



Did Allāh acquaint His Messenger with some of the Unseen? ¹

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The author of the *Himār* denies that the Messenger was aware of some unseen things, ignoring explicit Ayāt and sound Hadīths which al-Bukhārī and others related. All of them explicitly state that Allāh Almighty can acquaint His Messengers with some unseen things. The Almighty says in Sūrat al-Jinn, **“He is Knower of the Unseen, and does not divulge His Unseen to anyone – except a Messenger with whom He is well pleased.”** (72:26-27) al-Qurtubī said in the *tafsīr* of the Ayah,

“Allāh acquaints His Messengers with what He wishes of His Unseen because the Messengers are supported by miracles, some of which include being acquainted with some unseen matters. They included `Isa, *peace be upon him*, whom Allāh acquainted with some unseen matters by means of revelation as the Almighty says, **‘I will tell you what you eat and what you store up in your homes.’** (3:49)”

In the *Kabīr* Collection of al-Tabarānī it is reported from Ibn `Umar that the Messenger of Allāh ﷺ said, *“I have been given the keys of everything except for five.”* `Abdullah Ibn Mas`ūd reported the like. He confirms that the exception is the standard of the common.

It is known that from the time Allāh sent the Prophet ﷺ until He took him, the Prophet was in ascensions and manifestations. It is first related that he said, *“The one who is asked knows better than the asker,”* and it comes as second time after that, *“Do not make a distinction between the Prophets.”* Then he reported a third time after that that Allāh had acquainted him with some of the unseen and that he is the Master of the sons of Ādam. Al-Suyūṭī clearly stated that the Prophet ﷺ knew everything except for five. In the *Sahīh* we read that the Prophet ﷺ said, *“Ask me about what you wish.”* It is like a text and so it is a miracle.

The Ayāt of the Noble Qur`ān which indicate that the Unseen is known by Allāh are applied to knowledge without normal means. As for being acquainted with that by being informed by Allāh, that is a definite matter since Allāh says, **“He is Knower of the Unseen, and does not divulge His unseen to anyone – except a messenger with**

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whom He is well pleased.” (72:26-27) In at-Tabarānī, Ibn `Umar reported in a *marfū`* Hadīth, “*Allāh raised up this world for me and so I looked at it and at what will be in it until the Day of Rising as if I was looking at this nail of mine.*”

Hadīths of the two *Sahīh* Collections

Those who deny that Allāh acquainted His Messenger with some unseen things should refer to the *Book of Fitān* in the *Sahīh* of al-Bukhārī and Muslim. We will mention some of the Hadīths about that, and they are too numerous for us to mention all of them:

- From Abū Burda: “There will be fitna and the one who sleeps in it will be better than the one who stands, and the one who stands in it will be better than the one who runs. Whoever finds a refuge or shelter should seek it.” (Muslim)
- From Ibn `Umar who heard the Prophet, *may Allāh bless him and grant him peace*, say while he was facing the east, “Fitna is there. Fitna is there. From where the horn of Shaytān rises.” (Muslim)
- From Ibn Nadra, “We were with Jabir ibn `Abdullāh when he said, ‘The people of Iraq are on the point of not sending you a *qafīz* or *dirbam*.’ We asked, ‘Who will do that?’ He said, ‘It is from the Persians who will prevent that.’ Then he said ‘The people of Syria are on the point of not sending you a *dinār* or *mudd*.’ We asked, ‘Who will do that?’ He said, ‘The Byzantines.’ Then he was silent for a time and then said, ‘The Messenger of Allāh ﷺ said, ‘At the end of my Community there will be a *khalīf* who will distribute wealth which cannot be counted.’ I asked Abū Nadra and Abū `Alā’, ‘Do you think it is `Umar ibn `Abdul `Azīz?’ They answered, ‘No.’” (Muslim, *Book of Fitān*)
- Hudhayfa ibn al-Yamān said, “By Allāh, I have the most knowledge of people of every *fitna* which will occur between now and the Hour. That is only because the Messenger of Allāh ﷺ confided something to me which I did not repeat to anyone.” (Muslim)
- From Hudhayfa, “The Messenger of Allāh ﷺ informed me about what will be until the Final Hour, and there was nothing that I did not ask him about, but I did not ask him what would make the people of Medina leave Medina.” (Muslim)
- `Amr ibn Akhtab reported, “The Messenger of Allāh ﷺ led us in the Fajr prayer, and went up the *minbar* and addressed us until it was time for Zuhr. Then he came down and prayed. Then he went up the *minbar* and addressed us until it was `Asr. Then he descended and prayed. Then he went up the *minbar* and addressed until the sun set, and informed us about what was and what will be, and the one among us with the most knowledge remembered most.” (Muslim)
- From Abū Hurayra is that the Messenger of Allāh ﷺ said, “The Hour will not come until fire emerges from the land of the Hijāz which will illuminate the necks of the camels in Bosra.” (al-Bukhārī)

- “The Euphrates is about to yield up a treasure of gold, Whoever is present should not take any of it.” (al-Bukhārī)

So how can the author of the *Himar* deny that the Messengers are aware of some unseen things? Does he deny what is said about the Hadīths of the two *Sahīh* collections or impose an interpretation on that or oppose it or say that it is false?

The opinion of a-Tajmu’atī

Shaykh Imām `Abdul Mālik at-Tajmu’atī said in a *fatwa* refuting those who deny that the messenger was aware of some unseen matters:

The definite position is that the Prophet ﷺ was given knowledge of everything before he left this world. It is clear that the one who denies this is either ignorant, and so he should learn, or a heretic who should suffer pain. Would that I knew the aspect of his denial. The matter is not outside the realm of possibility, and all that is like that and whose occurrence the Truthful Confirmed one reported, must be believed and relied on. Allāh speaks the truth and guides to the Path. ‘*Allāh is enough for us and the best Protector.*’

The opinion of the scholar Sayyid Mas’ūd Jumu‘

The *faqīh* Sayyid Mas’ūd Jumu‘ said: Abū `Isa al-Tirmidhī and Imām Ahmad transmitted that Mu’adh ibn Jabal ؓ said,

The Messenger of Allāh ﷺ was late coming to us one morning for the Subh prayer until we almost thought we saw the sun. He came out quickly and prayed quickly. When he said the *salām*, he made supplication in a very loud voice. He said to us, ‘Keep your rows as you were.’ Then he moved to us and said, ‘I will tell you what delayed me. I prayed in the night, I did wudū’ and I prayed what was decreed from me. Then I dozed until I was deep in sleep and then I was with my Almighty Lord in the best form. He said, “Muhammad!” I said, “At your service, my Lord.” He said, “What did the Highest Assembly disagree about?” I replied, “I do not know.” He said it three times. I saw Him place His hand between my shoulders and I felt the coolness of his fingers between my breasts and He disclosed everything to me.

In another variant,

He disclosed everything to me, and I knew what was in the heavens and what was in the earth and what is between the east and the west. He said, ‘Muhammad,’ and I answered, ‘At your service, my Lord.’ He said, ‘What did the Highest Assembly disagree about?’ I said, ‘About the expiations.’ He asked, ‘What are they?’ I replied, ‘the walking of feet to good actions, sitting in mosques after the prayers, and doing full *wudu’* at times when it is disliked.’ He asked, ‘What else?’ I replied, ‘Feeding people, gentle words, and praying at night while people are asleep.’ He said, ‘Ask!; I said, ‘O Allāh, I ask you for doing good actions, abandoning objectionable things, and love for the poor, and that you forgive me and show mercy to me. If You desire fitna for a people, make me die without being tempted. I ask You for Your love and the love of those who love You and love for actions which will bring me near to You.’ The Prophet ﷺ ‘That is true, so study it and learn it.’

They explain the “hand” as meaning blessing, “coolness” as joy, and the “form” as the attribute, i.e. the best description.

The opinion of the scholar Kanūn

Al-Hāfiz Abū `Abdullāh Muhammad ibn al-Madanī Kanūn mentioned in his conclusion to Shaykh Khalīl, published in Fes, vol.6, p. 77f, “It is also transmitted from Hadīth, ‘I was given the keys of everything except for five.’ Imām Ahmad said that it is a *sahīh* Hadīth. Muhammad Abū Suhayl transmitted it from Ibn Mas`ūd.” Shaykh Ibrāhīm al-Laqqānī said, “The truth is what a group of scholars said, ‘Allāh Almighty did not take the Prophet, peace be upon him, until He has acquainted him with all that he did not know, but he was commanded to conceal some and report some.’” Al `Iraqī mentioned in the commentary of *al-Mu`adhab* that the Prophet, *may Allāh bless him and grant him peace*, was shown creatures from Adam until the Final Hour, and He acquainted him with all of them.

He also mentioned the Hadīth of Hudhayfa al-Tawīl which mentions the trials and what would occur. He said in it, “*He did not omit anything, but rather named each with its name and the name of its father and tribe until the Day of Rising.*” We read in the *Sahīh*: “*There is nothing which I did not see in this place.*” Imām Ahmad and al-Tabarānī related the Hadīth from `Abdul Rahmān ibn `Abid al-Hadramī from the Companions: “*Everything was disclosed to me.*”

