14397 - What is the meaning of the words “I am his hearing with which he hears…” etc?

the question

What is the meaning of Allaah’s words in the hadeeth qudsi, “When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks”?

Detailed answer

Praise be to Allah.

If the Muslim does the obligatory acts that Allaah has enjoined upon him, then he strives to draw closer to Allaah by doing naafil (supererogatory) acts of worship and persists in that as much as he can, then Allaah will love him and will help him in all that he does or does not do. So when he hears he will be guided by Allaah with regard to what he hears, and he will not hear anything but what is good, and he will not accept anything but the truth, and falsehood will be kept away from him, by the help and support of Allaah. So he will see the truth as truth and falsehood as falsehood, and when he strikes anything he will strike with power from Allaah, so his strike will be like a strike from Allaah in support of the truth. And when he walks he will be walking in obedience to Allaah, seeking knowledge, striving in jihad for the sake of Allaah. To sum up, all that he does, both inwardly and outwardly, will be guided and supported by Allaah.

Hence it becomes clear that there is nothing in this hadeeth to indicate that Allaah is “incarnated” in His creation or that He becomes one with any of them. This is shown by the words at the end of the hadeeth, where Allaah says: “Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it.” According to some reports, He also said, “So by My help he hears and by My help he sees…” This explains what is meant at the beginning of the hadeeth, and it clearly demonstrates that there is one who asks and One Who is asks, one who seeks refuge and One Who grants refuge [i.e., two separate entities]. This hadeeth

is similar to another hadeeth qudsi: “Allaah says: ‘O My slave, I fell sick and you did not visit Me…’” In both cases, the latter part of the hadeeth explains the first part, but those who are led by their whims and desires follow the ambiguous texts and ignore the clear and unambiguous texts, and so they go astray.