

MAS'ALAH 'ILM AL-GHAYB



Only Allaah Knows the Unseen

The complete English text of the compilation



Translated & Compiled by

Abbas Abu Yahya

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PART ONE



Introduction

Definition of the knowledge of the unseen

In a narration ascribed to Ibn Abbas - RadhiAllaahu anhu - who said regarding the unseen:

The unseen is everything that which is hidden from your sight and have been commanded to have Eemaan in, for example, the Angels, resurrection, Paradise, Hell-fire, the bridge over Hell-fire and the scales for weighing deeds.'

[Tafseer al-Baghawi (1/62)]

Shaykh ul Islaam Ibn Taymeeyah - Rahimahullaah- mentioned that there are two types of unseen:

- *The absolute unseen, which is hidden from all the creation, about which Allaah said:*

«and He reveals to none His Ghayb (unseen)»

[Jinn: 26]

- *The limited unseen, which some of the creation know, for example, the Angels, or the Jinn, or humans who have witnessed it.'*

[Majmoo al-Fatawa 16/110]

When did the ascription of the knowledge of the unseen been given to the Prophet begin?

Shaykh Mubarak bin Muhammad al-Meeli al-Jazairi as-Salafi -Rahimahullaah- (d. 1364 A.H.) said:

'Ibn Qutaybah – the spokesperson of Ahl- ul-Sunnah in the third century- clarified those who began the ascription of the knowledge of the unseen to the creation along with the verdict of them exiting Islaam, he said in his book 'Ikhtilaf fee alfaadh':

'The Rafidah (Shia) exaggerated in their love for Ali and giving him precedence to those whom the Messenger of Allaah -SallAllaahu alayhi wa Sallam- and his Companions gave precedence to, and in their claim of association with the Prophet -SallAllaahu alayhi wa sallam- in his Prophethood and that the Imams had knowledge of the unseen of who will be born, and those statements and secret matters which consolidated into lying and disbelief, and extreme ignorance and foolishness.' P . 47 This Bida transferred from the Rafidah (Shia) to the latter-day Sufis, due to them merging some of their paths into others, and also due to the plagiarism of the Sufis of the many beliefs which the Rafidah innovated.'

[Risalat ash-Shirk wa Mazahirihi p. 201]

Shaykh Ibn Al-Uthaymeen -Rahimahullaah- said:

'The meaning of the al-Ghayb (the Unseen) : is that which is absent, and the unseen is a relative matter, however, as for the absolute unseen then its knowledge is specific with Allaah.'

[‘Sharh al-Aqeedah al-Wasiteeyah’ p.158]

The great scholar Sadeeq Hasan Khan - `Rahimahullaah- (d. 1307 A.H.) said:

'Whoever believed that a Prophet, or a Wali, or a Jinn, or Angel, or Imam, or the son of an Imam, or a Shaykh, or a Martyr, or a fortune-teller, or someone who reads patterns in the sand to give insight into the future (Abacomancy), soothsayer, or clairvoyant for optimism, or a Brahman, or a monk, or a female Jinn, or a filthy person that they have the like of this unseen knowledge and that he knows the unseen with his own knowledge then he is a Mushrik (associating partners with) Allaah.'

This belief of his is the worst of all falsehood and worst of all lies. He rejects and denies this Ayaah of the Qur'aan

«And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor

anything fresh or dry but is written in a Clear Record. »

[an-An'aam: 59]

[ad-Deen al-Khalis 1/425-426]

PART TWO



From the Book of Allaah

Ayah No. 1

- *Allaah Ta'ala said:*

«Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah, nor can they perceive when they shall be resurrected."»

[an-Namal: 65]

Ayah No. 2

- *Allaah Ta'ala said:*

«Verily, Allaah is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the hearts. »

[Fatir:38]

Ayah No. 3

- *Allaah Ta'ala said:*

«Verily, Allah knows the unseen of the heavens and the earth. And Allah is the All- Seer of what you do. »

[al-Hujaraat: 18]

Ayah No. 4

- Allaah Ta'ala said:

«And to Allah belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So, worship Him (O Muhammad) and put your trust in Him. And your Lord is not unaware of what you (people) do.»

[Hud: 123]

Ayah No. 5

- Allaah Ta'ala ordered His Prophet to say:

«And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allaah Alone, so wait you, verily I am with you among those who wait (for Allaah's Judgement).»

[Yunus: 20]

Ayah No. 6

- Allaah Tabaraka wa Ta'ala said:

«And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor

anything fresh or dry but is written in a Clear Record. »

[an-A'amm: 59]

Shaykh Mubarak bin Muhammad al-Meeli al- Jazairi as-Salafi -Rahimahullaah- (d. 1364 A.H.) said:

'Abu Bakr bin al-Arabi has indeed thoroughly explained the issue of the keys to the unseen in his book 'al-Ahkam' in the beginning of Surah al-Anaam, and he ruled that the person who claims knowledge of the unseen of these matters then he has exited Islaam, except for the one who refers back to the signs of the final hour from what the Prophet -SallAllaahu alayhi wa salam- informed of, or that what occurs in specifying what is in the womb from it being a male or female and according to general experience and that which does not obligate what the child will be, or someone who informs about an eclipse to take place relying upon scientific calculation, however this person who does this should be reprimanded and imprisoned because of him bringing doubts to the common people in being attached to resume with the knowledge of the unseen, and they do not know the amount of the difference between the different ways of predicting an eclipse, which results in their beliefs being confused.'

[Risalat ash-Shirk wa Mazahirihi p. 201]

Ayah No. 7

• Allaah Ta'ala said:

«Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All-Knower, All-Aware (of things).»

[Luqman: 34]

al-Hafidh Emaad ad-Deen Isma'eel Ibn Katheer (d. 774 A.H.) – Rahimahullaah- said:

Likewise, No one knows what is in the wombs from what Allaah the Most High wants to create except Him. However, when Allaah commands that what is in the womb to be masculine or feminine, or miserable or happy, then the Angels who are appointed with what is in the womb know and whomsoever Allaah wishes to know from His creation.'

[Tafseer Ibn Katheer 3/453]

Ayah No. 8

• Allaah Ta'ala said:

«"(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen)." Except to a Messenger (from mankind) whom He has chosen (He informs him of

unseen as much as He likes) »

[Jinn: 26-27]

Al-Hafidh Ibn Hajr al-Assqalani (d.852 A.H.) - Rahimuhullaah-said:

'In this Ayaah is a refutation against soothsayers & fortune-tellers' and everyone who claims that he can see what will occur in your life, or death or other matters. This is because he belies the Qur'aan.'

[Fath al-Bari 13/364]

Imam al-Qurtubi (d. 671 A.H.) -Rahimahullaah - said:

'The soothsayers & fortune-tellers and those who follow them, from those who use different forms like bashing stones, or investigate strange books, or seek omens Except to a Messenger (from mankind) whom He has chosen He informs him of unseen as much as He likes. In fact, those soothsayers and fortune-tellers are non- Muslims according to Allaah, slandering Him by their conjecture, guessing and lies.'

[Tafseer al-Qurtubi 19/28]

It is affirmed from the Hadeeth of Abu Hurairah -RadhiAllaahu anhu- that the Prophet -SallAllaahu alayhi wa salam- said:

Whoever visits a soothsayer or fortune- teller and believes in what they say then he has disbelieved in that which was revealed to Muhammad.'

[Collected by Abu Dawood, Tirmidhi, Ibn Majah & authenticated by Al-Albaani in Saheeh Sunnan Abi Dawood]

Ayah No. 9

• Allaah Ta'ala said:

«They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not.»

[al-A'araaf: 187]

Ayah No. 10

• Allaah Ta'ala said:

«Say (O Muhammad): "I don't tell you that with me are the treasures of Allah, 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." Say: "Are the blind and the one who sees equal?"

Will you not then take thought?"»

[An'aam: 50]

al-Hafidh Emaad ad-Deen Isma'eel Ibn Katheer (d. 774 A.H.) –
Rahimahullaah- commented on this Ayaah:

Allaah the Most-High says to His Messenger -SallAllaahu alayhi wa
Salam-

*«Say (O Muhammad): "I do not tell you that with me are the
treasures of Allaah»*

Meaning, I do not possess the treasures of Allaah and I have no
control over them. nor that I know the unseen» meaning, nor do I
also say to you, that I know the unseen, in fact, the knowledge of
the unseen is from the knowledge of Allaah - the Almighty and
Majestic- I do not know any of it except what Allaah taught me,

*«nor do I tell you that I am an Angel » meaning, nor do I
claim that I am an Angel.*

In fact, I am a human from the mankind revelation comes to me
from Allaah -the Almighty and Majestic- Allaah honoured me with
that and blessed me with it. This is why the Prophet said,

«indeed, I only follow what is revealed to me» meaning, I do not exit from this not a handspan or even less than that.'

[Tafseer Ibn Katheer]

Ayah No. 11

- Allaah Ta'ala said:

«"And I do not say to you that with me are the Treasures of Allah, "Nor that I know the Ghaib (unseen); "nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zalimoon (wrong-doers, oppressors, etc.)." »

[Hud: 31]

Shaykh ul Islaam Ibn Taymeeyah - Rahimahullaah- said:

'Allaah ordered the Messenger -SallAllaahu alayhi wa sallam- to free himself from the claim of these three matters, by Allaah saying:

«Say (O Muhammad): "I do not tell you that with me are the treasures of Allaah, nor that I know the unseen; nor do I tell you that I am an Angel. I but follow what is revealed to me by inspiration." »

Likewise, Nuh alayhi as-Salam said the same. So, this is the first of the Prophets who had a strong resolve and the first of the Messengers, who Allaah the Most High sent to the people of the earth, whilst this is the seal of the Messengers and the final of those Prophets with a firm resolve, and both these Prophets free themselves from those matters.

This is because the people were requesting matters from the Messenger -SallAllaahu alayhi wa Salam- sometimes through the knowledge of the Unseen, like in the statement of Allaah:

«And they say: When will this promise be (the torment or the Day of Resurrection), if you speak the truth? »

[Yunus: 48]

Also, they would say:

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

[Surah Al-Arāf: 187]

Sometimes by having an effect, like in the saying of Allaah:

«And they say: We shall not believe in you (O Muhammad), until you cause a spring to gush forth from the earth for us;»

[al-Isra: 90]

«Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; »

[Surah Al-Isrā: 91]

«Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face; Or you have a house of Zukhruf (like silver and pure gold), 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 (O Muhammad): Glorified (and Exalted) be my Lord [(Allaah) above all that evil the mushriks associate with Him]! Am I anything but a man, sent as a Messenger?»

[Surah Al-Isrā: 93]

And sometimes they would try to discredit him for his human needs, like in the saying of Allaah:

«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? »

[Surah al-Furqan: 7]

«"Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" »

[Surah al-Furqan: 8]

Therefore, Allaah commanded him to inform them that he does not have knowledge of the unseen, nor he does not possess the treasures of Allaah. Nor is he an Angel free from the need of eating and wealth, indeed he is only following that which was revealed to him.

As following what was revealed to him is the Deen and it is obedience to Allaah and worship of Him upon knowledge and with action, inwardly and outwardly. In fact, a Prophet receives from those three points according to what Allaah the Most-High grants. Therefore, he knows that of which Allaah taught him and has the capability to do that of which Allaah has given him the ability to do so and he is free from that which Allaah freed him of, from those matters which oppose the general standard matters or the general customs of the people.

[Taken from Majmoo al-Fatawa 11/312-313]

Ayah No. 12

- Allaah Ta'ala said:

«Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I

am but a warner, and a bringer of glad tidings unto people who believe."»

[Al-Aa'araf : 188]

Ayah No. 13

- *Allaah Ta'ala said:*

«Say (O Muhammad):"I am not a new thing among the Messengers (of Allaah) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner ."»

[al-Ahqaf : 9]

Ayah No. 14

- *Allaah Ta'ala said about Isa -alayhi as- Salam:*

« And (remember) when Allaah will say (on the Day of Resurrection): "O Iesa, son of Maryam! Did you say unto men: Worship me and my mother as two gods besides Allah? " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.»

[Maidah: 116]

Ayah No. 15

• Allaah Ta'ala said:

«On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)."»

[Al-Maidah: 109]

Shaykh Shamsuddeen as-Salafi al-Afghani (d. 1420 A.H.) – Rahimahullaah- said:

‘The Hanafi scholars used these Ayaat and other Ayaat as evidence, that knowledge of the unseen is a Sifah (Attribute) which is specific for Allaah the Most-High.

Also, that the Prophets -alayhim as-salam, the Aawliyah, the Angels, the Jinn do not know the unseen matters. Subsequently Allaah the Most-High Alone is the All- knower of that which is unseen.

He alone is the All-knower of all that is hidden. He alone has the keys to the unseen. He alone knows the five matters which are mentioned at the end of Soorah Luqman; He alone knows what is secret and that which is more hidden. He alone knows what is in the hearts.

He alone is the One from whom a secret cannot be hidden. What has preceded in these Ayaat is that no one knows the unseen in the heavens and the earth except Allaah the Most-High.

The Prophets do not know the unseen. The Aawliyah like the companions of the cave, and Maryam and other than them did not know the unseen.

Also, Allaah the Most-High conveyed many stories of His Prophets and His Aawliyah in His Book as evidence in that they did not know the unseen, like the story of Adam and the Angels, Ibraheem, Lut, Yaqoob, Yusuf, Zakariya, Uzair, Maryam, the companions of the cave and other than them.

This is all unequivocal proof in that they did not know all the unseen, and likewise the Jinn did not know the unseen.'

[Jahood Ulama al-Hanafeeyah fee Ibtaal Aqaaid al- Qabooreeyah Vol. 2 p.915]

PART THREE



From the Ahadeeth of the Prophet

Hadeeth no. One From Abu Hurairah that the Prophet was in front of the people one day, and Jibrael came and said: 'What is Eemaan?' Eemaan is to believe in Allaah, His Angels, His Books, meeting Allaah, His Messengers and believing in Resurrection.' Jibrael asked: 'What is Islaam?' The Prophet said:

'Islaam, is to worship Allaah and not to associate anything with Him, to establish the prayer, to give the obligatory Zakat and to fast Ramadan.' Jibrael asked: 'What is al-Ihsaan?' The Prophet said: 'To worship Allaah as if you see Him, and if you cannot see Him, know that He sees you.'

Jibrael said: 'When is the final hour?' The Prophet replied, 'The one questioned does not know more than the questioner, but I will inform you about its signs: when the slave girl gives birth to her master, when the shepherds of black camels compete in building tall buildings, and five matters which none knows except Allaah.' Then the Prophet recited:

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.

No person knows what he will earn tomorrow, and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware (of things).

Then the Prophet turned around and said:

Call him back.' But they did not see anything.

The Prophet said:

This was Jibrael who came to teach the people their religion.'

[Collected by al-Bukhari & Muslim]

Shaykh Shamsuddeen as-Salafi al-Afghani (d. 1420 A.H.) – Rahimahullaah- said:

'The Hanafi scholars used this authentic Hadeeth to prove that Jibrael and the Prophet -SallAllaahu alayhi wa salam- did not know the exact time when the final hour will occur, in fact, no one knows that other than Allaah the Most-High, not an Angel near to Him, nor a Prophet who was dispatched, nor any Wali; This is due to the evidence being restricted. These five matters are the keys to the unseen no one knows them except Allaah the One free from imperfection.'

[Jahood Ulama al-Hanafeeyah fee Ibtaal Aqaaid al- Qabooreeyah Vol. 2 p.917-918]

Hadeeth no. Two From Ibn Umar RadhiAllaahu anhu that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

The keys to the unseen are five, none knows them except Allaah, none knows what will occur tomorrow except Allaah, none knows what is in the wombs except Allaah, none knows when the rain will fall except Allaah, A person does not know on which part of the earth he will die, and none knows when the final hour will be established except Allaah.'

[Collected by al-Bukhari]

Hadeeth no. Three From Buraydah bin al Husayib al Aslami who said I heard the Messenger of Allaah sallAllaahu alayhi wa sallam saying:

There are five things which are not known except to Allaah:

«Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is the All--Knower, All--Aware »'

[Collected by Ahmad, al-Bazzar Silsilah Saheehah: 2914]

Shaykh Muhammad Nasiruddeen Al-Albaani (d. 1420 A.H.) commented saying: 'We know that the Prophet sallAllaahu alayhi wa sallam informed us about many matters of the unseen, however, this knowledge which the Messenger alayhi as- Salam narrated was not knowledge which was personally from his own self, in fact, Allaah -Azza wa Jal- informed the Messenger by way of revelation, like Allaah -the most High- said:

« "(He Alone) the All-Knower of the Gha'ib (unseen), and He reveals to none His Gha'ib (unseen)." Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes) »

When Allaah choses a Messenger then He informs him of some unseen matters. This Messenger who has been given the revelation is not characterised with being the All-Knower of the Gha'ib (unseen).

In fact, he was informed of the unseen like it is mentioned in Saheeh al-Bukhari That the Prophet sallAllaahu alayhi wa ala Ahlihi wa sallam one day passed by a young girl from the Ansaar She was singing and beating a Daff (drum like instrument) saying:

Among us is a Prophet who knows what will occur tomorrow.' So, the Messenger alayhi as-Salam said:

None knows the unseen except Allaah, leave off saying this, and say what you were saying before this.' This is because he does not know the unseen personally by his own self but by way of means of his Lord informing him of some matters of the unseen.

When we understand this reality, and the summary is that knowledge of the unseen is either personal or by specific means by which Allaah grants.'

[Silsilah al-Huda wa noor tape no. 426]

Hadeeth no. Four Ar-Rubayya' bint Muawidh bin Afraa who said:

'The Prophet -sallAllaahu alayhi wa sallam - visited when I was getting married and sat on my bed from where you are sitting to me, and the young girls began to beat the Duff and began to lament about who was killed from their fathers on the day of Badr, so much so that one of the young girls said: Among us

there is a Prophet who knows what will occur tomorrow.

So, the Prophet -sallAllaahu alayhi wa sallam - said:

None knows the unseen except Allaah, leave off saying this, and say what you were saying before this.'

[Collected by Bukhari, Abu Dawood, Tirmidhi & Ibn Majah]

Does the Messenger -sallAllaahu alayhi wa ala Ahlihi wa sallam - know the unseen? And what is the ruling of praying behind the person who believes that?

THE QUESTION

An Imam of a Masjid claims that the Messenger of Allaah -sallAllaahu alayhi wa ala Ahlihi wa sallam - knows the unseen, so is it permissible to pray behind him?

Shaykh Muhammad Nasiruddeen Al-Albaani (d. 1420 A.H.) answered saying:

'Qur'aanic texts clearly mention that the Messenger -alayhi as-Salam- does not know the unseen, as is in the saying of Allaah Ta'ala:

« If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. »

The Ahadeeth which are present also emphasise this meaning, like the Hadeeth which is in the Saheeh of al-Bukhari that the Prophet -SallAllaahu alayhi wa Salam- passed by a small girl and she was singing and saying: 'Among us there is a Prophet who knows what will occur tomorrow.

So, the Prophet -alayhi as-Salat wa Salam- said: 'Leave off this statement, none knows the unseen except Allaah, and say what you were saying before this.' Meaning: go back to the speech which is permissible. Therefore, if this Imam has been informed about this and still continues upon his deviancy, then here it is not permissible to pray behind him.'

[al-Huda wa Noor no. 19]

Hadeeth no. Five From Ayesha -RadhiAllaahu anhu- who said:

'Whoever says to you that Muhammad - SallAllaahu alayhi wa Salam- saw his Lord has indeed lied, whilst Allaah says: « No vision can grasp Him » [An'aam: 103].

Whoever says to you that Muhammad knows the unseen has indeed lied, whilst he says:

No one knows the unseen except Allaah.'

[Collected by al-Bukhari, Muslim, Ahmad, Tirmidhi]

The complete narration as narrated in Saheeh al-Bukhari:

From Masrooq who said:

I said to Ayesha -RadhiAllaahu anhu-: 'O Mother, did Muhammad -SallAllaahu alayhi wa Salam- see his Lord?'

She replied, 'My hair has stood on end from what you have said, do you not know about those three types whose speech is a lie:

Whoever says to you that Muhammad - SallAllaahu alayhi wa Salam- saw his Lord has indeed lied, whilst Allaah says:

« No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things. »

[An'aam: 103].

[51.]

«It is not given to any human being that Allaah should speak to him unless (it be) by Inspiration, or from behind a veil »

[ash-Shura:51]

Whoever says to you that Muhammad knows the unseen has indeed lied, then she recited: 34]

« No person knows what he will earn tomorrow »

[Luqman: 34]

Whoever says to you that he hid anything of the religion, has lied, then she recited:

«O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve. »

[Maida: 67]

However, the Messenger saw Jibra'eel -alayhi as-Salam- in his original form twice.'

[Collected by al-Bukhari]

Also, in the narration collected by Muslim:

From Aeysha who said: whoever claims that the Messenger of Allaah -SallAllaahu alayhi wa Salam- informs of what will happen tomorrow then he has claimed a great slander against Allaah. Allaah The Most-High says:

«Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah, nor can they perceive when they shall be resurrected."»

[an-Namal: 65]

'Whoever says to you that Muhammad - SallAllaahu alayhi wa Salam- saw his Lord has indeed lied, whilst Allaah says: « No vision can grasp Him, but His Grasp is over all vision.

He is the Most Subtle and Courteous, Well- Acquainted with all things. »

[An'aam: 103].

Whoever says to you that Muhammad knows the unseen has indeed lied, whilst he says:

No one knows the unseen except Allaah.'

[Collected by Muslim]

Hadeeth no. Six From the Hadeeth of Umm Salamah - RadhiAllaahu anhu- that the Messenger of Allaah -SallAllaahu alayhi wa Salam- heard a dispute at the door of his home, so, he opened the door and said:

'Indeed I am a human and indeed people who have a dispute come to me and perhaps some of you are more eloquent than others so I regard him to be truthful and I judge him accordingly, so for whomsoever I have judged taking of a right of a Muslim then it is a portion of the fire so that person can either take it or leave it.'

[Collected by al-Bukhari and Muslim]

Shaykh Shamsuddeen as-Salafi al-Afghani (d. 1420 A.H.) – Rahimahullaah- said:

‘The Hanafi scholars used this authentic Hadeeth to prove that the Prophet – SallAllaahu alayhi wa Salam- did not know the unseen.

Therefore, he did not know the difference between a truthful person and a liar, the one who is deserving and not worthy from the disputants, and this is why the Prophet warned them by this comprehensive statement which is an Admonition for every Muslim.’

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqaaid al- Qabooreeyah Vol. 2 p.919]

Hadeeth no. Seven From Abdullaah bin Mas’ood who said that the Messenger of Allaah –SallAllaahu alayhi wa Salam- said:

I will precede you to the lake, then there will be people from among you whom Allaah will make apparent to me then they will be taken away from me, I will say O my Lord my companions. And it will be said: ‘Indeed you do not know what they innovated after you?’

[Bukhari & Muslim]

Shaykh Shamsuddeen al-Afghani (d. 1420 A.H.) –Rahimahullaah- said:

‘This Hadeeth has several wordings from a number of Companions –RadhiAllaahu anhum- and each one of them have their own Hadeeth.

The Hanafi scholars clearly state that this Hadeeth is Mutawatir (has recurring chains) and that it has been narrated from more than thirty Companions - RadhiAllaahu anhum.

The Hanafi scholars used these Ahadeeth – the Ahadeeth of the Lake- in that the Prophet -SallAllaahu alayhi wa Salam- did not have knowledge of all the unseen and does not have knowledge of all the unseen, not the knowledge of eternity and everlasting knowledge, nor of the past, nor of what will occur, nor is the Prophet present or observing in every place and time; and that he does not know the circumstances of this universe generally and the circumstances of his Ummah specifically.

This is due to the evidence of the wording in the Hadeeth:

You do not know', And You have no knowledge' and Have you felt', As well as other similar wordings from this Mutawatir Hadeeth which is undeniable in this dispute and roots out the doubts of the grave worshipping rabble.

This Mutawatir Hadeeth illustrates that the Prophet -SallAllaahu alayhi wa Salam- does not know the actions of his Ummah and that his soul is not informed about the circumstances of the people.

Therefore, if the best of the Messengers does not know the unseen, so how about other than him from the Messengers and Prophets, moreover than the Aawliyah.'

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqaid al- Qabooreeyah Vol. 2 p.922-923]

Status of the Companions & Refuting the Lie that those intended of being refused drink from Kawthar were the Companions

1- The Trustworthiness of the Companions of the Prophet

Allaah said:

«Muhammad is the Messenger of Allaah and those who are with him are severe against 1
<https://abukhadeejah.com/16-belief-in-the-hawd-lake-of-messenger-foundations-of-the-sunnah-imam-ahmad-hanbal/> disbelievers and merciful among themselves. You see them bowing and falling down in prostration (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Torah but their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, then it becomes thick and stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). »

[al-Fath: 29]

Allaah said:

And the first to embrace Islaam of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them in Faith, Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise) to dwell therein forever . That is the supreme success.»

[Tawbah:100]

Allaah Ta'ala:

«But the Messenger (Muhammad) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allaaah's Cause). Such are they for whom are the good things, and it is they who will be successful. »

[Tawbah: 88]

The Messenger of Allaah –sallAllaahu alayhi wa sallam– testified to their goodness and excellence. He said in a hadeeth which is narrated of him by Abdullaah bin Mas'ood – RadhiAllaahu anhu:

The best of the people(1) are of my generation, then those who came after them, then those who came after them. Then there will come a people whose testimony will precede their oath and their

making an oath is their testification.'

[Agreed upon, narrated by Bukhari in the beginning of 'The book of the excellence of the Prophet's Companions' in his book 'Saheeh al-Bukhari' & by Muslim in 'The book of the excellence of the Companions – RadhiAllaahu anhum' in the chapter 'Excellence of the Companions then those after them, then those after them.']

(1) In the narration of Imraan bin al-Hussain – RadhiAllaahu anhu – :
'the best of my Ummah'

From Abu Hurairah who said that the Prophet -sallAllaahu alayhi wa sallam- said:

Do not curse my Companions. I swear by Him in Whose Hand is my soul, if one of you spent the like of mount Uhud in gold, you would not reach the equivalent of a Mudd (a certain weight) of one of the Companions, not even half a Mudd.'

[Narrated by Muslim in 'The book of the excellence of the Companions –RadhiAllaahu anhum-. Chapter: The Prohibition of Cursing the Companions –RadhiAllaahu anhum-. 4/1967]

Imam al-Khatibi said:

None from the Companions apostated, but a hard-hearted and harsh people from the Bedouins apostated, those who did not aid the Deen, and that is why it is obligatory to not dispraise the well-known Companions, and the statement of the Prophet saying 'My Companions' indicates how few were those who apostated.'

[Fath al-Bari 11/385]

Imam an-Nawawi -Rahimahullaah - said in his explanation when he presented the different narrations of this Hadeeth which mention the saying of the Messenger -alayhi as-Salat wa Salam- : 'Do you

know what they innovated after you?':

'The scholars have differed regarding the intent of this statement:

The first: the intent is the Munafiqoon (hypocrites) and apostates. It is permissible that they were to be gathered with the illumination of having performed Wudu, and the Prophet –sallAllaahu alayhi wa sallam- will call out to them due to their signs apparent upon them, and it would be said to him, it is not these people whom I promised to be with you, indeed, these people changed matters after you: meaning they did not die upon what they made apparent of their Islaam.

The second: the intent is those who were present at the time of the Prophet – sallAllaahu alayhi wa sallam- then they apostated after him. The Prophet – sallAllaahu alayhi wa sallam- will call out to them even though they will not have the signs of Wudu upon them due to what the Prophet –sallAllaahu alayhi wa sallam- knew about their Islaam in his lifetime, then it will be said: 'They became apostate after you.'

The Third: that the intent is those who were sinful and committed major sins but died upon Tawheed, and those who committed Bida' who did not exit Islaam due to their Bida'.'

[Sharh Muslim 3/136-137, also quoted by al- Qurtubi in 'al-Mufhim' (1/504) & al-Hafidh Ibn Hajr in 'al-Fath' (11/385)]

2 – The Companions were a protection for the Ummah and Deen from Bida' entering into it.

Ibn al-Qayyim -Rahimahullaah - mentions:

'What is collected by Muslim in his book 'Saheeh Muslim' from the Hadeeth of Abu Musa Al-Ashaari -RadhiAllaahu anhu who said:

'We prayed the Maghrib prayer with the Messenger of Allaah -sallAllaahu alayhi wa sallam- and we said: 'what if we sat until we prayed the Isha prayer with him.' So, we stayed there, and he came out to us and said: 'You are still here?'

We said: 'O Messenger of Allaah we prayed the Maghrib prayer with you then we said, we will sit until we pray the Isha prayer with you.'

He replied: 'You have done well, and you have been correct.' Then he raised his head to the sky, and he would raise his head to the sky a lot and he said:

The stars are a protection for the sky, if the stars vanish then what is promised to the sky will appear. I am a protection for my Companions, so when I die then what is promised to my Companions will appear.

My Companions are a protection for my Ummah, so when my Companions die then what is promised for my Ummah will appear.'

[Collected by Muslim in the book of 'The virtues of the Companions', Chapter: The explanation that the Prophet –sallAllaahu alayhi wa sallam– remaining is a protection for his Companions, and his Companions remaining is a protection for the Ummah]

The point of benefit from this Hadeeth is that he made the ascription of his Companions to those after them the same as his ascription to his Companions, and the same as the ascription of the stars to the sky. It is known that this comparison is given from the obligation upon the Ummah to follow for guidance the Companions just as it is resembling them following for guidance their Prophet –sallAllaahu alayhi wa sallam– and also resembling the people of the earth following for guidance for directions the stars.

Likewise, the Messenger made it such that the Companions remaining among the Ummah as a protection for them, and a security from evil and its means. Consequently, if it had been made permissible that they would make mistakes in what they gave of verdicts and rulings and those who followed after them in the mistakes would have been those aiding the rights of the protection of the companions and security, but this is impossible [that Allaah would allow following of falsehood].'

Imam an-Nawawi -Rahimahullaah -said in his explanation about the phrase: My Companions are a protection for my Ummah, so when my Companions die then what is promised for my Ummah will appear .'

It means, the appearance of Bida', innovations into the religion and Fitn (trials & tribulations), the rising of the horns of the Shaytaan, and the appearance of the Romans and others against the Ummah, desecration of Makkah and al-Madinah and other matters. This is from the miracles of the Prophet –sallAllaahu alayhi wa sallam.'

[Sharh Saheeh Muslim]

Al-Baghawi related the consensus of the Companions and the rest of the Salaf about enmity towards the people of Bida' and said:

'The Companions and their successors (Tabaeen), and those who followed them and the scholars of the Sunnah continued upon being united and in agreement upon enmity towards the people of Bida' and to keep away from them.'

[Sharh as-Sunnah 1/194]

Hadeeth no. Eight

1 - The Hadeeth Shaddad bin Aws -Radhi Allaahu anhu- said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said to me: 'O Shaddad bin Aws! If you see the people amassing gold and silver then say these statements a lot:

'O Allaah verily I ask of You for strength of perseverance of obedience on the Deen², and determination in practicing of the Deen and goodness. And I ask of You for that which obligates Your mercy and resolutions for Your forgiveness. 2 Similar to this is what is mentioned in the Hadeeth of Umm Salamah -Radhi Allaahu anha - who said: 'The Messenger of Allaah -sallAllaahu alayhi wa sallam - used to say this Dua' a lot : 'O Turner of hearts, turn my heart to be upon Your obedience.' She said: I mentioned to the Messenger of Allaah: 'You make a lot of supplication with this Dua, do not the hearts go back and fro?' The Messenger said: 'Yes, there is no heart except that it is

between the two Fingers from the Fingers of Ar -Rahmaan (The Most Merciful) He turns them whichever way He wants, if He wants He makes it steadfast and if He wants, He causes it to deviate.'

[Collected by Tirmidhi & authenticated by Albaani]

And I ask of You for the capability to be thankful for Your blessings and to worship you in a correct and good way.

And I ask of You for a heart which is purified in belief³ and free from desires and a truthful tongue. ³ Allaah Ta'ala said: « The Day whereon neither wealth nor sons will avail, except him who brings to Allaah a clean heart

[clean from Shirk (polytheism) and Nifâq (hypocrisy)].»

[Shu'ara: 88-89]

From an-Num'an bin Basheer, who said : I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- say :

' Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.' [Bukhari and Muslim]

And ask of You for the best of what You know, and I seek refuge with You from the evil of what You know and I seek forgiveness for that which You know.

Indeed You are the One who knows the unseen.'

2 - Transliteration 'Allaahumma innee as-alooka ath-Thabat fil Amr Wal azzeemata ala Rushd, wa as-alooka Moojeebat Rahmatik, wa Azzaim Maghfiratik, wa as-alooka Shukr Na'maatik , Wa husn ibadaatika, wa as-alooka Qalbun Saleeeman wa Lisaanan Saddiqun, as-Alooka min khairi ma Ta'lamu wa Audhubika min Sharee ma Ta'lamu, wa astaghfiruka lima Ta'lum, Innaka Anta Alam al-Ghayoob'.

3 - Tahkreej:

Collected by Tabraani in 'Mu'ajam al-Kabeer' (7/335-336), Abu Na'eem in 'al-Hileeyah' (1/266), Ibn Aasakir in 'Tareekh Damishk'.

Albaani said this Isnaad is Jayyid, in 'Silsilah Saheehah' No. 3228.

Ahmad & an-Nisae, from 'Silsilah Saheehah' No. 3228. Shaykh Albaani originally declared it to be weak in 'Tammam al-Mina' p.225, 'Kalima Tayyib' 105 and 'Da'eef al-Jamia' 1190 then he declared it to be Saheeh lighayrihi in 'Silsilah Saheehah' No. 3228 and 'Taleeqat al-Hasaan' 931, 'al-Mishkat' 955.

Shawkani mentioned it in 'Nail Awtaar' 92/332 and said the narrators of its chain are trustworthy.

4 - Different Wordings:

1 - In another narration the Prophet - sallAllaahu alayhi wa sallam- used to teach us to say:

2 - As for the wording: 'If the people gather gold and silver, then gather this Dua'. . . . ' then this is from the wording of the Hadeeth collected by Imam Ahmad whereby Shaddad - Radhi Allaahu anhu- said : 'I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- say: 'If the people gather gold and silver, then gather these words. . .

..'

[Collected by Tabraani in 'Mu'ajam al-Kabeer', Abu Na'eem in 'al-Hileeyah' Ibn Aasakir in 'Tareekh Damishk'. Albaani said it is Saheeh lighayrihi in 'Silsilah Saheehah' and 'Taleeqat al-Hasaan' No. 93.]

3 - It has also been collected with similar wordings, as for it being from the Dua' said in the prayer then this has been collected by Nisa'ee in his 'Sunnan' with the wording:

The Messenger of Allaah -sallAllaahu alayhi wa sallam- used to say in his prayer. . .' Also narrated ibn Hibban in 'Saheeh ibn Hibban' Also narrated by Ahmad with extra wording:

The Messenger of Allaah -sallAllaahu alayhi wa sallam- used to teach us statements with which we make Dua' in our prayer or he said at the end of the prayer.'

5 – Explanation:

Explanation by Shaykh Muhammad bin AbdurRahmaan al-Mubarakfoori (d. 1353 A.H.) in the explanation of Tirmidhi, 'Tufhat ul- Ahwaadhi': 'and determination in conduct' - which is seriousness and determination in being correct whereby a person implements all that which is correct from his matters. 'Conduct and being correct': is righteousness, success and correctness.' In the narration of Ahmad: 'I ask of You for strength of perseverance on the Deen and determination in conduct.' Meaning: having a resolve with the heart upon accomplishment of the matter . 'And I ask of You to be able to be thankful for Your blessings': meaning to have the ability to be thankful for Your blessings. 'And to worship you in a correct and good way.' meaning for the worship to take place in a good accepted way. 'And I ask You for a truthful tongue' meaning: protected from lying. 'and for a heart which is correct in Aqeedah'

meaning: secure from corrupt beliefs and secure from desires. 'and I seek refuge with You From the evil of what You know' meaning: that which You know and I do not know of. 'and I seek forgiveness for that which You know' of me, of my negligence. 'Indeed You are the One who knows the unseen' meaning : the hidden things which do not occur from the outset except with the knowledge of The Gentle One and the well informed.'

[From 'Tuhfatul Ahwaathi']

6 – Benefits

• Ibn Qayyim aj-Jawzeeyah -Rahimullaah- said: 'As for the slave of Allaah being complete then that is with adhering to the truth and being upright upon it and having a firm resolve. Therefore, whoever does not have a firm resolve then he is deficient.

Whoever has a firm resolve but does not adhere to the truth and is not upright upon it then he is deficient.

So if adhering to the truth and being upright upon it is coupled with having a firm resolve then the fruits of every noble status and perfect condition occur .

This is why in the Prophet's Dua' which has been narrated by Imam Ahmad and Ibn Hibban in his book 'Saheeh' there occurs : 'O Allaah verily I ask of You for strength of perseverance of obedience on the Deen, and determination in practicing of the Deen and goodness. ' and it is known that the tree of strength of perseverance does not stand except upon the tree trunk of patience.'

[Tareeq al-Hijratayn p.400-401]

- Shaykh Ibn Baz advised with memorizing this Dua' and he said: 'If you see the people amassing gold and silver then amass this Dua'.'

Some of the Statements of the Hanafi Scholars in that the Prophet and the Aawaliyah do not Know all the Unseen

Shaykh Shamsuddeen al-Afghani (d. 1420 A.H.)
-Rahimahullaah- said:

'The Hanafi scholars have many texts that illustrate that the knowledge of the unseen is an attribute specific to Allaah the Most- High, a close Angel does not participate with Allaah in this matter, nor a Prophet who was sent, nor a righteous Wali, nor a gentle Jinn And that none from the creation knows anything about the unseen – except what Allaah the Most-High granted of a small portion thereof. A drop in the ocean, therefore, there is none other than Allaah the Most-High who knows of the knowledge of what occurred in the past and what will be.

Or that a person can know and have all the knowledge of what is in the Al-Low al- Mahfooth (The Sacred Tablet in the Heavens), or has knowledge of the unseen of eternity and everlasting, or is acquainted with the knowledge of everything in the universe and its

conditions and the situations of the people.

Or is present and observes everything and in every time period.

Therefore, the Hanafi scholars have clearly and unanimously mentioned that whoever believes this then he is a Mushrik Kafir, disbelieving in Allaah the Most-High.'

[Jahood Ulama al-Hanafeeyah fee Ibtaal Aqaaid al- Qabooreeyah Vol. 2 p.925]

Shaykh Shamsuddeen al-Afghani (d. 1420 A.H.) -Rahimahullaah- wrote:

1 – Imam Abu Hanifa (d. 150 A.H.)

Rahimahullaah The Hanafi scholars mention about Imam Abu Hanifa that al-Mansoor (d. 149 A.H.) saw in a dream the form of the Angel of death. al-Mansoor asked the Angel about the remaining length of his life, and the Angel indicated to it by his five fingers. Those who relate dreams said, this dream means you have five years, and five months and five days.

Imam Abu Hanifa -Rahimahullaah- said:

'This is an indication to the statement of Allaah the Most-High:

«Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain and knows that which is in the wombs.

No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All-Knower, All-Aware (of things). » [Luqman: 34], since these five matters are not known except to Allaah Alone.'

Shaykh Shamsuddeen al-Afghani (d. 1420 A.H.) -Rahimahullaah- commented:

'In the speech of the Imam is a lesson to the general grave worshippers, and specifically to the Bareilawis and Kawthareeyah.'

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqa'id al- Qabooreeyah Vol. 2 p.926]

2 – The statement of Imam at-Tahawi (d. 321 A.H.) -RahimuhAllaah- Imam at-Tahawi said in the explanation of the prayer of the Prophet -SallAllaahu alayhi wa Salam- whilst he was in the illness which took his life: because that prayer was an audible prayer where the recitation was aloud. If it had not been the case, the Messenger of Allaah -SallAllaahu alayhi wa Salam- would not have known the place where Abu Bakr had ended up in his recitation nor would those know who prayed behind Abu Bakr .'

Shaykh Shamsuddeen al-Afghani (d. 1420 A.H.) -Rahimahullaah- commented:

'This is a clear evident proof that the Prophet -SallAllaahu alayhi wa Salam- and his Companions -RadhiAllaahu anhum- did not know what was secret and hidden from matters.'

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqa'id al- Qabooreeyah Vol. 2 p.926-927]

3 – Imam Muhammad bin al-Hasan ash- Shaybani (d. 198 A.H.) -Rahimahullaah - the third foremost Imam of the Hanafis The Hanafi scholars mention from Shiddad bin Hakeem (d. 220 A.H.)

-Rahimahullaah- that his wife sent her husband some food for a pre- dawn meal in Ramadan at the hands of a servant, but the servant was slow in returning to the woman, so she accused him.

Shaddad bin Hakeem said: 'There was nothing between us thus making him late.' So, talk went back and forth between Shaddad and his wife So Shaddad said to his wife: 'What, do you know the unseen?'

She replied: 'Yes!'

Then Shaddad wrote about this to Muhammad bin Al-Hasan and Muhammad replied to him that he needs to renew his marriage contract since she has committed disbelief.'

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqaid al- Qabooreeyah Vol. 2 p.927-928]

4 – Imam al-Badr al-Antabi (d. 855 A.H.) in the explanation of the Hadeeth of al-Mafatih al- Ghayb (Keys to the unseen) said:

'Whoever claims that he knows anything of these five matters (keys to the unseen) then he has disbelieved in the Qur'aan al-Atheem.'

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqaid al- Qabooreeyah Vol. 2 p.928]

An Explanation that No One Knows the Unseen Except Allaah Ta'ala

By Shaykh AbdulAziz bin Baz said:

QUESTION

A questioner asks: The knowledge of the unseen is limited to the Guardian Allaah -Azza wa Jal- than anyone else. There are Qur'aanic Ayaat which affirm that the Guardian Allaah Azza wa Jal- is the only One who has knowledge of the unseen than anyone else.

However, we find in many books which we have come across that they write at the end of a Hadeeth, or statement or page: 'Allaah and His Messenger know best', what does this mean?

Does this mean that the Prophet -SallAllaahu alayhi wa Salam- knows the unseen during his life and also after his death? We hope from your noble self an answer, a benefit and evidence, if possible, from the Noble Qur'aan. May Allaah reward you with goodness.

THE ANSWER

'The knowledge of the unseen is with Allaah Azza wa Jal - and it is not with the Messenger -SallAllaahu alayhi wa Salam - nor is the knowledge of the unseen with anyone else whatsoever . Therefore, it is specific to Allaah Azza wa Jal- just like Allaah said:

«Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah »

[Naml:65]

Also, Allaah saying to His Prophet – SallAllaahu alayhi wa Salam –in Surah al – A'araf:

« Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." » [Aa'araf:188]

And Allaah said:

«And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. » [An'aam: 59]

Therefore, the unseen is only with Allaah and specific to Him. Allaah knows what was and what will occur, also that which will not occur and even if it occurred, He would know how it will be. He knows what will happen in the Hereafter and what will be in Paradise and the Hellfire. Allaah knows those who are rescued from those who are destroyed, he knows those who are the people of Paradise and the people of the Hellfire, He knows everything. As for the Messengers they only know what came to them from revelation, so whatever Allaah revealed to them then they know this, as Allaah said:

«He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen)." Except to a Messenger

(from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. »

[Jinn: 26-27]

Allaah reveals what He wills to the Messengers, like He revealed many matters to our Prophet from the matters of the Hereafter, the Day of judgment, and Paradise and Hell, what will occur at the end of time from the Dajjal and the Maseeh, the Ka'aba, Yajuuj and Majuj , as well as other matters which will take place at the end of time. All of this is from the knowledge of the unseen, which Allaah revealed to His Prophet -SallAllaahu alayhi wa Salam - and he taught it to us and it became known to people.

This is how the people come to know about the matters of the unseen whence they take place in their own countries or other places, they know about occurrences after they occur whereas they did not know about these matters before they took place.

As for what transpires in books of some of the people of knowledge when they say:

'Allaah and His Messenger know best' then this is regarding what is connected to the matters of the Sharia and the rulings of the Sharia and meanings of them during his life, and he -alayhi as -Salat wa Salam - knew these matters.

As for after the Prophet's death then he does not know what occurs in the universe, he does not know what will happen in the universe. This is because with his death, knowledge about our circumstances was severed. What is presented to Prophet from his Umma h is sending Salat and Salam to him, whereby the Prophet said: 'Send Salat upon me, indeed your Salat reaches me from wherever you are.' This is an authentic Hadeeth.

As for people's matters, incidents and occurrences and what befalls them from errors, oppression or good deeds, the Messenger does not know all this, nor anyone else from those who have preceded from those who have died, nor does the one who will come after know these matters. However, perhaps those who are alive from the people may know matters which occur because they witness the actions of those around them and the people they sit with and the people of their own countries.

The main point is that only Allaah knows the knowledge of the unseen. What Allaah revealed to the Messengers is from the knowledge of the unseen which Allaah has allowed them during their lifetimes. They in turn explained it to the people and taught it to them. It is authentically reported from the Messenger of Allaah that he said:

People will be driven away from my lake on the day of judgement, and I will say, O my Lord, my Ummah...' in another wording:

'My companions, my companions! And it will be said: Indeed, you do not know what they innovated after you, indeed they continued to be apostate upon their heels since you separated

from them, so I will say: away with you, away with you to the one who changed after me.'

[Collected by Muslim in Kitab Taharah]

The Prophet -SallAllaahu alayhi wa Salam - clarified that he did not know what the people will innovate after him. Also, in another wording:

'People will be driven away from my lake on the day of judgement, and I will say, O my Lord, my Ummah...and it will be said:

Indeed, you do not know what they innovated after you. So, I will say as Isa ibn Maryam said: «And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.» [Maidah: 117]

[Collected by Bukhari in the book of the Hadeeth about the Prophets]

Therefore, the Prophet -SallAllaahu alayhi wa Salam- knows what Allaah revealed to him, what Allaah has of the unseen then none one other than Allaah knows it, and after the death of the Prophet, he -alayhi as-Salat wa Salam- does not know the happenings of the people.'

[Majmoo Fatawa wa Maqalat as-Shaykh Ibn Baz 28/326 from the questions & answers dated 11/9/1408 A.H.]

Why is Attributing the Complete Knowledge of the Unseen Shirk?

Shaykh Shamsuddeen al-Afghani (d. 1420 A.H.) -Rahimahullaah- mentioned in his outstanding book 'Jahood Ulama al-Hanafeeyah fee Ibtal Aqaid al- Qabooreeyah':

'I have previously mentioned examples of the strangeness of the exaggeration of the al-Qubooreeyah (those who worship graves, like the Bareilawis, Sufis etc) in their claim of the righteous and even the non-righteous of having knowledge of the unseen matters:

From having knowledge of what is in the Lowal-Mafhooth, and knowledge of everything of what is in the universe, and knowledge of what is in the Duniya and hereafter, and knowledge of what was and what will be for eternity and everlasting, as well as other matters of exaggeration which are regarded as clear Shirk and unequivocal disbelief.

I previously generally mentioned some of the efforts of the scholars of the Hanafis in refuting the Aqeedah of the al- Qubooreeyah (those who worship graves, like the Bareilawis, Sufis etc) in their exaggeration regarding the righteous people.

In this chapter I will mention some of the efforts of the Hanafi scholars in refuting the Aqeedah of the al-Qubooreeyah (those who worship graves, like the Bareilawis, Sufis etc) regarding attributing the knowledge of the unseen to those alive of the righteous people, and the dead from the Prophets and Aawliya.

Everything which has preceded of the efforts of the Hanafi scholars in refuting the Aqeedah (creed) of the al- Qabooreeyah regarding the point that the dead are living and that the dead can hear - then the evidences are obviously and clearly the same in refuting their Aqeedah regarding attributing the knowledge of the unseen to other than Allaah Ta'ala and these evidences are a sharp sword in rooting out their Aqeedah.

I would like to mention the definition of associating anything (Shirk) with Allaah the Most-High regarding knowledge of the unseen according to the Hanafis, so that we can determine by it the subject of the knowledge of the unseen.

This is because the Ahl ul-Sunnah hold the opinion that the truth, is the Prophets had been given access to some matters of the unseen. Likewise, is the access to a little from the matters of the unseen by way of general means which are within the capability of humans – then these do not enter into the matter of associating partners with Allaah the Most-High.

Imam Isma'eel al-Mujahid ad-Dheliwi (d. 1246 A.H.) said, (and Shaykh Abul Hasan an-Nadawi followed him in this, and this is his wording:

'Associating anyone other than Allaah the most-High in having complete comprehensive knowledge, even if it is an affirmation for a Prophet, a Wali, or Shaykh, or martyr, or Imam, or a descendent of an Imam, or a devil or a Jinn – whether he believes that he knows from Allaah's own self or he knows that it is a privilege from Allaah and granted by Him... then all of

this is Shirk.'

Ghulam Allaah who was given the title of 'Shaykh ul Qur'aan' by the Hanafis (d. 1980 C.E) said regarding the intent of Shirk with Allaah in knowledge is:

'As for affirming the belief that the complete knowledge of the unseen is also with other than Allaah the Most- High, in that it can be with a Prophet, or Angel, or instructor, or poor person, and the intent that a person believes that the knowledge of the Messenger - SallAllaahu Alayhi wa sallam- or the knowledge of the instructor is equal to the knowledge of Allaah the most-High, then this belief cannot be held by anyone.

In fact, the intent of anyone who believes that other than Allaah the most-High has knowledge of what is in the heavens and earth, or has knowledge of our deeds and actions, or knows what is in the hearts then this is committing Shirk in knowledge.

This is because this complete comprehending knowledge is from the Sifaat (Attributes) of Allaah the Most- High and specific to Him. This is whether a person believes that such and such person knows the unseen at all times, or he believes that he does not have knowledge of the unseen at all times; or believes however, Allaah the most high has given him the ability by which he has knowledge of everything that will occur .

Just as Allaah the most-High gave one of us the strength of sight and are able to see with that sight, so I believe that establishing knowledge of the unseen for other than Allaah the most-High in this way is Kufr (disbelief) and Shirk.'

Ibn Aasif (d. 1407 A.H.) who was also given the title of Shaykh ul Qur'aan by the Hanafis said:

'Shirk in knowledge is believing that other than Allaah the most-High is all- knowledgeable of everything, of what used to be, and what will be and everything which a person hides and outwardly does.'

The scholar ar-Rustom who was called Shaykh ul Qur'aan and shaykh ul Hadeeth by the modern day Hanafis said:

'Shirk in knowledge is to believe that other than Allaah knows the unseen and knows all that what occurred and what will occur ...; The intent of the unseen is: that which cannot be acknowledged tangibly, nor by the intellect, nor by revelation...., and that is knowledge without a reason.'

[Jahood Ulama al-Hanafeeyah fee Ibtal Aqa'id al- Qabooreeyah Vol. 2 p.903-906]

Praying behind someone who believes that the Messenger knows the unseen

Does the Messenger –SallAllaahu Alayhi wa sallam– know the unseen? What is the ruling of praying behind the one who believes Shaykh Muhammad Nasiruddeen Al-Albaani – Rahimahullaah– answered:

‘We know that not every Muslim who falls into Kufr (disbelief) does not become a non-Muslim, and that kufr (disbelief) engulfs him and encompasses him whereby he exits from the circle of Islaam.

It is not possible for the general people to apply this principle on any individual, but in fact he is in need of scholars those who are well versed with the Book and the Sunnah, and he has some insight, deliberation, and patience whereby he does not have any exaggeration or negligence, he does not have this view that all the Muslims are totally upon goodness, or from those who say that just because he said this has disbelieved and apostate from the Deen without knowing his circumstances, is that person excused, is he ignorant, does he have knowledge etc.

This is why I say to the general Muslims and to yourself, that this person you are asking about as far as you know is that person a Muslim or a non-Muslim? You say that he is a Muslim, then

therefore, prayer behind him is permissible, or you say I swear by Allaah he is not a Muslim according to me, then here I say to you: that out of carefulness you should not pray behind him, and the meaning from another angle, it is necessary to be careful from being hasty in making takfeer (excommunicating a Muslim) whereby you will be mistaken in making takfeer of this person, this is because you are not from the people of knowledge. If the overwhelming thought is that this person has committed disbelief, and do not pray behind him but pray behind the Imam whom you do not doubt in his Islaam and Eemaan. However, do not be definitive about making Takfeer of him as long as you are not from the people of knowledge.'

[al-Huda wa Noor no. 343]

Different Types of Unseen

From the Fatawa of Lajna' Da'imma – the committee for research and Fatawa

QUESTION

Regarding the different types of unseen, and did the Prophet -SallAllaahu alayhi wa sallam- know the unseen, was his knowledge of the unseen absolute and complete or only partly?

THE ANSWER

'There is from the unseen that which Allaah has taken for Himself Alone and no one has been given it, not a close Angel, nor a Prophet who has been sent, like the knowledge of the time when the creation will be resurrected for Allaah Lord of all that

exists for reckoning. Since indeed, no one knows when the final hour will be established except Allaah.

Allaah Ta'ala said:

They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.

Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not.»

[al-A'araaf: 187]

Allaah Ta'ala said:

«People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!" »

[Ahzab: 63]

Allaah Ta'ala said:

«They ask you (O Muhammad (Peace be upon him)) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof? You (O Muhammad) are only

a warner for those who fear it, »

[Naziat: 42-45]

Also, what is narrated by Bukhari and Muslim in their authentic books with the famous long Hadeeth, where Jibra'eel asked the Messenger of Allaah -SallAllaahu alayhi wa sallam- when will the final hour occur? The Prophet replied:

The one being asked the question does not know more about it than the questioner!' then the Prophet informed him about its signs.'

There are those matters of the unseen which Allaah taught some of His slaves, like the matters of the future which the Messenger of Allaah -SallAllaahu alayhi wa sallam- informed us about, so, they were miracles for the Prophet and signs from the signs of Allaah, which Allaah specified for His Messenger, and they enter under the statement of Allaah the Most-High:

«He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen)." Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes»

[Jinn: 26-27]

Also, the statement:

« Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. »

[Ala Imran: 179]

With this it becomes clear that the Prophet - SallAllaahu alayhi wa sallam- did not know the unseen with absolute knowledge. In fact, he only knew parts of the unseen in limitations of what Allaah had allowed him to know.

The Prophet's situation regarding the unseen is like that of his brother Prophets. Here the intent is to clarify by using an example and not a thorough research.'

[Lajna' Da'imma – the committee for research and Fatawa]

Another Question

Question: when we say to our brothers here that the knowledge of the unseen is specific to Allaah the Most-High, therefore, a Messenger does not know the unseen nor does an Angel, they say to us: Indeed, the Messenger - SallAllaahu alayhi wa sallam- knows the unseen, here we have the Qur'aan which he brought, this is from the unseen, and other matters etc. and they also use as evidence the saying of Allaah the Most-High:

«He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen).» Except to a Messenger (from mankind) whom He has chosen (He informs him of

unseen as much as He likes»

[Jinn: 26-27]

And the Messenger is from those whom Allaah is pleased with, so he knows the unseen. What is your refutation of this? Is it permissible to say that the Messenger knows the unseen using this Ayaah as proof. We hope for a reply to this question from your noble self.

THE ANSWER

'Knowledge of the unseen is specific to Allaah the Most-High, due to the saying of Allaah the Most-High:

«Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah, nor can they perceive when they shall be resurrected."»

[an-Namal: 65]

And Allaah the Most-High's saying:

«Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."»

[Al-Aa'araf : 188]

However, Allaah -far from imperfection- allows to know whomsoever He wills from His slaves, like the Angels, the Prophets and the Messengers to that of the unseen, this is due to the saying of Allaah the Most-High:

« "(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen)." Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. »

[Jinn: 26-27]

From that is what Allaah revealed to His Messenger Muhammad -SallAllaahu alayhi wa sallam- from revelation, and from that is the Qur'aan. Also, the matter of Allaah with His Prophets and His previous Messengers, except that He taught them and this knowledge was not from their own selves. In fact, Allaah informed and taught them. Likewise, indeed these texts illustrate that Allaah the Most-High taught them all the unseen but shows that He taught them what He willed from them.'

[Lajna' Da'imma – the committee for research and Fatawa – Fatwa no. 5113]

The Ruling of the Statement that the Dead know the Unseen

By Shaykh AbdulAziz Bin Baz

Question: There is a letter and the sender says:

We have a Masjid where we pray the obligatory and Sunnah prayer, and the Imam says:

Indeed, Shaykh AbdulQadir says: If Allaah wills that a person dies, and he dies at that time.'

What do you think of this O noble Shaykh, and what do you advice the Muslims within this situation?

THE ANSWER

'Shaykh AbdulQadir is like the rest of the people of knowledge, they do not know the unseen not during their lives nor after their death.'

Whoever claims that Shaykh AbdulQadir knew the unseen or had some control or right of disposal over the universe or that he gives salvation to the one who asks of him, then this person is not a Muslim and we seek refuge in Allaah from that. This is because the actions of the dead discontinue like the Prophet - sallAllaahu alayhi wa Salam- said:

If a person dies his actions are discontinued except for three: continuous charity, or knowledge which is benefitted by, or a righteous son (child) who supplicates for him.'

[Collected by Bukhari]

This is because they are pledged with their deeds, and they do not have control or right of disposal in people's matters, however, in truth Allaah Azza wa Jal is the Controller and Disposer of the universe.

Whoever claims that the Prophet -sallAllaahu alayhi wa Salam- or Shaykh AbdulQadir, or al- Badawi or al-Hussain, or Ali bin Abi Talib or other than them control or dispose in the universe, or grant something to whomever they will, and prevent whatever they want from whomever they want, or that they know the unseen, or who will dies and who will not die, then he is a disbeliever in Allaah Azza wa Jal, and Allaah's refuge is sought.

This is because Allaah Subhanahu says:

«Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allaah, nor can they perceive when they shall be resurrected."»

[an-Namal: 65]

And Allaah Subhanahu said to His Prophet - sallAllaahu alayhi wa Salam- :

Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills.

If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."»

[Al-Aa'araf : 188]

Allaah Subhanahu clarified on the tongue of His Prophet -sallAllaahu alayhi wa Salam-in His Great Book that the Prophet is a bringer of glad tidings and a warner and does not know the unseen:

I am but a warner, and a bringer of glad tidings» meaning: I am but a warner, and a bringer of glad tidings.

Whoever claims that Shaykh AbdulQadir knows that so and so will die today or tomorrow then this is all falsehood and all evil, and it is all from the revelation of the Shayateen to this person, and has lied against AbdulQadir, in reality it is the Shayateen who have said this to him.

As for AbdulQadir then he did not speak or say anything to him, and he is pledged with his deeds and his deeds have discontinued.

Anyway, this is something which is from the revelation of the Shayateen to these deviants, the Shayateen reveal to them what they steal from the revelation.

They perhaps hear that so and so will die from what they steal from the heavens, so they reveal it to some of their friends, and they inform the misguided of that.

Like the Prophet -sallAllaahu alayhi wa Salam- said: they perhaps listen to a statement and they spread it among the people.

Therefore, it is not allowed to believe in these matters, even if it agrees with what they say. It could perhaps be that what occurs is in agreement with what the Shayateen stole and revealed to their close associates. We ask Allaah for goodness.

<https://binbaz.org.sa/fatwas/6046/%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D9%82%D9%88%D9%84-%D8%A8%D8%A7%D9%86->

[%D8%A7%D9%84%D8%A7%D9%85%D9%88%D8%A7%D8%AA-%D9%8A%D8%B9%D9%84%D9%85%D9%88%D9%86-%D8%A7%D9%84%D8%BA%D9%8A%D8%A8](#)

It is from Shirk in Tawheed al-Asmaa wa Sifat to claim the knowledge of the unseen for other than Allaah whether for a Prophet or a Wali

Shaykh Muhammad Nasiruddeen al-Albaani said:

'We mentioned that Tawheed has to combine Tawheed Ruboobiyah and it is necessary to add Tawheed al-Ibaadah But the Mushrikeen and some of the muslims have deviated in this due to their ignorance.'

There is a third category of Tawheed, with which the understanding of Tawheed becomes complete and that is the aim of the Shahadah (testification) and the great statement (La ilah ilah Allaah). This third category of Tawheed is called Tawheed of the Sifat (Attributes of Allaah)

Tawheed of the Sifat (Attributes of Allaah) means to believe that only Allaah Azza wa Jal has these Sifat, none from His creation resemble these Attributes None from His creation are similar to their Lord in anything whatsoever of His Attributes, just like Allaah Azza wa Jal said: there is nothing like unto Allaah and He is the all Hearing and all seeing»

This is Tawheed of the Sifat (Attributes of Allaah), therefore, just as Allaah Azza wa Jal is Alone in His Attributes, He is also Alone in worship of Him and He is Alone in His Essence and Own self. As for only limiting belief to having Eemaan in Allaah Alone in His Essence and Own self then this is the Tawheed of the Mushrikeen As for only limiting the Tawheed of Allaah in His Essence and Ownself and in worshipping Him without His Tawheed in His Sifaat (Attributes) then that is the Tawheed of the extremely deviant ones Those who believe in Tawheed ar-Ruboobiyah and believe in Tawheed al-Ibaadah, meaning that they do not associate in the worship of Allaah, however, from another angle they associate some of the creation along with Allaah in some of the attributes.

Perhaps you will be surprised by this speech however, we will present to you some current day examples in the lives of the Muslims.

I hope and anticipate that all of us know that from the Sifat of Allaah Azza wa Jal is that He is the One who is all knowledgeable of the unseen. Allaah says:

Is there anyone who knows the unseen absolutely?

Impossible, no one knows the absolute unseen except Allaah and this is Tawheed of Sifat and from Tawheed of Sifat. However, there are millions of Muslims who believe in whom they regard as great and some of those whom they regard as righteous that they know the unseen.

The greatest evidence for this reality is when we study history and what we have inherited of some Anasheed (innovated so called Islamic songs), you hear some of the people Seeking blessings with the poetry of al-Busiri⁴ where he says addressing the Prophet -alayhi as-Salat wa Salam- by saying: 4

https://www.youtube.com/watch?v=TJRa8m1_yNQ The Qasidah Burdah of Busiri and the Ash'ari's - By Shaykh Al- 'Allaamah Saalih bin Fawzaan Al-Fawzaan 'Indeed, from your generosity is the Duniya and the Hereafter**** And from your knowledge is knowledge of the Lawh al- Mahfooz (the preserved Tablet) and the Pen'

In Arabic language this statement 'And from your knowledge' means from some of your knowledge O Messenger of Allaah is the

<https://www.youtube.com/watch?v=lvwnmxkE-Hs> The "Burda of Al-Busiri Of The Soofeeyah Contains SHIRK - Abu Khadeejah Abdul Wahid. The Burda of al-Busiri, also known as Qasidatul Burda (/ It is recited by the Sufi (Soofee/Soofi/Sufiyyah) sect. In this video Abu Khadeejah exposes the shirk that is with the lines of this poetry.

Abu Khadeejah refutes the likes of Hamza Yusuf, Nuh (Nooh) Ha Min

Keller. This is a refutation.

<https://www.youtube.com/watch?v=mrhvvdUIT6w> Refutation of the poem " Qaseedah Burdah " by Abdulilah Lahmami Presented by Markaz Muaadh b. Jabal Slough www.markazmuaadh.com
knowledge of the Lawh al-Mahfooz (the preserved Tablet) and the Pen. I swear by Allaah, is there any knowledge after the knowledge of the Lawh al-Mahfooz (the preserved Tablet) and the Pen?

Along with this they have given the Messenger -alayhi as-Sallam- the knowledge of the Lawh al-Mahfooz (the preserved Tablet) and the Pen.

Therefore, they have associated and committed Shirk with placing the Messenger along with Allaah with the knowledge of the unseen, even though Allaah narrates in His Book from the Prophet -alayhi as-Sallam- that he would say:

«If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. »

This speech is clear in the noble Qur'aan from His Prophet that he does not know the unseen, and he justifies this as a reality of his life that if he had known the unseen then evil would not have touched him.

We all know how some of the Munafiqoon (hypocrites) accused the Prophet – SallAllaahu alayhi wa Ahlihi wa Sallam- about the honour of the most beloved of the women to him, Aeysha. We all know the Messenger's stance towards this accusation.

He never knew if this accusation was true or false, so he abandoned Aeysha for a long while until the revelation descended from the sky, freeing her and purifying her from the matter which the enemies of Allaah had accused her of.

The Messenger – alayi as-Sallam- was harmed by the Mushrikeen and the Munafiqeen when they accused him regarding the honour of the most beloved of women to him, so if he had knowledge of the Lawh al-Mahfooz (the preserved Tablet) and the Pen, why did he not know that Aeysha was free from what the Munafiqoon accused her of? This is because he is a human,

« Say (O Muhammad): "I am only a man like you.» [Surah al-Kahf: 110] he is the Messenger of Allaah.

So, how can Eemaan in the Qur'aan, and especially these Ayaat which establish that the Messenger does not know the unseen, how can this Eemaan be compared to the statement of the Muslims nowadays who follow Busairi in the statement, 'From your knowledge is the knowledge of the Lawh al- Mahfooz (the preserved Tablet) and the Pen'

This is disbelief that Allaah is One in His Attributes, and this statement of Busairi is old, as for nowadays, how many of those whom we hear about and some of them label themselves Mureed (followers) to some whom they call Murshideen (supervisors), and Sufi Shaykhs.

You find them openly clearly saying, I swear by Allaah I was present in a lesson with a shaykh and I had intended to ask a question and amazingly the shaykh already knew what I had intended and he

answered my question before I even asked him. So, these people give their Shaykhs this attribute that the shaykh has all knowledge of what is in the hearts.

This is disbelief in the Tawheed of Sifaat (Attributes). It does not benefit the one who says La Ilaha illa Allaah (there is none worthy of worship in truth except Allaah) and he has this type of disbelief. It does not benefit him that he understands the reality of La Ilaha illa Allaah in that there is none worthy of worship in truth in existence except Allaah. It does not benefit him in the actions he does, whether he slaughters for Allaah, or makes vows for Allaah or seeks deliverance and aid from Allaah Azza wa Jal. All of this does not benefit him if he places an associate with Allaah in some of the Attributes of Allaah and from that is the knowledge of the unseen.

It is mentioned in the ‘Saheeh of al-Bukhari’ that the Prophet -SallAllaahu alayhi wa Ahlihi wa Sallam- passed by a young girl from the young girls of the Ansaar whilst she was singing impromptu poetry as was a custom of the Arabs and from generally what she said was:

‘There is a Prophet among us who knows what will occur tomorrow.’

So, the Messenger said to her: ‘None knows the unseen except Allaah, leave off saying this, and say what you were saying before this.’ What did the young girl say? ‘There is a Prophet among us who knows what will occur tomorrow.’

She did not say: 'From you knowledge is the knowledge of the Lawh al-Mahfooz (the preserved Tablet) and the Pen', she said:

'There is a Prophet among us who knows what will occur tomorrow.'

But the Messenger said to her: 'None knows the unseen except Allaah, leave off saying this, and say what you were saying before this.' Meaning, describe the Messenger -alayhi as- Sallam- with what he is without exaggerating and without associating him with Allaah Azza wa Jal in Shirk in anything from Allaah's Sifaat.

Perhaps I may have delayed you a little or a lot, however, the reality is that the likes of this research should be repeated and repeated until it is well stable in the mind of every Muslim and the meaning of this good speech which gives security to the person in eternity in the hereafter should be understood.

This is because a person's life and success in the hereafter is built not upon speech and pronunciation but rather upon having knowledge of its correct meaning firstly, then upon sure Eemaan with the correct Eemaan.

Secondly, not being upon practical disbelief, and to live our lives with this correct Eemaan as we have shown with examples.

<https://alathar.net/home/esound/index.php?op=codevi&coid=164276>



All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

Note: the original compilation concludes with an Arabic reference section (Mas'alah 'Ilm al-Ghayb, pp. 170–218). The Arabic texts could not be reproduced in this edition — please refer to the source PDF for the Arabic references.



«Say: “None in the heavens and the earth
knows the Ghaib (unseen) except Allaah.”»

— an-Namal: 65

