

Weekly Booklet



A written collection of the sayings of Ameer Ahl al-Sunnah

کاملاً سنیوں کے
اعتقالات پر



28 Questions and Answers about

Allah

How is it to say, "Allah will come."؟

How is it to say, "Allah is above"؟

How is it to say, "Allah is حاضر و ناظر"؟

How is it to refer to Allah as سخی؟

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28 Questions and Answers about Allah

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28 Questions and Answers about Allah



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

Dua for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note:

Recite **ṣalāt** upon the Holy Prophet ﷺ once before and after.

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Dua of the Amir of Ahl al-Sunna's successor

O Lord of the Prophet! Whoever reads or listens to this booklet, *28 Questions and Answers about Allah*, grant them love for You, and forgive them, their parents, and their children without accountability!

أَمِيرِنَا بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of sending ṣalāt upon the Holy Prophet ﷺ

Allah's final Prophet, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, "Whoever recites a singular ṣalāt upon me has ten mercies descend upon him, whilst ten sins are removed from his book of deeds."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Question: Those who teach the mute and deaf sign language tell them to point upwards when referring to Allah. Is this correct?

Answer: This is categorically wrong. This instils a misgiving in

¹ Jāmi' al Tirmidhī: hadith 484

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the minds of these poor souls that “Allah is above”, or “His ‘place’ is above, where He ‘resides’”. Both these beliefs are *kufr*.

Allah is free from direction and place. Rather than teaching them to point to the sky, they should be taught to form the word **الله** with their hands. This is easy to do. One should spread the fingers of the right hand slightly, and form a circle with the thumb and index finger, touching the thumb to the index finger’s side. Now, if one looks at the back of the right hand, he will notice the word **الله**. Repeating this with the left hand and looking at from the palm side, one will again see the word **الله**.

Films and the spread of disbelief

Words which wrongly attribute place and direction to Allah are becoming quite commonplace. For example, the phrase “The one above” is very widespread. Most people have learnt this from films and dramas. As not every Muslim can identify these statements of disbelief, who knows how many are making these errors daily?

Whoever said something of this nature in their life even once, should renew their faith by reciting the kalima. If the person is married, they should renew their marriage contract.

If only Muslims feared the evil of a bad death, avoided films and music, and learnt necessary facets of Islamic knowledge. Death

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always looms overhead. Illnesses, explosions, floods, storms, torrential rain, earthquakes, fires and car accidents take away even the strongest of youth, terminating all fleeting pleasures.¹

Question: If children ask, “Where is Allah?”, what answer should we give them and what precautions are necessary here?

Answer: Indeed, this is a very delicate question. Normally, people raise their hand upward and say, “Allah is above.” This is a highly severe statement, as Allah is free from being in any place.

Masjids are referred to as houses of Allah. The Ka’ba is also termed Baytullāh i.e., House of Allah. Yet, this does not mean that Allah resides therein. If a child asks where Allah is, they should be told, “Allah exists, but we cannot see Him”, or any similar reply.

Children sometimes ask questions that make it difficult to deal with them. We used to hear in our youth, “Do not swear, do not lie, or Allah will strike you with a golden stick.” Many wrong statements like these are everywhere.

It can be tough to appease children, as they do not possess the intellect to understand matters. People often chide them upon such questions, saying, “Be quiet, you do not understand these things!” They should not be scolded in this manner.²

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 92-99

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 2, p. 118

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Question: What should children be taught about Allah?

Answer: They should be told Allah has no defect or weakness, there is nothing like Him, He is all-powerful, He is one, He gives us everything, and we cannot see Him. If we do not inform them of this, they will ask, “What is Allah like? How tall is He?” etc.

As per their level of understanding, children should be told, “Allah is watching, but we cannot see Him.”

At three years old, Sahl b. ‘Abdullāh al-Tustarī رَحْمَةُ اللَّهِ عَلَيْهِ was taught by his uncle to say these words in his heart:

اللَّهُ مَعِيَ اللَّهُ نَاطِرٌ إِلَيَّ اللَّهُ شَهِدِي

Allah is with me, Allah is watching me, Allah is my Witness.

The uncle initially instructed him to repeat this seven times, and later, eleven times every night. each night.” Sahl b. ‘Abdullāh al-Tustarī kept this up.¹

He went on to become a renowned saint, hailing from the ranks of the Ṣiddiqīn.²

Question: When Allah is watching, why are angels appointed?

¹ Iḥyā al-‘Ulūm, vol. 3, p. 91

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 185

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Answer: There is no doubt that Allah is watching. This is established from the Quran and is part of our faith. If somebody was to believe that Allah is not watching, they would not remain Muslim.

It is Allah's divine will that He appointed angels for certain tasks and designed the universe as such. He is absolutely, categorically, and completely not in need of angels at all. The fact angels record a person's deeds also contain a test for us. Many have their faith reinforced by this, whilst others lose theirs entirely. Everything has a test for us within it.

Allah knows pre-eternally

Allah has complete knowledge of everything. He is not in need of angels writing our deeds down for Him to know them. Angels only record deeds when learning they have taken place. As for Allah, He knows everything and always has.

Allah knows who will do what. The actions of trillions upon trillions of people, their every thought, matter, and action, what happens in every moment; in fact, what happens in one-millionth of every second; my Lord knows this all. I have no words by which I can even describe this accurately.

What will happen to me next? What will I think of next? Even

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before I know or angels know, Allah already knows.¹

Question: Various forms of Satanic whispers people suffer nowadays about Allah were not found in previous times. Now, minds are adversely affected by them. What could be the general causes of this?

Answer: The reason people suffer from Satanic whispers about Allah, is due to a lack of Islamic knowledge and not having Sunni company. Social media also has had a role to play in this, as it exposes the literature and videos of atheists to the masses. This also has contributed to the intellectual bankruptcy of today.

Those who use social media should join Dawat-e-Islami's social media channels and benefit from their content and video clips. By the grace of Allah, such Satanic whispers will not enter one's mind.²⁻³

Question: How is it to call a city, "the city of Allah"?

Answer: There is no harm in this, as everything belongs to Allah.

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 509

² Social media addresses:



³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 510

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It is mentioned in the Quran: **بَلِّغْ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ** - “*Whatever is in the heavens and whatever is in the earth belongs to Allah.*”¹

We call a masjid **بَيْتُ اللَّهِ** – the house of Allah. In the same fashion, every city belongs to Him. There is no issue if a place were even to be named “Allah’s city.”²

Question: How is it to say, “Allah is the King who is free of all concerns”?

Answer: There is no problem with this according to Islamic law. This is because when the wording “free of concern” is mentioned regarding Allah, the meaning will be, “He is not in need of anything, neither does He fear anything, nor is He dependent on anything; He is the King who is free of concern.”³

Question: Can we say, “Allah is above”?

Answer: Allah is free from place. We cannot say He is above, below, right, or left.⁴

Some claim Allah is in the sky, or He stays on the ‘Arsh. In truth, He is free from all material space and place. He has no physical form. He is free from having a body.⁵

¹ Al-Quran, al-Baqara, verse 284; translation from Kanz al-‘Irfân

² Malfūzât-i-Amir-i-Ahl-i-Sunnat, vol. 8, p. 26

³ Ibid, p. 44

⁴ Bahâr-i-Sharī‘at, vol. 1, p. 19, chapter 1

⁵ Durr al-Mukhtâr, vol. 2, p. 358

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As for saying Allah is above, scholars of Islam write this to be an act of disbelief.¹

Question: If one speaks ill of Allah due to lack of attention, will their faith be ruined?

Answer: Lack of attention can mean many things. It is not clear what is meant by this here. If someone intended to say something, and due to a slip of the tongue phrases of disbelief exited their mouth, a ruling of disbelief will apply to them only if they remain adamant what they said was correct. Their staunch insistence upon a phrase of disbelief is what leads to this. نَعُوذُ بِاللَّهِ I fear even giving an example of this.

If a Muslim accidentally says something negative about Allah and immediately retracts by saying اَسْتَغْفِرُ الله, or, “I repent”, or “No, that was a mistake”, etc., no ruling of disbelief shall then apply to them.²⁻³

Question: What if somebody said Allah oppresses?

Answer: Referring to Allah as an oppressor is clear cut disbelief. Whoever says this becomes a disbeliever.⁴

Allah does not oppress anybody or anything at all. He is free from this. Read the book, *Kufriyā Kalimāt kē Bārē Sawāl Jawāb*.

¹ Bahr al-Rā'iq, vol. 5, p. 203

² Radd al-Muhtār, vol. 6, p. 353; Bahār-i-Sharī'at, vol. 2, p. 456, part 9

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 7, p. 169

⁴ Fatāwā Amjadiyya, vol. 4, p. 432

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Many other statements of disbelief have been explained therein. It also highlights which statements said by a person cause them to exit Islam and annul their marriage contract. Remember, it is obligatory to learn of this.¹

Nowadays, people do not know about these words of disbelief and say them freely. Those that do not say them, listen instead and arbitrarily nod their heads in agreement. If a person says something of open disbelief, whilst the listener understands what has been said and approves, the latter will also become a disbeliever.²

Question: Due to not properly knowing what a Muslim's belief about Allah should be, a person said, "Maybe Allah forgot to write anything in my destiny." What ruling applies to him?

Answer: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - Allah is free from forgetfulness. He never forgets.³

The statement quoted in the question contains rejection of necessary facet of Islamic belief. This rejection itself is an act of disbelief.⁴

A person breaks the law of a country. When he is apprehended,

¹ Radd al-Muhtār, vol. 1, p. 107

² Kufriyā Kalimāt kē Bārē Sawāl Jawāb, p. 71; Malfūzāt-i-Amir-i-Ahl-i-Sunnat, vol. 2, p. 290

³ Just as Allah states in the Quran: وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ - "...and your Lord does not forget." (Al-Quran, Maryam, verse 64; translation from Kanz al-'Irfān)

⁴ Bahār-i-Sharī'at, vol. 1, p. 173, chapter 1

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he says, “I did not know about this.” Tel me, will this plea of his be accepted or will he be punished? It is obvious that he will be punished, as per the laws of the land. (Islam has its own rulings, and its law is that a person who denies any necessary matter of the religion does not remain a Muslim)

In this statement, forgetfulness has been wrongfully attributed to Allah, which is an act of open disbelief. Whoever utters such a statement will exit Islam and their marriage contract will be invalidated.¹

Question: Sinners are sometimes given the honour of performing ḥajj. If somebody were to say, “They do not even pray on time. They are huge sinners, yet they head off for ḥajj. Look at the type of people Allah calls! We pray but He does not call us.” How is it to say this?

Answer: If the speaker meant, “Allah is generous upon sinners as well and calls them, whilst on occasion, He does not call the pious. This is His will and independence”, then there is no problem with this.

معاذالله If the speaker objects to Allah’s decisions and means to say, “Why does Allah call them? He should call the righteous”;

¹ Khulāṣat al-Fatāwā, vol. 4, p. 384; Bahār-i-Sharī‘at, vol. 2, p. 461, chapter 9; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 288

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such a person then becomes a disbeliever.”¹

Question: How is it to say **الله وارث**?

Answer: Saying **الله وارث** is fine, as one of Allah’s attributive names is **وارث**.²

Question: If something befalls a person and he says, “Allah oppressed me,” what is the ruling on this?

Answer: **أَسْتَعْفِرُ اللَّهَ** Such a statement is disbelief. He who refers to Allah as an oppressor does not remain Muslim.³

نَعُوذُ بِاللَّهِ If somebody said this, they should repent, recite the kalima, and become Muslim once more. If they were married, he should perform their marriage contract again.⁴

If they were a murīd of a shaykh, they can again become a murīd of any shaykh that fits all prerequisites.⁵

May Allah keep our faith intact.⁶

Question: To prove their truthfulness, some have been heard

¹ Kufriyā Kalimāt kē Bārē Sawāl Jawāb, p. 141; Fatāwā Riḍāwiyya, vol. 29, pp. 293-296; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 417

² Sunan Ibn Mājah, vol. 4, p. 279, hadīth 3861; Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 73

³ Fatāwā Amjadiyya, vol. 4, p. 432

⁴ Ibid

⁵ Kufriyā Kalimāt kē Bārē Sawāl Jawāb, pp. 524-525

⁶ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 4, p. 304

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saying, “I am saying this knowing that Allah is حَافِرٌ وَنَاطِرٌ.” How is it to say this?

Answer: Scholars of Islam have forbidden the use of the terms حَافِرٌ وَنَاطِرٌ for Allah.¹

In place of this, the term سَمِيْعٌ وَبَصِيْرٌ should be used.²

When oaths are taken, people use the term حَافِرٌ وَنَاطِرٌ - this is incorrect and prohibited according to Islamic law. When taking an oath, one can say, “Knowing that Allah is سَمِيْعٌ وَبَصِيْرٌ, I say...”³

Question: People ask, “When we cannot see Allah in this world, how will we see Him on the Day of Judgement?”

Answer: We have not seen Paradise in this world, nor have we seen many other things, yet we believe in them.

We will surely go to Paradise, whenever Allah wills. By the divine bestowal He granted us for the sake of His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when we enter Paradise, the greatest bounty we will experience there is to see Him.⁴

We will acquire this honour because of His grace. We will witness Allah as He wills. What need is there to let loose the

¹ Bahār-i-Sharī‘at, vol. 2, p. 932, chapter 12

² Kufriyā Kalimāt kē Bārē Sawāl Jawāb, p. 571

³ Fatāwā Riḍāwiyya, vol. 14, pp. 640-641, 689-688

⁴ Bahār-i-Sharī‘at, vol. 1, p. 162, chapter 1

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intellect in this matter?¹

Question: Has anyone other than the Messenger of Allah ﷺ seen Allah? If so, please inform us who.

Answer: In wakefulness, none other than the Prophet ﷺ has seen Allah. Seeing Allah in this world in a wakeful state is impossible for anyone other than him.

It is possible for saints to witness Allah in their dreams, and they have done so. Imam Abū Ḥanīfa رَضِيَ اللهُ عَنْهُ saw Allah a hundred times in his dreams.²

إِنْ شَاءَ اللهُ We will all witness Allah in the Hereafter, on the Day of Judgement, and when we enter Paradise by the intercession of the Prophet ﷺ.³

Question: How is it to say, “By Allah’s dua this matter has been resolved”?

Answer: Statements like, “Everything is okay by the dua of Allah”, are spoken by people due to their ignorance. They should not say such things. We make dua to Allah. He does not supplicate to anyone. He is the greatest and He grants to all.

People say to one another, “Everything is fine with your duas”,

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 2, p. 181

² Al-Nibrās, p. 169

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 8, p. 173

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or, “Your duas meant everything turned out fine.” These sentences can be said to one another, but it is not correct to say, “Through Allah’s dua this matter has been resolved.”¹

Question: How is it to refer to Allah as **سَخِي** in a supplication?

Answer: It is forbidden to refer to Allah as **سَخِي** in or outside of dua. Rather than using this word, one should use **جَوَاد**.²

Yet, the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** can be referred to as **سَخِي**.³

Question: How is it to say, “I will do this. As for everything else, Allah is Mālik”?

Answer: There is no harm in this.

When this is being said, the speaker does not mean Allah is not the Owner (Mālik) of what they are about to do. What is meant is, “I will attempt to do this, and if Allah wills, He shall bless me with success.” Just as we say, “I will call to Islam, but Allah guides who He wills.”

Allah is the Owner of everything. If a person says about their pen, “This is my pen”, this does not mean Allah is no longer its Owner. Allah is the true Owner and He granted this pen to the person.

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 10, p. 232

² Fatawa Ridawiyah, vol. 27, p. 165

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 2, p. 38

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There is no sin or disbelief in this idiom.¹

Question: How is it to say, “Why does Allah not stop oppression occurring in the world?”

Answer: These are words of objection, and objecting to Allah is disbelief. The world is the domain of action and mankind are tested herein. If anybody commits oppression, they prepare for themselves the punishment of Hellfire. If an oppressed person is patient, they will attain the treasure of Paradise for him.

There are countless wisdoms of Allah in the system of this world. Whatever He does is correct. There is no room for objection to Him. In fact, objection to Him is inconceivable.²

Question: How is it to say, “My brother, don’t do so many good deeds, in case Allah’s rewards run out”?

Answer: لَا حُزْنَ وَلَا كُفْرَ إِلَّا بِاللَّهِ - This is open kufr. Even if a person said this jokingly, words of disbelief spoken in jest are still disbelief.

أَسْتَغْفِرُ اللَّهَ Nobody should even think like this. A Muslim cannot even bring such a thought to mind. Certainly, this is the result of bad company and listening to film dialogue which contain such ideas. May Allah grace us with preservation of our faith.³

¹ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 204

² Ibid, vol. 2, p. 504

³ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 3, p. 290

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Question: Allah sees and hears everything. Some say, “Make dua Allah hears my prayers.” Is it right to say this?

Answer: One of Allah’s attributive names is **سميع** – which means All-Hearing. Remember, Allah’s hearing is unlike ours. We need physical ears to hear. Allah does not. He is free from all physical forms and shapes. If somebody believes Allah has physical ears, they become a disbeliever.¹

Allah Almighty hears in a manner befitting His boundless majesty. He hears the faintest of faint sounds. No sound is hidden from him. So, when we make dua, we can say, “O Allah! Accept my prayer!”²

Question: Can we ask for everything from Allah?

Answer: Yes. We can ask Allah for all permissible things. However, we cannot supplicate for things which are sinful.³

For example, we cannot ask to be given alcohol.⁴

Question: Sometimes, if a young person passes away in the home, such words are said which should not be spoken.

¹ Durr al-Mukhtār, vol. 2, p. 358

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 6, p. 222

³ Fazāil-i-Duā, p. 176

⁴ Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 6, p. 317

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Please guide us in this regard.¹

Answer: If a young person, or anyone for that matter, passes away in the home, one should remain patient. On such occasions, people say things they should not, even phrases of disbelief.

For example, some say, “Was his age one of dying?” Others say, “O Allah! Did you not even have pity on his youth?” نَعُوذُ بِاللَّهِ If someone said this, he would exit Islam and become a disbeliever, as they have said Allah is merciless, when He is not. Whatever Allah does is correct. Whenever somebody’s lifespan is complete, they pass away.²

Question: If someone spoke a statement of disbelief when offering condolences, what is the ruling on the person who affirms him?

Answer: Affirmation of a statement of disbelief is also disbelief. If one does not say faith-annulling phrases during such sad occasions, those around him force him into it.

For example, someone offering condolences wrongfully says, “Who knows what need presented itself to Allah that He took him at a young age?”

¹ This and the following question have been posed by the Malfuzat Department.

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 361

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Now, will the person listening may respond, “Indeed, some need must have presented himself,” or “Yes, yes,” in affirmation.

Speaking such words or affirming them are both disbelief, as Allah is not in need of anyone or anything. We need Him. He declares: **وَ اللَّهُ الْعَزِيزُ وَ أَنْتُمْ الْفُقَرَاءُ** – “Allah is the Infinitely Independent while you are all dependent.”¹

Indeed, we are all in need of Allah. If somebody calls Allah needy, they become a disbeliever.

Words of disbelief nullifies faith and marriage

The faith and marriage of the person who spoke such phrases of disbelief are both annulled. In fact, despite understanding the meaning of those words, if someone affirms them even if only by nodding in approval or considering the words to be correct, they too exit Islam. They also must repent and renew their faith by reciting the kalima.

If married, they must renew their marriage, and if they have performed ḥajj, they must perform it anew. All other good deeds are also effaced due to disbelief. If any missed salah remain unfulfilled during the person’s prior life in Islam, he must fulfil them after renewing his faith.²

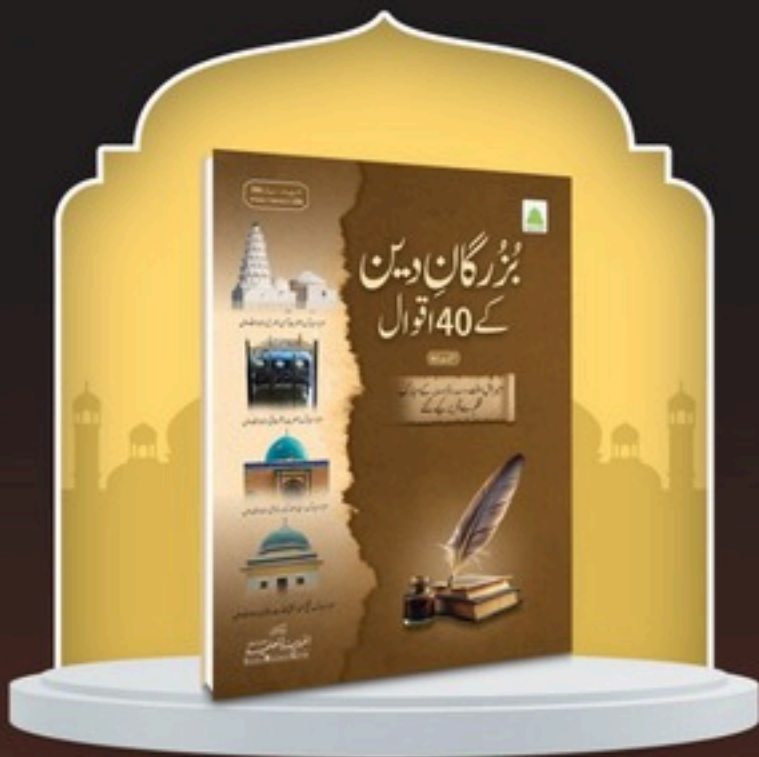
¹ Al-Quran, Muhammad, verse 38; translation from Kanz al-ʿIrfān

² Malfūzāt-i-Amīr-i-Ahl-i-Sunnat, vol. 1, p. 363

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صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Next Weekly Booklet



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