

## How is it to use the words 'Haazir-o-Naazir' for Allah? عَزَّوَجَلَّ

### Darulifta Ahlesunnat

(Dawateislami)

#### Question

What do the blessed 'Ulama (Islamic scholars) say about the following issue? Is it allowed or not to use the words 'Haazir-o-Naazir' [حاضر و ناظر] for Allah عَزَّوَجَلَّ?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Indeed everything is apparent to Allah عَزَّوَجَلَّ and He عَزَّوَجَلَّ watches everything as well. But in order to describe these attributes, we cannot use the words 'Haazir-o-Naazir'. Because, firstly, these words are not among the Names of Almighty Allah; and secondly, the meanings of these words described in Arabic dictionaries do not befit the glory of Almighty Allah. Therefore, blessed 'Ulama say that these words should not be used for Almighty Allah. Therefore, in order to describe these attributes of Allah عَزَّوَجَلَّ, we should use the words شَهِيدٌ و بَصِيرٌ. Allah عَزَّوَجَلَّ has stated in the Holy Quran:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٠﴾

Indeed everything is before Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 17)

At another place, it is stated:

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٥١﴾

Indeed Allah is All Hearing, All Seeing.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 75)

Mufti-e-A'zam Pakistan, Mufti Waqaruddin Qadiri عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: If the meanings of the words 'حاضر و ناظر' which are mentioned in the dictionary are taken into account, it turns out that it is not permissible to use these words for Allah عَزَّوَجَلَّ. The following are the meanings of the word 'حاضر' (Haazir) stated in very famous and reliable Arabic dictionaries, i.e. Al-Munjid and Mukhtar-us-Sihah [مختار الصحاح] etc.: Nearness, courtyard, the place where someone has to be present and something visible to the naked eye without any veil. And the meaning of the word 'ناظر' (Naazir) in Mukhtar-us-Sihah is: the pupil of the eye, whereas the meanings of the word Nazr (نظر) are: to contemplate or ponder over a matter, to estimate something and to concentrate on something by watching it.

It is Wajib to believe that Allah عَزَّوَجَلَّ is free from the literal meanings of these two words. These words cannot be used for Allah عَزَّوَجَلَّ without any interpretation. That is why, the words Haazir-o-Naazir are not included in Asmaa-ul-Husna [the Sacred Names of Allah عَزَّوَجَلَّ] as nouns or adjectives. These words are neither mentioned in the Quran and Hadees for Almighty Allah nor have they been used for Allah عَزَّوَجَلَّ by the blessed Sahabah, Tabi'een and A'imma Mujtahideen.

(Waqar-ul-Fatawa, vol. 1, pp. 66)

It is stated in Fatawa Fayz-ur-Rasool: If it is believed that Haazir-o-Naazir means what شَهِيدٌ و بَصِيرٌ means, which is, every thing is before Allah and Allah is seeing everything then it is a correct belief. However, this belief should not be expressed by using the words Haazir-o-

Naazir, i.e. the words Haazir-o-Naazir should not be used for Allah عَزَّوَجَلَّ. Still, if anyone uses these words for Allah عَزَّوَجَلَّ, it will not be declared to be Kufr (disbelief). (Fatawa Fayzur-Rasool, vol.1, pp.3) And Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Although the one who uses the words Haazir-o-Naazir for Allah عَزَّوَجَلَّ is not a Kafir (disbeliever), it is forbidden to use the words Haazir-o-Naazir for Allah عَزَّوَجَلَّ. In fact, the names of Allah عَزَّوَجَلَّ are Tawqeefi [توقيفي]. It means the correct way is to use only those names for Allah عَزَّوَجَلَّ which have been used by Shari'ah. And the names which have not been used by Shari'ah should be avoided.

(Fatawa Shareh Bukhari, vol. 1, pp. 305)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

**Answered by: Maulana Sajjad Sahib**

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**Dar-ul-Ifta Ahlesunnat (Dawat-e-Islami)**

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