

Neither Wealthy, Nor Knowledge of the Unseen, Nor an Angel

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Shaykh ul-Islaam
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-Rahimullaah-



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Translated By

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قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ
إِنِّي مَلَكٌ إِنِ اتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

<< Say : 'I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration.' >> [Soorah Ana'am : 50]

Shaykh ul-Islaam Ahmad bin AbdulHaleem Ibn Taymeeyah (d.728 A.H.) -

Rabimullaah- said:

'Indeed the Messenger *-sallAllaahu alayhi wa sallam-* was ordered to free himself from claiming these three things with Allaah's statement << Say : 'I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration.' >> This is also what Nuh *-alayhi as-Salam-* said and he was the first of the main Messengers, the first Messenger¹ whom Allaah Ta'ala sent to the people of the earth. Here, too now, is the seal of the Messengers and the seal of the main Messengers and they have both freed themselves from this claim. This is because people sometimes seek knowledge of the unseen from the Messenger *-sallAllaahu alayhi wa sallam,* as in the saying of Allaah:

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

<< They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth." >> [Mulk:25]

¹ T.N. Adam *-alayhi as-Salam* was the first Prophet & Nuh *-alayhi as-Salam* - was the first Messenger.

And

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي

<< They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). >>

[al-Aa'raaf: 187]

Also they sometimes seek this knowledge to be persuaded of the truth, as in the saying of Allaah :

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا () أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا () أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا () أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفُفِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

<< And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us; "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allaah and the angels before (us) face to face; "Or you have a house of adornable materials (like silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say : "Glorified (and Exalted) be my Lord (Allaah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?">> [al-Israa: 90-93]

Sometimes, they would regard the human need a Messenger had as shameful, as in the saying of Allaah :

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا
أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا () أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
جَنَّةٌ يَأْكُلُ مِنْهَا

<< And they say: "Why does this Messenger eat food, and walk about in the markets (like ourselves). Why is not an angel sent down to him to be a warner with him? "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" >> [Furqan : 7]

Therefore, Allaah ordered the Messenger to inform them that he neither knew the unseen, nor did he possess the treasures of Allaah, nor was he an Angel who was not in need of eating or wealth. Rather, he was a follower of what was revealed to him, following that which was revealed to him is the Deen, which is obedience to Allaah and he was commanded to worship Him with knowledge and actions, both inward and outward. A person attains from those three things, according to the amount Allaah Ta'ala gives him. He learns from him what He has taught him and has ability according to what Allaah gives him the capability to do, and he suffices himself with that which Allaah enriched him with in matters which would otherwise oppose general practices or the practice of the majority of the people.'

[Majmoo 11/312-313]