

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 11

[إِثْبَاتُ السَّمْعِ وَالْبَصْرِ لِلَّهِ سُبْحَانَهُ]

وَقَوْلُهُ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

وَقَوْلُهُ: ﴿إِنَّ اللَّهَ نِعْمًا يَعِظُكُم بِهَا إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ [النساء: ٥٨]

[AFFIRMING THE ATTRIBUTES OF HEARING AND SIGHT REGARDING ALLAH]

And His saying: *Nothing is like Him, and He is the All-Hearing, the All-Seeing.* [al-Shura: 11]

And His saying: *How excellent is what Allah exhorts you to do? Indeed, Allah is All-Hearing, All-Seeing.* [al-Nisaa': 58]

[إِثْبَاتُ السَّمْعِ وَالْبَصْرِ لِلَّهِ سُبْحَانَهُ]

[AFFIRMING THE ATTRIBUTES OF HEARING AND SIGHT REGARDING ALLAH]

- In this part of his treatise, the author mentions the evidences from the Quran which establish the Names of Allah *al-Samee'* (the All-Hearing) and *al-Baseer* (the All-Seeing). These Names in turn establish the Attributes of Allah that He hears all things and sees all things.

وَقَوْلُهُ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

And His saying: *'Nothing is like Him, and He is the All-Hearing, the All-Seeing.'* [al-Shura: 11]

- This *ayah* was previously mentioned by the author in his treatise, when he mentioned the methodology of *Ahlu Sunnah wal-Jama'ah* in their affirmation of Allah's Attributes. They do not make *tahreef* (distortion), *ta'teel* (denial), *takyeef* (questioning how) or *tamtheel* (likening).

The first part of the *ayah* refutes those who make *tamtheel* and *takyeef*, while the second part of the *ayah* refutes those who make *tahreef* and *ta'teel*.

In this part of his treatise, the author uses the *ayah* again to establish the Names of Allah *al-Samee'* (the All-Hearing) and *al-Baseer* (the All-Seeing).

- {لَيْسَ كَمِثْلِهِ شَيْءٌ} – *'Nothing is like Him.'* This is an attribute of negation, which affirms His general perfection. That is, due to His perfection, nothing amongst His creations is like Him. In the beginning of the *ayah* Allah says:

﴿فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ﴾

‘The creator of the Heavens and the earth. He has made for you males from yourselves and for the cattle also males. He multiplies you thereby.’ [al-Shura: 11]

In the context of the *ayah*, the negation specifically establishes the perfection of Allah’s creation, however, it can still be used as general evidence to establish His general perfection.

- {وَهُوَ السَّمِيعُ الْبَصِيرُ} – ***‘And He is the All-Hearing, All-Seeing.’*** Allah is the All-Hearing who hears all sounds, and the All-Seeing who sees all things. Nothing is hidden from Him on the earth and in the heavens. Allah’s Attribute of being All-Hearing can be divided into three categories.

1. The generality of His hearing, and that there is no sound except that Allah hears it. Allah says:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ ﴾

‘Indeed, Allah has heard the words of the woman who was arguing with you concerning her husband and was complaining to Allah.’ [al-Mujadila:1]

2. Hearing by which support and aid is intended. Allah says:

﴿ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

‘He said: Do not fear, I am with you both. I hear and I see.’ [Taha: 46]

3. Hearing by which threat and intimidation are intended. Allah says:

﴿ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ﴾

‘Do they think that We do not hear their secrets and their private counsels?’
[al-Zukhruf: 80]

Allah’s Attribute of being All-Seeing can also carry the meaning of Allah knowing the actions of His servants. Allah says:

﴿ وَاللَّهُ بِصِيرٍ بِمَا تَعْمَلُونَ ﴾

‘And Allah sees all of what you do.’ [al-Hujuraat: 18]

- This *ayah* affirms two of Allah’s Names (*al-Samee’* and *al-Baseer*) and three of His Attributes (the perfection of His Attributes in negating any likeness, hearing and seeing). Knowing this *ayah* refrains a believer from likening Allah to any of His creation. It also makes a believer cautious since they know that Allah will see them if they disobey Him, and He will hear them if they say something displeasing to Him.

﴿ وَقَوْلُهُ: ﴿ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾ [النساء: ٥٨]

And His saying: How excellent is what Allah exhorts you to do? Indeed, Allah is All-Hearing, All-Seeing.’ [al-Nisaa’: 58]

- At the beginning of the same *ayah* Allah says:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ﴾

‘Indeed, Allah commands that you should render back the trust to whom they are due, and that when you judge between people, you judge with justice.’ [al-Nisaa: 58]

- {إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ} – ***‘How excellent is what Allah exhorts you to do.’*** Allah made the proper rendering of the trusts and being just in judgement an exhortation and admonition. Anything which

benefits the heart is considered a *maw'itha* (exhortation), and there is no doubt that upholding these commands is beneficial for the heart.

- {إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا} – ‘**Indeed, Allah is All-Hearing, All-Seeing.**’ The verb (كَانَ) in the context of this *ayah* is not considered to have any relationship with time (meaning it has no tense). It is used only to refer to the Attributes of Allah that He is All-Hearing and All-Seeing.

If the verb was to maintain its tense, then it would imply that Allah was previously hearing and seeing, but this is now no longer the case. This is an invalid and false implication, because Allah’s Attributes of hearing and seeing are eternal. Therefore, the verb (كَانَ) in this context is intended as a verification and affirmation that Allah is eternally hearing and seeing.

- {سَمِيعًا بَصِيرًا} – ‘**All-Hearing, All-Seeing.**’ This is similar to the previous *ayah*, in that there is an affirmation that Allah is All-Hearing and All-Seeing.
- This *ayah* affirms two of Allah’s Names (*al-Samee’* and *al-Baseer*) and four of His Attributes (hearing, seeing, commanding and exhorting). In knowing that Allah hears all things and sees all things, a believer will be cautious in disobeying Allah in their speech and actions.
- In his explanation, Sheikh Ibn Uthaymeen mentions the following point of benefit:

قَرَأَ أَبُو هُرَيْرَةَ هَذِهِ الْآيَةَ ، وَقَالَ: إِنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ إِهْطَامَهُ وَسَبَّابَتَهُ عَلَى عَيْنِهِ وَأُذُنِهِ. وَالْمُرَادُ بِهَذَا الْوَضْعِ تَحْقِيقُ السَّمْعِ وَالْبَصَرِ، لَا إِثْبَاتُ الْعَيْنِ وَالْأُذُنِ، فَإِنَّ ثُبُوتَ الْعَيْنِ جَاءَتْ فِي آدِلَّةٍ أُخْرَى، وَالْأُذُنُ عِنْدَ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ لَا تُثَبَّتُ لِلَّهِ وَلَا تُنْفَى عَنْهُ لِعَدَمِ وُرُودِ السَّمْعِ بِذَلِكَ.

Abu Hurairah, may Allah be pleased with him, recited this Ayah, and said: ‘The Messenger ﷺ placed his thumb and index finger on his eye and ear.’ [Abu Dawud - Sahih]

The objective of placing of the fingers like this, was to verify Allah’s Attributes of hearing and seeing; not to affirm the eye and an ear. This is because the affirmation of Allah’s Eye comes in other proofs, while the ear is neither affirmed for, nor negated from Allah according to the *Ahlu-Sunnah wal-Jama’ah*, due to the absence of revealed texts mentioning that.

Review questions

1. Allah negates that anything is like Him. What are the specific and general affirming Attributes which this negating attribute establishes as per the *ayah* in Surat al-Shura?
2. What are the three categories of Allah’s Attribute of being All-Hearing?
3. What other meaning can Allah’s Attribute of being All-Seeing also carry?
4. Explain how the verb (كَانَ) has no tense when referring to Allah’s Attributes of being All-Hearing and All-Seeing.
5. How should having true *Imaan* in Allah’s ability to hear and see everything impact a believer?