



Addawatul Makkiyyah

AN ENGLISH TRANSLATION

Imam Ahmad Raza Khan Barelvi

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Opening Discussion and First View

The Leader of the Prophets ﷺ beholds the Being and Attributes of Allah Almighty in such a manner that neither crookedness nor shortcoming enters his blessed sight. Today people doubt and argue about what his sight had already witnessed. Allah Almighty revealed His Quran to him, and the Quran explains everything clearly.

The Noble Prophet ﷺ knew what has happened and what is yet to happen. His gaze encompassed all knowledge of the past and the future. He knew kinds of knowledge that have neither limit nor number, and no one besides him attained access to those kinds of knowledge.

If the knowledge of Sayyiduna Adam عَلَيْهِ السَّلَام, all worldly knowledge, and the knowledge of the Preserved Tablet were gathered and set beside the knowledge of the Noble Prophet ﷺ, they would appear like a drop of water beside an ocean.

In the same way, all the knowledge of the Noble Prophet ﷺ is like a splash—or a handful of water—beside the ocean of Allah Almighty's infinite knowledge. The Noble Prophet ﷺ seeks help from his Lord, while the whole universe seeks help through him ﷺ. All the knowledge possessed by the learned people of the world is a gift from the knowledge of the Noble Prophet ﷺ and has reached them through him. All this knowledge came from his blessed court and was received from his door.

During the days when I was staying in Makkah Mukarramah, some people from India presented me with a questionnaire concerning the knowledge of the Noble Prophet ﷺ. It was Monday, the afternoon of 25 Dhu al-Hijjah 1323 AH.

As soon as I saw it, I suspected that it had been put together by those Wahhabis who had begun a campaign of insulting speech against Allah and His Messenger in India and had written books on this subject. Makkah Mukarramah is a peaceful and secure city, and it is home to countless religious scholars. If a Sunni encounters a religious question here, he can ask them.

The scholars of Makkah Mukarramah are boundless oceans of religious knowledge; people do not leave them to seek out narrow streams.

The noble scholars of Makkah Mukarramah are our leaders. They give comprehensive answers to the objections raised by the Wahhabis about the knowledge of the Noble Prophet ﷺ and other matters.

On one or two occasions, they explained such questions so clearly that all the faithful became reassured: the rust was removed from their hearts, their minds were illuminated, and their defects were corrected. These explanations brought the Wahhabis into a state of despair.

By the grace and generosity of my Lord, I, this weak servant—Ahmad Raza Khan Bareilvi—also continue to follow the radiant Sunnah of my forefathers and to bring the Wahhabiyyah to ruin. I have authored more than two hundred books and have repeatedly invited the leading Wahhabis to debate—not merely once or twice, but many times—yet they have been unable even to answer and have remained bewildered.

Those who sit in India and insult the Noble Prophet ﷺ, persist in abuse and slander, and attribute lies and falsehood to Allah Almighty flee from the field of debate. They run away and disappear, then cannot face it again for the rest of their lives. Most of them have already departed from this world; those who remain will soon leave it in the same disgrace. Their end will be marked by bewilderment and confusion.

They learned that I was staying in Makkah Mukarramah for only a few days. I had no reference books with me. I was occupied with visiting the House of Allah and was preparing to travel to the city of my Master and Patron, Muhammad, the Messenger of Allah ﷺ. At such a time, they contrived a questionnaire and put it before me.

They hoped that, without books, and while preparing for Madinah al-Munawwarah, I would be unable to answer. Then they could rejoice and say, “Ahmad Raza Khan could not answer,” and take revenge for their humiliation.

At first I remained silent, although I had silenced their leaders many times before. But what did they know? I was under the protection of the firm religion. The one who

supports and aids the religion is himself granted victory and protection. Allah Almighty has power: when He says to a thing, “Be,” it comes to be. By His grace, Allah Almighty also gave me strength.

Then it occurred to me to prepare two kinds of answers to this questionnaire: one for the people of truth and for circulation in treatises, so that readers might find the path of guidance, and another for those stubborn attackers. So I took up my pen and prepared for each of them an answer suited to what they deserved.

The First Discussion

The Foundation of Religion

Remember that religion rests upon whatever brings salvation in the Hereafter. Belief in the entire Holy Quran is essential. In the world there are many misguided people who believe in some verses of Allah Almighty but disregard others. The Qadariyyah sect is well known among them. They considered themselves the creators of their own actions—that is, their deeds. They believed in this noble verse:

“We did not wrong them; rather, they themselves used to wrong their own souls.” (An-Nahl: 118)

But they rejected this noble verse:

“Allah has created you and what you do.” (As-Saffat: 96)

There is also the Jabariyyah sect. They regarded a human being as wholly compelled, like a stone. They believed in this noble verse:

“You cannot will unless Allah, the Lord of all the worlds, wills.”

The Jabariyyah reject this verse:

“We repaid them for their rebellion; and We certainly speak the truth.” (Al-An'am: 146)

The Kharijites call even a person who commits a major sin an unbeliever. They believe in this noble verse:

“Indeed, the wicked will surely be in Hell; they will enter it on the Day of Judgement.” (Al-Infitar: 14–15)

Then they reject this noble verse:

“Indeed, Allah does not forgive associating partners with Him, but He forgives whatever is lesser than that for whomever He wills.” (An-Nisa: 116)

The belief of the Murji'ah sect is that no sin can harm a Muslim, whatever sin he may commit. They believe in this noble verse:

“Do not despair of Allah’s mercy. Indeed, Allah forgives all sins; He is the Most Forgiving, the Most Merciful.” (Az-Zumar: 53)

But they reject this noble verse:

“Whoever does evil will be requited for it.”

There are thousands of examples of this kind that can be presented concerning different religions and sects. Books of Islamic theology contain many such proofs.

The First Discussion — Knowledge of the Unseen

and the Classification of Knowledge

Knowledge of the Unseen in the Light of Quranic Verses

The decisive text of the Mighty Quran states:

“No one in the heavens and the earth knows the unseen except Allah.” (An-Naml: 65)

At another place, He states:

“Allah does not disclose His unseen to anyone, except to those Messengers of His whom He has chosen.” (Al-Jinn: 26–27)

Then He states:

“The Beloved Prophet ﷺ is not withholding knowledge of the unseen.” (At-Takwir: 24)

He further states:

“O Prophet! Allah has taught you what you did not know, and Allah has bestowed great favour upon you.” (An-Nisa: 113)

In another noble verse, He states:

“These are reports of the unseen that We reveal to you. You were not present with them when his brothers plotted.” (Yusuf: 102)

At another place, He states:

“These are reports of the unseen that We reveal to you.” (Hud: 49)

Besides the Quranic verses mentioned above, many other verses shed light on knowledge of the unseen. These verses provide both kinds of proof: negation and affirmation. Both are part of faith, and denying them is disbelief.

A Muslim believes in all these verses and does not follow conflicting paths. Negation and affirmation cannot both lead to one and the same conclusion; we must seek the distinct conclusions to which each leads.

By the grace and power of my Lord, I now enter the field of investigation. Whoever deceives or acts fraudulently in this field, I shall strike back at him.

Classification of Knowledge

Knowledge is classified in one way according to its source—that is, where it comes from. Another classification considers its subject, that is, what the knowledge concerns. This gives rise to a further distinction: we must examine the nature of the relation. According to this distinction, knowledge is either intrinsic (zaati), issuing from the very essence of the knower, or bestowed (atai), granted by another.

Intrinsic knowledge belongs exclusively to the Divine Being. No one besides Allah has any share in it, and such knowledge cannot be established for anyone in the world. Whoever affirms even less than a particle of intrinsic knowledge for anyone will certainly become an associator of partners with Allah and be ruined.

The second kind of knowledge—bestowed knowledge—is granted to Allah’s servants and is specific to the servant. It cannot be ascribed to Allah.

Anyone who ascribes bestowed knowledge to Allah will certainly be an unbeliever and will commit major shirk. Shirk is to regard another as equal to Allah; here, however, such a person has placed another above Allah. Or he is so ignorant that he has attributed his own knowledge to someone other than God—Allah forbid!

From another perspective, knowledge is divided into two kinds. One is *mutlaqul ilm*, an expression used in the technical terminology of the principles of jurisprudence. For this knowledge to be established, the existence of a single individual is necessary. But negating it negates all its individuals. The Seal of the Verifiers, my revered father—may his secret be sanctified—explained this discussion and investigation beautifully in *الرشاد لقمع مباني الفساد*, in his discussion of the affirmative proposition.

The second kind is *mutlaq ilm*, by which I mean knowledge that entails generality and true exhaustive comprehensiveness. This kind is not established until all

individuals are included; denying even one individual negates it. Here, the proposition is universally affirmative and particularly negative. This knowledge has two levels: general and detailed. At the detailed level, each kind of knowledge, each detail, and each meaning is distinct from the others. That is, whatever knowledge a knower possesses—whether particular or universal, all or some—is distinguished from the rest.

This second kind also has four categories. One is exclusive to Allah Almighty; it is called *ilme mutlaq tafseeli* (absolute, detailed knowledge), and the following noble verse points to it:

“Allah is the Knower of everything.” (Al-Ahzab: 40)

Our Generous Lord, through His Noble Being and infinite Attributes, knows every event that exists now, existed before, or will continue to occur until eternity. He knows every possibility that has never existed and will never exist, as well as every impossibility. Among all meanings, there is nothing outside the scope of Divine knowledge. He knows every one of these things in complete detail; from pre-eternity to eternity, everything is within His knowledge.

The Being of Allah Almighty is infinite, and so are His Attributes; each Attribute is infinite in number. The days of eternity and every moment within them are in His knowledge: every blessing of Paradise, every punishment of Hell, the breaths and blinks of the people of Paradise and Hell, their slightest movements, and everything besides these. Indeed, Allah Almighty's knowledge concerning every particle is infinite. He knows every particle's relation to every other particle—what has passed, what will come, and what could exist, including each relation of nearness, distance, and direction. He knows how these relations change through times and places and what effects those changes produce, from the beginning until the limitless future. Thus Allah Almighty's knowledge is infinite and beyond limit.

In the terminology of mathematicians, this is the third power, called a cube. When a number is multiplied by itself, it becomes a square; when that square is multiplied by the same number, it becomes a cube. These matters are clear not only to mathematicians but also to the noble scholars who know religion. It is indisputable that no created being's knowledge can, at a single moment, encompass every other

individual in all the complete details of actual infinity. Distinctions can be made only by considering each individual specifically; the infinite cannot be comprehended in one instant.

However vast and extensive the knowledge of creation may be—even if it reaches from the Throne to the earth, from beginning to end, and across countless degrees—it remains finite. The Throne and the earth are two directions and two boundaries; the beginning and the end are likewise two limits. A thing enclosed between two things is finite, not infinite. Yet something without a boundary may be infinite. Finitude, in the true sense, is impossible for Allah's knowledge, because His Attributes and His knowledge transcend origination. It is therefore established that actual infinity belongs exclusively to Allah's knowledge, while finite knowledge belongs to His servants.

These are philosophical ideas and logical inferences. Apart from them, the Quran's declaration concerning Allah Almighty's infinite knowledge is sufficient:

“Allah encompasses everything.” (An-Nisa: 126)

The Divine Being is not limited, and no created being can be unlimited. Allah Almighty is as He is, in all perfection. He cannot be known completely. It is correct to say, “I have attained knowledge of Allah,” but it is incorrect to say, “I have attained so much knowledge of Allah that nothing more remains.” That would make the Being of Allah limited and place Him within the bounds of human knowledge and reason, whereas He is exalted above that. Nothing can encompass Him; rather, He encompasses all things.

The Prophets, Awliya, righteous people, and believers attain knowledge of Allah according to their respective ranks and degrees, and their ranks differ accordingly. Their knowledge of Allah continues to increase throughout eternity. Even so, they will never be capable of attaining complete knowledge of all the perfections of Allah’s knowledge; rather, they will continue to receive a finite measure. This proves that it is impossible, both rationally and according to the Sacred Law, for any created being to encompass all Divine knowledge. Even if all the knowledge of every earlier and later person were gathered, it would bear no comparison to Divine knowledge.

To help us understand, we may say that if one million oceans of Divine knowledge were imagined, the combined knowledge of all creation would be less than a single drop beside them. The rivers of created knowledge, however abundant, are finite. A finite thing can be compared with another finite thing: we may compare a drop with one million oceans. But those oceans would eventually perish, because even one million oceans are finite. However many examples one offers, they will remain finite and will never reach the infinite. The infinite will remain forever, and our faith is that finite knowledge has no status or comparison before Allah's infinite Attributes.

The Knowledge of Sayyiduna Khidr and Sayyiduna Musa عَلَيْهِمَا السَّلَام

Sayyiduna Khidr عَلَيْهِ السَّلَام referred Sayyiduna Musa عَلَيْهِ السَّلَام to what had been said and explained that a bird had taken a beakful of water from the sea. This kind of infinite knowledge belongs exclusively to Allah Almighty.

We shall now discuss three kinds of knowledge, one of which has already been discussed above:

1. *Ilme mutlaq ijmalî* — general absolute knowledge.
2. *Mutlaq ilm ijmalî* — absolute general knowledge.
3. *Mutlaq ilm tafseelî* — absolute detailed knowledge.

These kinds of knowledge are not exclusive to the Being of Allah; rather, subject to the stated qualification, they are specific to His servants. General absolute knowledge is attained by servants. This is rationally established and is part of the essential beliefs of religion.

Just as we believe that Allah knows everything, by saying “everything” we have taken all Divine knowledge into account and known it collectively. Whoever does not know this for himself denies his faith and admits his disbelief—Allah forbid!

“Indeed, Allah knows everything.” (Al-Baqarah: 231)

Once absolute knowledge has been established for servants, general absolute knowledge is established by that very fact. Likewise, absolute detailed knowledge is also specific to servants. We include belief in the Resurrection, Paradise, Hell, the Being of Allah, and His Attributes among the foundations of faith. Although all these matters are unseen,

we recognize each of them distinctly. This proves that, in this sense, every Muslim possesses absolute detailed knowledge of the unseen—while the rank of the Prophets is, of course, far higher.

Belief in the Unseen

Allah Almighty has commanded us to believe in the unseen. Faith is affirmation, and affirmation is knowledge. How can one affirm the unseen without knowing it? And how can one believe in it without affirming it? It follows that the knowledge exclusive to Allah is intrinsic knowledge. When verses deny knowledge to anyone besides Allah, they refer to intrinsic, absolute, detailed knowledge that truly encompasses all Divine knowledge. But when verses state that Allah has granted knowledge to His servants and mention such knowledge, they refer to bestowed knowledge—whether general absolute knowledge or absolute detailed knowledge. Allah Almighty praises His servants for these kinds of knowledge and distinguishes them on account of this bestowed knowledge.

1. “The angels gave glad tidings of a knowledgeable boy.”
(Adh-Dhariyat: 28)

2. “Indeed, Sayyiduna Yaqub was certainly a person of knowledge because We had granted him knowledge.” (Yusuf: 68)
3. “We granted Sayyiduna Khidr knowledge from Our presence.” (Al-Kahf: 65)
4. “O Prophet of Allah! Allah granted you the knowledge that you did not know.” (An-Nisa: 113)

Countless other verses also explain in detail how Allah Almighty grants knowledge to His servants. In every such verse, what is meant is bestowed knowledge. Where verses state that knowledge of the unseen is given to servants, this is bestowed knowledge of the unseen. These are such true meanings of the Quranic verses that no one has room to deny them, nor can any other meanings be offered in their place.

This belief is among the essentials of faith. Whoever denies it commits disbelief and leaves the fold of Islam. These are the meanings by which the scholars of Islam reconciled the verses of negation and affirmation. Imam Zakariyya—may Allah Almighty have mercy upon him—presented this same explanation in his legal rulings. Imam Ibn Hajar Makki

presented it in his *Fatawa Hadithiyyah*, and other reliable scholars of Ahl-e-Sunnat wa Jama'at also set out this same view in their books.

By negating knowledge of the unseen from anyone besides Allah, what is meant is intrinsic knowledge of the unseen. It is a reality that no created being can encompass all Divine knowledge. This is as clear as daylight and as radiant as the shining sun: whoever denies the knowledge of the unseen that Allah Almighty bestowed upon the Noble Prophet ﷺ has left the fold of faith. In our country, the Wahhabis have become so insolent that they openly claim that the Noble Prophet ﷺ did not even know the circumstances of his own end, nor did he know the end of his Ummah.

First View: Conclusion and Second View

In 1318 AH, these people sent me a similar questionnaire in Delhi. In response, I wrote a book entitled:

"انباء المصطفى بحال سر و اخفى"

That book brought a calamity upon the Wahhabis. They were denying what Allah Almighty had stated in the Quran, even though their claims negated their own faith and stood as clear testimony to their loss. Because of these blasphemous statements, they became unbelievers and apostates.

Then the Wahhabis committed an enormous act of disbelief concerning the Leader of the Prophets ﷺ. They said that the Prophet ﷺ had not known the circumstances of his own end, nor the end of his Ummah. This, too, is a denial of verses that are perfectly clear:

1. “Indeed, your Hereafter is better for you than your worldly life.” (Ad-Duha: 4)
2. “Indeed, soon your Lord will give you so much that you will be pleased.” (Ad-Duha: 5)
3. “On that Day, Allah will not disgrace the Prophet or the believers who are with him. Their light will run before them and behind them.” (At-Tahrim: 8)
4. “Soon your Lord will grant you the Praiseworthy Station.” (Bani Isra'il: 79)

5. “Allah only intends to remove impurity from you, O people of the Prophet’s household, and to purify you thoroughly.” (Al-Ahzab: 33)
6. “So that Allah may admit the believing men and believing women into Gardens beneath which rivers flow, where they will remain forever; He will remove their sins from them. That is a tremendous attainment with Allah.” (Al-Fath: 5)
7. “Indeed, We have granted you a clear victory, so that He may forgive your earlier and later sins through you, complete His favour upon you, and guide you to a straight path. Allah is your Helper and the Bestower of honour.” (Al-Fath: 1)
8. “Blessed is He Who, if He wills, can give you something better than that: Gardens beneath which rivers flow, and He can make lofty palaces for you.” (Al-Furqan: 10)

Countless Hadith, transmitted successively with a single meaning, have come concerning the interpretation and explanation of these verses. They form an ocean without

shore, and it would be difficult to enumerate them. But after the Word of Allah and the Hadith of the Noble Prophet ﷺ, what speech is there upon which one should place faith?

The Second View

The Difference Between Intrinsic and Bestowed Knowledge

After studying the preceding pages, even a person with a short-sighted view will have his eyes illuminated by the light of these verses: the combined knowledge of all creation cannot even raise the suspicion that it equals the knowledge of our Lord, the Lord of all the worlds.

There cannot be even a particle of doubt in a Muslim's heart that the knowledge of Allah Almighty and the knowledge of His creation could be compared or considered equal.

These people do not even understand the following distinctions: Allah's knowledge is intrinsic, while the knowledge of creation is bestowed; Allah's knowledge is necessary by virtue of His Being, while the knowledge of

creation is originated, since all creation is originated. An attribute cannot precede the one it describes. Allah's knowledge is not created, whereas the knowledge of creation is created. Allah's knowledge is not under anyone's power or command. Divine knowledge is always necessary and enduring, while created knowledge is originated and temporary. Divine knowledge cannot change in any way, whereas the knowledge of creation is subject to change.

Despite these differences and distinctions, could anyone imagine equality? Only those wretched people upon whom Allah's curse has fallen would become entangled in such confusion. They have become deaf to the truth, and their eyes have been deprived of light.

With complete conviction and faith, we can say that even to imagine that the knowledge of the Beloved ﷺ encompasses Allah's knowledge is a false notion. Equality with Divine knowledge is impossible. Given these clear and vast differences, how could there be equality between Divine knowledge, which is intrinsic, and the knowledge of Mustafa ﷺ, which is bestowed?

Between the knowledge of Allah Almighty and that of the accepted Messenger ﷺ, there is no shared quality except the letters “I-L-M” (the letters forming the word *ilm*, “knowledge”).

We have established through decisive proofs that the notion that Divine knowledge is limited is false, both rationally and according to the Sacred Law.

When the Wahhabis read the books of the Imams of religion and their followers, study the Prophet’s ﷺ knowledge of the unseen in the light of the Quran and Hadith, and come to the conclusion that the Beloved ﷺ knows all events from the first day to the last—past and future—they begin issuing rulings of disbelief and shirk against those scholars. They accuse them of equating Divine knowledge with the knowledge of the Prophet ﷺ.

Those who make such judgements are extremely misguided and mistaken. They themselves fall into pits of disbelief and shirk. They have made limited, finite knowledge equal to Allah’s unlimited, infinite knowledge. They bear witness—Allah forbid—that the knowledge of Allah and the knowledge of creation are equal.

If, according to their own understanding, knowledge were truly infinite and immeasurable, how could they consider the knowledge of the Beloved ﷺ—which is finite and bestowed—to be equal to it? They would not fall into equating the knowledge of the Creator with that of creation.

When they display their intellect steeped in ignorance, they mock Allah's infinite knowledge and describe it as deficient. May Allah Almighty drown such people and protect us from their tribulations.

The Third View

Opening of the Third View

They have made finite knowledge equal to Allah Almighty's knowledge, which is unlimited and infinite. By doing so, they testify to disbelief, claiming that the knowledge of Allah and the knowledge of creation are the same—Allah forbid!

If, in their view, knowledge were infinite or beyond measure, how could they declare equal to it the knowledge of the Noble Prophet ﷺ, which is finite and bestowed? They would

not fall into equating the knowledge of the Creator with that of creation. When they display an intellect steeped in ignorance, they mock Allah Almighty's infinite knowledge and describe it as deficient. May Allah Almighty drown such people and protect us from their tribulations.

The Third View

O Allah, have mercy! Darkness has spread, shadows have grown exceedingly dense, and many people are entering the blackness of misguidance. In the preceding pages, we discussed in detail Allah Almighty's intrinsic and all-encompassing knowledge. This knowledge belongs exclusively to Allah's Being; no servant shares in it. However, every Muslim has a share in absolute bestowed knowledge—let alone the noble Prophets عَلَيْهِمُ السَّلَام. If bestowed knowledge is not accepted, faith cannot remain sound.

If some confused person were to imagine, “Then what distinction is there between us and our Prophet ﷺ? Whatever knowledge the Noble Prophet ﷺ has, all the Prophets have the same; and we, too, have that same knowledge. Whatever we do not know, neither do they;

therefore, you and we are equal”—such a thought could not enter even the mind or imagination of a scholar, let alone an ignorant person. Yet it is no surprise from the Wahhabis, for they are an irrational people and a crooked sect. Among them is not even one scholar who has the capacity to acknowledge the perfections of the Noble Prophet ﷺ.

A Crooked-Minded Indian

It so happened that, during those days, an old man from this sect—crooked-minded and obsessed with calling himself a Sufi—kept making loud claims. He was an arrogant, conceited, stubborn Indian. Recently, he had written a short treatise. Its wording was so base and insolent that it seemed as if the seven heavens would split apart. He had named his treatise *Hifz-ul-Iman* (“Safeguarding Faith”), although its wording was *Khifz-ul-Iman* (“destroying faith”). He writes:

“The claim that knowledge of the unseen belongs to your sacred person—if, according to Zaid, it is correct—raises the question: by ‘the unseen,’ is some of the unseen meant, or all of it? If some knowledge of the unseen is meant, then what distinction is there for the Noble Prophet? Such knowledge of the unseen is available to Zaid and Amr, indeed to every child and madman, and even to all animals and beasts. But if all knowledge of the unseen is meant, so that not a single individual is excluded, then its impossibility is established by rational and transmitted proofs.”

The Claim That Bestowed Knowledge Is Specific to the Prophets

This stubborn old man does not even know that absolute bestowed knowledge is, in essence, specific to the Prophets عَلَيْهِمُ السَّلَام. For this reason, our Generous Lord has stated:

“Allah is the Knower of the unseen, and He does not disclose His unseen to anyone, except to whichever of His chosen Messengers He wills.” (Al-Jinn: 26–27)

Therefore, whoever besides Allah receives knowledge of the unseen receives it through His gift and grace, and through the guidance He grants. How, then, could there be equality?

The World Is Illuminated Before Me

Those who are not Prophets receive of the knowledge of the noble Prophets only as much as the Prophets teach them. The oceans of the Prophets’ knowledge surge before them; what standing can the knowledge of others have beside theirs? The Prophets know—and indeed behold—all knowledge of *maa kaana wa maa yakoon* (what has happened and what will happen), from the beginning to the end. The whole universe lies open before their witnessed sight.

Allah Almighty states:

“And thus We show Ibrahim the entire kingdom of the heavens and the earth.” (Al-An'am: 75)

At-Tabarani in *Al-Mu'jam al-Kabir*, Nu'aym ibn Hammad in *Kitab al-Fitan*, and Abu Nu'aym in *Hilyat al-Awliya* narrate from Abdullah ibn Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Prophet ﷺ said:

“Indeed, Allah Almighty laid the world before me. I see it, and the events that will occur in it up to the Day of Judgement, as I see my own palm. It is as though I see a light upon my palm. This is a light Allah has made radiant for His Prophet; a similar light was also given to the Prophets before me.”

The old man we have been discussing set up two categories: “all” and “some.” He says that the first category, “all,” does not exist; but in the second category, “some,” he includes everyone, then concludes: “What distinction is there in your knowledge?” Yet the knowledge, forbearance, and wisdom of

the Messenger of Allah ﷺ encompass the whole world. Allah Almighty has honoured him with immeasurable knowledge and bestowed upon him immense favour.

All the knowledge of those who came before and those who will come after stands ready in the Noble Prophet's ﷺ presence. Whatever has passed and whatever will occur until the Day of Judgement is within his witnessed knowledge. He knows whatever is in the earth and the heavens. He is informed of whatever will happen from east to west. Everything is illuminated for him; he recognizes everything. When the Quran descended upon him, everything became illuminated. Allah Almighty explained the reality of everything to him in detail. Yet this crooked-minded man equated his knowledge with that of Zaid, Amr, a child, a madman, an animal, and a quadruped—Allah forbid!

He does not even understand that the word “some,” which he uses to diminish the knowledge of Mustafa ﷺ, is so vast that it encompasses everything from an immeasurably tiny drop to hundreds of thousands and millions of surging oceans. No one has fathomed the depth or extent of this “some.” These oceans have neither shore nor end; all of

them are still only “some” of his knowledge. Who, then, can encompass this “some”? The knowledge of Mustafa ﷺ is as vast as Allah wills.

Continuing the “Some” Argument

Only such crooked arguments devise standards of equality and likeness, or of negation and deficiency, from the word “some.” These people might as well say—Allah forbid!—that Allah Almighty’s power is equal to the power of Zaid, Amr, a child, an animal, or a quadruped. After all, every animal has power to perform some action or movement, even though its power is not creative; yet the word “some” would apply here too. Allah Almighty is exalted above such comparison and possesses power through His own Noble Being; otherwise, He would be subject to another’s power.

Could it not then be possible to ask whether God exists or not? Whatever exists through power is brought into existence. Whatever is brought into existence was previously

nonexistent. Here too, the word “some” could be applied; this does not encompass all things either. Would not equality and every other objection then follow?

A King and an Ungrateful Beggar

To show the standing of someone who holds this view, we present an example.

There was a king, mighty and powerful, who owned the world’s treasures and forces. All the treasures of the realm were under his authority. He had ministers, nawabs, and chiefs. He appointed one chief as governor of a district and handed over all the treasures to him, so that he could distribute them among the needy people under his rule.

The governor appointed other chiefs to assist him in distributing the wealth and making it easier to reach the people. The king appointed an overseer over those chiefs and nobles, giving him the rank of Chief Deputy. No one other than the king held authority over this overseer. The king entrusted all his treasures to them, gave them full powers, and placed all affairs—apart from his own person—under their charge.

The Chief Deputy distributed the treasures to all the nawabs and chiefs, and they in turn distributed them, rank by rank, to those under them. In this way, the treasures reached the poor and needy throughout the realm, and everyone received his share.

Among those needy people was an unfortunate man with a vile character and filthy mentality. He quarrelled with the king and his nawabs and showed regard for no one. He respected and honoured nobody, even though he himself was in need of a day's bread. Because of his stubbornness, he could not obtain even one rupee. He kept saying, "The Chief Deputy and I are equal in wealth and dominion. If you mean ownership of all the wealth, even the deputy cannot obtain that. If you mean ownership of some of it, what is so special about the Chief Deputy? I am an equal owner too."

Applying the King's Example

This ungrateful, wretched pauper neither acknowledged the authority of the Caliph and the Chief Deputy nor respected the office of the Caliphate. In his view, the occupied treasuries, counterfeit coins, and treasures still buried in the earth were all the same. He paid no regard to the power of

the king of the age, nor to his greatness and majesty; he considered the king equally entitled to distribute everything. In the end, he fell victim to the king's majesty: instead of receiving a share of worldly treasure, he lost his life.

In this example, we regard the Noble Being of Allah Almighty as the King. The Noble Prophet ﷺ is the Supreme Caliph; the nawabs, nobles, chiefs, Prophets, and Awliya عَلَيْهِمُ السَّلَام are the other appointed leaders. We are the poor and needy: we receive from Him, live by His gifts, and seek His mercies. The ungrateful, stubborn rebel cast away from the Divine Court is the one who declares himself an equal partner in Allah's treasures.

Muslims, may Allah support you! Go to that absurd person with the crooked outlook, who has lost the ability to distinguish small from great in the word "some." He has denied the excellence of the Prophet's knowledge. Examine his reality and say to him: "O man, equal to pigs and dogs in knowledge and wisdom!" You will see him foam at the mouth and flare up in anger at this statement. Then ask him: "Does your knowledge encompass everything as Allah's knowledge does?" If he says yes, he has become an

unbeliever. If he says no, then tell him: “What distinction is there in your knowledge? Some knowledge is available even to every dog and pig. How, then, can you be called a scholar of religion?”

Allah Almighty states:

“Those are the worst of all creation.” (Al-Bayyinah: 6)

At this point, the difference between more and less in faith will become clear, as will the distinction between what is intrinsic and what is acquired through another, and between one who bestows and one who begs. A dog did not acquire knowledge from him, nor did it become his recipient. This is unlike all the learned people of the world, who received knowledge through the blessing of the Sovereign of both worlds ﷺ.

Allah Almighty has commanded you to tell the people that what has been revealed to you is for the whole universe.

Imam Busiri writes in the *Qasidah Burdah*:

O Messenger of Allah! All—great and small—ask of you.

The Fourth View

Pursuing the Wahhabis' False Statements

When the Wahhabis become helpless and despairing, they look for ways to protect themselves, although the time for escape has passed. They say that Allah bestowed some knowledge upon the Noble Prophet ﷺ in a miraculous manner, and that he knew only what was granted to him in that miracle. They say: “So hold only this belief, so that disagreements may end and mutual agreement may be achieved.”

They want to deceive ordinary, ignorant people with such statements and ensnare those who are heedless and unaware of the truth. But those who have heard their

statements and insulting words know the saying: “Of all daughters-in-law, the worst is the one who peeps out and then hides.” Yet the Wahhabi in Delhi had openly said:

“Muhammad ﷺ knows nothing—not even the circumstances of how his life would come to its end.”
(Allah forbid!)

Then the leader of the Wahhabis in Delhi went so far as to write in his book *Taqwiyat-ul-Iman*:

“Whoever claims that a Prophet knows anything of the unseen—even the number of leaves on a tree—has committed shirk with Allah.”

Then he said:

“To believe that they know directly, or that they know through knowledge disclosed by God, is shirk in either case.”

Their elder from Gangoh wrote in *Baraheen-e-Qati'ah*:

“The Prophet ﷺ did not know what was happening behind a wall.”

He then shamelessly presented this statement as a Hadith of the Noble Prophet ﷺ and attributed it to Shaykh Abdul Haq Muhaddith Dehlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, whereas the Shaykh had mentioned it only as a point under examination and had written:

“This is neither a Hadith nor an authentic narration.”

He clarified this in his book *Madarij-un-Nubuwwah*. What standing does the Wahhabis’ allegation have when examined against the verses of the Holy Quran, Prophetic Hadith, the statements of the Imams of religion, and the words of the earlier scholars? The whole world bears witness that the Noble Prophet ﷺ knew the knowledge of those before and after him; he was informed of events of the past and future. Everything Allah created was illuminated for him, and every particle was before him.

The Wahhabis' statement that the Noble Prophet ﷺ knew only what was told to him through revelation is correct, but their way of expressing it is not. When they say that some unseen matters were disclosed to the Noble Prophet ﷺ at some times, we too acknowledge that no created being can encompass all Divine knowledge. But we insist that when Allah Almighty said to the Noble Prophet ﷺ, "We shall teach you what you did not know," this teaching truly took place through the Holy Quran.

The Holy Quran did not descend all at once; it was revealed over twenty-three years. Therefore, it is correct to speak of portions of revelation and of knowledge arriving at different times. But one cannot deny that, by describing Allah's instruction in this manner as scant and insignificant, the Wahhabis commit an insult against the Noble Prophet ﷺ.

They compare the Noble Prophet ﷺ to their own vile selves. This old habit was also found among the ancient polytheists, who used to say about their Messengers:

"You are only human beings like us." (Ya-Sin: 15)

The Prophets Are Not Like Ordinary People

In view of this, the Wahhabis hold views worse than those of the ancient polytheists. The polytheists rejected Prophethood outright. Regarding the noble Prophets as ordinary people, they used to say, “You are only human beings like us,” and challenge them: “Why do you boast of your knowledge?” But the Wahhabis, even after believing in Prophethood and acknowledging the Noble Prophet ﷺ as the Seal of the Prophets and the most excellent of the Messengers, still call the Messengers people like themselves.

We glorify Allah, Who changes hearts and grants sight to eyes. This ideological sickness has affected them so deeply that they consider it an immense status to believe that the Noble Prophet ﷺ is the Knower of *maa kaana wa maa yakoon* (what has happened and what will happen). Their feeble intellects cannot comprehend the Noble Prophet ﷺ attaining this rank—so how could they recognize the greatness of other Prophets and Awliya? For them, even recognizing Allah’s Divinity and Exaltedness is difficult. They are unaware of the extent of His commands and power.

They weigh the Messengers on the scales of their own intellect, reject and deny whatever rank their minds cannot grasp, and accept only what their reason permits.

We are the true group of Ahl-e-Sunnat. We acknowledge that everything that passed from pre-eternity and everything that will come until the Last Day is not the entirety of our Prophet's ﷺ knowledge; it is but a particle of his knowledge. Allah Almighty's revealed text states:

“Allah taught you what you did not know, and this is a tremendous favour from Allah upon you.” (An-Nisa: 113)

“Now Hear My Request”

In this noble verse, Allah Almighty declares His favour upon His Beloved ﷺ: “I taught you what you did not know.” After declaring this favour, He says that it is a tremendous favour from Allah. The gift of knowledge of *maa kaana wa maa yakoon* (what has happened and what will happen) was no ordinary matter. Every word of *maa kaana wa maa yakoon*

was present in the Preserved Tablet. Allah Almighty granted the Noble Prophet ﷺ knowledge of the Preserved Tablet, then gave him knowledge of this world and the Hereafter, as well as knowledge of the events that will occur when the Day of Judgement is established.

In the language of the Quran, all the things in the universe are “a little provision” (An-Nisa: 197). After granting knowledge of all these things, it would not have been remarkable for Allah Almighty to mention His favour to His Beloved ﷺ. Kings do not usually speak of a favour when they give a small gift; such mention is appropriate when the gift is extraordinary and abundant. Thus, the Noble Prophet ﷺ was granted abundant knowledge of the Resurrection and the Hereafter, and knowledge of all the stages and degrees of the gathering, the reckoning, the accounting, reward and punishment. People will reach their respective places in Paradise and Hell; Allah Almighty also granted His Noble Beloved ﷺ knowledge of what lies beyond those places.

Knowledge of the Preserved Tablet and the Pen

The Noble Prophet ﷺ recognized his Lord through His Being and Attributes—knowledge of which no mind besides God’s can conceive. Allah Almighty bestowed these gifts upon His Beloved, then declared His favour and tremendous grace.

It is thereby established that all the knowledge of the Preserved Tablet is but a drop compared with the boundless oceans of knowledge of our Noble Prophet ﷺ. At this point, the scholar and Imam Busiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ addresses the Noble Prophet ﷺ:

فإن من جودك الدنيا وضرتها ومن علومك علم اللوح والقلم

The world and all that pertains to it are but a portion of your generosity;\

Before your knowledge, the Tablet and Pen are but a particle.

The Significance of “Min”

Imam Busiri used the word *min* (“from”), which indicates “some.” Now will these people, who measure the knowledge of the Noble Prophet ﷺ by limited and finite standards, express fury and rage against Imam Busiri’s faith and burn with anger?

Mulla Ali Qari’s Explanation

In explaining this couplet, Mulla Ali Qari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says that “knowledge of the Tablet” means the sacred inscriptions and unseen forms recorded upon it. “Knowledge of the Pen” refers to those trusts of Allah Almighty that He has kept preserved according to His Will.

The knowledge of the Preserved Tablet and the Pen is a portion—or a particle—of the Noble Prophet’s ﷺ boundless knowledge because his knowledge has many kinds: universals and particulars, realities and subtleties, and cognitions and understandings connected with the Divine Being. The knowledge of the Tablet and Pen does not

encompass all the knowledge recorded for the Noble Prophet ﷺ. Rather, it is one line from his knowledge, one stream from the oceans of his knowledge. The knowledge of the Tablet and Pen, in turn, is a result of the blessings of the Noble Prophet ﷺ.

Dear readers, from the explanations and details given by Imam Busiri and Mulla Ali Qari, one can estimate the vastness of the Noble Prophet's ﷺ knowledge. Yet how difficult and burdensome it is for those who turn away from the light of truth and deny the greatness of the Noble Prophet ﷺ to accept this!

The Fifth View

The Knowledge of the Prophet ﷺ in the Quran, Hadith, and Sayings of the Companions

Dear readers, from my preceding requests you will have understood the reality of this matter and reached the conclusion that expressing the knowledge of the Noble

Prophet ﷺ neither suggests equality with Allah's knowledge nor raises any suspicion of shirk. We acknowledge all the knowledge of the Noble Prophet ﷺ as bestowed by Allah Almighty; it was not acquired independently. Allah granted it to him and bestowed tremendous favour upon him.

We regard all the knowledge of the Noble Prophet ﷺ as “some” of Allah's knowledge. But there is a difference as vast as the heavens and the earth between our use of “some” and that of those who oppose us: their “some” is a “some” of contempt and enmity, whereas our “some” is a “some” of greatness and honour. No one besides Allah Almighty knows this “some”; He bestowed this “some” upon His Beloved.

The Prophet's ﷺ Knowledge in the Quran, Hadith, and Sayings of the Companions

In addition to the requests I have already presented to the readers, I have brought forward the Quran, Hadith, and the statements of the early and later Imams, establishing reliable proofs. The sayings of the elders of the Ummah have illuminated our hearts and minds and made us yearn for the Noble Prophet ﷺ, whose station is exalted and whose qualities are sublime.

I have stated everything that reason and wisdom can accept.
If you wish to see the surging oceans and shining moons of
the knowledge of the Prophet ﷺ, study my books:

ما للحبيب بعلوم الغيب

and

اللؤلؤ المكنون في علم البشير ما كان وما يكون

Then also read:

انباء المصطفى بحال سر و اخفى

I am certain that your heartfelt desire will be fulfilled and
your faith renewed.

Reports of the Events of the World

Sahih Bukhari relates from Sayyiduna Umar Faruq رَضِيَ اللهُ عَنْهُ
:تَعَالَى عَنْهُ:

“Once the Noble Prophet ﷺ stood to deliver a sermon and informed us of all conditions from beginning to end, from pre-eternity until the Day of Judgement—so much so that he told us when the people of Paradise would enter Paradise and the people of Hell would enter Hell.”

There is a Hadith in Sahih Muslim that the Noble Prophet ﷺ addressed the people from morning until sunset. These words are especially noteworthy:

“He informed us of everything that is to happen in the world until the Day of Judgement. The one among us who remembered the most received the greatest share of that knowledge.”

In a Hadith reported in both Bukhari and Muslim, Sayyiduna Hudhayfah رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that once the Noble Prophet ﷺ stood to deliver a sermon and told us all the circumstances from the time he stood until the Day of Judgement—everything that would happen—leaving nothing out.

Sayyiduna Mu'adh ibn Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ narrates in a Hadith of Tirmidhi that the Noble Prophet ﷺ said:

“I saw my Majestic Lord. He placed His hand of power between my shoulders, and I felt its coolness in my chest. Everything became illuminated for me, and I recognized everything.”

Knowledge of the Heavens and the Earth

Bukhari, Tirmidhi, Ibn Khuzaymah, and the Imams who came after them affirmed this Hadith and explained it further. In a Hadith of Tirmidhi, Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports this statement of the Noble Prophet ﷺ:

“I came to know everything that is in the heavens and the earth.”

At another place, he ﷺ said:

“I came to know everything from the east to the west.”

In a Hadith with an authentic chain, this is reported from Sayyiduna Abu Dharr Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ in *Musnad Imam Ahmad*, *Tabaqat Ibn Sa'd*, and *Al-Mu'jam al-Kabir* of At-Tabarani. It is also reported from Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ in Abu Ya'la, Ibn Muni', and At-Tabarani that:

Knowledge of Every Bird and Creature

“The Noble Prophet ﷺ left us in a state in which there was no bird beating its wings in the air whose condition he had not mentioned to us.”

The Hadith about the solar eclipse is found in Bukhari and Muslim. The Noble Prophet ﷺ said:

“Whatever I had not seen before, I have now seen in its place.”

We have already quoted these words of the blessed Hadith: “Allah Almighty presented the world before me, and I saw everything in it”—that is, everything that will occur up to the Day of Judgement—as I see this palm of mine.

Besides this blessed Hadith, countless other Hadith exist. The Hadith scholars, Imams, scholars, and jurists have continued to narrate them with *tawatur* (successive transmission). This verse from the *Qasidah Burdah* is a fountain of light for the faithful:

من علومك علم اللوح والقلم

Before your knowledge, the knowledge of the Tablet and Pen is but a particle.

The Comprehensive Knowledge of the Earth and Heavens

After presenting the explanation of Mulla Ali Qari رَحْمَةُ اللهِ عَلَيْهِ, we now offer to the readers the statements of Shaykh Muhaddith Dehlawi رَحْمَةُ اللهِ عَلَيْهِ, who wrote in his commentary on *Mishkat Sharif* that the statement of the

Noble Prophet ﷺ, “I came to know whatever is between the earth and the heavens,” conveys that he ﷺ knew all universal and particular forms of knowledge and encompassed all knowledge relating to the earth and the heavens.

The Knowledge of All Birds and All People

In his commentary on *Shifa Sharif*, Allama Khifaji writes—and Allama Zurqani writes in his commentary on *Mawahib* while explaining the narrations of Sayyiduna Abu Dharr and Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُمَا—that there is no bird between the heavens and the earth whose circumstances and details the Noble Prophet ﷺ did not tell us. This proves that the Noble Prophet ﷺ explained every particle of the heavens and the earth; no matter, whether general or detailed, remained that he had not explained.

Imam Ahmad Qastalani says that there can be not the slightest doubt that Allah Almighty gave His Beloved ﷺ even greater knowledge and disclosed to him ﷺ the conditions

and knowledge of all earlier and later people. Imam Busiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says elsewhere:

وسع العالمين علما وحكما

Mustafa's knowledge encompasses all the worlds.

Imam Ibn Hajar Makki writes:

The Knowledge of Every Person, Past and Future

“When Allah Almighty granted the Noble Prophet ﷺ knowledge of the whole world, he ﷺ came to know the circumstances of all people who had passed and all who were yet to come.”

In *Naseem-ur-Riyaz*, further clarification is given: when all created beings, from Sayyiduna Adam عَلَيْهِ السَّلَام until the establishment of the Day of Judgement, were brought before

the Noble Prophet's ﷺ sight, he ﷺ recognized each one. Sayyiduna Adam عَلَيْهِ السَّلَام was taught the names of all things and thus became knowledgeable of all those names.

After Imam Qadi, Allama Qari and then Allama Manawi wrote in their commentary on *Jami' al-Saghir* that when pure souls separate from their bodies and reach the higher world, no veil remains before them and all screens are removed. They know and see all the affairs and scenes of the universe as though everything were taking place before them.

The Prophet's ﷺ Awareness of the Conditions of His Ummah

Imam Ibn Hajar Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and Imam Qastalani state that our noble scholars hold the belief that there is no difference between the life and the passing of the Sovereign of the Universe ﷺ: he ﷺ sees his Ummah, is aware of all their conditions, knows their intentions, aims, and heartfelt desires. All these matters are as clear to the Noble Prophet ﷺ, one by one, as daylight; nothing is concealed from his witnessed sight.

Allah Almighty states:

“O Prophet, the Knower of the unseen! We have sent you as a Present Eyewitness (Haazir and Naazir), a bearer of glad tidings, and a warner.” (Al-Ahzab: 45)

The Pure Soul of the Prophet ﷺ in the Homes of Muslims

Qadi Iyad writes in *Shifa Sharif* that when you enter an empty house, offer salutations to the Prophet ﷺ. Allama Mulla Ali Qari writes in his commentary that the pure soul of the Noble Messenger ﷺ is present in the homes of all Muslims.

Knowledge of the First and the Last, the Outer and the Inner

Shaykh Abdul Haq Muhaddith Dehlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states that Allah Almighty disclosed to His Prophet ﷺ everything that had happened in the world from Sayyiduna Adam عَلَيْهِ عَلَيْهِ

السَّلَام until the Trumpet is blown. Thus, all conditions from beginning to end were disclosed to him ﷺ.

The knowledge of the Noble Prophet ﷺ was made so vast that, besides Allah Almighty's works, commands, Attributes, Names, acts, and effects, all knowledge of the outer and inner, the first and the last, was placed before him ﷺ. The Noble Prophet ﷺ was the embodiment of this noble verse:

“Above every person of knowledge is One who knows more.” (Yusuf: 76)

The Generality of Quranic Knowledge

The noble verse mentioned above is general; it does not specify any particular person. If it is understood to apply to all possessors of knowledge, then our Noble Prophet ﷺ is the highest and most worthy of them all. In the earthly world, every learned person may be distinguished above another, but higher and greater than our Prophet ﷺ is only the Noble Being of Allah. The term “possessor of knowledge” cannot be

applied to Allah's Being in this sense, because its indefinite form indicates "some"; therefore, no further specification is required.

Shah Waliullah Muhaddith Dehlawi writes in his book *Fuyuz al-Haramayn*:

"During my attendance at the court of the Noble Prophet ﷺ, I received this spiritual blessing: I saw how a person advances from one station to the Sacred Station, where everything becomes illuminated for him. In the Noble Prophet's ﷺ event of Ascension, all the heights and expanses of the Sacred Station are attained in the most perfect and exalted manner."

In the preceding lines, we have presented various stations of the knowledge of the Noble Prophet ﷺ. The judgement of the Word of Allah, the judgement of that exalted Court, and the judgement of the One Who revealed the Quran are true. The Quran is not fabricated or made-up speech; it confirms the earlier Books and explains everything in detail. Nothing has been left out of it. The Mighty Quran is a witness, and its

testimony outweighs all others. It is an explanation of everything. An explanation is a clear and radiant statement in which nothing remains hidden.

To explain, there must be one who explains—and that is Allah Almighty—and one about whom the explanation is given: those to whom the Holy Quran was revealed, our Master and Patron, Muhammad, the Messenger of Allah ﷺ.

Every Particular Is Included

According to Ahl-e-Sunnat, everything that exists is a “thing,” and this includes all existent beings: from the lowest earth to the Throne, from east to west, essences, states, movements and stillness, the flutter of an eyelid, the reach or failure of a glance, the conditions and thoughts of hearts, intentions and purposes—in short, everything that has happened and everything that will happen. All the treasures and every single thing recorded in the Preserved Tablet are contained in the Quran. The Quran mentions these matters clearly and in detail; the One Who revealed the Quran knows every inscription of the Tablet.

“Every small and great thing is written down. We have counted everything in a Book that makes it clear. In the darkness of the earth, every grain and everything fresh and dry has been explained in a Clear Book.”

All these things descended upon the Noble Prophet ﷺ in the form of the Quran.

The Stations of the Knowledge of Mustafa ﷺ

Besides the verses mentioned above, the treasures of Hadith are filled with the knowledge of the Noble Prophet ﷺ.

Everything that will happen from the beginning to the end is recorded in the Preserved Tablet; all conditions until eternity are contained therein. In *Tafsir Baydawi* it is stated that the matter from pre-eternity to eternity is finite, because infinite things and all their details cannot fit within the measure of pre-eternity and eternity.¹

Generality and Definitive Proof

This is not hidden from people of insight and faith: this is what is meant by *maa kaana wa maa yakoon* (what has happened and what will happen). In the principles of jurisprudence, it is made clear that an indefinite noun in a negative context is general. It is therefore impermissible to say that Allah Almighty left anything out of His speech. The word “all” is even more explicit in its generality than any other text, so it is not permissible that anything remain absent from a clear statement and detailed explanation.

Definitive Theological Proof and Definitive Legal Proof

The principles of jurisprudence distinguish between *qatiyyat-e-kalami* (theological definitiveness) and *qatiyyat-e-usooli* (definitiveness in legal principles). General definitiveness in legal principles is subject to juristic reasoning; before theological definitiveness, it carries little weight.²

¹ I explained this subject more fully in the First View: the Throne and the earth are two limits, and the first and last day are also limits; all these things are

contained within times and places and are finite. Some people are surprised at how the Preserved Tablet, the Throne and the earth, and pre-eternity and eternity can encompass all things. But those who understand the concept of Allah's infinite knowledge have no hesitation. The Holy Quran is one Book, one drop, in comparison with the boundless oceans of Allah Almighty's knowledge. In terms of its words, it is a finite treasure from His infinite treasures. Some people stop at this point; their intellects fail them. The Quran mentions the five unseen matters and the record of the Preserved Tablet; all these finite matters are a portion of the Noble Prophet's ﷺ knowledge. The Quran is finite in its descent, and its verses point to finite matters. The mind cannot grasp this point until it understands infinite knowledge. In truth, it needs no further explanation, but people stop short of recognizing reality because, through their limited understanding, they imagine the finite knowledge of the Noble Prophet ﷺ to be infinite." (Ahmad Raza Khan)

The Quran's Revelation and the Growth of Knowledge

A Hanafi's use of the generality of a Quranic text, and the fact that it is decisive according to his school, neither permits him to make an absolute judgement about the Divine intent nor takes him outside the scope of interpretation.

It has been established that our Prophet ﷺ knows all of *maa kaana wa maa yakoon*. It is also settled that the knowledge of the Noble Prophet ﷺ is derived from the Quran, and every matter is clearly and fully explained. The Quran is the Attribute of the Lord; everything is present in it.

The entire Quran—with all its Surahs, verses, and sections—did not descend at one time. Rather, the Holy Quran was revealed over twenty-three years. As each noble verse descended, the knowledge of the Noble Prophet ﷺ continued to increase. When the Holy Quran was completed, the knowledge of the Noble Prophet ﷺ was brought to completion and Allah Almighty perfected His favour upon His Beloved.

Before the Quran was revealed, the accounts of earlier Prophets were given briefly and not in detail; then the events of those great Messengers began to be disclosed in detail. Although the hypocrites secretly spoke insolently about the knowledge of the Noble Prophet ﷺ, whenever he ﷺ paused or deliberated over a matter, they would look at one another and say that the Noble Prophet ﷺ—Allah forbid—was unaware. Then revelation would come, and his

knowledge would increase. This is neither proof of a deficiency in the Prophet's ﷺ knowledge nor contrary to a Quranic verse.

The Prophet's ﷺ Deliberation Is Not Proof of Ignorance

The Wahhabis offer various proofs to claim deficiencies in the knowledge of the Noble Prophet ﷺ. Whenever they find an incident or story in which he ﷺ chose silence or deliberated, they infer that he was unaware. This is their foolish and ignorant habit, whereas interpreting such incidents as unawareness on the Prophet's ﷺ part is itself a sign of ignorance.

We praise Allah Almighty. The proofs the Wahhabis bring when speaking of deficiencies in the knowledge of the Noble Prophet ﷺ are weightless and useless. Even if, by an impossible supposition, an incident occurred in which the Noble Prophet ﷺ remained silent after revelation had descended, it still would not be decisive proof of a deficiency in his knowledge.³

If I were to present here all the proofs of the Imams from the books of jurisprudential principles, they would be beyond counting. The leader of the Wahhabis in India, Rashid Ahmad Gangohi, wrote in *Baraheen-e-Qati'ah*—a book he attributes to his student Khalil Ahmad Ambethwi—:

² One proof of the Wahhabis' ignorance is their use of the Hadith of Intercession: "Then I shall raise my head and praise and glorify my Lord, and He will teach me." What in this is evidence of ignorance? Rather, it shows a further increase in the knowledge and excellence of our Master and Patron: on the Day of Judgement, Divine Attributes will be manifested to the Noble Prophet ﷺ, and secrets will be disclosed to him that were not manifested during his outward worldly life. This is no cause for blame. As explained earlier, the knowledge of the Noble Prophet ﷺ does not encompass the Essence and Attributes of Allah Almighty; the finite cannot encompass the infinite. His new knowledge concerning the Divine Essence and Attributes will continue to increase until eternity, yet it will never encompass them: whatever knowledge is received is finite, while what remains is infinite. This contradicts neither our claim nor indicates any deficiency in the Prophet's ﷺ knowledge. (Ahmad Raza Khan)

Gangohi's Statement on Bestowed Knowledge

Gangohi himself acknowledged that Allah Almighty bestowed knowledge of the unseen upon the Noble Prophet ﷺ, but he wrote this accepted truth in guarded and evasive words:

“Matters of belief are not established by analogy; they must be definitive, and definitiveness is established by explicit texts. Here there are explicit texts. Therefore, affirming this will deserve consideration only when the author establishes it through definitive proofs. In matters of belief, definitiveness is what counts, not conjectural authenticity; not even an authentic solitary Hadith is authoritative. This is demonstrated in the discipline of jurisprudential principles.”

Gangohi's position is now fully exposed, and the truth is clear. We say with confidence: let the Wahhabis of Gangoh, the Deobandis of Delhi and Deoband, and all other irreverent, ill-mannered ignoramuses together produce one

explicit text whose indication is definitive and whose implication is certain—such as a Quranic verse or a mutawatir Hadith that gives a decisive, certain ruling—that, even after all revelation was complete, some event remained hidden from the blessed person of the Noble Prophet ﷺ or was unknown to him.

It is a separate matter if the Noble Prophet ﷺ knew something but did not state it, because he ﷺ had thousands and hundreds of thousands of kinds of knowledge that he knew but was not commanded to disclose. It is possible that some knowledge slipped from his mind while his blessed attention was directed to a more important and momentous matter. Forgetting something is not proof that the knowledge was absent.

A Challenge to Produce Decisive Proof

We say to the Wahhabis of India: bring a proof, any proof, that negates the knowledge of the Noble Prophet ﷺ, if you are truthful. If you have not been able to produce such proof

until now, we tell you that you will never be able to produce it. Know that Allah never permits deceivers to continue scheming and misleading people.

It is astonishing that the aforementioned Gangohi classifies the excellence of the Noble Prophet's ﷺ knowledge as a matter of virtues in order to reject the Hadiths of Bukhari and Muslim. When it came to denying the Prophet's ﷺ knowledge, he treated it as a matter of virtues, where even weak Hadiths are accepted, and then brought forward fallen reports as evidence—reports that the Imams had explicitly declared baseless. In other words, he cites as proof a report saying, “I do not even know what is behind a wall.”

We appeal to the believers' zeal for Islam and wish to make this clear: these people harbour grave doubts about the Noble Prophet ﷺ. They acknowledge his knowledge, but not on the basis of definitive texts; they accept it only through Hadiths about virtues. They do not accept the reliable, authentic Hadiths of the two Sahih collections, and to refute them they bring forward every fallen, false, and fabricated report. Can such people claim Islam? Never—never!

Baraheen-e-Qati'ah* and *Taqdis-ul-Wakil

You may recall *Baraheen-e-Qati'ah*, attributed to Khalil Ahmad Ambethwi, who came this year to perform Hajj and is still in Makkah Mukarramah. His teacher Rashid Ahmad Gangohi wrote an endorsement supporting the book and declared every word of it correct.

The scholars of Hijaz—Makkah and Madinah—rejected this book and wrote refutations of it. The distinguished Hanafi Mufti Maulana Jamal Muhammad Saleh ibn the late Siddiq Kamal wrote a powerful endorsement for Maulana Ghulam Dastagir Qasuri's book *Taqdis-ul-Wakil*, proving both authors misguided and leading others astray. He said:

“The author of *Baraheen-e-Qati'ah*, and those who support and affirm it, are undoubtedly heretics and misguided.”

Our master, the Shaykh of the scholars and Mufti of the Shafi'is in Makkah, Maulana Jamal Muhammad Sayeed Bisseel, said:

“The author of *Baraheen-e-Qati'ah* and all those who support him resemble devils; they are irreligious and misguided.”

The current Mufti of the Malikis, the distinguished Muhammad Abid ibn the late Shaykh Husain, praised those who refuted *Baraheen-e-Qati'ah* and called its author the tribulation of the age. The Hanafi Mufti of the Hanbalis, Maulana Khalaf ibn Ibrahim, said that those who refute the author of *Baraheen-e-Qati'ah* and his supporters are upon righteousness.

Further Testimony of the Scholars

The Hanafi Mufti of Madinah Munawwarah, Maulana Ajmal Usman ibn Abdus Salam, said:

“I have read the powerful refutation of the author of *Baraheen-e-Qati'ah*. The text of *Baraheen* is a dense field of doubts; it is a book that shows mirage as water. It deceives the foolish by stitching together its clumsy statements. I swear by my life: the author of *Baraheen-e-Qati'ah* is a deceitful writer, trapped among the thorns of misguidance, and deserving of disgrace from Allah.”

Sayyid Jalil Muhammad Ali said that those who refuted *Baraheen-e-Qati'ah* exposed the author's misguidance and dishonesty. Although this book is attributed to Khalil Ahmad Ambethwi, he said, it was actually written by Rashid Ahmad Gangohi. The two of them established in it the manner of attributing falsehood to Allah Almighty and described the knowledge of the Noble Prophet ﷺ as less than that of the accursed Iblis.

The book then compares the Noble Prophet's ﷺ gathering to celebrate his birth and the standing in remembrance of his birth to the ceremonies for Kanhaiyya's birth. Kanhaiyya is a deity of the polytheistic Hindus of India. When his birthday

arrives, a woman is brought in pretending to be at full term in pregnancy. She imitates a woman giving birth: she groans loudly and turns from side to side. Then an image of a child is taken out from beneath her. The Hindus dance, leap about, clap, play instruments, and perform other vile games.

This insolent cleric compared all the ceremonies for the Noble Prophet's ﷺ birth to “Kanhaiyya's birth,” and described the gathering for the Prophet's ﷺ birth as even worse than those polytheistic practices. He says:

The Milad Gathering and Deobandi Scholars

“Hindus set a particular date, but these Muslims are not bound to any date for celebrating the day of Milad; whenever they wish, they continue performing these absurd practices.”

The reality is that, before the scholars of the Two Noble Sanctuaries, the scholars of Ahl-e-Sunnat declared that they hold gatherings for the Noble Prophet's ﷺ birth and speak in

those gatherings about his blessed remembrance. Yet Rashid Gangohi still wrote satire about them and began belittling them. He considers the clerics living in Deoband to be higher and greater than all the scholars of Ahl-e-Sunnat.

The Deobandi Scholars

Describing the Deobandi scholars, he writes that they dress according to the Sacred Law, perform congregational prayers, practise enjoining what is right, do not distinguish between poor and rich when issuing legal rulings, and always keep the truth before them when answering. If someone points out their error, they correct it with an apology. Anyone who wishes may test the Deobandi scholars.

The Scholars of Makkah Mukarramah in the Deobandis' View

Maulwi Rashid Ahmad Gangohi writes that the scholars of Makkah Mukarramah lack reason and knowledge. He says that most scholars there dress contrary to the Sacred Law; their garments—including trailing hems, sleeves, cloaks, and shirts—are contrary to the Sacred Law; their beards are

shorter than a fist; they are careless in prayer; they do not care about enjoining right and forbidding wrong; they wear unlawful rings and signet rings; and, in issuing legal rulings, “you can have anything written, provided you give them something.”

He says that when they are informed of their errors and hostility, they attack the person—indeed, they rush to beat him. The matter between the Shaykh of the scholars, Maulana Sayyid Ahmad Zaini Dahlan, and our Shaykh-ul-Hind, Maulana Rahmatullah Kairanwi, is known to everyone. He further alleges that they took money from a Baghdadi Rafidi and wrote that Abu Talib was a believer, contrary to the narrations in the authentic Hadith collections.

In short, the Deobandi scholars attribute senseless statements to the scholars of Makkah Mukarramah, then invent incidents so disgraceful that one feels ashamed even to write them. In one place, Deobandi scholars wrote that if they were to describe the misdeeds of the scholars of Makkah, people would be astonished.

They said that they met a blind man in Makkah who used to preach in one of its mosques after the Asr prayer. I asked him about the gathering for Milad, and he replied, “It is an innovation; it is unlawful.” I greatly admired that blind preacher because he had declared the gathering for Milad unlawful.

These are the views that these wretched people continue to express about the scholars of Makkah. Even the blind preacher’s words become guidance for them.

The Sixth View

Knowledge of Five Matters

Some scholars have appeared who cannot even distinguish between the general and particular portions of textual proofs. They have begun to say: “You claim that your Prophet ﷺ knew everything that has happened and will happen, from pre-eternity to the end. That would include the five matters that no one knows except Allah. How, then, can it be correct to attribute to the Prophet knowledge that is exclusive to Allah?”

How quickly they forget! In the preceding pages, we explained that Allah Almighty's exclusivity lies in His intrinsic knowledge, which encompasses all Divine knowledge. Absolute bestowed knowledge, however, is available to His servants through Allah Almighty's gift and instruction.

We do not attribute knowledge of what has happened and what will happen to the Prophet ﷺ without basis. We do so in accordance with Allah Almighty's statement, and it is then established through the Hadith of the Noble Prophet ﷺ. The noble Imams have established it as well. The Quranic verses, reliable Hadith narrations, statements of the noble Companions, and writings of the scholars—all of them bear decisive witness to the Noble Prophet's ﷺ knowledge of what has happened and what will happen.

What can the Deobandi scholars present against all these proofs? What has happened to them? What thoughts and beliefs are they clinging to? Do Allah Almighty's verses refute one another? You read the Quran—use your reason and listen with awareness. We have already explained that

Allah Almighty made a negation that cannot be invalidated, and established the matter in a way that leaves no room for denial.

The reconciliation between the two verses is clear; you yourselves know the ways in which they are reconciled. It is as though you have ears but are deprived of hearing, and eyes but cannot see.

Suppose it were accepted that Allah Almighty reserved knowledge of only five matters for Himself, while forbidding others from being given such knowledge—even though Allah Almighty continually grants various kinds of knowledge of the unseen to His servants, and there is nothing wrong in this granting.

There is no need to rush to a conclusion. Consider the matter calmly and thoughtfully and let it settle in your mind. Haste can lead to a slip, and an argumentative approach can make matters worse. How have you assumed that there is something exclusive in the way these five kinds of knowledge are mentioned? The noble verse says:

“Indeed, with Allah is the knowledge of the Hour. He sends down rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, Allah is All-Knowing, All-Aware.” (Luqman: 34)

How does mentioning these five matters establish that they are exclusive to Allah? What specific quality of exclusivity is found in them?

On reflection, some of these matters have no exclusive quality at all. For example, Allah Almighty sends down rain and knows what is inside the womb—but we do not accept that merely mentioning something in a context of praise necessarily makes it absolutely exclusive to Him. Allah Almighty has described His own Attributes as All-Hearing and All-Seeing, yet He has also granted His servants a plentiful share of these qualities. He states:

“And We gave them ears, eyes, and hearts.”

Sayyiduna Musa عَلَيْهِ السَّلَام said that his Lord neither errs nor forgets. The noble Prophets عَلَيْهِمُ السَّلَام do not err either. Allah Almighty states:

“He said, ‘O my people! There is no error in me; rather, I am a Messenger from the Lord of all the worlds.’” (Al-A'raf: 61)

Allah Almighty does not wrong even an atom's weight, and the noble Prophets عَلَيْهِمُ السَّلَام do not commit injustice either. Allah Almighty states:

“Allah said, ‘My covenant does not extend to the unjust.’” (Al-Baqarah: 124)

We acknowledge that many things are exclusive to Allah Almighty's Being. But what exclusivity has Allah Almighty actually declared in these five matters?

The Wisdom Behind the

Exclusivity of Five Matters

Different Counts in Hadith

In the preceding pages, we discussed the five matters of the unseen. Now we shall express our thoughts in the light of the background to these matters and the wisdom that led to their being singled out. The Noble Quran does not state a number of five, nor does it use the word “five.” Rather, in view of the manner of expression, it mentions matters whose number is at least five. Keep this saying of the Noble Prophet ﷺ in mind. He ﷺ said:

“Allah Almighty granted me five things that He had not granted to anyone before me.”

Although the Noble Prophet ﷺ was favoured with countless gifts—gifts beyond number—the same Hadith is also expressed in these words:

“I was given excellence over the earlier Prophets through six things.”

Do these two Hadith contradict one another? Certainly not. The two Hadith give different numbers when counting the excellences. We find many authentic Hadith, accepted as reliable by the Imams, that give different counts and appear to negate one another numerically. I have collected many such weak Hadith in my book:

"البحث الفاحص عن طرق أحاديث الخصائص"

Their numbers vary, and the count in one Hadith does not match that in another; yet the special qualities described in these Hadith number more than thirty—so what comparison is there with five or six? Likewise, *Jami' al-Saghir* and its abridgements and compilations mention counts of three, four, and five. These numbers do not establish a binding limit.

You may say that, apart from these Hadith, there must be a Quranic purpose or wisdom in mentioning the five matters under discussion. I wish to shed light on this wisdom and subtle point.

Other Matters of the Unseen

In my view, there is both wisdom and a subtle point behind this. The point is lofty, and the wisdom is sublime. Most importantly, because of their limited understanding, the Wahhabis discuss only those matters of the unseen that are mentioned in these verses. In reality, many matters of the unseen besides these five are mentioned. These five matters are not even one-thousandth of the thousands and millions of unseen matters.

Allah Almighty is the Knower of the Unseen, the All-Aware of all hidden matters. Every one of His Attributes is unseen. The record of deeds is unseen; the Barzakh (intermediate realm after death) is unseen; Paradise is unseen; Hell is unseen; the Reckoning is unseen; the Plain of Judgement is unseen; people being gathered there is unseen; and being

raised from the graves is unseen. These are beyond our counting. The point is not that these other unseen matters are more important than the five under discussion. Rather, Allah Almighty mentioned only these five matters in the noble verse under discussion instead of mentioning all those other unseen matters.

In reality, the age in which the Noble Prophet ﷺ was sent was full of soothsayers, who beguiled people in astonishing and ridiculous ways. In particular, they told people: “We know the unseen. We possess knowledge of *ramal* (divination using sand), knowledge of the stars, experience in *qiyaafah* (judging by physical features or tracks), and knowledge of *iyaafah* (interpreting omens). We can calculate matters from *tehare* and *haanse*.¹”

They kept leading people through all kinds of calculations in order to satisfy their own desires and passions. They did not discuss the Divine Being, Divine Attributes, the Hereafter, or the angels, nor did people come to them to inquire about such matters. They would tell people only when it would

rain, whether trade would bring loss or profit, how a profit or loss would occur, and whether a traveller would return safely home.

The Soothsayers' Claims and Knowledge of Judgement

Allah Almighty made clear to those soothsayers and the people caught in their grip that they were liars, making false claims and deceiving people. Knowledge of such things belongs to the Majestic Lord, the Creator and Master of them.

Alongside these worldly events and occurrences, Allah Almighty also mentioned knowledge of the Day of Judgement: besides these matters, Allah will inform us of the conditions that will arise when the Day of Judgement is established. You debate the death of one or two people, while Allah Almighty knows the Day of Reckoning and the day of the end of the entire universe.

Astrologers are merely people who follow conjecture. Regarding ordinary occurrences, they continually offer only speculative conclusions. They have no certain rule by which to determine the ruin of one household or the death of one person; they themselves have no confidence in their speculation.

Astrology and Conjecture

The positions of stars, *jog* (astrological conjunctions), their mutual relations, and their indications are all presented uncertainly. Sometimes a prediction proves correct, but most often it proves wrong. They prepare charts for a child's birth and charts of a person's lifespan, yet are deceived about many moments and events throughout the year and keep giving incorrect results.

One star has some effect on a house, but astrologers do not understand the mutual conflict of forces and qualities. They cannot judge what brings good or harm; they merely make guesses. They decide according to whichever side seems to weigh more, yet remain unaware of the forces that bring

about revolutions in the world. Only the Holy Quran, through its decisive judgements, satisfies the intellects of the world.

The conjunction of Zuhā and Mushtari, Kaatino, Barho, Aatishi Hamal, and Asdaqoos² in a person's birth chart—such as the conjunction that occurred at the time of the Flood of Nuh—is beyond the capacity of these soothsayers and astrologers to understand.

Conjunctions that occur according to calculation may be understood approximately, as they were in earlier times. But how many years will pass before such a conjunction or alignment occurs? At what degree of which zodiac sign will it take place? At what minute and in which direction? How many days will it last? For how long will one star keep another hidden, and at what time will it become visible? These are the questions of astrologers. Yet only that Powerful Knower, the Judge of judges, knows this calculation; its measure is set by Him alone.

By mentioning the Day of Judgement, Allah Almighty has demolished all such conjectures and declared: “If you are truthful in your calculations, then estimate the Day of

Judgement instead of estimating the death of one person”—which would have been easier.

The Wisdom in Mentioning These Five Matters

This is the wisdom and subtle point behind these five matters of the unseen—and Allah Almighty knows best what the true unseen is. Soothsayers’ guesswork has no reality. This point can enter the mind only through Allah’s grace and the aid of the Noble Prophet ﷺ.

The Noble Prophet ﷺ said that there are five things which no one knows except Allah Almighty. Allah Almighty also said, “O Messenger, tell them that no one in the heavens and earth knows the unseen except Allah.” The Noble Prophet ﷺ mentioned only five matters, whereas Allah Almighty spoke in general terms. We accept this, because the general wording and the particular count do not contradict one another: no one besides Allah knows these five matters, and Allah alone is the true Knower of the unseen.

Among all Arabic sayings, the Noble Prophet ﷺ selected this statement:

“Whatever comes to us besides Allah is unreal.”

Levels of Understanding the Declaration of Divine Unity

For ordinary people, “There is no deity except Allah” means that there is no deity besides Allah. For the elect, it means that there is no object of devotion besides Allah Almighty. For the select among the elect, it means that none is beheld except Allah. For those who have attained the highest station, it means that none exists except Allah.

All these meanings are correct and true. Faith rests upon the first meaning, righteousness upon the second, the spiritual path upon the third, and arrival unto Allah upon the fourth. May Allah Almighty grant us a share in all these meanings.

Sayyiduna Sawad ibn Qarib رَضِيَ اللهُ تَعَالَى عَنْهُ presented these verses before the Noble Prophet ﷺ:

I bear witness that Allah truly is, and none is God besides Him;\

And truly, you are entrusted with all matters of the unseen.\

Pure and wholesome, born of pure fathers and mothers,\

Of all the Messengers, you are the greatest in intercession and near to Allah.\

So be my intercessor; on that Day, apart from you,\

No one will be able to intercede,\

And Sawad ibn Qarib will gain no benefit.

This narration is also reported in *Musnad Imam Ahmad*.

My Request

The Intercession of the Prophet ﷺ

Sayyiduna Sawad ibn Qarib رَضِيَ اللهُ تَعَالَى عَنْهُ first denied everything besides Allah. Second, he affirmed that the Noble Prophet ﷺ certainly possesses knowledge of the unseen. Third, he believed that the Prophet ﷺ intercedes. The Noble Prophet ﷺ said:

“I have been granted the gift of intercession.”

Intercession in This World

This Hadith is recorded in Sahih Muslim.

The Wahhabis have a strange logic. They say that people should not appeal to the Noble Prophet ﷺ for intercession in this world, claiming that he ﷺ cannot intercede during his worldly life. Yet Allah Almighty says to His Beloved ﷺ:

“Seek forgiveness for the believing men and women who are closely connected to you.” (Muhammad: 19)

At another place, He says:

“When they come to you after having wronged their own souls and ask forgiveness from Allah, and the Messenger seeks forgiveness for them, they will surely find Allah Most Accepting of repentance, Most Merciful.” (An-Nisa: 64)

The Wahhabis have pushed these verses aside and, when translating them, act with extreme miserliness.

Fourth

Sayyiduna Sawad ibn Qarib رَضِيَ اللهُ تَعَالَى عَنْهُ also believed that the intercession of the Noble Prophet ﷺ is the closest. Yet the leader of the Wahhabis, Maulwi Ismail Dehlvi, writes in *Taqwiyat-ul-Iman* that when Allah wishes to devise a means to forgive a repentant person, He will make anyone He wishes an intercessor; no one has any special distinction. The restriction to those who are remorseful and repentant is

there because, according to the aforementioned Dehlvi, intercession is only for the remorseful person, not for a sinner who was unable to repent.

Fifth

The Noble Prophet ﷺ is closest to Allah Almighty in intercession.

The Intercession of the Prophet ﷺ

All other intercessors will intercede through him ﷺ. This is why Sayyiduna Sawad ibn Qarib appealed to the court of the Noble Prophet ﷺ.

Sixth

Intercession is an exclusive distinction of the Sovereign of the Universe ﷻ. The other intercessors will intercede in the court of the Noble Prophet ﷺ; in the Court of Allah, there will be no intercessor without him ﷻ. He ﷺ said, “I am the master of the intercession of all the Prophets.” He was not boasting; he was speaking of Allah’s kindness and gift.

Seventh

It is also established from Sayyiduna Sawad's words that whoever holds fast to the Noble Prophet's ﷺ mantle, he ﷺ comes to that person's aid. How contrary to the words of this renowned Companion is the view of the Wahhabi leader, Maulwi Ismail Dehlvi, who writes that the Prophet ﷺ will not even be able to help his own daughter—so what mention is there of anyone else?

All the thoughts mentioned above belong to a Companion who was a lover of the Noble Prophet ﷺ and honoured in his sight. Everything stated in this Hadith is reflected in the Prophet's ﷺ pure life.

Those unaware of the station of Mustafa ﷺ cite this verse concerning the Prophet's ﷺ—Allah forbid—lack of knowledge:

The Messengers' Knowledge and Divine Grant

“On the Day when Allah gathers the Messengers, He will say, ‘What response did you receive?’ They will say, ‘We have no knowledge.’” (Al-Ma'idah: 109)

What proof does this noble verse provide that the noble Prophets lacked knowledge? They spoke the absolute truth and denied their own intrinsic knowledge. Indeed, when a shadow stands before the original, it has no independent standing. When the angels were presented before Allah Almighty, they said:

“Glory be to You! We have no knowledge except what You have taught us.” (Al-Baqarah: 32)

This is a statement about bestowed knowledge. The noble Prophets عَلَيْهِمُ السَّلَام show even greater reverence before the Divine Court than the angels; therefore, they denied their own knowledge before Allah.

The summary is that everything exists through Allah Almighty, and nothing exists without His gift. We have reached the conclusion held by the noble Imams: whoever claims knowledge independently, without the gift of Allah, is being refuted.

Some of our scholars have quoted from the commentary on *Jami' al-Saghir* that the statement of the Noble Prophet ﷺ—that no one besides Allah Almighty knows these five matters—means that no one knows them independently. But if Allah Almighty informs and teaches someone, that is His favour. People who possess knowledge disclosed by Allah are present in this very world. The Prophets are, of course, the noble Prophets; we have also found such knowledge among most of the followers of the Noble Prophet ﷺ—and it is all a gift from Allah Almighty, by the honour of the Leader of the Prophets ﷺ.

Knowledge of Life and Death

I have seen groups of people who knew when their lives would end. I have also seen people who knew the child's sex—whether a boy or a girl—while the child was still in the womb.

Accounts of such events appear in the works of hundreds of Awliya, including Imam Jalaluddin Suyuti's *Sharh-us-Sudur*, Imam Nuruddin Abul Hasan Ali's *Bahjat-ul-Asrar*, and Imam As'ad Abdullah Yafi'i's *Rawd-ur-Rayahin* and *Farhat-ul-Manazir*. No one has denied these accounts to this day.

In his commentary on *Sharh al-Hamziyyah*, Imam Ibn Hajar Makki explains the knowledge of the unseen concerning the five matters. He writes that the knowledge of Prophets and Awliya is the fruit of Allah's gift. This knowledge is not a kind of Divine knowledge remote from, or incompatible with, Allah's Being, such that He could not

grant some of His knowledge of the unseen to His Prophets and Awliya. Rather, He grants whomever He wills a share even of these five matters.

Shaykh Abdul Haq Muhaddith Dehlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ explains this Hadith in his commentary on *Mishkat Sharif*:

Continuation

“Its meaning is that no one knows these five matters by his own intellect and reasoning, without Allah Almighty informing him. These are five hidden matters that no one has attained except through Allah’s bestowal.”

A Final Request

These five matters of the unseen that we have discussed are among the manifest knowledge of the unseen. Their number is known to Allah Almighty—or to whomever He has taught

this knowledge. The Noble Prophet ﷺ was never miserly in sharing these unseen matters.

In *Jami' al-Nihayah*, this narration is stated clearly: Allah Almighty did not call His Prophet ﷺ back from this world until He had informed him of everything.

In light of these Hadith, allow me to say that we have presented the noble verses that explain this meaning, and we have cited authentic Hadith that clarify the matter. In all these references, it is nowhere said that the five matters are known intrinsically. Rather, these five things were disclosed openly through Allah Almighty's gift. This knowledge is not exclusive to Allah; it is granted to created beings through Allah's bestowal. Acquiring knowledge from Allah Almighty requires a means.

Hazrat Abdul Aziz Dabbagh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ explains in his book *Ibriz* that not a single one of these five matters was concealed from the Noble Prophet ﷺ.

Gifts of the Unseen to the

Prophet's ﷺ Ummah

The Prophet's ﷺ Knowledge and the Spiritual Poles

The Noble Prophet ﷺ is the master of the knowledge of *maa kaana wa maa yakoon* (what has happened and what will happen). Seven of the *qutb* (spiritual poles) of the world among his followers also know these five matters of the unseen, although these seven poles are subordinate to the seven *Ghaus* (supreme spiritual helpers). What comparison can there be between a *Ghaus* and these men who have been informed of these five kinds of knowledge—and the Leader of the Prophets ﷺ, who is informed of the knowledge of those before and after?

By the seven *qutb*, I mean those *abdal* (a rank of *Awliya*) who are above the seventy *abdal* and below the two Imams.

The Knowledge of the Awliya

In *Ibriz*, Abdul Aziz Dabbagh writes further: how could knowledge of the five unseen matters remain concealed from the Noble Prophet ﷺ when none of the spiritually empowered members of his Ummah can exercise such spiritual authority until he has been granted knowledge of these five matters?

We alert those who deny this: let them read the books of these people, hear their statements, and stop rejecting the Awliya of Allah. To reject them is to destroy religion, and Allah Almighty will requite those who deny them.

I regret the low level of learning of the person who counts the five matters of the unseen among the knowledge exclusive to Allah Almighty. I cannot affirm his claim that this knowledge of the five matters is exclusive to Allah. If his statement were accepted, we would have to conclude that Allah Almighty taught all other knowledge of the unseen to His noble Prophets—especially His Beloved ﷺ—and made only these five matters exclusive to Himself, informing neither His Messenger nor any other Prophet of them.

That is false. Otherwise, one would have to accept that all the other knowledge of the unseen—apart from these five matters—concerning the Being of the Lord of lords and all His Attributes, which He alone knows, was within the knowledge of the Noble Prophet ﷺ. Then even Allah Almighty's infinite knowledge would become part of the Prophet's ﷺ knowledge. Yet, as we have explained above, the scholars of Ahl-e-Sunnat cannot even conceive that any created being could encompass Allah Almighty's infinite knowledge.

This is the ignorance of the Wahhabis. They have resolved to diminish the station of the Noble Prophet ﷺ; instead of speaking openly, they divide his ﷺ knowledge of the unseen into quantities and limits, then use deception and fraud to deny it.

What Was in the Womb of Ummul Fazl?

Al-Khatib and Nu'aym narrate in *Dala'il-un-Nubuwwah* from Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that Sayyidatuna Ummul Fazl رَضِيَ اللهُ تَعَالَى عَنْهَا told him:

“Once, I passed in front of the Noble Prophet ﷺ, and he ﷺ said, ‘You are pregnant; there is a boy in your womb. When he is born, bring him to me.’ I replied, ‘O Messenger of Allah ﷺ, how could I be pregnant? I feel no sign of pregnancy, especially since Quraysh have made all men and women swear that no man will approach a woman.’ The Noble Prophet ﷺ said, ‘The oath is one matter, but what I have told you is true.’”

Sayyidatuna Ummul Fazl رَضِيَ اللهُ تَعَالَى عَنْهَا said that some time later she gave birth to a boy. She lifted him and took him to the service of the Noble Prophet ﷺ. He ﷺ recited the Adhan in the child’s right ear and the Iqamah in his left ear, placed his blessed saliva in the child’s mouth, named him Abdullah, and said, “Take away the father of the Caliphs.”

She told her husband, Sayyiduna Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ, what had happened. He too came to the service of the Noble Prophet ﷺ and said that Ummul Fazl had told him this. The Prophet ﷺ replied, “What I said is true. This child is the father of Caliphs. Among them will be a Caliph named Saffah and a Caliph named Mahdi.”

The Noble Prophet ﷺ knew what was in the womb of Ummul Fazl—and more: he knew about the child’s life and the names of the Caliphs who would descend from him many generations later. He knew the children who would come, generation after generation. He announced, “Take away the father of the Caliphs,” and then said that there would be a Saffah and a Mahdi.

Sayyiduna Siddiq Gave Glad Tidings of a Daughter Before Her Birth

Sayyidatuna Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا says that her revered father, Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, had gifted her twenty *wasq* (a traditional measure) of dates from his

estate in Ghabah and instructed her to have them harvested from the trees.

When the time of Sayyiduna Abu Bakr Siddiq's رَضِيَ اللهُ تَعَالَى عَنْهُ passing drew near, he called Ummul Momineen Sayyidatuna Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا to him and said:

“Daughter, there is nothing in the world dearer to me than you, and I worry greatly that you may face hardship after me. I had given you the dates, so have them harvested now. If they come into your possession while I am still alive, they are yours. Otherwise, you will receive only the share that is due to you among the heirs. You have two brothers and two sisters, so divide the inheritance according to Allah Almighty's commands.”

Sayyidatuna Aishah replied, “My revered father, even if my share were twice as much, I would still divide it among my brothers and sisters. But tell me: why do you say I have two sisters, when I have only one sister, Asma?” He replied, “The daughter of Kharijah is pregnant; she will give birth to a girl. I know this.”

The Account in *Tabaqat Ibn Sa'd*

Ibn Sa'd gives this narration in *Tabaqat* as follows:

Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ said, “I have received inspiration concerning what is in the womb of the daughter of Kharijah: it will be a girl. I enjoin you to treat her well.” A daughter named Umm Kulthum was born to Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ.

Hadith state that an angel is appointed over the womb. The angel forms the child, determines whether it will be male or female, shapes its beauty or ugliness, sets its lifespan and provision, and then records whether it will be wretched or of good disposition.

The Banner of Khaybar

In the two Sahih collections, a Hadith of Khaybar is narrated from Sayyiduna Sahl ibn Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ. The Noble Prophet ﷺ said:

“By Allah, tomorrow I shall give the banner to a man through whose hands Khaybar will be conquered. He loves Allah and His Messenger, and Allah and His Messenger love him.”

The next day, the Prophet ﷺ gave the banner to Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. The Noble Prophet ﷺ had sworn by Allah when making this statement; he ﷺ knew with certainty what would happen the next day.¹

News of the Place of His Passing

The Noble Prophet ﷺ knew that his passing would take place in Madinah. He gathered the Ansar (Helpers of Madinah) and said, “My life is where your lives are, and my passing will be where yours is.” This Hadith is narrated in Muslim from Sayyiduna Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ.

The Prophet ﷺ Told Mu'adh ibn Jabal of His Departure

When the Noble Prophet ﷺ appointed Sayyiduna Mu'adh ibn Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ governor of Yemen and sent him there, he ﷺ asked, “Mu'adh, after this year, you will not meet me in

this world; but remember, you will visit my mosque and come to my grave.”

¹ The Noble Prophet ﷺ also foretold many events of the unseen that would occur centuries later: wars and tribulations; the descent of Sayyiduna Masih عَلَيْهِ السَّلَام; the appearance of Imam Mahdi and the Dajjal; the incursion of Ya'juj and Ma'juj; Dabbat al-Ard; and many other events.

Events of Badr and Sayyiduna Ali's Passing

Imam Ahmad recorded this blessed Hadith in his *Musnad*. Another Hadith is narrated in Sahih Muslim from Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ: during the Battle of Badr, the Messenger of Allah ﷺ announced to the noble Companions that a certain polytheist would be killed at a particular place. He ﷺ pointed to each person's place of death on the ground. Sayyiduna Anas said, “When the battle was decided in the evening, I saw with my own eyes that the body of each unbeliever lay at the very place the Noble Prophet ﷺ had marked and named.” Sayyiduna Faruq-e-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ affirmed the Prophet's ﷺ statement when he saw those bodies.

On the night of his martyrdom, Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ repeatedly went outside, looked toward the sky, and said, “By Allah, I have not been misinformed, nor am I speaking falsely. This is the very night that was promised to me.”

The Foretelling of Sayyiduna Uthman’s Passing

A narration from another Companion of the Noble Prophet ﷺ, Sayyiduna Aqra رَضِيَ اللهُ تَعَالَى عَنْهُ, is graded *hasan*. He was a freed servant of Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ. The narration says:

Sayyiduna Abdullah ibn Salam رَضِيَ اللهُ تَعَالَى عَنْهُ went to the people of Makkah rather than to the Egyptian rebels and said, “Do not kill Sayyiduna Uthman رَضِيَ اللهُ تَعَالَى عَنْهُ. He will leave this world in forty days.” They refused. A few days later, he returned and told them, “Do not kill him. In fifteen days he will pass on to the True One.”

We have written before that the words of the noble Companions and exalted Awliya are a boundless ocean with no shore, and drawing from it does not diminish its waters.

Yet we consider it necessary to mention a few incidents in addition to the Hadith, so that the hearts of those who reject Hadith may burst and they may abandon their views.

Bahjat-ul-Asrar and Its Author

The eminent Imam, the most excellent knower of Allah, the perfected Wali, Shaykh of the reciters, support of the scholars, and choice of the *Urafa* (knowers of Allah), Sayyiduna Imam Abdul Hasan Ali ibn Yusuf ibn Jarir al-Misri قُدَّسَ سِرُّهُ, had the honour of being a student of the eminent Imam Abul Khair Shamsuddin Muhammad ibn Muhammad ibn Muhammad al-Jariri, author of *Hisn-ul-Hasin*.

Shams-ul-Ulama al-Dhahabi, an Imam in the science of Hadith transmitters and author of *Mizan-ul-I'tidal*, attended his gathering, mentioned him in *Tabaqat al-Qurra*, and offered praise for his person. The eminent Imam and knower of Allah, Sayyiduna Abdullah ibn As'ad al-Yafi'i al-Shafi'i رَضِيَ اللهُ تَعَالَى عَنْهُ, remembered him in his famous

book *Mir'at-ul-Jinan* with lofty titles and honorifics. Imam Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called him “the Unique Imam.”

In his book *Bahjat-ul-Asrar*, which illuminates hearts and minds, he writes that Shaykh Umar ibn Wahab al-Farazi al-Halabi said:

“I read this book and found nothing in it that my heart did not wish to act upon, or that did not make me ready to put it into practice. This book contains excerpts from many great books.”

In *Kashf-uz-Zunun*, the qualities of the knower of Allah, the eminent and generous Makarim-un-Nahar al-Khalisi قُدْسٌ سِرُّهُ —one of the eminent deputies of Sayyid Ali ibn Bayhaqi—are said to need no introduction. In another place in his book *Bahja*, he writes:

“I myself was honoured with a visit from the Supreme and Magnificent Ghaus-ul-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ. My eyes have not seen a spiritual guide like Hazrat Muhiyuddin Abdul Qadir Jilani رَضِيَ اللهُ تَعَالَى عَنْهُ.”

Hazrat Ghaus-ul-Azam and Reports of the Unseen

Shaykh ibn Shaykh Abil Majad Mubarak ibn Ahmad al-Baghdadi al-Harimi al-Hanbali told us that his father had related to him—and his father had heard it from his grandfather, Abul Majad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ—this account:

“One day I was in the presence of Shaykh Makarim. His house stood beside the Khalis canal. A thought entered my father’s heart: ‘If only I could witness a wonder of the Supreme Ghaus-ul-Azam.’ His Eminence smiled, turned his attention toward me, and said:

‘Soon five people will come to us. One will be a fair man with a reddish complexion and a mole on his right cheek. He has only nine months left to live. A lion will tear him apart at Bataij, and Allah Almighty will take his life there.

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‘The second will be an Iraqi, reddish-white in complexion, but one-eyed and lame. He will remain with us for treatment for one month, but he will not recover.

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‘The third will be an Egyptian of wheat-coloured complexion. He will have six fingers on his left hand and an old spear wound on his left thigh, inflicted thirty years ago. He will set out for India to trade and will pass away there thirty years later.

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‘The fourth will be a Syrian of wheat-coloured complexion, with thick calluses on his fingers. He will pass away in the Haram, in front of your house, seven years, three months, and seven days from now.

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‘The fifth will be a fair-skinned Yemeni Christian. He will wear a *zunnar* (a distinctive girdle) beneath his clothing. He left his country three years ago and does not disclose his religion to anyone. He is spying to learn about the condition of the Muslims.’”

The Five Visitors Arrive

It was only a short time before these people came into the service of Hazrat Ghaus-ul-Azam. The non-Arab asked for roasted meat; the Iraqi asked for *chawak* (a game bird) and duck meat; the Syrian asked for Syrian apples; and the

Yemeni asked for a soft-boiled egg. None of them had told the others what he wanted. While we watched, the foods they desired were brought to them, and they began eating.

Abul Majad said:

“By Allah, I watched closely, and there was not the slightest difference between them and the descriptions he had given. I asked the Egyptian about his old wound. He was astonished and said, ‘I received this wound thirty years ago.’”

After they had eaten the food each had desired, they fainted. When they regained consciousness, the Yemeni said, “Hazrat, what can be said about the rank of the one who knows the secrets hidden in the hearts of the Sufis?” His Eminence replied, “I know that you are a Christian, and that beneath your clothing is the sign of the cross.”

As soon as he heard this, the man leapt up with a cry and accepted Islam. His Eminence said, “My son, various Shaykhs saw you. They knew that you were a Christian and

wore the cross, but they also knew that you would come to me and accept Islam, so they remained silent.”

The man passed away exactly as the Shaykh had foretold—not a moment earlier or later. The Iraqi remained ill for a month and died there, in a corner of one of the Shaykh’s lodges; I myself performed his funeral prayer. The Syrian passed away in my presence in the Haram. His death occurred precisely seven years, three months, and seven days later, just as the Shaykh had said.

The Ghaus’s Foreknowledge of Seventy-Two Matters

This is an account that no sensible person can deny. Hazrat Ghaus-ul-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ is a devoted servant among the servants of the Noble Prophet ﷺ, a servant of his ﷺ servants’ servants. He disclosed seventy-two matters of the unseen concerning one man: secrets hidden in hearts, the place and time of death, its causes, what a person would do the next day, and many other unseen matters. There is no doubt or uncertainty about this.

Abul Majad was informed of the thought in his heart, and then told about the people who were going to arrive: five men—a non-Arab, an Iraqi, an Egyptian, a Syrian, and a Yemeni. These were eight unseen matters of which he was informed.

Eleven unseen matters were disclosed concerning the non-Arab: he would be fair with a reddish face; he would have a mole on his cheek, specifically the right cheek; he would desire meat and eat it roasted; he would die after nine months; a lion would tear him apart; his death would occur at Bataij; he would be buried there and would not be moved from that place; and his resurrection would be from there.

Likewise, eleven unseen matters were disclosed concerning the Iraqi: he would be fair, with a reddish hue; he would have a defect in one eye; he would be lame in his foot; he would desire duck and eat it with rice; he would become ill; remain ill for a month; die of that illness; die there; and die one month later.

Further Details of the Predictions

Fifteen unseen matters were disclosed concerning the Egyptian: he would be wheat-coloured; have a squint; have six fingers on his left hand; have a wound that had not fully healed, an old wound from thirty years earlier; desire honey—not merely honey, but honey mixed with ghee; engage in trade; conduct his business in India; continue trading there for twenty years; die in India; and pass away after twenty years.

Nine unseen matters were disclosed concerning the Syrian: he would be wheat-coloured; desire apples; have thick calluses on his fingers; ask for Syrian apples; die in the sacred precinct; pass away at Abul Majad's door; and live seven years, three months, and seven days.

Eight unseen matters were disclosed concerning the Yemeni: he would be fair and wheat-coloured; be a Christian; have a cross beneath his clothing; have left his country to test the Muslims; have spent three years in this work; concealed his intention from both his family and his townspeople; desire an egg; and ask for it soft-boiled.

These were the sixty-two unseen matters that Hazrat Ghaus-ul-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ disclosed before these people arrived. In addition, he disclosed five more unseen matters: none of them had told the others what he desired or intended, yet each of the five wished to receive a particular item. These seventy-two matters of the unseen were made manifest through the words of Hazrat Ghaus Pak رَضِيَ اللهُ تَعَالَى عَنْهُ.

Where Will the Passing Take Place?

This Hadith is narrated by Ibn Sakan, Ibn Mundah, and Ibn Asakir رَضِيَ اللهُ تَعَالَى عَنْهُمْ. They relate:

“I fell ill, and the Noble Prophet ﷺ came to visit me. When I saw him ﷺ, I said, ‘O Messenger of Allah ﷺ, I fear that I may pass away during this illness.’ He ﷺ replied, ‘No, that will not happen. You will live. You will migrate toward Syria, and your passing will take place on a hill in Palestine.’”

He passed away during the Caliphate of the Commander of the Faithful, Sayyiduna Umar Faruq-e-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ, and was buried in Ramla.

The Knowledge of Sayyiduna Yusuf and the Preserved Tablet

Sayyiduna Yusuf's News to the Egyptians

Allah's Prophet Sayyiduna Yusuf عَلَيْهِ السَّلَام told the Egyptians:

“For seven years you will continue farming as usual. After those seven years, a time will come when abundant rain will enable people to grow crops. Then, for seven years, rain will cease and famine will prevail. After fifteen years, rain will fall so abundantly that grapevines will burst forth from the earth, and people will quench their thirst with grape juice.”

I continue to relate the details of these incidents, although such events are beyond number and will continue to occur until the Day of Judgement. In particular, Allah Almighty has granted His servants such knowledge of the five matters of the unseen that it needs no proof. No person of reason or wisdom disputes it. All these unseen matters are written in the Preserved Tablet, and angels and Awliya are also informed of what is in the Preserved Tablet. The station of the Prophets—and especially that of the Leader of the Prophets ﷺ—is exalted and supreme. Only one deprived of reason and faith would deny these perfections.

The Clear Tablet

Allah Almighty has described the Tablet with the word “Mubeen” (clear) (Ya-Sin: 2). A thing is *mubeen* when it is clear and manifest, with no ambiguity. If the Preserved Tablet were hidden from Allah’s creation, in what sense would it be a “Clear Tablet”?

Imam Baydawi says that all the unseen matters of the heavens and earth are preserved in the Preserved Tablet; there is no unseen matter that is absent from the Clear Book. Imam Baghawi writes that every unseen matter is present in the Preserved Tablet. Imam Nasafi calls it the “Clear Tablet” in *Madarik-ut-Tanzil* and says that the angels see the Preserved Tablet: it is radiant, manifest, and clear.

Hazrat Mulla Ali Qari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes in *Mirqat Sharif*:

“All knowledge of what has happened and what will happen is inscribed in the Preserved Tablet. In other words, everything in the universe is written in it. When the verses of the Holy Quran descended, all these inscriptions from the Preserved Tablet were conveyed to the Beloved ﷺ. The Tablet contains finite knowledge and cannot encompass the infinite. Only those things that will occur from the first day until the establishment of the Day of Judgement are written in the Tablet. Therefore, in my view, there is no proof that the matters of the unseen concerning what has happened and what will happen are excluded from it. If the timing of events is indeed known from the Preserved Tablet, then surely the Noble Prophet ﷺ is aware of it.

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“If it is accepted that Allah Almighty kept some of this knowledge separate from the Preserved Tablet, then no inference can be drawn from the Quranic verses, and both possibilities would remain open. It is certain that the knowledge of the Noble Prophet ﷺ is not limited to the Preserved Tablet. The Preserved Tablet is but one wave from the oceans of his ﷺ knowledge, one stream from his boundless sea.

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“This is why I do not claim certainty regarding this knowledge, nor am I certain of its negation; I say only what Imam Taftazani wrote in his commentary on *Sharh al-Aqa'id*: Allah Almighty has informed some chosen Prophets of knowledge of the unseen. This belief is certain; the belief that knowledge of the unseen is bestowed is also certain.”

Imam Qastalani said that Allah Almighty informed His Prophets and Awliya of some of His unseen matters, and made His Noble Beloved ﷺ aware of the five matters of the

unseen. We shall shortly present the illuminating views of Allama Bayjuri, Allama Shanwani, and Hazrat Abdul Aziz Dabbagh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ on this subject. I shall then explain the views of such eminent figures as Allama Madabighi and the learned knower of Allah, Allama Fazil Ishmawi, and establish through their decisive proofs that Allah Almighty bestowed knowledge of the unseen upon His Noble Beloved ﷺ. I shall also explain that the angels were granted knowledge of the blowing of the Trumpet before the Day of Judgement, and present the proofs of Imam Fakhruddin Razi on this introductory point.

The Prophet ﷺ as the Fountainhead of Knowledge

We have already stated that all created beings received knowledge through the means of the Noble Prophet ﷺ, and that the Noble Prophet's ﷺ blessed being is the fountainhead of every kind of knowledge. It is also established that the one who gives knowledge must himself be knowledgeable and more learned.

Therefore, the Noble Prophet ﷺ knowing what will happen before the Day of Judgement and being fully informed of knowledge from pre-eternity to eternity does not contradict the verses of Allah. Nor does it contradict those verses that the Noble Prophet ﷺ is more learned than those to whom he distributed knowledge. Once we have reached the conclusion that all his ﷺ knowledge comes from the signs of Allah, this thought naturally springs to mind: the Prophet ﷺ was granted knowledge of these five matters, but was commanded to conceal it.

There is no doubt that both these statements and views are found among the scholars, and the eminent Imams did not reject them. Imam Jalaluddin Suyuti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ devoted an entire chapter to the knowledge of Mustafa ﷺ in his world-renowned *Khasa'is al-Kubra*. There he commented on the views of the scholars: Was the Prophet ﷺ also granted knowledge of the five matters, knowledge of the Hour, and knowledge of the soul? Was he ﷺ commanded to conceal it?

Whether the Prophet ﷺ Was Commanded to Conceal It

Allama Muhammad ibn Sayyid Allama Abdul Rasul Barzanji Madani رَحْمَةُ اللهِ تَعَالَى mentioned both views. He said that the knowledge of the Hour is momentous, and Allah Almighty reserved knowledge of it for Himself and did not disclose it to any of creation. He taught it only to the Noble Prophet ﷺ, while forbidding him ﷺ to inform others, so that the fear and awe of the Hour would remain. He stated:

وعلمها النبي

“And He taught its knowledge to the Prophet.”

On further study, the Allama states that it was certainly taught to the Noble Prophet ﷺ. The Allama preferred this view.

The Wahhabis wrote a treatise on this subject and published it under the name of the aforementioned Hazrat, thereby deceiving people through discussion of the knowledge of the

Noble Prophet ﷺ. But when the views were brought forward, the Wahhabis were left without an answer.

It is their habit that when they cannot manage without presenting evidence, they publish fabricated books and appear as warriors in falsehood. For a time, they present their statements as equal to those of the just, truthful, and reliable scholars; but the time comes when their lies are exposed. They sometimes falsely attribute their corrupt ideas to Mulla Ali Qari, sometimes to Ibn Kathir, sometimes to Ismail Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, and sometimes babble by citing a treatise of Allama Suyuti. These are fabrications against Imam Ahmad ibn Hanbal and lies against Imam Jalaluddin Suyuti. In this way, they also fabricate statements against Allama Mulla Ali Qari.

The Wisdom of Advance Knowledge of the Preserved Tablet

The summary of the statements of Imam Jalaluddin Suyuti has been presented. They also openly lie against Allama Mulla Ali Qari.

The wisdom in teaching the knowledge of the Preserved Tablet in advance is that faith and affirmation may increase, and the angels may know beforehand who deserves help and who deserves condemnation, and each person's station may be known in advance.

Shah Abdul Aziz Dehlawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes in *Tafsir-e-Azeezi* that being informed of the knowledge of the Preserved Tablet means that knowledge of events that will become manifest in reality is granted beforehand—whether by viewing the inscriptions on the Tablet or through Allah's grace, by which the person is informed. Many accounts of the Awliya of Allah establish that they studied the designs of the Tablet.

My Gaze Is on the Preserved Tablet

Imam Shatnufi and other Imams have related with an authentic chain that the son of the Messenger of Allah ﷺ, the Ghaus of both humans and jinn, Sayyiduna Ghaus-ul-Azam رَضِيَ اللهُ تَعَالَى عَنْهُ, used to say:

عيني في اللوح المحفوظ

“My eye is always fixed upon the Preserved Tablet.”

Allah Almighty distributes wise matters on Laylat al-Qadr by His command. This establishes that, apart from knowledge of the Hour, four kinds of knowledge are distributed among the angels before the Day of Judgement, because the angels have tasks to carry out.

Israfil and the Trumpet

Sayyiduna Israfil عَلَيْهِ السَّلَام is informed of his duty to blow the Trumpet before the Day of Judgement so that he can blow it as soon as the command arrives. Israfil عَلَيْهِ السَّلَام folded one wing when the Noble Prophet ﷺ came into this world; he will spread the other when the command to blow the Trumpet is given.

The Noble Prophet ﷺ said, “How can I be at ease when the one who will blow the Trumpet has placed it in his mouth, is listening attentively for the Divine command, and has bowed his forehead?” This Hadith is recorded in Tirmidhi from Sayyiduna Abu Sa'id رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

That angel stands upon both knees, while Israfil عَلَيْهِ السَّلَام keeps his gaze fixed upon the wing that is spread. When he lowers that wing, the Trumpet will be blown. The interval between permission to blow and his lowering the wing is but a single movement. Since a movement takes place in time, it is necessary that he know of it before it occurs, whether one moment beforehand or thousands of years beforehand.

If such knowledge is necessary for a near angel, then how could it be impossible for the Beloved? It is not impossible that the Prophet ﷺ be informed two thousand years before the Day of Judgement, while being commanded not to tell others.⁴

⁴ The author adds that this proof came to his mind while writing the book. A few days later, while reading the commentary on Surah al-Jinn in *Tafsir al-Kabir*, he found the Mu'tazilah using these verses to deny miracles of the Awliya. In *Sharh al-Maqasid*, the Allama answers that “the unseen” in these verses is not general but absolute or specific—namely, the time of the Hour—and the context points to this. It is not impossible that some angels, some people, and especially some noble Prophets عَلَيْهِمُ السَّلَام be granted knowledge of it. It is certain that Messengers receive knowledge of the unseen, though opinions differ concerning the Awliya. Imam Qastalani says in *Irshad al-Bari*, commentary on Sahih Bukhari, that no one besides Allah knows when the Hour will come, but Allah opens the doors of the unseen to whichever chosen Messenger He is pleased with; a Wali follows a Messenger and receives

knowledge through him. Shah Waliullah, the honoured father of Shah Abdul Aziz Dehlawi, wrote in *Tafhimat-e-Ilahiyyah* that in a special spiritual event he was shown the time when the Day of Judgement would be established and the heavens would split. But after he returned to wakefulness, the vision felt like a dream. (Ahmad Raza Khan, Madinah Munawwarah)

The Mu'tazilah's Interpretation

The Mu'tazilah also use these verses as proof to deny miracles of the Awliya. In *Sharh al-Maqasid*, the Allama answers the Mu'tazilah that “the unseen” here is not general but absolute or specific—that is, the time of the Day of Judgement—and there is a contextual indicator in the noble verse, for it mentions the Hour. It is not impossible that some angels, some people, and especially some noble Prophets عَلَيْهِمُ السَّلَام be granted knowledge of it.

It is established that Messengers are given knowledge of the unseen, though opinions may differ concerning the Awliya. Imam Qastalani states in *Irshad al-Bari*, his commentary on Sahih Bukhari, that no one besides Allah Almighty knows when the Hour will come; however, Allah opens the doors of

the unseen to whichever chosen Messenger He is pleased with. A Wali follows a Messenger and receives knowledge through him.

Shah Abdul Aziz Dehlawi's revered father, Shah Waliullah قُدَّسَ سِرُّهُ, recorded his own experience in *Tafhimat-e-Ilahiyyah*: in a particular spiritual event, he was shown the time when the Day of Judgement would be established and the heavens would split.

Further Testimony

When he returned to the world of wakefulness, the event felt like a dream. If such conditions are disclosed to Awliya, then—Glory be to Allah!—where does the Noble Prophet ﷺ stand, and where does his knowledge stand?

Hazrat Imam Nawawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes in his commentary on *Futuhāt Ilahiyyah*, and again in the marginal notes to his other commentary, *Fath-ul-Mubin*, that the Noble Prophet ﷺ has knowledge of the Day of Judgement. The true position is that one group of scholars said Allah Almighty called our Prophet ﷺ into His presence

only after disclosing hidden matters to him. Yes, the Noble Prophet ﷺ was also given the command and choice whether to disclose them or not.

Usmawi, in *Salat*, and Sayyidi Ahmad Kabir Badri, in his commentary, judged this statement sound. These are all rays of the Divine declaration: “We have sent down the Quran to you, explaining everything clearly.” The truth shone forth through the light of the Quran as clouds part from before the sun.

We therefore need not discuss the details of the fifth unseen matter, which are also disclosed to the noble Awliya. This is an ocean whose shore and depth are unknown; if we tried to count it, we would never reach its shore. If the Quranic verses cannot heal a person, where will his illnesses ever end?

نسأل الله العفو والعافية وعلى الحبيب الصلاة والسلام

“We ask Allah for pardon and well-being, and blessings and peace upon the Beloved.”