

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى

عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful  
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

---

## Commentary of Sahih Muslim, Chapter of Iman – Hadeeth No. 1

---

### كِتَابُ الْإِيمَانِ

#### بَابُ مَعْرِفَةِ الْإِيمَانِ، وَالْإِسْلَامِ، وَالْقَدَرِ وَعَلَامَةِ السَّاعَةِ

قَالَ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ الْقُشَيْرِيُّ رَحِمَهُ اللَّهُ: «بِعَوْنِ اللَّهِ

نَبْتَدِئُ، وَإِيَّاهُ نَسْتَكْفِي، وَمَا تَوْفِيقُنَا إِلَّا بِاللَّهِ جَلَّ جَلَالُهُ»

حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، عَنْ كَهْشَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْشَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ: كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجَهَنِيِّ، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَبِيرِيُّ حَاجِّينَ - أَوْ مُعْتَبِرِينَ - فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِّنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلْنَاهُ عَنَّا يَقُولُ هُوَ لَاءِ فِي الْقَدَرِ، فَوَفَّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ، فَاسْتَنْفَتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ، وَالْآخَرُ عَنْ شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ لِي، فَقُلْتُ [ص: 37]: أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ، وَذَكَرَ مِنْ شَأْنِهِمْ، وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لِقَادَرَ، وَأَنَّ الْأَمْرَ أُنْفُ، قَالَ: «فَإِذَا لَقِيتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَاءٌ مِنِّي»، وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ «لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أَحَدٍ ذَهَبًا، فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ» ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ

الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ  
طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَرَى عَلَيْهِ أَثَرُ  
السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ  
أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ  
تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُقِيمَ  
الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ  
سَبِيلًا»، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي  
عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ  
الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ  
الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»،  
قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»  
قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ

الْعُرَاةُ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ»، قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ

مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ،

قَالَ: «فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّبُكُمْ دِينَكُمْ»

## Chapter No. 1: Iman

### Section No. 1:

Knowledge of Iman, Islam, Destiny and signs of hour

Hadeeth No. 1:

Imam Abul Husain Muslim ibn al-Hajjaj al-Qushairi – may Allah be pleased with him – with his complete chain reports from Yahya bin Ya'mar who explains that the first person who refuted the principle of Taqdeer was Ma'bad Juhani who used to live in Basrah. Yahyah then explains that, "Humaid bin Abdur Rahman and I went for either Hajj or Umrah, and between us, we thought how nice it would be if we could meet a blessed companion from amongst the companions of the Holy Prophet – may Allah send peace and blessings upon him – so that we could get clarity on the issue of Taqdeer.

Coincidentally, we met Hadrat Abdullah ibn Umar May Allah have mercy on him while he was still inside the masjid. Hadrat Abdullah ibn Umar – May Allah have mercy on him – then accepted us in his company. One of us sat on his left and other on his right. I had the impression that my companion would allow me to speak, hence I asked (first), "O Abu Abdir Rahman! There are certain people who have appeared among us who read the Quran and speak about aspects of knowledge, (the narrator also explained some excellent qualities of their knowledge). However, they have the belief that Taqdeer is

something which does not (exist) and that whatever occurs in the world occurs and commences without the prior knowledge of the Almighty Almighty".

Hadrat Abdullah ibn Umar – May Allah have mercy on him – replied, "When you meet these people then you must inform them, that I have detached myself from them and they are, from me, and Abdullah ibn Umar also took an oath that if there is someone among them who spends in charity, gold equal to the mountain of Uhud, the Almighty will never accept their action until the time they do not believe in Taqdeer". Hadrat Abdullah ibn Umar – May Allah have mercy on him – then mentioned that, "My father, Umar bin Khattab narrates that, once we were in the blessed company of the Holy Prophet – may Allah send peace and blessings upon him – when a person appeared whose clothes were extremely white and his hair was extremely black. From his condition, there were no signs of a journey. He was also a stranger to every one of us. He then sat in front of the Holy Prophet – may Allah send peace and blessings upon him – and his knees also touched the knees of the Holy Prophet – may Allah send peace and blessings upon him. He also placed his palms on his thighs. (like how a student sits in front of his teacher with utmost respect)

He then asked, "O Mohammed! Tell me about Islam". The Holy Prophet – may Allah send peace and blessings upon him – replied, '(Islam is) that you should bear witness on the Oneness of Allah and the Messenger-ship of His Messenger – may Allah send peace and blessings upon him, read salah, give Zakah, keep fast in Ramadan, and if you have the means, then perform hajj'. The stranger replied, 'You have spoken the truth.' Hadrat Umar then revealed that they were surprised that this person asks the questions and after it, he also testifies to it. The person then asked the Holy Prophet – may Allah send peace and blessings upon him – about Imaan. The Holy Prophet – may Allah send peace and blessings upon him – replied, '(That you should believe) in the Angels of Allah Almighty, in His Divine books, in His Prophets, on the day of Judgement, and that all good and bad is associated with the Divine Decree of the Almighty'. The person replied, 'You have spoken the truth.'

The person then asked about (the status of) Ihsaan. The Holy Prophet – may Allah send peace and blessings upon him – replied, "You should pray to the Almighty in such a state as if you are looking at the Almighty, and if you cannot find yourself in this state, then without doubt, the Almighty is watching you." He then asked to be informed about the day of Judgement. He (The Holy Prophet – may Allah send peace and blessings upon him) declared, in this regard, the one being questioned does not know more than the one who is questioning. ' This person again asked, then inform me about its signs.' The Holy Prophet – may Allah send peace and blessings upon him – replied, when the master of a female slave will be given birth by her and when you see the (once) naked and bare feet shepherd build large mansions (or buildings).' Hadrat Umar narrates that this person then departed, and that he sat awhile (at that spot). The Holy Prophet – may Allah send peace and blessings upon him – then said, "O Umar! do you know who this person was?" I replied that Allah Almighty and His Prophet – may Allah send peace and blessings upon him – knew better. The Holy Prophet – may Allah send peace and blessings upon him – replied, "This was Jibrael (peace be upon him) who came to teach you your religion."

## Commentary:

The permissibility of writing "*May Allah be pleased with him*" after the names of the Ulama and the pious!

The compiler of this treatise has written that Imam Abul Husain Muslim bin Al Hujjaj Al Qushayri *May Allah have mercy on him* has stated that:

By recording the words "*May Allah be pleased with him*" after the name of Imam Muslim, we come to understand that these words are a source of dua and which is not only restricted to the blessed companions. As a matter of fact, these words can be used for all the rightly guided Ulama and the pious slaves of Allah Almighty. At the same time, words of respect cannot be used for any ordinary person. The proof for this is the following verses of the Quran. In surah Bayyinah, verse 8, the Quran declares:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ۚ ﴿٨﴾

Allah is well pleased with them and they are pleased with Allah, this is for him who fears his Lord.

In Surah Taubah, verse 100, the Quran declares that:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ۖ

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

And the first and foremost emigrants and helpers and those who followed them with good. Allah is pleased with them and they are pleased with Allah. In the first verse, these words are used for all those who sincerely fear Allah Almighty and in the second verse, these glad tidings are for the Muhaajireen and the Ansaar. Until the day of Judgement, every true Muslim will obey sincerely and happily every companion. They will also describe the Ashaab with words of praise and admiration and this also includes the fact that the Almighty is Pleased with them and that they are pleased with Him.

Allamah Nawawi explains that, "One should always write either *May Allah be pleased with him* or *May Allah shower mercy upon him* for all the (rightly guided) Ulama and the pious."

\* Allamah Yahya bin Sharf Nawawi May Allah have mercy on him who passed away in the year 676 a.h.

It was also the habit of Imam Fakhrudeen Razi May Allah have mercy on him that wherever he mentioned the Aimmah Mujtahideen, with their names he also wrote "*May Allah be pleased with him*". Imam Razi May Allah have mercy on him explains that, "Imam Abu Hanifah *May Allah be pleased with him* has stated that, "when such an animal dies in the water, which does not have blood that flows, then it does not make the water impure. Imam Shafi *May Allah be pleased with him* has two opinions about less water".

Imam Razi May Allah have mercy on him explains further that, "Imam Abu Hanifah and his companions *May Allah be pleased with him* explain that a limb which does not have a valid Wudu, is impure in (the law of shariah)."



Both of these statements, even though they have nothing to do with the subject matter, merely proves the respect displayed by the eminent scholars of the Ahle Sunnah wa Jammah when they mention the giants of Islamic law.

Imam Nawawi May Allah have mercy on him further explains that, "When a person records a hadith shareef, then it is considered as Mustahab that when he records the Divine Name of the Almighty, he should write "Almighty" or similar words of respect. In like manner, when he writes the name of the Prophet Peace be upon him, he should write the "May Allah send peace and blessings upon him" in full. He should never abbreviate this like using "sal'am or the letter saad". When we record this after the name of the Holy Prophet Peace be upon him, we should record the complete Durood and salaam. In the same way, when we write the name of a blessed companion, we should write in full "*May Allah be pleased with him*" and when we mention someone who is a companion and also the son of another companion, we should say in full "*May Allah be pleased with him*" This has been clearly emphasised by Allamah Nawawi May Allah have mercy on him.

Allamah Tahtawi May Allah have mercy on him writes that, "In some treatises it is written that when we record the Divine Name of the Almighty, then out of respect, we should also write, "Almighty". In like manner, we should also record *Peace be upon him* after the blessed name of the Holy Prophet Peace be upon him. One should not also tire of this even if in the original book from where you are recording, there is no mention of *Peace be upon him*. You should also verbally mention the salat and salam when you write. When you write the name of the Ashaab, you should write *May Allah be pleased with him* and when you write the name of any rightly guided Alim, you should record *May Allah shower mercy upon him*. To write the salam and omit the salat after the blessed name of the Holy Prophet Peace be upon him is also considered as Makruh.

Mullah Miskeen May Allah have mercy on him has recorded in his marginal notes that this is not Makruh, however what he actually means is that it is not Makruh Tahreemi. As for those who have mentioned the word Makruh, they mean that it is Makruh Tanzeehi. To shorten and abbreviate the Durood and Salam or the *May Allah be pleased with him* is considered as Makruh Tahreemi. One should record this in full. As a matter of fact in Fatwah Tataar



Khaniyyah, it is mentioned in certain places that if one abbreviates the Durood and salaam, or merely writes the letter "Meem" he would become a kaafir because this is lowering the status of a Prophet and to do this is without doubt Kufr.

If this is true, then we must also add that if this done deliberately, then only will a person become a kaafir. If we say that this is an indication of kufr, we must also understand that this is only applicable is those forms of kufr which are clear and apparent. Whatever be the case, strict caution should be displayed.

In summary, it is Waajib to write the durood and salaam after any name or attribute of the Holy Prophet – may Allah send peace and blessings upon him. To abbreviate it with such letters as sal'am or merely the letter saad, is considered as Makruh Tahreemi and as we have already mentioned, certain jurists have even called it kufr. Therefore, we should refrain from this habit. The reason that we have mentioned this is that in the present time, many people who write books in Urdu or other languages are in the habit of ignoring this.

Allamah Ahmed bin Mohammed Al Tahtawi who passed away in 1231 a.h.\*

### **The literal meaning of Qada and Qadar**

In the first hadith shareef, we have come to know that the first person to refute the belief in Qada and Qadar was a person named Ma'bad Jahni who used to live in Basrah. The meaning of Qada is "command" and when we say that this is the Qada of Allah Almighty, it means that this is the Divine Command of Allah Almighty. The meaning of Qadar is "something which is measured". Hence when we say that this is the Qadar of Allah Almighty, it means that this is what the Almighty has "measured". In both of these instances whether it is Qada or Qadar, it is impossible for it to change.

Allamah ibn Manzur Afriqi explains that, "Qadar means that Qada which has been decreed. When we say that the Almighty has made a certain thing a Muqaddar and when we say that a certain thing has occurred as per what should have occurred, then we say this is what "taqdeer" is. This has also been mentioned by Ibn Sayyidah who states that, "Qaddar and Qadar signifies

Qada and command. This is something which is commanded by the Almighty and He has also measured it in this manner.

Allamah ibn Manzur further elaborates that: There are many diverse meanings of Taqdeer.

1. To ponder and think in creating an object.
2. To look at the signs and symbols of a certain object thereby making something similar.
3. To make the intention of something or to become determined to perform a certain act.
4. To think carefully on a certain object or to analyse and estimate.

Hadrat Sayyidah Ayesha Siddique May Allah have mercy on her has stated that, "Estimate upon a young girl" in this context, she used the word "qadr". Shimr has stated that the meaning of taqdeer means to "make something" or to "have power" to become "the owner" or to "allocate a time to a certain thing". Abu Ubaidah has stated that; that it implies the status of something. At the same time, the meaning of taqdeer could also imply hardship.

In the Quran, it is mentioned that Nabi Yunus *Peace be upon him* became angry with his people and without Divine Permission, he left that area. He also felt that no hardship would befall these people. The word "fa qaddarah" in this verse implies hardship. But it has been used to imply qudrat or power. In other words Nabi Yunus *Peace be upon him* thought that perhaps we could not over power these rebellious people. However, this is not the actual meaning of this verse because to think that the Almighty did not have the Divine Power to punish these people is kufr itself and for a Prophet to think like this is impossible. Hence, to imply that the word "fa qaddarat" in this verse implies Divine Power is incorrect because as we have already explained that to imply that the Almighty does not have power or to think in this fashion is clear kufr.

\*Allamah Jamaaludeen Mohammed bin Mukarram bin Manzur Afriqi who passed away in 711 a.h.\*

**The technical meaning of Qada and Qadr**

Allamah Taftazani explaining the meaning of Qada states that, "Qada implies a solid act or deed."

Allamah Khiyaali writes that, "to present an example of an act which is Qada is found in the following verse in Surah Haa Meem Sajdah, verse 12 where it is declared that:

فَقَضَاهُنَّ سَبْعَ سَؤَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ط

Then He completed them as seven heavens in two days and He sent to each heaven the commands of its own function.

Hence, Qada would imply an actual action. In the sharah of Al Muwaaqit it is mentioned that, "From the very beginning as the Almighty intended for each thing, this Divine Intention is called Qada". Hence, Qada would also imply a personal action or deed.

\*Allamah Syed Mohammed Murtaza Husaini Zubaidi Hanafi who passed away in the year 1205 a.h.

\*Allamah Sa'adudeen Masud bin Umar Taftazaani passed away in 791 a.h.

Faadil Abdul Hakeen Siyalkoti in the marginal notes of this treatise writes that, "Allamah Taftazaani in the treatise "Talweeh" has explained that it is established that the meaning of Qada is command and also implies an action or deed. As for command, this can be seen in Surah Bani Israeel verse 23 which is:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord Commanded that worship no one else except Him.  
As for an action, this is seen in Surah Haa Meem Sajdah, verse 12, which is:

فَقَضَاهُنَّ سَبْعَ سَؤَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ط

Then He completed them as seven heavens in two days and He sent to each heaven the commands of its own function.

Faadil Siyalkoti explains further that:

"Qada has three meanings. The first is a literal meaning which is "command and action". The second meaning is that technical meaning of the Ashaa'irah. Which is that as objects are in its actual state from inception and is found; this is; as was the Divine Intention from the beginning. It is in fact the summery of everything from the very beginning of Divine Intent. The third meaning is that which is explained in the technical sense by philosophers. In other words, as things are found in the universe in its perfect state and condition, from the beginning this knowledge was possessed by the Almighty and is referred to as Qada. This Divine Knowledge is a source of Divine Bounty on every creation.

\*Allamah Shamsudeen Ahmed bin Moosa Khiyaali - passed away 87 a.h.

\*Allamah Abdul Hakeem Siyalkoti - passed away 1067 a.h. - Interesting to note that he was also one of the forefathers of Qutub Madina Shaikh Ziaudeen Madani *May Allah shower mercy upon him.*

### **The definition of Taqdeer**

Allamah Taftazaani explaining the Shariah meaning of Taqdeer writes that, "The good qualities of any creation, the bad qualities, the advantages, the dangers, its life span, where it will reside, its reward or punishment, all of these limits are considered to be its Taqdeer."

Allamah Meer Syed Shareef has also given the same meaning to Taqdeer.

Allamah Taftazaani also explains that, "If there is an objection that by accepting the meaning of Taqdeer (as it is found implies that) a Kaafir and Faasiq is helpless in his kufr and sin and that therefore, one cannot hold him accountable for his lack of Imaan or obedience. The answer to this is that the Almighty has intended kufr and transgression because this is what these people have chosen. Therefore this is not something forced (upon them) and because the Almighty was fully aware that these people would adopt kufr and transgression, therefore one cannot say that it was impossible for these people to choose something else".

\*Allamah Syed Shareef Ali bin Mohammed Jurjaani - passed away 815 a.h.

\*Allamah Kamaaludeen Mohammed bin Mohammed famously known as Ibn Abi Shareef - passed away 906 a.h.

### **Refutation of the beliefs held by the Mu'tazilah and Jabariyyah pertaining to who is the Creator of the actions**

Allamah Taftazaani explains that, "The Mu'tazilah claim that a person creates his own actions. While the belief of the Ahle Sunnah wa Jamaah is that the actions of a person is a creation of Allah Almighty. The reason for this is that in the Quran, in surah Saffaat, verse 96, it is stated that:

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

"And Allah has created you and your actions."

The proof for the Mu'tazilah is that we walk on our own and we also see the difference in someone who faints. They claim that the first type of action is voluntary while the second is helplessness. They say that if the Almighty was the creator of all actions then why did he make a person adhere to Shariah law and then reward him for good action and punish him for bad action? As a matter of fact, this accusation of the Mu'tazilah should be directed at the Jabariyyah cult who believe that man is completely helpless. As the Ahle Sunnah wa Jamaah, we believe that man earns and also has a choice.

It must be understood that the actions of someone is voluntary. If he does good, he is rewarded if not, he is punished. The Jabarriyah believe in the complete opposite. They believe that a person has no choice and that his actions are like the inanimate objects which also has no choice. It also has no purpose and choice as well. This belief is obviously false. The reason is that we are able to hold something tightly and also able to distinguish certain things while fainting. Hence, if a person had no choice, then it would have been unfair to hold him accountable for his actions and neither would he be entitled for punishment or reward. Yet the Quran negates the belief of the Jabariyyah by declaring in Surah Sajdah, verse 17 that:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

And no soul knows what joy of eyes has been kept hidden for them, the recompense of their doings.

Again, in verse 19:

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْبَاوِي ۚ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

(19)

As to those who have believed and have done good deeds for them are gardens for abiding, an entertainment for their doings.

In Surah Araf, 147, the Quran declares that:

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۚ

What they will get in recompense but, the same which, they used to do.

In Surah Taubah, verse 95:

وَمَا لَهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۚ

and their destination is Hell a recompense what they used to earn.

If we claim that a person is also the creator of his actions even though it may only include intent and purpose, how would you reconcile the fact that you also claim that the Almighty is the Creator of all action? Our answer to this is very simple, there is no doubt that the Almighty is the ultimate Creator, however, we have also seen that in some action, a person is also involved and in some, it is beyond his control. When a person holds something tightly, it means he is deliberately doing this and therefore involved and when he faints, he is not responsible for his action. Therefore, we also say that when a person achieves something through his own personal effort and intention, this would be through his own skill, however the intention has been made, the creator of the net result or the subsequent action, the Creator of that is the Almighty. Hence, the creator of action on the level of skill is performed by the slave and the creator of action through Divine Command is obviously the Almighty.

The view of the Ahle Sunnah and the Ahle Bidah on the issue of Taqdeer

Allamah Nawawi explains that, "The people of truth, in other words the Ahle Sunnah wa Jamaah believe that Taqdeer is something which is proven and established and that it means that from the beginning the Almighty had destined everything or had determined everything. He also knew fully well that at this time a certain thing will happen and this is what is occurring. Hence these things occur in this manner. The corrupt Qadariyyah sect on the other hands dispute this. They believe that the Almighty did not determine this from the beginning and nor was He aware of all of these things from the very beginning. They claim in their ignorance that the Almighty only comes to know of a certain thing after it is done or performed.

The reason that this corrupt sect is called the Qadariyyah is because they reject the idea of Taqdeer. The scholars have said that this sect no longer exists and no one among the Ahle Qiblah possess this type of belief. At the same time, later on, certain people also became known as Qadariyyah who actually believe in Taqdeer, but they also believe that all good is from Allah Almighty and mischief or transgression is from someone else. The people of truth attribute everything to Allah Almighty. They attribute complete taqdeer and all action towards the Almighty while the qadariyyah attribute all action towards themselves as being the sole creators of these actions.

Imamul Haramain has narrated that the Holy Prophet Peace be upon him has stated that, "the qadariyyah is the magians of this ummah". These people also believe in two creators. They believe that Yazdaan is the creator of good while Ihraman is the creator of all evil. In like manner the qadariyyah believe that the Almighty is the Creator of all good and they are the sole creators of all bad. These are the words of Imamul Haramain and Ibn Qutaybiyah. The hadith shareef quoted by Imamul Haramain is that which is found in the Sunan of Abu Daud and the Mustadrak of Hakim quoted from Hadrat Abdullah ibn Umar May Allah have mercy on him.

Allamah Khatabi has also stated that many people are also under the impression that the meaning of Qada and Qadar is that the Almighty has made people absolutely helpless and that people are forced to do what has been pre-determined by the Almighty in action and command. Yet, this is not the case. The Almighty as per His Divine Knowledge had already known and had already given indication that a person with his own personal choice and intention would perform a certain action or that he will not perform a certain action and also what he will do in matters of good and sin.



In the Quran in Surah Qamar, verse 52/53 it is stated that:

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

And whatever they have done is in the Books.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَقَرٌّ ﴿٥٣﴾

And everything, small or big has been written down.

In these verses, it is not written that whatever is recorded in the book, that is what they have done. No, what is written is that whatever they have done, that is what is recorded in the book from the very beginning. All things big or small is recorded in the Lahw Mahfuz. In other words, knowledge is after performance or action and not the other way around.

Allamah Qurtabi Maliki writes that, "In other words, whatever has been committed by previous nations whether it be bad or good all of it has been recorded. This is what is meant by the following verse in Surah Qamar, verse 49:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

Undoubtedly, We created every thing according to an estimate.

In another report it is also mentioned that the Kiraaman Kaatibeen has already recorded this on their own record and all good or bad has already been recorded in the Divine Tablet. This is what is meant by the Infinite Knowledge of the Almighty and this is what is meant by Taqdeer.

Allamah Qurtabi also explains that, "The belief of the Ahle Sunnah wa Jamaah is that the Almighty has determined everything. Before the creation of anything, this would be its destiny or taqdeer. He also knew its time and its state. He then created that object according to His Divine Knowledge. Hence, whether it be knowledge of what happens on earth (Alame Sufli) or what happens in the heavens (Alame Alawi), whatever happens to anything, this is within the Divine Knowledge of Allah Almighty. All of this occurs with His Divine Intent and the slave has no power over this. The slave does have a certain amount of skill and because of this, certain actions are attributed to a

slave. This is given through the Divine Power of Allah Almighty, through His Divine inspiration. The qadariyyah claim that we are the sole creators of action and the Almighty is only aware of its time span.

Hadrat Sayyiduna Abu Zarr narrates that once a delegation appeared in front of the Holy Prophet Peace be upon him from Najran and they claimed that they were the creators of their own action and this was within their own power and the result of this was not in their power. This is when the 49<sup>th</sup> verse of Surah Qamar was revealed. They also claimed, "O Mohammed! sin and transgression is recorded for us and we are punished because of this." When he heard this, the Holy Prophet Peace be upon him replied that, "Does this mean that on the day of Judgement, you will argue with the Almighty?"

\*Allamah Abu Abdullah Mohammed bin Ahmed Maliki Qurtabi - passed away 668 a.h.

Imam ibn Maja through his authoritative sanad reports from Abu Zubair who reports from Hadrat Jabir bin Abdullah May Allah have mercy on him who narrates that the Holy Prophet Peace be upon him has stated that, "The people who refute Taqdeer are the magians in this Ummah. If they become sick, do not visit them. If they die, do not go for their janaza. If you meet them, do not greet them".

The Almighty was fully aware of everything in creation before creating it and everything occurring and the way it happens is what is referred to as Taqdeer. We can explain this in the following manner using the example of an engineer. Before he creates something, he first studies everything. He studies what materials are to be used and the different grades of this material. Before he builds a dam, he creates a plan of the entire thing. He then determines the life span of the material to be used and may determine that this dam would survive for the next hundred years. At the same time, since this is merely his own personal knowledge, he could be wrong in his assumption. However, when the Almighty determines the creation of something, His Divine Knowledge is Perfect and nothing happens without His Divine Knowledge. When He created the entire creation, He already knew what each creation would do. He already knew the life span of each thing and also knew that certain of them would do good and certain would do bad. This is what is meant by Taqdeer.

**Taqdeer according to the Quran**

In surah Talaq, verse 3, the Quran declares that:

إِنَّ اللَّهَ بِدَعْوِ امْرِئِهِ ط قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

Verily, Allah is to fulfil His (Divine) Work. Undoubtedly, Allah has kept a measure for every thing.

In Surah Fatir, verse 11, the Quran declares:

وَمَا تَحْضِلْ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ط وَمَا يُعَمِّرُ مِنْ مُّعْتَرٍ وَلَا يَنْقُصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ط إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

And no female does not bear, nor she gives birth but with His knowledge. To whomsoever of long age is given age or the age of whomsoever is curtailed, all this is in a Book Verily it is easy for Allah.

In surah waqiah, verse 60:

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ

We have fixed death among you;

In surah Hadeed, verses 22/23:

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ط إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ط وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

No calamity reaches either in the earth or in your own persons, but it is in a Book, before We create it; Undoubtedly, it is easy for Allah. So that you

may not grieve over what is lost to you, nor rejoice over what is given to you  
and Allah loves not any exultant, boastful.

In surah Taubah, verse 51, the Quran declares that:

قُلْ لَّنْ يُصِيبُنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۖ هُوَ مَوْلَانَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

الْمُؤْمِنُونَ ﴿٥١﴾

Say you 'nothing shall reach us, but what Allah has ordained for us. He is  
our Protector, and the Muslims should keep trust in Allah only.

In surah Ale Imran. the Quran declares:

قُلْ لَّوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ

اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُخَيِّضَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٢﴾

Say you, 'If you had been in your houses, even then those for whom killing  
was already written would have gone forth to the place of their slaughter;  
and in order that Allah might test the feelings of your breasts, and whatever  
is in your hearts might purge it. Allah knows the thoughts of your hearts.

In Surah Al Araf, verse 34, the Quran declares that:

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

And for every people there is a promise (been), that, when their term will  
come, they cannot remain behind for an hour nor will they get ahead of it.

In surah Nisa, verse 78, the Quran declares that:

أَيْنَ مَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ۖ وَإِنْ تُصِبْهُمْ حَسَنَةٌ

يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ ۚ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۖ قُلْ

كُلٌّ مِّنْ عِنْدِ اللَّهِ ۖ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٤٨﴾

Wherever you may be, death will overtake you, though if you be in strong forts. And if some good reaches them, then they say, 'this is from Allah and if some bad reaches them, then they say, 'This has come from you. Say you, 'All is from Allah. Then what happened to them, they seem not to understand anything.

A person has freedom to perform an act and also freedom to display his skill and acumen

In the issue of Taqdir, there has been one group who have gone beyond the limit and have claimed that man is totally helpless. He has no choice over anything. This set of beliefs is certainly incorrect. Yes, there is no doubt that the actions and intention of man is a creation of Allah, however the Almighty has given man a specific role. Creation is from Allah Almighty and to display skill and acumen is from man.

If man did not possess this, then what was the purpose of sending the Prophets? What was the purpose of making man obedient to law and also accountable for his action? If we believe as the misled believe, then what would be the meaning of giving him reward and punishment? In fact, if man was helpless, then the idea of giving him reward and punishment would be baseless and no Divine Command is baseless. The Almighty has certainly created good and bad.

When a person leans towards evil and bad deeds, he leans towards the satan and when he leans towards good and noble deeds, he is guided by the teachings of the Prophets. Man has also been blessed with intelligence, in that he can also choose which path to follow. Hence, whatever cause he chooses, he is Divinely enabled towards that path and that deed or action which he has

chosen becomes easier for him to commit. Whether it is bad or good and it is through this act of choosing by which he will either be punished or rewarded.

The idea of choosing as explained in the Quran

In Surah Balad, verses 7,8,9,10,11 the Quran declares that:

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۖ ﴿٧﴾

Does man think that none has seen him?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ ﴿٨﴾

have We not made his two eyes;

وَلِسَانًا وَشَفَتَيْنِ ۚ ﴿٩﴾

And a tongue and two lips?

وَهَدَيْنَاهُ النَّجْدَيْنِ ۚ ﴿١٠﴾

And pointed to him the way of two raised things.

فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ ﴿١١﴾

Then he hurried not to the steep valley without deliberation;

In Surah Layl, verses 4,5 the Quran declares that:

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۖ ﴿٤﴾

Undoubtedly, your strivings are diverse.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۚ ﴿٥﴾

Then as for him who gave (in charity) and feared God.

In surah Ankabut, verse 69, the Quran declares that:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْبُحْسِينِ ﴿٢٩﴾

And those who struggled in Our path, surely We shall guide them in Our ways. And no doubt, Allah is with the righteous.

In surah Najm, verse 31, the Quran declares that:

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٣١﴾

He may recompense the evil doers for their doings and reward with best those who do good.

**Man is helpless in affairs which is from the heaven and has a choice when it comes to Shariah law**

We should also try to understand in which laws and actions, man is helpless. He is helpless when it comes to heavenly laws but has choice when it comes to laws of Shariah. For example, affairs such as death, life, health, sickness, calamity, punishment, decrease in sustenance etc. in all of these things man is helpless. However, when it comes to Imaan or Kufr, good and bad deeds etc. In these things people have a choice or have power. This is the reason that when it comes to these actions, a person becomes entitled for either punishment or reward. The issues which we have described from the Quran above, these are heavenly issues in which man is helpless unlike laws of shariah. The following verses of the Quran proves this.

In Surah Kahaf, verse 29, the Quran declares that:

فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ

then whoso will, let him believe and whoso will, let him disbelieve

In surah Haa Meem Sajdah, verse 46, the Quran declares that:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ

Whoso does righteousness it is for his own good and whoso does evil, it is for his own bad.



In surah Baqarah, verse 286, the Quran declares that:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Allah places no burden on any soul but to the extent of his strength whatever good it earned is useful for it and whatever bad it earned is a loss for it.

Those on whose heart there is a seal, does not mean they are helpless!

There is an objection that if the Almighty has placed a seal on the hearts of certain people and they do not bring faith, then what fault of theirs is this? After all, in Surah Baqarah, verse 7, the Quran declares that:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ط وَعَلَى أَبْصَارِهِمْ غِشَاوَةً ۖ وَلَهُمْ عَذَابٌ

عَظِيمٌ ۝

Allah has set a seal on their hearts and on their ears, and over their eyes there is a dark covering, and for them is great torment.

The answer to this is very simple. These people have committed such atrocities and transgression through their own action and that too deliberately. Some of them even insulted the Prophet Peace be upon him in such a serious manner which is unpardonable, that the Almighty as ever lasting punishment to them, has placed a seal on their hearts. It would now become impossible for them to bring faith.

In surah Nisa, verse 155, the Quran declares that:

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ

قُلُوبُنَا غُلْفٌ ط بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

Then! We cursed them because of their breaking the covenant and that they denied the signs of Allah, and slaying unjustly the prophets and for their saying there are covers on our hearts'. But Allah has sealed their hearts because of their infidelity. So that they do not accept faith but little of them.

In surah Al-Munafiqoon verse 2,3 the Quran declares that:

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

They have taken their oaths as shield and they kept back from Allah's way, undoubtedly, they are doing most vile works.

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

This is so because, they believed with their tongues, then disbelieved with their hearts, therefore a seal has been set over their hearts, so now they understand nothing.

### Taqdir Mubram and Taqdir Mu'allaq

There are two types of Taqdir. The first is Taqdir Mu'alliq - something which can be changed and Taqdir Mubram which is firm and established and cannot be changed. The reason is that this has been established from the very beginning and is the Divine Decree of the Almighty which is impossible to change. To insinuate that this can change would mean that Ma'azallah there is ignorance in this and this is impossible. The Divine Knowledge cannot change and therefore neither can Taqdir Mubram.

As for Taqdir Mu'alliq, the examples of these are. If on the Divine Tablet, it is written that a certain person is good or bad, or the life span of a person is so much. Then; when a person does a good deed or a pious person makes Dua for him, his state of bad becomes a state of good. Or his life span is increased. However, if he does not do something good, or a pious person does not make Dua for him, then he remains a bad person and his life span remains the same.

However, it must be remembered that this has already been determined by the Almighty whether this person would become an evil or good person or whether his life would be increased or not. This is Taqdir Mubram. It is also referred to as Ummul Kitaab. The scholars of Quran have determined the existence of both types of Taqdir from the following verse which is found in Surah Ra'ad, verse 39:

يَحْكُمُ اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَ أُمْرِ الْكِتَابِ ﴿٣٩﴾

Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him.

In this verse, the act of wiping and establishing is considered to be Qada Mu'alliq and by Ummul Kitaab is meant Qada Mubram.

Imam Tirmidi May Allah have mercy on him records the following hadith shareef.

Hadrat Sayyiduna Salmaan Farsi May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Taqdir can also be changed through Dua and age is only increased through noble deeds or actions". This hadith shareef has been termed as Hasan Gharib.

Ibn Maja records:

Hadrat Sayyiduna Thouban May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Age is increased through good deeds. And Taqdir is only cancelled through Dua. And a person through his sins loses his sustenance".

Imam Bukhari May Allah have mercy on him records.

Hadrat Sayyiduna Anas bin Malik May Allah have mercy on him narrates that he heard the Holy Prophet Peace be upon him who declared that, "He who is happy because of his increased sustenance or is happy because of his long life, he should create a connection with his relatives."

This hadith shareef was also recorded by Imam Muslim May Allah have mercy on him. As for the issue of Qada Mubram, the following ahadith pertain to this issue.

Imam Bukhari May Allah have mercy on him records. Hadrat Sayyiduna Abu Hurayrah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him once told him, "Whatever is to happen to you, in regard to this, the pen has dried."

Hadrat Sayyiduna Abdullah ibn Masud May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, (and certainly he is the truthful) that, "By Allah! there is someone among you who continues to perform deeds just like a person of Hell (performs) until between him and Hell there is a very short distance. Then destiny (or Taqdir) overtakes him and he begins to perform deeds of a Jannati (or of a person who will enter Paradise) and he enters Jannah. And there is someone among you who

performs deeds of a Jannati until there remains a very small distance between him and Jannah, then destiny (or Taqdir), overtakes him and he begins to perform deeds of a person in hell and he enters hell."

### **The opinion of the Quranic scholars on both these types of Taqdir**

Imam Razi May Allah have mercy on him explains the following verse of Surah Ra'ad, "Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him". If there is this objection which in the opinion of the Ahle Sunnah wa Jamaah that whatever is to happen; in this regard the Divine Pen is dry. Then what is meant that certain things are changed in the Divine Tablet and certain things are established The answer to this question is that even in changes and establishment of anything, the Pen is certainly dry. In other words, from the very beginning, it was already established in Taqdir what will be changed and what will be established.

Allamah Qurtabi May Allah have mercy on him writes that, "It is a belief that there is no change in the Qada of Allah Almighty. This change and establishment was from the very beginning and whatever is established in Qada will most certainly happen. When Hadrat Sayyiduna Abdullah ibn Abbas May Allah have mercy on him was questioned about what is Ummul Kitaab, he replied that it was the Divine Knowledge of Allah Almighty.

Allamah Alusi May Allah have mercy on him writes, "There are certain learned people who have stated in respect to this issue that there is a possibility of change or cancellation in Taqdir in everything. In fact, even in Qada from the very beginning, there is a possibility of change. They say that the following are certain proofs in this regard.

In a sahih hadith, the Holy Prophet Peace be upon him made the following Dua while reading the Dua Qunut.

"(O Allah!) Whatever You have made as Qada, please protect me from its mischief."

In this dua, he is seeking protection from the mischief of Qada azali or Qada recorded from the very beginning. Hence, if there was no possibility of change in this type of Qada, then this type of Dua would not be proper. At the same time, when he presented his excuse for not coming for the Taraweeh salah, he explained, "I had the fear that perhaps Taraweeh would be made Fard (compulsory) upon you and (therefore) you would become powerless to read it (or fulfil it).

The question is: If this was determined in Qada to become Fard, then in all conditions it would have become Fard. And if this was not Fard in Qada from the beginning, then even if he continued to join the Taraweeh, it would have never become Fard. Hence this proves that there was a possibility of change in Qada which is why he refused to join the Congregational salah for Taraweeh.

In like manner on the night of Meraj, he knew full well that there would only be five salah which would be made Fard and besides these, there would be no other Fard salah. Yet, he still had the fear that Taraweeh would be made Fard? Hence, this apprehension proves that there can be change in Qada. In the same way, when there was severe wind or storm, he used to display fear that perhaps the day of Judgement has not arrived.

Yet, the Almighty had already informed him that before Qiyamah, Imam Mahdi will arrive, Yajuj and Majuj will appear, Nabi Esa *Peace be upon him* will appear etc. Hence, his fear at this moment, proves that there was a possibility of change in Qada. Another example is that when we look at the state of those Ashaab who were given glad tidings of Jannah in this world, even they used to always display fear and apprehension for the fire of Hell. After all, they were already promised Jannah by the Holy Prophet *Peace be upon him*. So what was the need to fear? This again proves that there is a possibility that can be change in Qada!

However, our answer to all of these questions is very simple. All the reports and statement of eminent scholars in this regard where it is mentioned that there is a possibility of change in Qada, it infers to Qada Mu'alliq and as we have already mentioned previously, whatever was to be changed had already been determined by the Almighty from the very beginning. And therefore, this becomes Qada Mubram and this is the Divine Knowledge of the Almighty. That is why we say that there can be no change in the Divine Knowledge of the Almighty.

#### **The opinion of the Muhadditheen in this regard**

Allamah Nanawi May Allah have mercy on him states that, "In certain ahadith where it is mentioned that through some actions, a person's sustenance and age increases, this is through the Divine Tablet and the Angels. In other words, the Angels are informed that the age of a certain person is seventy years old, however, if he has good relationship with this relatives, then his age should be

increased by forty years. Yet, the Almighty already knows what his ultimate age would be. This is what is meant in the verse from Surah Ra'ad. Therefore, as far as the Divine Knowledge of the Almighty is concerned and as far as Qada Mubram is concerned, there is actually no increase in his age. In fact, change at that moment is impossible. At the same time, whatever is displayed to creation in the Divine Tablet, in that regard it looks like it has increased. This is what is meant in this Hadith shareef.

Hafiz ibn Hajr Asqalani May Allah have mercy on him writes that, "That knowledge which is established as the Divine Knowledge of the Almighty from the very beginning, there is no change in this. However, that knowledge which is attributed towards creation, in it, there is a possibility of change. This knowledge is connected with the Kiraaman Kaatibeen and various other Angels who are in the company of mankind. This is that knowledge in which there is sometimes change and sometimes establishment. Such as increase and decrease in knowledge. True and established knowledge only belongs to the Almighty.

Hafiz Badrudeen Aini Hanafi May Allah have mercy on him explaining this issue further states that, "Hafiz Abu Moosa Mudaini with his authentic sanad reports from Hadrat Abdur Rahman bin Thamrah May Allah have mercy on him that the Holy Prophet Peace be upon him has stated that, "Tonight, I indeed saw a strange dream. I saw the Angel of death approach one of my followers and the good deed of his father appeared which turned the Angel of death away." He has also stated that this hadith shareef is very authentic.

Again with his sanad, he reports from Hadrat Sayyiduna Abu Hurayrah and Hadrat Sayyiduna Abu Saeed May Allah have mercy on them that the Holy Prophet Peace be upon him has stated that, "O son of Adam! Fear your Lord and do good to your parents. And have good relationship with your relatives, through it, your age will also increase. Your difficulties will also become easier (to handle). Your troubles will disappear and there will be ease in your sustenance"

He also reports from Hadrat Sayyiduna ibn Abbas May Allah have mercy on him that the Holy Prophet Peace be upon him has stated that, "Having good relationship with your relatives also increases your life span."

Hadrat Thauban May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Increase in ones life span is only through being good with your parents and increase in sustenance is through having good family relationship"

Hadrat Sayyiduna Ali May Allah have mercy on him narrates that he once asked the Holy Prophet Peace be upon him about the verse in Surah Raa'd and he replied, "To give charity properly, to be good to ones parents, to do good and having good relationship with your family turns bad Taqdir into good Taqdir. It increases your life span and also protects you against sudden calamity." There is also another increase in this report which is that if a person does any good to anyone of them, the Almighty will reward him as per his intention.

Hadrat Abdullah ibn Amar May Allah have mercy on him narrates that the Holy Prophet May Allah have mercy on him has stated that, "There is a person who is good to his relatives and he has only three days to live, the Almighty will increase this by another thirty years. There is another person who breaks all family relationship and there is still thirty years left in his life. The Almighty decreases his life span until he only has three days to live". He also stated that this hadith shareef is Hasan Gharib.

He has also narrated from Daud bin Esa that in the Taurah it is recorded to have good family relationship, to have good manners, to be kind to relatives, keeps the house in a good state, it increases your wealth, increases your life even if the person is a Kaaafir". He has also stated that this hadith shareef is Hasan Gharib.

Hadrat Abu Saeed Khudri May Allah have mercy on him has also narrated this from the Taurah. All of these reports have been reported by Hafiz Abu Moosa Mudaini in the At Targheeb wat Tarheeb with his own chain of authentic narrators.



If it is asked that sustenance and life span is already established in Taqdir, then how is there change. How is there increase and decrease in these things. Allamah abul Farj has explained this in five different ways.

1. By increase in sustenance means that there is more expansiveness in ones sustenance and by increase in life span means healthiness. The reason is that wealth is considered as life and poverty is considered as death.
2. A persons life is recorded as a hundred years and his life of good deeds is recorded as eighty years and when he has good family relationship, it is increased by twenty years. Hence, this makes a total of a hundred years. Both of these have been given by Allamah Qutaybiyah.
3. At the same time, this increase in ones life was already recorded from the very beginning. However, this increase was because of his good family relationship. In other words, it was recorded that a certain person will live for fifty years and if he does good to relatives, it would be increased to sixty years.
4. This increase is written in the Divine Tablet. In other words, fifty was deleted and sixty was recorded. However, this was already known to the Almighty from the very beginning and there was no change in Divine Knowledge. If there is this confusion that if there is no change in Divine Knowledge and only change in the Divine tablet, what is the purpose of this? The answer to this is that this is achieved through apparent deed and acts. While the Divine Knowledge of the Almighty is something which is hidden. It is possible that these things changes in the Divine Tablet and these advices reach the common man through the Holy Prophet Peace be upon him so that it becomes a lesson for them in life. It is also possible that these changes are based on the actions of the Angels and that perhaps they have been given the Divine permission to increase and decrease a persons life span and that perhaps they have not been informed about the actual Divine Knowledge which is already established.
5. When we say that a person's life increases. It could imply barakah, increase in good deeds, and even being able to fulfil this in a very short life span which others may find difficult to fulfil even if they lived longer.

Qadi Ayyaz has also stated that it could also imply that when a person passes away, people would still continue to speak good about him as if he is still living. Hakeen Tirmidi has also explained that perhaps it could mean that the person would live for a very short period in the world of the grave.

### **The Muta-kallimeen and their opinion of Taqdir.**

Those ahadith in which there is mention of increase in life through good deeds and actions, pertaining to this Allamah Taftazaani explains that, "The Almighty was fully aware that if a certain person did not do a certain good deed, his life span would be forty years. At the same, He was also aware that if the person had done this deed, his life span would be seventy, hence the established Divine Knowledge was that his life was ultimately increased because of this good deed.

Allamah Shamsudeen Khiyaali explains that, "It should be borne in mind that all of these ahadith are Ahad ahadith which does not in any manner oppose the institution of Qada Mubram. Increase in life could also imply barakah and goodness.

Allamah Abdul Aziz Parhaarawi explains that, "In some ahadith it is mentioned that ibaadah increases life span and that dua changes Taqdir. In answer to this, one can say that as causes are something established for a certain mean, in like manner, a mean becomes the cause of something. This becomes apparent from the various Prophetic light we see. When the Holy Prophet Peace be upon him was asked, "Does medication and remedy change Taqdir, he replied, medication and remedy is also something destined and established by Allah Almighty. Another answer is that in the Quran it is mentioned in the verse in Surah Ra'ad.

Some mufasssireen have stated that there are two books with the Almighty. One which is something which records which is to be changed and one which is established.

He again explains further that, "There are certain people who have the opinion that there are two types of Qadr one being Mubram and other being Mu'alliq. The first is something which never changes and the second is that in which there are changes which has been explained giving the example of medication and remedy. However, (it is my opinion) that all types of Qada are Mubram (as per the Divine Knowledge of the Almighty). If we do not accept this, then it means that there is uncertainty in the Divine Knowledge of the Almighty and this is impossible.

Among the other types of controversy associated with this is one of the statements of Imam Baydawi who says that there are also changes in Qada Mubram. The reason he says this is because in the Hadith shareef, it is mentioned that through the reading of one small child, the punishment on the father was removed. It should also be borne in mind that this hadith shareef itself is considered as Moudu. There are also certain saints who claim that only Shaikh Abdul Qadir Jilani May Allah have mercy on him has the power to change a Qada even if it is Mubram. Among this also are the reports that certain saints were asked to make Dua and in reply they said that this is already a decision which is against this, however, they continued to make Dua and their Dua resulted in this Qada being changed because their Dua was accepted. All of these statements have no basis.

My opinion is that this statement in which through the dua of certain saints, Qada Mubram actually changes is something which can be explained. I believe that this means Mubram Izaafi which is closely linked to Mubram and not Qada Mubram itself. In reality it is actually Qada Mu'llik, however even through the Dua of certain saints, it can be changed. In other words as far as they were concerned, it was Mubram, yet in reality, it was not. As far as Qada Mubram is concerned, as we have already explained, it is firmly established and can never be changed whatsoever. As we have already explained also, this is the firmly established Divine Knowledge of the Almighty. As for the opinion of this Allamah in which he refutes the concept of Qada Mu'alliq, he is certainly incorrect in his assumption.

The topic of Qada is certainly very expansive and we have merely touched the very basic of it. I have explained this fully in one of my treatise entitled

"Maqalaat-e-Saeedi" I have also explained a few other points on this subject in the seventh volume of Sharah Muslim. Please refer to this material for further elaboration.

### **Discussion on keeping contact with the Kuffaar and the people of evil aqeedah**

In this subject, we have seen the hadith shareef of Hadrat Sayyiduna Abdullah ibn Umar May Allah have mercy on him who made it clear that when they meet (these people who refute the belief in Taqdir) then they should inform them that he has nothing to do with them. He also swore an oath that if these people spent gold equal to the mountain of Uhud, it would never be accepted in the Divine Court of the Almighty until and unless they do not bring Imaan on Taqdir.

From this hadith shareef, we clearly come to understand that it is Haram to mix with people and to be friends with people that have false beliefs and obviously those who are Kaafirs. However, without having sincere love and friendship with them, it is permissible to enact certain transactions and relationships with them. Friendship and true companionship with them has been clearly prohibited from the below mentioned Quranic verses.

In surah Mumtahina, verse 1, the Quran declares that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْبُودَّةِ وَ

قَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

O believers! Take not for friends My and your enemies, you deliver the news to them in friendship, while they are deniers of the truth that has come to you

In the same Surah, verse 13, it is mentioned that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

O believers! Take not as friends those upon whom is Allah's wrath.

In Surah Mujaadilah, verse 22, the Quran declares that:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ  
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ط

You will not find a people who believe in Allah and the last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brethren or their kinsmen.

In surah Ale Imran, verse 28, the Quran declares:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ  
فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

Let not the Muslims takes infidels as their friends besides the Muslims and whosoever shall do that he has no connection with Allah,

In surah Hud, verse 113, the Quran declares that:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ  
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

And do not lean towards wrong doers, lest the Fire should touch you, and you have no supporter besides Allah, then you will not be helped.

In surah Ale Imran, verse 118, the Quran declares that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونَكُمْ لَا يَأْلُوكُمْ خَبَلًا وَذُؤًا مَا عَنِتُّمْ  
قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ط وَمَاتُ خِفَىٰ صُدُورُهُمْ أَكْبَرُ

O believers! Do not make strangers as your confidants; they leave no stone unturned in harming you. They yearn for what distresses you: Hostility appeared from their utterances and what they have concealed in their breasts is yet greater.

In surah An'am, verse 68, the Quran declares that:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ

(٢٨)

And O listener! When you see those who plunge in Our signs then turn away your face from them until they plunge in some other discourse, and whatever they say the devil (Satan) may make you forget then sit not you after recollection with the unjust people.

In surah Nisa, verse 140, the Quran declares that:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝١٤٠

And undoubtedly Allah has already sent down to you in the Book that, when you hear the signs of Allah being denied and is being ridiculed, then sit not with them until they engage in some other conversation, otherwise you would be like them too. Undoubtedly, Allah will gather hypocrites and infidels all in Hell.

#### Reports from the Ahadith and other statements refuting the deviant

Imam Muslim May Allah have mercy on him with this authentic chain of narrators reports: Hadrat Sayyiduna Abu Hurayrah narrates that the Holy Prophet Peace be upon him has stated that, "There will be people in my

Ummah who will appear in the latter part and who will mention such hadith in front of you which neither have you heard nor your forefathers. Stay far from them and let them stay far from you.

Hadrat Sayyiduna Abu Hurayrah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "In the last days, there will appear dajjal and liars who will bring such hadith to you which you have never heard of before nor your forefathers. Stay away from them and let them stay away from you, perchance they do not mislead you and put you in fitnah.

Hadrat Sayyidah Ayesha Siddique May Allah have mercy on her narrates that the Holy Prophet Peace be upon him has stated that, "When you see those people who try to misconstrue the Muta shaa bihaat verses, these are those people whom the Almighty has declared that they are those people in whose hearts there is infliction. One should stay away from them.

Hadrat Sayyiduna ibn Umar May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "The qadariyyah are the magians of this ummah. If they become ill, do not visit them and if they die, do not go for their janaza".

Hadrat Sayyiduna Huzaifah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "For every nation there is a magian sect and for this ummah, the magian community are those who refute Taqdir. If they die, do not go for their janaza and if they become ill, do not visit them."

Hadrat Sayyiduna Umar May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Do not sit with those who refute Taqdir and do not debate with them."

Hafiz Al Haythimi reports that Hadrat Sayyiduna Umar May Allah have mercy on him narrates that the Holy Prophet Peace be upon him once declared to Hadrat Sayyidah Ayesha May Allah have mercy on her that, "Those who have disunity in religion, they were one group" In other words, they were people of Bidah and misled people. Their taubah is not accepted. They are away from me and I am away from them". This hadith shareef has also been mentioned by Imam Tabarani in his Mo'jam Sagheer.

Hafiz ibn Hajr Al Haythimi Makki reports that Imam Uqaili in the Kitaabuz Zuhafa records that Hadrat Sayyiduna Anas May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that, "Almighty



Allah Almighty has chosen me and has chosen my companions and in laws. Very soon, such people will appear who will insult my companions and in laws and will find faults in them. Do not sit with them, do not eat and drink with them and do not have marriage with them"

Imam Daarimi reports that Ayub has explained that Imam Abu Qulaabah has stated that one should not sit with those who are misled. Do not argue with them because I fear that with their misguidance they may also mislead you. Or they may even cause you to have doubt in your own beliefs.

This hadith has also been reported by Imam Bahiqi.

At the same time, Imam Bahiqi also records the following. Abu Jafer states that one should not sit with the misled because these are those people who distort the signs of Allah Almighty.

Wadeen bin Ata explains that once the Almighty sent a message to Nabi Yusha bin Nun *Peace be upon him* that, "I am about to destroy one hundred forty thousand good people in your nation as well as seventy thousand evil people." Nabi Yusha *Peace be upon him* inquired, "There is no doubt that You will destroy the evil ones, why will You also destroy the good among them?" The Almighty replied, "(Because) they visit the evil ones, they eat and drink with them (however) until now (just before all of them are destroyed), the Almighty has not become Angry with them."

**Certain social interaction and certain accepted behaviour between these people and the Muslims are allowed**

There is not doubt that to be true friends and heart felt bosom mates with those who are misguided and are disbelieves is certainly Haraam and prohibited. However, it is permissible to have certain social interaction with non harbi kafirs and with those who are misled. However, this is strictly prohibited for a person who has become a murtad.

To display certain types of kindness with non harbi kafirs or people who are misled is also mentioned in the Quran but with conditions attached.

In Surah Mumtahinah, verse 8, the Quran declares that:

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ

تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

Allah does not forbid you regarding those who have not fought against you in religion and have not expelled you from your homes, (in) that you may show favour to them and act justly towards them. Undoubtedly, the just are loved by Allah.

\*Allamah Yahya bin Sharf Nawawi - passed away 676 a.h.

\*Allamah Abu Abdullah Mohammed bin Ahmed Maliki Qurtabi - passed away 668 a.h

\*Imam Abu Esa Mohammed bin Esa Tiirmidi - passed away 279 a.h.

\*Imam Abu Abdullah Mohammed bin Yazid ibn Maja - passed away 273 a.h.

\*Imam Abu Abdullah Mohammed bin Ismail Bukhari - passed away 256 a.h.

\*Imam Fakhrudeen Mohammed bin Ziaudeen Umar Razi - passed away 606 a.h.

\*Allamah Abul Fadl Syed Mahmud Alusi - passed away 1270 a.h.

\*Allamah Shahaabudeen Ahmed bin Ali bin Hajr Asqalani - passed away 852 a.h.

\*Allamah Shamsudeen Ahmed bin Moosa Al Khiyaali - passed away 870 a.h.

\*Imam Abu Daud Sulayman bin Ash'ath Sijistani - passed away 275 a.h.

#### **Further proof of this from the Ahadith**

Imam Bukhari records that Hadrat Sayyiduna Abu Hurayrah May Allah have mercy on him narrates that the Holy Prophet Peace be upon him has stated that when Nabi Ebrahim *Peace be upon him* and Bibi Sarah entered a city while migrating and in that city there was a tyrant leader who eventually gave a female slave to them as a gift named Hajirah May Allah have mercy on her.

A Jewish female also once gave the Holy Prophet Peace be upon him a gift which he accepted, sadly, it was filled with poison. The king of an area called Ilah also once gave the Holy Prophet Peace be upon him a gift which was a

white donkey. The Holy Prophet Peace be upon him also gave him a shawl and also designated him as the ruler of that area.

Hadrat Sayyiduna Anas May Allah have mercy on him narrates that once the leader of a certain area near Tabuk named Akeedar Daumah who was also a Christian sent the Holy Prophet Peace be upon him a gift (which he accepted). In the Sahih Muslim, it is mentioned that he sent a piece of silk cloth.

In the Bukahri shareef, Hadrat Sayyiduna Abdur Rahman bin Abu Bakr May Allah have mercy on him narrates that, we were once a hundred and thirty of us (on a journey). The Holy Prophet Peace be upon him asked whether we had any food with us. There was someone who had a little of something and it was mixed (into a dough). Suddenly a tall person who was a mushrik passed by and whose hair was also dishevelled. He was shouting at the goats as they moved along. The Holy Prophet Peace be upon him asked him whether he would be prepared to give a goat as a gift or sell it. He replied, "no I will sell it." The Holy Prophet Peace be upon him then purchased a goat from him.

Hadrat Sayyidah Asma binte Abu Bakr narrates that during the time of the Holy Prophet Peace be upon him, "My mother approached me and at that time she was a Mushrik" I then informed the Holy Prophet Peace be upon him that she was also someone who had refused to accept Islam and whether I should be kind to her as a relative. He replied that I should be kind to my mother."

Imam ibn Adi records with his sanad that Hadrat Sayyiduna Jabir May Allah have mercy on him narrates that once, the King of Ethiopia sent the Holy Prophet Peace be upon him a piece of Musk, Ambar and camphor. This was mixed in a small container. He also accepted Islam.

Hafiz Al Haythimi records with his sanad that Hadrat Sayyiduna Abdullah bin Zubair May Allah have mercy on him narrates that once Qabilah binte Abdul Uzza (who was the wife of Hadrat Sayyiduna Abu Bakr May Allah have mercy on him and who was still a mushrik) brought some sweet, a piece of vegetable and some ghee. Hadrat Sayyidah Asma May Allah have mercy on her refused to accept these gifts. She also refused to allow her entering her house. Hadrat Sayyidah Ayesha May Allah have mercy on her then asked the Holy Prophet Peace be upon him about this and it was then that the verse was revealed about not restricting those who did not fight against the Muslims in religious issues. She then accepted these gifts and also allowed her to enter her

house. This hadith has also been recorded by Imam Ahmed and Imam Tabarani in the Mo'jam Kabeer and they have also mentioned that its chain of narrators are very authentic.

Hadrat Sayyiduna Buraydah May Allah have mercy on him narrates that once Maquqas Qibti sent the Holy Prophet Peace be upon him two female slaves. One of them obviously was the blessed mother of Ebrahim bin Rasoolullah Peace be upon him named Maria Qibtiyah May Allah have mercy on her and other was given to Hadrat Sayyiduna Hasan bin Thabit May Allah have mercy on him. This ruler also gave him a donkey as a gift and which the Holy Prophet Peace be upon him also accepted. This is also mentioned by Imam Bazzaz and Imam Tabarani in the Awsat.

Hadrat Sayyidah Ayesha May Allah have mercy on her also states that once this same ruler also sent the Holy Prophet Peace be upon him some gifts which were a box made from Syrian wood for the purpose of keeping surmah, a mirror and a comb. This is also recorded by Imam Tabarani in the Awsat.

The opinion of the Shawafi Ulama about kindness to certain disbelievers and misled people

Imam Fakhrudeen Razi Shafi explains that, "The verse of the Quran under discussion is something in which the Almighty has not prohibited us from being kind to (certain disbelievers). However, we are clearly commanded not to become bosom friends with them. In spite of this severe warning, still we are commanded to be kind to them. Those who study this and explain it, clearly proves that kindness is allowable (under certain conditions). At the same time, it has also been explained that we should fulfil whatever outstanding pacts and agreements we have with them.

Imam Moosa bin Uqbah in the Maghaazi narrates from Abdur Rahman bin Malik that once Amir bin Malik who was a mushrik gave the Holy Prophet Peace be upon him a gift which he refused to accept by saying that he did not accept any gift from a mushrik. Imam Abu Daud and Imam Tirmidi both record that once a person named Ayyaz bin Hammad gave the Holy Prophet Peace be upon him a camel as a gift. When the Holy Prophet Peace be upon him asked him whether he had accepted Islam, he said that he had not. In reply, the Holy Prophet Peace be upon him declared, "I have been prohibited from accepting any gift from a mushrik."

However, Imam Bukhari has actually made a specific chapter in which many reports are mentioned that the Holy Prophet Peace be upon him did accept the gifts of mushriks. The intention of Imam Bukhari is clearly to prove that all of those Ahadith in which the gifts of mushriks were refused are in fact all weak ahadith.

Allamah Tabari has in fact divided these ahadith in another way. He explains that those ahadith in which the Holy Prophet Peace be upon him refused to take any gift are those ahadith in which a gift was specifically given to him and when it was given to Muslims generally, he accepted. However this argument does not make sense. The reason is that there are certain ahadith in the Bukhari shareef where it is seen that certain gifts were specifically given to him. Some Ulama are of the opinion that he refused certain gifts which were given to him as a mark of friendship or companionship displayed by these mushriks and as for those people who he felt would accept Islam, he accepted these gifts.

This is a much stronger argument than the first. In some reports it is stated that he accepted the gifts of the Ahle Kitab and refused to accept the gifts of the idol worshippers. Some are of the opinion that to accept these gifts from the mushriks was specific to him and no one else. It is also not permissible for those in power. Some have said that the ahadith which permit it has abrogated the ahadith which prohibit this act. Some have said the opposite.

However, all three arguments seem weak.

As for those ahadith which Imam Bukhari has recorded about accepting the gifts of mushriks, Allamah ibn Hajr Asqalani has explained that, "Allamah Khataabi has stated that as a Muslim looks after his mother financially, in like manner, he should also financially look after his mother who is a mushrik. From this, we come to realise that if the children are Muslims and the mother and father are mushriks, then too their upkeep is still Wajib upon their Muslim children. At the same time, from this hadith we also come to understand that we should fulfil all our pacts and promises made to Harbi mushriks and in times of peace it is permissible to interact with them on a certain level.

Some Ulama have stated that the 8<sup>th</sup> verse in Surah Mumtahinah has been abrogated with the verse of Surah Taubah where we are commanded to kill the mushrik wherever we find them. However, this is incorrect. The reason is

that this verse of Surah Taubah pertains to a harbi kaafir and does not include a dhimmi or a disbeliever who lives under Muslim control. In Surah Mumtahinah where we are commanded to be kind to these mushriks, this is only for the dhimmi kaafir.

### **The opinion of the Maliki Ulama**

Allama Qurtabi Maliki states that, "The majority of the Ulama have explained that this Quranic verse is a Muhkam verse which gives a clear command. Their testimony or proof is the hadith which appears in Sahih Bukhari and Sahih Muslim about the incident of the mother of Hadrat Sayyidah Asma May Allah have mercy on her where she was clearly informed by the Holy Prophet Peace be upon him that she should be kind to her mushrik mother. Also, this is the moment when this specific verse of the Quran was revealed. Also, Hadrat Sayyiduna Abu Bakr May Allah have mercy on him had given this same wife divorce during the days of ignorance and it was during these peaceful days that she had brought her daughter these gifts. When her daughter refused to accept these gifts, this specific verse was revealed in relation to this incident.

### **The opinion of the Hambali Ulama**

Hafiz ibn Katheer Hambali writes that, "The Almighty has certainly not prohibited Muslims being kind to those mushriks who do not fight with them based on religion. He has also presented the first two ahadith in this regard from Imam Ahmed and Imam ibn Jareer.

### **The opinion of the Hanafi Ulama**

Allamah Alusi Hanafi writes, "The majority of the Quranic scholars have stated that this verse was revealed about those disbelievers upon whom it is necessary to have kind relationship. It also proves that we can give charity to those disbelievers who are dhimmi or who live under Muslim control. If the father of a certain Muslim is a dhimmi, then to financially take care of him is wajib. However, if the persons father is a harbi then this is not wajib. As a matter of fact, due to the possibility that he can be attacked by this person, it is wajib to kill him if he actually attacks this Muslim. Allamah Azz bin Abdus Salam in the Fatwah Kubra in Baabul Ye Sar writes that, "One should not even stand up for a kaafir because we have been commanded not to respect him. However, if there is a possibility that there could be great danger, then as an act of diplomacy, one can stand.

Allamah Marghinani Hanafi writes that, "It is permissible for a Muslim to write a waseeyah for a kafir and vice versa. The permissibility of this is from the verse where we are commanded not to fight against those who do not fight against us and we are also commanded to be kind to them.

Another important fact is that if these disbelievers have already agreed to pay the Jizyah or the tax to the Muslim rulers, then they become equal citizens like the Muslims. Hence, it is permissible to be kind to both of these people. In Jaamius sagheer, it is mentioned that this would not be applicable to a Harbi kafir. The reason is that the Almighty had prohibited us from helping those who fight against us based on religion.

However, at the same time, one is not allowed under any circumstances to make these people your bosom friends or close companion. As a matter of fact, they should never ever be considered as your personal friends or close consorts. As for those who are murtads such as the Qadiani sect, no interaction between them and Muslims is allowed. At the same time, it must be remembered that the offspring of a murtad is a kaafir and not a murtad. In other words, those children who are born of Qadiani parents and have spent their entire life as Qadianis are considered to be kaafirs and not murtads.

What is the reason is that Jihad is not mentioned in the hadith where the pillars of Islam are mentioned?

When we inspect this hadith shareef, we will find that it mentions Tauheed, belief in Prophets, salah, zakah, fasting and hajj, but does not mention jihad anywhere. What is the reason for this? The reason is that only those acts have been mentioned which are Fard in all conditions. As for Jihad, at times it is Fard-e-Ain and at times it is Fard-e-Kifaayah. In other words, at times, it is Fard on everyone and at times, even if only a few people fulfil it, the responsibility on others will fall away.

We see that to make jihad in propagating Islam is Fard-e-Kifaayah. And when a Muslim country or locality is been attacked, then Jihad becomes Fard-e-Ain on all those people who are called up to take part in this jihad.



One important point which we will discuss now is the issue of Ihsaan. And in this regard, Jibraeel Ameen explained that a person should perform ibaadah in such a manner as if he is looking at Allah Almighty and if this is not possible, then he should bear in mind that the Almighty is looking at him.

### **Different stages of Ihsaan**

Allamah Nawawi explains that there are two stages in Ihsaan. If the person has reached such a lofty and elevated position that he finds himself in the Divine Court of the Almighty, then obviously, he will make certain that he is performing every minute detail of ibaadah in its proper fashion. He will also make sure that internally and externally, everything is completed properly. Hence, the purpose of this message is that a person should always have this thought in his mind that when he performs any ibaadah he is actually present in the Divine Court of the Almighty.

Hafiz ibn Hajar Asqalani has explained that the first stage of Ihsaan is that the heart of a Muslim should be so overwhelmed with Divine Awe that he should stand in such a manner as if he is looking at Allah Almighty. And if he has not reached this stage of spiritual elevation, then he should always bear this thought in mind while performing ibaadah that the Almighty is watching him.

Mulla Ali Qari explains that the first stage of Ihsan indicates to the state of an Arif and the inner dimension of his spiritual self or heart. In other words, a true Arif is that person who is overtaken with such state as if he is watching Allah Almighty. The second state is that of an Abid who whenever he is performing ibaadah, he is also conscious of the fact that the Almighty is watching him. We see that when an ordinary person is working for someone and as long as the boss of this person is watching him, he will make certain that he makes no mistake while on the job.

The true Abid also is like this person always making sure that every detail of ibaadah is faultless. The first part of Ihsan is certainly the state of those special servants of Allah who have already achieved this state. The special quality of these servants of Allah Almighty is that when any bounty comes to them, they do not look at the bounty but the Being who has blessed them with this

bounty. In like manner when any test or illness comes to them, they are not concerned about the test or the illness which has come or the effects of this illness such as pain and hardship, but in all moments, they are watching the Almighty. Those who are in this state are always immersed in watching the marifah of Allah Almighty.

This is one of the reasons that one day while people were reading salah in a masjid a snake fell from the ceiling and everyone broke their salah and ran except Imam Abu Hanifah. As far as this great Imam was concerned, he was not even aware that a snake had appeared! (Tafseer Kabeer).

In like manner, Urwah bin Masud had a major wound in one part of his limb and it was recommended that it should be cut away. However, while he was in salah, this part was cut off and he did not even notice the slightest bit of what had happened! (Tafseer Kabeer).

Once Imam Bukhari was reading salah and after salah, he picked up the upper portion of his kurtah and asked one of his students to see what was under it. The student was shocked to see that there was a scorpion present and that it had bitten the great Imam nearly sixteen times and every part of this area which had been stung was greatly swollen. The student asked as to why the great Imam did not break his salah on the first occasion when this scorpion had stung him. The great Imam replied, "I was so immersed and spiritually overwhelmed by the verses of the Quran I was reading that I did not even notice I had been stung.

In brief, these giants of Islam became so over awed and amazed by the Divine Manifestation they were seeing that they noticed nothing around them. Imagine if people are so amazed and transfixed at the beauty of a mere creation, such as Nabi Yusuf that these females in the royal court of Egypt actually cut their fingers instead of the lemon they had in their hands, what would be the state of those people who are actually looking at Divine Manifestation?

Allamah Mulla Ali Qari explains that there are three categories of an abid in regard to their state of Imaan. The first is that person who performs ibaadah

because he is fearful of hell and is also earnestly in need of reward. It is said that the state of his Imaan is Ilmul Yaqeen and his worship is considered as ibaadah.

The second type of individual is that person who performs obedience with genuine spiritual enthusiasm. His Imaan is considered as Ainul Yaqeen and his state of ibaadah is considered as "Uboo diya". The third type of person is that person who worships the Almighty because he sincerely believes that he is the servant of Allah Almighty and the duty of a slave is to serve his Master. The state of his obedience is called Haqqul Yaqeen and the state of his worship is called "Uboo datun". The common Muslim like us, are those who are considered to be in the third category, in other words, our state of obedience or Imaan is Ilmul Yaqeen. We make sincere Dua that the Almighty blesses us with the state of the other two categories of Imaan ameen.

### **Opinions of Ulama on the issue of the five special categories of Ilme Ghaib (knowledge of the unseen)**

In this specific hadith shareef, the question of when the day of Judgement will occur was also asked and the Holy Prophet Peace be upon him clearly mentioned that the one been asked knows as much as the one asking the question. In other words, the one been asked does not know more than the one asking the question.

When will the day of Judgement appear, when will rain occur, what is inside the womb of a mother, what will a person do tomorrow and which person will die where tomorrow, this is that five special category of unseen knowledge which is specific to the Divine Being of the Almighty.

The debate is on whether He has also blessed anyone else with this knowledge? There are some people who have mentioned in their state of ignorance that this knowledge has never been given to anyone and no creation is aware of any of these things. While the majority of the Ulama have declared that this knowledge has also been given to the Prophets especially the Holy Prophet Peace be upon him. We will present the statements of those Ulama who have

clearly mentioned that these branches of the Unseen have certainly been given to the Holy Prophet Peace be upon him.

Allamah Badrudeen Aini writes that, "Allamah Qurtabi has stated that if "Any person who claims to know any of these five branches of knowledge without the Holy Prophet Peace be upon him being a source of this knowledge (of theirs), that person is a liar in his claim."

Allamah ibn Hajr Asqalani, Allamah Ahmed Qastalani, Mullah Ali Qari, and Shaikh Uthmani in their own commentaries have also mentioned the statement of Allamah Qurtabi.

Allamah ibn Hajr Asqalani writes that, "Certain Ulama have given the opinion that in Surah Bani Israeel, there is no proof that the Almighty has not revealed the knowledge of the true essence of the soul to the Holy Prophet Peace be upon him. In fact, there is a great possibility that he was informed about this. However, he was also commanded not to reveal this to anyone. The Ulama have also mentioned the same thing about the knowledge of the day of Judgement".

Allamah Ahmed Qastalani has mentioned the following words, "The knowledge of the day of Judgement and those five branches of knowledge which are mentioned in Surah Luqman in the last verse, the Ulama have mentioned that the knowledge of these five things have been given to him and he was also commanded to keep them secret."

Allamah Jalaaludeen Suyutwi writes, "Certain Ulama have mentioned that the Holy Prophet Peace be upon him has been given the knowledge of these five branches. He has also been given the knowledge of when the day of Judgement will occur and also the knowledge of the soul and that he has also been commanded to keep this secret".

Allamah Saawi Maliki writes, "The Ulama have declared that the truth is this that he did not pass away from this world until the Almighty did not reveal the knowledge of these five things to him. However, he was also commanded to keep them secret."

Allama Alusi writes, "The Holy Prophet Peace be upon him did not pass away until that time that the Almighty had revealed to him the knowledge of all those things which it was possible to reveal."

He again writes, "It is also permissible that the Almighty had revealed to the Holy Prophet Peace be upon him every aspect and also when the day of Judgement will occur. However, not in the sense that there would be similarity or confusion with this knowledge and the knowledge of the Almighty. The Almighty has also; based on Divine Wisdom made it necessary upon him, (the Holy Prophet Peace be upon him) not to reveal this. This is also among the special knowledge possessed by the Holy Prophet Peace be upon him.

Imam Razi writes, "The Almighty is Aalimul Ghaib. He does not reveal this special knowledge such as when the day of Judgement will occur to anyone. However, He does reveal this to those whom He is pleased with and (obviously that can only be) His Prophet."

Allamah Alawudeen Khazin has also recorded the same explanation.

Allamah Taftazaani writes, "The meaning of Ghaib or Unseen in this context does not mean unseen in a common context but it signifies unseen in a confined context or it can also signify unseen in a special context. In other words such things as the appearance of the day of Judgement and this is also understood from the subject of this verse. And this is also not impossible that the Almighty would reveal the actual time of Qiyamah to any of His Messengers whether they are Angels or human.

Shaikh Abdul Haq Muhaddith Dehlwi writes that, "There is no Quranic verse which proves that the Almighty had not given the Prophet Peace be upon him knowledge of the true essence of the soul. In fact, it is permissible to admit that He did in fact give him this knowledge. (Perhaps) He also instructed him not to reveal this to people. There are also certain Ulama who mention the same thing about the day of Judgement. However, this servant admits and asks, how can any true believer negate that the Holy Prophet has knowledge of the soul?

He is indeed Sayyidul Mursaleen and Imaamul Aarifeen. He is that person to whom the Almighty has revealed His Divine Being, His Divine Attributes and has blessed him with all past and present knowledge. What is the knowledge of the soul compared to this (knowledge of his?). As a matter of fact, the knowledge of the true essence of the soul compared to his knowledge in reality is nothing but like a small droplet".

Syed Abdul Aziz Dabbaagh who is considered as a Kaamil Aarif writes that, "How can these five branches of knowledge remain hidden from the Holy Prophet Peace be upon him when in reality, any person from his Ummah can never be a true and elevated saint, (Saahib-e-Tasarruf) until and unless he is not aware of these five (branches of knowledge)?"

The reason that these five branches of unseen knowledge have been strictly associated with the Almighty!

In Surah Luqman, verse 34, the Quran declares that:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۖ وَيُنَزِّلُ الْغَيْثَ ۖ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۖ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

Undoubtedly, with Allah is the knowledge of the Hour, and He sends down rain and knows what is in the wombs of the mothers and no soul knows what it will earn tomorrow and no soul knows in what land it will die.

Undoubtedly, Allah is the Knower, All Aware.

This verse clearly proves that the knowledge of these five things strictly belong to the Divine Knowledge of the Almighty. The question which arises is that all Knowledge belongs to the Almighty, why specifically these five branches of knowledge?

There are two answers to this question. The first is that the mushriks used to always question about these things and therefore, it has been clearly mentioned that this knowledge belongs to Allah Almighty. The second answer

is that these same mushriks also believed that these things could be revealed by their fortune tellers and astronomers and hence, in this verse, this has been clearly refuted and they are clearly informed that these branches of knowledge belongs to Allah Almighty specifically.

This is also something that people do not seem to understand that if something belongs to you, it means you have the right to give it to someone. After all, it is your property and you are at liberty to give it to anyone you please. In like manner, this five branches of knowledge belongs to the Almighty and if He wishes to give this to His special servants, how can you object to this? How can you even object as to what He does with His own Knowledge? As a matter of fact, even those who object belong to Him! It is therefore no wonder that when he places them in Hell for their erroneous beliefs, they will finally understand that He can do whatever He wishes with what belongs to Him.

People in those days also used to continuously question the Holy Prophet Peace be upon him about these five things. There was a village person named Haarith bin Umar who once appeared in front of the Holy Prophet Peace be upon him and presented the following questions, "When will the day of Judgement occur. Our land is now dry, I wish to plant seeds when will the rain come. My wife is also pregnant, will it be a boy or girl. I am aware of what transpired yesterday, however, what will I do tomorrow. I have knowledge of where I was born, where and when will I die etc." It is at that moment that this verse in Surah Luqman was revealed.

The people in the days of ignorance also had the habit of visiting their astrologers and fortune tellers and they firmly believed that these people had knowledge of these things. At the same time, we must understand that if someone visits a fortune teller, and even believes in this, he is indeed a Kaafir! The Holy Prophet Peace be upon him has stated that, "Whosoever goes to a fortune teller and believes in his word, then he has indeed committed Kufr in the religion which was revealed to Mohammed".

As for those reports in which certain Prophets and even saints are able to reveal the unseen, this is because they have been inspired with either Divine revelation in the form of Wahi or Ilham which is Divinely inspired knowledge. Hence, even though these five branches of knowledge belongs to



the Almighty, it does not mean that at times, the Prophets and saints have not revealed certain aspects of this knowledge of the unseen.

As we have already said, it belongs to Allah Almighty and He can bestow it upon whomsoever He wishes. It does not belong to us, hence we have no right to claim ownership as to whom it should be revealed to. In surah Jinn, verses 26, 27 the Quran declares that:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٧﴾

The Knower of Unseen reveals not His secret to anyone.

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٨﴾

Except to His chosen Messenger and appoints guard before them and behind them.

At the same time, there is also unique Divine knowledge of the Unseen which He reveals to no one and is specific to Himself. This is revealed in Surah An'am, verse 59:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

And with Him is the key of the unseen, He only knows them.

The knowledge of Qiyamah is also from among those signs and this has been kept secret. However, the Holy Prophet Peace be upon him did reveal certain signs about its impending arrival such as the appearance of Dajjal, the arrival of Nabi Esa *Peace be upon him*, the sun rising from the West etc.

In like manner, certain eminent saints have also predicated the coming of rain which was revealed by them through inspired knowledge and some have even revealed whether the child would be a female or male. In like manner, once Abul Azam Isfahani became ill in Shiraz and he mentioned to those around him that he had made Dua to Allah Almighty that he pass away in Tartus.

He also mentioned that if he dies in Shiraz, then he should be buried in a non Muslim graveyard. In other words, he had absolute certainty that he would

pass away in Tartus. A few days later he recovered from his illness and was eventually buried in Tartus! In the same way, my Shaikh also predicated the moment of his death nearly twenty years earlier and he passed away exactly the same time which he had foretold. (1)

(1). Allamah Ismail Haqqi Hanafi - passed away 1137. Ruhul Bayan, pages 103/105 vol. 7)

### **The reasons that the Holy Prophet – may Allah send peace and blessings upon him – revealed the signs and not the actual date**

In this hadith shareef, the Holy Prophet Peace be upon him revealed the signs of Qiyamah and not the actual date. One of the signs will be that the female will give birth to her master. You will also see a people who were once bare foot, naked and poor build large structures. There is no doubt that the Holy Prophet Peace be upon him knew the exact date of Qiyamah, but he was commanded not to reveal this to ordinary people.

This is the reason when the question was asked about when the day of Judgement would occur, the Holy Prophet Peace be upon him did not say that he did not know about its exact moment. As a matter of fact, he merely moved away from the topic and began to reveal the signs of Qiyamah.

There are many explanations about a female giving birth to her master. But the closet is that near the day of judgement, children would completely disobey their parents. They would be rude and abrupt and would actually instruct their mothers what to do and what command to obey. In this manner, the mothers would appear as if they are actually slaves of these children!

The Holy Prophet Peace be upon him merely revealed two signs. One is the state of a female and the other about those who were once poor and large structures that will be built by them. There are many other ahadith where the Holy Prophet Peace be upon him revealed many other signs such as the Yajuj and Majuj, Daabatul Ard, Nabi Esa *Peace be upon him*, Imam Mehdi May Allah have mercy on him, the fact that women would wear revealing clothing, incompetent people would become leaders and rulers.

At the same time, he also revealed certain key time factors such as that it will occur on Friday and it will be the 10<sup>th</sup> of Muharram. The only thing not revealed was the actual year. If this was revealed then every child would know by now when it would actually occur. However, we see that the Quran clearly states that it would appear suddenly.

In Surah Al Araf, verse 187, the Quran declares that:

"it shall not come upon you but suddenly".

If the Holy Prophet Peace be upon him had revealed the actual date, it would not remain a sudden event and would therefore disprove the Quran which is impossible. At the same time, the Holy Prophet Peace be upon him was sent to prove the Quran and not to disprove it. Hence, as per Divine Instruction, he did not reveal the actual date but merely informed us about the signs and even the day on which it will occur and nothing else. And certainly not the actual date.

In the Jamia of Tirmidi and the Sunan of Abu Daud, it is mentioned that only after three days, the Holy Prophet Peace be upon him revealed to Hadrat Sayyiduna Umar May Allah have mercy on him who this stranger was who had appeared. In the hadith narrated by Hadrat Sayyiduna Abu Hurayrah May Allah have mercy on him which is the fifth and sixth hadith, the Holy Prophet Peace be upon him actually instructed the Ashaab to go and call this stranger.

However, we all know that they could not find him. Only then, did the Holy Prophet Peace be upon him reveal to them that this was Jibraeel Ameen. Allamah Nawawi May Allah have mercy on him explains that perhaps the reason that this was only revealed three days later to Hadrat Sayyiduna Umar May Allah have mercy on him was perhaps he had left after this and had only appeared three days later. Also perhaps after he had inquired, then only was he informed about the true identity of this person. (1)

(1). Allamah Yahya bin Sharf Nawawi Shafi - Sharah Muslim. Page 28, vol.1