

G.A. Tonsvi Speculates: Where does Allah-azwj Live

<https://www.facebook.com/groups/1027209184866681/permalink/1127180468202885/?sfnsn=scwspmo&d=n&vh=e>

Please watch the above video link – where Tonsvi speculates and says I in my imagination said to Amir ul Momineen-asws:

1. I peeked into Holy Kabah and instead of You-azwj (Allah) I (Tonsvi) saw Ali-asws
2. I peeked into Holy Quran and instead of You-azwj (Allah) I (Tonsvi) saw Ali-asws
3. I removed the Veil of Touheed and instead of You-azwj (Allah) I (Tonsvi) saw Ali-asws
4. (Tonsvi says) the Entity (Allah), which has neither body nor Ism (Name), nor resemblance nor images, I (found) You (Ali-asws) standing therein instead of Allah-azwj,
5. Tonsvi asks (from Imam Ali-asws) where is then Allah-azwj (Lives)?
6. Tonsvi says (he got the reply from Amir ul-Momineen-asws): Don't die, Allah-azwj Lives within me-asws.

What can one say about the illusions and fantasies (self-generated questions and self-generated answers) from a person regarding Allah-azwj and expressed to Amir ul-Momineen-asws? Allah-azwj and His-azwj Attributes cannot be comprehended and grasped through imaginations.

Instead of comments, however, we just present Ahadith:

(1) Where is Allah-azwj?

شأ، ج: روي أن بعض أبحار اليهود جاء إلى أبي بكر فقال له: أنت خليفة رسول الله على الأمة؟ فقال: نعم، فقال: إنا نجد في التوراة أن خلفاء الانبياء أعلم امهم، فخبيري عن الله أين هو؟ في السماء هو أم في الارض؟ فقال له أبو بكر: في السماء على العرش،

It is reported that one of the Jewish Rabbis came to Abu Bakr and said to him, 'Are you the Caliph of Rasool-Allah-saww upon the community?' He said, 'Yes'. He said, 'We find in the Torah that the Caliphs of the Prophets-as are the most knowledgeable of their-as communities, so tell me about Allah-azwj, where is He-azwj? Is He-azwj in the sky or in the earth?' Abu Bakr said to him, 'In the sky upon the Throne'.

قال اليهودي: فأرى الارض خالية منه، فأراه على هذا القول في مكان دون مكان ! فقال له أبو بكر: هذا كلام الزنادقة، اعزب عني وإلا قتلتك، فولى الرجل متعجبا يستهزئ بالاسلام،

The Jew said, 'But (then) I see the earth empty from Him^{-azwj}, and I see Him^{-azwj}, based upon this word, to be in a place besides a place!' Abu Bakr said to him, 'This is a speech of the atheists. Be distant from me or else I will kill you!' So, the man turned around wondering, mocking with Al-Islam.

فاستقبله أمير المؤمنين عليه السلام فقال له: يا يهودي قد عرفت ما سألت عنه وما اجبت به وأنا نقول: إن الله عزوجل أين الاين فلا أين له، وجل من أن يحويه مكان، وهو في كل مكان بغير مماسة ولا مجاورة، يحيط علما بما فيها، ولا يخلو شيء من تديره تعالى، وإني مخبرك بما جاء في كتاب من كتبكم، يصدق بما ذكرته لك فإن عرفته أتؤمن به ؟

Amir Al-Momineen^{-asws} faced him and said to him: 'O Jew! I^{-asws} have recognised what you asked about and what you have been answered with, and we are saying that Allah^{-azwj} Mighty and Majestic is 'where' of the whereness, therefore there is no 'where' for Him^{-azwj}, and He^{azwj} is more Majestic than for a place to contain Him^{-azwj}, and He^{-azwj} is in every place without an adjacency nor a vicinity. He^{-azwj} Encompasses knowledge with whatever there is in it, and there is nothing empty from the arrangement of the Exalted, and I^{-asws} shall inform you with whatever has come in a Book from your Books, ratifying with what I^{-asws} have mentioned to you. So, if you recognise it, will you believe in it?'

قال اليهودي: نعم، قال: أُلستم تجدون في بعض كتبكم أن موسى بن عمران كان ذات يوم جالسا. إذ جاءه ملك من المشرق فقال له: من أين جئت ؟ قال: من عند الله عزوجل، ثم جاءه ملك من المغرب فقال له: من أين جئت ؟ قال: من عند الله عزوجل،

The Jew said, 'Yes'. He^{-asws} said: 'Aren't you finding in one of your books that Musa^{-as} Bin Imran^{-as} was seated one day when an Angel came from the east, so he^{-as} said to him: 'Where are you coming from?' He said, 'From the Presence of Allah^{-azwj} Mighty and Majestic'. Then an Angel came from the west, and he^{-as} said to him: 'Where are you coming from?' He said, 'From the Presence of Allah^{-azwj} Mighty and Majestic'.

ثم جاءه ملك آخر، فقال له: من أين جئت ؟ قال: قد جئت من السماء السابعة من عند الله عزوجل، وجاءه ملك آخر فقال: من أين جئت ؟ قال: قد جئت من الارض السابعة السفلى من عند الله عزوجل،

Then another Angel came, and he^{-as} said to him: 'Where are you coming from?' He said, 'I am coming from the seventh sky from the Presence of Allah^{-azwj} Mighty and Majestic'. And another Angel came and he^{-as} said: 'Where are you coming from?' He said, 'I have come from the seventh lowest firmament from the Presence of Allah^{-azwj} Mighty and Majestic'.

فقال موسى عليه السلام: سبحان من لا يخلو منه مكان ولا يكون إلى مكان أقرب من مكان، فقال اليهودي: أشهد أن هذا هو الحق المبين، وأنت أحق بمقام نبيك ممن استولى عليه.

So, Musa^{-as} said: 'Glorious is the One^{-azwj} Who, there is no place empty from Him^{-azwj}, nor does He^{-azwj} happen to be closer to a place than a (another) place'. The Jew said, 'I testify that this, it is the manifest Truth, and you^{-asws} are more deserving of a place of your^{-asws} Prophet^{-as} than the one who is ruling over it'.¹

(2) As for the Holy Quran:

و عن عبدالرحمن بن الحجاج، قال: سمعت أبا عبدالله (عليه السلام) يقول: «ما أبعد عقول الرجال من تفسير القرآن».

And from Abdul Rahman Bin Al Hajjaj who said,

'I heard Abu Abdullah^{-asws} saying: "There is nothing more remote from the intellects of the men than the interpretation (Tafseer) of the Quran?".²

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى: «سمى فعل النبي (صلى الله عليه و آله) فعلا له، ألا ترى تأويله على غير تنزيله».

Al Tabarsy in Al Ihtijaj –

'From Amir Al-Momineen^{-asws} regarding His^{-azwj} Words: ***So you did not kill them but Allah Killed them, and you did not threw when you threw, but Allah Threw [8:17]***: 'He^{-azwj} Named the deed of the Prophet^{-saww} as being His^{-azwj} deed. Do you not see that its explanation is upon other than its Revelation?'³

(3) Sighting of Allah^{-azwj}

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ حِينَ عَبَدْتَهُ قَالَ فَقَالَ وَيْلَكَ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ قَالَ وَ كَيْفَ رَأَيْتَهُ قَالَ وَيْلَكَ لَا تُدْرِكُهُ الْعُيُونُ فِي مُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ.

He (the narrator) said, 'O Amir Al-Momineen^{-asws}! Do you^{-asws} see your^{-asws} Lord^{-azwj} when you^{-asws} worship Him^{-azwj}?' So, he^{-asws} said: 'Woe be unto you! I^{-asws} have never worshipped a Lord^{-azwj}, I^{-asws} do not see'. He said, 'And how do you^{-asws} see Him^{-azwj}?' He^{-asws} said: 'Woe be unto

¹ Bihar Al Anwaar – V 3, The book of Tawheed, Ch 14 H 2

² تفسير العياشي 1: 5 / 17.

³ الاحتجاج: 250.

you! The eyes cannot envisage Him^{-azwj} in the viewing of the sights. But, the hearts see Him^{-azwj} by the realities of the *Eman'*.⁴

(4) Image of Allah^{-azwj} cannot be Created:

This is totally against the teaching of Ahl Al-Bayt-asws, there is so many Ahadith opposing the belief of creating an Image of Allah^{-azwj}.

قال: فقلت له: يا ابن رسول الله فما معنى الخبر الذي رواه أن ثواب لا إله إلا الله

He (the narrator) said, 'I said to him-asws, 'O son-asws of Rasool-Allah-saww! So, what is the meaning of the Hadeeth which is reported that the Reward of (saying) 'There is no god except Allah^{-azwj}' –

النظر إلى وجه الله ؟

Would be the looking at the Face of Allah^{-azwj}?

فقال عليه السلام: يا أبا الصلت من وصف الله بوجه كالوجوه فقد كفر،

He-asws said: 'O Abu Salt! One who described Allah^{-azwj} with a face like the faces (of people) so he has committed *Kufr*.

ولكن وجه الله أنبيأؤه ورسله وحججه صلوات الله عليهم هم الذين بهم يتوجه إلى الله وإلى دينه ومعرفته

But, the Face (Front) of Allah^{-azwj} is His^{-azwj} Prophets, and His^{-azwj} Rasools-as, and His^{-azwj} Divine Authorities-asws. They-as are those, by them-as one is diverted towards Allah^{-azwj} Mighty and Majestic, and to His^{-azwj} Religion and His^{-azwj} recognition.

وقال الله عزوجل: " كل من عليها فإن ويبقى وجه ربك " وقال عزوجل: " كل شئ هالك إلا وجهه " فالنظر إلى أنبياء الله ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة

And Allah^{-azwj} Mighty and Majestic Said: ***Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]***, and the Mighty and Majestic Said: ***All things will perish except for His Face [28:88]***. Therefore, the looking (turning) towards the Prophets-as of Allah^{-azwj}, and His^{-azwj} Rasools-as, and His^{-azwj} Divine

⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 6

Authorities^{-asws} in their^{-as} levels is a great Reward for the Momineen on the Day of Judgment....⁵

(5) Rather than Imagination about Holy Kabah, Holy Verses, Veil of Touheed ask from Ahl Al-Zikr:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43}

And We did not Send before you except men We had Revealed unto, therefore ask the people of Al-Zikr if you don't know [16:43]

(6) Zikr and Ahl Al-Zikr

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الذِّكْرُ أَنَا وَالْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{-asws} said: 'Rasool-Allah^{-saww} is the Zikr (Reminder). I^{-asws} and the Imams^{-asws} are the People of the Reminder (Ahl Al-Zikr)'.⁶

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابى الديلم عن ابى عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسئوالهم ولم يؤمروا بسؤال الجاهل

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{-asws} said: 'The Book of Allah^{-azwj} is the Reminder, and

⁵ Bihar Al Anwaar – V 4, The book of Tawheed, S 1, Ch 5 H 6

⁶ 1 / 163 :1 الكافي (Extract)

its People-asws are the Progeny-asws of Muhammad-saww are the ones whom Allah-azwj has Commanded to ask them-asws and did not Command to ask the ignorant ones.

وسمى الله القرآن ذكراً فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون.

And Allah-azwj has Named the Quran as the 'Reminder' (Zikr) and Said: ***With the clear proofs and the Scriptures, and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]***.⁷

Finally, we present a Hadith, refuting to where the imagination leads one to:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلَهُ يَتْلُونَ بِذَلِكَ عَلَيْنَا قُرْآنًا وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

'I said to Abu Abdullah-asws, 'There is a group or people who are claiming that you (Imams-asws) are gods by reciting that (from) the Quran upon us: ***And He is the One Who is God in the sky and God in the earth [43:84]***.'

فَقَالَ يَا سَدِيرُ سَمِعِي وَبَصَرِي وَبَشَرِي وَحَمِي وَدَمِي وَشَعْرِي مِنْ هَؤُلَاءِ بَرَاءٌ وَبَرِئَ اللَّهُ مِنْهُمْ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

So, he-asws said: 'O Sadeyr! My-asws hearing, and my-asws vision, and my-asws skin, and my-asws flesh, and my-asws blood, and my-asws hair are disavowed from those, and Allah-azwj Disavows from them. They are not upon my-asws Religion, nor upon the Religion of my-asws forefathers-asws, and Allah-azwj will not Gather me-asws and them on the Day of Judgment except that He-azwj would be Wrathful upon them'....⁸

⁷ Basaaair Al Darajaat – P 1 Ch 19 H 19

⁸ Al-Kafi V 1 – The Book Of Divine Authority CH 53 H 6