



Sharh Aqeedat ul-Waasitiyyah

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Part 18: Affirmation of Hearing and Sight for Allaah

Text:

وَقَوْلُهُ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾.

وَقَوْلُهُ: ﴿إِنَّ اللَّهَ نِعْمًا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

And His, the Most High's saying, "There is nothing like Him, and He is the All-Hearer, All Seer" [Shoora 42:11], and His saying, "Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer" [An-Nisa 4:58]

Explanation:

(There is nothing like Him...), the beginning of the verse is His, the Most High's saying:

“The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates” (Shooraa 42:11)

The Imaam Ibn Katheer said in his tafseer, “Meaning, that there is nothing like the Creator of all things in pairs, because He is the unique, the self-subsisting (as-samad) one besides whom there is no equal”.

(and He is the All-Hearer...), the one who hears all sounds, **(All Seer...)**, the one who sees all things, and nothing in the heaven or the earth is hidden to Him. Imaam ash-Shawkaanee said in his tafseer, “Whoever understood this verse as it truly should be understood and reflected upon it as it should be reflected upon, then with respect to the differing of those who differed concerning the Attributes (of Allaah), he will traverse upon a clear and manifest way, and he will increase in insight when he reflects upon the meaning of His saying, “And He is the All-Hearer, the All-Seer”. For this affirmation (in this verse) that occurs after that negation of any likeness, equal to him comprises sure certainty, healing of the chests, and delight of the hearts. Therefore, give this illuminating proof and strong evidence its true estimation O seeker of the truth, for you will shatter many innovations and you will destroy many heads of innovation and you will compel the highest factions amongst the philosophers by way of it. Especially when you add to it, the saying of Allaah, the Most High, **“And they do not encompass Him in knowledge”** (Baqarah 2:110).

And His saying, **(Verily, how excellent...)**, before it is His saying,

Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice

“ni'im” is amongst the words (used for) praise, and “maa”, it is an unknown, indefinite (thing) that has been described, as if it is being said, “What an excellent thing He teaches you”, and it has been said that the “maa” is a relative pronoun, meaning, “what an excellent thing, that which He teaches you”. And His saying, **(...is the teaching which He (Allâh) gives you...)**, meaning, that He commands you with, of fulfilling the trusts and judging with justice between the people. And His saying, **(...Truly, Allâh is Ever All-Hearer, All-Seer)**, meaning that He, the Sublime, hears what you say, and sees what you do.

The point of evidence from these two noble verses is that they contain an affirmation of hearing and seeing for Allaah. And in the first verse there is a negation of any likeness to the created things. Therefore, in what He has described and named Himself with there is a combination between negation and affirmation.