

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Dalail of the Barailwis

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Part one: the most often quoted Dalail by the Barailwis on the topic of Ilm Al-Ghayb (knowledge of the Unseen)

First Daleel of the Barailwis

Ahmad Raza Khan wrote in his “Malfuz”, English translation, v 1 p 30:

Almighty Allah states:

“One day We shall raise from all peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have revealed this Book (Qur'an) on you with clear and detailed information of everything (Tibyanan li Kulli Shayin), a guide, a Mercy, and Glad Tidings to Muslims” (An-Nahl : 89)

The word “Tibyanan” (exposure) was used and not “Bayanan” (report). This explains to us that the knowledge of things was so explicit that nothing was hidden” End of Ahmad Raza Khan's words

Ahmad Raza Khan's argumentation is that the Quran was revealed to the Prophet (saw) with detailed information of everything, so nothing remained hidden to the Prophet (saw). And he based himself upon the verse:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَنُذْرًا لِلْمُسْلِمِينَ ﴿٨٩﴾

“And (remember) the day when we shall raise up from every nation a witness against them from amongst themselves. And we shall bring You (O Muhammad (saw)) as a witness against

these. And We have sent down to you the Book (the Qur'an) as an exposition of everything (Tibyanan li kulli Shayin), a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)."

Answer: It is written in "Tafsir Jalalayn", English translation by Aisha Bewley, who is a well-known Sufi, in Tafsir of this verse, words of the Quran in bold, p 580:

"We have sent down the Book (the Qur'an) to you making all things which people need in matters of the Shari'a- clear and as guidance away from misguidance and mercy and good news of the Garden for the Muslims who affirm Allah's oneness."

Comment: We see that in "Tafsir Jalalayn" that "Tibyanan li Kulli Shayin" is for "all things which people need in matters of the Shari'a" and this is not for knowledge of the Unseen (Ghayb), so everything related to the knowledge of the Shari'ah has been exposed to the Prophet (saw) and nothing of this knowledge is hidden from the Prophet (saw), not the knowledge of the Unseen.

Now we ask Barailwis: Why does "Tafsir Al-Jalalayn" not agree with their interpretation, and creed is established with Qat'i Daleel (definitive proofs) and not conjectures and far fetched interpretation, so if their interpretation is Qat'i (definitive), why do scholars oppose it?

Discussion about the Prophet (saw) being a witness against these people

Some Barailwis use the words in the precedent verse: **"And we shall bring You (O Muhammad (saw)) as a witness against these"** to justify that the Prophet (saw) is omniscient and watching all matters (Hazir Nazir), and this because he will be a witness against the people and the witness has to be omniscient and watch all matters.

Answer to this doubt: It is written in "Tafsir Al-Qurtubi", translation Aisha Bewley, Surah Al-Baqarah verse 143, words of the Quran in bold:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا

"In this way We have made you a middlemost community

As the Ka`ba is in the middle of the earth, so We made you a middlemost nation, meaning that we made you inferior to the Prophets but superior to other communities. The word "wasat" (middlemost) implies being just and balanced. The basis of this is the expression: "The most praised of things is the middlemost of them." The middle part of a valley is the best place in it and has the most plants and water. The middle avoids excess and falling short and is praiseworthy, so this community does not go to excess in elevating their Prophet nor fall short as the Jews do in respect of their Prophets. In a hadith we find, "The best of matters is the middlemost of them." 'Ali said, "You must take the middle way. The high descend to it and the low rise to it." Someone who is from the middlemost of his people is one of the best of them.

so that you may act as witnesses against mankind

This is referring to the Gathering, when the Prophets are joined with their nations, as is established in the Sahih al-Bukhari when Abu Said al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Nuh will be summoned on the Day of Rising and he will say, 'At your service and obedience, O Lord!' Allah will say, 'Did you convey it?' He will say, 'Yes.' It will

be said to his community, 'Did he convey it to you?' They will say, 'No warner came to us.' Allah will ask 'Who will then testify on your behalf?' He will say, 'Muhammad and his community.' They will testify that he conveyed it."

ʿUbada ibn as-Samit said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "My Community was given three things which no other Prophets were given. Whenever Allah sent a Prophet, He said to him, 'Call on Me and I will answer you.' He said to this Community, 'All of you call on Me and I will answer you.' When He sent a Prophet, He said to him, 'I have not imposed any hardship on you in the din.' He said to this Community, 'I have not imposed any hardship on any of you in the din.' When He sent a Prophet, He made him a witness against his people but He made this Community witnesses against the whole of mankind." (al-Tirmidhi)

Our scholars say that, in His Book, our Lord has informed us of the preference He has given us by describing us as just and by entrusting us with the important task of bearing witness against all creation. He has given us the first place even if we are the last in time; as the Prophet said, "We are the first who came last." This is also evidence that only the just may be witnesses, which will be discussed later.

This ayat also contains evidence for the soundness of the consensus of the community and the obligation to judge by it because they have been considered just enough to testify against all mankind. Every generation is a witness for those who come after them. The position of the Companions is evidence and testimony for the Tabi'un and that of the Tabi'un for those after them. Since the community have been made witnesses, it is mandatory to accept what they say." End of Al-Qurtubi's words

So Bralwi's evidence for the Prophet (saw) being a witness is annihilated, as the whole of the community has been declared as a witness against previous communities.

Discussion about the word "Kull" (everything) and it being all-inclusive

The Barailwis say that the word "Kull" (everything) in the verse "as an exposition of everything (Tibyanan li kulli Shayin)" is general, so it concerns everything without exception, and likewise they write about the Hadith of Mu'az ibn Jabal, that will be mentioned later Insha Allah:

"Thereafter, **everything** (Kulla Shayin) (in the universe) became clearly exposed to me and I recognised them"

So Barailwis say that the word Kull shows that nothing remained hidden from the Prophet (saw), so he knew the knowledge of the Unseen.

Answer: The word "Kull" everything does not always come for generality and is not always all-inclusive, it can refer to particular matters and can sometimes mean "most" or "majority" and not "everything". For instance Allah the Most High said about Ibrahim in Surah Al-Baqarah (2:260):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ تُؤْمِنُونَ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

"And (remember) when Ibrahim (Abraham) said, 'My Lord! Show me how You give life to the dead.' He (Allah) said: 'Do you not believe?' He [Ibrahim (Abraham)] said: 'Yes (I believe), but to be stronger in faith.' He said: 'Take four birds, then

cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill ('ala KULLI Jabalin), and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.'"

So here every hill does not mean every hill of the earth but some few around.

Allah states in Surah an-Naml (27:20-27):

"He (Sulayman) inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, AND SHE HAS BEEN GIVEN ALL THINGS (that could be possessed by any ruler of the earth), and she has a great throne. I found her and her people worshipping the sun instead of Allah, and Shaytan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"... (Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars."

Here the Arabic of "She has been given all things" is "Wa Utyat min Kulli Shayin"

إِنِّي وَجَدْتُ أُمَّرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ عَرْشٌ عَظِيمٌ ﴿١٣﴾

So does Bilqis being given from everything means that she had knowledge of everything?

Now let's see what Hanafi books of Usul Ul-Fiqh say about the word "Kull":

Mulla Jeewan wrote in his "Nur Al-Anwar" p 81:

"The word "Kull" can be used for a particular matter"
(Kalimatu Kun Yahtamilu Al-Khusus")

As-Sarkhasi wrote in "Usul As-Sarkhasi" v 1 p 157:

"And the word "Kull", and it can be used for a particular matter like the word "Man" (Wa Kalimatu Kun wa hiya Yahtamilu Al-Khusus nahw Kalimah Man")

Az-Zubaydi wrote in his "Taj Al-'Urus" v 8 p 100 about the word "Kull":

"It is sometimes used with the meaning of "some" ...Our Shaykh said: from this is His Saying (Ta'ala) **"Eat from every fruits"** and **"She (Bilqis) has been given all things"**

Even Ahmad Raza Khan acknowledged this and he wrote in his "Fatawa Ridwiyah" v 1 p 737:

"Sometimes the word "Kull" means "Akthar" (mostly or majority)"

Comment: This is a witness from the highest source of the Brawlis, so how can then Barailwis say that Kull is all-inclusive?

Second Daleel

Allah (Ta'ala) said:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything (Tafseel kuli Shayin) and a guide and a Mercy for the people who believe.” (Yusuf : 111)

And the Barailwis said similar about “Tafseel kuli shayin” (detailed explanation of everything), that it means that the knowledge of everything was given to the Prophet (saw), so he knows the Unseen.

Answer:

It is written in Tafsir “Jalalayn” about this verse, Eng. Tran Bewley, p 519, words of the Quran in bald followed by explanation:

“ A clarification of everything that is necessary in the Din”

{ وَتَفْصِيلَ } تبيين { كُلِّ شَيْءٍ } يحتاج إليه في الدين

It is written in the Tafsir of Al-Baydawi:

“ A detailed explanation of everything that is necessary in the Din (religion), as there is no religious matter except that it has a link from the Quran with an intermediary or without intermediary”

وَتَفْصِيلَ كُلِّ شَيْءٍ { يحتاج إليه في الدين إذ ما من أمر ديني إلا وله سند من القرآن بوسط أو
بغير وسط

Al-Qurtubi wrote in his “Tafsir”:

“A detailed explanation of everything that is necessary for the servants among the Halal and the Haram (licit and illicit matters), laws and rulings”

وَتَفْصِيلَ كُلِّ شَيْءٍ { مما يحتاج العباد إليه من الحلال والحرام، والشرائع والأحكام

As-Samarqandi said in his “Tafsir”:

“A detailed explanation of everything meaning explaining the Halal and Haram.”

وَتَفْصِيلَ كُلِّ شَيْءٍ { يعني: بيان الحلال والحرام

Al-Baghawi wrote in his “Tafsir”:

“A detailed explanation of everything that is necessary for the servants from the matters of Halal and Haram, order and forbiddance”

وَتَفْصِيلَ كُلِّ شَيْءٍ { ، مما يحتاج العباد إليه من الحلال والحرام والأمر والنهي،

An-Nasafi said in his “Tafsir”:

“A detailed explanation of everything necessary in the religion, because it is the law on which rests the Sunnah, the consensus and analogy”

وَتَقْصِيلَ كُلِّ شَيْءٍ { يحتاج إليه في الدين لأنه القانون الذي تستند إليه السنة والإجماع {
والقياس

Abu Su'ud said in his "Tafsir":

"A detailed explanation of everything that is necessary in the religion as there is no religious matter except it rests upon the Quran by itself or through an intermediary"

وَتَقْصِيلَ كُلِّ شَيْءٍ { مما يحتاج إليه في الدين إذ ما من أمر ديني إلا وهو يستند إلى القرآن {
بالذات أو بوسط

Ibn 'Atiyah wrote in his "Tafsir":

"A detailed explanation of everything meaning among the beliefs, rulings, Halal and Haram"

كل شيء { يعني من العقائد والأحكام والحلال والحرام {

Ibn Al-Jawzi wrote in his "Tafsir":

"A detailed explanation of everything that is necessary in the religious matters"

وتقصيل كل شيء { يُحتاج إليه من أمور الدين {

So one can clearly see that all the scholars say in explanation that the Quran is a detailed explanation of everything that is necessary in the religion, and it is not all-inclusive and does not concern all matters, but religious matters. This is why when the Barailwis quote their explanation, they are not able to quote any famous scholar who said that this verse means that the knowledge of the Unseen was given to the Prophet (saw). So the Brawlis are opposing all the scholars of this community.

Third Daleel of the Barailwis

Allah (Ta'ala) said:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.” (Al-An’am : 38)

The Barailwis say that nothing was left from the Book means that the Quran contains the knowledge of everything and as the Prophet (saw) received it, he knows the Unseen

Answer:

Here in this verse, the book means the preserved tablets (Al-Lawh Al-Mahfuz) and not the Qur’an.

It is written in “Al-Jalalayn”, Eng Tran. Bewley p 289:

“We have not omitted anything from the Book (the Preserved Tablet) but have recorded everything.”

Hafiz ibn Kathir wrote in his Tafsir, Eng Tran Darussalam:

“We have neglected nothing in the Book” means, the knowledge about all things is with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In Another Ayah, Allah said:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ

كُلُّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

“And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a clear Book (Kitab Mubeen meaning Al-Lauh Al-Mahfûz).”
(Hud : 6)

There is a record of their names, numbers, movements and lack of movement.”

So one can see the similarity between this verse and the one quoted by ibn Kathir which mentions Kitab Mubeen and it refers to the Preserved Tablets where everything that is to occur has been written.

Yet, some scholars said that in the verse **“We have neglected nothing in the Book”** the Book means the Quran, yet these scholars said that nothing of the important and necessary matters have been neglected in the Quran, and they did not say that the knowledge of everything is contained in the Quran.

Fakhr Ar-Razi said in his “At-Tafsir Al-Kabeer”:

““We have neglected nothing in the Book” it is obligatory to be understood as being particular with the expose of matters whose knowledge is necessary”

Abu Su’ud Al-Hanafi wrote in his “Tafsir”:

““We have neglected nothing in the Book” from the important matters”

So one can see that even the scholars who said that the Book means the Quran, they only explained as important and necessary matters not being neglected in the Quran. Yet, the correct explanation as in "Al-Jalalayn" and others is that the Book here means the Preserved Tablets.

Fourth Daleel of the Barailwis

Allah (Ta'ala) said:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّا أَنْفُسَهُمْ ۗ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

"Had not the grace of Allah and His mercy been upon you (O Muhammad (saw)), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and the wisdom, and taught you that which you knew not. And ever great is the grace of Allah unto you (O Muhammad (saw))." (An-Nisa : 113)

Barailwis such as Ahmad Yar Al-Gujrati in his "Ja ul Haqq" say that the verse "**taught that which you knew not (Allamaka MA lam Takun Ta'lam)**" has the word "Ma" (that) which is all-inclusive, so the sentence "that which you knew not" includes all kinds of knowledge, not only knowledge of the Shari'ah and Aqidah, but it includes knowledge of the unseen, and the word "Ma" is general and all inclusive ('am and Istighraq).

Answer: Allah (Ta'ala) said

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ ۚ كَمَا عَلَّمَكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١١٣﴾

"And if you fear (an enemy), perform the prayer on foot or riding. And when you are in safety, offer the prayer in the

manner He has taught you that which you knew not (before) (Allamakum ma lam Takunu Ta'lamuna)." (2 : 239)

Here all Sahabah are addressed by this speech as the form is plural (Allamakum ma lam Takunu Ta'lamuna) and not singular, so Allah says to the Muslims that He taught them that which they knew not, and the word used is "Ma", so would it mean that all the Companions possess knowledge of the Unseen?

Allah (Ta'ala) also said:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشِيرًا مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ
الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ طَجَعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا
وَتُخْفُونَ كَثِيرًا ط وَعَلَّمْتُمْ مَا لَمْ تَعَلَّمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ

"They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say (O Muhammad): "Who then sent down the Book which Moses brought, a light and a guidance to humankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you, were taught that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions." (Al-An'am : 91)

So here the Jews are addressed, as they received the Book of Musa and concealed some parts of it. And the Jews received that which they know not (Ma lam Ta'lamu), so if here the word "that" (MA) was to be all-inclusive, then it would mean that the Jews received knowledge of the Unseen.

Now let's see what scholars of Usul Al-Fiqh say about the word "Ma" (what or that)

Abul Barakat Al-Hanafi wrote in his "Manar" p 79:

"The word "Ma" and "Man" can be used for generality and particularity and the original use is for generality" (Ma wa man Yahtamilani Al-Umum wal Khusus, wa Asluha al-Umum)

Shareef Al-Jurjani Al-Hanafi wrote in his "Sharh Mawaqif" p 723:

"We say that the Mawsulat (relatives pronouns) were not build for generality, but rather for category (Jinns) and they can be used for generality and particularity (Umum wal Khusus)"

So the word "Ma" is not always general and all-inclusive, rather it can be used for particular matters, this is why some scholars of Tafsir said that it refers here to the knowledge of the Shari'ah, and those who say that it refers to the knowledge of the unseen, then they only mean that some matters of the unseen were told to the Prophets and he did not know them before, like the matters related to paradise, hell and all others matters related to the Unseen. These scholars did not say that knowledge of everything was given to the Prophet (saw).

Fifth Daleel of the Barailwis

Allah (Ta'ala) said:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن آرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ
يَسْأَلُكَ مِن بَيْنِ يَدَيْهِ وَمِن خَلْفِهِ ۖ رَصَدًا ﴿٢٧﴾

“(He Alone) the All-Knower of the Ghâ'ib (unseen), and He reveals to none His Ghâ'ib (unseen), except to a Messenger (from mankind) whom He has chosen” (Al-Jinn : 26-27)

Barailwis such as Ahmad Yar Gujrati and others say that knowledge of everything was given to the Prophets according to this verse

Answer:

Al-Baydawi wrote his Tafsir about this verse:

“Whom He has chosen with knowledge of some of it until it becomes a miracle for them.”

An-Nasafi Al-Hanafi wrote in his Tafsir “Madarik At-Tanzil”:

“Except to a Messenger (from mankind) whom He has chosen, meaning except a Messenger that He has chosen with knowledge of some of the Ghayb, so that informing of this Ghayb will constitute a miracle (Mu'jizah) for him”

Abu Su'ud Al-Hanafi wrote in his Tafsir:

“Except to a Messenger (from mankind) whom He has chosen to disclose some matters of His Ghayb related to his Risalah”

Al-Alusi Al-Hanafi wrote in his Tafsir "Ruh Al-Ma'ani":

"Meaning He will disclose to the Messenger He has chosen some of the matters of Ghayb related to his Risalah"

Ismail Haqqi, who is an extreme Sufi and is highly considered by the Barailwis wrote about this verse:

"Except a Messenger that He has chosen and elected so he makes apparent some of His Ghayb related to his risalah"

So we can see that the scholars explained this verse to mean that some matters of the unseen were disclosed to the Prophets, and not knowledge of everything. Even the extreme Sufi Isma'il Haqqi said that some matters related to the risalah were disclosed to the Prophets.

Sixth Daleel of the Barailwis:

Allah said:

وَمَا كَانَ اللَّهُ لِيُظَلِّعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ مَجْتَبِي مِّن رُّسُلِهِۦ مَن يَشَاءُ

“Nor will Allah disclose to you the secrets of the *unseen (Al-Ghayb)*, but Allah chooses of His Messengers whom He pleases.” (3 : 179)

The claim of the Brawlis is similar to the previous verse, but they also claim that in these two verses that the word “Ghayb” is preceded by the article “Al” (the) (Al-Ghayb), so mentioning something with the article means it is all-inclusive (Istighraq).

Answer: The scholars of Tafsir also explained this verse to mean some matters of the unseen and not all unseen.

Al-Baghawi wrote in his Tafsir:

“But Allah chooses of His Messengers whom He pleases so He discloses to Him some of the knowledge of Al-Ghayb”

Qadhi Thanauallah Panipati wrote in his Tafsir:

“But Allah chooses of His Messengers whom He pleases so He discloses to him sometimes some of the matters of the knowledge of Ghayb”

As for the article Al at the beginning of the word, then At-Taftazani wrote in his “Talwih” p 160:

“At-Ta’rif (meaning the article Al) does not necessitate that it is for Istighraq (all-inclusive)”

Seventh Daleel of the Barailwis

Allah (Ta'ala) said:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَقَدَّمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ ۗ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

“And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to you, we have no knowledge except what You have taught us. Verily, it is you, the All-Knower, the All-Wise." He said: "O Adam! Inform them of their names," and when He had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" (Al-Baqarah : 31-33)

The Barailwis claimed that Allah taught Adam the name of everything and the knowledge of everything, so he knows the knowledge of Ghayb.

Answer:

Hafiz ibn Kathir said in his Tafsir, eng. Tran. Darussalam:

“Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of other species, Ibn Abi Hatim and ibn Jarir reported that ‘Asim bin Kulayb narrated from Sa’id bin Ma’bad that ibn ‘Abbas was questioned, “**And He**

taught Adam all the names (of everything)”: “Did Allah teach him the names of the plate and the pot?” He said, “Yes, and even the terms for breaking wind!”

Al-Khazin said in his Tafsir:

“And He taught Adam all the names (of everything), He said: “O Adam this is a donkey, this is a horse, this is a sheep and so forth.” It has been said: He taught Adam the names of the Angels, and it has been said: the names of his descendants, and it has been said: He taught him every languages.”

An-Nasafi wrote in his “Tafsir”:

“The meaning of His teaching to him of the names is that He (Ta’ala) showed to him the categories He created and taught him: the name of this is horse, and the name of this is donkey, and the name of this and such and such, and it is narrated from ibn ‘Abbas that He taught Adam the names of everything even the plate and the pot.”

So one can see that this has nothing to do with the knowledge of the Ghayb, rather Allah taught Adam the names of creatures such as horses, donkeys, plates and pots, and knowing the names of objects or beings does not mean that Allah taught Adam whatever will happen in the future.

Eighth Daleel

Allah (Ta'ala) said:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

“And He (Muhammad (saw)) is not stingy about the knowledge of the unseen.” (At-Takwir : 24)

The Barailwis claim that this verse says that the Prophet (saw) is not stingy about the knowledge of Ghayb, so he possesses this knowledge and that is why he does not withhold it.

Answer:

The scholar interpret here Al-Ghayb to indicate the Quran and the revelation, meaning they explain this verse as: “The Prophet (saw) is not stingy about the revelation he receives from Allah”, meaning he does not conceal what Allah revealed to him.

Ibn Kathir wrote in his “Tafsir, Tran. Darussalam:

“Qatadah said: “The Quran was unseen and Allah revealed it to Muhammad (saw), and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it.”

Al-Khazin said in his Tafsir:

“He, meaning Muhammad (saw), is not miser upon the Ghayb (Unseen), meaning upon the revelation (Wahy), the information from the sky, from what was disclosed to him and was hidden from his knowledge among the stories and news...”

An-Nasafi said in his Tafsir “Madarik At-Tanzeel”:

“He (Muhammad (saw)) is not stingy on the revelation (Wahy) like the stinginess of the sorcerers who desire reward (to disclose their information), rather he (Muhammad (saw)) teaches it how he was taught and does not hide anything from what he knows”

As-Suyuti wrote in his “Al-Jalalayn” p 1300, Eng. Tran. Bewley:

Nor is he (Muhammad, may Allah bless him and grant him peace) **miserly with the Unseen**. He does not conceal the revelation. There are two readings in this ayat: one is danin, meaning he is not miserly in conveying what has been conveyed to him by concealing it. The second is zanin, meaning that he does not doubt it.”

So for all the scholars, the Prophet (saw) is not miser on the revelation he received from Allah, none of these scholars said that the Prophet (saw) knows the Unseen in entirety, rather it is for revelation. The correct meaning is that the Prophet (saw) is not a miser on the Ghayb that he knew through revelation. As for the Ghayb about which he has not been informed through revelation, then the Prophet (saw) does not know it. And one can clearly see that the Barailwis are not able to quote any famous scholar who said that this verse means that the Prophet (saw) knows the Ghayb.

Ninth Daleel

Imam Muslim narrates in his Sahih, tran. Siddiqi:

Abu Zaid (viz. Amr b. Akhtab) reported: Allah's Messenger (may peace be upon him) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set **and he informed (about) everything (pertaining to turmoil)** that lay hidden in the past and what lies in (the womb) of) the future and the most learned amongst us is one who remembers them well

Hudhaifa reported that Allah's Messenger (may peace be upon him) stood before us one day **and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour.** Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

The Bralwi claim is that these narrations mention “Falam Yada’ Shayan yakunu ila Qiyami Sa’ah” (he did not leave anything unsaid at that very spot which would happen up to the Last Hour) means that the Prophets (saw) informed all the people about the knowledge of the Unseen.

Answer: These narrations concern the tribulations and not every event that is to happen, as it is mentioned in Sunnan Abi Dawud, **Trials and Fierce Battles (Kitab Al-Fitan Wa Al-**

Malahim), Book 35, Number 4231: Narrated Hudhayfah ibn al-Yaman:

I swear by Allah, I do not know whether my companions have forgotten or have pretended to forgot. I swear by Allah that the Apostle of Allah (peace be upon him) did not omit a **LEADER** of a wrong belief (fitnah)--up to the end of the world--whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe.

Comment: Here Huzayfah clarified that it is about leader of Fitnas (Qaidin Fitnatin), and not about every event that is to happen, the Prophet (saw) did not inform that such days Umar will be stabbed in prayer and martyred, such day 'Uthman will be martyred, such day 'Ali will be martyred by Khariji, such day such person will commit that sin, such day that person will do this good action. The speech of the Prophet (saw) was about the Fitnas as explained by Huzayfah.

Imam Abu Dawud put this Hadith in the chapter: "Kitab Al-Fitan Wa Al-Malahim" (**Trials and Fierce Battles**), so for him these events are about the tribulations and Fitan.

Moreover, this is how Imam Muslim arranged these Ahadith, and Imam An-Nawawi entitled the chapter as: **The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah)**

Chapter 6: THE EVENTS FORETOLD BY THE HOLY PROPHET (MAY PEACE BE UPON HIM) ABOUT THE LAST HOUR

Hudhaifa b. al-Yaman reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour; and it is not for the fact that Allah's Messenger (may peace be upon him) told me something confidentially

pertaining to it and he did not tell anybody else about it, but it is because of **the fact that I was present in the assembly in which he had been describing the turmoil**. And he especially made a mention of three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Hudhaifa said: All (who were present) except I have gone (to the next world).

Hudhaifa reported that Allah's Messenger (may peace be upon him) stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot which would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

Hudhaifa reported: Allah's Messenger (may peace be upon him) informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina.

Abu Zaid (viz. Amr b. Akhtab) reported: Allah's Messenger (may peace be upon him) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and observed prayer and then again mounted the pulpit and again addressed us until it was time for the 'Asr prayer. He then again came down and observed the prayer and again mounted the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in (the womb) of)

the future and the most learned amongst us is one who remembers them well

So one can see that Imam Muslim collected this Hadith with Ahadith regarding the Fitnan to happen and this is how An-Nawawi entitled this chapter. Also in the first Hadith Huzayfah says: **“But it is because of the fact that I was present in the assembly in which he had been describing the turmoil”** so Huzayfah himself said that the Prophet (saw) described the turmoils and not every event.

Mulla Ali Qari wrote in his “Mirqat” v 5 p 8 about the words: “Falam Yada’ Shayan yakunu ila Qyami Sa’ah” (he did not leave anything unsaid at that very spot which would happen up to the Last Hour)

“Meaning among matters related to the religion which are necessary (Mima yata’alaqu bi Deen mima la Budda minhu)

Abdul Haqq Ad-Dehlawi said in his “Ash’at Al-Lam’at” v 4 p 181:

“The Prophet (saw) did not leave anything among the Qawaid and Muhimat Ad-Din (general rules and important matters of the religion) up to the day of resurrection, and this is an exaggeration (Mubalaghah) in which most cases (Akthar) are mentioned as everything”

So here Abdul Haqq Ad-Dehlawi also said that the words **“and he informed (about) everything”** means about most things, and this is a Mubalaghah (exaggeration).

These Ahadith being about tribulations has been told clearly in words by Huzayfah in many Ahadith, and Muhadith gathered these Ahadith in tribulations before the resurrection, and this is how scholars explained these Ahadith

As for what Hafiz ibn Hajar and Al-'Ayni wrote, that the Prophet (saw) informed in one sitting about all the conditions of the creation since the beginning of the creation up to the end, then these scholars mention general conditions, and not detailed conditions of every individuals.

Tenth Daleel

It is narrated in Sahih Al-Bukhari and Sahih Muslim from Anas ibn Malik:

“One day the Prophet (saw) stood on a Minbar and he mentioned the time of resurrection, and then he mentioned great events to occur afterwards, then he said: “Whoever wants to ask me about something, let him do so, by Allah, you will not ask me about anything except that I will inform you as long as I am in this place.” Someone stood and asked: “where will I end?” And he replied: “Hellfire”. ‘Abdullah ibn Hazafah stood and asked: “who is my father?” He replied: “Hazafah”, and then he kept on repeating: “ask me?””

The Brawlis such as Ahmad Yar Khan and others quoted this Hadith to prove that the Prophet (saw) knows the Unseen, that is why he replied to their questions.

Answer:

It is mentioned in the narration in Al-Bukhari and Muslim of Abu Musa Al-Ash’ari: the Messenger of Allah (saw) was asked about matters that he disliked, and when they increased questions he became angry and said: ask me?”

It is mentioned at the end: ‘Umar stood on his knee and said: we are satisfied with Allah as our Lord, with Islam as our religion and with Muhammad as our Messenger, and the Prophet (saw) calmed down after ‘Umar said this.

So this shows that the Prophet (saw) said to ask me whatever they wanted out of anger when they asked about matters he disliked. His aim in saying such was not to claim that he knew of all matters, rather that by revelation he will be informed by Allah

about their questions, and he showed his anger to indicate that they should not investigate such matters.

An-Nawawi said in explanation of this Hadith in his "Sharh Sahih Muslim" v 2 p 263:

"The scholars said that this saying from him (saw) is taken upon the meaning that he received revelation (about these questions), else he does not know everything he was asked about among the hidden matters except by Allah (Ta'ala) teaching him such."

Al-'Ayni wrote in his "Umdat Al-Qari" v 9 p 509:

"If you say: how did the Prophet (saw) know that he was his son (meaning how Abdullah was Hazafah's son)? I reply: Either by revelation and it is what is apparent, or he judged by Firasah (physiognomy), analogy and Istilmaq"

Eleventh Daleel

Ahmad Raza Khan in his "Malfuz" Eng. Trans. V 1 p 30-31 mentioned the famous Hadith of Mu'az ibn Jabal in Sunnan Tirmidhi in which the Prophet (saw) saw Allah in his dream and Allah asked him about what the highest angels dispute, and the Prophet (saw) replied that he did not know, then Ahmad Raza wrote the rest of the Hadith with his explanation:

"Then I saw Almighty Allah place His Divine Hands of Qudrah between both my shoulders and I felt coolness in my heart. Thereafter, everything (in the universe) became clearly exposed to me and I recognised them"

The Hadith Sharif is explicit and no one can refute it saying that "everything" here refers to all that pertains to the Laws of the Shari'ah. In fact, one Hadith states: "I recognised everything in the skies and earth." Another narration reports: "I perceived everything between the east and the west." ... "End of Ahmad Raza Khan's words

Note: "Hands of Qudrah" is a distortion of the Hadith from these people who deny the attributes of Allah

Answer: This Hadith cannot be a proof for the Barailwis as they claim that the Prophet (saw) was a witness of all past events as well, while this Hadith claims that only after this dream the Prophet (saw) came to know the Unseen, if this was to mean gift of the knowledge of the Unseen.

Secondly, Barailwis cannot quote any scholar in the explanation of this Hadith saying that the Prophet (saw) knows the Unseen, that he was conferred this knowledge after this dream, rather their explanations deny such claims

For instance Mulla Ali Qari wrote in his "Mirqat" v 1 p 475:

“Meaning among things that Allah allowed for me to become apparent in the highest or lowest world in an absolute way or particularly for things about which the Angels dispute”

Mulla Ali Qari further wrote:

“This does not necessitate the continuity (Dawam) of the Mukashafah (disclosure of these things)”

So for the scholars, this exposition was temporary and not continuous and permanent, and it might not be absolute but only restricted to things about which the Angels argue. And this happened in a dream in which He saw Allah, and when this dream finished, the Prophet (saw) did not say that he kept on seeing all the things that appeared to him in the dream, and that this unveiling was permanent.

Twelfth Daleel

Ahmad Raza Khan said in his "Malfuz" Eng. Trans. P 34:

"Hence, Imam Tabrani (d360/970), Imam Na'im bin Hammad (d256/868), Ustaz of Imam al-Bukhari (d256/868) and others, all narrated from Sayyiduna 'Abdullah ibn 'Umar (d73/692) that the Nabi of Allah (saw) said:

"Verily Allah raised the world in front of me. So I saw it along with everything to happen in it till Qiyamah as if I was looking at this palm of mine." End of Ahmad Raza Khan's words

Answer: This Hadith is weak because of the narrator Sa'id ibn Sinan Ar-Rahawi

Ali Al-Muttaqi Al-Hindi wrote in his "Kanzul A'mal" v 6 p 95: "Its Isnad is weak"

Al-Haythami wrote in his "Majma' Az-Zawaid" v 8 p 287: "Its narrators have been declared Thiqah with the great weakness (D'uf Katheer) in Sa'id ibn Sinan Ar-Rahawi"

So for Al-Haythami the other narrators have been declared Thiqah but there is great weakness in Sa'id ibn Sinan Ar-Rahawi.

Hafiz ibn Hajar wrote about him in "Taqreeb" 237: "Matruk (abandoned), Ad-Daraqutni and others accused him of lying"

Another narrator of this Hadith, Bakr ibn Sahl Ad-Dimiyati has been declared a liar by Maslamah ibn Qasim, and Az-Zahabi wrote in "Lisan" v 2 p 51-52: "and among his fabrications are" and he mentioned this Hadith.

Thirteenth Daleel

It is narrated in the “Musnad” of Ahmad and the “Mu’jam” of At-Tabarani from Abu Zar that he said: “We left the Messenger of Allah (saw) and there is no bird that moves its wings in the sky except that he mentioned some knowledge about it”

Ahmad Yar Khan Gujrati and others claimed that this Hadith proves that the Prophet (saw) knows the Ghayb.

Answer:

First: The Isnad in “Musand Ahmad” and others says: “Al-A’mash narrated to us, Munzir narrated to us, some Shaykh of At-Tayim narrated to us, they said, Abu Zar said...”

So this Shaykh in the Isnad is unknown, so the narration is weak.

Second: The scholars explain this Hadith to mean that the Prophet (saw) did not leave any knowledge related to Shari’ah. Hafiz ibn Kathir mentioned this Hadith in his Tafsir as such, v 2 p 404:

“From Abu Zar, he said: “We left the Messenger of Allah (saw) and there is no bird that moves its wings in the sky except that he mentioned some knowledge about it” He said: “And the Messenger of Allah (saw) said: “There is nothing that can bring you close to Allah and far from hellfire except that I have made it clear to you.”

So one can clearly see that it is about the knowledge of the religion, that can make one get close to Allah and far from the fire. It is not related to the knowledge of Ghayb, that the Prophet (saw) knows everything including the movements of the birds wings.

Muhammad Tahir Al-Hanafi said in his "Majma' Al-Bihar" v 2 p 327:

““We left the Messenger of Allah (saw) and there is no bird that moves its wings in the sky except that he mentioned some knowledge about it, meaning he completed the explanation of the Shari’ah until there remains no forms (of knowledge that he did not explain), so he (Abu Zar) mentioned this as an example. And it has been said that he (Abu Zar) meant that he did not leave anything without explaining it even the rulings about the birds, what is Halal and what is Haram, what the pilgrim should pay as penalty if he hunts some of them and other similar matters.”

So Muhammad ibn Tahir clearly explained that Abu Zar mentioned this as a metaphor to say that the Prophet (saw) fulfilled his mission of explaining the Shari’ah, or it can also mean that he told everything about the knowledge of the Shari’ah, which includes the rulings about allowed and prohibited birds. So this Hadith, if it is authentic, it does not stipulate that the Prophet (saw) knows about the movements of every bird, it is about the knowledge of the Shari’ah, this is why Abu Zar said that he mentioned some knowledge about birds and not that the Prophet (saw) is omniscient and knows and sees whatever the birds do.

This is the end of the first part of this article.

May Allah send Salah and Salam on his Messenger (saw), his household, companions and those who follow them!

Part two: the most often quoted Dalail by the Barailwis on the topic of Hazir Nazir (the claim that the Prophet (saw) is present everywhere and watches everything).

First Daleel:

Allah (Ta'ala) said:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۗ

“And (remember) the day when we shall raise up from every nation a witness against them from amongst themselves. And we shall bring you (O Muhammad (saw)) as a witness against these. (An-Nahl : 89)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ

شَهِيدًا ﴿١٤٣﴾

“Thus we have made you a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.” (Al-Baqarah : 143)

Barailwis such as Ahmad Yar Khan Al-Gujrati in his “Ja Al-Haqq” use the word “Saheed “ and “Sahid” used in many verses of the Quran to say that the Prophet (saw) is omnipresent and watching all matters (Hazir Nazir), and this because he will be a witness against the people and the witness has to watch their matters.

Answer: First, we can see that in these verses the whole community has been declared as a witness over mankind, so would it mean that everyone is Hazir and Nazir?

It is written in "Tafsir Al-Qurtubi", translation Aisha Bewley, Surah Al-Baqarah verse 143, words of the Quran in bold:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا

"In this way We have made you a middlemost community

As the Ka`ba is in the middle of the earth, so We made you a middlemost nation, meaning that we made you inferior to the Prophets but superior to other communities. The word "wasat" (middlemost) implies being just and balanced. The basis of this is the expression: "The most praised of things is the middlemost of them." The middle part of a valley is the best place in it and has the most plants and water. The middle avoids excess and falling short and is praiseworthy, so this community does not go to excess in elevating their Prophet nor fall short as the Jews do in respect of their Prophets. In a hadith we find, "The best of matters is the middlemost of them." 'Ali said, "You must take the middle way. The high descend to it and the low rise to it." Someone who is from the middlemost of his people is one of the best of them.

so that you may act as witnesses against mankind

This is referring to the Gathering, when the Prophets are joined with their nations, as is established in the Sahih al-Bukhari when Abu Said al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Nuh will be summoned on the Day of Rising and he will say, 'At your service and obedience, O Lord!' Allah will say, 'Did you convey it?' He will say, 'Yes.' It will be said to his community, 'Did he convey it to you?' They

will say, 'No warner came to us.' Allah will ask 'Who will then testify on your behalf?' He will say, 'Muhammad and his community.' They will testify that he conveyed it."

‘Ubada ibn as-Samit said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "My Community was given three things which no other Prophets were given. Whenever Allah sent a Prophet, He said to him, 'Call on Me and I will answer you.' He said to this Community, 'All of you call on Me and I will answer you.' When He sent a Prophet, He said to him, 'I have not imposed any hardship on you in the din.' He said to this Community, 'I have not imposed any hardship on any of you in the din.' When He sent a Prophet, He made him a witness against his people but He made this Community witnesses against the whole of mankind." (al-Tirmidhi)

Our scholars say that, in His Book, our Lord has informed us of the preference He has given us by describing us as just and by entrusting us with the important task of bearing witness against all creation. He has given us the first place even if we are the last in time; as the Prophet said, "We are the first who came last." This is also evidence that only the just may be witnesses, which will be discussed later.

This ayat also contains evidence for the soundness of the consensus of the community and the obligation to judge by it because they have been considered just enough to testify against all mankind. Every generation is a witness for those who come after them. The position of the Companions is evidence and testimony for the Tabi'un and that of the Tabi'un for those after them. Since the community have been made witnesses, it is mandatory to accept what they say." End of Al-Qurtubi's words

So Barailwis' evidence for the Prophet (saw) being a witness is annihilated, as the whole of the community has been declared as a witness against previous communities.

Second, a verse in the Quran clearly says that the Prophet (saw) was not a witness of previous events. It is written in "Tafsir Al-Jalalayn" Eng. Tran. Of A. Bewley, p 840, Surah Al-Qasas Ayat 44-46:

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾
وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ
تَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ
نَادَيْنَا وَلَكِن رَّحِمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾

"You, Muhammad, were not on the western side of the mountain or the valley when We gave Musa the command: the Message to Pharaoh and his people. You were not a WITNESS so that you could know it.

Yet We produced further generations after Musa, and ages passed – so they forgot their contract with Allah, many knowledges disappeared, and Revelation ceased. Therefore We brought you as a Messenger and revealed to You the news of Musa and others. Nor did you live among the people of Madyan and recite Our Signs to them, enabling you to learn their story and report it, yet We have sent you news of them. We sent the Message to you with news of those who went before.

Nor were you on the side of the Mount when We called Musa to take hold of the Book with vigour; yet it is a mercy from your Lord that He sent you so that you may warn a people (the people of Makka) to whom no warner came before, so that perhaps they will pay heed."

Comment: Here, the Quran clearly tells that the Prophet (saw) **WAS NOT A WITNESS** to the story of Musa when Allah spoke to Musa on Mount Tur. And it is mentioned in "Al-Jalalayn" that the Prophet (saw) was not a witness to this event so that he could know it.

Second Daleel:

Allah (Ta'ala) said:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ
كَفَرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَن
يَعْتَصِم بِاللَّهِ فَقَد هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

“O you who believe, if you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And How would you disbelieve, while unto you are recited the Verses of Allah, and among you is his Messenger (Muhammad)? And whoever holds firmly to Allah, (i.e. follows Islam Allah's religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a right path.” (Ale Imran : 100-101)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿١٠٦﴾ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ
لَعَنْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿١٠٧﴾

“O you who believe, if a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. And know that, among you there is the Messenger of Allah (saw). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience

(to Allah and his Messenger (saw)) hateful to you. These are the rightly guided ones.” (Al-Hujurat : 6-7)

Barailwis such as Ahmad Yar Khan claimed that the verse **“and among you is his Messenger (Muhammad)”** and the verse **“among you there is the Messenger of Allah (saw)”** means that the Prophet (saw) is among all the Muslims, even those coming after him, so he is Hazir and Nazir.

Answer: The people addressed in these verses are the Companions, as the Prophet (saw) was present among them.

Hafiz ibn Kathir wrote in his Tafsir about the first verse, Eng. Tran. Darussalam:

“Meaning disbelief is far from touching you, since the Ayat of Allah are being sent down on His Messenger (saw) day and night, and he recites and conveys them to you.”

So the Prophet (saw) recited and conveyed the verses of Allah to his companions, so it makes it clear that this verse concerns the companions, meaning that the Prophet (saw) is among them.

Hafiz ibn Kathir wrote about second verse, tran. Darussalam:

“Know that among you is the Messenger of Allah (saw). Therefore honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.”

So this explanation makes it clear that the Prophet (saw) being among them means that his opinions in such matters are more complete than theirs. This speech is clearly addressed to the companions and they were told to refer such matters to the Prophet (saw). Could it mean that the Prophet (saw) is among is

community and whenever such problems occur, they should refer their matters to him?

It is written about this verse in Tafsir Al-Jalalayn, Eng. Tran. Bewley, p 1108:

“Know that the Messenger of Allah is among you. Do not give false reports, because Allah will inform him of the matter. If he were to obey in many things which you tell him which are different from the truth of the matter, you would suffer for it by incurring the sin of its consequence.”

So this explanation makes it clear that this speech is addressed to those living at the time of the Prophet (saw), and that they should not give false reports to the Prophet (saw) as Allah will inform him by revelation. If the meaning was that the Prophet (saw) is present in the community after his death, how can one report something to the Prophet (saw) and he (saw) could decide something based on these reports?

Also this verse of Surah Al-Hujurat refutes the creed of the Barailwis as it tells the Companions that they should verify and scrutinize the reports of the evil person, else they might do things out of ignorance that they will regret. So it denies knowledge of the Unseen from the Companions about which this verse was revealed, while the Barailwis claim that the companions know the Unseen and even Abdul Qadir AL-Jilani knows Al-Lawh Al-Mahfuz (the preserved tablets)!

A similar verse mentions the presence of the Prophet (saw) among his companions:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿١٢٣﴾

“And Allah would not punish them while you (Muhammad (saw)) are amongst them, nor will He punish them while they seek (Allah's) forgiveness.” (Al-Anfal : 33)

Hafiz ibn Kathir wrote in his “Tafsir” about this verse, Eng. Tran. Darussalam:

“Ibn ‘Abbas commented: “They had two safety shelters: the Prophet (saw) and their seeking forgiveness (from Allah). The Prophet (saw) went away, and only seeking forgiveness remained.” At-Tirmidhi recorded that Abu Musa said that the Messenger of Allah (saw) said, “Allah sent down to me two safe shelters for the benefit of my Ummah: **“And Allah would not punish them while you are amongst them, nor will He punish them while they seek (Allah's) forgiveness.”** (Al-Anfal : 33), when I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.”

So this explanation of ibn Kathir makes it clear that after the Prophet’s death, the safety of the Prophet (saw) being among them does not exist anymore, so whenever Allah mentions that the Prophet (saw) is among them, it means those living during his lifetime and it is not for those coming after him.

Third Daleel

Allah (Ta'ala) said:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

“Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; Then cause it you to rise from the west." so the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrongdoers, etc.).” (Al-Baqarah : 258)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

“Have you (O Muhammad (saw)) not seen how your Lord dealt with the owners of the elephant? [the elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah]” (Al-Fil: 1)

Barailwi books such as “Ja Al-Haqq” claim that the word “Have you not seen” indicate that the Prophet (saw) saw these events, and it is a proof that he is Hazir and Nazir.

Answer: Al-Qurtubi wrote in his “Tafsir” about the first verse, Eng. Tran. Bewley p 664:

“What about the one who argued with Ibrahim about his Lord...”

“The expression “what about?” (a lam tara) literally means “Have you seen?” and is frequently used in Arabic to introduce something surprising or astonishing. The “one” referred to in the ayat is generally taken to be Nimrod...”

So one can see that this expression “Have you seen” is not used in its literal meaning, rather it is to introduce something surprising and astonishing. And all the scholars of Tafsir said similarly, that is why Barailwis are not able to quote any scholar who said in his “Tafsir” that “Have you seen” means that the Prophet (saw) actually saw these events.

It is mentioned in “Al-Jalalayn” about the second verse, Eng. Tran. Bewley:

“Do you not see what your Lord did with the companions of the elephant?” This is a question which implies wonder”

So this question is to imply wonder, and this question does not mean that the Prophet (saw) actually saw these events.

Al-Qurtubi wrote in his “Tafsir”:

الأولى: قوله تعالى: { أَلَمْ تَرَ } أي ألم تُخْبِر. وقيل: أَلَمْ تَعْلَم. وقال ابن عباس: أَلَمْ تسمع؟

“Have you not seen” meaning: were you not informed? It has been said: Don’t you know? Ibn ‘Abbas said: “Did you not hear about?”

An-Nasafi wrote in his “Tafsir”:

والمعنى إنك رأيت آثار صنع الله بالحبشة وسمعت الأخبار به متواتراً فقامت لك مقام المشاهدة

“The meaning is: you have seen the results of Allah’s dealing with the Ethiopian and you heard the news about it in a Mutawatir way (abundant ways), and this is similar of being witness”

So for An-Nasafi, the Prophet (saw) heard the news of this event in a Mutawatir way, and this is similar to being witness of these events.

Al-Baydawi said:

{ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ } الخطاب للرسول ﷺ، وهو وإن لم يشهد تلك الواقعة { لكن شاهد آثارها وسمع بالتواتر أخبارها فكأنه رآها،

“This speech is addressed to the Messenger (saw), and even if he did not witnessed this event, but he witnessed the consequences and heard its news in a Mutawatir way, so it is as if he saw it.”

Ar-Razi wrote:

الأول: لم قال: { أَلَمْ تَرَ } مع أن هذه الواقعة وقعت قبل المبعث بزمان طويل؟ الجواب: المراد من الرؤية العلم والتذكير، وهو إشارة إلى أن الخبر به متواتر فكان العلم الحاصل به ضرورياً مساوياً في القوة والجلال للرؤية،

“Why did He say: “**Have you not seen**” when this event occurred a long time before his sending? The Answer is: what is intended is seeing with knowledge and remembrance, and this is an indication towards the fact that the news about it are Mutawatir, so the knowledge obtained from them is certain (Dharuri) and similar in strength and clarity to the vision.”

Can the Barailwis quote one scholar who said that this verse or similar verses mean that the Prophet (saw) saw such events and was a witness of these events?

Allah (Ta'ala) said:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

“Have they not seen how many a generation before them we have destroyed whom we had established on the earth such as we have not established you? And we poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet we destroyed them for their sins, and created after them other generations.” (Al-An’am : 6)

And this verse without any doubt is addressed to the disbelievers, so if “Have they not seen” was to mean that they saw all these events, it would mean that the disbelievers witnessed all these past events and were Hazir and Nazir. Can the Barailwis say such?

The verse before this one is:

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ^ط فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٥﴾

“Indeed, they rejected the Truth (the Qur’ân and Muhammad (saw)) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.”

So the disbelievers are addressed in this speech and they are told: **“Have they not seen how many a generation before them we have destroyed”** while they did not see these generations being destroyed and were not witnesses of these events.

Fourth Daleel

Allah (Ta'ala) said:

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ
مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

“They (the hypocrites) will present their excuses to you, when you return to them. Say (O Muhammad (saw)) "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and his Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do." (At-Tawbah : 94)

Different Barailwi books such as “Miqyas” and “Taskeen Al-Khawatir” claim that this verse proves that the Prophet (saw) will see the actions of these people, so he is Hazir and Nazir

Answer: Hafiz ibn Kathir said in the Tafsir of this verse, Eng. Tran. Darussalam:

**““Allah and His Messenger will observe your deeds”
your actions will be made public to people in this life”**

So Ibn Kathir clarified that the Messenger of Allah (saw) will observe the public actions of these hypocrites, and not their hidden actions. And the actions of these hypocrites will be made public to the people in this life, so everyone will see their actions. That is in another verse, Allah (Ta'ala) said:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

“And say (O Muhammad (saw)): "Do deeds! Allah will see your deeds, and (so will) his Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."” (At-Tawbah : 105)

Here in this verse, it is clearly said that the Prophet (saw) and the believers will see the actions of these hypocrites, meaning that their actions will be made public and everyone will see them.

Will the Barailwis say that any believer is Hazir and Nazir, as they will also see the actions of these hypocrites?

About the second verse, Hafiz ibn Kathir wrote, Eng. Tran. Darussalam:

“Mujahid said that this Ayah carries a warning from Allah to those who defy His orders. Their deeds will be shown to Allah, Blessed and Most Honored, and to the Messenger (saw) and the believers. This will certainly occur on the Day of Resurrection, just as Allah said: **“That day shall you be brought to judgment, not a secret of you will be hidden”** (69 : 18)...Allah might also expose some deeds to the people in this life. Al-Bukhari said that ‘Aishah said, “If the good deeds of a Muslim person please you, then say: **“Do deeds! Allah will see your deeds, and (so will) his Messenger and the believers.”**”

So here ibn Kathir said that this verse might be about the time of the resurrection and that people will see the actions of these hypocrites at that time, but also some of the actions of these hypocrites can be exposed in this world, so they will see the apparent actions of these hypocrites showing their hypocrisy. So

there is no proof in it for the Barailwis in these verses, rather they are against them. Indeed, the first verse says: “**Allah has already informed us of the news concerning you**” and if the Prophet (saw) was Hazir Nazir and knew Ghayb, why would he need to be informed about them by Allah? So the Prophet (saw) refused their excuses because Allah informed him of the news concerning them, and this denies the Prophet (saw) knowing it before Allah’s information.

Fifth Daleel

Allah (Ta'ala) said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾

“And we have sent you (O Muhammad (saw)) not but as a mercy for the universe.” (Al-Anbiya : 107)

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ

“And My mercy embraces all things” (A'raf : 156)

Barailwis claim that this verse proves that the Prophet (saw) is Hazir and Nazir, as he has been sent as a mercy for the universe and the mercy of Allah embraces all things.

Answer: there is no link between the Prophet (saw) being a mercy for the universe and him being Hazir Nazir. Indeed the sending of the Prophet (saw), his teachings, the laws he brought and other similar matters constitute a mercy to the worlds.

An-Nasafi said:

{ لِِّلْعَالَمِينَ } لأنه جاء بما يسعدهم إن اتبعوه ومن لم يتبع فإنما أتى من نفسه حيث ضيع نصيبه {
منها.

““For the Universe” because he came with what will bring them happiness if they follow him, and the one who does not follow him, then it is only from his own self that he wasted his share of it”

Al-Baydawi said:

““As a mercy for the universe” because what he was sent with is the cause that will bring happiness to them and will cause the welfare of their living”

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ { لَأَن مَّا بَعَثْتَ بِهِ سَبَبٌ لِّإِسْعَادِهِمْ وَمَوْجِبٌ لِّصَلَاحِ مَعَاشِهِمْ }
ومعآدهم

Al-Baghawi said:

“Ibn Zayd said: meaning a mercy to the believers, so he is mercy for them. Ibn ‘Abbas said: it is general for those who believe and those who do not believe, the one who believes, it is a mercy for him in this world and in the hereafter, and for the one who does not believe, he is a mercy for him in this world by delaying the punishment for them and removing the possibility of disfiguration, swallowing from the earth and eradication.”

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ { ، قال ابن زيد: يعني رحمة للمؤمنين خاصة فهو رحمة لهم . }
وقال ابن عباس: هو عام في حق من آمن ومن لم يؤمن فمن آمن فهو رحمة له في الدنيا والآخرة، ومن لم يؤمن فهو رحمة له في الدنيا بتأخير العذاب عنهم ورفع المسخ والخسف والاستئصال عنهم

Al-Qurtubi said:

“Sa’id ibn Jubayr said from ibn ‘Abbas: Muhammad (saw) is a mercy for all the people, those who believe in him and declare him to be truthful will find happiness, and those who do not believe in him will be safe from the punishments that reached the previous communities such as swallowing from the earth and drowning. Ibn Zayd said: He intended by the universe the believers in particular.”

قوله تعالى: { وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ } قال سعيد بن جبير عن ابن عباس قال: كان محمد ﷺ رحمة لجميع الناس فمن آمن به وصدق به سعد، ومن لم يؤمن به سلّم مما لحق الأمم من الخسف والغرق. وقال ابن زيد: أراد بالعالمين المؤمنين خاصة.

So one can see from the explanation of the scholars that the Prophet (saw) being a mercy is because of what he brought, and those who follow what he brought will find happiness in this world and the hereafter. None of these scholars said that the Prophet (saw) is present everywhere because he is a mercy for the universe. Barailwis' explanation is nothing but a far fetched distortion of the meaning of the Quran.

Sixth Daleel

It is mentioned in Sahih Al-Bukhari and Muslim that the angels in the grave will ask the dead person: "What did you use to say about this man (haza Ar-Rajul)?" As for the believer he replies: "I attest that he is His servant and His Messenger."

The Barailwis such as in the books "Miqiyas" and "Ja Al-Haqq" say that the Prophet (saw) is present in all the graves as the word "haza" is an indication towards someone close, and if thousands of people die at the same time, they will be asked at the same time, so the Prophet (saw) must be present in all the graves at the same times.

Answer: The word "This man" (Haza Ar-Rajul) is not always used for someone who is physically present and close. For instance in the Hadith in the two Sahih in which Abu Sufyan spoke to Heracles, Heracles said: "Who is closer in relation to this man (Haza Ar-Rajul)" ... "I am asking about this man (haza Ar-Rajul)" and Heracles did not believe in Hazir Nazir, yet he used these words to refer to someone who is absent.

Likewise another polytheist woman said in "Sahih Al-Bukhari": "I met two people and they went with me to this man (haza Ar-Rajul) who people call as "As-Sabi" (Sabean, meaning having no religion)"

So Heracles and this woman when speaking about the Prophet (saw) referred him to as "this man" (haza Ar-Rajul) and they referred to someone who was not present when they uttered such a speech.

It is narrated in the two Sahih that Abu Zar Al-Ghifari, when he was not a Muslim and heard about the Prophet (saw), he sent his brother to Makkah to inquire about the Prophet (saw), and he told him: "Go to this valley and inform me about the condition of this man (haza Ar-Rajul)"

So Abu Zar when he was a disbeliever said “Haza Ar-Rajul” for someone who is not present.

It is narrated in Sahih Al-Bukhari that when ‘Amr ibn Salamah was not a Muslim, he was asking the people about the Prophet (saw) saying: “What is the behaviour of this man (haza Ar-Rajul)?”

In Sahih Muslim, it is mentioned that when the Jews came to know that the Prophet (saw) allowed everything with the woman who has menstruation except intercourse, they said: “What does this man (haza Ar-Rajul) want?”

So the Jews referred to the Prophet (saw) by saying “haza Ar-Rajul” and the Prophet (saw) was not present.

And there are many similar Ahadith in which disbelievers referred to the Prophet (saw) as “this man” (haza Ar-Rajul” and the Prophet (saw) was not present there.

So when the word “this man” (haza Ar-Rajul) can be used for someone absent, then this is the meaning intended in these Ahadith in which the angels asked the dead person. As-Suyuti wrote in his “Sharh As-Sudur”:

“He (Hafiz ibn Hajar) was asked: does some unveiling (kashf) occur for him (the dead person) so he can see the Prophet (saw)? He replied: this is not mentioned in any Hadith, this is only claimed by some people who have no other proof to rely upon except the saying “this man (haza Ar-Rajul)”, and there is no proof in it as it is an indication (isharah) to the one who is present in the mind”

So according to this explanation, the saying “this man” points here towards someone who is physically absent but present in the mind. And this is strengthened by many narrations such as

the Hadith of Al-Hakim in his "Al-Mustadrak", which he declared to be authentic and Az-Zahabi agreed to it:

"It will be said to him: what did you say about this man that was present among you and what do you affirm about him? He will say: which man? They will say: the man that was among you. He will not guess who it is and they will say: Muhammad. He will say: I heard the people something so I said as they said."

So this Hadith makes it clear that the dead person will not physically see the Prophet (saw), but he will be asked about someone that was present among them and someone present in their minds. There are other similar authentic narrations by Al-Bayhaqi, ibn Hibban, ibn Munzir, ibn Jarir and ibn Abi Shaybah.

Furthermore, it is narrated in many authentic Ahadith that some people died and were buried and the Prophet (saw) was informed later, so he blamed them for not informing him about their death and asked where their graves were, showing that he does not know what happens in the graves.

It is narrated in the two Sahih from Abu Hurayrah that someone who was cleaning the mosque at the time of the Prophet (saw) passed away during the night and the companions buried him without informing the Prophet (saw). Some time after the Prophet (saw) inquired about this person and the companions replied that he died and they buried him. The Prophet (saw) said:

"Why did you not inform me about this? Indicate me where his grave is?"

Then the Sahabah showed him his grave and he prayed for him.

So if the Prophet (saw) was to present in the grave when the angels question the dead person, would he not know that this person died and where his grave is?

It is narrated in "Muwatta" of Imam Malik that a woman became sick, and the Prophet (saw) said: if she dies, inform me so I will perform her funeral prayer. She died during the night and the companions buried her without informing him and he was unaware of her death. In the morning, some companions informed the Prophet (saw) about the woman's death, and the Prophet (saw) said:

"Didn't I tell you to inform me about it?"

The companions gave the excuse that it happened during the night and he was resting, so they felt it inappropriate to wake him up. So he went to her grave and prayed for her.

It is narrated in "Sunnan An-Nasa'i", "Sunnan ibn Majah", "Musnad Ahmad" and others from Zayd ibn Thabit that the Prophet (saw) went out with some companions and he saw a recent grave, he said: "whose grave is this?" They replied: "the slave girl of Bani so and so" and the Prophet (saw) recognised her, and he prayed Janazah on her grave. The companions said that the Prophet (saw) was fasting and resting, that is why they did not inform him about her funeral prayer. The Prophet (saw) said:

"As long as I am among you, none dies among you except that you should inform me about him."

So all of these Ahadith show that the Prophet (saw) is not present in all the graves and he is not Hazir and Nazir.

Seventh Daleel

Books such as “Ja Al-Haqq”, “Miqiyas Hanfiyat” and “Taskeen Al-Khawatir” claim that the saying in Tashahud: “peace be upon you O Prophet” is a speech addressed to the Prophet (saw), so he is present everywhere.

Answer: The recitation in “Tashahud” is a dialogue that took place between Allah and the Prophet (saw) on the night of the Mi’raj, and Muslims are instructed to recite it as it happened.

Shaykh Abdul Haqq Ad-Dehlawi said in his “Hashiyah Akhbar Al-Akhyar”:

“If someone says that Khitab (address) is to the present and the Prophet (saw) is not present in this place, so what is the meaning of this Khitab? The answer is that these words were said on the night of Mi’raj with this syntax of Khitab, and this remained as such (in the Tashahud) and it was not altered.”

Similar is said in many books, that it was a dialogue that occurred during the Mi’raj and it is recited as such, see for instance “Mirqat” of Mulla Ali Qari v 1 p 556, “Bahr Ar-Raiq” of ibn Nujaym v 1 p 324, Shami v 1 p 478.

So even if someone recites this as an invocation, then it is not addressing the Prophet (saw), as one recites the invocation for the dead people when visiting the graves.

At-Tahtawi said in his “Hashiya Maraqi Al-Falah” about the Salam recited at graves of dead people: “What we can say is that it is an invocation (for the dead people) and not addressing them”

Ibn 'Abidin said similarly in "Rad Al-Muhtar" v 1 p 817 about the Salam recited for the dead people, that it is an invocation for them and not an address made to them.

Also it is narrated in "Sunnan An-Nasa'i" and other books from ibn Mas'ud from the Prophet (saw): "Verily, Allah has angels wandering on the earth who transmit to me the Salam of my community"

This Hadith has been declared authentic by Az-Zahabi, Ibn Khuzaymah, ibn Hibban, Ad-Daraqutni, An-Nawawi, ibn Abdil Hadi and many others. So if the Prophet (saw) was hearing the Salam of the people, what would the need of the angels be to transmit him something he already heard?

Another proof that the companions did not consider this as an address to the Prophet (saw) is that some of them changed the wording of this Tashahud after the Prophet's death.

It is narrated in "Sahih Al-Bukhari" from 'Abdullah ibn Mas'ud that after the death of the Prophet (saw), they would recite: "Peace be on the Prophet (saw) (As-Salam 'ala An-Nabi)" and they would teach such (instead of "As-Salam 'alayka Ya Ayuha Nabi")

And similar was said by ibn 'Umar in "Muwatta" of Malik, "Musnad" of Ahmad and others.

In "Sunnan Al-Kubra", Qasim ibn Muhammad said that 'Aishah would say "As-Salam 'ala Nabi" in the Tashahud and would teach it such.

If these companions intended to address the Prophet (saw), why would they drop this syntax used to address someone? Why would they say: "peace be upon the Prophet (saw)" instead of "peace be upon you O Prophet" if they intended to address the Prophet (saw)?

Eighth Daleel

The Barailwis used as a proof for Hazir Nazir the Hadith in "Sahih Muslim" that the Prophet (saw) said: "Allah levelled the earth for me until I could see its western and eastern parts."

Answer: this occurred during the Mi'raj as a miracle, and this seeing the western and eastern parts occurred after Allah levelled the earth for him, if the Prophet (saw) was Hazir Nazir since the beginning of the creation, why would he need the earth to be levelled to see its eastern and western parts?

So this seeing is used in the past tense (Raytu), so it only happened at this specific time and there is no proof of the continuity of this vision. The Prophet (saw) did not say that Allah kept the earth levelled for him all the time and all the time he can see the different parts of the world.

And there are hundreds of events mentioned in Ahadith that occurred after the night of the Mi'raj showing that the Prophet (saw) did not know what other people were doing. The Prophet (saw) thought that 'Uthman was killed by the people of Makkah before Al-Hudaybiyah, and the Sahabah took the oath under the tree to avenge 'Uthman, and after they came to know that 'Uthman was alive. Many matters happened in Madinah such as the incident of the calumny of Aishah, and the Prophet (saw) did not know the reality of her case. About the case of honey, in which some wives of the Prophet (saw) said that they felt bad odour and the Prophet (saw) made an oath not to eat honey thereafter, and Allah asked the Prophet (saw) why he made something Halal Haram for him in Surah At-Tahrim and the Prophet (saw) was ordered to break his oath. Likewise, the Prophet (saw) judged in some cases like the case of Banu Ubayriq and Allah later revealed that they were guilty and admonished the Prophet (saw)

This small article cannot contain more examples, but there are hundreds of examples showing that the Prophet (saw) after the night of Mi'raj was not Hazir and Nazir, hundreds of cases in which the Prophet (saw) asked his companions what happened in such places, who is going to spy during that battle, what news came from such places and sometimes the Prophet (saw) would be grieved and angered when hearing that some tribes betrayed him and killed the companions that he sent to them.

Also the Hadith use the Barailwis mentioned seeing the eastern parts of the earth and its western parts, it is for a global vision. The Prophet (saw) did not say that he saw everything that happened in the east and the west, like if a leaf falls from the tree or the movement of an ant for instance, he saw all of this. Someone on a mountain can see a whole city, it does not mean that he sees every small detail, and also what is inside buildings or under the ground.

Ninth Daleel

Ahmad Yar Khan in his "Ja Al-Haqq" claimed that the Qudsi Hadith: "I will become his hearing by which he hears, his vision by which he will see..." means that the servant in the state of Fana (annihilation) sees with sees and listen with the power of Allah, so he can see everything.

Answer: the scholars explained this Hadith as Allah protects the eyes, ears, hands, feet and others of those who strive in extra worship, see Tafsir ibn Kathir v 8 p 77. Allah protects their ears from hearing Haram matters, Allah protects their eyes from seeing Haram matters and so forth.

Hafiz ibn Rajab said in his "Jami Al-Ilm wal Hikam" Eng Tran. Clarke p 629:

"As for His saying, "When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks" and in some version "and his heart with which he reasons, and his tongue with which he talks", what is meant by these words is that whoever exerts himself to draw closer to Allah by performance of the obligatory acts and moreover with optional extra acts, then He will draw him closer to Him, and make him ascend from the degree of iman to the degree of ihsan so that he will come to worship Allah in presence and in vigilant watchfulness as if he sees Him, and so that his heart will fill with gnosis of Allah...This matter that is in the hearts of the lovers who have been drawn near continues to grow stronger until it fills their hearts, so that nothing other than it remains in their hearts, and so that their limbs can only be put in motion in accordance with what is in their hearts."

So one can see the explanation of Hafiz ibn Rajab, that the servant will reach the state of ihsan and his limbs will move in

accordance to the gnosis in his heart, meaning all of his limbs will move in accordance to the shari'ah.

None of the scholars said that this Hadith means said that the servant sees with the power of Allah and he sees everything.

Al-'Ayni said in his "Umdat Al-Qari" about this Hadith:

"Ad-Dawudi said: all of this is metaphorical, meaning He protects like the servant protects his limbs so he does not fall into the actions leading to destruction. Al-Khattabi said: these are examples and the meaning is, Allah knows best, that He grants Tawfeeq (help) in these actions done by these limbs, and He facilitates the love towards them by protecting his limbs and preventing the occurrence of what Allah (Ta'ala) dislikes such as busying in vain games for examples, looking at what Allah forbade, holding what is not allowed to be taken, walking towards falsehood with his feet. (Also help is granted) by rushing in the answer of his invocation and efforts in supplications...It has been said: I will fulfil his intents as he would reach them with his hearing, seeing, hand and foot by granting him help on his enemies. It has been said: some words are omitted, and the meaning is: I will be the guardian of his hearing by which he hears, he will not hear except what is allowed for him to hear, and guardian of his eyesight similarly and so forth. It has been said: the people of Ittihad (unity of Creator with the creation) claimed that all of this is upon the reality and the Truth (Allah) is identical to the servant, and they justified themselves by the coming of Jibartil (peace be upon him) on the form of Dihiya. They said: he is a spiritual who abandoned his shape and appeared in the appearance of a human, and such is more possible for Allah that He appears in the form of the whole existence (Al-Wujud Al-Kuli) or some of it, exalted and glorified is Allah from what the transgressors attribute to Him."

And Hafiz ibn Hajar also quoted the same scholars and added others, yet none of these scholars said that the slave sees with the attributes of Allah, so he sees everything.

Tenth Daleel

In an authentic Hadith, the Prophet (saw) said to Bilal that he heard his footsteps in paradise, so what specific actions does he do, and Bilal replied that he prays two Rak'ah whenever he performs his ablutions. Some Barailwis claim that when Bilal can be present in the paradise, then why cannot the Prophet (saw) be present everywhere?

Answer: Imam At-Tirmidhi wrote in his "Sunnan": "meaning I saw in a dream that I entered the paradise...this is how some people narrated this Hadith"

So this makes it clear that the Prophet (saw) saw Bilal in paradise in a dream. Also how can one enter the paradise in this world?

Let's even suppose that my Karamat, Bilal entered the paradise, where is the proof that he was at the same time in paradise and on earth, so one can say he is in different places at the same time?

Eleventh Daleel

Some Barailwis quote two Ahadith: one saying that Allah appointed an angel at the grave of the Prophet (saw) and whoever sends Salam on the Prophet (saw) until the resurrection, this angel will listen to it and transmit it to the Prophet (saw). The second Hadith says that whenever a wife misbehaves with her husband, a Hur in paradise listens to it and says: do not bother your husband, he is a guest of yours for few days, in reality he is my husband. These Barailwis claim that when this angel can hear the salam of all the people and this Hur can hear the speech from someone far away, then why cannot the Prophet (saw) hear all the Salam of the people?

Answer: these Ahadith are weak.

The first Hadith has in its Isnad Isma'eel ibn Ibrahim Abu Yahya At-Tamimi. Az-Zahabi said that most of the Muhadith declared him to be weak (Mizan v 1 p 99), Hafiz ibn Hajar said that all the Muhadith weakened him, including Al-Bukhari, At-Tirmidhi, Muslim, An-Nasa'i, Abu Hatim, Ibn Al-Madini, Ad-Daraqutni and others (Tahzib v 1 p 281)

This Hadith also contains ibn Humayri who has been declared as Majhul (unknown) by Hafiz Az-Zahabi in v 2 p 276.

As for the second Hadith, which is narrated by Ibn Majah, its first narrator is 'Abdul Wahhab ibn Dahak. Abu Hatim declared him to be a liar. An-Nasa'i said that he was "Matruk Al-Hadith (abandoned in Hadith), Imam Ad-Daraqutni said: "Munkar Al-Hadith" (rejected in Hadith). Abu Dawud said that he fabricated false narrations, Al-Bauhaqi and Al-'Uaqyli said he was Matruk (Mizan v 2 p 160, Tahzib v 6 p 447)

So one can see the reality of the proofs of these Barailwis

Twelfth Daleel

Allah (Ta'ala) said:

﴿قُلْ يَتَوَفَّنَا مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

“Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."” (Sajdah : 11)

Barailwis claim that the angel of death is present in many places, so why cannot the Prophet (saw) be Hazir and Nazir?

Answer: Allah (Ta'ala) in another verse ascribed this task to many angels:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

“Until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.” (Al-An'am : 61)

Fakhr Ar-Razi wrote in his “At-Tafsir Al-Kabeer”:

“All entrusted the charge of taking the souls to the angel of death who is the leader (of this task) and he has under him followers and helpers, so taking death was attributed in reality to Allah (Ta'ala) in this verse, and in the second verse to the angel of death because he is the leader (Ra'ees) in this action, and to the other angels because they are the followers of the angel of death, and Allah knows best”

Hafiz ibn Kathir wrote in his “Tafsir”:

“Ibn 'Abbas and many others said that the angel of death has many helpers among the angels”

Ibn Jarir At-Tabari wrote in his "Tafsir":

"If someone says: is not the angel of death the one who takes the souls, so why is it said: **"Our messengers take his soul"** and messenger is mentioned in a plural form and he (angel of death) is singular and Allah indeed said: **"Say: The angel of death, who is set over you, will take your souls."** It has been said: it is possible that Allah helped the angel of death with helpers from him, and they undertake this under the order of the angel of death, so it would be attributed to him to the angel of death even if it from the action of the helpers of the angel of death because their actions were only performed under his orders, in the same manner as the murder and beating of the helpers of the sultan done by his order is attributed to the sultan even if the sultan did not do it directly and did not do it with his hands. This has been interpreted as such by a group of the people of interpretation."

He further wrote that ibn 'Abbas and Ibrahim (An-Nakh'i) said such.

Abu Su'ud Al-Hanafi said in his "Tafsir":

"The other messengers who have been conferred this task take his soul, and they are the angel of death and his helpers"

Al-Baydawi wrote in his "Tafsir" about the verse **"Our messengers take his soul"**: "the angel of death and his helpers"

An-Nasafi wrote in his "Madarik At-Tanzil":

"Our messengers take his soul" they take his soul and they are the angel of death and his helpers"

Al-Alusi wrote in his "Ruh Al-Ma'ani":

“The meaning of messengers is the helpers of the angel of death according to what ibn Jarir and Abu Ash-Shaykh narrated from ibn ‘Abbas (rad), and they reported similarly from Qatadah that the angel of death has messengers two who directly take the souls then they bring them to the angel of death.”

So the explanation of all these scholars makes it clear that the angel of death is not Hazir Nazir, rather he has helpers who take the souls for him.

Thirteenth Daleel

The Bralwi make the same claim about the angels in the grave that ask the dead person, the Barailwis claim that they are Hazir Nazir as they are present in many graves at the same time

Answer: As-Suyuti quoted from Al-Qurtubi in his "Sharh Al-Sudur":

I say: it is possible that there are many angels entrusted with this task, like in the task of protection and others. Then I saw that Al-Halimi from our companions opted for this and said in his "Minhaj": what is probable is that there are many groups of angels who question (the dead people), some of them are called Munkir and others Nakir, and two of these groups are send to the dead person in the same manner as there were two angels who recorded his actions in books"

Mulla Ali Qari wrote in his "Mirqat":

"It is written in "Al-Azhaar": if it is said: how does these two angels speak to all the people tested and question them at the same time while they (dead people) are many in the horizons and corners (of the world) with great distances in the east and the west and what is the benefit of having two angels for each person? It has been said: they have helpers like the angel of death, and it has been said: all the earth is unveiled to their eyes like the angel of death and that one of them questions the Muslims and the other the disbelievers, and this last saying contains objections as it opposes the apparent meaning of the Ahadith."

So one can see that the second saying has clearly been rejected leaving only the first option that these angels are different, and Allah knows best.

Fourteenth Daleel

يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

“O children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of paradise, stripping them of their raiments, to show them their private parts. Verily, he and his group see you from where you cannot see them. Verily, we made the Shayâtin (devils) Auliya' (protectors and helpers) for those who believe not.” (Al-A'raf : 27)

Barailwis claim that this verse proves that Iblis is Hazir Nazir

Answer: this verse shows that Iblis and his followers see human beings and are invisible to them; this verse does not stipulate that Iblis sees them all human beings at the same time, rather different devils are sent to different people.

There is a clear Hadith in “Sahih Muslim” showing that Iblis sits on a throne on the sea and sends his followers and asks them what results they brought?

It is narrated in Sahih Muslim: Book 039 'Kitab Sifat Al-Qiyamah wa'l Janna wa'n-Nar', Number 6756]:

"Iblis (Satan) places his throne upon water, then sends his groups. The closest to him are those who (tempt people to) commit the most grievous of sins (fitnah). One of them would approach him and say: I did such-and-such. Iblis would reply: You have done nothing. Another would approach and say: I did not leave him (a man) until I caused him to leave his wife and for them to be separated.

Iblis would bring him close to his throne and would say:
How good you are!"

So this Hadith makes it clear that Iblis does not know
whatever is happening, rather his followers inform him of
what they did.

May Allah send Salah and Salam on the Prophet (saw), his
family, companions and those who follow them.

All praises belong to Allah, Lord of the universe.

Part three: the most often quoted Dalail by the Barailwis on the topic of Mukhtar Kull (claiming that the Prophet (saw) has the power to do whatever he wants and whatever he wants happens)

The claim of Ahmad Raza Khan and questions to the Barailwis

The creed of Ahmad Raza Khan is that not only the Prophet (saw) is Mukhtar Kull, but also saints such as 'Abdul Qadir Al-Jilani. He wrote in his "Hadaiq Bakhshish" v 2 p 8:

"From Ahad (Allah) to Ahmad and from Ahmad to you Kun and every Kun possible is granted O Ghawth (Al-Gilani)"

Now, one can ask the Barailwis:

- 1) All the prophets who were martyred by the Jews and others, were they killed according to their wills? So how can they be Mukhtar Kull?
- 2) Likewise, for all of the Sahabah who were martyred such as Hamzah and others in battles, were they martyred while they had the powers to remain alive? Likewise 'Umar and 'Ali were martyred being stabbed while in prayer, and 'Uthman was martyred after rioters entered his house and killed him, Husayn was martyred in Kerbala, ibn Zubayr martyred in Makkah and so forth. Did all these Sahabah had the power to destroy their opponents but opted to be martyred?
- 3) Why did the Prophets and Sahabah need to fight, being injured if they could just say "be" and such would be?
- 4) Some of the Sahabah fought each other based on Ijtihad such as 'Ali and Mu'awiyah. If they were Mukhtar Kull, why did they just not say "be" and there would be no battles and the other would agree with them?

- 5) The Quran clearly mentioned that some Prophets suffered from afflictions and illnesses, were in need, asked for children and other matters, how could they be Mukhtar Kull?

﴿ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴾

“And (remember) Ayub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the most Merciful of all those who show mercy."” (21 : 83)

﴿ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴾

“So He (Musa) watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"” (28: 24)

﴿ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا سَفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ

كَبِيمٌ

“And He (Ya'qub) turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" and he lost his sight because of the sorrow that he was suppressing.” (12 : 84)

﴿ وَذَا النُّونِ إِذ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا

إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴾ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ

وَوَجَّيْنَاهُ مِنَ الغَمِّ وَكَذَلِكَ نُجِي الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ

يَجِيءُ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِعِينَ ﴿٦٠﴾

“And (remember) Dhan-Nûn (Jonah), when He went off in anger, and imagined that we shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the Right to be worshipped but You (O Allâh)], glorified (and Exalted) are You [above All that (evil) they associate with You]. Truly, I have been of the wrong-doers.” So we answered his call, and delivered Him from the distress. And thus we do deliver the believers. And (remember) Zakariya (Zachariah), when he cried to his Lord: "O my Lord! Leave me not single (childless), though You are the best of the inheritors." So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us.” (21 : 87-90)

- 6) The Quran clearly mentioned that Prophet Nuh desired guidance for his son and Prophet Ibrahim desired guidance for his father, yet they died as unbelievers, so how could they be Mukhtar Kull?

Allah (Ta’ala) said:

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ
الْحَكَمِينَ ﴿٦١﴾ قَالَ يَبْنَوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلِنِ
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّيْ أَعْظَمُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٢﴾ قَالَ رَبِّ إِنِّي أَعُوذُ
بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ
الْخَاسِرِينَ

“And Nooh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges"" He said: "O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants. Nooh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers." (Hud : 45-47)

It is written in “Tafsir Jalalayn”, Eng Tran A. Bewley, Surah Hud verse 46:

“**He is someone whose action was not righteous.** Your asking for him to be saved was not correct because he was an unbeliever and the unbeliever will not be saved.”

Allah (Ta’ala) said:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

“And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him” (Tawbah : 114)

It is written in “Tafsir Jalalayn”, Tawbah 114, as translated by Aisha Bewley, words of Quran in bold:

“Ibrahim would not have asked forgiveness for his father but for a promise he made to him when he promised him, “I will ask my Lord to forgive you”, since he hoped that he would become Muslim, **and when it became clear to him that he was an enemy of Allah-** when he died an unbeliever- **he renounced him** and stopped asking forgiveness for him.”

So these verses make it clear that despite their will, Prophet Ibrahim and Nuh could not guide their relatives.

General proofs showing that the Prophet (saw) is not Mukhtar Kull

It is written in "Tafsir Jalalayn", A. Bewley, Quran in bold, Al-An'am 6 : 35:

"If their turning away from Islam is hard on you because you are eager for them to become Muslim then if you can, go down a tunnel deep into the earth, or climb up a ladder into heaven, and bring them a Sign which they ask for. The implied meaning is that YOU WILL NOT BE ABLE TO DO THAT, so be patient until Allah judges. If Allah had willed for them to be guided- he would have gathered them all to guidance, but He did not and so they do not believe. Do not then be among the ignorant by behaving like that."

Comment: As-Suyuti clearly wrote that the Prophet (saw) does not have the capacity to bring the signs that the Mushriks of Makkah ask for like making a tunnel in the earth or bringing a ladder to the skies. So he does not have such powers, while Bralwiyah claim that the Prophet (saw) is able to do whatever he wishes.

It is written in "Tafsir Jalalayn", A. Bewley, Quran in bold, Surah Al-Jinn:

"21. "Say: 'I possess no power to do you harm- make you err- or to guide you right and so do you good.'

22. Say: 'No one can protect me from the punishment of Allah and I will never find any refuge apart from Him except in Him-

23. ... only in transmitting from Allah and His Messages. "I can only convey the Message of Allah to you from Him." THIS STRESSES HIS INABILITY TO DO MORE..."

Imam Muslim narrated in his "Sahih" in "The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah)", Chapter 5: this ummah would be destroyed by killing one another, Book 041, Number 6906:

'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (may peace be upon him) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. **And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it."**

So this Hadith shows that some invocations of the Prophet (saw) were not accepted, so how could he be Mukhtar Kull?

Also the Prophet (saw) used to invoke against some disbelievers and Allah revealed: "**Not for you (O Muhammad) (but for Allah) is the decision**", and this verse is clear in denying the creed of Mukhtar Kull.

It is narrated in "Sahih Al-Bukhari", Volume 6, Book 60, Number 83:

Narrated Abu Huraira: Whenever Allah's Apostle intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-

Walid and Salama bin Hisham, and 'Aiyash bin Abu Rabi'a. O Allah! Inflict Your severe torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allah revealed: **"Not for you is the decision, whether He turns in mercy to (pardons) them or punishes them. Verily they are the wrong-doers."** (3.128)

Allah (Ta'ala) said:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

"Verily, you (O Muhammad (saw)) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided." (28:56)

And it is narrated in 'Sahih Al-Bukhari' on the authority of al-Musayyab:

When Abu Talib was in his death bed, the Prophet went to him while Abu Jahl was sitting beside him. The Prophet said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and 'Abdullah bin Umayya said, "O Abu Talib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet said, "I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: **"It is not fitting for the Prophet and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire."** (9.113)

So one can clearly see that the Prophet (saw) desired Abu Talib's guidance, but Allah told him that he does not guide those he loves, only Allah can guide whoever He wills. So how can Barailwis dare to say that the Prophet (saw) is Mukhtar Kull?

In Tafsir Al-Jalalayn, Surah At-Tawba, Ayah 43, Hafiz As-Suyuti wrote:

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكٰذِبِينَ

“43. The Prophet, may Allah bless him and grant him peace, gave permission to a group to stay behind on his own initiative and the following was revealed to censure him. The pardon came before the censure, to calm his heart. **Allah pardon you! Why did you excuse them** for staying behind, rather than just leaving them **until it was clear to you which of them were telling the truth** in their excuse **and until you knew the liars** in that respect?”

So the Prophet (saw) made a decision based on Ijtihad, and Allah did not accept this decision, so how can Barailwis say that the Prophet (saw) is Mukhtar Kull?

Moreover there are many verses clearly stating that only Allah can remove evils and harms:

وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِن يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

“And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.” (Al-An’am : 17)

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ
يُصِيبُ بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

“And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.” (Yunus : 107)

Also the Prophet (saw) was affected by magic and was injured on the day of Uhud, so how could he be Mukhtar Kull?

It is narrated in the two Sahih: Narrated 'Aisha: magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil

amongst the people." Later on the well was filled up with earth.
(Book #54, Hadith#490)

It is narrated in "Sahih Al-Bukhari": Narrated Sahl: That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, "The face of the Prophet was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima washed of the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."
(Book #52, Hadith #159)

So all of these proofs make it clear that the Prophets are not Mukhtar Kull, so what about saints?

First Daleel

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا
بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (saw)) whom they find written with them In the Torah and the Injeel (Gospel) , - He commands them for Al-Ma'rûf (all that Islam has ordained); and forbids them from Al-Munkar (all that Islam has forbidden); He allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. All evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad (saw)), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.”
(Al-A'raf : 157)

The Barailwis say that the Prophet (saw) is Mukhtar Kull as he relives people from their heavy burdens and makes matters Halal and Haram for them.

Answer: It is written in “Al-Jalalayn”, Eng Tran. Bewley:

“Those who follow the Messenger Muhammad, may Allah bless him and grant him peace, **the Unlettered Prophet, whom they find written down with them in the Torah and the Gospel-** referring to the name and the description of the Prophet- **commanding them to do right and forbidding**

them to do wrong, making good things lawful for them- which were unlawful in their Shari'a- **and bad things,** such as carrion and other things, **unlawful for them, relieving them of their heavy loads and the chains which were around them:** a reference to the difficult penalties imposed upon them, such as having to kill themselves in repentance and cut out any trace of impurity."

So one can see that relieving them from heavy loads and chains means relieving them from rules that were imposed on Jews such as cutting their clothes touched by the blood of menses, not eating with the woman who has menses, not sleeping with her, and all restrictions of not working on Saturday and others as mentioned by other scholars of Tafsir. This has nothing to do with relieving people from hardships and afflictions.

As for the Prophet (saw) doing Tahrim and Tahlil (declaring things Haram or Halal), then the Prophet (saw) does not do it on his own, rather he only does it according to revelation.

It is written in "Al-Jalalayn", Bewley, Quran in bold, Surah An-Najm, verse 3-4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

"In what he brings, **nor does he speak from whim,** from his own desires. **It is nothing but revelation** revealed to him"

This verse makes it clear that whatever the Prophet (saw) brings from Allah, whether it is in the Quran or in the Sunnah, it is a revelation from Allah, and it is not based in his own desire. As for matters that the Prophet (saw) does not bring from Allah, like judging between people based on witnesses or matters related to this world such as the fertilisation of palm trees, then the Prophet (saw) speaks with his opinion that can be right or wrong.

So whatever the Prophet (saw) declares to be Halal or Haram, he does not do it on his own rather it is a revelation from Allah. The Prophet (saw) said in many Ahadith that only Allah can make matters Halal and Haram, for instance it is narrated in “Sahih Muslim”, tran. Siddiqi:

Abu Sa'id reported: We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (may peace be upon him), fell upon this plant. i.e. garlic. because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allah (may peace be upon him) sensed its odour and he said: He who takes anything of this offensive plant must not approach us in the mosque. The people said: Its (use) has been forbidden; its (use) has been forbidden. This reached the Apostle of Allah (may peace be upon him) and he said: O people, **I cannot forbid (the use of a thing) which Allah has made lawful**, but (this garlic) is a plant the odour of which is repugnant to me. (Book#004, Hadith #1149)

The Arabic term is “laysa li Tahrim ma Ahallallah” which means that such an action does not belong to the Prophet (saw), thus he cannot do such. The Prophet (saw) clarified that garlic is not forbidden but only coming to the mosque after eating it as its smell harms others, and in other narrations it is mentioned that the smell of onions and garlic harms the angels as well. It is narrated in “Sahih Muslim”:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who eats of this plant (garlic) should not approach our mosque and should not harm us with the odour of garlic. (Book #004, Hadith#1144)

Ibn 'Umar reported: The Messenger of Allah (may peace be upon him) said: He who eats of this (offensive) plant must

not approach our mosque, till its odour dies: (plant signifies) garlic. (Book #004, Hadith #1142)

So when confusion was spread about eating garlic, the Prophet (saw) clarified that making Halal what Allah has made Halal does not belong to him, while the Barailwis claim that the Prophet (saw) has been given the right to legislate whatever he likes.

It is narrated in the two Sahih, Eng Tran. Muhsin Khan:

Narrated 'Ali bin Al-Husain: That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin 'Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" 'Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Apostle for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When Ali bin Abu Talib demanded the hand of the daughter of Abi Jahl to be his wife besides Fatima, I heard Allah's Apostle on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Apostle said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet then mentioned one of his son-in-law who was from the tribe of 'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. **I do not make a legal thing (halal) illegal (haram), nor do I make an illegal (haram) thing legal (halal)**, but by Allah, the daughter of Allah's Apostle and the daughter of the enemy of Allah, (i.e. Abu jahl) can never get together (as the wives of one man) (Book #53, Hadith #342)

So in this matter, the Prophet (saw) clearly said that making Haram Halal and otherwise does not belong to him, yet he will not accept this decision of 'Ali, meaning that if 'Ali insists on his action, then Fatimah will ask for a divorce from him. It is narrated in "Sahih Al-Bukhari", Eng. Tran. Muhsin Khan:

Narrated Al-Miswar bin Makhrama: I heard Allah's Apostle who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to Ali bin Abu Talib, but I don't give permission, and will not give permission unless 'Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."
(Book #62, Hadith #157)

If Allah had given the Prophet (saw) the right to legislate whatever he wanted, then the Prophet (saw) would have made this matter Haram for 'Ali, yet he said that he is not making Haram something that Allah made Halal, so 'Ali can marry the daughter of Abu Jahl but Fatimah will not be joined in this, meaning that she would ask to be divorced.

Second Daleel

Allah (Ta'ala) said in Surah Al-Hashr, verse 7:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatsoever the Messenger (saw) gives you, take it, and whatsoever he forbids you, abstain (from it)”

The Barailwis claim that this verse proves that the Prophet (saw) gives everything to his community, so he is Mukhtar Kull.

Answer: The full verse reads:

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ
فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“What Allah gave as booty (Fai') to his Messenger (saw) from the people of the townships, - it is for Allah, His Messenger (saw), the kindred (of the Messenger (saw)), the orphans, Al-Masâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (saw) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is severe in punishment.” (Al-Hashr : 7)

It is written in “Al-Jalalayn”, Bewley, Quran in bold:

“Whatever the Messenger gives you by way of booty or anything else you should accept; and whatever he forbids, you should forgo”

Al-Baydawi wrote in his “Tafsir”:

“(And whatsoever the Messenger (saw) gives you) whatever booty or orders he gives you (take it) because it is Halal for you or adhere to it as it is obligatory for you to obey (and whatsoever he forbids you) to take or to do, abstain (from it)”

وَمَا آتَاكُمُ الرَّسُولُ { وما أعطاكم من الفيء أو من الأمر. { فَخُذُوهُ { لأنه حلال لكم، أو { فتمسكوا به لأنه واجب الطاعة. { وَمَا نَهَاكُمُ عَنْهُ { عن أخذه منه، أو عن إتيانه. { فَأَنْتَهُوا {
عنه

Al-Qurtubi wrote in his “Tafsir”:

“What he gives you from booty, take it and what he forbids you from taking or ghulul (misappropriation of booty), abstain from it, this was said by Al-Hasan and others. As-Sudi said: what he gives you from the booty of Al-Fai, accept it, and what he forbids you, do not seek it. Ibn Jurayj said: “What he gives about obedience to Me, do it, and what he forbids about disobedience to me, abstain from it. Al-Mawardi said: This is considered as general for all orders and prohibitions, he does not order except good and does not forbid except evil”

السادسة: .: قوله تعالى: { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَأَنْتَهُوا { أي ما أعطاكم من مال الغنيمة فخذوه، وما نهاكم عنه من الأخذ والغلول فانتهاوا؛ قاله الحسن وغيره. السدي: ما أعطاكم من مال الفياء فاقبلوه، وما منعكم منه فلا تطلبوه. وقال ابن جريج: ما آتاكم من طاعتي فافعلوه، وما نهاكم عنه من معصيتي فاجتنبوه. الماوردي: وقيل إنه محمول على العموم في جميع أوامره ونواهيته؛ لا يأمر إلا بصلاح ولا ينهى إلا عن فساد

Al-Baghawi said:

“And whatsoever the Messenger (saw) gives you from Al-Fay (booty acquired without fighting) or booty, take it, and

whatsoever he forbids you from Ghulul or others, **abstain (from it)**. This was revealed concerning the Fay and it is general for everything that the Prophet (saw) ordered or forbade.”

وَمَا آتَاكُمْ { ، أعطاكم، { الرَّسُولُ } ، من الفياء والغنيماء، { فَخْذُوهُ وَمَا نَهَكُمُ عَنْهُ } ، من { الغلول وغيره، { فَأَنْتَهُوا } ، وهذا نازل في أموال الفياء، وهو عام في كل ما أمر به النبي ﷺ ونهى عنه

An-Nasafi said in his “Tafsir”:

“And whatsoever the Messenger (saw) gives you meaning gives you from the distribution of the booty or Fay (booty acquired without fighting), **take it** accept it, **and whatsoever he forbids you** to take, **abstain (from it)** from seeking it...the best explanation is to say that it is general for everything that the Prophet (saw) brings and forbids and the matter of the Fay enters this generality”

وَمَا آتَاكُمْ الرَّسُولُ { أي أعطاكم من قسمة غنيماء أو فياء { فَخْذُوهُ } فاقبلوه { وَمَا نَهَكُمُ عَنْهُ } عن { أخذها منها { فَأَنْتَهُوا } عنه ولا تطلبوه { وَأَتَّقُوا اللَّهَ } أن تخالفوه وتتهاونوا بأوامره ونواهيها { أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ } لمن خالف رسول الله ﷺ. والأجود أن يكون عاماً في كل ما أتى رسول الله ﷺ ونهى عنه .وأمر الفياء داخل في عمومها

So one can see from the explanation of these scholars that it is about the booty that the Prophet (saw) gives or the orders that the Prophet (saw) gives, it is not about sustenance, guidance, help and other matters. The meaning is: whatever the Prophet (saw) gives you as orders or money, take it. None of the scholar said that the meaning is that the Prophet (saw) gives sustenance and help to the creation. And giving money from booty is among the natural causes, it is not something that is above the human capacity.

Third Daleel

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and his Messenger, he has indeed strayed in a plain error.” (Al-Ahzab : 36)

The Barailwis say that the Prophet (saw) also decrees matters, so he is Mukhtar Kull.

Answer: Here also, similarly to legislation, the Prophet (saw) does not decide a matter except by revelation and Allah’s permission. There is nothing in the verse indicating that Allah has given the Prophet (saw) the right to decree matters as he desires. And here, the matters decreed are not matters related to creation, sustenance and guidance, rather it is concerning orders and prohibitions, meaning the believers should not disobey the orders of the Prophet (saw), else why did then the Prophet (saw) not decree that his uncle Abu Talib would be guided or that his community would not kill each other if the Prophet (saw) had receive the right to decide matters?

It is written in “Al-Jalalayn”, Bewley, about this verse:

“This was revealed about ‘Abdullah ibn Jahsh and his sister, Zaynab. The Prophet proposed to her on behalf of Zayd ibn Haritha. They disliked that when they learned about it because they had thought that the Prophet, may Allah bless him and grant him peace, would ask to marry her. Then they were content because of this ayat”

Almost all the scholars of Tafsir mentioned this as the reason behind the revelation of this verse as there are narrations from ibn Abbas reported by ibn Jarir and ibn Mardawayah about this. So Al-Baydawi, Al-Qurtubi, Al-Baghawi, An-Nasafi, Ibn Jawzi, Abu Su'ud Al-Hanafi, Al-Alusi and others all mentioned this.

Ibn Kathir wrote in his "Tafsir", Darussalam:

"Imam Ahmad recorded that Abu Barzah Al-Aslami said: Julaybib was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet (saw) wanted to marry her or not. The Prophet (saw) said to one of the Ansar: "give me your daughter for marriage." He said, 'yes, O Messenger of Allah, it would be an honor and a blessing.' He (saw) said: 'I do not want her for myself.' He said, 'Then for whom, O Messenger of Allah?' He (saw) said, 'For Julaybib' He said, 'O Messenger of Allah, let me consult her mother.' So went to the girl's mother and said, 'The Messenger of Allah (saw) is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybib.' She said, 'What Julaybib? No by Allah, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allah (saw) to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command, for I will not come to any harm.' So her father went to the Messenger of Allah (saw) and said, 'Deal with her as you wish.' So he married her to Julaybib.

Then the Messenger of Allah (saw) went out on one of his military campaigns, and after Allah had granted him

victory, he said to his Companions, may Allah be pleased with them, "See whether there is anybody missing." They said, 'We have lost so and so, and so and so.' He (saw) said, "See if there is anybody missing." They said, 'No one.' He said: "But I see that Julaybib is missing" He (saw) said "Go and look for him among the dead." So they looked for him and found him beside seven of the enemy whom he had killed before he was himself killed. They said, 'O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allah (saw) came and stood beside him and said, "He killed seven before he was himself killed. He belongs to me and I belong to him."

He said this two or three times, then the Messenger of Allah (saw) carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allah be pleased with him." Thabit, may Allah be pleased with him, said: 'There was no widow among the Ansar who was more sought after for marriage than that girl.' Ishaq ibn 'Abdullah ibn Abi Talhah asked Thabit, "Do you know how the Messenger of Allah (saw) prayed for that girl?" He told him: "he said, "O Allah, pour blessings upon her and do not make her life hard." And this is how it was; there was no widow among the Ansar who was more sought for marriage than her."

This is how it was recorded by Imam Ahmad, in full. Muslim and An-Nasa'i recorded the story of his death in Al-Fadail."

So the Hadith of Imam Ahmad, which has been declared authentic by Shaykh Al-Albani, gives another reason behind the revelation of this verse, and there might be more than one reason behind the revelation of a verse. Yet the case of Julaybib and Zaynab bint Jahsh are similar, meaning that the Prophet (saw)

ordered someone for marriage for others, and he did not decree something that is above the natural causes, such as giving health, wealth, sustenance, guidance and others.

And these two cases make it clear that here “decree” means orders, meaning that all believers should accept the orders of the Messenger of Allah, as they come from Allah, and there was wisdom in both of these orders. Indeed, in the case of Zaynab bint Jahsh, Zayd ibn Harithah later divorced her and Allah ordered the Prophet (saw) to marry her, so it would be an example that the person can marry the woman divorced by his adoptive child (meaning the orphan he raised up), and that the adoptive child is not like the real son. Allah (Ta’ala) said:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ
فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا
وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

“And (remember) when you said to him (Zaid bin Hârithah) on whom Allah has bestowed grace and you (O Muhammad (saw)) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So when Zaid divorced her, we gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's command must be fulfilled.” (Al-Ahzab : 37)

So at the end, Zaynab bint Jahsh, who was the Prophet's cousin, was married to the Prophet (saw) and she desired this in first place, and obeying Allah's order lead her to this, and Allah's order contained a clear wisdom and that is to show the regulations of Islam to the people. As for the case of Julaybib's wife, she was honoured by Allah because of Julaybib's bravery.

Ibn Kathir wrote:

“This Ayah is general in meaning, and applies to all matters, if Allah and His Messenger (saw) decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case.”

So one can see that it is about obeying the orders of Allah and His Messenger, it is not about decreeing matters such as giving sustenance, health and others. There is no indication in this verse that it is about decreeing matters that are above the human condition, and as one can see no scholar explained this verse as such.

Fourth Daleel

Allah (Ta'ala) said:

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ
يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

“And of them are some who accuse you (O Muhammad (saw)) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! Would that they were contented with what Allah and his Messenger (saw) gave them and had said: "Allah is Sufficient for us. Allah will give us of His bounty, and (also) his Messenger (saw). We implore Allah (to enrich us)." (At-Tawbah : 58-59)

مُحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا
لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكُ خَيْرًا
لَّهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

“They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder the Prophet (saw)) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life

and in the hereafter. And there is none for them on earth as a Walî (supporter, Protector) or a helper.” (At-Tawbah : 74)

The Barailwis claim that the Prophet (saw) giving from Allah’s bounty and enriching from Allah’s bounty means that the Prophet (saw) is Mukhtar Kull.

Answer: Here in these verses, bounty refers to booty or Sadaqat, meaning that the Prophet (saw) distributed booty to people and made them thus rich, the first verse clearly mentions the words “Sadaqat” (alms). These verses do not say that the Prophet (saw) have them guidance, health and other such matters, rather it is for something that is under the human capacity.

For the first case, it is written in “Al-Jalalayn”, Bewley:

“If only they had been pleased with what Allah and His Messenger had given them in terms of booty and other things and had said, ‘Allah is enough for us. Allah will give us of His bounty, booty which will be enough for us, as will His Messenger”

Ar-Razi wrote in his “Tafsir”:

“The meaning is that if they were satisfied with what the Messenger of Allah (saw) gave them from the booty and their souls were pleased with it even if it was little and said: this is sufficient for us, Allah will provide us with another booty, and the Prophet (saw) will give us more than what he gave us today, we are desirous of the obedience to Allah, glorifying and thanking Him”

ثم قال: { وَلَوْ أَنَّهُمْ رَضُوا } الآية والمعنى: ولو أنهم رضوا بما أعطاهم رسول الله ﷺ من الغنيمة وطابت نفوسهم وإن قل، وقالوا: كفانا ذلك وسيرزقنا الله غنيمة أخرى، فيعطينا رسول الله ﷺ أكثر مما أعطانا اليوم، إنا إلى طاعة الله وإفضاله وإحسانه لراغبون

Al-Baydawi wrote in his "Tafsir":

"Would that they were contented with what Allah and his Messenger (saw) gave them what the Messenger gave them as booty or alms, and Allah mentioned (this) for giving importance and pointing to the fact that what the Messenger (saw) did was with His command **and had said: "Allah is Sufficient for us. His bounty is sufficient for us Allah will give us of His bounty** alms or booty or others, **and (also) his Messenger (saw)** he would give us more than what he gave us"

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ { ما أعطاهم الرسول من الغنيمة أو الصدقة، وذكر الله {
للتعظيم وللتبديه على أن ما فعله الرسول عليه الصلاة والسلام كان بأمره. { وَقَالُوا حَسْبُنَا اللَّهُ {
كفانا فضله { سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ { صدقة أو غنيمة أخرى. { وَرَسُولُهُ { فيؤتينا أكثر مما
آتانا

An-Nasafi wrote in his "Tafsir":

"The answer to the "would" is omitted and it is: "Would that they were contented, it would have been better for them", and the meaning is that if they were contented with what the Messenger gave them as booty and their souls were pleased even if their share were small, and they said: Allah's bounty and His action is sufficient for us, what He distributed to us is sufficient for us and He will give us another booty and the Messenger of Allah (saw) will give us more than what he gave us today"

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ { جواب «لو» محذوف تقديره: ولو أنهم رضوا لكان خيراً لهم، والمعنى ولو أنهم

رضوا ما أصابهم به الرسول من الغنيمة وطابت به نفوسهم وإن قل نصيبهم وقالوا: كفانا فضل الله وصنعه، وحسبنا ما قسم لنا سيرزقنا غنيمة أخرى فيؤتينا رسول الله ﷺ أكثر مما آتانا اليوم

About the second verse, it is written in “Al-Jalalayn”, Bewley:

“And they were vindictive for no other reason than that Allah and His Messenger had enriched them from His bounty- through booty after the poverty they had suffered. It means that this is all that happened to them and is the only reason for what they felt. It is certainly not something which should elicit bad feeling”

Al-Baydawi wrote:

“Indeed most of the people of Madinah were facing a hard life, and when the Messenger of Allah (saw) came, they became rich with booty, and a slave of Julas was killed and the Prophet (saw) ordered that a blood money of 12 000 dirham should be given to him, so he became rich”

إِلا أَنْ أَعْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ { فَإِنْ أَكْثَرُ أَهْلِ الْمَدِينَةِ كَانُوا مُحَاوِجِينَ فِي ضَنْكَ مَنْ {
العيش، فلما قدمهم رسول الله ﷺ أثاروا بالغنائم وقتل للجلال مولى فأمر رسول الله ﷺ بديته
اثني عشر ألفاً فاستغنى

Julas is the man mentioned in this verse who mocked the religion of Islam and became Kafir by it, and then plotted with his friends to kill the Messenger of Allah (saw). So this man became rich through Diyah (blood money) and despite this he tried to kill the Prophet (saw). All the scholars of Tafsir mention as reason for the revelation of this verse that the people of Madinah became rich through booty and Julas received money for Diyah, so it is again clear that the bounty mentioned here refers to booty and blood money, and in the first verse to alms or booty, so it is for matters that are under the human capacity. The Prophet (saw) only distributed this booty according to Allah’s command, so there is not mention of the Prophet (saw) giving matters to the people

that are above the human condition such as sustenance, health, guidance and others. And there is no mention of the Prophet (saw) giving wealth without any cause, so how can this refer to what the Barailwis say.

If the Prophet (saw) was giving from Allah's bounty was to mean that the Prophet (saw) gives health, guidance and others, then why was Abu Talib not guided when the Prophet (saw) desired such a matter?

And no scholar here explained that the Prophet (saw) giving from Allah's bounty means that he gives such matters that are above the human capacity, rather all the scholars mentioned here booty, alms and blood money.

Allah (Ta'ala) said in the same Surah:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

“Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).”
(At-Tawbah : 92)

So the Prophet (saw) not having any camels to carry these fighters show that he is not Mukhar Kull, and this matter is evident for all the people having knowledge. There are hundreds of proofs such as the Prophet (saw) being affected from magic, the Prophet (saw) being injured in the battle of Uhud and others which clearly show that the Prophet (saw) is not Mukhtar Kull.

In some Ahadith also, the Prophet (saw) said that he does not have mounts for people. It is narrated in "Sahih Al-Bukhari", Tran. Muhsin Khan, narrated Zahdam:

"There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash'ariyin. Once we were with Abu Musa Al-Ash'ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash'ariyin and I went to Allah's Apostle and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Apostle, and he asked about us, saying, 'Where are the Ash'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Apostle had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Apostle had forgotten his oath? By Allah, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, **I did not provide you with mounts, but Allah did.** By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.'" (Book #78, Hadith #644)

So this narration makes it clear that the Prophet (saw) is not Mukhtar Kull and he has not received the power to produce

whatever he wants, rather he is a human being who distributes booty from Allah's bounty.

Fifth Daleel

It is narrated in the two "Sahih" that Mu'awiyah said that the Prophet (saw) said: "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor (Qasim), but Allah is the giver"

Barailwis claim that this Hadith means that the Prophet (saw) distributes all the goods and favours of Allah and he is Mukhtar Kull.

Answer: Allah (Ta'ala) said:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا
يَجْمَعُونَ ﴿٣٢﴾

"Is it they who would portion out the mercy of your Lord? It is we who portion out between them their livelihood in this world, and we raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (paradise) of your Lord is better than the (wealth of this world) which they amass." (Az-Zukhruf : 32)

So in this verse, the distribution of people's livelihood is attributed to Allah, so He is the One who distributes His favours on whomever He wants.

As for this Hadith, Imam Al-Bukhari narrated it with different words in three chapters, and he named these chapters as:

Book of knowledge

Narrated Muawiya: I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him

comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." (Book #3, Hadith #71)

Book of Khums (one fifth of the booty for the cause of Allah...)

Narrated Jabir bin 'Abdullah Al-Ansari: ... He (Allah's Apostle said), "Name yourselves after me (by my name) but do not call (yourselves) by my Kuniya (meaning Abul Qasim), for I have been established as a Qasim (distributor) who distributes among you." Husayn said: "I have been sent as a Qasim (distributor) who distributes among you." ...

Narrated Jabir bin 'Abdullah Al-Ansari: A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Apostle! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet said, "The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim."

Narrated Muawiya: Allah's Apostle said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious " Narrated Abu Huraira: Allah's Apostle said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just

a distributor (i.e. Qasim), and I give as I am ordered."
(Book #53, Hadith #346)

Book of Al-Itisam (holding fast to the Quran and the Sunnah)

Narrated Humaid: I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet saying, "If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Quran and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes."

Hafiz ibn Hajar wrote in "Fath Al-Bari", Kitab Al-'Ilm:

"This Hadith contains three rulings:

First: the virtue of acquiring the knowledge of the religion

Second: that the Giver in reality is Allah

Third: that some part of this community will always remain on the truth.

The first is related to the chapters of knowledge. The second is related to the distribution of the Sadaqat, this is why Muslim narrated in the Zakat and Al-Mualif in Al-Khums (meaning giving the Khums to the people so to attract them to Islam). And the third is related to the mention of signs of the Hour and the author (Al-Bukhari) mentioned it in (the book of) "Al-I'tisam" to point to the fact that there is no period that is free of Mujtahid scholars."

So Hafiz ibn Hajar clearly said that the second ruling of Allah being the Giver in reality is related to the distribution of Sadaqat and Zakat, and this is why the Prophet (saw) said: "Neither do I give you (anything) nor withhold (anything) from you, but I am

just a distributor (i.e. Qasim), and I give as I am ordered." and Al-Bukhari put the narration that has these words only in the chapter related to the distribution of the booty. This means that the Prophet (saw) does not distribute the booty and the Sadaqat on his own, rather he gives them as he is ordered.

Imam Muslim narrated this Hadith in his book of "Zakat" with different wordings, Tran. Siddiqi:

Mu'awiya said: Be cautious about Ahadith... I heard the Messenger of Allah (may peace be upon him) as saying: He upon whom Allah intends to bestow goodness, He confers upon him an insight in religion; and I heard the Messenger of Allah (may peace be upon him) as saying: **I am the treasurer**. To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give yielding to his constant begging and for his covetousness is like one who would eat, but would not be satisfied. (Book #005, Hadith #2257)

Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah (may peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower. . (Book #005, Hadith #2260)

So Imam Muslim also narrated with the word "Khazin": "treasurer", so it makes it clear that it is related to booty and Sadaqat. Also the Prophet (saw) saying after: "To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give yielding to his constant begging and for his covetousness is like one who would eat, but would not be satisfied" makes it clear that he said he was the Khazin in relation to Sadaqat and booty, and one should not beg for them.

In no Hadith the Prophet (saw) says that he distributes health, guidance, and all other matters from Allah, rather he said that he is Al-Qasim (a distributor) and Al-Khazin because of the distribution of booty and Sadaqat, hence the Muhadith mentioned this Hadith in the chapters related to the distribution of booty and Zakat.

Also the Ahadith mentioned by Imam Al-Bukhari about the forbiddance of taking the Prophet's Kuniyah of Abul Qasim because he has been sent as a Qasim (distributor) who distributes among people, they have also been mentioned by Al-Bukhari in his Sahih in Kitab Al-Adab, and Muslim in his Sahih, in Kitab Al-Adab. Yet, Imam Al-Bukhari by putting it also in the chapter of the "Khums" clarified that it is related to the distribution of the booty, that the Prophet (saw) has been sent as a distributor of matters such as booty, Sadaqat and similar matters.

The Prophet (saw) never said that he distributes matters such as guidance, health and others, rather he only distribute matters such as booty and others that are within the human capacity and natural causes. The Prophet (saw) desired the guidance of Abu Talib but Allah told him that only Allah guides whomever He wills, so how can the Barailwis say that Al-Qasim (distributor) means that the Prophet (saw) is Mukhtar Kull and distributes guidance and all favours as he wills?

Some scholars mention another meaning for the Prophet (saw) being a distributor. Mulla Ali Qari wrote in his "Mirqat":

"And I am only the distributor, meaning of knowledge and Allah gives, meaning the understanding in the knowledge of its foundations and pondering over its meaning and acting in accordance to it. At-Tibi said that the grammatical syntax of the word "and" in the sentence "And I am only" is a Hal to the subject in "gives understanding" or a Maf'ul, meaning I am distributing knowledge among you and I give to all of you what is related to each of you and Allah

gives the understanding of it to whomever He wills among you. Ibn Hajar said: And from this is the difference of the understanding of the companions despite the fact that the Prophet (saw) transmitted to them equally. Rather some who came after the Sahabah were superior to some of them in understanding and extracting rulings, as it is indicated by the narration that is to come: some of the transmitters of Fiqh might not be Faqih and some transmitters of Fiqh might transmit to someone who is more Faqih than them.

It has been said: I am distributing wealth among you and Allah gives it, so that there is no anger or objection in the discrepancy of the distribution as Allah ordered such, and the apparent meaning is that "I distribute knowledge between you and Allah gives knowledge, this is how some of the scholars explained it, and what is more apparent is that there is nothing preventing the gathering (of these two explanations) even if the context requires that the meaning is knowledge. Allah knows best.

وإنما أنا قاسم أي للعلم والله يعطي أي الفهم في العلم بمبناه والتفكر في معناه والعمل بمقتضاه قال الطيبي الواو في وإنما للحال من فاعل يفقهه أو من مفعوله أي أنا أقسم العلم بينكم فألقي إليكم جميعا ما يليق بكل أحد والله يوفق من يشاء منكم لفهمه قال ابن حجر ومن ثم تفاوتت أفهام الصحابة مع استواء تبليغه عليه الصلاة والسلام بل فاق بعض من جاء بعد الصحابة بعضهم في الفهم والإستنباط كما أشار لذلك الخبر الآتي رب حامل فقه ليس بفقير ورب حامل فقه إلى من هو أفقر منه وقيل معناه أنا أقسم المال بينكم والله يعطيه فلا يكون في قلوبكم سخط وتنكر عن التفاضل في القسمة فإنه أمر الله والظاهر أن المعنى أنا أقسم العلم بينكم والله يعطي العلم كذا قاله بعض الشراح والأظهر أن لا منع من الجمع وإن كان المقام يقتضي العلم والله أعلم

Badrudin Al-'Ayni wrote in his "Umdat Al-Qari":

“At-Turpushti said: know that the Prophet (saw) told his companions that he does not favour anyone in the community in the distribution of what Allah revealed to him, rather he equates them in the transmission and is fair in the distribution, and the difference in the understanding happens by the way of gift (from Allah), and some companions would listen to a Hadith and would not understand but the apparent meaning and another among them or after them would listen to it and extract many rulings from it, and this is the bounty of Allah that He gives to whomever He wants.

Shaykh Qutbudin said in his explanation: I am only a distributor, I would not appropriate anything of the wealth of Allah, and the Prophet (saw) said: what I have from the booty that Allah gave you without fighting is only one fifth of it and it is forbidden for you, he said: I am only a distributor in order to relieve their souls from the discrepancy in the giving, so the wealth belongs to Allah, and the servants belong to Allah and I distribute by Allah’s command His wealth among His servants.

I say: there is a disparity between the two sayings because the first saying indicates the distribution in transmitting the revelation and explaining the Shari’ah and this saying is clearly indicating the distribution of wealth, and both of these sayings have a point. As for the first saying, its authors took into consideration the context of the speech, as he told in it that those to whom Allah wants to do good, He gives them understanding in the religion....

As for the second saying, its authors looked at the apparent speech, as the distribution in reality occurs in wealth, but a questions arises about the relevance of this speech with what is said before, and it is possible to reply by saying that this Hadith was said at the time of the distribution of the wealth when the Prophet (saw) particularised some by giving them

more because of a wisdom necessitating such, and this (wisdom) remained hidden to them until some objections occurred from them that this distribution particularises some people (with more wealth) and the Prophet (saw) replied to them by his saying: "Those to whom Allah wants to do good..." meaning those to whom Allah wants to do good, he gives them insight and increases their understanding of the religious matters, so they do not object to a matter that is not in accordance to their thought, as the matter in its entirety belongs to Allah, He is the One who gives and withholds, He is the One who causes increase and decrease, and the Prophet (saw) is a distributor and not the giver, so one cannot attribute the increase and decrease to him, and in accordance to this, the authors of the second saying explained the saying of the Prophet (saw): "And Allah gives" by they saying: meaning: those to whom I gave a lot, it is by the decree of Allah (Ta'ala) and this matter has been mentioned previously in the Book (meaning in the Preserved Tablets), and those to whom I distribute little, this will not add to their sustenance as it will not add to their ages.

Ad-Dawudi said that his saying: "I am only a distributor and Allah gives" is a proof that he only gives by revelation. And the end of the speech says that the matter of his community is that they would stand on Allah's command until the resurrection, and they are the people to whom Allah wants to do good so they acquire understanding in the religion, and they support the truth without fearing those who oppose them..."

وقال التوربشتى إعلم أن النبي عليه الصلاة و السلام أعلم أصحابه أنه لم يفضل في قسمة ما أوحى الله إليه أحدا من أمته على أحد بل سوى في البلاغ وعدل في القسمة وإنما التفاوت في الفهم وهو واقع من طريق العطاء ولقد كان بعض الصحابة رضي الله عنهم يسمع الحديث فلا يفهم منه إلا الظاهر الجلي ويسمعه

آخر منهم أو من بعدهم فيستنبت منه مسائل كثيرة وذلك فضل الله يؤتيه من يشاء وقال الشيخ قطب الدين في شرحه إنما أنا قاسم يعني أنه لم يستأثر بشيء من مال الله وقال النبي عليه الصلاة و السلام ما لي بما أفاء الله عليكم إلا الخمس وهو مردود عليكم وإنما قال أنا قاسم تطيبوا لنفوسهم لمفاضلته في العطاء فالمال لله والعباد لله وأنا قاسم بإذن الله ماله بين عباده قلت بين الكلامين بون لأن الكلام الأول يشعر القسمة في تبليغ الوحي وبيان الشريعة وهذا الكلام صريح في قسمة المال ولكل منهما وجه أما الأول فإن نظر صاحبه إلى سياق الكلام فإنه أخبر فيه أن من أراد الله به خيرا يفقهه في الدين أي في دين الإسلام قال الله تعالى إن الدين عند الله الإسلام (آل عمران 19) وقيل الفقه في الدين الفقه في القواعد الخمس ويتصل الكلام عليها في الأحكام الشرعية ثم لما كان فقههم متفاوتا لتفاوت الأفهام أشار إليه النبي بقوله إنما أنا قاسم يعني هذا التفاوت ليس مني وإنما الذي هو مني هو القسمة بينكم يعني تبليغ الوحي إليهم من غير تخصيص بأحد والتفاوت في أفهامهم من الله تعالى لأنه هو المعطي يعطي الناس على قدر ما تعلق به إرادته لأن ذلك فضل منه يؤتيه من يشاء وأما الثاني فإن نظر صاحبه إلى ظاهر الكلام لأن القسمة حقيقة تكون في الأموال ولكن يتوجه هنا السؤال عن وجه مناسبة هذا الكلام لما قبله ويمكن أن يجاب عنه بأن مورد الحديث كان وقت قسمة المال حين خصص عليه السلام بعضهم بالزيادة لحكمة اقتضت ذلك وخفيت عليهم حتى تعرض منهم بأن هذه قسمة فيها تخصيص لناس فرد عليهم النبي عليه الصلاة و السلام ويقول من يرد الله به إلى آخره يعني من أراد الله به خيرا يوفقه ويزيد له في فهمه في أمور الشرع ولا يتعرض لأمر ليس على وفق خاطره إذ الأمر كله لله وهو الذي يعطي ويمنع وهو الذي يزيد وينقص والنبي عليه الصلاة و السلام قاسم وليس بمعط حتى ينسب إليه الزيادة والنقصان وعن هذا فسر أصحاب الكلام الثاني قوله عليه الصلاة و السلام والله يعطي بقولهم أي من قسمت له كثيرا فبقدر الله تعالى وما سبق له في الكتاب وكذا من قسمت له قليلا فلا يزداد لأحد في رزقه

كما لا يزداد في أجله وقال الداودي في قوله إنما أنا قاسم والله يعطي دليل على أنه إنما يعطي بالوحي ثم قال في آخر كلامه إن شأن أمة القيام على أمر الله إلى يوم القيامة وهم الذين أراد الله بهم خيرا حتى فقهوا في الدين ونصروا الحق ولم يخافوا ممن خالفهم ولا أكثر ثوابهم

One can clearly see from this explanation of Al-'Ayni that the second saying is the strongest. Indeed it was chosen by great Imams such as Al-Bukhari and Muslim and the words in these Ahadith such as giving and withholding by Allah's command or asking for Sadaqat makes it clear that it is in the context of the distribution of the booty and Sadaqat. And the Prophet (saw) stressed on the fact the real good from Allah is understanding of the religion and not wealth from booty, and that he only gives booty in accordance to Allah's command.

Mulla Ali Al-Qari favoured that both sayings can be gathered, and they do not exclude each others, but even if the saying of At-Turpushti, At-Tibi and others was to be true, then it would refute the Barailwis, because these scholars said that the Prophet (saw) being a distributor means that he gave knowledge equally to all of his community, so this distribution is that of knowledge of the Shari'ah and not guidance, health and other matters that are above natural causes and above the human capacity. One can clearly see the explanation of these great scholars and that none of them said that distributor means being Mukhtar Kull and distributing all of Allah's favours on the creation.

Sixth Daleel

The Barailwi Muhammad Shareed from Kotli Loharan wrote in his "Arba'een An-Nabawiyah" p 37 that the Prophet (saw) has also received the choice of deciding of people's destinies and he also predetermined matters, and he quoted the Hadith in Sahih Al-Bukhari:

Narrated Abu Huraira: The Prophet said, "Vowing does not bring to the son of Adam anything I have not already written in his fate, but vowing is imposed on him by way of fore ordainment. Through vowing I make a miser spend of his wealth." (Book #77, Hadith #606)

Muhammad Shareef claimed that though the scholars say that this Hadith is Qudsi, yet the words of it do not clearly say it, so it can be the speech of the Prophet (saw).

Answer: The manuscripts of Al-Bukhari differ on the wording of this Hadith, one says as quoted above, while another manuscript says: "'Vowing does not bring to the son of Adam anything that is not already written in his fate". So this passive form clarifies that the Prophet (saw) does not write the decrees of the people.

The Hadith quoted above was narrated by Al-Bukhari in the Book of Al-Qadar, but Al-Bukhari also mentions another version of this Hadith in the Book of oaths and vows, and this one reads:

Narrated Abu Huraira: The Prophet said, "**Allah says**, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.'" (Book #78, Hadith #685)

And this version clearly specifies that Allah is the author of this speech and the miser spends for Allah by this way.

Also Imam Muslim narrated this same Hadith in his "Sahih" with the words:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The vow does not bring anything near to the son of Adam which **Allah has not ordained for him**, but (at times) the vow coincides with Destiny, and this is how something is extracted from the miserly person, which that miser was not willing to give. (Book#014, Hadith #4025)

So this version as well clarifies that Allah has predestined such matters and not the Prophet (saw).

Seventh Daleel

It is narrated in the "Sunnan" of Abu Dawud, in the book of prayer and in the chapter: "Preserving the prayer times", Eng. Tran. Darussalam:

“Abdullah bin Fadalāh narrated from his father who said: “The Messenger of Allah (saw) taught me (certain matters), and of the matters that he taught me was: ‘And guard the five prayers.’ I said (to him): ‘These are times that I have work to do, so command me with a comprehensive command which, if I do it, will be sufficient for me.’ So he said: ‘Guard the two ‘Asr prayers,’ and this was a word that was not in our speech, so I said: “And what are the two ‘Asr?’ He said: ‘A prayer before sunrise and a prayer before sunset.’”

The Barailwis claim that the Prophet (saw) forgave three prayers for this companion, so he has the right to legislate and make specific rules for whomever he wants.

Answer: This Hadith is authentic, as declared by Az-Zahabi and Zubayr Ali Zai in his Takhrij of "Sunnan Abi Dawud", but this Hadith does not mention that the Prophet (saw) absolved him of three prayers and he only needs to pray two prayers, rather the Prophet (saw) said to guard two prayers specifically, and he did not say to omit the others.

Allamah Al-Azimabadi wrote in "Awn Al-Ma'bud":

“Shaykh Waliyudin Al-'Iraqi said: “This Hadith is difficult at first glance as it gives the wrong impression that the prayer of 'Asr is sufficient for the one who is busy for others. Al-Bayhaqi in his "Sunnan" said in his explanation of it: “And he (the Prophet (saw) excelled in it, as if he desired -Allah knows best: “Guard them (the prayers) at the beginning of their times” and he (the companion) gave

the excuse of being busy in order to request for delaying them from the beginning of their time, so he (the Prophet (saw)) ordered him to guard these two prayers on the beginning of their time." And Ibn Hibban said in his "Sahih": "He only ordered to guard the two Asr with further emphasis on guarding them on the beginning of their times" and Al-Manawi extended the speech on this in "Fath Al-Qadeer"."

So one can see from the explanation of the scholars that the Prophet (saw) did not absolve any prayer from this companion, rather he stressed on guarding the two Asr and praying them as the beginning of their times.

If one was to accept, only for the sake or argumentation, that the Prophet (saw) absolved three prayers for this companion, where is the proof in it that he did it without Allah's permission and without revelation and by his Ikhtiyar?

May Allah send Salah and Salam on the Prophet (saw), his family and companions!

All praises belong to Allah, Lord of the universe.