

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 19

[إِثْبَاتُ الْعَيْنَيْنِ لِلَّهِ تَعَالَى]

وَقَوْلُهُ: ﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ [الطور: ٤٨]

وَقَوْلُهُ: ﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۖ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرًا﴾ [القمر: ١٣-١٤]

وَقَوْلُهُ: ﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي﴾ [طه: ٣٩]

[AFFIRMATION OF ALLAH'S TWO EYES]

And His saying: *So wait patiently for the judgement of your Lord – you are certainly before our Eyes.* [al-Tur: 48]

And His saying: *We bore him on a planked and well-caulked ship, which ran before Our Eyes – a reward for him who has been rejected.* [al-Qamar: 13-14]

And His saying: *I showered you with love from Me so that you would be reared under My Eye.* [Taha: 39]

[إِثْبَاتُ الْعَيْنَيْنِ لِلَّهِ تَعَالَى]

[AFFIRMATION OF ALLAH'S TWO EYES]

- In this part of his treaties, the Sheikh mentions the evidences from the Quran which establish that from the Attributes of Allah is that He has two Eyes which are befitting His Majesty.
- His Eyes are from His Attributes that are related to His Essence (*Dhaat*). It is obligatory to establish His Eyes in their real sense (*haqeeqah*), without misinterpreting them to mean His Looking or Sight like those who deny His Attributes.
- They make this false claim with the intention of refuting the concept of Allah's Eyes, because establishing eyes for Allah would necessitate affirming a body for Him, because the eyes are part of the body, which to them is implausible. They interpret the evidences to mean that Allah is watching, however He does not have eyes. Their claim is plainly wrong for a number of reasons:
 1. It opposes the apparentness (*dhaahir*) of the evidences.
 2. There is no evidence to support that the meaning of the eyes is only watching.
 3. It opposes the consensus (*ijmaa*) of the *salaf*.

وَقَوْلُهُ: ﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ [الطور: ٤٨]

And His saying: So wait patiently for the judgement of your Lord – you are certainly before our eyes. [al-Tur: 48]

- {وَأَصْبِرْ لِحُكْمِ رَبِّكَ} – ‘So wait patiently for the judgement of your Lord.’ The Prophet ﷺ is ordered to have patience at the judgement of Allah. The judgement of Allah is either legislative (*shar’i*) or universal (*kawni*).
 1. Legislative: The Prophet ﷺ was ordered by Allah with certain commands and prohibited from certain matters. For example, he was ordered to convey the message of Allah and to call to His way, and was prohibited from *shirk* and all that displeases Allah.
 2. Universal: The Prophet ﷺ was patient at the harm of his people. They would scorn him, mock him, and scare people away from him. They placed the intestines of a camel on his back while he was prostrating near the Ka’ba. All his children died in his lifetime except Fatima.

The Prophet ﷺ complied with the order of his Lord and was patient with all of this; the patience of a believer who believes that the end will be his.

- {فَإِنَّكَ بِأَعْيُنِنَا} – ‘You are certainly before our eyes.’ Meaning, that no matter how many difficulties you encounter which require patience, Allah’s Eyes are with you, protecting, guarding, and caring for you. The *ayah* establishes the Eyes of Allah. They are mentioned in the plural form, however the authentic *hadith* of the Prophet ﷺ proves that Allah has only two Eyes. While describing the Dajjal, the Prophet ﷺ said:

إِنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرٍ

He is A’war (one-eyed) and your Lord is not one-eyed. [Bukhari, Muslim]

In another narration he ﷺ said:

أَعْوَرُ الْعَيْنِ الْيُمْنَى

He is blind in his right eye. [Bukhari, Muslim]

The word *a’war* in the Arabic language is only used to express having a deficiency in one eye which renders it unusable. Therefore, this *hadith* proves that Allah has two Eyes. The Prophet ﷺ negated that Allah is *a’war* to make clear that the Dajjal is not the lord as he will claim. If Allah had more than two Eyes, then this would have been the distinguishing feature which negates the lordship of the Dajjal, and Allah would have mentioned it.

- The evidences which mention the plural of Allah’s Eyes with those which mention them in the dual form can be reconciled in the same way as the evidences for His Hands.
 1. That if the least amount of the plural form is two, then the reference to the multiple Eyes is in fact referring to His two Eyes.
 2. However, if the least amount of the plural is three, then the plural form is used to express His Majesty.
- The letter (ب) in Allah’s saying {بِأَعْيُنِنَا} indicates accompaniment, meaning that the Eyes of Allah are accompanying the Prophet ﷺ and watching him and not neglecting him. It is impossible that it carries the meaning of within, as this would imply that the Prophet ﷺ is inside Allah’s Eyes. Also, the Prophet ﷺ was addressed with this *ayah* while he was on the earth, which would imply that the Quran is false.

وَقَوْلُهُ: ﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَدُسْرٍۭ۟۟۟ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾﴾ [القمر: ١٣-١٤]

And His saying: We bore him on a planked and well-caulked ship, which ran before Our eyes – a reward for him who has been rejected. [al-Qamar: 13-14]

- {وَحَمَلْنَاهُ} – ‘We bore him’. The pronoun returns to Nuh.
- {عَلَىٰ ذَاتِ الْأَوْجِ وَدُسْرٍ} – ‘On a planked and well-caulked ship.’ Allah described the ship of Nuh as being constructed from *alwaah*, meaning planks of wood, and *dusur*, meaning what the planks of wood were bound with, such as nails and ropes. Most of the scholars of *tafsir* are of the opinion that it specifically refers to nails. Nuh constructed the ship according to the order of Allah, and under His care and custody.

﴿وَأَصْنَعُ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا﴾

And construct the ship under Our Eyes and with Our inspiration. [Hud: 37]

- {تَجْرِي بِأَعْيُنِنَا} – ‘Which ran before our eyes.’ This is the point of reference from the *ayah*. The ship made of planks and nails moved and sailed on the water under the Eyes of Allah, watching and protecting it, and those in it.
- The intended meaning of the Eyes (plural) means two Eyes only, as was explained in the previous *ayah*. Similarly, the letter (ب) is used to express accompaniment, meaning that the Eyes of Allah were accompanying the ship and watching over it and not neglecting it.

وَقَوْلُهُ: ﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾﴾ [طه: ٣٩]

And His saying: I showered you with love from Me so that you would be reared under My Eye. [Taha: 39]

- {وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي} – ‘I showered you with love from Me.’ The *ayah* is addressing Musa. The scholars differed regarding the *tafsir* of this part of the *ayah*.
 1. Some said that it was Allah who showered His Love upon Musa. That is, Musa was beloved to Allah.
 2. Others said that Allah showered the love of people upon Musa. That is, Musa was beloved to the people.

Since there is no contradiction, the *ayah* can carry both meanings. Musa was beloved to Allah and was beloved to the people.

- {وَلِتُصْنَعَ عَلَىٰ عَيْنِي} – ‘So that you would be reared under My Eye’. Linguistically, the verb *sana’a* means to fashion something into a particular form, such as turning iron into an axe or wood into a door. The fashioning of a human means raising them physically and intellectually.

This was the case with Musa, who was raised under Allah’s Eye, meaning under His protection.

- He was protected from being killed when he was young.
- He would not suckle except from his mother, even after being separated from her.
- He was raised in the house of his enemy.
- He was bestowed with Prophethood and endured great hardship conveying the message of Allah.
- He was granted victory over his enemies.
- In this *ayah*, Allah’s Eyes are mentioned in the singular form. This is understood in the same way as His Hands when they are mentioned in the singular form.

- In the Arabic language, the singular form implies generality when it is *mudhaaf* (attributed), meaning that when a single Eye is attributed to Allah, it is general and refers to both His Eyes.

Review questions

1. What did some deviant groups misinterpret the Eyes of Allah to mean? How can they be refuted?
2. '*You are certainly before our eyes.*' [al-Tur: 48] - What is the correct interpretation of this *ayah*? What is the incorrect interpretation?
3. What authentic evidence from the *sunnah* establishes that Allah has only two Eyes?
4. '*So that you would be reared under My Eye.*' [Taha: 39] – Who is this referring to and how were they reared under Allah's Eye?
5. How do we reconcile between the authentic evidences which mention Allah's Eyes in the singular and plural forms?