

'Allah<sup>-azwj</sup> neither Diffuses nor Comes out -Condemnation of Halool'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## Allah<sup>-azwj</sup> neither Diffuses nor Comes out - Islam Condemns the concept of 'Halool'

Sufis claim that in certain of their rituals, Allah<sup>-azwj</sup> diffuses into their souls (God Forbid) a totally wrong and imaginary concept and we have many Ahadith in the rejection of this illicit concept, e.g.,

(A Jew asked Rasool Allah<sup>-saww</sup>): 'Where is your<sup>-saww</sup> Lord<sup>-azwj</sup>?' (Rasool Allah<sup>-saww</sup> replied)He<sup>-azwj</sup> is in every place, and He<sup>-azwj</sup> is not enclosed into a thing from the limited place'. He said, 'And how is He<sup>-azwj</sup>?' He<sup>-saww</sup> said: 'And how can I<sup>-saww</sup> describe my<sup>-saww</sup> Lord<sup>-azwj</sup> with the 'how', and the 'how' is a creation, and Allah<sup>-azwj</sup> cannot be described by His<sup>-azwj</sup> creation' (an extract).<sup>1</sup>

Amir Al-Momineen<sup>-asws</sup> replied about a question regarding Allah<sup>-azwj</sup>: He<sup>-azwj</sup> is not similar to any form and cannot be felt and comprehended through any of the senses and cannot be analogised with the people.

Allah<sup>-azwj</sup> is near but at the same time He<sup>-azwj</sup> is far and He<sup>-azwj</sup> is far but He<sup>-azwj</sup> is near (at the same instance). He<sup>-azwj</sup> is above everything but one cannot say that certain things are above Him<sup>-azwj</sup>. He<sup>-azwj</sup> is before everything but one cannot say that something is before Him<sup>-azwj</sup>. He<sup>-azwj</sup> is inside all things but not the way things are inside other things. He<sup>-azwj</sup> is outside everything but not the way things are outside other things. Glory belongs to the One<sup>-azwj</sup> who is such and nothing else other than Him<sup>-azwj</sup> is as such and for everything there is a precursor.<sup>2</sup>

Amir Al-Momineen<sup>-asws</sup> says in a sermon:

لَيْسَ فِي الْأَشْيَاءِ بَوْلَجٍ وَ لَا عَنْهَا بِخَارِجٍ يُخْبِرُ لَا بِلِسَانٍ وَ لِهَوَاتٍ وَ يَسْمَعُ لَا بِخُرُوقٍ وَ أَدْوَاتٍ يَقُولُ وَ لَا يَلْفِظُ وَ يَحْفَظُ وَ لَا يَنْحَفِظُ وَ يُرِيدُ وَ لَا يُضْمِرُ  
يُحِبُّ وَ يَرْضَى مِنْ غَيْرِ رِقَّةٍ وَ يُبْغِضُ وَ يَعْضَبُ مِنْ غَيْرِ مَشَقَّةٍ

Allah<sup>-azwj</sup> doesn't Diffuse into the things, nor come out from these. He<sup>-azwj</sup> Informs, not by a tongue and tone, and He<sup>-azwj</sup> Hears, not by a hole (like from the hole of ears) and an instrument (throat to speak). He<sup>-azwj</sup> is Saying, not orally, and He<sup>-azwj</sup> Preserves, not by memorising, and He<sup>-azwj</sup> Wants not by cherishing, He<sup>-azwj</sup> Loves and He<sup>-azwj</sup> is Pleased from without a delicateness, and He<sup>-azwj</sup> Hates from without a difficulty (an extract).<sup>3</sup>

<sup>1</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 8 H 9

<sup>2</sup> Al-Kafi, Vol. 1, H. 225 الكافي ج : 1 ص : 86

<sup>3</sup> Nahjul Balagha, Sermon no. 186