

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 20

[إثباتُ السَّمْعِ وَالْبَصْرِ لِلَّهِ سُبْحَانَهُ]

وَقَوْلُهُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ

سَمِيعٌ بَصِيرٌ ﴿١﴾ [المجادلة: ١]

وَقَوْلُهُ: ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾ [آل عمران: ١٨١]

وَقَوْلُهُ: ﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾ [الزخرف: ٨٠]

وَقَوْلُهُ: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾ [طه: ٤٦]

وَقَوْلُهُ: ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾﴾ [العلق: ١٤]

وَقَوْلُهُ: ﴿الَّذِي يَرِنُكَ حِينَ تَقُومُ ﴿١٧٧﴾ وَتَقْلِبُكَ فِي السُّجُودِ ﴿١٧٨﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٧٩﴾﴾ [الشعراء: ٢١٨-٢٢٠]

وَقَوْلُهُ: ﴿وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ﴿١٠٥﴾﴾ [التوبة: ١٠٥]

[AFFIRMING THE ATTRIBUTES OF HEARING AND SIGHT REGARDING ALLAH]

**And His saying:** Allah has heard the words of the woman who disputes with you about her husband and lays her complaint before Allah. Allah hears the two of you talking together and Allah is All-Hearing, All-Seeing. [al-Mujadilah: 1]

**And His saying:** Allah has heard the words of those who say: 'Allah is poor and we are rich'. [aal-Imran: 181]

**And His saying:** Or do they imagine that We do not hear their secrets and their private talks? On the contrary, Our Messengers are right there with them, writing it down. [al-Zukhruf: 80]

**And His saying:** I will be with you, All-Hearing and all-Seeing. [Taha: 46]

**And His saying:** Does he not know that Allah sees? [al-'Alaq: 14]

**And His saying:** He sees you when you stand up to pray. And your movement with those who fall to prostrate. He is the All-Hearing, the All-Knowing. [al-Shu'araa: 218-220]

**And His saying:** Say: 'Act', for Allah will see your actions, and so will His Messengers and the believers. [al-Tawbah: 105]

## [إثباتُ السَّمْعِ وَالْبَصَرِ لِلَّهِ سُبْحَانَهُ]

### [AFFIRMING THE ATTRIBUTES OF HEARING AND SIGHT REGARDING ALLAH]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which affirm Allah's Attributes of Hearing and Seeing. These two Attributes are related to His Actions (*Af'aal*) which He does whenever He wills and however He wills. It is obligatory to believe in them and affirm them as Allah has affirmed them for Himself in a manner befitting His Majesty.
- This part of the treatise appears to be a continuation of previous evidences the Sheikh mentioned regarding Allah's Hearing and Seeing (Chapter 11).

وَقَوْلُهُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ

سَمِيعٌ بَصِيرٌ ﴿١﴾ [المجادلة: ١]

**And His saying:** *Allah has heard the words of the woman who disputes with you about her husband and lays her complaint before Allah. Allah hears the two of you talking together and Allah is All-Hearing, All-Seeing.* [al-Mujadilah: 1]

- This *ayah* was revealed regarding the woman who came to the Prophet ﷺ to complain against her husband who had declared *al-Dhihaar* upon her. This was a form of irrevocable divorce practiced in the *jaahiliyya* where a man would say to his wife: 'You are like the back of my mother' or words similar to this.
- {قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ} – '*Allah has heard the words of the woman who disputes with you*'. This is the point of reference (*shaahid*) from the *ayah*. It affirms the Hearing of Allah. He hears all voices, regardless of how far away, or hidden they are. A'isha said regarding this incident: '*Blessed is He whose hearing encompasses every voice. I was on the other side of the house, and some of her discussion was hidden from me*'.

The Hearing which is attributed to Allah can be divided into two categories:

1. Hearing that has the meaning of what is heard. This can be further divided into three categories. (See chapter 11).
    - That which is intended to threaten.
    - That which is intended to show aid and support.
    - That which is intended to explain the all-encompassing knowledge of Allah's Hearing.
  2. Hearing that has the meaning of response. Allah answers whoever calls upon Him. The one making *du'aa* calls out to Allah who hears him and responds to him. In this context, it does not simply mean hearing, as there is no benefit in this, rather the benefit is in Allah responding to the *du'aa*.
- The hearing attributed to Allah in this *ayah* is that which is intended to explain the all-encompassing knowledge of Allah's Hearing. This is understood from the context of the *ayah*.

وَقَوْلُهُ: ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾ [آل عمران: ١٨١]

**And His saying:** *Allah has heard the words of those who say: 'Allah is poor and we are rich'.*

[aal-Imran: 181]

- It was the Jews who made this heinous accusation against Allah. They made it in order to deceive the weak amongst them, not because they themselves believed it, since they are a people who had

received revelation and thus understood the evil of their expression. They said it by way of casting doubts on the religion of Islam.

- They made this allegation when Allah revealed His saying:

﴿ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا ﴾

**Who is it that will lend to Allah a goodly loan.** [al-Baqarah: 245]

They said to the Messenger ﷺ: 'O Muhammad, your Lord is needy, He is asking for a loan from us.'

- The hearing attributed to Allah in this *ayah* is that which is intended to threaten. This is understood from the context of the *ayah*.

﴿ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴾ [الزخرف: ٨٠]

**And His saying: Or do they imagine that We do not hear their secrets and their private talks? On the contrary, Our Messengers are right there with them, writing it down.** [al-Zukhruf: 80]

- {أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ} – 'Or do they imagine that we do not hear their secrets'. What they conceal in their hearts or what they confide with their companions about.
- {وَنَجْوَاهُمْ} – 'And their private talks'. Meaning what they are discussing privately and what they are talking to their companions about. It is louder than the secret.
- {بَلَىٰ} – 'On the contrary'. Allah hears their private talks and secrets.
- {وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ} – 'Our Messengers are right there with them, writing it down'. Meaning, the angels are with them, recording what they are saying in secret and in their private counsels, regarding the disobedience of Allah.
- The Hearing attributed to Allah in this *ayah* is that which is intended to explain the all-encompassing knowledge of Allah. Allah hears their secrets and private counsels. It can also be the Hearing which is intended to threaten, as the *ayah* was revealed regarding those who spoke secretly and in private regarding the disobedience of Allah.

﴿ وَإِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴾ [طه: ٤٦]

**And His saying: I will be with you, All-Hearing and all-Seeing.** [Taha: 46]

- {وَإِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ} – 'I will be with you, All-Hearing and All-Seeing'. The *ayah* is addressing Musa and Harun. Allah assures them that He hears what they say and hears what is said to them. He also sees what they do and sees what is done to them. This is because they were treated badly, both verbally and physically. If it is verbal, Allah Hears it and if it is physical, Allah Sees it.
- The Hearing attributed to Allah in this *ayah* is that which is intended to show aid and support.

﴿ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴾ [العلق: ١٤]

**And His saying: Does he not know that Allah sees?** [al-'Alaq: 14]

- {أَلَمْ يَعْلَم} – 'Does he not know'. The pronoun returns to the one who was trying to harm the Prophet ﷺ, as per the *ayaat* before it in Surat al-'Alaq. The scholars of *tafsir* have mentioned that it was Abu Jahl.
- In this *ayah* there is affirmation of Allah's Attribute of Seeing (*al-Ru'yah*). The *Ru'yah* attributed to Allah has two meanings.
  1. Seeing what is visible.
  2. Knowledge. Allah says:

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦٧﴾ وَنَرَاهُ قَرِيبًا ﴿٦٨﴾﴾

*They see it far off. But we see it quite near.* [al-Ma'arij: 6-7]

- {بَانَ اللَّهُ يَرَى} – *'That Allah sees.'* The mention of the *Ru'yah* can carry both meanings without contradiction. Allah can see what Abu Jahl is doing and He has knowledge of it as well.

﴿الَّذِي يَرِيكَ حِينَ تَقُومُ ﴿٦٨﴾ وَتَقَلَّبَكَ فِي السَّجْدِينَ ﴿٦٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٠﴾﴾ [الشعراء: ٢١٨-٢٢٠]

*And His saying: He sees you when you stand up to pray. And your movement with those who fall to prostrate. He is the All-Hearing, the All-Knowing.* [al-Shu'araa: 218-220]

- {الَّذِي يَرِيكَ حِينَ تَقُومُ} – *'He sees you when you stand up to pray'*. The mention of the *Ru'yah* has the meaning of seeing. Allah sees the Prophet ﷺ when he stands up to pray alone, and his movements with those who prostrate in congregation. It is not correct to say that it carries the meaning of knowledge because Allah knew about him before and after he stood in prayer.
- {إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ} – *'He is the All-Hearing, the All-Knowing'*. Meaning Allah is the possessor of perfect Hearing, which reaches all that is audible. Similarly, He has knowledge of everything, nothing can escape His knowledge.
- This *ayah* combines between the mention of Allah's Hearing and Seeing.

﴿وَقَوْلُهُ: ﴿١٠٥﴾ وَقُلِ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ [التوبة: ١٠٥]

*And His saying: Say: 'Act', for Allah will see your actions, and so will His Messengers and the believers.* [al-Tawbah: 105]

- In his tafsir of this *ayah*, Ibn Kathir said: *'This is a threat from Allah to those who disobeyed His commands, that their deeds shall be exposed to Him and to His Messenger ﷺ and to the believers. This will definitely happen on the Day of Resurrection, but Allah may also expose it to the people in this world.'*
- In this *ayah* there is affirmation of the *Ru'yah* with both meanings: The *Ru'yah* of knowledge and the *Ru'yah* of vision.

#### Review questions

1. Are Allah's Attributes of Hearing and Seeing related to His Actions or to His Essence? What is the correct methodology of establishing them?
2. When Hearing is attributed to Allah, what two broad categories can this can be divided into?
3. *'Or do they imagine that We do not hear their secrets and their private talks?'* [al-Zukhruf: 80] – What is intended by the Hearing attributed to Allah in this *ayah*?
4. *'I will be with you, All-Hearing and all-Seeing.'* [Taha: 46] – What is intended by the Hearing attributed to Allah in this *ayah*?
5. *'Say: 'Act', for Allah will see your actions.'* [al-Tawbah: 105] – What meaning of Allah's Attribute of Seeing does this *ayah* carry?