejected the affirmation of the Eye of Allah and said: What is meant is the affirmation of Sight and a refutation of those who interpret it figuratively, not the affirmation of the Eye itself. What is meant is illustration for understanding, not affirmation of the bodily organ. [2]

Al-Qastalani says in his commentary on the Dajjal Hadith: (And he pointed with his blessed hand to his eye, indicating a refutation of those who say: The meaning of his seeing (Allah) and His description as Seeing is knowledge and power. So what is meant is illustration and bringing the meaning closer to understanding, not the affirmation of a bodily organ). [2]

And another group went to the extent of saying that the pointing is not for affirming the attribute of the Eye for Allah, but rather for affirming the Dajjal's lie! [3]

Ibn Hajar says in his commentary on the Dajjal Hadith: (And I have not seen in the words of any of the commentators an interpretation of this Hadith that relates to something that came to my mind concerning the affirmation of purifying (Allah) and resolving the issue of anthropomorphism, which is that the pointing to His eye (Allah) is only in relation to the eye of the Dajjal, for it was sound like this, then the defect occurred to it due to the increase of his lie in claiming divinity; which means that he was sound in eye like this, then the deficiency occurred to it, and he was unable to repel that from himself). [3]

And the response to that is: Indeed, in the saying of the Messenger of Allah (peace be upon him): "Indeed, Allah is not one-eyed," and his pointing with his hand is a clarification that He (the Exalted) is Seeing and possesses two eyes, contrary to the one-eyed.

So in the Prophet's action is an affirmation and confirmation of the attribute of the two eyes for Allah, and that this attribute is real, not metaphorical. Imam Ibn Khuzaymah (may Allah have mercy on him) says: "The Prophet (peace be upon him) clarified that Allah has two eyes, so his clarification was in accordance with the clarification of the precise revelation." [5] And this is a clear refutation of the people of figurative interpretation and distortion.

Second Point: Affirming the Attributes of Hearing and Sight for Allah, the Exalted, in a Manner Befitting His Majesty and Greatness:

Firstly: Meaning of the Attributes of Hearing and Sight: Hearing linguistically: (Sam') The root (seen, meem, 'ayn) is a single origin, meaning sensing something with the ear. Hearing: is a faculty in the ear by which sounds are perceived. It is sometimes expressed by Hearing meaning the ear, sometimes meaning understanding, and sometimes meaning obedience. And sometimes heard means brought (I responded); from this is their saying: "Allah heard whoever praised Him," meaning He answered his praise and accepted it. [6]

1 See: Al-Qawa'id al-Muthla fi Sifat Allah wa Asma'ih al-Husna, Al-'Uthaymin, 26-27, and see: Mu'taqad Ahl al-Sunnah wal-Jama'ah fi Tawhid al-Asma' wal-Sifat, Al-Tamimi, 85-89. 2 Irshad al-Sari Sharh Sahih al-Bukhari, Al-Qastalani, 10/383. 3 Fath al-Bari, Ibn Hajar, 13/390. 4 See: Naqd al-Imam Abi Sa'id Uthman bin Sa'id 'ala al-Muraysi al-Jahmi al-'Aneen fima Iftara 'ala Allah Azz wa Jall min al-Tawhid, Al-Darimi, 1/327. 5 Al-Tawhid, Ibn Khuzaymah, 1/97. 6 Mu'jam Maqayis al-Lughah, Ibn Faris, 3/102, Al-Nihayah fi Gharib al-Hadith wal-Athar, Ibn al-Athir, 2/401, Al-Mufradat fi Gharib al-Quran, Al-Asfahani, 425, Lisan al-Arab

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And the verb "to hear" (Sam') is used for four meanings: Firstly: Perception of sounds, and its object is sounds; from this is His saying: {Allah has heard the statement of she who contended with you concerning her husband.} [Al-Mujadilah: 1] Secondly: Understanding and intellect, and its object is meanings; from this is His saying: {And they said, "We hear and we obey."} [Al-Baqarah: 285] Thirdly: Answering and granting what is asked; from this is "Allah heard whoever praised Him." Fourthly: Acceptance and compliance; from this is His saying: {Listeners to falsehood.} [Al-Ma'idah: 41] meaning they accept it and comply with it, not rejecting it. And Al-Samee' (the All-Hearing) is one of Allah's attributes and Names, meaning He from Whose perception nothing that is heard is absent, even if it is hidden. He encompasses everything with His hearing, no matter how quiet it is. He hears secrets and whispers with a hearing that is an attribute unlike the hearing of His creation. [1]

And His hearing is of two types:

Firstly: General, which is His hearing of all sounds, apparent and hidden, subtle and clear, and His complete encompassment of them. This is hearing related to perceived things, and its meaning is the perception of sound. It is of three categories: 1- That which is intended as a threat, from this is His saying: {Or do they think that We hear their secret talk and their private conversation? Yes, and Our messengers are with them recording.} [Az-Zukhruf: 80], and His saying: {Allah has heard the statement of those who said, "Indeed, Allah is poor and we are rich."} [Aal Imran: 181]. 2- That which is intended as support, from this is His saying: {Indeed, I am with you both; I hear and I see.} [Taha: 46]. 3- That which is intended as a clarification of Allah's encompassment, from this is His saying: {Allah has heard the statement of she who contended with you concerning her husband.} [Al-Mujadilah: 1].

Secondly: Specific, which is His hearing of answering from the seekers, the supplicants, and the worshipers, so He answers them and rewards them. From this is His saying: {Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.} [Ibrahim: 39].

B - Meaning of the Attribute of Sight:

Sight linguistically: (Basar) The letters (Ba, Sad, Ra) have two origins: one is knowledge of something; it is said: He is seeing (Baseer) of it. From this is insight (Baseerah) and clear evidence (Burhan), and the origin of all this is the clarity of the thing. It is said: I saw (Basartu) the thing, when I became seeing (Baseer) of it, knowledgeable, and I perceived it: when I saw it. As for the other origin, it is the thickness of a thing. [4] What concerns us here is the first origin: Sight is the faculty of vision. It is the sense of the eye, and the plural is eyes (Absar). And Basar means knowledge, and I saw (Basartu) the thing: I knew it; and Al-Baseer: the All-Knowing. And Al-Tabassur: contemplation and realization. [5]

1 See: Badai' al-Fawa'id, Ibn al-Qayyim, 2/75-76. 2 See: Tafsir Asma' Allah al-Husna, Al-Zajjaj, 42, Lisan al-Arab, Ibn Manzur, 8/164, Sharh al-'Aqeedah al-Wasitiyyah, Al-Harras, 97. 3 See: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah, Ibn Taymiyyah, 8/434-435, Tafsir Asma' Allah al-Husna, Al-Sa'di, 209, Sharh al-Qasidah al-Nuniyyah, Al-Harras, 2/73, Sharh al-'Aqeedah al-Wasitiyyah, Al-'Uthaymin, 1/323-324. 4 See: Mu'jam Maqayis al-Lughah, Ibn Faris, 1/253-254. 5 See: Al-'Ayn, Al-Khalil bin Ahmad, 7/117, Lisan al-Arab, Ibn Manzur, 4/64-65.

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And Al-Baseer (the All-Seeing) is one of Allah's attributes and Names, an active participle meaning one who does something, and it has two meanings: Firstly: The one who perceives all visible things, whether persons or colors, no matter how subtle or distant they are, for barriers and veils do not affect His seeing, and this indicates the affirmation of the attribute of Sight for Him (glory be to Him) in a manner that befits Him. [1] Secondly: The All-Knowing, so Allah (glory be to Him) is seeing (Baseer), He sees everything, even if it is hidden, and He (glory be to Him) is seeing (Baseer) meaning: knowing of the deeds of His servants, Allah the Exalted said: {And Allah is Seeing of what you do.} [Al-Hujurat: 18], and what we do is sometimes visible and sometimes not visible, so Allah's sight (Basar) is divided into two parts, and both are included in His Name Al-Baseer. [2]

This is among the self-existing attributes established for Allah, related to the attribute of Sight: the Eye, looking, and seeing. So Allah the Exalted sees with His Eye and looks at and sees whomever He wills among His servants. [3] And "looking" (Nazar) is sometimes meant as a specific look, which is a look of love, mercy, and compassion. From this is His saying: {And those who purchase with the covenant of Allah and their oaths a small price - those will have in the Hereafter no portion, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.} [Aal Imran: 77], as the beloved and the one who is shown mercy is looked at, while the disliked one is turned away from. And in the Sahih Hadith from the Prophet (peace be upon him): "Three whom Allah will not speak to on the Day of Resurrection,

nor will He look at them, nor will He purify them; and they will have a painful punishment: an old man who commits adultery, a king who lies, and a proud poor person." [4]

And looking and seeing are sometimes meant in a general sense; Allah the Exalted said to the hypocrites: {And say, "Do deeds, for Allah will see your deeds, and His Messenger and the believers."} [At-Tawbah: 105], and He said: {Then We made you successors in the land after them that We might see how you would do.} [Yunus: 14], and this is general, encompassing good and evil deeds, and the meaning is accompanied by the wording, and these two are not equal. [5]

And seeing (Ru'yah) attributed to Allah the Exalted has two meanings: The first meaning: Knowledge. From this is His saying about the Day of Resurrection: {Indeed, they see it as distant, but We see it as near.} [Al-Ma'arij: 6-7], for seeing here is seeing of knowledge, because the Day had not yet occurred, so the meaning of: {but We see it as near} [Al-Ma'arij: 7], is: We know it is near. The second meaning: Perceiving visible things, meaning: perceiving them with the sight. From this is His saying: {Who sees you when you stand} [Ash-Shu'ara': 218] {and your movement among those who prostrate.} [Ash-Shu'ara': 219] {Indeed, He is the Hearing, the Knowing.} [Ash-Shu'ara': 220], for seeing here is perceiving with sight, for two reasons: The first: His saying: {Who sees you when you stand} [Ash-Shu'ara': 218], it is not correct for seeing in this verse to mean knowledge, because Allah knows when you stand and before you stand. The second: And His saying: {and your movement among those who prostrate.} [Ash-Shu'ara': 219] This supports that what is meant by seeing here is perceiving with sight. [6]

And this seeing (Ru'yah) which means perceiving visible things is of three types:

1 See: Tafsir Asma' Allah al-Husna, Al-Zajaj, 42, Sharh al-'Aqeedah al-Wasitiyyah, Al-Harras, 97. 2 See: Sharh al-'Aqeedah al-Wasitiyyah, Al-'Uthaymin, 208. 3 See: Sifat Allah Azz wa Jall al-Waridah fi al-Kitab wal-Sunnah, Al-Saqaf, 344. 4 Muslim, Kitab al-Iman, Chapter on the clarification of the severity of prohibiting lowering the garment below the ankles, and giving charity with reminders of favor, and selling goods with false oaths, and the clarification of the three whom Allah will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them; and they will have a painful punishment, 1/102. 5 See: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah, Ibn Taymiyyah, 8/436-437. 6 Sharh al-'Aqeedah al-Wasitiyyah, Al-'Uthaymin, 1/327-328.

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1- A category intended to mean support and backing, from this is His saying: {Indeed, I am with you both; I hear and I see.} [Taha: 46]. 2- A category intended to mean encompassment and knowledge, from this is His saying: {Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58]. 3- And a category intended to mean threat, from this is His saying: {Does he not know that Allah is Seeing?} [Al-'Alaq: 14], and His saying: {They will make excuses to you when you have returned to them. Say, "Do not make excuses; never will we believe you. Allah has already informed us of your news. And Allah will see your deeds, and His Messenger; then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."} [At-Tawbah: 94].

And the attributes of Hearing, Sight, and Seeing are among the voluntary attributes related to Allah's will and power, and His hearing, sight, and seeing are renewed. He (glorified and exalted be He) hears, sees, looks, and perceives words and actions after they have occurred, and this renewal is an existent matter, not merely a relative attribution that has no reality in external existence. [1]

Sheikh al-Islam (may Allah have mercy on him) says: "The Quran and the Hadiths and the sayings of the Salaf and Imams all... indicate that... when He creates the created beings, He sees them and hears the sounds of His servants, and that is by His will and power; as He created them by His will and power, and thus they started seeing and hearing their speech. And it is narrated in the Quran and Sunnah in more than one place that He specifies some of the created beings with His looking and listening, like His saying: Three whom Allah will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them; and they will have a painful punishment: an old man who commits adultery, a lying king, and a proud poor person." [2] And also in "Listening" He the Exalted said: {And listened to its Lord and was made fit.} [Al-Inshiqaq: 2], meaning it listened. And the Prophet (peace be upon him) said...: "Allah is more delighted with the repentance of His servant than the one who finds his lost she-camel." [3] So this is specification by listening (Idhn), which is listening to some sounds and not others. And also (Hearing) of answering, like His saying: "Allah heard whoever praised Him," and the saying of Abraham: {Indeed, my Lord is the Hearer of supplication.} [Ibrahim: 39], and His saying: {Indeed, He is Hearing and near.} [Saba': 5]. This necessitates specification with this hearing, and this specification is established in the Book and the Sunnah, and it is specification meaning related to His very essence by His will and power - as preceded - whereas according to the deniers, it is specification by a created matter detached from Him, not related to His very essence. And specifying whom He loves with the looking and listening mentioned necessitates that this type is negated from others. But despite that, can it be said: that the very act of seeing and hearing, which is absolute perception, is a necessary implication of His essence, so it is impossible for a perceived or heard thing to exist without it being related to it like knowledge? Or is it said: It is also by His will and power, so He can choose not to look at some of the created beings? There are two opinions on this: The first: is the opinion of one who does not make this related to His will and power. As for those who make it related to His will and power, they say: When the visible and audible thing exists, the

perception becomes necessary. And the second opinion: that the genus of hearing and seeing is related to His will and power, and He can choose not to look at anything from the created beings, and this is what is narrated from a group of the Salaf. [4]

1 Sharh al-'Aqeedah al-Wasitiyyah, Al-'Uthaymin, 1/330. 2 Muslim, Kitab al-Iman, Chapter on the clarification of the severity of prohibiting lowering the garment below the ankles, and giving charity with reminders of favor, and selling goods with false oaths, and the clarification of the three whom Allah will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them; and they will have a painful punishment, 1/102. 3 Narrated by Al-Bukhari in Khalq Af'al al-Ibad, 68. 4 Majmu' al-Fatawa, Ibn Taymiyyah, 13/132-134.

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And he (may Allah have mercy on him) says: "The verses that indicate 'voluntary attributes' which they call 'accidental occurrences' are very numerous. And this is like His saying: {And We had certainly created you, then shaped you, then said to the angels, "Prostrate to Adam"; so they prostrated.} [Al-A'raf: 11]. This is clear that He only commanded the angels to prostrate after creating Adam; He did not command them in eternity... Likewise, 'Hearing', 'Sight', and 'Looking'. Allah the Exalted said: {And Allah will see your deeds, and His Messenger.} [At-Tawbah: 94], this is concerning the hypocrites. And concerning the repentant: {And say, "Do deeds, for Allah will see your deeds, and His Messenger and the believers."} [At-Tawbah: 105]. So His saying: {And Allah will see} is evidence that He sees them after this verse was revealed. And the objector either denies the seeing or affirms seeing that is only ancient and eternal. And likewise His saying: {Then We made you successors in the land after them that We might see how you would do.} [Yunus: 14]. And the particle 'kay' (that) necessitates that what follows it is later than the cause, so His seeing how they would do is after He made them successors. And likewise: {Allah has heard the statement of she who contended with you concerning her husband and complained to Allah, and Allah hears your dialogue.} [Al-Mujadilah: 1]. He informed that He hears their dialogue when she contended and complained to Allah. And the Prophet (peace be upon him) said: "When the Imam says: 'Sami' Allahu liman Hamidah (Allah has heard whoever praised Him),' then say: 'Rabbana wa Lakal Hamd (Our Lord, to You be praise)'; Allah will hear you." [1] So He made His hearing for us a reward and response to the praise, and that is after the praise. And hearing includes, along with hearing the statement, its acceptance and response. From this is the saying of Abraham: {Indeed, my Lord is the Hearer of supplication.} [Ibrahim: 39], and the saying of Moses and Aaron: {Indeed, I am with you both; I hear and I see.} [Taha: 46]. And 'sound intellect' indicates this; for the non-existent does not see or hear according to sound intellect and the agreement of the wise.. And if He created the servants, and they acted and spoke; then either we say: He hears their words and sees their actions; or He does not see or hear. If we deny that, it is a negation of these two attributes and a denial of the Quran. And they are attributes of perfection that have no deficiency in them. For one who hears and sees is more perfect than one who does not hear and see. And the created is described as hearing and seeing, so it is impossible for the created being to be characterized by attributes of perfection while the Creator (glorified and exalted be He) is not. And Allah the Exalted has criticized whoever worships what does not hear or see in more than one place; because He is Living, and when a living being is not characterized by hearing and sight, it is characterized by their opposite, which is blindness and deafness, and that is impossible. And expanding on this is for another place.

The point here is: If He hears and sees words and actions after they have occurred; then either it is said: something new has occurred, or it is said: nothing new has occurred. If nothing new has occurred, and He did not hear or see them, then after He created them, He does not hear or see them. And if something new has occurred: then either it is an existence or a non-existence. If it is a non-existence, then nothing new has occurred. And if it is an existence: then either it exists in Allah's essence or it exists in something other than His essence. And the second necessitates that that other thing is the one who hears and sees. So it is determined that that hearing and seeing which exists is in Allah's essence, and there is no escape from this." [2]

Secondly: Parallels to the Hadith in Affirming the Attributes of Hearing and Sight for Allah, the Exalted:

The affirmation of the attributes of Hearing and Sight is mentioned in many texts in the Book and the Sunnah; among them:

- His saying: {Allah has heard the statement of she who contended with you concerning her husband and complained to Allah, and Allah hears your dialogue. Indeed, Allah is Hearing and Seeing.} [Al-Mujadilah: 1].
- His saying: {Indeed, I am with you both; I hear and I see.} [Taha: 46].
- His saying: {There is nothing like unto Him, and He is the Hearing, the Seeing.} [Ash-Shura: 11].

1 Muslim, Kitab al-Salah, Chapter on Tashahhud in prayer, 1/303. 2 Jami' al-Rasail, Ibn Taymiyyah, 2/10-18.

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- His saying (peace be upon him): "O people, be easy upon yourselves, for you are not calling upon one deaf or absent, but you are calling upon the All-Hearing, the All-Seeing." [1]

Thirdly: Ways of Affirming the Attributes of Hearing and Sight for Allah, the Exalted:

The Book, the Sunnah, the Ijma' (consensus), reason, and Fitrah (innate disposition) all indicate the affirmation of the attributes of Hearing and Sight for Allah, the Exalted. [2]

Sheikh al-Islam (may Allah have mercy on him) says: "The affirmation of His being Hearing and Seeing, and that He is not merely knowledge of what is heard and seen, is the saying of all the people of affirmation from the people of the Sunnah and the Jama'ah, from the Salaf and the Imams, and the people of Hadith, Fiqh, and Tasawwuf, and the theologians from the Maturidiyyah." [3]

And Sheikh al-Islam clarified that the people have ways of affirming His being Hearing and Seeing:

The first: The textual evidence... which is what is in the Book and the Sunnah from His description as being Hearing and Seeing, and it is not permissible to mean by that mere knowledge of what is heard and seen; because Allah differentiated between knowledge and hearing and sight, and differentiated between hearing and sight. And He does not differentiate between knowledge and knowledge because of the diversity of information. He the Exalted said: {And if a suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.} [Al-A'raf: 200], and in another place: {Indeed, He is the Hearing, the Knowing.} [Fussilat: 36], and He the Exalted said: {And if they resolve on divorce - then indeed, Allah is Hearing and Knowing.} [Al-Baqarah: 227]. He mentioned His hearing of their words and His knowledge to encompass their inner states. And He the Exalted said to Moses and Aaron: {Indeed, I am with you both; I hear and I see.} [Taha: 46], and in the Sunan from the Prophet (peace be upon him) that he recited on the pulpit: {Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Indeed, Allah is ever Hearing and Seeing.} [An-Nisa: 58], and he placed his thumb on his ear and his index finger on his eye. And there is no doubt that his intention by this was the affirmation of the attribute, not the anthropomorphism of the Creator with the created. For if hearing and sight meant knowledge, that would not be correct.

The second way: That if He were not characterized by Hearing and Sight, He would be characterized by their opposites, which are blindness and deafness... And that is because the one who is described as hearing and seeing and speaking is a living being. So if life is absent, the characterization with these attributes is impossible, for inanimate objects are not described with that due to the absence of life in them. And if the one who makes it correct is life, then the living being is capable of that; if he is not characterized by it, he is necessarily characterized by its opposites; based on the premise that the one capable of having two opposites is not free from being characterized by one of them...

And it is clear from this that a living being capable of hearing, seeing, and speaking is either characterized by that, or characterized by its opposite, which is deafness, dumbness, and muteness. And whoever assumes that he is free from them is like the Qaramitah who said He is not described as living or dead, knowing or ignorant, capable or incapable, but they said: He is not described by affirmation or negation; it is not said: He is living, knowing, capable, nor is it said: He is not living, knowing, capable... And this is sophistry in theology... For it is known by sound intellect that it is impossible for two opposites to be lifted together, and there is no intermediate between negation and affirmation. So whoever says: He does not describe the Lord with affirmation, let him not say: He is living, knowing, capable, and let him not describe Him with negation, so let him not say: He is not living, knowing, capable, has refrained from both opposites. And refraining from two opposites is like combining two opposites, for two opposites cannot combine or be lifted.

The third way: In affirming Hearing and Sight, that Hearing and Sight are attributes of perfection; for a living being who hears and sees is more perfect than a living being who does not hear and see, just as an existent being who is living is more perfect than an existent being who is not living, and an existent being who is knowing is more perfect than an existent being who is not knowing, and this is known by necessity of the intellect. And if

1 Al-Bukhari, Kitab al-Da'awat, Chapter on supplication when ascending a high place, 8/82, Muslim, Kitab al-Dhikr wal-Du'a wal-Tawbah wal-Istighfar, Chapter on the desirability of lowering the voice in remembrance, 4/2077. 2 See: Sharh Kitab al-Tawhid min Sahih al-Bukhari, Al-Ghunayman, 1/187. 3 Sharh al-'Aqeedah al-Asfahaniyyah, Ibn Taymiyyah, 508-509.

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it was an attribute of perfection, and the Lord were not characterized by it, He would be deficient, and Allah is free from all deficiency... And also if He were not characterized by this perfection, the hearing and seeing among His creation would be more perfect than Him. And it is known by the clear necessities of the intellect that the created is not more perfect than the Creator. Perfection is only through an existent matter, and pure non-existence has no perfection in it. And every existence for the created is created by Allah. And it is impossible for the deficient existence to be created by and active towards the perfect existence. It is necessarily known that the existence of the cause is more perfect than the existence of the effect. Let alone the existence of the Creator, the Originator, the Maker, for it is necessarily known that He is more perfect than the existence of the created, the made, the effected. [So] Allah (glory be to Him) applies Qiyas al-Awla (analogy of the most fitting) to Himself, as stated in the Quran, and this is the path followed by the Salaf and the Imams, such as Ahmad and other Imams. Every perfection proven for the created, the Creator is more entitled to it, and every deficiency from which the created is free, the Creator is more entitled to be free from it.

The fourth way in affirming Hearing and Sight: That negating these attributes is an absolute deficiency, whether negated from a living being or an inanimate object. And something from which these attributes are negated cannot produce anything, create anything, answer a petitioner, or be worshipped or called upon, as Abraham said: {O my father, why do you worship that which neither hears nor sees and can do nothing for you?} [Maryam: 42], and Abraham said to his people: {Do they hear you when you supplicate? Or do they benefit or harm you?} [Ash-Shu'ara': 72-74]... And this is because it is established in innate dispositions that what does not hear, see, or speak cannot be a worshipped Lord, just as what does not benefit or harm cannot be a worshipped Lord. And likewise, it is established in intellects that what does not hear, see, or speak is deficient in attributes of perfection, because it does not hear anyone's speech, see anyone, command or forbid anything, or inform about anything. If it were not like the blind, deaf living being, it would be like something worse, which is an inanimate object that has no capacity to hear, see, or speak, and the negation of this capacity is a greater deficiency and incapacity and closer to being characterized by non-existence than one who is capable of it and characterized by its opposites, as the blind human is more perfect than a stone, and the mute human is more perfect than dust, and similar things that are not described with any of these attributes. And since the negation of these attributes is known by innate disposition to be among the greatest deficiencies and defects and closest to resembling non-existence, it is known by innate disposition that the Creator is far from these deficiencies and defects, from all that is negated from Him, and that His being characterized by these defects is among the greatest impossibilities. And this way is not the second or the third way, for the second is based on His being living, so He must be characterized by them or their opposites. And the third is based on their being attributes of perfection, so the Lord must be characterized by them. As for this way, it is based on negating these attributes implying absolute deficiencies and defects, and despicable qualities, and it is impossible for the Lord to be described by them." [1]

Fourthly: Position of the Innovators Regarding the Established Attributes of Hearing and Sight for Allah, the Exalted - Presentation and Critique:

The scholars of knowledge and faith are unanimous on the affirmation of the attributes of Hearing and Sight for Allah, the Exalted. Only deviant fringe groups from the truth denied this, such as the Jahmiyyah, and their brethren from some of the Mu'tazilah. And they have no basis for this except sophistry and empty rhetoric devoid of truth and correct meaning, or the misconception that affirming attributes necessitates anthropomorphism, where they imagined that Allah's attributes are like the attributes of His creation, may Allah be exalted far above that. [2]

And here is a detailed explanation of that:

1 Sharh al-'Aqeedah al-Asfahaniyyah, Ibn Taymiyyah, 508-537, abbreviated. 2 See: Sharh Kitab al-Tawhid min Sahih al-Bukhari, Al-Ghunayman, 1/187.

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Ibn Khuzaymah says: "Chapter on affirming the Hearing and Sight of Allah, glorified and exalted be He, who is as He described Himself: Hearing, Seeing. And whoever's worshipped deity is not Hearing, Seeing, then he is a disbeliever in Allah, the Hearing, the Seeing, he worships other than the Creator, the Maker, who is Hearing, Seeing." [4]

Thirdly: That Hearing and Sight are attributes of perfection with which the created are characterized, so Allah is more deserving and entitled to them. [2]

Secondly: Position of the Mu'tazilah Regarding the Established Attributes of Hearing and Sight for Allah, the Exalted:

The Mu'tazilah deny Allah's attributes, and they affirm His Names purely, devoid of attributes. For the attributes, in their claim, are not subsisting in the essence or additional to it, but are the essence itself. The Mu'tazilah are unanimous on this, except that they differed on whether Hearing and Sight are the same as knowledge or something different from knowledge, having two opinions. The Mu'tazilah of Basra said that Hearing and Sight are different from knowledge, while the Mu'tazilah of Baghdad said that Hearing and Sight mean knowledge. The Hadith in this chapter refutes both groups, as it affirms the attribute for Allah, the Exalted, and that it is something additional to the essence, different from knowledge. [2]

Abu Ya'la al-Hanbali says: "Know that... what is meant by pointing... is the affirmation of Hearing and Sight... The intention is that Allah (peace be upon him) sees visible things with His sight and hears sounds with His hearing. He pointed to the ear and the eye to affirm Hearing and Sight, because they are the location of hearing and sight, and sometimes the location is named after the thing due to closeness and proximity between them. And because this narration conveyed that He is described as Hearing and Seeing, not in the sense of being 'Knowing' as some of the speculative theologians (Ahl al-Nazar) held, and they did not affirm for Allah (glory be to Him) in our description of Him that He is "Hearing" in a specific sense, and a meaning additional to our description of Him as Knowing. Thus, it affirmed the meaning of Hearing and Sight, and that it is a meaning additional to knowledge, for if its meaning were knowledge, he would have pointed to the heart, which is the location of knowledge, to indicate its meaning. But when he pointed to the eye and the ear - which are the locations of hearing and sight - he affirmed the difference between hearing and sight and knowledge." [3]

Al-Bayhaqi says: "And what is meant by the narrated pointing in this Hadith is the affirmation of the attribute of Allah (glorified and exalted be He) as Hearing and Seeing, so he pointed to the locations of hearing and sight from us to affirm the attribute of Hearing and Sight for Allah, the Exalted, just as it is said that someone has acquired wealth, and it is pointed to with the hand, meaning that he has obtained his wealth. And this narration conveys that He is Hearing and Seeing, with hearing and sight, not in the sense of being Knowing, for if it meant knowledge, he would have pointed to the heart, as it is the location of knowledge from us." [4]

So the meaning of the Prophet's action was to affirm the attribute of Allah as Hearing and Seeing, and that deficiency, deafness, and blindness are not permissible for Him, so he placed his thumb on his ear and the one next to it on his eye to dispel the misconception that what is meant by hearing and sight are not the known attributes of hearing and sight, and that these attributes are real, not metaphorical.

And among what invalidates the interpretation of some Mu'tazilah of hearing and sight as knowledge, is Allah's differentiation between knowledge and sight. Do you not see that Allah (peace be upon him) knew the deeds of His servants before they did them, and He knew that you would pray before you prayed and that you would strive before you strived, but He does not see you praying until you pray, nor acting until you act, and likewise all other actions. "And Allah heard the saying of the Jews: 'Indeed, Allah is poor and we are rich,' when they said it, and He knew it before they said it. Is it permissible for anyone to say that Allah heard it before they said it?! And likewise, the saying of the woman who contended with her husband, Allah heard her argument, and heard her dialogue with the Prophet when she argued and dialogued with him, and He knew it before she argued and dialogued

1 See: Al-Farq bayna al-Firaq, Al-Baghdadi, 199, Al-Tawhid, Ibn Khuzaymah, 1/57, Al-Tabsir fi al-Din, Al-Isfarayini, 108, Al-Ibanah al-Kubra, Ibn Battah, 7/319. 2 See: Al-Tawhid, Ibn Khuzaymah, 1/57-59, Al-Tadmuriyyah, Ibn Taymiyyah, 20-30. 3 Al-Hujjah fi Bayan al-Mahajjah, Al-Asbahani, 1/138-139. 4 See: Al-Tawhid, Ibn Khuzaymah, 1/57, 109-110.

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with him. Is it permissible for anyone to say that Allah heard it before it occurred?! And if that is not permissible, then it is known that in (His being) Hearing there is a meaning other than the meaning of Knowing." [1]

And it follows from one who says that the meaning of Hearing and Seeing is Knowing; that he makes Allah equal to the blind person who knows that the sky is green but does not see it, and the deaf person who knows that there are sounds among people but does not hear them. And there is no doubt that one who hears and sees is more perfect in the attribute of perfection than one who is only characterized by one of them without the other. So it is clear that His being Hearing and Seeing conveys an additional capacity to His being Knowing, and His being Hearing and Seeing is with hearing and seeing, and this refutes the saying and interpretation of the Mu'tazilah. [1]

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1 Sharh al-Tahawiyyah, by Ibn Abi al-Izz al-Hanafi, 1/119. 2 See: Mustalahat fi Kutub al-'Aqeedah, by Al-Hamd, 66. 3 See: Sharh al-Asbahaniyyah, Ibn Taymiyyah, 397, Al-Ma'rifa fi al-Islam, Masadiruha wa Majalatuha, Al-Qarni, 546. 4 Ibtal al-Ta'wilat, Abu Ya'la, 338. 5 Al-Asma' wal-Sifat, Al-Bayhaqi, 1/462-463. 6 Al-Ibanah al-Kubra, Ibn Battah, 7/321.

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Thirdly: Position of the Ash'ariyyah and Maturidiyyah and those who agreed with them Regarding the Established Attributes of Hearing and Sight for Allah, the Exalted:

The Ash'ariyyah and Maturidiyyah affirmed the attributes of Hearing and Sight for Allah, the Exalted, but they went on to negate their renewal (huduth) based on the شبهة (misconception) of accidental occurrences (hulul al-hawadith). [3] The sacred texts indicated the occurrence of renewal in these attributes, and that when the prayer says "Allah heard whoever praised Him," Allah hears his supplication and answers it after it occurs, not before it occurs. And Allah the Exalted heard the saying of the woman who contended after it occurred, and He (glory be to Him) sees the actions of His servants after they occur. So when words and actions occur, He hears them and sees them. Hearing and seeing are existent matters that require a being characterized by them. If He is the one who saw and heard them, it is impossible for someone else to be the one characterized by this hearing and seeing. And for it to exist in something else, then the existence of this hearing and seeing in Him after the actions and words were created is determined. And this is perfection in seeing and hearing. So before the action existed, He did not see it, and after it ceases to exist, He does not see it. He only sees it while it exists. And likewise, He hears the sounds of the servants when they exist, not after they cease to exist, nor before they occur. Allah the Exalted said: {And say, "Do deeds, for Allah will see your deeds, and His Messenger and the believers."} [At-Tawbah: 105], and He said: {and Allah hears your dialogue. Indeed, Allah is Hearing and Seeing.} [Al-Mujadilah: 1], and hearing and sight are ancient in kind, but individual instances are originated. [4]

Fourthly: Position of the Anthropomorphists Regarding the Established Attributes of Hearing and Sight for Allah, the Exalted:

The Anthropomorphists claimed that Allah's hearing and sight are like the hearing and sight of creation. And His sight (may Allah be exalted far above what they say) - and Allah refuted them with His saying: {There is nothing like unto Him, and He is the Hearing, the Seeing.} [Ash-Shura: 11], so He negated that He has a likeness while affirming Hearing and Seeing for Him. So Allah is nothing like Him, not in His essence, nor in His attributes, nor in His actions. Rather, He is described with attributes of perfection, free from deficiencies, and He has no likeness in anything from His attributes. He has always and will always be (glorified and exalted be He) described with attributes of perfection, prevented by attributes of majesty and honor - for Allah - and His saying: {There is nothing like unto Him} is among the greatest pieces of evidence for the abundance of His attributes of perfection and His attributes of majesty, and that due to their abundance, greatness, and vastness, He has no likeness in them. [9]

1 Sharh al-Tahawiyyah, by Ibn Abi al-Izz al-Hanafi, 1/119. And see: Al-Sawa'iq al-Mursalah, by Ibn al-Qayyim, 3/1031-1032. 2 Mustalahat fi Kutub al-'Aqeedah, by Al-Hamd, 66. 3 See: Usul al-Din, by Al-Baghdadi, 96-98, Al-Irshad, by Al-Juwayni, 34, 58. 4 See: Majmu' al-Fatawa, by Ibn Taymiyyah, 6/256-257, Al-Tasiniyyah,

3/777-779, Dar' Ta'arud al-'Aql wal-Naql, by Ibn Taymiyyah, 2/239-241. 5 See: Majmu'at al-Fatawa, 16/313. 6 See the narration of their saying: Al-Ibanah al-Kubra, by Ibn Battah, 7/327. 7 See: Majmu'at Fatawa wa Rasail Fadilat al-Shaykh Muhammad bin Salih al-'Uthaymin, compiled by: Al-Sulayman, 4/119. 8 See: Al-Jawab al-Sahih li man Baddala Din al-Masih, by Ibn Taymiyyah, 2/164. 9 Hadi al-Arwah ila Bilad al-Afrah, by Ibn al-Qayyim, 294.

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Sheikh al-Islam says: "Allah (glory be to Him) is nothing like Him in what He is described with of attributes of perfection. He is free from the deficiency that opposes His perfection, and free from having a likeness in any of His attributes," and "His distinctness from the created and His being free from sharing with them is greater and more magnificent than what those who know Him realize from His creation and what the describers describe Him with." [1]

Third Point: Affirming the Attribute of the Eye for Allah, the Exalted, in a Manner Befitting His Majesty and Greatness:

Firstly: Parallels to the Hadith in Affirming the Attribute of the Eye for Allah, the Exalted:

- His saying: {And construct the ship under Our eyes and Our inspiration, and do not address Me concerning those who have wronged; indeed, they are [to be] drowned.} [Hud: 37].
- His saying: {and that you would be brought up under My eye.} [Taha: 39].
- His saying: {And We inspired to him, "Construct the ship under Our eyes and Our inspiration, and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."} [Al-Mu'minun: 27].
- His saying: {And be patient for the decision of your Lord, for indeed you are under Our eyes, and exalt [Him] with praise of your Lord when you arise.} [At-Tur: 48].
- His saying: {Running under Our eyes - as reward for he who had been denied.} [Al-Qamar: 14].

And the Hadith indicated that Allah has two eyes with which He sees, and that deficiency, deafness, blindness, and being one-eyed are not permissible for Him. So he pointed to his eye in the Hadith about the Dajjal, affirming the attribute of the two eyes for Allah, and that this attribute is real, not metaphorical. And this is the consensus of the Salaf. [6]

And the way the Hadith indicates the affirmation of two eyes for Allah, the Exalted, is His saying: "Indeed, Allah is not one-eyed," as this indicates that Allah has two eyes, because being one-eyed means losing one of the two eyes, or the loss of its light, as one-eyed in the language means: losing the sense of one of the two eyes. [4] If it is used generally in the language, it indicates a defect in one of a person's two eyes, and whoever has two eyes can be one-eyed. Therefore, being one-eyed cannot occur except in one of the two eyes. [4] Because of this, this Hadith became one of the clear pieces of evidence for affirming the duality of the Eye for Allah, the Exalted. And what increases this in clarity is his pointing (peace be upon him) to his eye to affirm the description, meaning that Allah has two perfect eyes free from any defect, unlike the Dajjal who lost one of his two eyes. And that is among the greatest proofs of his lie.

1 Majmu' al-Fatawa, by Ibn Taymiyyah, 16/98. 2 Al-Fatawa al-Kubra, by Ibn Taymiyyah, 6/472. 3 See: Sharh al-'Aqeedah al-Wasitiyyah, by Al-'Uthaymin, 1/314. 4 See: Al-Muhkam wal-Muheet al-A'tham, by Ibn Sayyidah, 2/340, Al-Qamus al-Muheet, by Al-Fayruzabadi, 446, Taj al-'Arus, by Al-Zubaydi, 13/154, Lisan al-Arab, by Ibn Manzur, 4/612. 5 See: Mu'jam Maqayis al-Lughah, by Ibn Faris, 4/184. 6 See: Sharh Kitab al-Tawhid min Sahih al-Bukhari, by Al-Ghunayman, 1/285.

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And the reconciliation between what is stated in the Holy Quran about the attribute of the Eye being mentioned in the singular and plural forms, and what the Hadith indicated about affirming duality in the Eye, is as follows: Firstly: There is no contradiction between the singular mention of 'eye' in His saying: {And that you would be brought up under My eye.} [Taha: 39], and the plural or dual. Because the singular definite annexed noun encompasses everything that is established for Allah of eyes, and in that case, there is no contradiction between the singular, the plural, or the dual. [1]

Secondly: The Hadith of the chapter is explicit that what is meant is not the affirmation of a single eye, for that is a clear defect (being one-eyed), may Allah be exalted far above that, just as it indicates that Allah, the Exalted, has two eyes, for if Allah had more than two eyes, the clarification would be clearer than clarification by mentioning being one-eyed, because if He had more than two eyes, it would become clear that the Dajjal is not a lord. [2]

Thirdly: There is no contradiction between the dual and the plural; and the clarification of that is: if the minimum plural is two, then there is no contradiction, because we say: this plural indicates two, so it does not contradict it. And if the minimum plural is three, then this plural is not meant to be three, but rather it is meant for glorification and suitability between the plural pronoun and the annexed noun. [3]

And based on this, there is no problem in mentioning the attribute in singular form in one verse and in plural form in another verse, when it is known that the Arabic language allows that. The dual can be expressed using

the plural form, as Allah the Exalted said: {If you both repent to Allah, for your hearts have deviated.} [At-Tahrim: 4], so He used the plural for hearts while the address is to two people (dual). [4]

And the dual can be expressed using the singular form, saying: I saw with my eye, and it is not understood from the apparent address that the speaker has only one eye. [5]

Ibn al-Qayyim (may Allah have mercy on him) says: "Indeed, the Arabic language is diverse in using singular, dual, and plural forms for the annexed noun according to the state of the annexed noun. If they annex a singular noun to a singular noun, they make it singular. If they annex it to a plural noun, like His saying: {for your hearts have deviated} [At-Tahrim: 4], while they are two hearts, and His saying: {And the male thief and the female thief, cut off their hands} [Al-Ma'idah: 38], and the Arabs say: 'Strike their necks,' and this is the most eloquent usage. And sometimes they make the annexed noun singular, saying: 'Their tongue and their heart,' and sometimes they make it dual, like their saying: 'Their backs are like the backs of shields.' And the Quran was revealed in the language of the Arabs, not in the language of the Persians and the Egyptians and the Nabataeans who corrupted the religion and manipulated the texts, making them subject to the interpretation of the ignorant. And if it is from their language to use the plural instead of the dual so that they do not combine two dual forms in one word, then to use the plural instead of the dual when the annexed noun is dual is more deserving of permissibility. This is indicated by the fact that you do not find in their speech "eyes" and "hands" and such, and no one on earth would misunderstand the speaker's saying: We see you with our eyes and take you with our hands, and understand from it many eyes in one face." [6]

1 See: Sharh al-'Aqeedah al-Wasitiyyah, by Ibn 'Uthaymin, 1/321. 2 Mukhtasar al-Sawa'iq al-Mursalah, by Ibn al-Qayyim, 38. 3 Sharh al-'Aqeedah al-Wasitiyyah, by Ibn 'Uthaymin, 1/313. 4 Sharh al-'Aqeedah al-Wasitiyyah, by Ibn 'Uthaymin, 1/321. 5 See: Manhaj Imam al-Haramayn fi Dirasat al-'Aqeedah, by Al Abd al-Latif, 284. 6 Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wal-Mu'attilah, by Ibn al-Qayyim, 40.

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And because "Allah (glory be to Him) mentions Himself sometimes in the singular form, clearly or implicitly, and sometimes in the plural form, like His saying: {Indeed, We have given you, [O Muhammad], a clear conquest} [Al-Fath: 1], and similar examples. And He never mentions Himself in the dual form, because the plural form necessitates the glorification that He deserves, and it may indicate the meanings of His Names, whereas the dual form indicates a limited number, which is sacred from Him." [1]

And since this is correct in the Arabic language, and the Sunnah came confirming that Allah has two eyes, it is obligatory to interpret what is narrated mentioning the singular or plural as referring to the dual "because the Prophet (peace be upon him) clarified that Allah has two eyes, and he conveyed from Allah, so his clarification was in accordance with the clarification of the precise revelation." [2]

Secondly: Position of the Innovators Regarding the Established Attribute of the Eye for Allah, the Exalted - Presentation and Critique:

The innovators and those influenced by them have two main approaches regarding this attribute:

First Approach: The Approach of Negation and Figurative Interpretation:

The Jahmiyyah and those who followed them from the Mu'tazilah and later Ash'ariyyah denied the established attribute of the two eyes for Allah, the Exalted, and then sought to interpret the texts that affirm it, sometimes by interpreting "eyes" as sight, and sometimes by interpreting it as knowledge, and sometimes by interpreting it as preservation and care.

Al-Razi says: "His saying: {under Our eyes} [Hud: 37]... it is not possible to take it literally... because it is established by definitive rational proofs that He (the Exalted) is free from bodily organs, limbs, parts, and divisions, so it is necessary to resort to figurative interpretation (ta'wil), which is from several angles. The first: The meaning of 'under Our eyes' is 'under the eye of the King' who knows how to build the ship, just as it is said that so-and-so is under the eye of so-and-so, meaning he is appointed over him to inquire about his affairs and his eye does not turn away from him. The second: When someone is very attentive to something, he focuses his eye on it, and since focusing the eye on something is a reason for great caution and care, the eye was used as a metaphor for care, so that is why the commentators said its meaning is 'with Our preservation,' protection from harm." [4]

And he says: "His saying: {and that you would be brought up under My eye.} [Taha: 39], The first: What is meant by the Eye is Knowledge; meaning: 'under My knowledge'; and since the one who is knowledgeable of something protects it from harm just as the one who looks at it protects it from harm, the word 'eye' was used for knowledge due to their similarity in this regard. The second: What is meant by the Eye is Preservation, and that is because the one who looks at something protects it from what harms it, so the eye is as if it is the cause of preservation, and the name of the cause was used metaphorically for the effect, and this is like His saying: {Indeed, I am with you both; I hear and I see.} [Taha: 46]. And it is said: 'Allah's eye is upon you' when He grants you protection and care. Al-Qadi said that the apparent meaning of the Quran indicates that the meaning of His saying: {and that you would be brought up under My eye.} [Taha: 39], is preservation and care." [5]

And Al-Juwayni says regarding His saying: "And what is correct with us... is interpreting 'eyes' as sight." [6]

1 Al-Tadmuriyyah, by Ibn Taymiyyah, 75, and see: Bayan Talbis al-Jahmiyyah, by Ibn Taymiyyah, 5/476. 2 See: Ibn Hazm and his position on divinity, Al-Hamd, 298. 3 See: Al-Tawhid, by Ibn Khuzaymah, 1/97. 4 Tafsir al-

Razi, 17/344, and see: Tafsir al-Zamakhshari, 2/392. 5 Tafsir al-Razi, 22/48-49, and by Al-Qadi he means Al-Qadi Abdul Jabbar from the Mu'tazilah, and see his saying: Tanzih al-Quran 'an al-Mata'in, Al-Qadi Abdul Jabbar, 355. 6 Al-Irshad, by Al-Juwayni, 67.

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And Ibn Furak says regarding the Hadith: "Indeed, the Dajjal is one-eyed, and your Lord is not one-eyed; and the meaning of this Hadith is also: affirming the attribute of seeing for Allah, and that defect and blindness are not permissible for Him, and it does not mean affirming a bodily organ, but rather it is meant to negate the defect, because being one-eyed is a defect." [1]

And thus, those people claimed that whoever affirms two eyes for Allah has affirmed bodily organs for Him that resemble the bodily organs of creation, in order to alienate people from affirming what Allah has affirmed for Himself and what His Messenger has affirmed for Him (peace be upon him). Al-Darimi says: "And the opponent also claimed that some people claimed that Allah has an eye, meaning a bodily organ like the eye of a human, and they intended anthropomorphism. So it is said to this opponent: As for what you claimed that some people claim that Allah has an eye, we say it because Allah and His Messenger said so. As for a bodily organ like the eye of a human with its structure, this is a lie you claimed intentionally, because you know that no one says this, except that you did not spare yourself from slandering so that your error may be more effective in the hearts of the ignorant, and lying is not useful, neither seriously nor jokingly. From which people did you hear that he said: a structured bodily organ? Point him out, for the one who says so is a disbeliever. How often have you repeated your saying: structured body, organs, limbs, parts, as if you are saying with this disparagement: we must refrain from describing Allah with what He described Himself with in His Book, and what His Messenger described Him with." [3]

And there is no doubt that the Hadith clearly refutes those people and affirms the attribute of the two eyes for Allah as a reality, not a metaphor.

And here reference is made to matters:

The first matter: The word "jawarh" (bodily limb) is an ambiguous word not found in the Book or Sunnah, neither in negation nor affirmation, and the chapter of Names and Attributes follows the revealed terminology, so we should not use any word except what is found in the revelation. Therefore, this word should not be applied to Allah, neither in negation nor affirmation. As for the meaning, it should be inquired about: It is said to the one who uses it: If you intend by negating bodily organs from Allah the negation of the established attributes for Him, then your saying is false, contradicting the revealed texts. And if you intend by negating bodily organs from Allah the negation of Allah being a body like the created, having parts and limbs, then the meaning is correct, but the wording is corrupt. [4]

Al-Tahawi says: "It is not said regarding these attributes that they are limbs, or bodily organs, or tools, or components, because a component is a part of the essence, and Allah the One, the Self-Sufficient, is not divisible - glorified and exalted be He, and limbs imply separation and division (ta'dhiyah), exalted is Allah far above that, and bodily organs imply acquisition and benefit. Likewise, tools are instruments that are used to gain benefit and repel harm. All these meanings are negated from Allah, the Exalted, and that is why they are not mentioned in Allah's attributes. The revealed terminology is correct in meaning, free from false potential interpretations, so likewise, one must not deviate from the revealed terminology, neither in negation nor affirmation, lest a false meaning is established or a correct meaning is negated. And all these ambiguous words are subject to being used by the truth and the falsehood." [6]

1 Mushkil al-Hadith wa Bayanuh, by Ibn Furak, 253, and see: Al-Mutawari 'ala Abwab al-Bukhari, by Ibn al-Munir, 418. 2 See: Sharh Kitab al-Tawhid min Sahih al-Bukhari, by Al-Ghunayman, 1/288-289. 3 Naqd al-Imam Abi Sa'id Uthman bin Sa'id 'ala al-Muraysi al-Jahmi al-'Aneen fima Iftara 'ala Allah Azz wa Jall min al-Tawhid, by Al-Darimi, 2/827. 4 See: Qa'idah fi al-Mahabbah, by Ibn Taymiyyah, 53. 5 See: Mustalahat fi Kutub al-'Aqeedah, by Al-Hamd, 65-66. 6 Sharh al-Tahawiyah, by Ibn Abi al-Izz al-Hanafi, 1/266.

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The second matter: That some of the Salaf interpreted His saying: {under Our eyes} [Hud: 37], as meaning: 'under Our sight,' or 'with Our knowledge,' or 'with Our seeing and preservation.' And His saying: {on My eye} [Taha: 39], meaning: 'under My sight and love and will,' and this does not mean that they agreed with the people of negation and figurative interpretation, because the Salaf interpreted it by the necessary implication, while affirming the original meaning, which is the Eye. As for the people of distortion, they limited themselves to the necessary implication, without affirming the eye, so the difference between the two groups is clear. [1]

The third matter: That His saying to Noah (peace be upon him): {And construct the ship under Our eyes.} [Hud: 37]. And His saying about Noah's ship (peace be upon him): {Sailing under Our eyes.} [Al-Qamar: 14], and His saying to Moses (peace be upon him): {and that you would be brought up under My eye.} [Taha: 39], and His saying to Muhammad (peace be upon him): {And be patient for the decision of your Lord, for indeed you are under Our eyes.} [At-Tur: 48], does not mean that the ship sails *in* Allah's eye, or that Noah, Moses, and Muhammad (peace be upon them) are *in* Allah's eye; for this is not a support for the people of indwelling (Hulul) and unification (Ittihad) and oneness of existence (Wahdat al-Wujud); for this saying is false from two perspectives: [3]

The first: It is not necessitated by the words according to the requirements of Arabic address, and the Quran was revealed in the Arabic language. Allah the Exalted said: {Indeed, We have sent it down as an Arabic Quran that you might understand.} [Yusuf: 2], and He the Exalted said: {The Trustworthy Spirit has descended with it} [Ash-Shu'ara': 193] {Upon your heart, [O Muhammad] - that you may be one of the warners,} [Ash-Shu'ara': 194] {In a clear Arabic language.} [Ash-Shu'ara': 195]. And no one understands from the saying of someone: So-and-so walks by my eye. that the meaning is: he walks inside his eye. And no one understands from the saying of someone: So-and-so comes out on my eye. that he comes out while riding on his eye. And if someone were to claim that this is the apparent meaning of the wording in this discourse, the fools would laugh at him, let alone the wise.

The second: This is utterly impossible, and it cannot be understood by anyone who knows Allah and appraises Him with His true appraisal in relation to Allah, because Allah is established on His Throne, distinct from His creation, and nothing from His creation indwells in Him, nor is He present in anything from His creation, glorified and exalted be He far above that. So if the falsity of this is clear from the linguistic and conceptual perspectives, it is determined that the apparent meaning of the words and their reality is what is intended: that the ship sails and Allah's eye watches over it and protects it, and likewise the upbringing of Moses is under Allah's eye, He watches over him and protects him.

And this is the meaning of the saying of some of the Salaf: ('under My sight,' for when Allah watches over something with His eye, it necessarily means that He sees it, and the necessary implication of the correct meaning is a part of it, as is known from the indication of the wording, where it is by correspondence, inclusion, and necessity). [4]

Second Approach: The Approach of Representation/Anthropomorphism:

The adherents of this approach believed that Allah's eye is like other eyes, and their saying is false according to revelation and reason, for Allah has the Highest Attribute (Al-Mathal al-A'la), and comparisons are not made for Him, as Allah the Exalted said: {And to Allah belongs the highest attribute;} [An-Nahl: 60], and He said: {So do not strike comparisons for Allah.} [An-Nahl: 74], meaning: Do not make comparisons for Allah, and do not liken others to Him, for He has no likeness and nothing resembles Him. [4]

1 See: Tafsir al-Sam'ani, 2/427, Tafsir al-Baghawi, 2/447, Tafsir Ibn Kathir, 4/319. 2 Tafsir al-Tabari, 18/304. 3 See: Sharh al-'Aqeedah al-Wasitiyyah, by Al-'Uthaymin, 1/314, Al-Qawa'id al-Muthla, by Al-'Uthaymin, 123, Mawqif al-Mutakallimin min al-Istidlal bi Nususi al-Kitab wal-Sunnah, by Al-Ghusn, 2/567-568. 4 See: Al-Qawa'id al-Muthla, by Ibn 'Uthaymin, 122-123. 5 See: 'Umdat al-Qari Sharh Sahih al-Bukhari, by Al-'Ayni, 25/102. 6 Tafsir al-Tabari, 17/259.

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Sheikh al-Islam says: "Allah (glory be to Him) is nothing like Him in what He is described with of attributes of perfection. He is free from the deficiency that opposes His perfection, and free from having a likeness in any of His attributes," [1] and "His distinctness from the created and His being free from sharing with them is greater and more magnificent than what those who know Him realize from His creation and what the describers describe Him with." [2]

"And Allah's attributes may share the same wording and general meaning before being attributed, but once attributed, the attributes of the Creator are specific to the Creator, and the attributes of the created are specific to the created. The attributes of the Creator befit His majesty, greatness, Lordship, and self-sufficiency, while the attributes of the created befit their originatedness, weakness, and createdness." [3]

And "if the created is free from resembling other created beings despite sharing the same name, then the Creator is more deserving of being free from resembling the created, even if there is agreement in name," [3] and the difference between the established attribute of the Eye for Allah and the eye of creation is great. Ibn Khuzaymah (may Allah have mercy on him) says: "We say: Our Creator, the Lord, has two eyes with which He sees what is under the earth, and under the seventh lower earth, and what is in the highest heavens, and what is between them of small and large things, and nothing hidden in the seven heavens and seven earths, nor what is between them or above them, nor what is below them, is hidden from His sight. He sees what is inside the seas and their depths as He sees His Throne on which He is established. As for the children of Adam, even if they have eyes with which they see, they only see what is near to their sight, what has no veil or covering between the visible and their sight... And the seeing person from the children of Adam cannot perceive a person who is another child of Adam when there are two parasangs or more between them, and likewise, no one among the children of Adam can see what is under the earth when it is above the visible part of the earth and soil even if it is the size of a finger joint, or less, to the extent that the thing is covered and concealed. And likewise, his sight cannot perceive when there is a barrier between him and it, such as a wall, or a thick cloth, or something else that conceals the thing from the eye of the beholder. So how can you, O wise people, compare one who describes Allah with what we have mentioned and the eyes of the children of Adam with what we have described? And we will add clarification: The eyes of Allah are ancient, ever-existing, and will always be characterized by existence, not non-existence and annihilation, while the eyes of the children of Adam are originated and created, they were non-existent and then created, so their existence is from Allah, and He created them with His word, which is an attribute from His attributes, and Allah decreed and destined that the eyes of the children of Adam will deteriorate in a little while, and Allah, we ask Him for the best of that outcome.

And Allah may blind the eyes of many of the children of Adam and take away their sight before death descends upon them, and perhaps Allah has set upon the eyes of many of the children of Adam earthworms that eat them and annihilate them after death descends upon them, and then Allah will resurrect them... What does the eye of Allah, which is described with what we have mentioned, resemble the eyes of the children of Adam which we have described later? I do not think: if it was said to a seeing person who has no defect in his sight, no illness in his eye, and no deficiency, but his eyes are kohl-lined, black-irised, with intense white in the eye, bushy eyelashes: Your eye is like the eye of so-and-so who has small eyes, blue or red in the white of his eyes, whose eyelashes have fallen out, or whose eyes are squinted, blue or red in the white of their fat, the one who sees the first person from a distance, and does not see the second person like that person from a distance of ten times what he sees of the first, due to a defect in his sight, or a deficiency in his eye, except that he would get angry at this and be disgusted by it, and perhaps he would drive the one who said that to him into dislike from cursing and harm. And I do not think a rational person would hear this comparison of the eye of one of them with the eye of another, except that he would call this person who compares the eye of one of them with the eye of another a liar, and accuse him of foolishness, insanity, and madness, and say to him: If you were rational and the pen would flow for you: you would not compare the eye of one of them with the eye of another, even though they are both called seeing, as they are not blind. And it is said: Each of them has two eyes with which he sees. So how about if it was said to him: Your eye is like the eye of a pig, a monkey, a bear, 1 See: Sharh al-'Aqeedah al-Wasitiyyah, by Al-'Uthaymin, 1/314. 2 Al-Fatawa al-Kubra, by Ibn Taymiyyah, 6/472. 3 See: Mustalahat fi Kutub al-'Aqeedah, by Al-Hamd, 66.

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or other beasts or insects of the earth, and animals. So reflect, O people of intellect, on the difference between the eyes of our Eternal, Ever-existing Creator, who has always been and will always be, and the eyes of a human from the great difference, or from what is between the eyes of the children of Adam and the eyes of what we have mentioned? Do you know and realize that whoever calls our scholars anthropomorphists is ignorant of the Arabic language and does not understand knowledge, for it is not permissible to compare the eyes of the children of Adam with the eyes of creatures, whether beasts, animals, or insects, all of which have eyes with which they see, and all of their eyes are originated and created, created by Allah after they were non-existent, and all of them will cease to exist and perish. And it is not permissible to deny the name of eyes and sight from any of them. So how can it be permissible for a Muslim - if the Jahmiyyah were Muslims - to accuse one who affirms the eye for Allah with anthropomorphism? If everything upon which the name falls is anthropomorphism of that thing, it would not be permissible to read the Book of Allah, and it would be obligatory to erase every verse between the covers in which the very essence of Allah, or His eye, or His hand is mentioned, and it would be obligatory to disbelieve in everything in the Book of Allah that mentions the attributes of the Lord, just as it is obligatory to disbelieve in the anthropomorphism of the Creator with the created. However, the people are ignorant, they do not understand knowledge, and they do not master the Arabic language, so they go astray and mislead others. And Allah, we ask for preservation, success, and guidance in all that we say and supplicate." [1]

1 Al-Tawhid, by Ibn Khuzaymah, 1/113-117.

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Conclusion:

And it includes the most important findings:

1- The Hadiths indicated the affirmation of the attributes of Hearing, Sight, and the Eye for Allah, the Exalted, with reference to what is clearly perceived from the attributes of a human being. 2- Affirming the attributes with reference to what is perceived by the senses is a Prophetic method of clarifying their meaning and establishing their reality. 3- Affirming the attributes with reference to what is perceived by the senses, clearly; in it is the affirmation of the reality of the attribute, and the removal of the misconception of metaphor and potential interpretation, and a refutation of the deniers, figurative interpreters, and those who delegate the meaning, and it is not a path to anthropomorphism. 4- It is authentically narrated from the Prophet (peace be upon him) that he pointed to his eye and ear when affirming the attributes of Hearing and Sight for Allah, the Exalted, and Abu Hurairah narrated this from him. 5- It is authentically narrated from the Prophet (peace be upon him) that he pointed to his eyes when affirming the attributes of Hearing and Sight for Allah, the Exalted, and Uqbah bin Amir narrated this from him. 6- It is authentically narrated from the Prophet (peace be upon him) that he pointed to his eye when affirming the attribute of the two eyes for Allah, the Exalted, and Abdullah bin Umar (may Allah be pleased with them) narrated this from him. 7- It is permissible for a person to point to his attributes when mentioning Allah's attributes, just as it is permissible to accompany the affirmation of Allah's attributes with a perceived action, unless there is a fear that it might lead the observer into the misconception of anthropomorphism. 8- What was narrated from some Imams of the Sunnah prohibiting pointing to His attributes when mentioning Allah's attributes is not authentically established from them, and even if it is proven, the Prophet (peace be upon him) did point, and we have him as a model, just as it may be

done out of fear of anthropomorphism. 9- The innovators and those influenced by them have two main approaches regarding the narrations that indicate pointing to His attributes when mentioning Allah's attributes: anthropomorphism and figurative interpretation, and the falsity of both has been clarified. 10- The established attribute of Hearing for Allah has two meanings; a general meaning which is the perception of sound, and by it is meant threat, or support, or encompassment, and a specific meaning: which is His hearing of answering from the seekers, the supplicants, and the worshipers, so He answers them and rewards them. 11- The established attribute of Sight and Seeing for Allah has two meanings; the perception of visible things and seeing them, and knowledge. 12- The perception of visible things and seeing them is of categories: a category intended as a threat, a category intended as support, and a category intended as encompassment. 13- Among the self-existing attributes established for Allah related to the attribute of Sight are: the Eye, looking, and seeing, so Allah the Exalted sees with His Eye and looks at and sees whomever He wills among His servants. 14- The established attribute of Looking for Allah has two categories: a specific look: which is a look of love, mercy, and compassion, and a general look that encompasses everything. 15- The attributes of Hearing, Sight, Seeing, and Looking are among the self-existing and voluntary attributes related to Allah's will and power. 16- Allah's hearing, sight, seeing, and looking are renewed, so He (glory be to Him) hears, sees, looks, and perceives words and actions after they occur, and this renewal is an existent matter, not merely a relative attribution that has no reality in external existence. 17- The Book, the Sunnah, the Ijma' (consensus), reason, and Fitrah (innate disposition) all indicate the affirmation of the attribute of Hearing and Sight for Allah. 18- The innovators have four approaches regarding the attribute of Hearing and Sight: negating and denying them, or interpreting them as knowledge, or negating their relation to will and power, and negating the occurrence of renewal in them, or anthropomorphizing Allah with His creation. 19- The Book and the Sunnah indicate the affirmation of the attribute of the two eyes for Allah. 20- There is no contradiction between what is stated in the Holy Quran about the attribute of the Eye being mentioned in the singular and plural forms, and what the Hadith indicated about affirming duality in the Eye.

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in the Eye. 21- The innovators and those influenced by them have two main approaches regarding the attribute of the two eyes: anthropomorphism, or negation and figurative interpretation by interpreting it as sight, or knowledge, or preservation and care. 22- The word "jawarh" (bodily limb) is an ambiguous word not found in the Book or Sunnah, neither in negation nor affirmation, and therefore it should not be applied to Allah, and its meaning should be inquired about. If by negating it, a truth is intended, the meaning is affirmed without the word, and if by negating it, a falsehood is intended, both the meaning and the word are negated. 23- The interpretation of the Salaf for the verses that affirm the attribute of the two eyes for Allah as knowledge or seeing or preservation and care does not mean they agreed with the people of negation and figurative interpretation, because the Salaf interpreted it by the necessary implication, while affirming the two eyes. As for the people of distortion, they limited themselves to the necessary implication, without affirming the eye, so the difference between the two groups is clear. 24- There is no support in the verses that indicate the affirmation of the Eye for Allah, the Exalted, for the people of indwelling (Hulul), unification (Ittihad), and oneness of existence (Wahdat al-Wujud).

By the grace of Allah

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