

اللہ میاں کہنا کیسا؟

Allah Miyan Kahna Kaysa?

Where is Allah?

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ* in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Where is Allah?

The English translation of 'Allah Miyan Kahna Kaysa'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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4th episode of the content taken from the book of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة*, 'Kufriyah Kalimat kay baray mayn Suwal Jawab'

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This content has been taken from page no. 100 to page no. 123 of the book 'Kufriyah Kalimat Kay Baaray Mayn Suwal Jawab'

Du'a of Attar

O Allah! Whoever reads or listens to the 20 pages of the booklet *Where is Allah?*, grant him true respect for You and Your Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Reciting Durood

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the one who recited Hamd, Sana, and Durood Shareef after performing Salah, 'Supplicate, it will be accepted. Ask, you will be granted.'

(Sunan-un-Nasa'ee, pp. 220, Hadees 220)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Where is Allah?

QUESTIONS AND ANSWERS ABOUT ALLAH عَزَّوَجَلَّ BEING FREE FROM PLACE

How is it to say ‘The One who provides is sitting above’?

Question: What is the ruling on saying ‘The One who provides is sitting above’ or ‘The One who does justice is sitting above’?

Answer: This is a statement of disbelief, because in this statement, a direction and a place have been affirmed for Allah Almighty. Sadr-ush-Shari’ah, Badr-ut-Tareeqah, Allamah Maulana Mufti Amjad Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ writes, ‘To affirm a place for Allah Almighty is disbelief, because He is free from place. Saying ‘God is above and we are below’ is a statement of disbelief.’

(Bahar-e-Shari’at, Part 9, pp. 180, Fatawa Qazi Khan, vol. 4, pp. 470)

Teach children to say ‘Allah’

Question: Some people give their children the mindset that Allah is above. Consequently, when such children are lovingly asked, ‘Where is Allah?’, they immediately point to the sky. What is the ruling on teaching them in this way?

Answer: Only someone who himself thinks that, Allah forbid, Allah is above, or that the place in which He resides is above, would teach his children this. Both of these concepts (believing that Allah is above or believing that He resides in a place) are disbelief. Allah Almighty is free from direction and place. Do not teach children to point (in the way that was mentioned in

the question); rather, as soon as they are able to speak, strive to make the word ‘Allah’ the first word that comes out of their tongue. After this, teach them to say:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Furthermore, also teach them to say ‘Allah is closer than even our souls.’ Allah Almighty says in verse 16 of Surah Qaaf,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

And We are nearer to him than his jugular vein.

[Kanz-ul-Iman (translation of Quran) (Part 26, Surah Qaaf, Verse 16)]

Sadr-ul-Afaadil, ‘Allamah Maulana Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states, ‘This is an expression of Allah’s all-encompassing knowledge, i.e. (it is as though Allah is saying) ‘We know the state of a person more than he knows himself.’ ‘Wareed’ is the vein in the neck through which blood flows and then goes on to reach every part of the body. In other words, the meaning is that the various parts of a human being may be hidden from each other, but nothing is hidden from Allah Almighty.’ (*Khaza’in-ul-Irfan*, pp. 826)

How should deaf and mute people refer to Allah in sign language?

Question: Nowadays, those who provide training to deaf and

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mute people teach them to point to the sky with their finger to refer to Allah. To what extent is this permissible?

Answer: This method is completely wrong. Through this, those vulnerable people would develop the concept in their minds that Allah is above or that the place in which He resides is above. Both of these concepts (believing that Allah is above or believing that He resides in a place) are disbelief. Allah Almighty is free from direction and place. Instead of teaching them to point to the sky, they should be taught to form the word **الله** with their hand. The method of doing this is very simple; spread out the fingers of the right hand slightly and then raise the top of the thumb to join it to the side of the middle part of the index finger. Now if you look towards the back of your right hand, you will perceive that it has formed the word **الله**. If you follow the same method with your left hand and look towards your left palm, you will also see the word **الله** formed.

People learn statements of disbelief from films

Dear Islamic brothers! Statements affirming place and direction for Allah Almighty are becoming quite widespread amongst people, in particular, saying '*ooper wala*' (the one above) is extremely common. Most people have learned this statement from watching films and dramas. Since not every Muslim can identify statements of disbelief, countless Muslims

would commit these mistakes on a daily basis. All those who have uttered this statement even once in their lifetime should repent of this and recite the Kalimah anew (i.e. renew their faith), and renew their Nikah [i.e. marriage] as well if they are married. If only Muslims would develop the fear of a bad end in their hearts, completely abstain from films, dramas and songs, and attain the knowledge of the essentials of religion. Alas! Death hovers over us at all times. Through illnesses, explosions, riots, floods, storms, earthquakes, fires, and high speed car accidents, death even snatches away the lives of strong youths suddenly, and all merriments and flairs are mixed in the sand.

*Jal gaye parwanay sham'ayn pani pani ho gaeyn
Mayra tayra zikr ho kar anjuman mayn reh gaya*

How is it to say 'Allah is watching from the sky'?

Question: Is it permissible or not to say the following statement to scare someone who carries out evil sightedness, 'Allah is watching from the sky'?

Answer: It is impermissible as it is a statement of disbelief. It is stated on page 259 of volume 2 of *Fatawa Aalamgiri*, 'It is disbelief to say 'Allah is watching from the sky or from the 'Arsh (Divine Throne)'. (*Aalamgiri, vol. 2, pp. 259*) Instead, the one committing the sin of evil sightedness or any other sin

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should be made to realise that Allah Almighty is watching, just as it is stated in verse 14 of Surah Al-‘Alaq:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۖ

Did he not know that Allah is watching (him)?

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-‘Alaq, Verse 14)

An act better than a thousand Hajj

Dear Islamic brothers! If only this concept would remain truly embedded in our minds at all times that Allah Almighty is watching us. If we genuinely achieve the pinnacle of this concept, then sins would never occur at all. Sayyiduna Imam Abul Qasim Qushayri رَحْمَةُ اللَّهِ عَلَيْهِ states, ‘Sayyiduna Hasri رَحْمَةُ اللَّهِ عَلَيْهِ would say, ‘One sitting is better than a thousand Hajj.’ This one sitting refers to gathering your full attention and imagining that you are present in the court of Allah Almighty (i.e. that Allah Almighty is watching you). (*Al-Risala-tul-Qushayriyyah*, pp. 321) May Allah Almighty have mercy upon him and forgive us for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Kohl-stick¹ of fire will be passed through the eyes!

If only we would develop the habit of protecting the gaze! Without any doubt, the punishment for evil sightedness will be unbearable. ‘Allamah Ibn Jauzi رَحْمَةُ اللهِ عَلَيْهِ relates, ‘Whoever did not protect his eyes from looking at non-Mahrams², on the Day of Judgement, a Kohl-stick of fire will be passed through his eyes.’ (Bahar-ud-Dumu’, pp. 171 - 172)

A beautiful tip for controlling the gaze

Hujjat-tul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ relates, ‘Someone once asked Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ عَلَيْهِ, ‘Ya Sayyidi! I want to develop the habit of keeping my gaze lowered. Give me some advice that will help me.’ He رَحْمَةُ اللهِ عَلَيْهِ said, ‘Always remember that before my gaze falls on someone else, a Watcher (i.e. Allah Almighty) is watching me.’ (Ihya-ul-‘Uloom, vol. 5, pp. 129) May Allah Almighty have mercy upon him and forgive us for his sake.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A brilliant method of keeping the gaze lowered

It is related that Sayyiduna Hassaan Bin Abi Sinaan رَحْمَةُ اللهِ عَلَيْهِ

¹ A small, thin metal stick used to apply Kohl (a traditional eye cosmetic) to the eyes, similar to an eyeliner pencil.

² Those men or women with whom marriage is not forbidden permanently.

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once went for Eid Salah and when he رَحْمَةُ اللَّهِ عَلَيْهِ returned home, his wife asked him, ‘How many women did you look at today?’ He رَحْمَةُ اللَّهِ عَلَيْهِ remained silent in response, but when she continued asking incessantly, he replied, ‘From leaving the house until returning to you, I kept my gaze on my toes.’

(Kitab-ul-Wara' Maá' Mawsu'ah Imam Ibn Abi Dunya, vol. 1, pp. 205)

سِيَّخِنَ اللَّهُ! The pious bondsmen of Allah do not look around unnecessarily, especially in crowded areas, to ensure that their gaze does not fall on that which is impermissible to look at in Shari'ah. Sayyiduna Dawood Taa'ee رَحْمَةُ اللَّهِ عَلَيْهِ, mentioning a sign of the pious predecessors, said, ‘The pious people would dislike looking around pointlessly.’

(Kitab-ul-Wara' Maá' Mawsu'ah Imam Ibn Abi Dunya, vol. 1, pp. 204)

May Allah Almighty have mercy upon him and forgive us for his sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Is anyone watching?

Sayyiduna Farqad Sinji رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘When a hypocrite sees that no person is watching him, he goes ahead and commits sin. Alas! He bears in mind that people are not watching him, but he fails to take into account that Allah is watching.’

(Kitab-ul-Wara' Maá' Mawsu'ah Imam Ibn Abi Dunya, vol. 1, pp. 130)

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May Allah Almighty have mercy upon him and forgive us for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Chhup kay logon say kiye jis kay gunah

Woh khabardar hay kya hona hay

Aray O mujrim bay parwa daykh,

sar pay talwaar hay kya hona hay

(Hadaiq-e-Bakhshish Shareef)

Madani request: Purchase a copy of the speech entitled ‘Allah Daykh Raha Hay’ (Allah is watching) from Maktaba-tul-Madinah, listen to it yourself, and make your family members listen to it too.

The Shar’i ruling on saying ‘Allah is my support above’

Question: What is the ruling on saying to someone, ‘Allah is my support above, and you are my support on earth.’

Answer: It is disbelief because place and direction are being affirmed for Allah Almighty in it.

Referring to Allah as ‘ooper wala’ (the one above)?

Question: What is the ruling on referring to Allah as ‘ooper wala’ (the one above)?

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Answer: It is disbelief to refer to Allah Almighty as ‘ooper wala’, because this statement affirms direction for Him and He is free from direction, as ‘Allamah Sa’aduddin Taftaazaani رَحْمَةُ اللهِ عَلَيْهِ states, ‘Allah is free from being in a place, and since He is free from being in a place, He is also free from direction, and free from being above or below.’ (*Sharh-ul-‘Aqaaid*, pp. 60) Moreover, ‘Allamah Ibn Nujaym Misri رَحْمَةُ اللهِ عَلَيْهِ states, ‘Whoever deems Allah as being above or below, the ruling of disbelief will be applied to him.’ (*Al-Bahr-ur-Raa'iq*, vol. 5, pp. 203) However, if someone uses this statement in the meaning of elevation of rank and majesty, we will not apply the ruling of disbelief on the speaker, although we will still declare the statement to be a bad one and we will still prevent the speaker from saying it.’ (*Fatawa Fayz-ur-Rasool*, vol. 1, pp. 2)

Saying Allah is ‘in the Masjid, the temple, and everywhere’

Question: Someone said, ‘Allah is everywhere; He is in the Ka’bah, in the Masjid, in the temple, and in the church’. What is the ruling on the speaker?

Answer: The ruling of Luzoom-e-Kufr applies to the speaker because place has been affirmed for Allah Almighty in this statement. Some Na’at reciters recite statements like this in

Hamdiyyah poetry¹. They should repent, and renew their faith as well as their Nikah [i.e. marriage].

Explanation of Allah being free from place

Question: Nowadays, common people are generally heard saying, ‘Allah resides above, His place is in the sky’. Countless people also say, ‘Allah is everywhere.’ However, the correct Islamic belief is that Allah Almighty is free from place. Please explain this belief for us?

Answer: Without doubt, Allah Almighty is free from place. The truth is that the concept mentioned in the question (of Allah being above or everywhere), which is disbelief, has become embedded into the minds of many people due to them watching films and dramas and listening to indecent songs. From these people, this concept transfers to subsequent generations. Due to being distant from knowledge and scholars of Islam, some minds are not prepared to accept that Allah Almighty is free from place. There are numerous proofs for Allah Almighty being free from place, but I will try to present just one proof. **إِنَّ شَاءَ اللَّهُ**, minds possessing the spirit of accepting the truth will accept this proof straightaway. Remember that Allah Almighty is Qadeem (Pre-Eternal), i.e. He has existed forever. He existed even when there was no

¹ Poetry that is written to praise Allah Almighty

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‘now, when, or then’ and no ‘here, there, above, below, left, or right’. Everything other than Allah Almighty and His Divine Attributes is Haadis (contingent). Haadis is the opposite of Qadeem and refers to anything that came into existence from non-existence, or in even simpler words, anything that did not exist before and then existed. **أَلْحَمْدُ لِلَّهِ**, every Muslim believes that Allah and His Divine Attributes are Qadeem, and that everything else was created afterwards. Now, all we need to understand is that undoubtedly, the earth, the sky, the ‘Arsh, the Kursi, above, below, right, left, etc. are all amongst the things that were created afterwards. Now, if it was to be said that Allah is above, or in the sky, or on the ‘Arsh, or everywhere, then it would become necessary to accept that the sky, the ‘Arsh and everywhere else are Qadeem, or one would have to conclude that initially Allah Almighty was free from place but then as He started creating things, He began residing in them, such that when ‘above’ came into existence, He went above, when ‘below’ was created, He descended below, when He created the ‘Arsh, then He went to the ‘Arsh, and when He created all places, then He began to reside everywhere. (How absurd!) **عَدَّوَجَلَّ** May Allah **وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** allow this explanation to enter the hearts.

Hopefully, you would have understood the ruling now. Anyhow, the ruling of Shari’ah is that referring to Allah Almighty as being above, or residing in the sky, or being

everywhere is Kufr-e-Luzoomi. Although a Muslim who holds such a belief does not exit the folds of Islam according to the *Mutakallimeen* (theologians), however, according to the noble *Fuqaha* (jurists), the ruling of disbelief does apply to him. Therefore, it is necessary for him to repent, and renew his faith and Nikah [i.e. marriage].

Seven examples of the statements of disbelief in relation to place

1. It is disbelief to believe in direction for Allah Almighty, for example to say ‘Allah is above’. (*Al-Bahr-ur-Raa'iq*, vol. 5, pp. 203) ‘Allamah Maulana Mufti Amjad Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ writes, ‘Allah Almighty is free from direction, place, time, movement, motionlessness, shape, physical form and all *Hawaadis* (contingencies).’ (*Bahar-e-Shari’at*, vol. 1, pp. 8)
2. It is disbelief to affirm (i.e. to believe or to say) place for Allah Almighty. (*Al-Bahr-ur-Raa'iq*, vol. 5, pp. 203)
3. It is disbelief to affirm a body and a place for Allah Almighty. The detail of this ruling can be seen in the blessed epistle of my master A’la Hazrat, Imam of the Ahl-us-Sunnah, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ entitled *Qawaari’-ul-Qahhaar* (*Fatawa Razawiyyah*, vol. 29, pp. 119-285).
4. Saying ‘Allah is above and you are here below’ is a statement of Kufr [i.e. disbelief]. (*Bahar-e-Shari’at*, vol. 9, pp.

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180; Fatawa Qaazi Khan, vol. 4, pp. 470)

5. If someone says ‘Allah is in the sky’ and his intention was to relate the apparent words that have come in some Hadees narrations, then it is not disbelief. However, if he intended a place, then it is disbelief, and if he had no intention, even then it is disbelief according to the majority of the noble Fuqaha (jurists). (*Al-Bahr-ur-Raa'iq, vol. 5, pp. 203; Fatawa Razawiyyah, vol. 14, pp. 284*) Sadly, such statements are spewed out by people abundantly. Please reflect carefully whether you have ever, Allah forbid, said something like this in your life, and if you have, then repent, and renew your faith and Nikah [i.e. marriage].
6. The statement, ‘There is no place and no corner in which the Being of Allah is not present,’ is a statement of disbelief. (*Derived from Fatawa ‘Aalamgiri, vol. 14, pp. 620; Majma’-un-Nahr, vol. 2, pp. 505*)
7. The statement, ‘Allah Almighty is watching from the sky or from the ‘Arsh,’ is a statement of disbelief. (*Fatawa ‘Aalamgiri, vol. 2, pp. 257*)

Questions and Answers about insulting Allah Almighty

Saying ‘Allah supports oppressors’

Question: Having had enough of his enemy, someone said, ‘so

and so has annoyed us so much and the sad thing is that even Allah supports people like that!’ What is the ruling on such a person?

Answer: To say this is disbelief because the speaker is insulting Allah Almighty by declaring Him to be a supporter of oppressors.

Considering the displeasure of Allah as something minor

Question: What is the ruling on saying, ‘I don’t care if Allah is displeased with me? I’m not scared of Allah.’?

Answer: This statement consists of deeming the displeasure of Allah Almighty as something minor and it also consists of the aspect of being fearless of Allah’s punishment; therefore, the mentioned statement is a statement of disbelief. Sadr-ush-Shari’ah, Badr-ut-Tareeqah, Allamah Maulana Mufti Amjad Ali A’zami

رحمته اللو عليه writes, ‘One person said to another, ‘Do not sin, otherwise Allah will throw you into the Hellfire,’ to which the other person responded, ‘I’m not scared of Hellfire,’ or ‘I don’t care about Allah’s punishment’, or the first person said to the second, ‘Don’t you fear Allah?’, to which the second replied angrily, ‘No!’ or ‘Other than throwing me into Hell, what else can He do?’, or the first person said, ‘Fear Allah!’, to which the second responded, ‘Where is Allah?’ – all of these responses are statements of disbelief.’ (*Bahar-e-Shari’at*, vol. 9, pp. 180)

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The fear that Imam-e-A'zam had for Allah Almighty

Dear Islamic brothers! Those people who have made this world their everything, have forgotten death, and have cut off contact with the pious people are generally very audacious. It is as though their tongues are ahead of their hearts. The question of reflecting with the heart does not even arise before whatever is on the tip of the tongue slips out and they continuously spew all sorts of drivel. In this way, the chance of, Allah forbid, uttering statements of disbelief increases exponentially. We must develop the fear of Allah Almighty in ourselves. Look at the fear of Allah Almighty that the leader of millions of Hanafis, my master, Sayyiduna Imam-e-A'zam, the most magnificent jurist, Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ had. In this regard, it is narrated that once Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ was talking to someone when that person suddenly said to him, i.e. 'Fear Allah!' As soon as those words left his mouth, the face of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ went pale, he lowered his head, and said, 'Brother! May Allah عَزَّوَجَلَّ grant you an excellent reward! When a person begins to have pride over his knowledge, at that time, he is in need of someone to remind him of Allah Almighty.' (*Uqood Al-Juman*, pp. 227)

Allah عَزَّوَجَلَّ is free from forgetting

Question: What is the ruling on saying, 'May be Allah Almighty forgot to write anything in my destiny'?

Answer: Saying this, is disbelief, because in this statement, Allah Almighty has been severely insulted by declaring him as one who forgets. Undoubtedly, Allah Almighty is free from forgetting, and any statement that affirms forgetting for Allah Almighty is utter disbelief. In this regard, it is stated in verse 52 of Surah Taahaa,

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

my Lord neither strays nor forgets

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Ta-ha, vol. 52)

Ascribing forgetting to Allah Almighty

Question: What is the ruling on saying, ‘Who knows when I’ll be called? Maybe the Creator has forgotten me’?

Answer: Saying this is disbelief because Allah Almighty is free from forgetting. It is stated in *Bahar-e-Shari’at*, ‘If someone does not get ill or is very old and is not dying, saying about him, ‘Allah has forgotten him’, is disbelief.’

(Bahar-e-Shari’at, vol. 9, pp. 179, ‘Aalamgiri, vol. 2, pp. 259)

The ruling on saying ‘Allah Miyan’

Question: What is the ruling on saying ‘Allah Miyan’? (The phrase ‘Allah Miyan’ is used in Urdu or some other Asian languages)

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Answer: Using the word ‘miyan’ for Allah Almighty is not allowed. Instead, one should say ‘Allah Pak’, Allah تعالى, Allah عَزَّوَجَلَّ, Allah تبارك وتعالى, etc. My master A’la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ says, ‘The word ‘miyan’ should not be used for Allah Almighty because this word has three meanings, two of which are *Muhaal* (impossible) for Allah Almighty. The word ‘miyan’ means ‘master’, ‘husband’ and ‘the person who arranges fornication between a man and a woman’, so using this word (for Allah Almighty) is not allowed.’

(Fatawa Razawiyah, vol. 14, pp. 614)

Who will receive the attire of ‘faith’?

Dear Islamic brothers! Whenever any calamity strikes, whether it is extended unemployment, an illness that does not go away or problems that do not get resolved, then on every occasion, ensure that you adopt patience and only patience in order to attain reward in the hereafter. Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ once asked in the court of Allah Almighty, ‘O my Lord! What is the reward of the worried and grief-stricken person who remains patient upon calamities in order to attain Your pleasure?’ Allah Almighty said, ‘his reward is that I will grant him the attire of faith and I will never remove it from him.’ *(Ihya-ul-‘Uloom, vol. 4, pp. 90)* May Allah Almighty have mercy upon him and forgive us for his sake.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Saying, 'How am I supposed to believe that Allah hears?'?

Question: If someone becomes distressed and says, 'How am I supposed to believe that Allah hears?', then what is the ruling on such a person?

Answer: Saying this is disbelief because in this statement, doubt is being expressed over Allah Almighty being 'the All-Hearing', and this doubt is utter disbelief. If, hypothetically, this statement was uttered during supplication and with this statement, the speaker intended the following meaning, 'How am I supposed to believe that Allah accepts supplications?', even then this meaning is disbelief because it expresses that Allah Almighty unrestrictedly does not accept supplications, despite the fact that Allah Almighty says in verse no. 60 of Surah tul-Mu`min,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ^ط

And your Lord proclaimed, 'Supplicate to Me, I will accept (it)

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah-tul-Mu`min, Verse 60)

Hay tayra farman ادعوني، hay yeh Du'a ho qabr na sooni

Jalwa-e-yar say iss ko basaana, ya Allah mayri jholi bhar day

Denying that 'Allah is with those who are patient'

Question: If a distressed person loses his cool and says, 'They

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say that Allah is with those who are patient, but I say this is all rubbish', what is the ruling on this?

Answer: This is clear disbelief. This statement consists of an extremely severe insult to Allah Almighty, as well as a rejection and insult of the following Quranic verse:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

indeed Allah is with those who are patient.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 153)

Who is afflicted with a greater calamity than the people (martyrs and prisoners) of Karbala?

Dear Islamic brothers! A distressed person should remain content with the decree of Allah Almighty and he should tell himself in his heart, 'The calamities that befell the martyrs and prisoners of Karbala رَضِيَ اللَّهُ عَنْهُمْ were undoubtedly millions of times greater than the calamities that have befallen me, yet they endured them all with a smile and earned Paradise through adopting patience. I shouldn't lose patience and thus become deprived of good fortune in the hereafter. Undoubtedly, there are incredible blessings and comforts for those who remain patient when faced with calamities, hardships, illnesses, and other difficulties.'