

*In the name of Allah the most Merciful the most
Compassionate*

*Blessings and Darood be upon our most beloved
prophet and messenger Hazrat Muhammad
Mustwafa (s.a.w)*

*‘Ilm ul Ghaib Of Our Nabi Muhammad (s.a.w)
(Proof From Qur’an And Hadith Alone)*

By

islamimanihsan.com

Dedicated To

Our Nabi and Rasoul Muhammad (s.a.w)

And my Peer Murshid

*Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf
Ashrafi Jilani (ra)*

One of the debating topics relevant to be studied in the ‘Aqeedah of Ahlus Sunnah Wal Jama’ah is the knowledge or the ‘ilm ul Ghaib of our Nabi (s.a.w). This little work is meant for anyone desiring proof of advocating that the prophet (s.a.w) has a certain degree of ‘ilm ul Ghaib.

At The Outset Of This Work, It Must Be Clear That:

1. Allah is ‘The Knower of the invisible and the visible’
(عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ) (59: 24)
2. Our Nabi (s.a.w) IS NOT Allah
3. Allah is the One who TAUGHT Our Nabi (s.a.w)
4. The ‘ilm of Allah is SUPERIOR to the ‘ilm of our Nabi (s.a.w)
5. The ‘ilm Of Our Nabi (s.a.w) IS NOT EQUAL TO the ‘ilm Of Allah
6. Allah Possesses All ‘ilm (‘uloom) – Sciences BUT Our Nabi (s.a.w) possesses Part Of It
7. Allah possesses All ‘ilm ul Ghaib BUT Our Nabi (s.a.w) possesses Part Of ‘ilm ul Ghaib
8. Our Nabi (s.a.w) Does Not Possess the ‘ilm of Allah
9. Allah shares the desired ‘ilm ul Ghaib He wants to our Nabi (s.a.w)
10. ‘Ilm ul Ghaib of Allah is unlimited.
11. ‘Ilm ul Ghaib of our Nabi (s.a.w) is limited.
12. No one must say that our Nabi (s.a.w) has the same knowledge as Allah has (it is against Shari’ah).

What Is Meant By ‘Ilm Ul Ghaib

Let's start by giving a definition of ‘ilm ul Ghaib (عِلْمُ الْغَيْبِ).

The phrase (عِلْمُ الْغَيْبِ) is composed of 2 words:

1. ‘ilm (عِلْمُ)
2. Al Ghaib (الْغَيْبِ)

The first word ‘ilm (عِلْمُ) can be elaborated as follows:

1. It is derived from the root verb (عَلِمَ) meaning to know, to have knowledge, to be cognizant, to be aware, to be informed, to be familiar, to be acquainted, to perceive, to discern, to find out, to learn, to come to know, to distinguish, to differentiate, to have a particular skill, to identify, to come to believe, to learn from experience, to discover, to demonstrate, to establish, to understand, etc ...
2. As such ‘ilm (عِلْمُ) means knowledge, learning, lore, teaching, experience, wisdom, cognizance, intellection, perception, science, information, awareness, knowing etc ...

The second word Al Ghaib (الْغَيْبِ) can be elaborated as follows:

1. It is derived from the root verb (غَابَ) meaning to be or remain absent, be or stay away, to absent oneself, withdraw, leave, vanish, to disappear, to be swallowed up, to hide, to be hidden, to be concealed etc ...
2. As such the word (الْغَيْبِ) means absence, hidden, concealed, invisible, that which is hidden, the invisible, that which is transcendental, the supernatural, divine secret, the Unknown, what is unseen, the future, etc ...

So, the phrase or the construction (عِلْمُ الْغَيْبِ) means:

1. The knowledge of the invisible
2. The science of what is hidden
3. The information of the future
4. The awareness of the Unknown
5. The perception of the unseen
6. The experience of the supernatural
7. The learning of the divine secret
8. The wisdom of that which is transcendental
9. The lore of the concealed

So, the 'ilm ul Ghaib of prophets and our Nabi (s.a.w) means:

1. The knowledge of the invisible taught by Allah (learned from Allah not mankind)
2. The science of what is hidden taught by Allah (learned from Allah not mankind)
3. The information of the future taught by Allah (learned from Allah not mankind)
4. The awareness of the Unknown taught by Allah (learned from Allah not mankind)
5. The perception of the unseen taught by Allah (learned from Allah not mankind)
6. The experience of the supernatural taught by Allah (learned from Allah not mankind)
7. The learning of the divine secret taught by Allah (learned from Allah not mankind)
8. The wisdom of that which is transcendental taught by Allah (learned from Allah not mankind)
9. The lore of the concealed taught by Allah (learned from Allah not mankind)

In Sha Allah we will see that:

Allah possesses these kinds of knowledge *Unlimitedly*

BUT

Prophets and our Nabi (s.a.w) possess these kinds of knowledge *Limitedly.*

Verses The Wahabi Use To Propound That Only Allah
Possesses ‘Ilm UI Ghaib

The following verses are those verses which limit this knowledge strictly to Allah:

Verse No. 1

Allah says in the Holy Qur'an (An'am 6: 50)

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ

“Say (O Muhammad): I do not say to you that I have with me the treasures of Allah, nor do I know the unseen.”

Verse No. 2

Allah says in the Holy Qur'an (An'am 6: 59)

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

And with Him are the keys of the unseen, none knows them except He

Verse No. 3

Allah says in the Holy Qur'an ('A raaf 7: 188)

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ

Had I known about the unseen, I would have gained much good.

Verse No. 4

Allah says in the Holy Qur'an (Yunus 10: 20)

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ

“Say (O' Muhammad): Certainly the (Knowledge of the) Unseen is solely reserved for Allah.”

Verse No. 5

Allah says in the Holy Qur'an (Naml 27: 65)

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Say: None in the heavens and the earth knows the Unseen save Allah; and they know not when they will be raised again.

Points to be noted:

1. The following points must be clear in the mind of people and must be deeply encrusted throughout the reading and analysing of this document. By no mean should we forget these points.
2. There are other verses related to the ‘ilm of Allah.
3. This is sufficient to say that Allah has ‘ilm ul Ghaib
4. Allah possesses all sciences (past, present and future ‘uloom)
5. Ahlus Sunnah Wal Jama’ah say that Allah is ‘Alim ul Ghaib as it is stated in the Qur’an ‘He is Allah, that whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent the Merciful’ (هُوَ اللَّهُ الَّذِي)
(لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ). There is no doubt
6. Ahlus Sunnah Wal Jama’ah says that Allah is the only One who possesses the whole and ultimate knowledge of ‘ilm ul Ghaib.
7. Allah Himself is Ghaib

Hadith The Wahabi Use To Propound That Only Allah Possesses ‘Ilm Ul Ghaib And The Prophet (s.a.w) Does Not Possess ‘Ilm Ul Ghaib

Hadith No. 1

Sahih al-Bukhari » Belief » Hadith

كتاب الإيمان

Belief

Chapter (37): The asking of (angel) Jibril (Gabriel) from the Prophet (saw) about Iman, Islam, Ihsan and the knowledge of the Hour

بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ وَعِلْمِ السَّاعَةِ

وَبَيَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ ثُمَّ قَالَ: «جَاءَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - يُعَلِّمُكُمْ دِينَكُمْ». فَجَعَلَ ذَلِكَ كُلَّهُ دِينًا، وَمَا بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْفِدِ عَبْدِ الْقَيْسِ مِنَ الْإِيمَانِ، وَقَوْلِهِ تَعَالَى: {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ}.

Hazrat Abu Huraira (ra) said:

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التِّيمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ " . قَالَ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ " . قَالَ

مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ
مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأْخِبرُكَ عَنْ أَشْرَاطِهَا
 إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ، فِي خَمْسٍ لَا
 يَعْلَمُهُنَّ إِلَّا اللَّهُ " . ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ
 السَّاعَةِ} الْآيَةِ. ثُمَّ أَدْبَرَ فَقَالَ " رُدُّوهُ " . فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ
 يُعَلِّمُ النَّاسَ دِينَهُمْ " . قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كُلَّهُ مِنَ الْإِيمَانِ.

One day while the Prophet (s.a.w) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (s.a.w) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Messenger (s.a.w) replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (s.a.w) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (s.a.w) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. When a slave (lady) gives birth to her master. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet (s.a.w) then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet (s.a.w) asked his companions to call him back, but they could not see him. Then the Prophet (s.a.w) said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

Reference	: Sahih al-Bukhari 50
In-book reference	: Book 2, Hadith 43
USC-MSA web (English) reference	: Vol. 1, Book 2, Hadith 48

Points to be noted:

1. We are not going to elaborate on the hadith now (it will be done in due time below)
2. The idea was to show the hadith used by the Wahabi that the prophet did not know the future and did not have ‘ilm ul ghaib.
3. It is a Swahih Hadith
4. It is said in the hadith that Hazrat Jibril (as) asked the prophet ‘when will be the Hour’ (مَتَى السَّاعَةُ)
5. The prophet (s.a.w) answered ‘The one who is asked about it does not know more than the questioner does’ (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ)
6. If we stop the hadith here, this means that the prophet (s.a.w) admitted and propounded that he did not know when the hour will be, meaning he did not have the knowledge of the future.
7. Oh my brothers we will see later on from the same hadith that the hadith does not stop at this junction.
8. We will then see whether the prophet (s.a.w) knew or not the future.

**Did Allah Reveal And Give To His Chosen Ones Part Of
His ‘Ilm Ul Ghaib?**

Verse No. 6

Allah says in the Holy Qur’an (Ali ‘Imraan 3: 179)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ فَأَمِّنُوا
بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

It is not (the purpose) of Allah to leave the believers in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let

you know the unseen but Allah chooses of His messengers whom He will. So believe in Allah and His messengers. If ye believe and ward off (evil) yours will be a vast reward.

Points to be noted:

1. It is said in the verse above that ‘And it is not (the purpose of) Allah to let you know the unseen. But Allah chooses among His messengers whom He will’

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ (

يَشَاءُ) meaning that:

- a) Allah knows the Ghaib
- b) Allah does not reveal the ‘ilm ul Ghaib to ordinary people
- c) BUT Allah says (وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ) meaning He chooses among His messengers to give part of His ‘ilm ul Ghaib
- d) As such Allah reveals part of His ‘ilm ul Ghaib to whom He wants
- e) Messengers obtained part of ‘ilm ul Ghaib from Allah
- f) Prophets obtained part of ‘ilm ul Ghaib from Allah

2. And then Allah says ‘So believe in Allah and His messengers’ (فَآمِنُوا بِاللَّهِ

وَرُسُلِهِ) meaning:

- a) To believe in Allah and his messengers (general term and connotations)
- b) To believe that Allah has ‘ilm ul Ghaib
- c) To believe that Allah chooses among His messengers to give ‘ilm ul Ghaib
- d) To believe that messengers are given part of ‘ilm ul Ghaib

3. And then Allah says ‘And if you have faith and have fear, then there is a great reward for you’ (وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ) meaning:

- a) If you have faith in Allah and the messengers (general meaning)
- b) If you have faith that Allah has the ultimate ‘ilm ul Ghaib
- c) If you have faith that Allah chooses among His messengers to give / reveal part of His ‘ilm ul Ghaib
- d) If you have faith that messengers possess part of ‘ilm ul Ghaib
- e) And if you fear Allah
- f) If you fear words and sayings going against Allah and His messengers
- g) If you fear words and sayings going against the ‘ilm ul Ghaib of Allah
- h) If you fear words and sayings going against the ‘ilm ul Ghaib of messengers allocated by Allah
- i) Then there is a great reward for you

What is the message found in this verse?

1. Allah reveals part of His ‘ilm ul Ghaib to His Messengers and Prophets (وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ)
2. We must have faith that Allah has absolute and ultimate ‘ilm ul Ghaib
3. We must have faith that messengers have part of ‘ilm ul Ghaib
4. We must fear not to doubt the ‘ilm ul Ghaib of Allah
5. We must fear not to doubt the ‘ilm ul Ghaib allocated to messengers by Allah

Is there any verse saying that Allah gives part of His ‘ilm ul Ghaib to His chosen messengers? YES

Verses Indicating That Part Of 'Ilm Ul Ghaib Was Given To Past Prophets

Verse No. 7

Allah says in the Holy Qur'an (Yusuf 12: 37)

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا
عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

He said: The food which ye are given shall not come unto you but I shall tell you the interpretation before it comes unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

Points to be noted:

1. It is the history related to Hazrat Yusuf (as)
2. In it Hazrat Yusuf (as) wanted to inform the people about the knowledge of interpreting dreams.
3. As such he said to his people 'The food which ye are given shall not come unto you but I shall tell you its interpretation before it comes unto you' (لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا) meaning that Hazrat Yusuf would tell his people the colour, type, taste, quantity and the time of arrival of the food before the food would be given to them and it was exactly the same.
4. Now, the 'food for thought' is:
 - a) Can ordinary people like us make prediction of a coming kind of food from Allah? NO
 - b) Can any ordinary people like us make prediction on what Allah will send and it comes out to be true? NO

5. But how did Hazrat Yusuf (as) know? It is said that ‘This is of that which my Lord has taught me’ (ذَلِكَ مَا عَلَّمَنِي رَبِّي) meaning that
- a) Allah taught Hazrat Yusuf (as)
 - b) Hazrat Yusuf (as) learned from Allah
 - c) The knowledge of what will come in the future was taught by Allah to Hazrat Yusuf (as)
 - d) That part of the knowledge of the future was learned by Hazrat Yusuf from Allah
 - e) Hazrat Yusuf knew that part of knowledge of the future meaning that Hazrat Yusuf knew part of ‘ilm ul Ghaib
 - f) That part of ‘ilm ul Ghaib of Hazrat Yusuf (as) was taught by Allah as it is said in the verse itself
6. Did Allah teach Hazrat Yusuf? YES
7. Did Allah give Hazrat Yusuf science of knowing the food to come beforehand? YES
8. Did Hazrat Yusuf know what kind of food to be sent by Allah before the food was sent? YES
9. As such Hazrat Yusuf had part of ‘ilm ul Ghaib taught by Allah to him.

Hazrat Yusuf (as) clearly said ‘my Lord taught me’ (عَلَّمَنِي رَبِّي) meaning that:

- 1. Allah was the teacher of Hazrat Yusuf (as)
- 2. Allah taught him future events well before they occur
- 3. Future events well before they occur is what is known as Ghaib, invisible, future
- 4. Hazrat Yusuf (as) learned from Allah part of ‘ilm ul Ghaib
- 5. Hazrat Yusuf did not learn such knowledge from mankind
- 6. Hazrat Yusuf (as) has such knowledge which is normally hidden to mankind but he has it (taught by Allah directly)

Verse No. 8

Allah says in the Holy Qur'an (Yusuf 12: 96)

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Have I not said unto you that no doubt I know from Allah that which you know not?

Points to be noted:

1. It is the story of Hazrat Yusuf (as) and his father Hazrat Ya'qub (as)
2. It is said that Hazrat Ya'qub said 'Have I not said to you that no doubt I know from Allah that which you know not?' (أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ). In this part of the verse there is an important aspect in 'no doubt I know from Allah' (إِنِّي أَعْلَمُ مِنَ اللَّهِ). The verb (أَعْلَمُ) is from the root verb (عَلِمَ). As such the sentence means:
 - a) No doubt I know from Allah
 - b) No doubt I have knowledge from Allah
 - c) No doubt I am aware from Allah
 - d) No doubt I am informed from (by) Allah
 - e) No doubt I learn from Allah
 - f) No doubt I come to know from Allah etc ...
3. Now the next question is? What did Hazrat Ya'qub know from Allah? It is said that 'that which you know not' (مَا لَا تَعْلَمُونَ) meaning that:
 - a) Allah taught Hazrat Ya'qub that which other people did not know

b) Allah taught Hazrat Ya'qub a science which is unknown to other people

4. What was that he knew? That his son Hazrat Yusuf (as) was still alive.

It is clear and evident that:

1. Allah taught Hazrat Ya'qub (as)
2. And no doubt an education / a knowledge coming directly from Allah and not taught by mankind is part of 'ilm ul Ghaib (a knowledge which is hidden from mankind)
3. Hazrat Ya'qub has part of 'ilm ul Ghaib learned from Allah
4. Allah HIMSELF said that Hazrat Ya'qub (as) said (إِنِّي أَعْلَمُ مِنَ اللَّهِ).

Verse No. 9

Allah says in the Holy Qur'an (Baqarah 2: 31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam all the names then showed them to the angels saying: Inform Me of the names of these if you are truthful.

Points to be noted:

1. It is said in that verse above that 'And He taught Adam the names, all of them' (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا). Again it is clear that:
2. The verb (وَعَلَّمَ) here means that Allah taught. And it is said that Allah taught Adam (وَعَلَّمَ آدَمَ).

3. Allah taught what? It is said that Allah taught Adam the names (وَعَلَّمَ ءَادَمَ (الْأَسْمَاءَ).
4. How many names did Allah teach Adam (as)? It is said that Allah taught Adam the names, all of them (وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا) but not to the extent of the knowledge of Allah.
5. It is also said that Allah asked the angels to tell Him these names if they are truthful (أُنَبِّئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ) but in verse 32 we see that the angels are not aware of them when they said ‘we have no knowledge except what You taught us’ (لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا).
6. Then Allah told Hazrat Adam (as) to ‘inform them of these names’ (يَا ءَادَمُ) (أُنَبِّئْهُمْ بِأَسْمَائِهِمْ). What can be seen here? There are 2 kinds of knowledge:
 - a) One taught by Allah to the angels and
 - b) A Second one taught by Allah to Hazrat Adam (as).

What can be noticed through the above? This means that

1. Both the angels and Hazrat Adam (as) were taught by Allah directly.
2. Angels have a part of ‘ilm ul Ghaib.
3. Hazrat Adam (as) has a part of ‘ilm ul Ghaib which is higher than that of the angels as they (the angels) were not able to answer Allah.
4. As such Hazrat Adam (as) was told to teach the angels.

Verse No. 10

Allah says in the Holy Qur'an (Baqarah 2: 251)

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
فَضْلٍ عَلَى الْعَالَمِينَ

So they routed them by Allah's leave and Dawood slew Goliath and Allah gave him the kingdom and wisdom and taught him of that which He wills. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to all the worlds.

Points to be noted:

1. This is the story of Hazrat Dawood (as)
2. It is said that 'and He taught him of that which He wills' (وَعَلَّمَهُ مِمَّا يَشَاءُ) meaning that:
 - a) Allah taught Hazrat Dawood (as)
 - b) Hazrat Dawood had 'ilm directly from Allah
 - c) Allah taught Hazrat Dawood (as) what he (as) wanted to know.

- a) Again it was Allah who taught another prophet
- b) 'Ilm directly given to prophets and are not given to other people is 'ilm ul Ghaib
- c) Hazrat Dawood (as) has part of the 'ilm ul Ghaib

Verse No. 11

Allah says in the Holy Qur'an (Ali 'Imraan 3: 49)

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

And will make him a messenger unto the Children of Israel: Lo! I come unto you with a sign from your Lord: Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird by Allah's leave, I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store up in your houses. Lo! Herein verily is a portent for you, if you are believers.

Points to be noted:

1. It is the story of Hazrat Isa (as)

2. It is said that ‘a messenger to the children of Israil’ (وَرَسُولًا إِلَىٰ بَنِي)

(إِسْرَائِيلَ). This part is very important as whatever will follow will give us an idea of what a messenger is able to do. This gives us an overview of the ability and capacity of a Messenger of Allah. This is why the sentence starts with ‘messenger’ (رَسُولًا) as what follows is attributed to that messenger (رَسُولًا).

3. Hazrat Isa (as) said that ‘No doubt I have come unto you with a sign from your Lord’ (أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ). What is this sign? It is said that:

- a) ‘No doubt I fashion for you out of clay the likeness of a bird’ (أَنِّي)
(فَأَنْفُخُ فِيهِ) ‘and I breathe into it’ (أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
- b) ‘so it is a bird’ (فَيَكُونُ طَيْرًا)
- c) ‘I heal him who was born blind’ (وَأُبْرِئُ الْأَكْمَهَ)
- d) ‘and the leper’ (وَالْأَبْرَصَ)
- e) ‘and I raise the dead’ (وَأُحْيِي الْمَوْتَى)
- f) ‘And I announce unto you what you eat’ (وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ)
- g) ‘and what you store up in your houses’ (وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ)

4. The questions here are?

- a) Can any ordinary man breathe into a bird made of clay and it becomes alive?
- b) Can any ordinary man cure the blind and the leper?
- c) Can any ordinary man raise the dead?
- d) Can any ordinary man tell you in advance what you eat?
- e) Can any ordinary man tell you what you have in store?
- f) But Hazrat Isa (as) could do it.
- g) Who gave him (as) that knowledge? It was Allah.
- h) Who was the teacher of Hazrat Isa (as)? It was Allah
- i) Is that knowledge accessible to everyone of us and taught by mankind? No.
- j) As such did Hazrat Isa (as) possess a hidden ‘ilm? Yes.

k) Is it knowledge of the unseen? Yes.

l) Thus Hazrat Isa (as) possessed part of the knowledge of the unseen, that is, ‘ilm ul Ghaib.

5. The verse ends with ‘no doubt, therein is a sign for you, if you are believers’

(إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ) meaning that:

a) It is a sign for the believers that a Nabi (as) has been given some kinds of ‘ilm

b) It is a sign for the believers that Hazrat Isa (as) has been taught by Allah to execute the above steps / acts.

c) It is a sign for the believers that Hazrat Isa (as) possessed a kind of ‘ilm that we, ordinary Muslims, don’t possess

d) It is a sign for the believers that Allah grants part of His ‘ilm to those He wants

e) It is a sign for the believers as believers don’t set questions of whether it is possible or not at the hands of a Nabi (as)

f) It is a sign for believers that if you are not believers you will set all kinds of questions concerning the capacity and ‘ilm of Ambiyaa (as) and that’s why it is said ‘if you are believers’ (إِن كُنتُمْ مُّؤْمِنِينَ).

6. Now, there is an objection of the Wahabi. They say that it is said in that verse at two places ‘with the permission of Allah’ (بِإِذْنِ اللَّهِ). Let me explain:

a) Well, brothers and sisters, it is a sunnah and principle of all prophets and the righteous people to utter such words. The phrase (بِإِذْنِ اللَّهِ) meaning ‘with the permission of Allah’ and the phrase (إِنْ شَاءَ اللَّهُ) ‘if Allah wills’ has the same meaning and implication with a higher degree of acceptance and completion of the act.

b) The utterance of (بِإِذْنِ اللَّهِ) and / or (إِنْ شَاءَ اللَّهُ) shows the sign of humility, submission, dependence etc ... from Hazrat Isa (as).

- c) In the same verse Hazrat Isa (as) wanted to show that it is Allah who gave him these aptitudes and sciences and at the same time he (as) wanted to show that Allah is the ultimate ‘ilm.
- d) We all know that without Allah nothing is accomplished. Hazrat Isa (as) knew that no doubt Allah is above all decisions and He is the One who will execute and finalise his (as) wish.
- e) The ability, power, sweetness, beauty, potentiality to be accepted is found on the mouth of Hazrat Isa (as) and the realisation, fulfilment, execution of such miracles is with the permission of Allah.
- f) Hazrat Isa (as) has all the ingredients for his miracles to be accepted and Allah is pleased with His beloved prophet (as) in rewarding him the miracles.
- g) It is just like the best student who goes through an exam and gets out confidently and says ‘I hope Mr ABC gives me full mark’. In this case the student is sure of his answers and has indeed obtained 100 marks (full mark) in the exam. The full mark is the necessary condition for his teacher to have no objection in awarding him a ‘distinction 1’.
- h) The student knows that he has the capacity to pass the exam ... such as Hazrat Isa (as) knew that he was able to execute such deeds of miracles.

We have seen that Allah has given Hazrat Isa (as) with various different abilities:

1. The act of bringing a bird made of clay alive means ‘ilm ul Ghaib as we, ordinary Muslims, can’t bring a bird made of clay alive.
2. The act of curing the blind and the leper means ‘ilm ul Ghaib as we, ordinary Muslims, can’t cure the blind and the leper by a single passing of the hand.
3. The act of bringing the dead alive means ‘ilm ul Ghaib as we, ordinary Muslims, can’t order the dead to stand up.
4. The act of knowing what people ate means ‘ilm ul Ghaib as we, ordinary Muslims, are not aware of what others do behind our backs.
5. The act of knowing what people kept in store means ‘ilm ul Ghaib as we, ordinary Muslims, are not aware of what is behind a wall and how can we know what they kept in store.

Verse No. 12

Allah says in the Holy Qur'an (Yusuf 12: 68)

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا
حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ

And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah, it was but a need of Ya'qub's soul which he thus satisfied and no doubt He was a possessor of knowledge because We had taught him but most of mankind know not.

Points to be noted:

1. It is about the story of Hazrat Ya'qub (as)
2. It is said that 'And no doubt he is the Possessor of knowledge because we taught him' (وَإِنَّهُ لَذُو عِلْمٍ لَمَّا عَلَّمْنَاهُ). This sentence is divided into 2 parts as follows:
 - a) It is said that 'And no doubt he is the Possessor of knowledge' (وَإِنَّهُ) which is related to both 'ilm ul Ghaibi wash Shahaadah (knowledge of the unseen and seen)
 - b) It is said that 'because we taught him' (لَمَّا عَلَّمْنَاهُ) which is related to the partial 'ilm ul Ghaibi taught by Allah to Hazrat Ya'qub (as)
3. This means that Allah has taught Hazrat Ya'qub (as) and it is clear in this verse. There is no ambiguity in it. It is crystal clear.
4. It is also said that 'but most of mankind don't know' (وَلَكِنَّ أَكْثَرَ النَّاسِ لَا) (يَعْلَمُونَ) meaning:

- a) Common people don't have the knowledge of Ambiyaa (as)
- b) Common people are not taught by Allah
- c) Common people don't have 'ilm ul Ghaib
- d) Common people are not aware of the extent of knowledge given by Allah to His Ambiyaa (as)

As such it is clear from this verse that:

1. Allah is the Absolute Knower of Ghaib (unseen) and Shahaadah (seen)
2. Hazrat Ya'qub (as) has been taught by Allah (partially) 'ilm ul Ghaibi wash shahadah

Verse No. 13

Allah says in the Holy Qur'an (Kahf 18: 65 - 82)

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا

65. Then they found one of Our slaves unto whom We had given mercy from Us and had taught him knowledge from Our presence.

Points to be noted:

1. It is the story of Hazrat Musah (as) who wanted to know who that person of knowledge was during his period.
2. It is said that 'then they found one of Our slaves' (فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا) meaning that Hazrat Musah (as) and his slave / servant found the long quested man who was a slave of Allah, a pious person and a gifted one.
3. Allah describes that slave and among his qualities Allah says that 'and we have taught him knowledge from Our presence' (وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا). This sentence is divided into 3 parts as follows:

- a) ‘We have taught him’ (وَعَلَّمْنَاهُ)
- b) ‘from Our presence’ (مِّن لَّدُنَّا)
- c) ‘knowledge’ (عِلْمًا)
- d) Part (a) would have been enough for us to understand that Allah taught His servant / slave
- e) The inclusion of (b) ‘from Our presence’ (مِّن لَّدُنَّا) is an indication of emphasis that the knowledge obtained by the servant / slave is really without any ambiguity or doubt from Allah.
- f) The inclusion of (c) ‘knowledge’ (عِلْمًا) implies a 3rd degree of emphasis that without doubt Allah is the One who taught His servant / slave ‘knowledge’ ‘ilm.
- g) Allah has elaborated this point into 3 phases to make us know that His servant / slave has been taught by Him (Allah) and it is a matter of faith, creed and ‘Aqeedah.

The story continues and it is said:

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا

66. Moses said unto him: May I follow thee to the end that thou may teach me right conduct of that which thou hast been taught?

Points to be noted:

1. It is said that Hazrat Musah (as) wanted to follow Hazrat Khidr (as) for the latter ‘to teach me (Hazrat Musah) right conduct of that which you (Hazrat Khidr) has been taught’ (أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا). What can be deduced here?

- a) There is the ‘Aqeedah of Hazrat Musah (as)

- b) It is said ‘from that which you have been taught’ (مِمَّا عَلِّمْتَ) meaning that Hazrat Khidr (as) has been taught by Allah as the verb (عَلِّمْتَ) is in the passive voice meaning that someone taught Hazrat Khidr (as).
- c) Hazrat Musah (as) knew that Allah is the One who has taught Hazrat Khidr (as)
- d) It also indicates that Hazrat Musah (as) knew that the ‘ilm possessed by Hazrat Khidr (as) is not from mankind and it is from Allah, the Unseen.
- e) Hazrat Musah (as) knew that Hazrat Khidr (as) has a knowledge which is hidden from mankind, that is, ‘ilm ul Ghaib.

The story continues as follows:

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

67 He said: no doubt you cannot bear with me.

Points to be noted:

1. It is said that Hazrat Khidr (as) told Hazrat Musah (as) that ‘ no doubt you will not be able to bear (patience) with me’ (إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا) meaning that:
 - a) Hazrat Musah (as) may not understand the work of Hazrat Khidr (as)
 - b) Hazrat Musah (as) may well criticise the work of Hazrat Khidr (as)
 - c) Hazrat Musah (as) did not have that knowledge to comprehend
 - d) Hazrat Musah (as) did not have the knowledge imparted to Hazrat Khidr (as) and there would be confusion
2. This also means that Hazrat Khidr (as) received a knowledge ‘ilm from Allah not known by Hazrat Musah (as)
3. This is confirmed in the next verse.

The story continues:

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

68 And how can you bear with that whereof you cannot compass any knowledge?

Points to be noted:

1. It is said that Hazrat Khidr said that ‘How can you bear with that whereof you cannot compass any knowledge’ (مَا لَمْ تُحِطْ بِهِ خُبْرًا) meaning that:
 - a) The knowledge that Hazrat Khidr obtained was not given to Hazrat Musah (as)
 - b) And out of unawareness of such knowledge, Hazrat Musah (as) may well disapprove of the work of Hazrat Khidr (as) who was guided by Allah through another kind of ‘ilm.
2. The question is who gave Hazrat Khidr that knowledge? It was Allah. This means that Allah taught Hazrat Khidr (as) a knowledge unknown to Hazrat Musah (as)

The story continues where Hazrat Khidr (as) was acquainted with 3 events: he made a hole in a boat, he killed a lad and he repaired a wall. After each event, Hazrat Musah (as) wanted explanations but he was not given and was reprimanded. Then finally the journey was stopped and Hazrat Musah (as) wanted all these explanations and then Hazrat Khidr (as) started narrating:

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

78 He said: This is the parting between you and me. I will announce unto you the interpretation of that you could not bear with patience.

1. It is said that Hazrat Khidr (as) said that ‘I will announce unto thee the interpretation of that thou couldst not bear with patience’ (سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا) meaning that:

- a) Hazrat Khidr (as) would teach Hazrat Musah (as) his knowledge

- b) Hazrat Khidr (as) would unveil his secret to Hazrat Musah (as)
- c) Hazrat Khidr (as) would impart the ‘ilm ul Ghaib he received from Allah to Hazrat Musah (as)

The story continues:

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

79 As for the ship, it belonged to poor people working on the river and I wished to mar it, for there was a king behind them who is taking every ship by force.

Points to be noted:

1. It is said that Hazrat Khidr (as) explained and it has different meanings as follows:

a) He knew that the boat belonged to the poor (أَمَّا السَّفِينَةُ فَكَانَتْ) (لِمَسَاكِينَ). How did he know it?

b) He knew that the people worked on the river (يَعْمَلُونَ فِي الْبَحْرِ). How did he know it?

c) He knew that there was a king in that locality (وَكَانَ وَرَاءَهُمْ مَلِكٌ). How did he know it?

d) He knew that the king used to take their ships by force (يَأْخُذُ كُلَّ) (سَفِينَةٍ غَصْبًا). How did he know it?

2. This proves that Hazrat Khidr (as) was give ‘ilm ul Ghaib on that subject by Allah.
3. This proves that He knew things which were hidden and it is known as ‘ilm ul Ghaib

The story (explanation) continues:

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَ كُفْرًا

80 And as for the lad, his parents were believers and We feared lest he should oppress them by rebellion and disbelief.

Points to be noted:

1. It is said that Hazrat Khidr (as) explained on the event of the lad having the meanings:

a) He knew that the parents of the lad were believers (وَأَمَّا الْغُلَامُ فَكَانَ)

(أَبَوَاهُ مُؤْمِنَيْنِ). How did he know it?

b) He knew that the lad would oppress the parents (فَخَشِينَا أَن يُرْهِقَهُمَا).

How did he know it?

c) He knew that the child would be rebellious (طُغْيَانًا). How did he know it?

d) He knew that the child would commit kufr (كُفْرًا). How did he know it?

2. This proves that Hazrat Khidr (as) was give ‘ilm ul Ghaib on that subject by Allah.

3. This proves that He knew things which were hidden and it is known as ‘ilm ul Ghaib

فَأَرَدْنَا أَن يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

81. And We intended that their Lord should change him for them for one better in purity and nearer to mercy.

Points to be noted:

1. It is said that Hazrat Khidr (as) explained on the event of the lad having the meanings:
 - a) He knew that Allah would change the boy (أَن يُّبَدِّلَهُمَا رَبُّهُمَا). How did he know it?
 - b) He knew that the parents would have a better child (خَيْرًا مِّنْهُ). How did he know it?
 - c) He knew that the parents would have a pure (righteous) child (زَكَاةً). How did he know it?
 - d) He knew that the parents would have a child nearer to mercy upon mankind (وَأَقْرَبَ رَحْمًا). How did he know it?
2. This proves that Hazrat Khidr (as) was give ‘ilm ul Ghaib on that subject by Allah.
3. This proves that He knew things which were hidden and it is known as ‘ilm ul Ghaib

The story (explanation) continues:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ
أَبُوهُمَا صَالِحًا فَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ
وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

82 And as for the wall, it belonged to two orphan boys in the city and there was beneath it a treasure belonging to them and their father had been righteous and your Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord and I did it not upon my own command. Such is the interpretation of that wherewith you could not bear.

Points to be noted:

1. Here Hazrat Khidr (as) elaborated on the event of the wall being repaired as:

- a) He knew that the wall belonged to 2 orphans (فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ) (فِي الْمَدِينَةِ). How did he know that?
- b) He knew that there was a treasure beneath the wall (وَكَانَ تَحْتَهُ كَنْزٌ). How did he know that?
- c) He knew that the wall belonged to the 2 orphans (لَهُمَا). How did he know that?
- d) He knew that their father was a righteous man (أَبَاهُمَا صَالِحًا). How did he know that?
- e) He knew that the children would reach their full strength (فَأَرَادَ رَبُّكَ أَنْ) (يَبْلُغَا أَشُدَّهُمَا). How did he know that?
- f) He knew that Allah would bring forth their treasure for them (وَيَسْتَخْرِجَا كَنْزَهُمَا). How did he know that?

2. And it is said that ‘and I did it not upon my own command’ (وَمَا فَعَلْتُهُ عَنْ)

(أَمْرِي) meaning that:

- a) Hazrat Khidr was ordered by Allah to damage the ship
- b) Hazrat Khidr was ordered by Allah to kill the lad
- c) Hazrat Khidr was ordered by Allah to repair the wall

3. The question is how was he ordered by Allah?

4. Can a person without ‘ilm ul Ghaib be ordered by Allah?

5. If someone has been ordered by Allah this means that he can receive orders from Allah.
6. Can everyone receive orders from Allah?
7. Is not 'ilm ul Ghaib a condition for receiving 'ilm ul Ghaib?
8. Hazrat Khidr (as) knew part of 'ilm ul Ghaib.

It is clear that:

1. Hazrat Khidr (as) knew about the event of the boat
2. Hazrat Khidr (as) knew about the event of the lad
3. Hazrat Khidr (as) knew about the event of the wall
4. Hazrat Khidr (as) was given part of 'ilm ul Ghaib
5. Hazrat Musah (as) knew about the superiority of the 'ilm of Hazrat Khidr (as)

Verse No. 14

Allah says in the Holy Qur'an (Ambiyaa 21: 74)

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ
كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ

And unto Lut We gave wisdom and knowledge, and We delivered him from the community that did abominations. No doubt, they were folk of evil lewd (rude).

Verse No. 15

Allah says in the Holy Qur'an (Qasas 28: 14)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

Points to be noted:

1. It is clear from both verses above that knowledge was given to both Hazrat Lut (as) and Hazrat Musah (as).
2. The question is who gave them that education?
3. Did mankind give them that education?
4. If it was not from mankind, then where was that knowledge from?
5. This is what is known as ‘ilm ul Ghaib ... knowledge directly from Allah

In order to conclude on some verses of the Holy Qur'an listed above related to 'ilm ul Ghaib of prophets, let's examine the next verse

Verse No. 16

Allah says in the Holy Qur'an (Jinn 72: 26 - 27)

عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

26. (He is) the knower of the Unseen and He reveals unto none His secret,

إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

27. Save unto every messenger whom he has chosen and then no doubt He makes a guard to go before him and a guard behind him.

Points to be noted:

1. It is said that ‘the knower of the Unseen and He reveals unto none His secret’ (عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا) meaning that:

a) Allah is the Ghaib

b) Allah is the knower of all ‘Ghaib’

c) Allah has ‘ilm ul Ghaib

2. And if we stop the verse here we will have the following meanings:

a) Allah does not share His secret to no one

b) Allah does not reveal His secret to no one

c) Allah does not make His secret clear to anyone

d) No one else Allah knows ‘ilm ul Ghaib

e) No prophet has ilm ul Ghaib

f) No messenger has ‘ilm ul Ghaib

3. If we stop the verse here then:

a) Wahabi is right that no prophet / messenger (including our nabi (s.a.w)) has ‘ilm ul Ghaib

b) Ahlus Sunnah Wal Jama’ah is wrong

4. BUT BUT BUT MY DEAR SUNNI FRIENDS THE VERSE CONTINUES

5. It is said that ‘Save unto every messenger whom he has chosen’ (إِلَّا مَنْ)

(أَرْتَضَىٰ مِنْ رَّسُولٍ) meaning:

a) Allah is the Ghaib

b) Allah has full and absolute knowledge of the Ghaib

c) Allah does not reveal His secret to anyone

d) Except upon whom He wants and chooses

e) Except upon His messengers He wants and chooses

f) Except upon His Prophets He wants and chooses

g) Except upon His servants / slaves He wants and chooses

h) Except upon His 124000 (approximately) prophets and messengers He wants and chooses

6. Now the questions are:

- a)** Is our nabi (s.a.w) from the prophets of Allah?
- b)** Is our nabi (s.a.w) from the messengers of Allah?
- c)** Is our nabi (s.a.w) from the chosen ones of Allah?
- d)** Is our nabi (s.a.w) from the desired ones of Allah?
- e)** Is our nabi (s.a.w) from the chosen servants / slaves of Allah?

7. If the answer is YES then did the prophet (s.a.w) receive knowledge from Allah? NO DOUBT YES

8. This means that Allah reveals His secrets to no one except the ones among His prophets and messengers He wants and chooses

9. And the best of all prophets and messengers is our Nabi (s.a.w).

10.How can our nabi (s.a.w) not receive part of ‘ilm ul Ghaib from Allah.

WHO CAN DARE DENY THIS ABOVE MENTIONED VERSE FROM THE QUR’AN

We have seen that:

- 1.** Allah is the ‘Alim ul Ghaib
- 2.** Allah reveals His secrets to whom He wants and chooses
- 3.** Allah shares part of His ‘ilm ul Ghaib to His prophets and messengers
- 4.** Prophets and Messengers have part of ‘ilm ul Ghaib (given by Allah)

WHO CAN DARE DENY THESE VERSES FROM THE QUR’AN

Verses Indicating That Part Of ‘Ilm Ul Ghaib Was Given To Our Nabi (s.a.w)

Keeping in mind that (عِلْمُ الْغَيْبِ) ‘ilm ul Ghaib is the knowledge of Allah, given and taught directly by Allah.

Verse No. 17

Allah says in the Holy Qur'an ('Alaq 96: 5)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Taught man that which he knew not.

Points to be noted:

1. It is worth to note that this verse was among the first verses revealed to the prophet Muhammad (s.a.w) in the cave of Hira.
2. It is said that ‘He taught mankind that which he knew not’ (عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ) meaning that Allah taught Mankind that which He knew not
3. But the questions are:
 - a) What is meant by mankind?
 - b) Did mankind refer to all Muslims?
 - c) Did mankind refer to all unbelievers?
 - d) Did mankind refer to all human beings?
4. If we say that mankind refers to all Muslims / unbelievers etc ..., then
 - a) Did Allah teach us?
 - b) Did Allah come to us as a Teacher?
 - c) Were we the students of Allah
 - d) No doubt the answer is NO WAY

5. So what is meant by mankind? Here mankind refers to our:

- a) Prophets
- b) Messengers
- c) Adam (as) first of all
- d) Our Nabi (s.a.w) for our Ummah

6. This means that when Allah says ‘He taught mankind that which he knew not’

(عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ) this means that:

- a) Allah taught our Nabi (s.a.w)
- b) Allah taught our Nabi (s.a.w) what he (s.a.w) knew not
- c) Allah was the teacher of our Nabi (s.a.w)
- d) Our Nabi (s.a.w) was the student of Allah

7. What does “ (عَلَّمَ الْإِنْسَانَ) ” implies? It implies that Allah imparted part of ‘ilm ul Ghaib to our nabi (s.a.w)

8. This is confirmed by the other part of the verse ‘that which he knew not’ (مَا لَمْ يَعْلَمْ)

This means that:

- 1. Allah taught our Nabi (s.a.w)
- 2. Allah taught our Nabi (s.a.w) ‘ilm ul Ghaib
- 3. Our Nabi (s.a.w) has part of ‘ilm ul Ghaib

Verse No. 18

Allah says in the Holy Qur'an (Aali 'Imran 3: 44)

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُتْلَىٰ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

That is of the tidings of the unseen. We reveal it unto thee and you were not present with them when they threw their pens (to know) which of them to support Mariam nor were you present with them when they quarrelled (argued).

Points to be noted:

1. It is the story of Hazrat Mariam (ra) and Hazrat Zakariyyah (as)
2. It is said that 'that is from the tidings of the unseen' (ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ) meaning that
 - a) Allah revealed the unseen to our Nabi (s.a.w)
 - b) Allah revealed part of His secrets to our Nabi (s.a.w)
3. It is also said that 'we reveal it to you and you were not present with them' (نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ) meaning that:
 - a) Allah taught the prophet (s.a.w) things he did not know
 - b) Allah taught the prophet (s.a.w) things of the past
 - c) Allah taught the prophet (s.a.w) events in which he was not present
 - d) Allah gave the prophet (s.a.w) 'ilm ul Ghaib (knowledge of hidden things)
4. It is also said that 'when they threw their pens (to know) which of them to support Mariam' (إِذْ يُتْلَىٰ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ) meaning that
 - a) Allah taught the prophet (s.a.w) what the past people did

b) Allah taught the prophet (s.a.w) what the topic was about

5. It is also said that ‘nor was you present with them when they quarrelled (argued)’ (وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ) meaning that

a) Allah taught the prophet (s.a.w) ‘ilm ul Ghaib of how the event took place though the prophet (s.a.w) was not among them

b) Allah taught the prophet (s.a.w) ‘ilm ul Ghaib of their argument / quarrel though the prophet (s.a.w) was not among them

This means that:

1. Allah taught the prophet (s.a.w) news of the unseen
2. Allah thus taught the prophet (s.a.w) ‘ilm ul Ghaib
3. Allah taught the prophet (s.a.w) things of times he was not present
4. Allah thus taught the prophet (s.a.w) ‘ilm ul Ghaib

Verse No. 19

Allah says in the Holy Qur'an (Ali 'Imraan 3: 179)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ
وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا
بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

It is not (the purpose) of Allah to leave the believers in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the unseen. But Allah chooses among His messengers whom He will. So believe in Allah and His messengers. If you believe and ward off (evil), yours will be a vast reward.

Points to be noted:

1. It is said that ‘And it is not (the purpose of) Allah to let you know the unseen. But Allah chooses among His messengers whom He will’ (وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ) meaning that:
 - a) Allah allows the chosen messengers to know the Unseen
 - b) Allah allows the chosen messengers to have part of ‘ilm ul Ghaib
2. The question is: Is the prophet Muhammad (s.a.w) among the chosen ones?
3. If yes, then our Nabi (s.a.w) has part of ‘ilm ul Ghaib from Allah

It is clear that:

1. Allah is the Ghaib
2. Allah has Absolute ‘ilm ul Ghaib
3. Allah allocates part of His secret to His chosen Messengers
4. Allah has given our Nabi (s.a.w) part of ‘ilm ul Ghaib

Verse No. 20

Allah says in the Holy Qur'an (An Nisa 4: 113)

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

But for the grace of Allah upon you (Muhammad) and His mercy a party of them had resolved to mislead you but they will mislead only themselves and they will hurt you not at all. Allah reveals unto you the Scripture and wisdom and teaches you that which you knew not. The grace of Allah towards you has been great.

Points to be noted:

1. It is said that ‘He taught you that which you knew not’ (عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ) meaning that:

- a) Allah was the teacher of our Nabi (s.a.w)
- b) Allah taught him (s.a.w) what he knew not
- c) Allah taught him (s.a.w) what is invisible, unseen and unknown to him (s.a.w)
- d) Allah thus taught him (s.a.w) the ‘ilm ul Ghaib (knowledge of the unknown – this is what Allah means by ‘that which you knew not’)

2. It is also said that ‘The grace of Allah towards you has been great’ (كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا) meaning that

- a) The knowledge of Ghaib is also a favour from Allah
- b) That favour has been great meaning Allah gave the prophet (s.a.w) a great degree of ‘ilm ul Ghaib among other favours.

This means that:

- a) Allah taught our Nabi (s.a.w) things he was not aware of
- b) Allah taught our Nabi (s.a.w) knowledge of the unseen
- c) Allah taught our Nabi (s.a.w) ‘ilm ul Ghaib
- d) Allah bestow ‘ilm ul Ghaib upon our Nabi (s.a.w) as a sign of great favours

Verse No. 21

Allah says in the Holy Qur'an (Maa'idah 5: 15)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

O people of the Scripture! Our messenger (Muhammad) has come unto you, expositing unto you much of that which you used to hide in the Scripture and forgiving much. A light has come unto you from Allah and a plain Scripture.

Points to be noted:

1. It is said that 'exposing (making clear) unto you much of that which you used to hide in the scripture' (يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ) meaning that:
 - a) The prophet (s.a.w) revealed to the people of the Book what they used to hide as from their books
 - b) The prophet (s.a.w) made it clear to the public things that the people of the scripture used to conceal to their people
2. Now the question is: how did the prophet (s.a.w) know what the people of the scripture used to hide? The answer is clear and obvious without any doubt of ambiguity that
 - a) Allah taught the prophet (s.a.w) things that were hidden by them
 - b) Allah taught the prophet (s.a.w) 'ilm (knowledge) of hidden things
 - c) Allah taught the prophet 'ilm ul Ghaib of past people and nations
3. The question is: did the prophet (s.a.w) learn that knowledge of the past from creatures? NO
4. The question is: did the prophet (s.a.w) learn it from Allah? YES
5. The question is: was the prophet physically present at that time (already taken birth)? NO

6. The question is: did the prophet (s.a.w) come to know about the past? YES
7. The question is: was that information (which was hidden) unveiled to him? YES
8. The question is: was the prophet (s.a.w) aware of hidden past events? YES
9. This is what is known as ‘ilm ul Ghaib

It is clear that:

1. Allah taught the prophet (s.a.w) knowledge of the unseen
2. Allah taught the prophet (s.a.w) past events
3. Thus Allah gave the prophet (s.a.w) part of ‘ilm ul Ghaib at a high degree

Verse No. 22

Allah says in the Holy Qur'an (Hud 11: 49)

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا
فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

That is of the tidings of the Unseen which We inspire in you. You knew it not nor did your folk before this. Then have patience. No doubt the sequel is for those who ward off (evil).

Points to be noted:

1. It is said that ‘That is of the tidings of the Unseen which We inspire in you’ (تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ). The following can be deduced:
2. At the start of this sentence there are two important words ‘news of the unseen’ (أَنْبَاءِ الْغَيْبِ). The word (أَنْبَاءِ) comes from the word (نَبَأٌ) meaning

- a) To inform
- b) To notify
- c) To tell
- d) To make someone know
- e) To announce
- f) To impart
- g) To communicate
- h) To make manifest

3. Thus (أَنْبَاءٌ) means

- a) News
- b) Tidings
- c) Information
- d) Intelligence
- e) Announcement
- f) Report

4. It is to be noted that (أَنْبَاءٌ) is the plural of (نَبَأٌ). Thus (أَنْبَاءُ الْغَيْبِ) means

- a) The news of the unseen
- b) The tidings of the unseen
- c) The information of the unseen
- d) The announcement of the unseen
- e) The report of the unseen
- f) The intelligence of the unseen

5. The question now is: Is ‘the intelligence of the unseen’ not the same as ‘the knowledge of the unseen’ ?

6. The question is: when someone is given the news of the unseen, is it not the same as obtaining and thus having the knowledge of the unseen ?
7. Thus the verse ‘That is of the tidings of the Unseen which We inspire in you’ (تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ) means that
8. Allah gave the prophet (s.a.w) knowledge of the unseen
9. This can be seen in surah Yusuf (12) verse 102 as ‘That is of the tidings of the Unseen which We inspire in you (Muhammad). You were not present with them when they bed their plan and they were scheming’ (ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ)

It is clear from this verse that:

1. Allah gave the prophet (s.a.w) ‘ilm ul Ghaib of what he (s.a.w) did not know
2. Allah gave the prophet (s.a.w) ‘ilm ul Ghaib of what the people before him (s.a.w) did not know

THIS CAN BE FOUND IN SURAH YUSUF (12) VERSE 102

In order to conclude on the verses of the Holy Qur'an related to 'ilm ul Ghaib of our Nabi (s.a.w), let's examine the next verse

Verse No. 23

Allah says in the Holy Qur'an (Takwir 81: 24)

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is not niggardly of the Unseen.

Points to be noted:

1. It is said that (وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ). The following can be derived:

2. In this sentence the word (ضَنِينٍ) has been used. It is from the word (ضَنَّ) having the meanings of:

- a) To keep back
- b) To be sparing
- c) To be stingy
- d) To withhold something
- e) To begrudge something
- f) To be ungenerous

3. As such the word (ضَنِينٍ) means:

- a) Begrudging
- b) Reticent
- c) Keeping something to oneself
- d) Ungenerous
- e) Niggardly
- f) Avaricious
- g) Stingy

4. Thus the sentence (وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ) means that:

- a) And he is not niggardly of the Unseen
- b) And he is not ungenerous concerning the Unseen
- c) And he is not begrudging of the Unseen
- d) And he is not avaricious of the Unseen

5. Now the points to be noted are:

- a) When does someone become avaricious?
- b) When is someone ungenerous?

- c) When can someone be niggardly?
- d) When can someone keep something for oneself?

6. The answer is:

- a) When that person is in possession of that thing
- b) When that person has that thing.

7. So, what does ‘and he is not ungenerous of the Unseen’ (وَمَا هُوَ عَلَى الْغَيْبِ)

(بِضْنَيْنِ) mean? It means that:

- a) When we say that ‘he is not ungenerous of the Unseen’ this means that ‘he is generous of the Unseen’
- b) When we say that ‘he is not ungenerous of the Unseen’ this means that ‘he should possess the Unseen to not be ungenerous’

8. This means that:

- a) The prophet (s.a.w) possessed the Unseen (part of it)
- b) The prophet (s.a.w) shared part of the Unseen to his Ashab
- c) The prophet (s.a.w) was generous in unveiling part of the Unseen (for example signs of the last day)

When we say that Hazrat ‘Uthman (ra) was generous this means that (for example) he had money and he spent it in the way of Allah.

Now when Allah (not human beings BUT ALLAH HIMSELF) says that our Nabi (s.a.w) ‘is not ungenerous of the Unseen, this means that our Nabi (s.a.w) has knowledge of the Unseen (‘ilm ul Ghaib) and he used to spend, share, distribute, unveil it among his Ashab.

Hadith Indicating That Part Of ‘Ilm Ul Ghaib Was Given To Our Nabi (s.a.w)

Hadith No. 1

Sahih al-Bukhari » Belief » Hadith

كتاب الإيمان

Belief

Chapter (37): The asking of (angel) Jibril (Gabriel) from the Prophet (saws) about Iman, Islam, Ihsan and the knowledge of the Hour

بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ
وَعِلْمِ السَّاعَةِ

وَبَيَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ ثُمَّ قَالَ: «جَاءَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ -
يُعَلِّمُكُمْ دِينَكُمْ». فَجَعَلَ ذَلِكَ كُلَّهُ دِينًا، وَمَا بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْفِدِ
عَبْدِ الْقَيْسِ مِنَ الْإِيمَانِ، وَقَوْلِهِ تَعَالَى: {وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ
مِنْهُ}.

Hazrat Abu Huraira (ra) said:

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التِّيمِيُّ، عَنْ
أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا
لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ " . قَالَ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ
وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ " . قَالَ

مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ
مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا
إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْبُهِمُ فِي الْبُنْيَانِ، فِي خَمْسٍ لَا
يَعْلَمُهُنَّ إِلَّا اللَّهُ " . ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ
السَّاعَةِ} الْآيَةِ. ثُمَّ أَدْبَرَ فَقَالَ " رُدُّوهُ " . فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جَبْرِيلُ جَاءَ
يُعَلِّمُ النَّاسَ دِينَهُمْ " . قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كُلَّهُ مِنَ الْإِيمَانِ.

One day while the Prophet (s.a.w) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (s.a.w) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Messenger (s.a.w) replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (s.a.w) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (s.a.w) replied, "The answerer has no better knowledge than the questioner about it. And I will inform you about its portents. When a slave (lady) gives birth to her master. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah. The Prophet (s.a.w) then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet (s.a.w) asked his companions to call him back, but they could not see him. Then the Prophet (s.a.w) said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

Reference	: Sahih al-Bukhari 50
In-book reference	: Book 2, Hadith 43
USC-MSA web (English) reference	: Vol. 1, Book 2, Hadith 48

Other References:

Sahih Muslim 8 a (Book 1, Hadith 1)

Sunan an-Nasa'i 4990 (Book 47, Hadith 6)

Sunan an-Nasa'i 4991 (Book 47, Hadith 7)

Ibn Majah Vol. 1, Book 1, Hadith 63 (Book 1, Hadith 66)

Ibn Majah Vol. 1, Book 1, Hadith 64 (Book 1, Hadith 67)

Ibn Majah Vol. 1, Book 36, Hadith 4044 (Book 36, Hadith 4180)

Points to be noted:

1. It is a Sahih Hadith.
2. It is a Muttafaq 'Alaih Hadith (narrated by both Imaam Bukhariy (ra) and Imaam Muslim (ra))
3. It is to be noted that it is found in the book of faith (كتاب الإيمان) meaning that whatever found in the hadith is bound to be accepted as it is part of Islamic faith, Islamic Imaan.
4. It is to be noted that it is found also under the chapter 'The asking of (angel) Jibril (Gabriel) from the Prophet (saws) about Iman, Islam, Ihsan and the knowledge of the Hour' (بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ وَعِلْمِ السَّاعَةِ) meaning that whatever the prophet (s.a.w) said on Imaan, Islam, Ihsan and knowledge of the Hour must be accepted and considered as part of Imaan.
5. It is said in the hadith that Hazrat Jibril came to the prophet (s.a.w) and questioned him (s.a.w) on what is Imaan, Islam and Ihsan followed by the answer of our nabi (s.a.w).

6. However it is also said that Hazrat Jibril (as) set another question to our nabi (s.a.w) as follows: ‘When is the Hour’ (مَتَى السَّاعَةُ) meaning that Hazrat Jibril wanted to know (in fact to make us know):

- a) things of the future
- b) forthcoming events
- c) the knowledge of the unseen to normal / ordinary people
- d) the hidden knowledge (as we are not aware of the future)
- e) the ‘ilm ul Ghaib known by our nabi (s.a.w) as the question was set to the prophet (s.a.w)

7. The question here is: why did Hazrat Jibril set the question to our Nabi (s.a.w)? The answers are:

- a) Why do we set questions to our teachers?
- b) Is it to test the knowledge of our teachers?
- c) Or to obtain knowledge from our teachers?
- d) So why did Hazrat Jibril set the question of when will be the Hour?
- e) Hazrat Jibril knew that our Nabi (s.a.w) knew the answer of the Hour
- f) Hazrat Jibril wanted us to know that our Nabi (s.a.w) knew about the answer of the Hour
- g) Hazrat Jibril wanted us to know that our Nabi knew the future
- h) Hazrat Jibril wanted us to know that our Nabi knew what is hidden from us
- i) Hazrat Jibril wanted us to know that our Nabi have the knowledge of the future
- j) Hazrat Jibril wanted us to know that our Nabi have the knowledge of ‘ilm ul Ghaib
- k) Hazrat Jibril wanted to show the superiority of the knowledge of our Nabi (s.a.w)
- l) Hazrat Jibril wanted us also to know the answer of the Hour

m) Hazrat Jibril wanted to show the relationship of the students and the teacher

8. Thus, what was the response of our Nabi (s.a.w)? It is said that ‘The answerer has no better knowledge than the questioner about it’ (مَا الْمَسْئُولُ عَنْهَا) (بِأَعْلَمَ مِنَ السَّائِلِ). What is the implication behind this sentence? To understand the meaning of this sentence let’s examine the following hadith:

Hadith No 2:

Sahih al-Bukhari » Invocations » Hadith

كتاب الدعوات

Invocations

Chapter (66): The superiority of Dhikr of Allah 'Azza wa Jall

باب فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

Hazrat Abu Huraira (ra) said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ. قَالَ فَيَحْفُوفُهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ. قَالَ فَيَقُولُ هَلْ رَأَوْنِي قَالَ فَيَقُولُونَ لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ فَيَقُولُ وَكَيْفَ لَوْ رَأَوْنِي قَالَ يَقُولُونَ لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا،

وَأَكْثَرَ لَكَ تَسْبِيحًا. قَالَ يَقُولُ فَمَا يَسْأَلُونِي قَالَ يَسْأَلُونَكَ الْجَنَّةَ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ فَمِمَّ يَتَعَوَّدُونَ قَالَ يَقُولُونَ مِنَ النَّارِ. قَالَ يَقُولُ وَهَلْ رَأَوْهَا قَالَ يَقُولُونَ لَا وَاللَّهِ مَا رَأَوْهَا. قَالَ يَقُولُ فَكَيْفَ لَوْ رَأَوْهَا قَالَ يَقُولُونَ لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ فَيَقُولُ فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيهِمْ فَلَانُ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ هُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ ". رَوَاهُ شُعْبَةُ عَنْ الْأَعْمَشِ وَلَمْ يَرْفَعْهُ. وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit." " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-li l-lah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I

make you witnesses that I have forgiven them." Allah's Messenger () added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' "

Reference	: Sahih al-Bukhari 6408
In-book reference	: Book 80, Hadith 103
USC-MSA web (English) reference	: Vol. 8, Book 75, Hadith 417

Other References:

Hadith Qudsiy No. 14

Sahih Muslim 2689 (Book 48, Hadith 35)

Riyaad us Swalihin Book 16, Hadith 40

Jami` at-Tirmidhi 3600 (Book 48, Hadith 231)

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq ‘Alaih Hadith (narrated by both Imaam Bukhariy (ra) and Imaam Muslim (ra))
3. It is said that there are angels who roam the world in search of those Muslims praising Allah etc ... After that they return to Allah and it is said that Allah started to set certain questions as follows:

a) 'What do My slaves say?' (مَا يَقُولُ عِبَادِي)

b) 'Did they see Me?' (هَلْ رَأَوْنِي)

c) ‘And how it would have been if they saw Me?’ (وَكَيْفَ لَوْ رَأَوْنِي)

- d) 'And what do they ask Me for?' (فَمَا يَسْأَلُونِي)
- e) 'Did they see it?' (وَهَلْ رَأَوْهَا)
- f) 'How it would have been if they saw it?' (فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا)
- g) 'From what do they seek refuge?' (فَمِمَّ يَتَّعِذُونَ)
- h) 'Did they see it?' (وَهَلْ رَأَوْهَا)
- i) 'How it would have been if they saw it?' (فَكَيْفَ لَوْ رَأَوْهَا)

4. My questions here are:

- a) Why did Allah set the questions?
- b) Did Allah not know what did happen?
- c) Did Allah not know the answers to His questions?
- d) Did the angels know much than Allah?
- e) But still Allah set the questions to them?

5. Likewise there are the following questions?

- a) Why do we have angels to record our deeds (good and bad)? Does Allah not know our deeds?
- b) Why do we have angels to question us in our graves? Does Allah not know what will be our answers?
- c) Why will Allah question us in Aakhirah on our deeds? Does Allah not know our answers?

6. So when Allah sets the questions to the angels what does that signify? It means that Allah wants to teach us humility and humbleness. Though Allah is the All Knower, He sets these questions to angels as a means of love between His angels and Himself. That does not mean in any way that Allah was not aware of where the angels came from and what did happen.

7. As such (returning to Hadith No. 1 above) ‘The answerer has no better knowledge than the questioner about it’ (مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ)

(السَّائِلِ) signifies that:

- a) It was said out of humility and humbleness from the prophet (s.a.w)
 - b) It was meant to teach us what follows in the hadith
 - c) In no mean the prophet (s.a.w) wanted to say that he does not know
 - d) In fact the prophet (s.a.w) proved that he has knowledge of ‘ilm ul Ghaib (it will be seen in the following lines)
8. In this the prophet say that the answerer has no better knowledge than the questioner about it and on the other side Allah directly set so many different questions to angels. It is only a way to show humility and humbleness.
9. Then the hadith continues and it is said (through different narrations on the same hadith) that:

a) ‘And I will inform you about its portents’ (وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا) in Sahih al-Bukhari 50 (Book 2, Hadith 43)

b) ‘Tell me some of its indications.’ (فَأَخْبِرْنِي عَنْ أَمَارَتِهَا) in Sahih Muslim 8 a (Book 1, Hadith 1)

c) ‘Then tell me about its signs’ (فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا) in Sunan an-Nasa'i 4990 (Book 47, Hadith 6)

d) ‘But it has signs, by which it may be known’ (وَلَكِنْ لَهَا عَلَامَاتٌ) (تُعْرَفُ بِهَا) in Sunan an-Nasa'i 4991 (Book 47, Hadith 7)

e) ‘Then what are its signs?’ (فَمَا أَمَارَتُهَا) in Ibn Majah Vol. 1, Book 1, Hadith 63 (Book 1, Hadith 66)

f) ‘But I will tell you about its signs’ (وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا) in Ibn Majah Vol. 1, Book 1, Hadith 64 (Book 1, Hadith 67)

g) ‘But I will tell you of its portents’ (وَلَكِنْ سَأُخْبِرُكَ عَنْ أَشْرَاطِهَا) in Ibn Majah Vol. 1, Book 36, Hadith 4044 (Book 36, Hadith 4180)

10. What does that mean? This means that:

- a) The prophet (s.a.w) knew about the signs of the Hour
- b) The prophet (s.a.w) knew about future signs
- c) The prophet (s.a.w) knew about ‘ilm ul Ghaib of the Hour

11. When Hazrat Jibril asked the prophet (s.a.w) about the signs of the Hour (as shown in the hadith reference above), this means that:

- a) It is the ‘Aqeedah of Hazrat Jibril that our Nabi (s.a.w) has the answer of his questions
- b) It is the ‘Aqeedah of Hazrat Jibril that our Nabi (s.a.w) knew about the signs of the Hour
- c) It is the ‘Aqeedah of Hazrat Jibril that our Nabi (s.a.w) has ‘ilm ul Ghaib on the Hour

12. Now, is this proven? Yes as it is said that our nabi (s.a.w) said that ‘When a slave (lady) gives birth to her master. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings’ (إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ)

13. In this our Nabi (s.a.w) gave us two signs of the Hour as follows:

- a) ‘When a slave (lady) gives birth to her master’ (إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا)
- b) ‘When the shepherds of black camels start boasting and competing with others in the construction of higher buildings’ (وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهْمُ فِي الْبُنْيَانِ) in Swahih Al Bukhariy 50 (Book 2, Hadith 43) and in Sahih Muslim 8 a (Book 1, Hadith 1)

14. In this our Nabi (s.a.w) gave us three signs of the Hour as follows:

a) ‘When you see the herdsmen competing in building tall buildings’ (إِذَا

رَأَيْتَ الرِّعَاءَ الْبُهْمَ يَتَطَاوُلُونَ فِي الْبُنْيَانِ

b) ‘when you see the barefoot and naked ruling the Earth’ (وَرَأَيْتَ الْحُفَاةَ)

(الْعُرَاةَ مُلُوكَ الْأَرْضِ

c) ‘when you see a woman giving birth to her mistress’ (وَرَأَيْتَ الْمَرْأَةَ تَلِدُ

رَبَّهَا in Sunan an-Nasa'i 4991 (Book 47, Hadith 7), in Ibn Majah Vol. 1, Book 36, Hadith 4044 (Book 36, Hadith 4180), in Ibn Majah Vol. 1, Book 1, Hadith 63 (Book 1, Hadith 66) and in Ibn Majah Vol. 1, Book 1, Hadith 64 (Book 1, Hadith 67)

15. Now the questions are:

a) Who can give the signs of future without the knowledge of the future?

b) Who can give the unknown signs without the knowledge of the unknown?

c) Who can give the unseen signs without the knowledge of the unseen?

16. It is so clear that our Nabi (s.a.w) gave these signs of the Hour.

17. However it is also said that ‘And the Hour is one of five things which nobody knows except Allah’ (فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ) meaning that:

a) Allah has absolute ‘ilm ul Ghaib

b) But our Nabi (s.a.w) has part of ‘ilm ul Ghaib as he gave some signs of the Hour not all

18. The hadith is not over and it continues more to confirm the ‘ilm ul Ghaib of our Nabi (s.a.w). It is said that the prophet (s.a.w) said the following:

- a) That was Gabriel who came to teach the people their religion. (هَذَا)
(جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ) in Sahih al-Bukhari 50 (Book 2, Hadith 43)
- b) That was Jibril, peace be upon you, who came down in the form of Dihyah Al-Kalbi (وَاتَّهَ لَجِبْرِيلُ عَلَيْهِ السَّلَامُ نَزَلَ فِي صُورَةِ دِحْيَةَ)
(الْكَلْبِيِّ) in Sunan an-Nasa'i 4991 (Book 47, Hadith 7)
- c) Umar, do you know who this inquirer was? I replied: Allah and His Apostle know best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion (يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ .)
(قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ) in Sahih Muslim 8 a (Book 1, Hadith 1), in Ibn Majah Vol. 1, Book 1, Hadith 63 (Book 1, Hadith 66) and in Sunan an-Nasa'i 4990 (Book 47, Hadith 6)

19. What does this mean? This means that our Nabi (s.a.w) has ‘ilm ul Ghaib or else:

- a) How could the prophet (s.a.w) know that it was Hazrat Jibril (as) in the form of Dahya Kalbi (ra)?
- b) How could the Ashab not recognise the man as Hazrat Jibril (as)?
- c) How could someone without ‘ilm ul Ghaib could know that behind Hazrat Dahyah Kalbi (ra) there was Hazrat Jibril?

20. Hazrat Jibril (as) was hidden and unknown in the shape of Hazrat Dahyah Kalbi (ra). No one recognise or unmask Hazrat Jibril or Hazrat Dahyah Kalbi. BUT our Nabi (s.a.w) did it. This means that our Nabi knew the hidden aspect of the man coming to him. This is known as the hidden knowledge or ‘ilm ul Ghaib of our Nabi (s.a.w)

This is clear that:

1. The hadith Wahabi use to say that our Nabi (s.a.w) does not have ‘ilm ul

Ghaib is in fact a proof that our Nabi (s.a.w) has ‘ilm ul Ghaib

2. The fact that our Nabi (s.a.w) said that the answerer does not know more than the questioner is a sign of humility and humbleness
3. The fact that the prophet (s.a.w) gave 2 to 3 signs of the future events is a sign of ilm ul Ghaib
4. The fact that no one knew who was the man (Hazrat Jibril) except our Nabi (s.a.w) is a sign of ‘ilm ul Ghaib
5. The fact that the prophet (s.a.w) alone knew that behind the shape of Dahyah Kalbi there was Hazrat Jibril is a sign of ilm ul Ghaib
6. Allah has absolute ‘ilm ul Ghaib
7. Ahlus Sunnah Wal Jama’ah never say that our Nabi (s.a.w) has absolute ‘ilm ul Ghaib.
8. But our Nabi (s.a.w) has only part of ‘ilm ul Ghaib

Hadith At Different Events Proving That Part Of ‘Ilm Ul Ghaib Was Given To Our Nabi (s.a.w)

‘Ilm ul Ghaib Of Our Nabi (s.a.w) On Beginning Of Creation

Hadith No. 3

Sahih al-Bukhari » Beginning of Creation » Hadith

كتاب بدء الخلق

Beginning of Creation

Chapter (1): The Statement of Allah Taa'la: "And He it is Who originates the creation; then will repeat it and this is easier for Him..."

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: {وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ} قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ وَالْحَسَنُ كُلُّ عَلَيْهِ هَيِّنٌ. هَيِّنٌ وَهَيِّنٌ مِثْلُ لَيْنٍ وَلَيْنٍ، وَمَيِّتٌ وَمَيِّتٌ، وَضَيْقٌ وَضَيْقٌ.

{أَفْعَيْيْنَا} أَفَاعِيَا عَلَيْنَا حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ، لُغُوبُ النَّصَبِ.

{أَطَوَارًا} طَوْرًا كَذَا، وَطَوْرًا كَذَا، عَدَا طَوْرَهُ أَيْ قَدْرَهُ.

Hazrat 'Umar (ra):

وَرَوَى عِيسَى، عَنْ رَقَبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ سَمِعْتُ عُمَرَ . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ قَامَ فِيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا، فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى نَخْلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ، وَأَهْلُ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ، وَنَسِيَ مَنْ نَسِيَهُ.

One day the Prophet (s.a.w) stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.

Reference	: Sahih al-Bukhari 3192
In-book reference	: Book 59, Hadith 3
USC-MSA web (English) reference	: Vol. 4, Book 54, Hadith 414

Other References:

Check all hadith on the chapter “Beginning of Creation” in Swahih Al Bukhari.

Sahih Muslim 2891 b (Book 54, Hadith 29) Till Hadith Sahih Muslim 2891 e (Book

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being recorded by both Imaam Bukhariy and Imaam Muslim
2. It is said that:
 - a) ‘informed us about the beginning of creation’ (فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ)
 - b) ‘till he mentioned how the people of Paradise will enter their places’ (حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ)
 - c) ‘and the people of Hell will enter their places’ (وَأَهْلُ النَّارِ مَنَازِلَهُمْ)
3. The questions are:
 - a) How can someone without ‘ilm ul Ghaib of the past could narrate on the beginning of creation without having given ‘ilm ul Ghaib on the topic?
 - b) How can someone without ‘ilm ul Ghaib of the future could narrate on those who will enter Jannah and their places in Jannah without having given ‘ilm ul Ghaib on the topic?
 - c) How can someone without ‘ilm ul Ghaib of the future could narrate on those who will enter Jahannam and their places in Jahannam without having given ‘ilm ul Ghaib on the topic?
4. The clear fact of elaborating on the past and the future events is a sign of ‘ilm ul Ghaib
5. One important thing is that the prophet (s.a.w) told things concerning the Aakhirah. Can it be so without ‘ilm ul Ghaib on the topic?

Hadith No. 4

Sahih Muslim » The Book of Destiny » Hadith

كتاب القدر

The Book of Destiny

Chapter (1): How The Human Being Is Created, In His Mother's Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness

بَاب كَيْفِيَّةِ خَلْقِ الْآدَمِيِّ فِي بَطْنِ أُمِّهِ وَكِتَابَةِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقَاوَتِهِ وَسَعَادَتِهِ

Abdullah (b. Mas'ud) reported that Allah's Messenger (s.a.w) who is the most truthful (of the human beings) and his being truthful (is a fact) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالُوا حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ " إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عِلَاقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ

فَيَدْخُلُهَا وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا " .

Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later Allah sends His angel to it with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of Hell and thus enters Hell, and another one acts in the way of the denizens of Hell, until there remains between him and Hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise.

Reference

: Sahih Muslim 2643 a

In-book reference

: Book 46, Hadith 1

USC-MSA web (English) reference

: Book 33, Hadith 6390

Other References:

Sahih Muslim 2643 b (Book 46, Hadith 2) till Sahih Muslim 2646 (Book 46, Hadith 8)

Sahih al-Bukhari 6594 (Book 82, Hadith 1)

Sahih al-Bukhari 3208 (Book 59, Hadith 19)

Sahih al-Bukhari 3332 (Book 60, Hadith 7)

Sahih al-Bukhari 7454 (Book 97, Hadith 80)

Ibn Majah Vol. 1, Book 1, Hadith 76

Points to be noted:

1. It is a Muttafaq 'Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim

2. It is said that:

a) 'The constituents of one of you are collected for forty days in his mother's womb in the form of blood' (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ (أُمِّهِ أَرْبَعِينَ يَوْمًا).

b) 'after which it becomes a clot of blood in another period of forty days' (ثُمَّ يَكُونُ فِي ذَلِكَ عَلَقَةً مِثْلَ ذَلِكَ)

c) 'Then it becomes a lump of flesh' (ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ (ذَلِكَ the questions at this level are:

d) Was there any ultrasound, Echo-graphic machine at that time?

e) How did the prophet (s.a.w) know about the different stages and with their days?

f) Can a person without 'ilm ul Ghaib on the topic know about these things?

3. It is also said that:

a) 'and forty days later Allah sends His angel to it with instructions concerning four things' (ثُمَّ يُرْسِلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ (بِأَرْبَعِ كَلِمَاتٍ يَكْتَبُ

- b) ‘so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune’ (رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ) the questions at this level are:
- c) How did the prophet (s.a.w) know when Allah will send His angels etc ...?
- d) How did the prophet (s.a.w) know what angels will write?
- e) Can a person without ‘ilm ul Ghaib on the topic know about these things?
- f) Can anyone without ‘ilm ul Ghaib elaborate on what is hidden in the belly, womb of a mother?
- g) Can anyone without ‘ilm ul Ghaib elaborate on what is decided and done by Allah and angels in the belly, womb of a mother?

4. This proves the ‘ilm ul Ghaib of our Nabi (s.a.w)

Hadith No. 5

Sahih Muslim » The Book of Destiny » Hadith

كتاب القدر

The Book of Destiny

Chapter (1): How The Human Being Is Created, In His Mother's Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness

بَاب كَيْفِيَّةِ خَلْقِ الْإِنْسَانِ فِي بَطْنِ أُمِّهِ وَكِتَابَةِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقَاوَتِهِ وَسَعَادَتِهِ

Hudhaifa b. Usaid reported directly from Allah's Messenger (s.a.w) that he said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لِابْنِ نُمَيْرٍ -
 قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ
 حُذَيْفَةَ بْنِ أَسِيدٍ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْمَلَكُ عَلَى
 النُّطْفَةِ بَعْدَ مَا تَسْتَقِرُّ فِي الرَّحِمِ بِأَرْبَعِينَ أَوْ خَمْسَةٍ وَأَرْبَعِينَ لَيْلَةً فَيَقُولُ يَا رَبِّ
 أَشَقِيٌّ أَوْ سَعِيدٌ فَيُكْتَبَانِ فَيَقُولُ أَيْ رَبِّ أَذَكَرٌ أَوْ أُنْثَى فَيُكْتَبَانِ وَيُكْتَبُ عَمَلُهُ وَأَثَرُهُ
 وَأَجَلُهُ وَرِزْقُهُ ثُمَّ تُطَوَّى الصُّحُفُ فَلَا يُزَادُ فِيهَا وَلَا يُنْقَصُ " .

When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it.

Reference : Sahih Muslim 2644

In-book reference : Book 46, Hadith 3

USC-MSA web (English) reference : Book 33, Hadith 6392

Other References:

Sahih Muslim 2645 a (Book 46, Hadith 4)

Sahih Muslim 2645 b (Book 46, Hadith 5)

Sahih Muslim 2645 c (Book 46, Hadith 6)

Sahih Muslim 2646 (Book 46, Hadith 8)

Sahih al-Bukhari 6595 (Book 82, Hadith 2)

Sahih al-Bukhari 3333 (Book 60, Hadith 8)

Sahih al-Bukhari 318 (Book 6, Hadith 23)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim
2. It is said that the angels will set question to Allah as:
 - a) ‘My Lord, will he be good or evil?’ (يَا رَبِّ أَشَقِيٍّ أَوْ سَعِيدٍ)
 - b) ‘My Lord, would he be male or female?’ (أَيُّ رَبِّ أَذَكَرٌ أَوْ أُنْثَى)
3. The questions her are:
 - a) How did our Nabi (s.a.w) know what goes on in the womb of the mother?
 - b) How did the prophet (s.a.w) know the conversation between Allah and His angels?
 - c) How can a person without ‘ilm ul Ghaib know these facts?
4. Without ‘ilm ul Ghaib it is impossible.
5. Do we have eyes, ears and intellect to know these things?

‘Ilm ul Ghaib Of The Prophet (s.a.w) On Past Prophets

Hadith No. 6

Sahih Muslim » The Book of Destiny » Hadith

كتاب القدر

The Book of Destiny

Chapter (2): The Debate Between Adam And Musa (Peace And Blessings Of Allah Be Upon Them)

باب حجاج آدم وموسى عليهما السلام

Hazrat Abu Huraira reported Allah's Messenger (way peace be upon him) as saying:

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ، وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ، الضَّبِّيُّ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِابْنِ حَاتِمٍ وَابْنِ دِينَارٍ - قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ طَاوُسٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اَحْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ أَبُوْنَا خَيِّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ وَخَطَّ لَكَ بِيَدِهِ أَتْلُومُنِي عَلَى أَمْرِ قَدَّرَهُ اللَّهُ عَلَى قَبْلِ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً " . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى " . وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدِ اللَّهِ قَالَ أَحَدُهُمَا خَطَّ . وَقَالَ الْآخَرُ كَتَبَ لَكَ التَّوْرَةَ بِيَدِهِ .

There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (s.a.w) said:. This is how Adam came the better of Moses and Adam came the better of Moses.

Reference

: Sahih Muslim 2652 a

In-book reference

: Book 46, Hadith 20

USC-MSA web (English) reference

: Book 33, Hadith 6409

Other References

Sahih Muslim 2652 b (Book 46, Hadith 21)

Sahih Muslim 2652 c (Book 46, Hadith 22)

Sahih Muslim 2652 d (Book 46, Hadith 23)

Sahih Muslim 2652 e (Book 46, Hadith 24)

Sahih Muslim 2652 f (Book 46, Hadith 25)

Sahih Muslim 2653 a (Book 46, Hadith 26)

Sahih al-Bukhari 3409 (Book 60, Hadith 82)

Sahih al-Bukhari 6614 (Book 82, Hadith 20)

Sahih al-Bukhari 7515 (Book 97, Hadith 140)

Sahih Bukhari Book 65, Hadith 4783

Sahih Bukhari Book 65, Hadith 4785

Sunan Abi Dawud 4701 (Book 42, Hadith 106)

Sunan Abi Dawud 4702 (Book 42, Hadith 107)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim
2. How could the prophet (s.a.w) know about the conversation between Hazrat Adam (as) and Hazrat Musah (as) without ‘ilm ul Ghaib?
3. How could the prophet (s.a.w) know that Hazrat Adam (as) came the better of Musah (as) without ‘ilm ul Ghaib?
4. This is to prove that our Nabi (s.a.w) knew things hidden from the past.

‘Ilm ul Ghaib Of The Prophet On A Stone Thrown 70 years before in Hell

Hadith No. 7

Sahih Muslim » The Book of Paradise, its Description, its Bounties and its Inhabitants » Hadith

كتاب الجنة وصفة نعيمها وأهلها

The Book of Paradise, its Description, its Bounties and its Inhabitants

Chapter: About Hell - May Allah Protect Us From It

باب فِي شِدَّةِ حَرِّ نَارِ جَهَنَّمَ وَبُعْدِ قَعْرِهَا وَمَا تَأْخُذُ مِنَ الْمُعَذِّبِينَ

Hazrat Abu Huraira (ra) reported:

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي، حَارِثٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ سَمِعَ وَجْبَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَذَرُونَ مَا هَذَا " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا " .

We were in the company of Allah's Messenger (s.a.w) that we heard a terrible sound. Thereupon Allah's Apostle (s.a.w) said: Do you know what (sound) is this? We said: Allah and His Messenger know best. Thereupon he said: That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and aired in Hell now it has reached its base.

Reference

: Sahih Muslim 2844 a

In-book reference

: Book 53, Hadith 36

USC-MSA web (English) reference

: Book 40, Hadith 6813

Points to be noted:

1. It is said that there was a sound and the prophet (s.a.w) asked the Ashab ‘Do you know what (sound) is this?’ (تَدْرُونَ مَا هَذَا). What was the answer of the Ashab. The latter said ‘Allah and His Messenger know best’ (اللَّهُ وَرَسُولُهُ) (أَعْلَمُ).
2. This means that here again the Ashab had the conviction that Allah has ‘ilm ul Ghaib and Allah shared His ‘ilm to our Nabi (s.a.w) also.
3. The hadith continues and the prophet (s.a.w) said ‘That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and aired in Hell now it has reached its base’ (هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ) (مُنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا).
4. This means that the prophet (s.a.w) was on earth (in this world) and he was informing us of what was happening in hell.
5. This means that the prophet (s.a.w) was on earth (in this world) and he gave us information about the reality of the sound.
6. This means that the prophet (s.a.w) was on earth (in this world) and he gave us precise description on the nature of this stone which was thrown in hell well before he (s.a.w) came to earth.
7. This means that the prophet (s.a.w) was on earth (in this world) and he informed us on the destination of this stone.
8. The questions are?
 - a) How did the prophet (s.a.w) know about that?
 - b) How could he know about it if he was deprived of ‘ilm ul Ghaib?
 - c) Was the reality of the sound known by the Ashab? NO
 - d) Could anyone know about the reality of the next world without ‘ilm ul Ghaib?

- e) If the prophet (s.a.w) informed us concerning the next world this signifies that he knew what is hidden and knowledge of the hidden is known as 'ilm ul Ghaib.
- f) Is that difficult to understand?

‘Ilm ul Ghaib Of Our Nabi (s.a.w) On Seeing The Cistern As From This Earth And Was Given The Treasures Of The Earth

Hadith No. 8

Sahih Muslim » The Book of Virtues » Hadith

كتاب الفضائل

The Book of Virtues

Chapter (9): The Cistern Of Our Prophet (SAW) And Its Attributes

باب إثبات حَوْضِ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِفَاتِهِ

Uqba b. 'Amir reported that Allah's Messenger (s.a.w) one day went out and he offered prayer over the martyrs of Uhud just as prayer is offered over the dead. He then came back and sat on pulpit and said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ،
عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَصَلَّى
عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ " إِنِّي فَرَطُ
لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي قَدْ أُعْطِيتُ

مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحِ الْأَرْضِ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا
بِعَدِي وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا " .

I shall be present there (at the Cistern) before you. I shall be your witness and, by Allah, no doubt I perceive as if I am seeing with my own eyes my Cistern at this very state and no doubt I have been given the keys of the treasures of the earth or the keys of the earth and, by Allah, I am not afraid concerning you that you would associate anything (with Allah after me), but I am afraid that you would be vying with one another (for the possession of) the treasures of the earth.

Reference : Sahih Muslim 2296 a

In-book reference : Book 43, Hadith 37

USC-MSA web (English) reference : Book 30, Hadith 5688

Other References:

Sahih Muslim 2274 b Book 42, Hadith 40

Sahih Muslim 2273, 2274 a Book 42, Hadith 39

Sahih Muslim 523 e Book 5, Hadith 11

Sahih Muslim 2296 b (Book 43, Hadith 38)

Sahih Muslim 2298 a (Book 43, Hadith 43)

Sahih Muslim 2299 a (Book 43, Hadith 45)

Sahih Muslim 2299 b (Book 43, Hadith 46)

Sahih Muslim 2299 e (Book 43, Hadith 49)

Sahih Muslim 2303 a (Book 43, Hadith 55)

Sahih al-Bukhari 6998 Book 91, Hadith 17

Sahih al-Bukhari 4375 Book 64, Hadith 400
 Sahih al-Bukhari 7013 Book 91, Hadith 31
 Sahih al-Bukhari 1344 (Book 23, Hadith 100)
 Sahih al-Bukhari 3596 (Book 61, Hadith 104)
 Sahih al-Bukhari 4085 (Book 64, Hadith 129)
 Sahih al-Bukhari 6426 (Book 81, Hadith 15)
 Sahih al-Bukhari 6590 (Book 81, Hadith 178)
 Sunan an-Nasa'i 3087 Book 25, Hadith 3
 Sunan an-Nasa'i 3089 Book 25, Hadith 5

Points to be noted:

1. It is a Swahih Hadith
2. It is a Muttafaq ‘Alaih Hadith (narrated by both Muslim and Bukhariy)
3. It is said that the prophet was at Uhud and when he finished he came back and sat on his pulpit and said among others ‘and no doubt, by Allah, I perceive towards my Cistern at this very moment’ (وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي) (الآن)
4. This means that the prophet (s.a.w) was on this earth and he was able to see in Aakhirah
5. This means that the prophet (s.a.w) was on this earth and he could see what is hidden from us
6. This means that the prophet (s.a.w) was on this earth and he could see million miles away from his spot.
7. It is also found in that sentence that the prophet (s.a.w) has made an oath and he had sworn by saying ‘By Allah’ (وَاللَّهِ). This was uttered to give more

emphasis to his words and emphasis on what? On ‘I perceive towards my Cistern at this very moment’ (لَأَنْظُرُ إِلَى حَوْضِي الْآنَ)

8. It is also found in that same sentence another important word in ‘now, at this very moment’ (الْآنَ). The aim of this word is to strengthen our ‘Aqeedah that on this earth, at the very moment, on his mimbar etc ... the prophet (s.a.w) could see what is in Aakhirah.

9. The questions are:

- a) Can anyone among us see that so far?
- b) Can anyone among us see what goes on and what exists in the next world, Aakhirah?
- c) Can anyone see beyond this world, let alone this world, but another place or country with his own sight?

10. Another important factor is when the prophet (s.a.w) said ‘and no doubt I have been given the keys of the treasures of the earth or the keys of the earth’

(وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ)

11. The questions here are:

- a) How could the prophet (s.a.w) have the keys of the treasures of the earth and he was not aware of the treasures?
- b) If the prophet (s.a.w) has the keys of the treasures of the earth, this means that he has the treasures of the earth. He is the possessor of the treasures of the earth.

12. Now the questions are?

- a) How many treasures have been discovered and are still being discovered since the time of the prophet (s.a.w)?
- b) Was the prophet not aware of them if he has the keys of all treasures of the world?

13. A third aspect that can be noted from this hadith is that the prophet (s.a.w) said ‘And no doubt, by Allah, I am not afraid concerning you that you would

associate anything with Allah after me' (وَأَنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَن)
(تَشْرِكُوا بَعْدِي)

14. This means that the prophet (s.a.w) has already predicted and seen the future that his Ummah will not be Mushrikoun though he was still among the Ashab.
15. Can we see what will come in the future? The prophet (s.a.w) due to 'ilm ul Ghaib has done it.
16. A fourth aspect which was said in this hadith is that 'but I am afraid that you would be fighting with one another (for the possession of) the treasures of the earth' (وَلَكِنْ أَخَافُ عَلَيْكُمْ أَن تَتَنَافَسُوا فِيهَا)
17. This prediction also has been proven by our Nabi (s.a.w). In this present world many of our brothers and sisters are fighting due to wealth etc.. for this world.
18. In the same Swahih Muslim 2296 b (Book 43, Hadith 38) it is said that 'and it is as wide as the distance between Aila and Juhfa' (وَإِنَّ عَرْضَهُ كَمَا بَيْنَ)
(أَيْلَةَ إِلَى الْجُفَّةِ)
19. In this section our Nabi (s.a.w) gave us the width of the sacred Cistern Al Kawthar.
20. It is to be noted that Aila is at the top of the gulf of 'Aqaba and Juhfah is situated in Hail in Saudi Arabia and the distance between these 2 places is approximately 211 km (131 miles)
21. Can someone without 'ilm ul Ghaib give such description of the hereafter though in this world? It was done by our Nabi (s.a.w).

This brings us to deduce:

- a) There are 4 aspects that the prophet (s.a.w) said in this sentence.
- b) How can be uttered these things without 'ilm ul Ghaib?
- c) The prophet (s.a.w) possessed 'ilm ul Ghaib on these topics, among others.

'Ilm Ul Ghaib Of Our Nabi (s.a.w) On The Hearts Of Muslims

Hadith No. 9

Sunan an-Nasa'i » The Book of Forgetfulness (In Prayer) » Hadith

كتاب السهو

The Book of Forgetfulness (In Prayer)

Chapter (58) Supplication after remembrance

باب الدُّعَاءِ بَعْدَ الذِّكْرِ

It was narrated that Anas bin Malik said:

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ حَفْصِ بْنِ أَخِي، أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا - يَعْنِي - وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ " تَذَرُونَ بِمَا دَعَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ دَعَا اللَّهُ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ "

"I was sitting with the Messenger of Allah (s.a.w) and a man was standing and praying. When he bowed, prostrated and recited the tashahhud, he supplicated, and in his supplication he said: "Allahumma inni as'aluka bi-anna lakal-hamd, lailaha illa ant, al-mannanu badi'us-samawati wal-ard, ya dhal-jalali wal-ikram! Ya hayyu ya qayyum! Inni as'aluka. (O Allah, indeed I ask You since all praise is due to You,

there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You.)' The Prophet (s.a.w) said: 'Do you know what he has supplicated with?' They said: "Allah (SWT) and His Messenger know best." He said: 'By the One in Whose Hand is my soul, he called upon Allah by His greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.'" (Sahih)

Reference	: Sunan an-Nasa'i 1300
In-book reference	: Book 13, Hadith 122
English translation	: Vol. 2, Book 13, Hadith 1301

Other References:

Jami` at-Tirmidhi 3544 (Book 48, Hadith 175)

Jami` at-Tirmidhi 3475 (Book 48, Hadith 106)

Jami' al Tirmidhi Book 47, Hadith 3611 (Vol. 6, Book 44, Hadith 3298)

Sunan Abi Dawud 1495 (Book 8, Hadith 80)

Sunan Ibn Majah 3858 (Book 34, Hadith 32)

Sunan Ibn Majah 3857 (Book 34, Hadith 31)

Points to be noted:

1. It has been declared as Swahih by Albani (Guru of Wahabi)
2. It is said that there was 'a man standing and praying' (رَجُلٌ قَائِمٌ يُصَلِّي) meaning he was performing swalaat. Do we hear what is recited from a person in Swalaat? NO
3. It is said that 'when he bowed, prostrated and recited the tashahhud, he supplicated' (فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا). Do we hear what he is reciting in his swalaat? NO

4. It is said that the man supplicated ‘O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You’ (اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا) أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ (إِنِّي أَسْأَلُكَ). The question is how did the prophet (s.a.w) know what the man recited?
5. It is then said that the prophet (s.a.w) questioned the ashhab ‘Do you know what he has supplicated with?’ (تَذَرُونَ بِمَا دَعَا)
6. The ashhab replied ‘Allah (s.a.w) and His Messenger know best’ (اللَّهُ وَرَسُولُهُ) (أَعْلَمُ) meaning that:
 - a) the man prayed so quietly and silently (in his heart) that no one was able to hear what was his du’a after Tashahhud
 - b) though they were not able to hear the du’a but their Imaan (faith) was firm on the fact that their Nabi (s.a.w) was able to hear what they were not able to hear.
7. Then the prophet (s.a.w) told them the du’a of the man.
8. This means that the man prayed silently and the ashhab who were present didn’t hear his du’a
9. But our Nabi (s.a.w) heard the du’a and taught it to the Ashab
10. The questions are:
 - a) How could the prophet (s.a.w) hear a du’a which was not done aloud?
 - b) How could the prophet (s.a.w) hear a du’a which was done in the heart?
 - c) How could the prophet (s.a.w) hear a du’a which was hidden from the hearing of the other Ashab?
11. There is only one kind of answer:

- a) The prophet (s.a.w) heard the du'a of the man as from his heart
- b) The prophet (s.a.w) knew what was hidden in his heart
- c) The prophet (s.a.w) has 'ilm ul Ghaib of what was in the heart of the man.

12.The questions are:

- a) Can anyone tell anyone what is in each other's heart without verbal or non verbal communications?
- b) Can anyone unveil the secret du'a of any other person? However, the prophet (s.a.w) did it.

13.This means that our Nabi (s.a.w) has 'ilm ul Ghaib.

'Ilm ul Ghaib Of Our Nabi (s.a.w) On Heart Disease

Hadith No. 10

Sunan Abi Dawud » Medicine (Kitab Al-Tibb) » Hadith

كتاب الطب

Chapter (12): Regarding ajwah dates

باب فِي تَمْرَةِ الْعَجْوَةِ

Hazrat Sa'd (ra) narrated:

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ،
عَنْ سَعْدٍ، قَالَ مَرَضْتُ مَرَضًا أَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي
فَوَضَعَ يَدَهُ بَيْنَ تَدْيِيَّ حَتَّى وَجَدْتُ بَرْدَهَا عَلَى فُؤَادِي فَقَالَ " إِنَّكَ رَجُلٌ مَفُودٌ "

اَنْتِ الْحَارِثَ بْنَ كَلَدَةَ أَخَا ثَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ
عَجْوَةِ الْمَدِينَةِ فَلْيَجَأْهُنَّ بِنَوَاهُنَّ ثُمَّ لِيَلْذُكْ بِهِنَّ " .

I suffered from an illness. The Messenger of Allah (s.a.w) came to pay a visit to me. He put his hands between my nipples and I felt its coolness at my heart. He said : You are a man suffering from heart sickness. Go to al-Harith ibn Kaladah, brother of Thaqif. He is a man who gives medical treatment. He should take seven ajwah dates of Medina and grind them with their kernels, and then put them into your mouth.

Reference : Sunan Abi Dawud 3875

In-book reference : Book 29, Hadith 21

English translation : Book 28, Hadith 3866

Points to be noted:

1. It is said that Hazrat Sa'd (ra) was suffering and when our Nabi (s.a.w) came to visit him, he placed his hand between his nipples and said that 'You are a man suffering from heart sickness' (إِنَّكَ رَجُلٌ مَفْتُونٌ). The questions here are:
 - a) How could the prophet (s.a.w) know that Sa'd had heart disease?
 - b) How could with the simple placing of the hands on the chest, the diagnostic was done?
 - c) How could without expert analysis as we have today, the prophet (s.a.w) was able to say what disease Sa'd had?
 - d) Can anyone by just placing his hand on the chest of a patient know that this is a heart disease patient? NO WAY.
2. More than that, the prophet (s.a.w) gave the remedy of the heart disease such as: "Go to al-Harith ibn Kaladah, brother of Thaqif. He is a man who gives medical treatment. He should take seven ajwah dates of Medina and grind

اِنَّتِ الْحَارِثُ بْنُ) them with their kernels, and then put them into your mouth (كَلْدَةً أَخَا ثَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ (فَلْيَجَاهُنَّ بَنَوَاهُنَّ ثُمَّ لِيُلْدَكَ بِهِنَّ

3. This brings us to say that our Nabi (s.a.w) has ‘ilm ul Ghaib and was able to depict the inner disease of a person.

‘Ilm Ul Ghaib Of Our Nabi (s.a.w) On What A Sahaba Said Behind His (s.a.w) Back During Swalaat

Hadith No. 11

Sunan an-Nasa'i » The Book of the Commencement of the Prayer » Hadith

كتاب الافتتاح

The Book of the Commencement of the Prayer

Chapter (36): What a person should say if he sneezes behind the Imam

باب قَوْلِ الْمَأْمُومِ إِذَا عَطَسَ خَلْفَ الْإِمَامِ

It was narrated from Mu'adh bin Rifa'ah bin Rafi' that :

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ عَمِّ، أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ أَبِيهِ، قَالَ صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَطَسْتُ فَقُلْتُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى . فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ

فَقَالَ " مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ " . فَلَمْ يُكَلِّمْهُ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ " مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ " . فَقَالَ رِفَاعَةُ بْنُ رَافِعٍ بْنُ عَفْرَاءَ أَنَا يَا رَسُولَ اللَّهِ . قَالَ " كَيْفَ قُلْتَ " . قَالَ قُلْتُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ ابْتَدَرَهَا بِضَعَةٍ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَصْعَدُ بِهَا " .

His father said: "I prayed behind the Prophet (s.a.w) and I sneezed and said: 'Al-hamdu lillahi, hamdan kathiran tayiban mubarakan fih, mubarakan'alaihi, kama yuhibbu rabbuna wa yarda (Praise be to Allah, much good and blessed praise as our Lord loves and is pleased with.)' When he finished praying, the Messenger of Allah (s.a.w) said: 'Who is the one who spoke during the prayer?' But no one said anything. Then he said it a second time: 'Who is the one who spoke during the prayer?' So Rifa'ah bin Rafi bin Afrah said: 'It was me, O Messenger of Allah.' He said: 'I said: "Praise be to Allah, much good and blessed praise as our Lord loves and is pleased with."' The Prophet (s.a.w) said: 'By the One in Whose hand is my soul, thirty-odd angels hastened to see which of them would take it up.'"

Reference	: Sunan an-Nasa'i 931
In-book reference	: Book 11, Hadith 56
English translation	: Vol. 2, Book 11, Hadith 932

Other References:

Sunan an-Nasa'i 1062 (Book 12, Hadith 34)
Jami` at-Tirmidhi 404 (Book 2, Hadith 257)
Sunan Abi Dawud 773 (Book 2, Hadith 383)

Points to be noted:

1. It has been declared as Hasan by both Albani (Wahabi Guru) and Darussalam (Wahabi organisation)
2. It is said that the father of Mu'adh bin Rifa'ah bin Rafi' sneezed during prayer behind the prophet (s.a.w) and uttered a specific du'a and praise.
3. After swalaat the prophet (s.a.w) asked who did so. BUT no one replied.
4. This means that the father of Mu'adh bin Rifa'ah bin Rafi' uttered it silently in his heart.
5. If Rifa'ah bin Rafi' uttered it aloud, the other Ashab would have known and would have pointed him out. But it was done silently.
6. But when the prophet set the question another time, then the father of Mu'adh bin Rifa'ah bin Rafi' told the prophet (s.a.w) what he said.
7. Thus the prophet (s.a.w) said 'By the One in Whose hand is my soul, thirty-odd angels hastened to see which of them would take it up' (**وَالَّذِي نَفْسِي** **بِيَدِهِ لَقَدْ ابْتَدَرَهَا بِضْعَةٌ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَصْعَدُ بِهَا**). What does that mean? This means that:
 - a) Rifa'ah bin Rafi' uttered a specific sentence in swalaat without the prior permission and approval of the prophet (s.a.w)
 - b) Rifa'ah bin Rafi' introduced a Bid'ah (innovation) during Swalaat.
8. Was the prophet (s.a.w) angry with him? NO but instead he was praised.
9. The prophet (s.a.w) though was performing swalaat was able to hear what his sahaba said in his heart
10. The prophet (s.a.w) though was performing swalaat was able to see the thirty-odd angels coming to the mosque.
11. What do we call such knowledge? Is it not 'ilm ul Ghaib to know what goes on behind one's back and to see angels descending?
12. This proves that the prophet (s.a.w) knew what was in the heart of his ashbab and could know and see angels coming in his back though performing swalaat.

‘Ilm Ul Ghaib Of Our Nabi (s.a.w) On Things In Front Of Him And Behind Him

Hadith No. 12

Sahih Muslim » The Book of Prayers » Hadith

كتاب الصلاة

The Book of Prayers

Chapter (25): The Prohibition Of Preceding The Imam While Bowing, Prostrating And So On

باب النَّهْيِ عَنْ سَبْقِ الْإِمَامِ، بِرُكُوعٍ أَوْ سُجُودٍ وَنَحْوِهِمَا

Hazrat Anas reported:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ حُجْرٍ، وَاللَّفْظُ، لِأَبِي بَكْرٍ قَالَ ابْنُ حُجْرٍ أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " أَيُّهَا النَّاسُ إِنِّي إِمَامُكُمْ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَلَا بِالْقِيَامِ وَلَا بِالْإِنْصِرَافِ فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي - ثُمَّ قَالَ - وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا " .
قَالُوا وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ قَالَ " رَأَيْتُ الْجَنَّةَ وَالنَّارَ " .

The Messenger of Allah (s.a.w) one day led us in the prayer. and when he completed the Prayer he turned his face towards us and said: O People, I am your Imam, so do not precede me in bowing and prostration and in standing and turning (faces, i. e. In pronouncing salutation), for I see you in front of me and behind me, and then said: By Him in Whose hand Is the life of Muhammad, if you could see what I see, you

would have laughed little and wept much more. They said: What did you see, Messenger of Allah? He replied: (I saw) Paradise and Hell.

Reference : Sahih Muslim 426 a

In-book reference : Book 4, Hadith 123

USC-MSA web (English) reference : Book 4, Hadith 857

Other References:

Sahih Muslim 423 (Book 4, Hadith 119)

Sunan an-Nasa'i 813 (Book 10, Hadith 37)

Sunan an-Nasa'i 872 (Book 10, Hadith 96)

Sunan an-Nasa'i 1363 (Book 13, Hadith 185)

Points to be noted:

1. It has been declared as Swahih by Wahabi Guru Albani and Wahabi Organisation Darussalam
2. It is said in this hadith that after the prophet (s.a.w) had performed swalaat, he turned to his Ashab and advised them concerning their steps in swalaat and admonished them that 'no doubt I see you in front of me and behind me'

(فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي) meaning that:

- a) The prophet (s.a.w) was able to see the Ashab when they were in front of him
- b) And also the prophet (s.a.w) was able to see his Ashab when they were in his back
- c) The prophet (s.a.w) admonished them as he should have known that may be some ashab were preceding the prophet in steps.

3. The questions are:

- a) How did the prophet (s.a.w) know things going on in his back without 'ilm ul Ghaib?
- b) How did the prophet (s.a.w) know the steps of the ashab without 'ilm ul Ghaib?

4. Another important aspect is that the prophet (s.a.w) said that 'I see Jannah and jahannam' ("رَأَيْتُ الْجَنَّةَ وَالنَّارَ") meaning that:

- a) The prophet (s.a.w) being on earth could see Jannah and Jahannam in Akhirah
 - b) The prophet (s.a.w) being on earth was aware of what goes on in the next world
 - c) The prophet (s.a.w) being on earth has 'ilm of other worlds.
5. The question is : how can the prophet (s.a.w) without 'ilm ul Ghaib know about what is in Jannah and Jahannam?
6. It is 'ilm ul Ghaib as it is a knowledge which is hidden from us BUT not our Nabi (s.a.w).

'ilm Ul Ghaib Of The Prophet (s.a.w) On The Poison The Jews Put In The Food Given To Him (s.a.w)

Hadith No. 13

Sahih al-Bukhari » Jizyah and Mawaada'ah » Hadith

كتاب الجزية والموادعة

Jizyah and Mawaada'ah

Chapter (7): If Al-Mushrikoun prove treacherous to the Muslims, may they be forgiven?

باب إِذَا غَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ هَلْ يُعْفَى عَنْهُمْ

Hazrat Abu Huraira (ra):

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ .
رَضِيَ اللَّهُ عَنْهُ . قَالَ لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ
فِيهَا سُمٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اَجْمَعُوا إِلَيَّ مَنْ كَانَ هَا هُنَا مِنْ
يَهُودَ " . فَجَمِعُوا لَهُ فَقَالَ " إِنِّي سَأَلْتُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِي عَنْهُ " .
فَقَالُوا نَعَمْ . قَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَبُوكُمْ " . قَالُوا فُلَانٌ . فَقَالَ
" كَذَبْتُمْ ، بَلْ أَبُوكُمْ فُلَانٌ " . قَالُوا صَدَقْتَ . قَالَ " فَهَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ
سَأَلْتُ عَنْهُ " فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي
أَبِينَا . فَقَالَ لَهُمُ " مَنْ أَهْلُ النَّارِ " . قَالُوا نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَا فِيهَا . فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اخْسَئُوا فِيهَا ، وَاللَّهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا . ثُمَّ قَالَ .
هَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ " . فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ . قَالَ " هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا " . قَالُوا نَعَمْ . قَالَ " مَا حَمَلَكُمْ عَلَى ذَلِكَ " . قَالُوا
أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ .

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet (s.a.w) ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet (s.a.w) said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet (s.a.w) asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet (s.a.w) said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then

he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-AI-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

Reference	: Sahih al-Bukhari 3169
In-book reference	: Book 58, Hadith 11
USC-MSA web (English) reference	: Vol. 4, Book 53, Hadith 394

Other References:

Sahih al-Bukhari 5777 (Book 76, Hadith 89)

Points to be noted:

1. It is a Swahih Hadith from Bukhariy Shareef
2. When the prophet (s.a.w) was invited by the jews for a meal, he (s.a.w) asked to assemble all jews and to question them with the condition of having genuine answers.
3. The prophet (s.a.w) asked them who their fathers were (مَنْ أَبُوكُمْ). When they gave their false answers the prophet (s.a.w) gave the genuine ones (answers) which they accepted (قَالُوا فُلَانٌ. فَقَالَ " كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلَانٌ) (answers) which they accepted (قَالُوا فُلَانٌ. فَقَالَ " كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلَانٌ). The questions are:
 - a) how did the prophet (s.a.w) know that they were lying?
 - b) How did the prophet (s.a.w) know about the real names of their fathers?
 - c) Can someone without ‘ilm ul Ghaib know about these things? NO

4. The prophet (s.a.w) asked them about the people of hell (مَنْ أَهْلُ النَّارِ) and at the end they lied and again the prophet (s.a.w) gave the good answer that they would stay in hell in a state of humiliation (اخْسَئُوا فِيهَا، وَاللَّهِ لَا) (نَخْلُفُكُمْ فِيهَا أَبَدًا). The questions are:

- a) How did the prophet (s.a.w) know that the jews to whom he was talking would not be retrieved from hell?
- b) How did the prophet (s.a.w) know that there would be humiliation for them?
- c) Can someone without ‘ilm ul Ghaib know about these things? NO

5. Then the prophet (s.a.w) asked whether they had poisoned the meat (قَالَ " هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا) (قَالُوا نَعَمْ). They replied the affirmative (قَالَ " مَا حَمَلَكُمْ) When the prophet (s.a.w) wanted to know why they did so (عَلَى ذَلِكَ), they replied that they wanted to know whether the prophet (s.a.w) lied or not and the poison would not affect a real prophet. (قَالُوا أَرَدْنَا إِنْ) (كُنْتَ كَاذِبًا نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ).

- a) How did the prophet (s.a.w) know that the meat was poisoned?
- b) Can someone without ‘ilm ul Ghaib know about these things? NO

Hadith No. 14

Sunan Abi Dawud » Types of Blood-Wit (Kitab Al-Diyat) » Hadith

كتاب الديات

Types of Blood-Wit (Kitab Al-Diyat)

باب فِيمَنْ سَقَى رَجُلًا سَمًّا أَوْ أَطْعَمَهُ فَمَاتَ أَيَقَادُ مِنْهُ

Narrated Abu Hurairah (ra) said:

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ . وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ فِي مَوْضِعٍ آخَرَ عَنْ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ . زَادَ فَأَهْدَتْ لَهُ يَهُودِيَّةٌ بَخِيرَ شَاةٍ مَصْلِيَّةً سَمَّتَهَا فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا وَأَكَلَ الْقَوْمُ فَقَالَ " ارْفَعُوا أَيْدِيَكُمْ فَإِنَّهَا أَخْبَرْتَنِي أَنَّهَا مَسْمُومَةٌ " . فَمَاتَ بَشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ الْأَنْصَارِيُّ فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ " مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ " . قَالَتْ إِنْ كُنْتُ نَبِيًّا لَمْ يَضُرَّكَ الَّذِي صَنَعْتُ وَإِنْ كُنْتُ مَلَكًا أَرَحْتُ النَّاسَ مِنْكَ . فَأَمَرَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُتِلَتْ ثُمَّ قَالَ فِي وَجَعِهِ الَّذِي مَاتَ فِيهِ " مَا زِلْتُ أَجِدُ مِنَ الْأَكَلَةِ الَّتِي أَكَلْتُ بَخِيرَ فَهَذَا أَوَانُ قَطَعْتَ أَبْهَرِي " .

The Messenger of Allah (s.a.w) would accept a present, but would not accept alms (sadaqah). And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad ibn Amr said on the authority of AbuSalamah, and he did not mention the name of Abu Hurairah: The Messenger of Allah (s.a.w) used to accept presents but not alms (sadaqah).

This version adds: So a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah (s.a.w) ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died. So he (the Prophet) sent for

the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Messenger of Allah (s.a.w) then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta.

Reference	: Sunan Abi Dawud 4512
In-book reference	: Book 41, Hadith 19
English translation	: Book 40, Hadith 4497

Other References:

Sunan Abi Dawud 4508 (Book 41, Hadith 15)

Sunan Abi Dawud 4510 (Book 41, Hadith 17)

Points to be noted:

1. It has been declared as Swahih by Albani (Wahabi Guru)
2. It is said that a Jewish woman poisoned the food / meat given to our Nabi (s.a.w) (زَادَ فَأَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاةً مَصْلِيَّةً سَمَّتْهَا) (s.a.w)
3. But the prophet (s.a.w) got to know about it and it is said that 'He then said: Take away your hands (from the food), for it has informed me that it is poisoned' (فَقَالَ " اَرْفَعُوا أَيْدِيَكُمْ فَإِنَّهَا أَخْبَرَتْنِي أَنَّهَا مَسْمُومَةٌ "). The question is how he knew about it?
4. This means that the poisoned meat has informed the prophet (s.a.w) that there was poison in it. Now the questions are:
 - a) Has ever a rotten / stale food alerted us that it was rotten? NO
 - b) Has ever a cooked food informed us that it was not good for our health? NO

- c) Has ever a roasted beef / sheep / chicken / fish informed us that it would be at our detriment? NO
- d) But it happened with the prophet (s.a.w) who has no doubt knowledge of what is hidden from us.

5. This shows the 'ilm ul Ghaib of our Nabi (s.a.w)
6. The Ashab did not know that the food was poisoned and 'Bishr ibn al-Bara' ibn Ma'rur al-Ansari died' (فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ الْأَنْصَارِيُّ)
7. The food and poison did not have any effect upon the prophet (s.a.w).

What can be deduced is that:

- a) How did the prophet (s.a.w) know the real names of their fathers without 'ilm ul Ghaib?
- b) How did the prophet (s.a.w) know the real aspect of hell without 'ilm ul Ghaib?
- c) How did the prophet (s.a.w) know that there was poison in the meat without 'ilm ul Ghaib?
- d) This shows that the prophet (s.a.w) has 'ilm ul Ghaib which normally is hidden from us but not the prophet (s.a.w)

‘Ilm ul Ghaib Of The Prophet (s.a.w) On Questions Of The Ashab From The Mimbar

Hadith No. 15

Sahih al-Bukhari » Holding Fast to the Qur'an and Sunnah » Hadith

كتاب الاعتصام بالكتاب والسنة

باب مَا يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ وَتَكْلُفِ مَا لَا يَغْنِيهِ
وَقَوْلُهُ تَعَالَى: {لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ}.

Narrated Anas bin Malik:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَحَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ
الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ.
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ فَلَمَّا
سَلَّمَ قَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُورًا عِظَامًا ثُمَّ قَالَ " مَنْ أَحَبَّ أَنْ يُسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا
أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا ". قَالَ أَنَسٌ فَأَكْثَرَ النَّاسُ الْبُكَاءَ، وَأَكْثَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُولَ " سَلُونِي ". فَقَالَ أَنَسٌ فَقَامَ إِلَيْهِ رَجُلٌ
فَقَالَ أَيْنَ مَدْخَلِي يَا رَسُولَ اللَّهِ قَالَ " النَّارُ " . فَقَامَ عَبْدُ اللَّهِ بْنُ حُدَافَةَ فَقَالَ مَنْ
أَبِي يَا رَسُولَ اللَّهِ قَالَ " أَبُوكَ حُدَافَةُ ". قَالَ ثُمَّ أَكْثَرَ أَنْ يَقُولَ " سَلُونِي سَلُونِي
" فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا ". قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ
قَالَ عُمَرُ ذَلِكَ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ

عُرِضَتْ عَلَى الْجَنَّةِ وَالنَّارِ آتِفًا فِي عُرْضِ هَذَا الْحَائِطِ وَأَنَا أُصَلِّي، فَلَمْ أَرَ
كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ ."

The Prophet (s.a.w) came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Ansar wept violently, and Allah's Messenger (s.a.w) kept on saying, "Ask Me! " Then a man got up and asked, "Where will my entrance be, O Allah's Messenger (s.a.w)?" The Prophet (s.a.w) said, " the Fire." Then `Abdullah bin Hudhaafa got up and asked, "Who is my father, O Allah's Messenger (s.a.w)?" The Prophet (s.a.w) replied, "Your father is Hudhaafa." The Prophet (s.a.w) then kept on saying, "Ask me! Ask me!" `Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle." Allah's Messenger (s.a.w) became quiet when `Umar said that. Then Allah's Messenger (s.a.w) said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today."

Reference	: Sahih al-Bukhari 7294
In-book reference	: Book 96, Hadith 25
USC-MSA web (English) reference	: Vol. 9, Book 92, Hadith 397

Other References:

Sahih al-Bukhari 6362 (Book 80, Hadith 59)
Sahih al-Bukhari 7089 (Book 92, Hadith 40)
Sahih Muslim 2359 a (Book 43, Hadith 177)
Sahih Muslim 2359 b (Book 43, Hadith 178)

Sahih Muslim 2359 c (Book 43, Hadith 179)

Sahih Muslim 2359 d (Book 43, Hadith 180)

Sahih Muslim 2359 e (Book 43, Hadith 181)

Sahih Muslim 2359 f (Book 43, Hadith 182)

Sahih Muslim 2360 (Book 43, Hadith 183)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith (narrated by both Imaam Bukhariy and Imaam Muslim)
2. It is said that the prophet (s.a.w) “stood on the pulpit and mentioned the Hour and mentioned that there would happen great events before it” (قَامَ عَلَى (الْمُنْبَرِ فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُورًا عَظِيمًا). It is clear that the prophet (s.a.w) should possess ‘ilm ul Ghaib in order to predict what would be the events before the Hour. Can anyone without ‘ilm ul Ghaib predict the future ?
3. It is said that the prophet (s.a.w) addressed the ashhab as “Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine” (مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللَّهِ لَا تَسْأَلُونِي عَنْ) mine” (شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا). What does that mean?
 - a) By the word ‘By Allah’ (فَوَاللَّهِ) it indicates that the prophet (s.a.w) was making a promise? But what was that promise?
 - b) The prophet (s.a.w) promised that he would answer all questions set by the audience (لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ). This indicates that the prophet (s.a.w) knew the answer of the questions or else he would not have asked them and told them that he would not leave his

place without answering them (مَا دُمْتُ فِي مَقَامِي هَذَا). This will be confirmed in the same hadith as follows.

4. It is also said that the prophet (s.a.w) asked the ashab again to ask him, to question him (سَلُونِي). Then there were 2 questions set:

- a) One man asked about his place in Aakhirah (أَيْنَ مَدْخَلِي يَا رَسُولَ اللَّهِ) and the prophet (s.a.w) replied that it will be in hell (النَّارُ).
- b) Then ‘Abdullah bin Huzaafah asked the prophet (s.a.w) about his father (مَنْ أَبِي يَا رَسُولَ اللَّهِ) and the prophet (s.a.w) answered ‘Huzaafah’ (أَبُوكَ حُذَافَةُ).

5. The questions here are:

- a) How did the prophet (s.a.w) know that the first man will be in hell without ‘ilm ul Ghaib?
- b) How did the prophet (s.a.w) know about the name of the father of ‘Abdullah bin Huzaafah without ‘ilm ul Ghaib?
- c) What do we find in it? The prophet (s.a.w) conveyed information of this world (the name of Hudhaafah) and another of Aakhirah (the Fire).

6. Then the prophet (s.a.w) kept on saying ‘Ask me ask me’ (سَلُونِي سَلُونِي). This is clear that the prophet (s.a.w) wanted to convey to them that he would be in the best position to answer them their questions.

7. Then what did happen? Hazrat ‘Umar (ra) knelt on his knees (فَبَرَكَ عُمَرُ) and said among others that ‘we have accepted Muhammad as a prophet’ (وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا). What does that mean? It indicates that:

- a) The kneeling of Umar (ra) is a sign of humbleness in front of the knowledge of Ghaib of the prophet.
- b) The saying of ‘Muhammad (s.a.w) as a prophet’ is an indication of the ‘Aqeedah of Hazrat ‘Umar that a nabi (prophet) possesses knowledge of the unseen (‘ilm ul Ghaib)

8. What thus the prophet (s.a.w) said? It is reported that the prophet said ‘By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today’ (وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ عُرِضَتْ عَلَى الْجَنَّةِ وَالنَّارِ أَنْفًا فِي) have seen today’ (عُرِضَ هَذَا الْحَائِطُ وَأَنَا أُصَلِّي، فَلَمْ أَرْ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ). What does that mean?

a) Again by the wording ‘By Him in Whose Hand my life is’ (وَالَّذِي نَفْسِي بِيَدِهِ) it is a promise made by the prophet (s.a.w) to indicate the worthiness of his words in a Jalaal way.

b) Then the prophet (s.a.w) said that ‘Paradise and Hell were displayed before me across this wall while I was praying’ (عُرِضَتْ بِيَدِهِ لَقَدْ عُرِضَتْ) before me across this wall while I was praying’ (عُرِضَ هَذَا الْحَائِطُ وَأَنَا أُصَلِّي). The questions here are:

- i. Can paradise and hell be displayed in front of us? NO
- ii. Can this be possible while we are in Swalaat? NO
- iii. If that was possible for the prophet (s.a.w), doesn’t that mean that he (s.a.w) possesses ‘ilm ul Ghaib? YES
- iv. Can a person without ‘ilm ul Ghaib see Jannah and Jahannam as from earth? NO

9. Then what did the prophet (s.a.w) say? He said that ‘I never saw such good and evil as I have seen today’ (فَلَمْ أَرْ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ). This means

that the prophet (s.a.w) was aware of what was good and bad in Paradise and Hell as from earth.

10. Are we still asking whether the prophet (s.a.w) has a certain notion of 'ilm ul Ghaib ???

‘Ilm Ul Ghaib Of Our Nabi (s.a.w)’s On The Deeds Of His Nation / Ummah

Hadith No. 16

Sahih Muslim » The Book of Mosques and Places of Prayer » Hadith

كتاب الْمَسَاجِدِ وَمَوَاضِعِ الصَّلَاةِ

Chapter (13): Forbiddance To Spit In The Mosque While Engaged In Prayer

باب النَّهْيِ عَنِ الْبُصَاقِ، فِي الْمَسْجِدِ فِي الصَّلَاةِ وَغَيْرِهَا

Hazrat Abu Dharr (ra) reported:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضُّبَيْيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ، مَوْلَى أَبِي عُبَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ " .

The Apostle of Allah (s.a.w) said: The deeds of my people, good and bad, were presented before me, and I found in the beauties (merits) of its deeds the harm being

removed from the way, and I found in the equivalent (wrong) of its deeds the phlegm (mucus) being in the mosque unburied.

Reference	: Sahih Muslim 553
In-book reference	: Book 5, Hadith 71
USC-MSA web (English) reference	: Book 4, Hadith 1126

Other References:

Swahih Al Bukhari Al-Adab Al-Mufrad 230 (Book 11, Hadith 10)

Swahih Al Bukhari Al-Adab Al-Mufrad 911 (Book 39, Hadith 5)

Sunan Ibn Majah 3683 (Book 33, Hadith 27)

Sunan Abi Dawud 461 (Book 2, Hadith 71)

Tirmidhi Vol. 1, Book 42, Hadith 2916 (Book 45, Hadith 3166)

Points to be noted:

1. It has been declared as Swahih by Darussalam (Wahabi Organisation) and Albani (Wahabi Guru)
2. It is a Muttafaq ‘Alaih Hadith (narrated by both Imaam Bukhariy and Imaam Muslim)
3. It is said that the prophet (s.a.w) said that ‘The deeds of my people, their good and their bad (deeds), were presented before me’ (**عُرِضَتْ عَلَيَّ أَعْمَالُ**) (**أُمَّتِي حَسَنُهَا وَسَيِّئُهَا**). What is implied here?

- a) This indicates that the prophet (s.a.w) is aware of the good and bad deeds of those people following him.

- b) By the word ‘my people’ (أُمَّتِي), this indicates that all the deeds of all people in the Ummah of the prophet (s.a.w) till the last one of the last day were presented in front of him.
- c) This indicates that the prophet (s.a.w) has the hidden knowledge of the deeds (good and bad) of people.
4. Then the prophet (s.a.w) said that ‘and I found in the beauties (merits) of its deeds the harm being removed from the way’ (فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا) (الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ) meaning that the smallest good action of his ummah of removing something harmful in the way is known by our Nabi (s.a.w) and this is due to ‘ilm ul ghaib.
5. Then the prophet (s.a.w) said that ‘and I found in the equivalent (wrong) of its deeds the phlegm (mucus) being in the mosque unburied’ (وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ) meaning that the smallest mistake done by his Ummah in a mosque is known by our Nabi (s.a.w) who has ‘ilm ul Ghaib.
6. How can we say that our Nabi (s.a.w) didn’t have ‘ilm ul Ghaib when all these were said?

‘Ilm ul Ghaib Of Our Nabi (s.a.w) On Nations Of Past Prophets And 70000 People Of His ‘Ummah Going To Jannah Without Question

Hadith No. 17

Sahih al-Bukhari » To make the Heart Tender (Ar-Riqaq) » Hadith

كتاب الرِّقَاق

To make the Heart Tender (Ar-Riqaq)

باب يَدْخُلُ الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ

Hazrat Ibn `Abbas (ra) said:

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فَضِيلٍ، حَدَّثَنَا حُصَيْنٌ،. وَحَدَّثَنِي أُسَيْدُ بْنُ زَيْدٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، قَالَ كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عُرِضَتْ عَلَى الْأُمَمِ، فَأَخَذَ النَّبِيُّ يَمْرُ مَعَهُ الْأُمَّةُ، وَالنَّبِيُّ يَمْرُ مَعَهُ النَّفَرُ، وَالنَّبِيُّ يَمْرُ مَعَهُ الْعَشْرَةُ، وَالنَّبِيُّ يَمْرُ مَعَهُ الْخَمْسَةُ، وَالنَّبِيُّ يَمْرُ وَحْدَهُ، فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ قُلْتُ يَا جَبْرِيلُ هَؤُلَاءِ أُمَّتِي قَالَ لَا وَلَكِنْ انْظُرْ إِلَى الْأَفْقِ. فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ. قَالَ هَؤُلَاءِ أُمَّتُكَ، وَهَؤُلَاءِ سَبْعُونَ أَلْفًا قَدَّامَهُمْ، لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ. قُلْتُ وَلَمْ قَالَ كَانُوا لَا يَكْتُوبُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَنْطِيرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " فَقَامَ إِلَيْهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. قَالَ " اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ". ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ قَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. قَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ ".

The Prophet (s.a.w) said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?" He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with Ruqya (get oneself treated by the recitation of some Verses

of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord." On hearing that, 'Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet (s.a.w) said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet (s.a.w) said, 'Ukasha has preceded you."

Reference	: Sahih al-Bukhari 6541
In-book reference	: Book 81, Hadith 130
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 549

Other References:

Sahih al-Bukhari 6472 (Book 81, Hadith 61)
 Sahih al-Bukhari 6541 (Book 81, Hadith 130)
 Sahih al-Bukhari 6542 (Book 81, Hadith 131)
 Sahih al-Bukhari 5705 (Book 76, Hadith 25)
 Swahih Al Bukhariy 'Adab ul Mufrad 911 (Book 39, Hadith 5)
 Sahih Muslim 216 a (Book 1, Hadith 428)
 Sahih Muslim 216 c (Book 1, Hadith 430)
 Sahih Muslim 218 a (Book 1, Hadith 432)
 Sahih Muslim 218 b (Book 1, Hadith 433)
 Sahih Muslim 220 a (Book 1, Hadith 435)
 Jami' al Tirmidhi Vol. 4, Book 11, Hadith 2446

كتاب الإيمان

The Book of Faith

Chapter (94): The Evidence that groups of Muslims will enter Paradise without being called to account, and without being punished

باب الدليل على دخول طوائف من المسلمين الجنة بغير حساب ولا عذاب

Hazrat Abu Huraira (ra) reported:

وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ، قَالَ حَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا زُمْرَةً وَاحِدَةً مِنْهُمْ عَلَى صُورَةِ الْقَمَرِ "

The Messenger of Allah (s.a.w) said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon.

Reference : Sahih Muslim 217

In-book reference : Book 1, Hadith 431

USC-MSA web (English) reference : Book 1, Hadith 421

Other References

Sahih Muslim 191 a (Book 1, Hadith 377)

Sahih Muslim 219 (Book 1, Hadith 434)

Sahih al-Bukhari 6543 (Book 81, Hadith 132)

Sahih al-Bukhari 6554 (Book 81, Hadith 143)

Ibn Majah Vol. 1, Book 37, Hadith 4286

Jami' Tirmidhi Vol. 4, Book 11, Hadith 2437

Points to be noted:

1. Both hadith No. 30 and 31 are Muttafaq 'Alaih hadith (being narrated by Imaam Bukhariy and Imaam Muslim)
2. It is said in the hadith 31 that the prophet (s.a.w) said that 'The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone' (عَرَضَتْ عَلَى الْأُمَمِ، فَأَخَذَ النَّبِيُّ يَمْرُ مَعَهُ الْأُمَّةُ، وَالنَّبِيُّ يَمْرُ مَعَهُ) (النَّفَرُ، وَالنَّبِيُّ يَمْرُ مَعَهُ الْعَشْرَةُ، وَالنَّبِيُّ يَمْرُ مَعَهُ الْخَمْسَةُ، وَالنَّبِيُّ يَمْرُ وَحْدَهُ). The questions here are:
 - a) How can the prophet (s.a.w) without 'ilm ul Ghaib see all the people in front of him?
 - b) How can the prophet (s.a.w) without 'ilm ul Ghaib see one prophet with a large group of followers?
 - c) How can the prophet (s.a.w) without 'ilm ul Ghaib see one prophet with a small group of followers?
 - d) How can the prophet (s.a.w) without 'ilm ul Ghaib see one prophet with 10 followers?
 - e) How can the prophet (s.a.w) without 'ilm ul Ghaib see one prophet with 5 followers?
 - f) How can the prophet (s.a.w) without 'ilm ul Ghaib see one prophet with 1 followers?
3. There is the condition of the possession of 'ilm ul Ghaib.

4. It is said that there will be 70000 people going to Jannah without question and fear in hadith no. 30 (لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ) and in hadith no. 31 it is said that their faces will be bright like the moon (عَلَى صُورَةِ الْقَمَرِ). The question here is:

a) How did the prophet (s.a.w) know their number and how their face would be without “ilm ul Ghaib?

‘Ilm Ul Ghaib Of Our Nabi (s.a.w) Concerning The East And The West

Hadith Mo. 19

Jami` at-Tirmidhi » Chapters on Tafsir » Hadith

كتاب تفسير القرآن عن رسول الله صلى الله عليه وسلم –

Hazrat Ibn 'Abbas (ra) narrated:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَسَعْدَيْكَ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ رَبِّي لَا أَدْرِي فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ يَا مُحَمَّدُ . فَقُلْتُ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ وَفِي نَقْلِ الْأَفْئَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَمَنْ يُحَافِظُ عَلَيْهِنَّ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيَوْمِ

وَلَدَتْهُ أُمُّهُ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . قَالَ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

That the Prophet (s.a.w) said: "My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do not know.' So He placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: 'O Muhammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, Isbagh Al-Wudu in difficulties, and awaiting the Salat after the Salat. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his mother bore him.'"

Tirmidhi reference	English : Vol. 1, Book 44, Hadith 3234
--------------------	--

Arabic reference	: Book 47, Hadith 3542
------------------	------------------------

Other References:

Jami' Tirmidhi Vol. 1, Book 44, Hadith 3233

Jami' Tirmidhi Vol. 1, Book 44, Hadith 3235

Points to be noted:

1. This hadith has been classified as Hasan by Wahabi organisation Darussalam
2. It is said that during the night Allah questioned the prophet (s.a.w) on 'What is it that the most exalted group busy themselves with?' (فِيمَ يَخْتَصِمُ الْمَلَأُ)
(الْأَعْلَى)

3. The prophet (s.a.w) answered that ‘My Lord I do not know’ (رَبِّي لَا أَدْرِي). What did Allah then do?
4. It is said that Allah ‘placed His Hand between my shoulders, until I sensed its coolness between my breast’ (فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ فَوَجَدْتُ بَرْدَهَا بَيْنَ) . What was the result?
5. It is said that the prophet (s.a.w) said that ‘so I knew what was in between the east and the west’ (فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ). There are some questions as such:
 - a) Is this not enough to say that the prophet knew everything what Allah deemed necessary for him (s.a.w) to know?
 - b) Is this not enough to say that the prophet (s.a.w) as from the hadith knew what was between the east and the west?
 - c) Is it not enough to say that the prophet (s.a.w) possess the secrets of the east and the west?
 - d) Is it not enough to say simply that our Nabi (s.a.w) possesses ‘ilm ul Ghaib.

‘Ilm ul Ghaib Of The Prophet (s.a.w) On Events Related To What Goes On In The Grave

Hadith No. 20

Sahih al-Bukhari » Book of Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (87): To seek refuge from the punishment in the grave

باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ أَبِي أَيُّوبَ . رَضِيَ اللَّهُ عَنْهُمْ . قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ " يَهُودُ تُعَذَّبُ فِي قُبُورِهَا "

Hazrat Abu Aiyub (ra) narrated:

Once the Prophet (s.a.w) went out after sunset and heard a dreadful voice, and said, "The Jews are being punished in their graves."

Reference	: Sahih al-Bukhari 1375
In-book reference	: Book 23, Hadith 128
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 457

Other References:

Sahih Muslim 2869 (Book 53, Hadith 84)

Sunan an-Nasa'i 2059 (Book 21, Hadith 243)

Points to be Noted:

1. This is a Muttafaq 'Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim
2. It is said that the prophet (s.a.w) heard a loud voice and he said that it was the jews being tortured in their graves (يَهُودُ تُعَذَّبُ فِي قُبُورِهَا).

3. The questions here are:

- a) How did the prophet (s.a.w) hear their voices and others didn't?
- b) How did the prophet (s.a.w) know that these were the voices of the Jews?
- c) How did the prophet (s.a.w) know that the voices came from the graves?
- d) How did the prophet (s.a.w) know that these Jews were being punished?
- e) How could the prophet (s.a.w) know all these without 'ilm ul Ghaib?
- f) Do we see what goes on in the graves?
- g) Do we know who is being tortured or not?
- h) When we pass by a grave, do we know who is inside it?

4. This is because our Nabi possesses 'ilm ul Ghaib and we don't.

Hadith No 21

Sahih al-Bukhari » Book of Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (32): The deceased is punished because of the weeping of his relatives

باب قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُعَذَّبُ الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ»
إِذَا كَانَ النَّوْحُ مِنْ سُنَّتِهِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ
عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -
زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ :

" إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا "

Hazrat `Aisha (ra) said:

Once Allah's Messenger (ﷺ) passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

Reference	: Sahih al-Bukhari 1289
In-book reference	: Book 23, Hadith 48
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 376

Other References:

Sahih Muslim 932 c (Book 11, Hadith 34)

Jami` at-Tirmidhi 1006 (Book 10, Hadith 42)

Sunan an-Nasa'i 1856 (Book 21, Hadith 39)

Al Muwatta Book 16, Hadith 559

Points to be Noted:

1. This is a Muttafaq `Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim
2. It is said that the prophet (s.a.w) passed by a grave where the dead person's family members were weeping and said that 'They are weeping over her and she is being tortured in her grave' (إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي (قَبْرِهَا)
3. The questions here are:
 - a) How did the prophet (s.a.w) know that the Jewess was being tortured and her family didn't know?
 - b) How did the prophet (s.a.w) know that the Jewess was being punished?
 - c) How could the prophet (s.a.w) see what went on in her grave?

d) How could the prophet (s.a.w) know all these without 'ilm ul Ghaib?

e) Do we see what goes on in the graves?

f) Do we know who is being tortured or not?

4. This is because our Nabi possesses 'ilm ul Ghaib and we don't.

Hadith No. 22

Sahih al-Bukhari » Book of Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (81): Placing a leaf of a date palm over the grave

باب الْجَرِيدِ عَلَى الْقَبْرِ

حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ " . ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً . فَقَالُوا يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا فَقَالَ " لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْيَسَا "

Hazrat Ibn `Abbas (ra) said:

The Prophet (s.a.w) once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Messenger (s.a.w)! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."

Reference	: Sahih al-Bukhari 1361
In-book reference	: Book 23, Hadith 115
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 443

Other References

Sahih al-Bukhari 1378 (Book 23, Hadith 131)

Sahih al-Bukhari 218 (Book 4, Hadith 84)

Sahih al-Bukhari 216 (Book 4, Hadith 82)

Sahih al-Bukhari 6052 (Book 78, Hadith 82)

Sahih al-Bukhari 6055 (Book 78, Hadith 85)

Sahih Muslim 292a (Book 2, Hadith 143)

Jami` at-Tirmidhi 70 (Book 1, Hadith 70)

Sunan Abi Dawud 20 (Book 1, Hadith 20)

Sunan An Nasaa'i Vol. 1, Book 1, Hadith 31

Points to be Noted:

1. This is a Muttafaq 'Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim
2. It is said that the prophet (s.a.w) passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ

3. The questions here are:

- g)** How did the prophet (s.a.w) know that the two persons were being tortured?
- h)** How did the prophet (s.a.w) know that they didn't commit such big sins to be tortured?
- i)** How did the prophet (s.a.w) know that one of them was not cautious while urinating?
- j)** How did the prophet (s.a.w) know that the other one was going about with calumnies?
- k)** How could the prophet (s.a.w) know all these without 'ilm ul Ghaib?
- l)** Do we see what goes on in the graves?
- m)** Do we know who is being tortured or not?

4. Then What did happen? It is said that the prophet (s.a.w) slit a leaf into 2 halves and placed them on the 2 graves with the intention that 'their punishment may be lessened till they (the leaf) become dry.' (لَعَلَّهُ أَنْ)

(يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسَا).

5. The questions here are?

- a)** How did the prophet (s.a.w) know that their punishment would be lessened?
- b)** How did the prophet (s.a.w) know that the mere presence of a leaf on a grave would lessen the punishment of the person in the grave?

6. This is because our Nabi possesses 'ilm ul Ghaib and we don't.

‘Ilm Ul Ghaib Of The Prophet (s.a.w) On Announcement Of Those Who Would Die Well Before Their Death

Hadith No. 23

Sahih al-Bukhari » Book of Virtues and Merits of the Prophet (pbuh) and his Companions » Hadith

كتاب المناقب

Virtues and Merits of the Prophet (pbuh) and his Companions

Chapter (25): The signs of Prophethood in Islam

باب علامات النبوة في الإسلام

حَدَّثَنِي يَحْيَى بْنُ قَرْعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ، فَسَارَّهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاَهَا، فَسَارَّهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ . فَقَالَتْ سَارَّنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوفِّي فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ . أَتَّبَعُهُ فَضَحِكَتُ.

Hazrat `Aisha (ra) narrated:

The Prophet (s.a.w) in his fatal illness, called his daughter Fatima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet (s.a.w) told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first of the family of his house to join him, and so I laughed."

Reference	: Sahih al-Bukhari 3625, 3626
In-book reference	: Book 61, Hadith 130
USC-MSA web (English) reference	: Vol. 4, Book 56, Hadith 820

Other References:

Sahih al-Bukhari 3623, 3624 (Book 61, Hadith 129)

‘Adab ul Mufrad (Book 40, Hadith 947)

Sahih Muslim 2450 a (Book 44, Hadith 142)

Sahih Muslim 2450 b (Book 44, Hadith 143)

Sahih Muslim 2450 c (Book 44, Hadith 144)

Ibn Majah Vol. 1, Book 6, Hadith 1621

Points to be noted:

1. It is a Muttafaq ‘Alaih hadith being narrated by both Imaam Bukhariy and Imaam Muslim.
2. It is said that during the illness of the prophet (s.a.w), the latter told his daughter a secret which made her laugh. What was that secret?
3. It is said that the prophet (s.a.w) said to Hazrat bibi Faatima (ra) ‘I would be the first of the family of his house to join him’ (أَنَا أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ).
4. What does that mean?
 - a) This means that the prophet (s.a.w) knew when Hazrat Bibi Faatima would pass away
 - b) This means that the prophet (s.a.w) knew that her daughter would be the first among his family members to pass away
 - c) And it is a fact that 6 months later the first person who passed away in the family of the prophet (s.a.w) was Hazrat Bibi Faatima (ra)

d) This means that the prophet (s.a.w) has knowledge of the future ('ilm ul ghaib)

Hadith No. 24

Sahih Muslim » The Book of Paradise, its Description, its Bounties and its Inhabitants » Hadith

كتاب الجنة وصفة نعيمها وأهلها

The Book of Paradise, its Description, its Bounties and its Inhabitants

Chapter (17): The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave - We Seek Refuge With Allah From That

بَاب عَرْضِ مَقْعَدِ الْمَيِّتِ مِنَ الْجَنَّةِ أَوْ النَّارِ عَلَيْهِ وَإِثْبَاتِ عَذَابِ الْقَبْرِ وَالتَّعَوُّذُ مِنْهُ

حَدَّثَنِي إِسْحَاقُ بْنُ عُمَرَ بْنِ سَلِيطٍ الْهَذَلِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، قَالَ قَالَ أَنَسُ كُنْتُ مَعَ عُمَرَ ح وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَنَرَايُنَا الْهَالَ وَكُنْتُ رَجُلًا حَدِيدَ الْبَصَرِ فَرَأَيْتُهُ وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَأَاهُ غَيْرِي - قَالَ - فَجَعَلْتُ أَقُولُ لِعُمَرَ أَمَا تَرَاهُ فَجَعَلَ لَا يَرَاهُ - قَالَ - يَقُولُ عُمَرُ سَأَرَاهُ وَأَنَا مُسْتَلْقٍ عَلَى فِرَاشِي . ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرِ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرِ بِالْأَمْسِ يَقُولُ " هَذَا مَصْرَعُ فُلَانٍ غَدًا إِنْ شَاءَ اللَّهُ " . قَالَ فَقَالَ عُمَرُ فَوَالَّذِي بَعَثَهُ

بِالْحَقِّ مَا أَخْطَأُوا الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ -
 فَجُعِلُوا فِي بِنْرِ بَعْضُهُمْ عَلَى بَعْضٍ فَاَنْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 حَتَّى انْتَهَى إِلَيْهِمْ فَقَالَ " يَا فُلَانُ بْنُ فُلَانٍ وَيَا فُلَانُ بْنُ فُلَانٍ هَلْ وَجَدْتُمْ مَا
 وَعَدَكُمُ اللَّهُ وَرَسُولُهُ حَقًّا فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا " . قَالَ عُمَرُ يَا
 رَسُولَ اللَّهِ كَيْفَ تَكَلِّمُ أَجْسَادًا لَا أَرْوَاحَ فِيهَا قَالَ " مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ
 غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَيَّ شَيْئًا " .

Hazrat Anas b. Malik (ra) reported:

We were along with Umar between Mecca and Medina that we began to look for the new moon. And I was a man with sharp eye- sight, so I could see it, but none except me saw it. I began to say to 'Umar: Don't you see it? But he would not see it. Thereupon Umar said: I would soon be able to see it (when it will shine more brightly). I lay upon bed. He then made a mention of the people of Badr to us and said: Allah's Messenger (s.a.w) showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills. Umar said : By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Messenger (s.a.w) had pointed for them. Then they were all thrown in a well one after another. Allah's Messenger (s.a.w) then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah and His Messenger had promised you? I have, however, found absolutely true what Allah had promised with me. Umar said: Allah's Messenger, how are you talking with the bodies without soul in them. Thereupon he said: You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have not power to make any reply.

Reference : Sahih Muslim 2873

In-book reference : Book 53, Hadith 91

USC-MSA web (English) reference : Book 40, Hadith 6868

Other References:

Sahih Muslim 1779 (Book 32, Hadith 103)

Sunan an-Nasa'i 2074 (Book 21, Hadith 258)

Sunan Abi Dawud 2681 (Book 15, Hadith 205)

Points to be noted:

1. It is a Swahih hadith decreed by Albani and Darussalam (Wahabi Guru and organisation respectively)
2. It is said that the prophet (s.a.w) 'showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills.' (**إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرٍ**)
(**بِالْأَمْسِ يَقُولُ " هَذَا مَصْرَعُ فُلَانٍ غَدًا إِنْ شَاءَ اللَّهُ**)
3. What did then happen? Was it true? Hazrat Umar (ra) said that 'By Him Who sent him with truth, they did not miss the places (of their death) which Allah's Messenger (s.a.w) had pointed for them.' (**فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا أَخْطَأُوا**)
(**الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ**)
4. The questions here are:
 - a) How did the prophet (s.a.w) know who would die well before the fight started?
 - b) How did the prophet (s.a.w) know where these people would fall on the battle field?
5. Then the prophet (s.a.w) talked to them 'saying : O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah

and His Messenger had promised you?’ (يَا فُلَانُ بَنَ فُلَانٍ وَيَا فُلَانُ بَنَ)
(فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ وَرَسُولُهُ حَقًّا)

6. The questions here are:

- a) How did the prophet (s.a.w) know that they were able to hear him (s.a.w)?
- b) How did the prophet (s.a.w) know that they were being punished by the saying ‘have you found what Allah and His Messenger had promised you?’?

7. Then Hazrat ‘Umar (ra) asked whether they could hear the prophet (s.a.w). The latter (s.a.w) said that ‘You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have not power to make any reply’ (مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ غَيْرَ أَنََّّهُمْ لَا يَسْتَطِيعُونَ)
(أَنْ يَرُدُّوا عَلَى شَيْئًا).

8. The questions here are:

- a) How did the prophet (s.a.w) know that they heard him (s.a.w)?
- b) How did the prophet (s.a.w) know that they heard better than those living?
- c) How did the prophet (s.a.w) know that they are not in a position to answer?

9. The answer is that our Nabi possesses ‘ilm ul Ghaib (the knowledge of the Unseen)

Hadith No. 25

Sahih al-Bukhari » Book of Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi) » Hadith

كتاب المغازی

باب غَزْوَةِ أُحُدٍ

Narrated Jabir bin `Abdullah:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ .
رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ أَرَأَيْتَ إِنْ
قُتِلْتُ فَأَيْنَ أَنَا قَالَ " فِي الْجَنَّةِ " فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

On the day of the battle of Uhud, a man came to the Prophet (s.a.w) and said, "Can you tell me where I will be if I should get martyred?" The Prophet (s.a.w) replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

Reference	: Sahih al-Bukhari 4046
In-book reference	: Book 64, Hadith 92
USC-MSA web (English) reference	: Vol. 5, Book 59, Hadith 377

Other References:

Sahih Muslim 1899 (Book 33, Hadith 208)

Sunan an-Nasa'i 3154 (Book 25, Hadith 70)

Points to be noted:

1. This is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim

2. It is said that a person asked the prophet (s.a.w) whether he would be martyred or not and as such the prophet (s.a.w) replied 'In Paradise' (فِي الْجَنَّةِ) meaning 'Yes'
3. Then the person went fighting till he was martyred (ثُمَّ قَاتَلَ حَتَّى قُتِلَ)
4. The questions here are:
 - a) How did the prophet (s.a.w) know that the man would die on that battle field?
 - b) How did the prophet (s.a.w) know that the man was sincere in his fight?
 - c) How did the prophet (s.a.w) know that the man would be martyred?
 - d) How did the prophet (s.a.w) know that the man would obtain Jannah?
5. The answer is that our Nabi (s.a.w) has 'ilm ul Ghaib and is aware of future things.

Hadith No. 26

Sunan Abi Dawud » Prayer (Kitab Al-Salat) » Hadith

كتاب الصلاة

Prayer (Kitab Al-Salat)

Chapter (62): On Women Action As Imam

باب إِمَامَةِ النِّسَاءِ

Narrated Hazrat Umm Waraqah (ra) daughter of Nawfal:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، قَالَ حَدَّثَنِي جَدَّتِي، وَعَبْدُ الرَّحْمَنِ بْنُ خَلَادٍ الْأَنْصَارِيُّ، عَنْ أُمِّ وَرَقَةَ

بِنْتُ نَوْفَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا غَزَا بَدْرًا قَالَتْ قُلْتُ لَهُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِي الْغَزْوِ مَعَكَ أَمْرَضُ مَرْضَاكُمْ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً .
 قَالَ " قَرِّي فِي بَيْتِكَ فَإِنَّ اللَّهَ تَعَالَى يَرْزُقُكَ الشَّهَادَةَ " . قَالَ فَكَانَتْ تُسَمَّى الشَّهِيدَةَ . قَالَ وَكَانَتْ قَدْ قَرَأَتِ الْقُرْآنَ فَاسْتَأْذَنَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَتَّخِذَ فِي دَارِهَا مُوَدَّنًا فَأَذِنَ لَهَا قَالَ وَكَانَتْ دَبَّرَتْ غُلَامًا لَهَا وَجَارِيَةً فَقَامَا إِلَيْهَا بِاللَّيْلِ فَعَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَذَهَبَا فَأَصْبَحَ عُمَرُ فَقَامَ فِي النَّاسِ فَقَالَ مَنْ كَانَ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ أَوْ مَنْ رَأَاهُمَا فَلْيَجِئْ بِهِمَا فَأَمَرَ بِهِمَا فَصُلِبَا فَكَانَا أَوَّلَ مَصْلُوبٍ بِالْمَدِينَةِ .

When the Prophet (s.a.w) proceeded for the Battle of Badr, I said to him: Messenger of Allah allow me to accompany you in the battle. I shall act as a nurse for patients. It is possible that Allah might bestow martyrdom upon me. He said: Stay at your home. Allah, the Almighty, will bestow martyrdom upon you. The narrator said: Hence she was called martyr. She read the Qur'an. She sought permission from the Prophet (s.a.w) to have a mu'adhdhin in her house. He, therefore, permitted her (to do so). She announced that her slave and slave-girl would be free after her death. One night they went to her and strangled her with a sheet of cloth until she died, and they ran away. Next day Umar announced among the people, "Anyone who has knowledge about them, or has seen them, should bring them (to him)." Umar (after their arrest) ordered (to crucify them) and they were crucified. This was the first crucifixion at Medina.

Reference : Sunan Abi Dawud 591

In-book reference : Book 2, Hadith 201

English translation : Book 2, Hadith 591

Points to be noted:

1. It has been classified as Hasan by Wahabi Guru Albani
2. It is said that Umm Waraqah wanted to participate in the battle of Badr as a nurse till Allah bestowed martyrdom upon her (لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً)
3. However the prophet (s.a.w) ordered to stay at home and Allah will bestow martyrdom upon her (قَرِّي فِي بَيْتِكَ فَإِنَّ اللَّهَ تَعَالَى يَرْزُقُكَ الشَّهَادَةَ)
4. Due to that people started to call her ‘the martyr – Shaheedah’ (فَكَانَتْ تُسَمَّى) (الشَّهِيدَةَ). Why was that so?
 - a) People call her the martyr because the prophet (s.a.w) called her as such
 - b) People call her as such because the prophet (s.a.w) gave her the good news that he would be shaheed in her home.
 - c) People call her the martyr because they had faith that the prophet (s.a.w) in saying that to Umm Waraqah knew the future
 - d) People had Imaan in the ‘ilm ul Ghaib of our Nabi (s.a.w)
5. During the khilafat of Hazrat ‘Umar (ra) two persons (her maid and male servant of her own house) one night went to her and strangled her with a sheet of cloth until she died (فَقَامَا إِلَيْهَا بِاللَّيْلِ فَعَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ) (وَذَهَبَا). What does that mean?
 - a) It was predicted in the first year of hijra for battle of badr and she was killed in time of Hazrat ‘Umar (ra)
 - b) This proved the authenticity of the prediction of our Nabi (s.a.w)
 - c) This proves the ‘ilm ul Ghaib of our Nabi (s.a.w)
6. Keep this in mind that the Battle of Badr was in the 2nd year of Hijri and Hazrat ‘Umar (ra) took Khilafat in the year 13th of Hijri

7. Umm Waraqah (ra) was living during that period and was aging. She was then martyred so many years later.
8. How could the prophet (s.a.w) know that she would be killed and martyred in her own house without ‘ilm ul Ghaib

‘Ilm ul Ghaib Of The Prophet (s.a.w) On The Announcement Of Dajjal

Hadith No. 27

Sahih al-Bukhari » Virtues of Madinah » Hadith

كتاب فضائل المدينة

Virtues of Madinah

Chapter (9): Ad-Dajjal will not be able to enter Al-Madina

باب لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ

Hazrat Abu Sa`id Al-Khudri (ra) said:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ . قَالَ
حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيهِمَا
حَدَّثَنَا بِهِ أَنْ قَالَ " يَأْتِي الدَّجَالُ . وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ .
بَعْضَ السَّبَاحِ الَّتِي بِالْمَدِينَةِ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ، هُوَ خَيْرُ النَّاسِ . أَوْ مِنْ
خَيْرِ النَّاسِ . فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حَدِيثَهُ، فَيَقُولُ الدَّجَالُ أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتَهُ، هَلْ تَشْكُونَ

فِي الْأَمْرِ فَيَقُولُونَ لَا. فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ قَطُّ
أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيَقُولُ الدَّجَالُ أَقْتُلُهُ فَلَا أُسَلِّطُ عَلَيْهِ."

Allah's Messenger (s.a.w) told us a long narrative about Ad-Dajjal, and among the many things he mentioned was his saying, "Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Messenger (s.a.w) .' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot.' "

Reference	: Sahih al-Bukhari 1882
In-book reference	: Book 29, Hadith 16
USC-MSA web (English) reference	: Vol. 3, Book 30, Hadith 106

Other References:

Sahih al-Bukhari 7132 (Book 92, Hadith 79)
 Sahih Muslim 2938 a (Book 54, Hadith 138)
 Sahih Muslim 2938 b (Book 54, Hadith 139)
 Sahih Muslim 2938 c (Book 54, Hadith 140)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim.
2. It is said that the prophet (s.a.w) gave a description of Dajjal as such:

- a) Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina (وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ)
- b) He will land in some of the salty barren areas (outside) Medina (بَعْضُ السَّبَاخِ الَّتِي بِالْمَدِينَةِ)
- c) on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Messenger (s.a.w) (فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ، هُوَ خَيْرٌ) (النَّاسِ . أَوْ مِنْ خَيْرِ النَّاسِ . فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ)
- d) Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' (فَيَقُولُ الدَّجَالُ أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا) (تُمْ أَحْيَيْتُهُ، هَلْ تَشْكُونَ فِي الْأَمْرِ)
- e) They will say, 'No.' (فَيَقُولُونَ لَا)
- f) Then Ad-Dajjal will kill that man and bring him back to life. (فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ)
- g) That man will say, 'Now I know your reality better than before.' (فَيَقُولُ) (حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً مِنِّْي الْيَوْمَ)
- h) Ad-Dajjal will say, 'I want to kill him but I cannot' (فَيَقُولُ الدَّجَالُ أَقْتُلُهُ) (فَلَا أُسَلِّطُ عَلَيْهِ)

3. The questions here are:

- a) How did the prophet (s.a.w) know that he will not be able to enter Madina?
 - b) How did the prophet (s.a.w) know that he will reside in a salty land outside Madina?
 - c) How did the prophet (s.a.w) know what kind of man will address to Dajjal?
 - d) How did the prophet (s.a.w) know what the man will tell Dajjal?
 - e) How did the prophet (s.a.w) know what Dajjal will reply and tell the people?
 - f) How did the prophet (s.a.w) know what Dajjal will do then?
 - g) How did the prophet (s.a.w) know the outcome?
4. This is only through the ‘ilm ul Ghaib of our Nabi (s.a.w).

Hadith No. 28

Sahih al-Bukhari » Afflictions and the End of the World » Hadith

كتاب الفتن

Afflictions and the End of the World

Chapter (27): Ad-Dajjal will not be able to enter Al-Madina

باب لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ

Hazrat Anas bin Malik (ra):

حَدَّثَنِي يَحْيَى بْنُ مُوسَى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ، فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا، فَلَا يَقْرُبُهَا الدَّجَالُ . قَالَ . وَلَا الطَّاعُونَ، إِنْ شَاءَ اللَّهُ

The Prophet (s.a.w) said, "Ad-Dajjal will come to Medina and find the angels guarding it. So Allah willing, neither Ad-Dajjal, nor plague will be able to come near it."

Reference	: Sahih al-Bukhari 7134
In-book reference	: Book 92, Hadith 81
USC-MSA web (English) reference	: Vol. 9, Book 88, Hadith 248

Other references:

Sahih al-Bukhari 7473 Book 97, Hadith 99

Sahih al-Bukhari 5731 Book 76, Hadith 46

Sahih al-Bukhari 1880 (Book 29, Hadith 14)

Sahih Muslim 1379 (Book 15, Hadith 554)

Al Muwatta Book 45, Hadith 16

Tirmidhi Jami` at-Tirmidhi 2242 (Book 33, Hadith 85)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhariy and Imaam Muslim
2. It is said that Ad-Dajjal will come to Medina (الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ)
3. He will find the angels guarding it (فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا)
4. Dajjal will not be able to come near Madina (فَلَا يَقْرُبُهَا الدَّجَالُ)
5. Plague will be able to come near it (وَلَا الطَّاعُونُ)
6. The question here is how did the prophet (s.a.w) know all these without the possession of ‘ilm ul Ghaib?

كتاب الفتن وأشراط الساعة

The Book of Tribulations and Portents of the Last Hour

Chapter (20): Ad-Dajjal

باب ذِكْرِ الدَّجَالِ وَصِفَتِهِ وَمَا مَعَهُ

Hazrat Ibn Umar (s.a.w) reported that Allah's Messenger (s.a.w) made a mention of Dajjal in the presence of the people and said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَمُحَمَّدُ بْنُ بَشْرٍ، قَالَا حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ، - وَاللَّفْظُ لَهُ -
حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الدَّجَالَ بَيْنَ ظَهْرَانِي النَّاسِ فَقَالَ " إِنَّ اللَّهَ
تَعَالَى لَيْسَ بِأَعْوَرَ . أَلَا وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ
عِنَبَةٌ طَافِيَةٌ " .

No doubt Allah is not one-eyed and behold that Dajjal is blind of the right eye and his eye would be like a floating grape.

Reference

: Sahih Muslim 169 e

In-book reference

: Book 54, Hadith 125

USC-MSA web (English) reference

: Book 41, Hadith 7005

Other References:

Sahih Muslim 169 a (Book 1, Hadith 332)

Sahih Muslim 169 b (Book 1, Hadith 333)

Sahih Muslim 169 c (Book 1, Hadith 334)

Sahih al-Bukhari 6999 (Book 91, Hadith 18)

Sahih al-Bukhari 7407 (Book 97, Hadith 36)

Sahih al-Bukhari 3439, 3440 (Book 60, Hadith 110)

Sahih al-Bukhari 3441 (Book 60, Hadith 111)

Sahih al-Bukhari 4402, 4403 (Book 64, Hadith 425)

Sahih al-Bukhari 7123 (Book 92, Hadith 70)

Sahih al-Bukhari 5902 (Book 77, Hadith 119)

Sahih al-Bukhari 7026 (Book 91, Hadith 43)

Jami` at-Tirmidhi 2241 (Book 33, Hadith 84)

Al Muwatta Book 49, Hadith 2

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith narrated by both Imaam Muslim and Imaam Bukhariy
2. It is said that the prophet (s.a.w) gave the description of Dajjal as follows:
 - a) Dajjal is blind of the right eye (المَسِيحُ الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُمْنَى)
 - b) His eye would be like a floating grape (كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِتَةٌ)
3. The question is how did the prophet (s.a.w) know these descriptions without having ‘ilm ul Ghaib?

كتاب الفتن وأشراط الساعة

The Book of Tribulations and Portents of the Last Hour

Chapter (20): Ad-Dajjal

باب ذِكْرِ الدَّجَالِ وَصِفَتِهِ وَمَا مَعَهُ

Hazrat Anas b. Malik (ra) reported that Allah's Messenger (s.a.w) said:

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعَيْبِ بْنِ الْحَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الدَّجَالُ مَمْسُوحُ الْعَيْنِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ". ثُمَّ تَهَجَّاهَا ك ف ر " يَقْرُؤُهُ كُلُّ مُسْلِمٍ " .

Dajjal is blind of one eye and there is written between his eyes the word " Kafir". He then spelled the word as k. f. r., which every Muslim would be able to read.

Reference

: Sahih Muslim 2933 c

In-book reference

: Book 54, Hadith 129

USC-MSA web (English) reference

: Book 41, Hadith 7009

Other References:

Sahih Muslim 2933 b (Book 54, Hadith 128)

Sahih Muslim 166 c (Book 1, Hadith 329)

Sahih Muslim 2930 a, 2931, 169 d (Book 54, Hadith 120)

Sahih al-Bukhari 7408 (Book 97, Hadith 37)

Sahih al-Bukhari 7131 (Book 92, Hadith 78)

Sahih al-Bukhari 1555 (Book 25, Hadith 41)

Sahih al-Bukhari 3355 (Book 60, Hadith 35)

Ibn Majah Vol. 3, Book 21, Hadith 2620

Sunan Abi Dawud 4316 (Book 39, Hadith 26)

Tirmidhi Vol. 4, Book 7, Hadith 2245

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith narrated by both Imaam Muslim and Imaam Bukhariy
2. It is said that the prophet (s.a.w) gave the description of Dajjal as follows:

a) Dajjal is blind of one eye (الدَّجَالُ مَمْسُوحُ الْعَيْنِ)

b) There is written between his eyes the word " Kafir" (مَكْتُوبٌ بَيْنَ عَيْنَيْهِ)
(كَافِرٌ)

3. He then spelled the word as k. f. r., which every Muslim would be able to read
(ثُمَّ تَهَجَّاهَا ك ف ر " يَقْرَؤُهُ كُلُّ مُسْلِمٍ)
4. The question is how did the prophet (s.a.w) know these descriptions without having ‘ilm ul Ghaib?

‘Ilm ul Ghaib Of Our Nabi (s.a.w) On The Last Person To Enter Jannah

Hadith No. 31

Sahih al-Bukhari » To make the Heart Tender (Ar-Riqaq) » Hadith

كتاب الرقاق

To make the Heart Tender (Ar-Riqaq)

Chapter (51): The description of Paradise and the Fire

باب صِفَةِ الْجَنَّةِ وَالنَّارِ

وَقَالَ أَبُو سَعِيدٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ زِيَادَةُ كَبِدِ حُوتٍ». عَدْنٌ خُلْدٌ، عَدْنَتْ بِأَرْضٍ أَقَمْتُ، وَمِنْهُ الْمَعْدِنُ، فِي مَعْدِنٍ صِدْقٍ، فِي مَنْبِتٍ صِدْقٍ.

Narrated `Hazrat Abdullah (ra):

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبُورًا، فَيَقُولُ اللَّهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَتْ، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَتْ، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَتْ. فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَتْ، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ

لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا. فَيَقُولُ تَسْخَرُ مِنِّي، أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ". فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَكَانَ يُقَالُ ذَلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

The Prophet (s.a.w) said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will say, 'O Lord, I have found it full. Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?' I saw Allah's Messenger (s.a.w) (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise.

Reference	: Sahih al-Bukhari 6571
In-book reference	: Book 81, Hadith 159
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 575

Other References:

Sahih al-Bukhari 6573 (Book 81, Hadith 161)

Sahih al-Bukhari 7511 (Book 97, Hadith 136)

Sahih al-Bukhari 806 (Book 10, Hadith 201)

Sahih Muslim 186 a (Book 1, Hadith 368)

Sahih Muslim 186 b (Book 1, Hadith 369)

Sahih Muslim 190 a (Book 1, Hadith 375)

Tirmidhi Vol. 4, Book 13, Hadith 2595

Tirmidhi Vol. 4, Book 13, Hadith 2596

Ibn Majah Vol. 1, Book 37, Hadith 4339

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being recorded by both Imaam Bukhariy and Imaam Muslim
2. It is said that the prophet (s.a.w) said:

a) I know the person who will be the last to come out of the (Hell) Fire (**إِنِّي**

(لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا

b) and the last to enter Paradise (**وَأَخِرَ أَهْلِ الْجَنَّةِ دُخُولًا**)

c) He will be a man (**رَجُلٌ**)

d) who will come out of the (Hell) Fire crawling (**يَخْرُجُ مِنَ النَّارِ كَبُوءًا**)

e) and Allah will say to him, 'Go and enter Paradise.' (**فَيَقُولُ اللَّهُ اذْهَبْ**)

(**فَادْخُلِ الْجَنَّةَ**

f) He will go to it, but he will imagine that it had been filled (**فَيَأْتِيهَا فَيُخَيِّلُ**)

(**إِلَيْهِ أَنَّهَا مَلَأَى**

g) and then he will return and say, 'O Lord, I have found it full.' (**فَيَرْجِعُ**)

(**فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَى**

- h) Allah will say, 'Go and enter Paradise (فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ)
- i) This dialogue will be done thrice (3 times in all) with the same question and answer.
- j) and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world). (فَإِنَّ لَكَ مِثْلَ (الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا)
- k) On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?' (تَسَخَّرُ مِنِّي، أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ)

3. The questions here are:

- a) How did the prophet (s.a.w) know the last person to get freed from hell?
- b) How did the prophet (s.a.w) know the last one to enter paradise?
- c) How did the prophet (s.a.w) know that it will be a man not a woman?
- d) How did the prophet (s.a.w) know that he will be crawling?
- e) How did the prophet (s.a.w) know that Allah will tell him to enter paradise?
- f) How did the prophet (s.a.w) know what the person will think in his mind that paradise is full?
- g) How did the prophet (s.a.w) know that he will return to Allah?
- h) How did the prophet (s.a.w) know what he will tell Allah?
- i) How did the prophet (s.a.w) know what Allah will tell him as to enter Jannah?
- j) How did the prophet (s.a.w) know that the dialogue will be for 3 times with the same question and answer?
- k) How did the prophet s.a.w) know that Allah will grant him reward 10 times equal the world?
- l) How did the prophet (s.a.w) know what the reaction of the man will be?

- m) How did the prophet (s.a.w) know that this will be the lowest degree in paradise?
 - n) How did the prophet (s.a.w) know all these without ‘ilm ul Ghaib?
 - o) Can we have such knowledge as the prophet (s.a.w) has? NO
4. This is to say that our Nabi (s.a.w) must be gifted with ‘ilm ul Ghaib to know all these.

‘Ilm ul Ghaib Of The Prophet (s.a.w) On One Muslim Being Among The Dwellers Of Hell

Hadith No. 32

Sahih al-Bukhari » Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi) » Hadith

كتاب المغازي

Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)

Chapter (38): Ghazwa of Khaibar

باب غزوة خيبر

Narrated Hazrat Sahl (ra):

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ، قَالَ
الْتَقَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُشْرِكُونَ فِي بَعْضِ مَغَازِيهِ فَأَقْتَتَلُوا، فَمَالَ
كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ، وَفِي الْمُسْلِمِينَ رَجُلٌ لَا يَدْعُ مِنَ الْمُشْرِكِينَ شَاذَةً وَلَا فَاذَةً
إِلَّا اتَّبَعَهَا فَضَرَبَهَا بِسَيْفِهِ، فَقِيلَ يَا رَسُولَ اللَّهِ مَا أَجْزَأُ أَحَدَهُمْ مَا أَجْزَأَ فُلَانٌ.

فَقَالَ " إِنَّهُ مِنْ أَهْلِ النَّارِ ". فَقَالُوا أَيُّنَا مِنْ أَهْلِ الْجَنَّةِ إِنْ كَانَ هَذَا مِنْ أَهْلِ
النَّارِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِاتَّبِعْنَاهُ، فَإِذَا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ. حَتَّى جُرِحَ
فَاسْتَعَجَلَ الْمَوْتَ، فَوَضَعَ نِصَابَ سَيْفِهِ بِالْأَرْضِ، وَدُبَابَهُ بَيْنَ تَدْيِيهِ، ثُمَّ تَحَامَلَ
عَلَيْهِ، فَقَتَلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَشْهَدُ أَنَّكَ
رَسُولُ اللَّهِ فَقَالَ " وَمَا ذَاكَ ". فَأَخْبَرَهُ. فَقَالَ " إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ
الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فِيمَا
يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ ".

During one of his Ghazawat, the Prophet (s.a.w) encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Messenger (s.a.w)! None has fought so satisfactorily as so-and-so (namely, that brave Muslim). "The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet (s.a.w) and said, "I testify that you are Apostle of Allah." The Prophet (s.a.w) said, "What is this?" The man told him the whole story. The Prophet (s.a.w) said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Reference

: Sahih al-Bukhari 4207

In-book reference

: Book 64, Hadith 247

USC-MSA web (English) reference

: Vol. 5, Book 59, Hadith 518

Other References:

Sahih al-Bukhari 4203 (Book 64, Hadith 243)

Sahih al-Bukhari 6493 (Book 81, Hadith 82)

Sahih al-Bukhari 4202 (Book 64, Hadith 242)

Sahih al-Bukhari 4203 (Book 64, Hadith 243)

Sahih al-Bukhari 2898 (Book 56, Hadith 112)

Sahih Muslim 111 (Book 1, Hadith 212)

Sahih Muslim 112 (Book 1, Hadith 213)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being recorded by both Imaam Muslim and Imaam Bukhariy
2. It is said that the Ashab were pleased with the fighting of a specific man in their rank but the prophet (s.a.w) disapproved of their comments and said that ‘he is from the dwellers of the Hell-Fire’ (إِنَّهُ مِنْ أَهْلِ النَّارِ)
3. Then a man decided to follow him and to watch his actions. He thus remarked that the man ‘got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide’ (حَتَّى جُرِحَ فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ (نَصَابَ سَيْفِهِ بِالْأَرْضِ، وَذُبَابَهُ بَيْنَ تَدْيِيهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ)
4. Then he returned to our Nabi (s.a.w) and said that ‘I testify that you are Apostle of Allah’ (أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ).
5. What does that mean? This means that:
 - a) Our Nabi (s.a.w) knew beforehand that the person was not killed in the path of Allah.
 - b) Our Nabi (s.a.w) knew that the man committed suicide.

c) The sahaba by saying 'I testify that you are Apostle of Allah' meant that a Nabi is someone who knows the hidden aspects (as the ashab were not aware of what the dead man would do)

d) The sahaba approved the hidden knowledge of our Nabi (s.a.w)

6. How can someone without 'ilm ul Ghaib would know that the man would not be killed but would commit suicide without 'ilm ul Ghaib?

'Ilm ul Ghaib Of Our Nabi (s.a.w) On 'I see what you do not see, and I hear what you do not hear' And 'If You Know What I Know'

Hadith No. 33

Sunan Ibn Majah » Zuhd - » Hadith

كتاب الزهد

It was narrated from Hazrat Abu Dharr (ra) that the Messenger of Allah (s.a.w) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، أَنبَأَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، أَنبَأَنَا إِسْرَائِيلُ، عَنْ
إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُورِقِ الْعَجَلِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ قَالَ
رَسُولُ اللَّهِ . صلى الله عليه وسلم . " إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا
تَسْمَعُونَ إِنَّ السَّمَاءَ أَطَّتْ وَحُقَّ لَهَا أَنْ تَنْطَطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا
وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ . وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا
وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَلَخَرَجْتُمْ إِلَى الصُّعَدَاتِ
تَجَارُونَ إِلَى اللَّهِ " . وَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ .

“No doubt I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allah. By Allah, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allah.”

Ibn Majah English reference	: Vol. 1, Book 37, Hadith 4190
Arabic reference	: Book 37, Hadith 4330

Hadith No. 34

Sunan Ibn Majah » Zuhd - » Hadith

كتاب الزهد

It was narrated from Anas bin Malik that the Messenger of Allah (s.a.w) said:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا " .

“If you knew what I know, you would laugh little and weep much.”

Ibn Majah English reference	: Vol. 1, Book 37, Hadith 4191
Arabic reference	: Book 37, Hadith 4331

Other References:

Sahih al-Bukhari 6631 (Book 83, Hadith 11)

Sahih al-Bukhari 6486 (Book 81, Hadith 75)
 Sahih al-Bukhari 6485 (Book 81, Hadith 74)
 Sahih al-Bukhari Vol. 6, Book 60, Hadith 145 (Book 65, Hadith 4664)
 Sahih al-Bukhari 6637 (Book 83, Hadith 16)
 Sahih al-Bukhari 1044 (Book 16, Hadith 5)
 Al-Adab Al-Mufrad 254 (Book 12, Hadith 17)
 Sahih Muslim 901 a (Book 10, Hadith 1)
 Sahih Muslim 2359 a (Book 43, Hadith 177)
 Sahih Muslim 426 a (Book 4, Hadith 123)
 Sahih Muslim 426 b (Book 4, Hadith 124)
 Sunan an-Nasa'i 1474 (Book 16, Hadith 16)
 Sunan an-Nasa'i 1500 (Book 16, Hadith 42)
 Sunan an-Nasa'i 1363 (Book 13, Hadith 185)
 Jami` at-Tirmidhi 2312 (Book 36, Hadith 9)
 Al-Muwatta Book 12, Hadith 448 (Book 12, Hadith 1)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhari and Imaam Muslim
2. Both Hadith 33 and 34 are interlinked. Hadith No. 34 has been declared Hasan by the Wahabi organisation Darussalam and Hadith No. 35 as Swahih by Darussalam and by Albani
3. In Hadith 33 it is said that the prophet (s.a.w) said that ‘No doubt I see what you do not see, and I hear what you do not hear.’ (**إِنِّي أَرَى مَا لَا تَرَوْنَ**)
(وَأَسْمَعُ مَا لَا تَسْمَعُونَ) meaning that:

a) The capacity of seeing of our Nabi (s.a.w) is greater than ours

- b) The capacity of hearing of our Nabi (s.a.w) is greater than ours
 - c) The knowledge the prophet (s.a.w) has from his eyes (sight) and ears (hearing) is from what we can see (that is the unseen) and what we can hear (that is hidden)
4. The prophet (s.a.w) continued and said ‘No doubt the heaven is creaking’ (إِنَّ السَّمَاءَ أَلَّتْ) implying that:
- a) He (s.a.w) can hear the pressure or movement made (through the word creaking) upon the heaven
 - b) He (s.a.w) is on this earth and he (s.a.w) could hear what went on in the skies
 - c) Can we hear the creaking of the heaven with our own ears?
 - d) Is this not knowledge of what is hidden from us known as ‘ilm ul Ghaib?
5. Then the prophet (s.a.w) said ‘for there is no space in it the width of four fingers but there is an angel there, prostrating to Allah’ (فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ) implying:
- a) How did the prophet (s.a.w) know about the presence of the angel?
 - b) How did the prophet (s.a.w) know about the deed of the angel?
 - c) How did the prophet (s.a.w) on earth know about the occupation of the angels in the spaces provided upon the heaven WITHOUT ‘ilm ul Ghaib?
 - d) If it was easy to know about that, then why we did not discover it beforehand? Why is it that we can see or hear these things?
 - e) It is because we are not the prophet (s.a.w) bestowed ‘ilm ul Ghaib from Allah.
6. To confirm this the prophet (s.a.w) said ‘By Allah, if you knew what I know’ (وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ) meaning

- a) We DON'T know what the prophet (s.a.w) know
- b) We don't see and hear what the prophet (s.a.w) saw and heard
- c) We don't have the knowledge of our Nabi (s.a.w)
- d) We don't have 'ilm ul Ghaib

7. The presence of 'By Allah' (وَاللَّهِ) is a sign and an indication that there is only proof in it as it is a promise made in the name of Allah.
8. This is confirmed by the Hadith 34 when the prophet (s.a.w) said 'if you know what I know' (لَوْ تَعْلَمُونَ مَا أَعْلَمُ)

'Ilm ul Ghaib Of our Nabi (s.a.w) On The Names Of The Leaders Of Youngsters And Elders In Jannah

Hadith No. 35

Jami` at-Tirmidhi » Chapters on Virtues » Hadith

كتاب المناقب عن رسول الله صلى الله عليه وسلم

Hazrat Abu Sa'eed (ra) said that the messenger of Allah (s.a.w) said:

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ " .

"Al-Hasan and Al-Husain are the chiefs of the youth of Paradise."

Tirmidhi English reference : Vol. 1, Book 46, Hadith 3768

Arabic reference : Book 49, Hadith 4136

Other References:

Tirmidhi Vol. 1, Book 46, Hadith 3781 (Book 49, Hadith 4150)

Ibn Majah Vol. 1, Book 1, Hadith 118 (Book 1, Hadith 123)

Hadith No. 36

Jami` at-Tirmidhi » Chapters on Virtues » Hadith

كتاب المناقب عن رسول الله صلى الله عليه وسلم

Hazrat Anas (ra) said that Allah's messenger (s.a.w) said about Abu Bakr and 'Umar:

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَرَّازُ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ، عَنْ
الْأَوْزَاعِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَأَبِي بَكْرٍ وَعُمَرَ " هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا
النَّبِيِّينَ وَالْمُرْسَلِينَ " . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

"These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O 'Ali."

Tirmidhi English reference : Vol. 1, Book 46, Hadith 3664

Arabic reference : Book 49, Hadith 4026

Other References:

Tirmidhi Vol. 1, Book 46, Hadith 3665 (Book 49, Hadith 4027)

Ibn majah Vol. 1, Book 1, Hadith 95 (Book 1, Hadith 100)

Points to be noted:

1. Both Hadith No. 35 and 36 have been declared Swahih and Hasan respectively by Darussalam Wahabi Institution.
2. In Hadith 35 the prophet (s.a.w) said that ‘Al-Hasan and Al-Husain are the chiefs of the youth of Paradise’ (الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ)
3. In Hadith 36 the prophet (s.a.w) said that ‘These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers’ (هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ)
4. Both are related to the prediction of the leaders of Jannah among the youngsters and the elders.
5. The questions are:
 - a) How did the prophet (s.a.w) know that Al Hassan and Al Husain will be leaders of youngsters in Jannah?
 - b) How did the prophet (s.a.w) know that Abu Bakr and Umar will be leaders of elders in Jannah?
6. Knowing this, this also means that the prophet (s.a.w) knew that their lives in their graves will be of the best in order to be the best among the youngsters and elders in Jannah after the prophets and the messengers.
7. Knowing this, this also means that the prophet (s.a.w) knew that the time of questions and answers will be easy for them in order to be the best among the youngsters and elders in Jannah after the prophets and the messengers.
8. How did the prophet (s.a.w) know all these things without ‘ilm ul Ghaib?

Hadith No. 37

Sahih al-Bukhari » Beginning of Creation » Hadith

كتاب بدء الخلق

Beginning of Creation

Chapter (4): Characteristic of the sun and the moon

باب صِفَةِ الشَّمْسِ وَالْقَمَرِ

{بِحُسْبَانٍ} قَالَ مُجَاهِدٌ: كَحُسْبَانِ الرَّحَى، وَقَالَ غَيْرُهُ: بِحِسَابٍ وَمَنَازِلَ لَا يَعْدُونَهَا. حُسْبَانٌ جَمَاعَةٌ حِسَابٍ مِثْلُ شِهَابٍ وَشُهْبَانٍ.

{ضُحَاهَا} ضَوْؤُهَا.

{أَنْ تُدْرِكَ الْقَمَرَ} لَا يَسْتُرُ ضَوْءُ أَحَدِهِمَا ضَوْءَ الْآخَرِ، وَلَا يَنْبَغِي لَهُمَا ذَلِكَ.
{سَابِقُ النَّهَارِ} يَتَطَالَبَانِ حَتِيثَانِ. نَسْلَخُ نُخْرَجُ أَحَدُهُمَا مِنَ الْآخَرِ، وَنُجْرِي كُلَّ وَاحِدٍ مِنْهُمَا، وَاهِيَةً وَهِيَهَا تَشْفُقُهَا. أَرْجَائِهَا مَا لَمْ يَنْشَقَّ مِنْهَا فَهِيَ عَلَى حَافَتَيْهِ، كَقَوْلِكَ عَلَى أَرْجَاءِ الْبُرِّ {أَغْطَشَ} وَ{جَنَّ} أَظْلَمَ وَقَالَ الْحَسَنُ: {كُوِّرَتْ} تَكْوَرُ حَتَّى يَذْهَبَ ضَوْؤُهَا، {وَاللَّيْلِ وَمَا وَسَقَ} جَمَعَ مِنْ دَابَّةٍ {اتَّسَقَ} اسْتَوَى.
{بُرُوجًا} مَنَازِلَ الشَّمْسِ وَالْقَمَرِ. الْحُرُورُ بِالنَّهَارِ مَعَ الشَّمْسِ.
وَقَالَ ابْنُ عَبَّاسٍ: وَرُؤْبَةُ الْحُرُورِ بِاللَّيْلِ، وَالسَّمُومُ بِالنَّهَارِ يُقَالُ يُولِجُ يُكْوَرُ.
{وَلِيجَةً} كُلُّ شَيْءٍ أَنْخَلَتْهُ فِي شَيْءٍ.

Hazrat Abu Dhar (ra):

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ " تَدْرِي أَيْنَ تَذْهَبُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ ، فَتَسْتَأْذِنَ فَيُؤْذَنَ لَهَا ، وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يَقْبَلَ مِنْهَا ، وَتَسْتَأْذِنَ فَلَا يُؤْذَنَ لَهَا ، يُقَالُ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ . فَتَنْطَلِعُ مِنْ مَغْرِبِهَا ، فَذَلِكَ قَوْلُهُ تَعَالَى {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ } " .

The Prophet (s.a.w) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All- Knowing." (36.38)

Reference

: Sahih al-Bukhari 3199

In-book reference

: Book 59, Hadith 10

USC-MSA web (English) reference

: Vol. 4, Book 54, Hadith 421

Other References:

Sahih Al Bukhari Vol. 6, Book 60, Hadith 326 (Book 65, Hadith 4850)

Sahih al-Bukhari 7424 (Book 97, Hadith 52)

Sahih Muslim 159 a (Book 1, Hadith 306)

Sahih Muslim 159 b (Book 1, Hadith 307)

Sahih Muslim 159 c (Book 1, Hadith 308)

Tirmidhi Vol. 1, Book 44, Hadith 3227 (Book 47, Hadith 3534)

Jami` at-Tirmidhi 2186 (Book 33, Hadith 29)

Sunan Abi Dawud 4002 (Book 32, Hadith 34)

Points to be noted:

1. It is a Muttafaq ‘Alaih Hadith being narrated by both Imaam Bukhari and Imaam Muslim
2. It is said that the prophet (s.a.w) set a question ‘do you know where the sun goes?’ (تَدْرِي أَيْنَ تَذْهَبُ) concerning the sunset. This seems to be a simple question but the Ashab knew that the prophet (s.a.w) knew better than them and that’s why they used to say ‘Allah and His messenger know best’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ)
3. Then the prophet (s.a.w) gave the answer as:
 - a) It goes (i.e. travels) till it prostrates itself underneath the Throne (فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ)
 - b) and takes the permission to rise again (فَتَسْتَأْذِنُ)
 - c) and it is permitted (فَيُؤْذَنُ لَهَا)
 - d) and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted (وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يُقْبَلُ مِنْهَا)

e) and it will ask permission to go on its course but it will not be permitted

(وَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا)

f) but it will be ordered to return whence it has come (يُقَالُ لَهَا ارْجِعِي مِنْ)

(حَيْثُ جِئْتَ)

g) and so it will rise in the west (فَتَطْلُعُ مِنْ مَغْرِبِهَا)

4. The question is: How did the prophet (s.a.w) know all these if not taught by Allah and having ‘ilm ul Ghaib?
5. Can anyone among us elaborate on these topics without ‘ilm ul Ghaib?
6. How did the prophet (s.a.w) know all these without ‘ilm ul Ghaib?

‘Ilm ul Ghaib Of Our Nabi (s.a.w) On Fruits In Jannah

Hadith No. 38

Sahih al-Bukhari » Book of Eclipses » Hadith

كتاب الكسوف

Eclipses

Chapter (9): To offer the Eclipse Salat (prayer) in congregation

باب صَلَاةِ الْكُسُوفِ جَمَاعَةً

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ ". قَالُوا يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاولْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعَكَعْتَ. قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاولْتُ عَنْقُودًا، وَلَوْ أَصَبْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرْ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ ". قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ "

Narrated Hazrat `Abdullah bin `Abbas (ra):

The sun eclipsed in the lifetime of the Prophet (ﷺ) (p.b.u.h) . Allah's Messenger (ﷺ) offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated

twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Messenger (ﷺ)! We saw you taking something from your place and then we saw you retreating." The Prophet (ﷺ) replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Messenger (ﷺ)! Why is it so?" The Prophet (ﷺ) replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.'" "

Reference	: Sahih al-Bukhari 1052
In-book reference	: Book 16, Hadith 12
USC-MSA web (English) reference	: Vol. 2, Book 18, Hadith 161

Other References:

Sahih al-Bukhari 748 (Book 10, Hadith 142)

Sahih al-Bukhari 5197 (Book 67, Hadith 131)

Points to be noted:

1. It is said that the people enquire on the prophet's (s.a.w) gestures during a sermon due to the fact that the gestures had nothing to do with the sermon.

2. The prophet (s.a.w) then answered that ‘I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains’ (**إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَتَاوَلْتُ عَنْقُودًا،**)

(**وَلَوْ أَصَبْتُهُ لَأَكَلْتُم مِّنْهُ مَا بَقِيََتِ الدُّنْيَا**) meaning:

- a) The prophet (s.a.w) was on this earth and he was looking at Jannah
 - b) The prophet (s.a.w) was able to see fruits in Jannah
 - c) The prophet (s.a.w) was on this planet earth and his hands could reach the a bunch of fruits in Jannah
 - d) The prophet (s.a.w) is in his ability to grab it
 - e) If the prophet (s.a.w) had taken it, everyone would have eaten from it till the end of this world
3. The questions here are:
- a) Can anyone of us see Jannah from this earth without ‘ilm ul Ghaib?
 - b) Can anyone see of us the fruits of Jannah from this world without ‘ilm ul Ghaib?
 - c) Can anyone of us take hold of the fruits of Jannah by stretching his hands without ‘ilm ul Ghaib?

4. The Hadith continues and the prophet (s.a.w) said that ‘I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women’ (**وَأُرِيتُ النَّارَ، فَلَمْ أَرْ مَنَظَرَ كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ**)

(**أَهْلِهَا النِّسَاءُ**) meaning that:

- a) The prophet (s.a.w) saw Jahannam from this earth
- b) The prophet (s.a.w) saw inside Jahannam also
- c) The prophet (s.a.w) noticed that most of its inhabitants will be women

d) Could the prophet (s.a.w) without ‘ilm ul Ghaib know these?

5. The hadith continues and the prophet (s.a.w) gave the reasons for their presence in Jahannam such as ‘their ungratefulness’ (بِكُفْرِهِنَّ) and ‘they are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you’ (يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ)
- كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ
6. The question is: How did the prophet (s.a.w) know the reasons for their presence in Jahannam and what they used to say to be rewarded Jahannam as punishment without ‘ilm ul Ghaib
7. Is that not enough to say that our Nabi (s.a.w) was gifted by Allah a certain amount (NOT like Allah) of ‘ilm ul Ghaib?

Now Let's Turn To What The Ashab Thought On The ‘Ilm ul Ghaib Of Our Nabi (s.a.w)

The ‘Aqeedah Of The Ashab Concerning The ‘Ilm Of Our Nabi (s.a.w) through the saying ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ).

There are so many hadith concerning the ‘Aqeedah of the Ashab on the knowledge of our Nabi (s.a.w). The following is an idea on different topics.

1. **Hadith No. 39:** It is said in Sahih al-Bukhari 6043 (Book 78, Hadith 73) in the book ‘Good manners and form’ (كتاب الألب) in the chapter ‘Let not a group scoff at another group’ that **Hazrat Ibn Umar** (ra) said:

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدٍ
بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنَى " أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ .
قَالَ " فَإِنَّ هَذَا يَوْمٌ حَرَامٌ ، أَفَتَدْرُونَ أَيُّ بَلَدٍ هَذَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ .
قَالَ " بَلَدٌ حَرَامٌ ، أَتَدْرُونَ أَيُّ شَهْرٍ هَذَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ "
شَهْرٌ حَرَامٌ " . قَالَ " فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ ،
كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا " .

The Prophet (s.a.w) said at Mina, "Do you know what day is today?" They (the people) replied, "Allah and His Apostle know better," He said "Today is 10th of Dhul-Hijja, the sacred (forbidden) day. Do you know what town is this town?" They (the people) replied, "Allah and His Apostle know better." He said, "This is the (forbidden) Sacred town (Mecca a sanctuary)." And do you know which month is this month?" They (the People) replied, "Allah and His Apostle know better." He said, "This is the Sacred (forbidden) month ." He added, "Allah has made your blood, your properties and your honor Sacred to one another (i.e. Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours." (See Hadith No. 797, Vol. 2.)

Points to be noted:

- a) That the prophet (s.a.w) asked the Ashab several questions like: ‘Do you know what day is today?’ (أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا), ‘Do you know what town is this town?’ (أَيُّ بَلَدٍ هَذَا), ‘And do you know which month is this month?’ (أَيُّ شَهْرٍ هَذَا) and to all these questions (one by one) the Ashab replied,

‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ). Check also (Sahih al-Bukhari 1742 (Book 25, Hadith 220) etc ...)

b) What can be noticed here?

- i. Did the Ashab not know what the day was?
- ii. Did the Ashab not know what the town was?
- iii. Did the Ashab not know what the month was?

c) Yes they knew the day, the town, the month which are from ‘ilm ush Shahadah (عِلْمُ الشَّهَادَةِ) that is the apparent knowledge which is known by each and everyone. If you set the question to anyone, he / she will tell you the day, town and month. But why did the Ashab say that ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ)?

- i. Because they knew that only Allah and His Rasoul (s.a.w) know what is beyond the name of the day and within it?
- ii. Because they knew that only Allah and His Rasoul (s.a.w) know what is beyond the name of the town and within it?
- iii. Because they knew that only Allah and His Rasoul (s.a.w) know what is beyond the name of the month and within it?

d) Now the questions are?

- I. Did the Ashab commit kufr when they say that ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ) ?
- II. Did the Ashab not know that only Allah possesses the Ultimate knowledge?
- III. But why did they utter such words?

e) There is only one reason. Because they knew that our Nabi (s.a.w) has been given part of the ‘ilm ul Ghaib (hidden knowledge) from Allah.

f) They knew about the name of the day BUT not what the prophet (s.a.w) knew on it.

- g) They knew about the name of the town BUT not what the prophet (s.a.w) knew on it.
- h) They knew about the name of the month BUT not what the prophet (s.a.w) knew on it.
- i) This proves that:
 - i. The Ashab had firm believe that the prophet (s.a.w) has both knowledge of the seen and the unseen.
 - ii. The Ashab had firm believe that the prophet (s.a.w) knew beyond what they saw, perceived and knew.
 - iii. The 'Aqeedah of the Ashab was that our Nabi (s.a.w) has 'ilm ul Ghaib.

2. **Hadith No. 40:** It is said in Sunan Abu Dawood 784 (Book 2, Hadith 394) in book 'Prayer' (كتاب الصلاة) in chapter 'Those Who Do Not Say That "Bismilaahir-Rahmanir-Rahim" Should Be Said Aloud' that Hazrat Anas bin Malik (ra) said:

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ
 سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "
 أَنْزِلْتُ عَلَى آتِفَا سُورَةٍ . فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ
 الْكَوْثَرَ } حَتَّى خَتَمَهَا . قَالَ " هَلْ تَدْرُونَ مَا الْكَوْثَرُ " . قَالُوا اللَّهُ وَرَسُولُهُ
 أَعْلَمُ . قَالَ " فَإِنَّهُ نَهْرٌ وَعَدْنِيهِ رَبِّي فِي الْجَنَّةِ "

The Messenger of Allah (s.a.w) said: A surah has just been revealed to me. He then recited: "In the name of Allah, the Compassionate, the Merciful. Lo! We have given thee Abundance" until he finished it. Then he asked: Do you know what Abundance (al-Kawthar) is? They replied: Allah and His Apostle know it better. He said: It is a river of which my Lord, the Exalted, the Majestic has promised me to give in Paradise.

- a) That the prophet asked his ashab ‘Do you know what Abundance (al-Kawthar) is?’ (هَلْ تَدْرُونَ مَا الْكَوْثَرُ) but the Ashab replied ‘Allah and His Apostle know it better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ)
- b) Why did the Ashab say ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ)?
- c) They were born Arab people with Arabic Language as their mother tongue and did not they know what ‘al-Kawthar’ (الْكَوْثَرُ) means in Arabic?
- d) Yes they knew but they had Imaan that:
- Our Nabi (s.a.w) knew what they knew of ‘al-Kawthar’ (الْكَوْثَرُ)
 - Our Nabi (s.a.w) knew more meanings of ‘al-Kawthar’ (الْكَوْثَرُ)
 - Our Nabi (s.a.w) knew more insight implications of ‘al-Kawthar’ (الْكَوْثَرُ)
 - Our Nabi (s.a.w) knew what they knew not of ‘al-Kawthar’ (الْكَوْثَرُ)
 - Our Nabi (s.a.w) has ‘ilm ul Ghaib on ‘al-Kawthar’ (الْكَوْثَرُ)

3. **Hadith No. 41:** It is said in Sahih al-Bukhari 4189 (Book 64, Hadith 229) in the book ‘Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)’ in chapter ‘The Ghazwa of Al-Hudaibiya’ that Hazrat Abu Wail (ra) said:

حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ،
 قَالَ سَمِعْتُ أَبَا حَصِينٍ، قَالَ قَالَ أَبُو وَائِلٍ لَمَّا قَدِمَ سَهْلُ بْنُ حَنِيفٍ مِنْ
 صِفِّينَ أَتَيْنَاهُ نَسْتَخْبِرُهُ فَقَالَ اتَّهَمُوا الرَّأْيَ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ

أَسْتَطِيعُ أَنْ أُرَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَهُ لَرَدَدْتُ، وَاللَّهُ
وَرَسُولُهُ أَعْلَمُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لِأَمْرٍ يُفْطِنُنَا إِلَّا أَسْهَلَنَ
بِنَا إِلَى أَمْرٍ نَعْرِفُهُ قَبْلَ هَذَا الْأَمْرِ، مَا نَسُدُّ مِنْهَا خُصْمًا إِلَّا أَنْفَجَرَ عَلَيْنَا
خُصْمٌ مَا نَدْرِي كَيْفَ نَأْتِي لَهُ

When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it.

The following can be noticed:

- a) There was a 'blame' against Sahl bin Hunaif (ra) of why he returned from the battle of Siffin.
- b) When he gave his reason he said that 'Allah and His Apostle know better.' (وَاللَّهُ وَرَسُولُهُ أَعْلَمُ), what does that mean? This means that:
- c) Sahl bin Hunaif (ra) knew that Allah knew his hidden reason
- d) But Sahl bin Hunaif (ra) has the conviction that our Nabi (s.a.w) also knew that what was his hidden reason
- e) Why is this so? It is because just after he has given his reason for his return he uttered the words 'Allah and His Apostle know better.' (وَاللَّهُ وَرَسُولُهُ أَعْلَمُ).
- f) This means that the 2 sentences are interlinked. As such:

- i. It was the ‘Aqeedah of Sahl bin Hunaif (ra) that our Nabi (s.a.w) no doubt knew why he returned from Siffin.
 - ii. For that to be so, Sahl bin Hunaif (ra) has the conviction that our Nabi (s.a.w) has ‘ilm ul Ghaib
4. **Hadith No. 42:** It is said in Sahih al-Bukhari 3199 (Book 59, Hadith 10) in book ‘beginning of creation’ in chapter ‘characteristics of the sun and the moon’ that Hazrat Abu Dhar (ra) said:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ
التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ " تَدْرِي أَيْنَ تَذْهَبُ " . قُلْتُ
اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ ، فَتَسْتَأْذِنَ
فَيُؤْذَنَ لَهَا ، وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يَقْبَلُ مِنْهَا ، وَتَسْتَأْذِنَ فَلَا يُؤْذَنَ لَهَا ،
يُقَالُ لَهَا ارْجِعِي مِنْ حَيْثُ جِئْتِ . فَتَطْلُعُ مِنْ مَغْرِبِهَا ، فَذَلِكَ قَوْلُهُ تَعَالَى
{وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ }

The Prophet (s.a.w) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun runs its fixed course for a term (decreed). That is The Decree of (Allah) The Exalted in Might, The All- Knowing." (36.38)

Points to be noted:

- a) That the prophet (s.a.w) asked Abu Dhar ‘Do you know where the sun goes (at the time of sunset)?’ (حِينَ غَرَبَتِ الشَّمْسُ " تَدْرِي أَيْنَ)

(تَذْهَبُ) but the Ashab replied ‘Allah and His Apostle know it better’
(اللَّهُ وَرَسُولُهُ أَعْلَمُ)

- b) Did not Abu Dhar know where the sun sets?
- c) Did not Abu Dhar know the rotation of the earth etc ...?
- d) But still why did Abu Dhar reply ‘Allah and His Apostle know it better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ)?
- e) Abu Dhar knew that the prophet (s.a.w) knew the ‘ilm ul Shahadah (knowledge of the seen and apparent known by anyone).
- f) But also Abu Dhar knew that the prophet (s.a.w) knew more than that and he was awaiting for an answer from our Nabi (s.a.w)
- g) Abu Dhar knew that the prophet (s.a.w) knew above the ‘ilm ul Shahadah.
- h) Or else what was the purpose of saying ‘Allah and His Apostle know it better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ)?
- i) This means that it is the conviction of Abu Dhar knowing that the prophet (s.a.w) has knowledge beyond ‘ilm ul Shahadah
- j) It was his conviction that our Nabi (s.a.w) has ‘ilm ul Ghaib.

5. **Hadith No. 43:** It is said in Sahih Muslim 231a (Book 2, Hadith 13) in the book of ‘purification’ in chapter ‘The Merit Of Wudu And That Of Prayer After It’ that Hazrat Humran bin Aban (ra) said:

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ وَكِيعٍ،
قَالَ أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ،
قَالَ سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، قَالَ كُنْتُ أَضَعُ لِعُثْمَانَ طَهُورَهُ فَمَا أَتَى
عَلَيْهِ يَوْمٌ إِلَّا وَهُوَ يُفِيضُ عَلَيْهِ نُطْفَةً . وَقَالَ عُثْمَانُ حَدَّثَنَا رَسُولُ اللَّهِ

صلى الله عليه وسلم عِنْدَ انْصِرَافِنَا مِنْ صَلَاتِنَا هَذِهِ - قَالَ مِسْعَرُ أَرَاهَا
الْعَصْرَ - فَقَالَ " مَا أَذْرِي أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ " . فَقُلْنَا يَا رَسُولَ
اللَّهِ إِنْ كَانَ خَيْرًا فَحَدِّثْنَا وَإِنْ كَانَ غَيْرَ ذَلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ "
مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ فَيَتِمُّ الطُّهُورَ الَّذِي كَتَبَ اللَّهُ عَلَيْهِ فَيُصَلِّي هَذِهِ
الصَّلَوَاتِ الْخَمْسَ إِلَّا كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهَا

I used to fetch water for 'Uthman for his purification. Never was there a day that he did not take a bath with a small quantity of water. And Uthman said: The Messenger of Allah (s.a.w) at the time of our returning from our prayer told us (certain things pertaining to purification). Mis'ar said: I find that it was afternoon prayer. He said: I do not know whether I should tell you a thing or keep quiet. We said: Messenger of Allah, tell us if it is good and if it is otherwise, Allah and His Apostle know better. Upon this he said: A Muslim who purifies (himself) and completes purification as enjoined upon him by Allah and then offers the prayers, that will be expiation (of his sins he committed) between these (prayers).

The following can be deduced:

- a) The prophet (s.a.w) wanted to tell his Ashab something (if the hadith is read till the end we will see that it is about expiation of sins)
- b) The prophet (s.a.w) said ‘I do not know whether I should tell you a thing or keep quiet.’ (مَا أَذْرِي أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ)
- c) What was the reply of the Ashab? They said ‘Oh Messenger of Allah, tell us if it is good and if it is otherwise, Allah and His Apostle know better’ (يَا رَسُولَ اللَّهِ إِنْ كَانَ خَيْرًا فَحَدِّثْنَا وَإِنْ كَانَ غَيْرَ ذَلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ meaning that:
 - i. The ashab had the conviction that the prophet (s.a.w) also knew what was good for his ashab or not.
 - ii. The ashab had imaan in the ‘ilm ul Ghaib of our Nabi (s.a.w).

iii. The ashab's utterances that 'Allah and His Nabi know best' is enough to tell us that there was enough proof and events in the life of the ashab that they knew the words and knowledge of our Nabi (s.a.w) were for real and infallible.

6. **Hadith No. 44:** It is said in Sahih al-Bukhari 425 (Book 8, Hadith 75) in book 'prayer' in chapter 'About (taking) the mosques in the houses' that Hazrat Mahmood bin Rabi'i Al Answariy said:

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ، أَنَّ عَتْبَانَ بْنَ مَالِكٍ . وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ . أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ، قَدْ أَنْكَرْتُ بَصْرِي، وَأَنَا أَصْلِي لِقَوْمِي، فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَاتَّخَذَهُ مُصَلًّى. قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " سَأَفْعَلُ إِنْ شَاءَ اللَّهُ ". قَالَ عَتْبَانُ فَعَدَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذِنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ " أَبَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ ". قَالَ فَأَشْرَتْ لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ، فَقُمْنَا فَصَفَّأْنَا، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ. قَالَ فَتَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ دَوُوْا عَدَدٍ فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ أَبَيْنَ مَالِكُ بْنُ الدُّحَيْشِينَ أَوْ ابْنُ الدُّحَشْنِ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ

وَرَسُولُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَدْ
 قَالَ لَا إِلَهَ إِلَّا اللَّهُ. يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ
 فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ " فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. يَبْتَغِي بِذَلِكَ
 وَجْهَ اللَّهِ ". قَالَ ابْنُ شِهَابٍ ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الْأَنْصَارِيَّ .
 وَهُوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ . عَنْ حَدِيثِ مُحَمَّدِ بْنِ الرَّبِيعِ،
 فَصَدَّقَهُ بِذَلِكَ

‘Itban bin Malik (ra) who was one of the companions of Allah's Messenger (s.a.w) and one of the Ansar's who took part in the battle of Badr: I came to Allah's Messenger (s.a.w) and said, "O Allah's Messenger (s.a.w) I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Messenger (s.a.w)! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Messenger (s.a.w) said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Messenger (s.a.w) and Abu Bakr came and Allah's Messenger (s.a.w) asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Messenger (s.a.w) stood there and said, 'Allahu Akbar', and we all got up and aligned behind him and offered a two-rak`at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Messenger (s.a.w) said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Messenger (s.a.w) said, "Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only

Points to be noted:

- a) That a sahaba ‘Itban bin Malik (ra) wanted the prophet (s.a.w) to spot a place in his house for swalaat. When the prophet (s.a.w) did so, one of the people asked “Where is Malik bin Al-Dukhaishin or Ibn Al-Dukhshun?” One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Messenger (s.a.w) said, "Do not say so. Haven't you seen that he said, 'None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising

hypocrites.’ (أَبْنُ مَالِكُ بْنُ الدُّخَيْشِينَ أَوْ ابْنُ الدُّخَشْنِ فَقَالَ بَعْضُهُمْ) ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ ". قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَأَبَانًا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى (الْمُنَافِقِينَ)

- b) ‘itban bin Malik (ra) was taxed as a hypocrite because people saw him helping and advising the hypocrites.
- c) But the prophet (s.a.w) said that he was not a hypocrite.
- d) On one side there are those who look at the deeds of people and from that people are taxed
- e) But on the other side, we have the prophet (s.a.w) who said that he was not a hypocrite as he recited “None has the right to be worshipped but Allah' for Allah's sake only’ (لَا إِلَهَ إِلَّا اللَّهُ. يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ). What does that mean? This means that the prophet (s.a.w) knew that the words of ‘itban bin Malik was true and sincere.
- f) Now the questions are:
- Where is sincerity of a person found?
 - Is it found on the face or in the heart?
 - How could the prophet (s.a.w) know that he was sincere without knowing what was in ‘itban’s heart?

g) That was confirmed when the ashab say ‘Allah and His prophet know best’

h) In order to say that someone is not a hypocrite and he is sincere requires the knowledge of the unseen (hidden as it is from the heart) that is ‘ilm ul Ghaib.

7. **Hadith No. 45:** It is said in Sahih al-Bukhari 3983 (Book 64, Hadith 34) in book ‘Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)’ in chapter ‘Superiority of those who fought the battle of Badr’ that **Narrated** ‘Ali (ra) said:

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، قَالَ سَمِعْتُ
حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السَّلْمِيِّ، عَنْ عَلِيٍّ . رَضِيَ اللَّهُ عَنْهُ . قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَأَبَا مَرْثَدٍ وَالزُّبَيْرَ وَكُلُّنَا فَارِسُ قَالَ " انْطَلِقُوا حَتَّى تَأْتُوا
رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ، مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ
أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ . فَأَدْرَكْنَاهَا تَسِيرُ عَلَى بَعِيرٍ لَهَا حَيْثُ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا الْكِتَابُ. فَقَالَتْ مَا مَعَنَا كِتَابٌ.
فَأَنْخَنَاهَا فَالْتَمَسْنَا فَلَمْ نَرَ كِتَابًا، فَقُلْنَا مَا كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُجَرِّدَنَّكَ. فَلَمَّا رَأَتْ الْجِدَّ أَهَوَتْ إِلَى حُجْرَتِهَا
وَهِيَ مُحْتَجِرَةٌ بِكِسَاءٍ فَأَخْرَجَتْهُ، فَاَنْطَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ،
فَدَعَنِي فَلَا ضَرْبَ عُنُقِهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا حَمَلَكَ
عَلَى مَا صَنَعْتَ . قَالَ حَاطِبٌ وَاللَّهِ مَا بِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ
وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ

بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ
 مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "
 صَدَقَ، وَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا". فَقَالَ عُمَرُ إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ
 وَالْمُؤْمِنِينَ، فَدَعَنِي فَلَأُضْرِبَ عُنُقَهُ. فَقَالَ "أَلَيْسَ مِنْ أَهْلِ بَدْرٍ". فَقَالَ "
 لَعَلَّ اللَّهَ أَطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ اْعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ،
 أَوْ فَقَدْ غَفَرْتُ لَكُمْ". فَدَمَعَتْ عَيْنَا عُمَرَ وَ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ.

Allah's Messenger (s.a.w) sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin Abi Balta' a to the pagans of Mecca." So we found her riding her camel at the place which Allah's Messenger (s.a.w) had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Messenger (s.a.w) had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Messenger (s.a.w) Then `Umar said, "O Allah's Apostle! (This Hatib) has betrayed Allah, His Apostle and the believers! Let me cut off his neck!" The Prophet asked Hatib, "What made you do this?" Hatib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Mecca) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property." The Prophet (s.a.w) said, "He has spoken the truth; do not say to him but good." `Umar said, "He has betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!" The Prophet (s.a.w) said, "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'" On this, tears came out of `Umar's eyes, and he said, "Allah and His Apostle know better."

Points to be noted:

1. Here again our Nabi (s.a.w) told the ashab that there was a letter with a pagan woman from Hatib bin Abi Balta'a. The woman said that there was no letter with her but latter on the ashab got the letter from her from Hatib bin Abi Balta'a as told by our Nabi (s.a.w).
2. It is said that the Ashab said 'Allah's Messenger (s.a.w) had not told us a lie, certainly' (مَا كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This proves that the ashab knew that the prophet (s.a.w) would never lie and whatever he has said was true.
3. It was said that Hatib was called as betrayer of Allah, His Nabi (s.a.w) and the Muslims.
4. However the prophet (s.a.w) said otherwise and Hazrat Umar (ra) said that Allah and His Messenger know best. (قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ).
5. This proves that the Ashab accepted the hidden knowledge of our Nabi (s.a.w).
8. **Hadith No. 46:** It is said in Sahih al-Bukhari 6500 (Book 81, Hadith 89) in book 'To make the Heart Tender (Ar-Riqaq)' in chapter 'Whoever compelled himself to obey Allah' that Hazrat **Mu'adh bin Jabal** (ra) said:

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ،
عَنْ مُعَاذِ بْنِ جَبَلٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ بَيْنَمَا أَنَا رَدِيفُ النَّبِيِّ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ فَقَالَ " يَا مُعَاذُ " . قُلْتُ
لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ " . قُلْتُ
لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنُ جَبَلٍ " .
قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ " هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ
" . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ، وَلَا

يُشْرِكُوا بِهِ شَيْئًا " . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ " يَا مُعَاذُ بْنُ جَبَلٍ " . قُلْتُ لَبَّيْكَ
رَسُولَ اللَّهِ وَسَعْدَيْكَ . قَالَ " هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ " .
قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ

While I was riding behind the Prophet (s.a.w) as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu`adh!" I replied, "Labbaik O Allah's Messenger (!) And Sa`daik!" He proceeded for a while and then said, "O Mu`adh!" I said, "Labbaik and Sa`daik, O Allah's Messenger (s.a.w)!" He then proceeded for another while and said, "O Mu`adh bin Jabal!" I replied, "Labbaik, O Allah's Messenger (s.a.w), and Sa`daik!" He said, "Do you know what is Allah's right on His slaves?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu`adh bin Jabal!" I replied. "Labbaik, O Allah's Messenger (s.a.w), and Sa`daik." He said, "Do you know what is (Allah's) slaves' (people's) right on Allah if they did that?" I replied, "Allah and His Apostle know better." He said, "The right of (Allah's) slaves on Allah is that He should not punish them (if they did that).

Points to be noted:

- a) that our Nabi (s.a.w) asked Mu`adh bin Jabal (ra) ‘Do you know what is Allah's right on His slaves?’ (هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ) and the sahaba replied ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ) (أَعْلَمُ). Then the prophet (s.a.w) instructed him (gave him the answer). Then a second time the prophet set the same question to Mu`adh bin Jabal and the latter gave the same answer that ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ).
- b) When the prophet (s.a.w) questioned Mu`adh bin Jabal, he answered “Allah and His messenger know best”. He was then given the answer.

- c) But when the prophet (s.a.w) set the same question a second time, Mu'adh bin Jabal answered again 'Allah and His messenger know best' what does that mean?
- d) This means that though Mu'adh could have given the same answer, he knew that may be the prophet (s.a.w) would have given another meaning and answer.
- e) This means that Mu'adh bin Jabal knew that the 'ilm of our Nabi (s.a.w) was so vast that there were other answers.
- f) This means that he considered the prophet (s.a.w) as possessing 'ilm ul Ghaib.

9. **Hadith No. 47:** It is said in Sahih al-Bukhari 3578 (Book 61, Hadith 87) in book 'Virtues and Merits of the Prophet (pbuh) and his Companions' in chapter 'The signs of Prophethood in Islam' that Hazrat Anas bin Malik (ra) said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ أَبُو طَلْحَةَ لَأُمِّ سُلَيْمٍ لَقَدْ سَمِعْتُ صَوْتَ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَعِيفًا، أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ قَالَتْ نَعَمْ. فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَقَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ نَسَّتْهُ تَحْتَ يَدَيَّ وَلَا تَنْتَنِي بِبَعْضِهِ، ثُمَّ أُرْسَلْتَنِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْسَلَكَ أَبُو طَلْحَةَ ". فَقُلْتُ نَعَمْ. قَالَ بِطَعَامٍ. فَقُلْتُ نَعَمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَنْ مَعَهُ " قُومُوا ". فَأَنْطَلَقَ وَأَنْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ يَا أُمِّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى

الله عليه وسلم بالناس، وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ. فَقَالَتِ اللَّهُ وَرَسُولُهُ
أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو طَلْحَةَ مَعَهُ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكَ ". فَآتَتْ بِذَلِكَ الْخُبْزِ،
فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً
فَأَدَمَتْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ مَا شَاءَ اللَّهُ أَنْ
يَقُولَ، ثُمَّ قَالَ " ائْذَنْ لِعَشْرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا،
ثُمَّ قَالَ " ائْذَنْ لِعَشْرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ "
ائْذَنْ لِعَشْرَةٍ ". فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ " ائْذَنْ
لِعَشْرَةٍ ". فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ . أَوْ ثَمَانُونَ . رَجُلًا

Hazat Abu Talha (ra) said to Um Sulaim, "I have noticed feebleness in the voice of Allah's Messenger (s.a.w) which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah's Messenger (s.a.w). I went carrying it and found Allah's Messenger (s.a.w) in the Mosque sitting with some people. When I stood there, Allah's Messenger (s.a.w) asked, "Has Abu Talha sent you?" I said, "Yes". He asked, "With some food? I said, "Yes" Allah's Apostle then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet's visit). Abu Talha said, "O Um Sulaim! Allah's Messenger (s.a.w) is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better." So Abu Talha went out to receive Allah's Messenger (). Allah's Apostle came along with Abu Talha. Allah's Messenger () said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allah's Messenger () ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allah's Messenger (s.a.w) recited what Allah wished

him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, ""Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

Points to be noted:

- a) that when he told Abu Talha that the prophet (s.a.w) was coming at his place after the invitation was given (during the battle of trench), the latter said to his wife ‘O Um Sulaim! Allah's Messenger (s.a.w) is coming with the people and we have no food to feed them." She said, "Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ).
- b) Though there was no food Um Sulaim said that ‘Allah and His Apostle know better’ (اللَّهُ وَرَسُولُهُ أَعْلَمُ). What does this mean?
- c) It was the ‘Aqeedah of Um Sulaim that:
 - i. both Allah and the holy prophet (s.a.w) knew that there was no food (not enough) at her place
 - ii. though there was no food, that would never be a problem.
 - iii. it was in the power of our Nabi (s.a.w) that the little food that she had at her place would be enough for all those who would come
 - iv. our Nabi (s.a.w) has ‘ilm ul Ghaib and was aware of the situation well before his coming.

10. Hadith No. 48: It is said that Sahih al-Bukhari 53 (Book 2, Hadith 46) in book ‘belief’ chapter ‘To pay Al-Khumus (one-fifth of the war booty to be given in Allah's Cause) is a part of faith’ that Abu Jamra (ra) said:

حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ كُنْتُ أَقْعُدُ
مَعَ ابْنِ عَبَّاسٍ، يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ

سَهْمًا مِنْ مَالِي، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ، ثُمَّ قَالَ إِنَّ وَفْدَ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ الْقَوْمُ أَوْ مَنْ الْوَفْدُ ". قَالُوا رَبِيعَةٌ. قَالَ " مَرْحَبًا بِالْقَوْمِ . أَوْ بِالْوَفْدِ . غَيْرَ خَزَايَا وَلَا نَدَامَى ". فَقَالُوا يَا رَسُولَ اللَّهِ، إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، فَمُرْنَا بِأَمْرٍ فَصَلِّ، نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ. وَسَأَلُوهُ عَنِ الْأَشْرِيَةِ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ. قَالَ " أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تَعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ ". وَنَهَاَهُمْ عَنْ أَرْبَعٍ عَنِ الْحَنْتَمِ وَالِدُّبَاءِ وَالنَّقِيرِ وَالْمَرْفَقَةِ. وَرَبَّمَا قَالَ الْمُقَيَّرِ. وَقَالَ " احْفَظُوهُمْ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet (s.a.w) asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet (s.a.w) said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger (s.a.w)! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet (s.a.w) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied,

"Allah and His Apostle know better." Thereupon the Prophet (s.a.w) said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (s.a.w).
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet (s.a.w) mentioned the container of wine and he meant the wine itself). The Prophet (s.a.w) further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Points to be noted:

1. Ibn Abbas said that a tribe from 'Abdul Qays came to the prophet (s.a.w) for guidance. Thus the prophet asked them 'Do you know what is meant by believing in Allah Alone?' They replied, 'Allah and His Apostle know better (اللَّهُ وَرَسُولُهُ أَعْلَمُ).
2. It was a very simple question with normally a very simple answer
3. Nevertheless the people answered 'Allah and His Apostle know better (اللَّهُ وَرَسُولُهُ أَعْلَمُ)
4. This means that the people:
 - a) knew that the prophet (s.a.w) has knowledge beyond what we can know
 - b) knew that the prophet (s.a.w) knew more than the simple answer that they already knew
 - c) were acquainted with the 'ilm ul Ghaib of our Nabi (s.a.w)
 - d) knew that the prophet (s.a.w) would give more than the usual or relative answer to the question.

- e) Knew that the prophet (s.a.w) was aware with higher and more spiritual meaning to the question though they knew the answer.

11. Hadith No. 49: It is said in Sunan Abi Dawud 4695 (Book 42, Hadith 100) which has been graded Swahih by Albani that Yahya bin Ya'mur (ra) said in the hadith that when Hazrat Jibril came in the form of Dahya Kalbi and moved away, the prophet (s.a.w) asked Hazrat Umar (ra) 'Do you know who the questioner was, Umar? I replied: 'Allah and his Apostle know best' (اللَّهُ (وَرَسُولُهُ أَعْلَمُ). (We have already seen that hadith)

Points to be noted:

1. In that hadith, Hazrat Jibril (as) took the form of Hazrat Dahya Kalbiy and came to the prophet (s.a.w) to teach the Muslims Iman, Islam and Ihsan.
2. In addition, when the question was set to Hazrat Umar (ra) concerning the identity of the person, he answered 'Allah and his Apostle know best' (اللَّهُ وَرَسُولُهُ أَعْلَمُ).
3. It was then that the prophet (s.a.w) said that it was Hazrat Jibril (as).
4. How could the prophet (s.a.w) know that it was Hazrat Jibril (as) who took the shape of Dahya Kalbiy when the Ashab were not able to recognise or unmask Hazrat Jibril (as)?
5. The factor here is the 'ilm ul Ghain of our Nabi (s.a.w) and the 'Aqeedah of Hazrat Umar that Allah and His messenger know best.

Points to be noted:

1. These were few hadith on different topics and instances to show that:
 - a) It was the 'Aqeedah of the Ashab that our Nabi (s.a.w) has 'ilm ul Ghaib
 - b) It was the sunnah and habit of the Ashab to say that 'Allah and His Messenger know best as they had faith in the unseen knowledge of our

Nabi (s.a.w).

2. When a question was set by our Nabi (s.a.w) to the Ashab, whether the answer was obvious or hidden, the Ashab would always answer ‘Allah and His Messenger know best’ Why?
 - a) Because the Ashab knew that there is much more than the obvious answer and meaning of the question or topic.
 - b) Because the Ashab knew that the knowledge of the unseen which is the secret knowledge would be shared and distributed by our Nabi (s.a.w).

Conclusions

Since so long we have been wondering about the proofs from the Holy Qur’an and the Hadith of our Nabi (s.a.w) on the topic of ‘ilm ul Ghaib of our Nabi (s.a.w). It must be clear in our mind that our Rabb Allah is the Ultimate Ghaib possessing all sciences and knowledge of the seen and the unseen WITHOUT LIMIT. However, our Nabi (s.a.w) possesses part of the ‘ilm ul Ghaib. Ahlus Sunnah Wal Jama’ah has never associated the ‘ilm of Allah to that of our Nabi (s.a.w). Our Nabi (s.a.w) has ‘ilm ul Ghaib according to what Allah has given him. Once our Nabi (s.a.w) has it, it is his. People tend to say that our Nabi (s.a.w) doesn’t have ‘ilm ul Ghaib and it is Allah who gave it to him (s.a.w). It is true that it is Allah who gave the prophet (s.a.w) the ‘ilm ul Ghaib but once given it is his (our Nabi (s.a.w)). Let’s take the following examples:

1. Is the monthly salary you earn after hard and halal work for Allah OR you say that this is my money well earned (though you know Allah is the Giver)?
2. Is the money you obtain from the will or inheritance for Allah OR you say that this is my share of inheritance (though you know Allah is the Giver)?
3. Is the child you just beget for Allah OR you say that this is my son / daughter (though you know Allah is the Giver)?
4. Is the certificate, diploma or degree you are awarded for Allah OR you say that this is your award (though you know Allah is the Giver)?
5. When you give your child a gift on ‘id ul Fitr or ‘id ul adha or for any other happy moment, do you say ‘son, this is from Allah’ OR ‘son, this is from mum and dad’ (though you know Allah is the Giver)?

So, let's stop beating around the bush with excuses after excuses to deny the 'ilm ul Ghaib of our Nabi (s.a.w). What you have at hand through the above verses of the Qur'an and the hadith of our Nabi (s.a.w) is only part of the proof on 'ilm ul Ghaib of our Nabi (s.a.w). People tend to accept proof only from Qur'an and Hadith. Well, now I think they are well served. Below is another list of different instances and hadith related to 'ilm ul Ghaib of our Nabi (s.a.w)

1. In Swahih Al Bukhari in Book 59, the Book of Beginning Of Creation, (Ref: Sahih al-Bukhari 3190 (Book 59, Hadith 1) till Hadith Sahih al-Bukhari 3325 (Book 59, Hadith 131)) the prophet (s.a.w) showed his 'ilm ul Ghaib by elaboration on subjects like the originator of the creation, the 7 earths, the stars, the moon and the sun, the winds, the angels, characteristics of paradise, characteristics of the gates of paradise, description of hell, characteristics of Iblis and his soldiers etc
2. In the Same Swahih Al Bukhari in Book 60, the Book of Prophet, (Ref: Sahih al-Bukhari 3326 (Book 60, Hadith 1) till Hadith Sahih al-Bukhari 3488 (Book 60, Hadith 154)) the prophet (s.a.w) showed his 'ilm ul Ghaib by elaboration on topics like the creation of Adam and his offsprings, prophet Nuh, Dajjal, prophet Ilyas, prophet Idris, people of 'Ad and prophet Hud, gog and magog, prophet Ibrahim, etc ...
3. In Swahih Muslim in Book 46, the Book of Destiny, (Ref: Sahih Muslim 2643 a (Book 46, Hadith 1) till Hadith Sahih Muslim 2664 (Book 46, Hadith 52)) we can see the 'ilm ul Ghaib of our Nabi (s.a.w) through chapters like How The Human Being Is Created, In His Mother's Womb, And His Provision, Lifespan And Deeds Are Written Down, And His Misery and Happiness, The Debate Between Adam And Musa (Peace And Blessings Of Allah Be Upon Them), Allah Directs Hearts As He Wills, Everything Is Decided And Decreed, The Son Of Adam's Share Of Zina Etc. Is Decreed For Him, Lifespans, Provisions, Etc. Do Not Increase Or Decrease From What Has Already Been Decreed etc.
4. In Swahih al Muslim in Book 52, the Book of Characteristics of the Day of Judgment, Paradise, and Hell, (Ref: Sahih Muslim 2785 (Book 52, Hadith 1) till Hadith Sahih Muslim 2821 c (Book 52, Hadith 82)) we can see how the prophet (s.a.w) through his 'ilm ul Ghaib elaborate on topics like Characteristics of the Day of Judgment, Paradise, and Hell, The Beginning Of Creation And The Creation Of Adam, (Peace Be Upon Him), The Resurrection And Description Of The Earth On The Day Of Resurrection, The Welcoming Feast Of The People Of Paradise, The Jews' Asking The Prophet (SAW) About The Soul, And The Words Of Allah: "And They Ask

You Concerning The Ruh (The Spirit)", The Smoke (Ad-Dukhan), The Splitting Of The Moon, The Disbelievers, The Disbeliever Will Be Driven Upon His Face, The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise, The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter, And The Disbeliever Is Rewarded For His Good Deeds In This World, The Mischief Of The Shaitan And How He Sends His Troops To Tempt People, And With Every Person There Is A Qarin (Companion From Among The Jinn), No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allah, Exalted Is He, etc...

5. In Swahih Al Muslim in Book 53, the Book of Paradise, its Description, its Bounties and its Inhabitants, (Ref: Sahih Muslim 2822 (Book 53, Hadith 1) till hadith Sahih Muslim 2879 (Book 53, Hadith 103)) we can see how the prophet described topics like The Book of Paradise, its Description, its Bounties and its Inhabitants, In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It, Bestowal Of Divine Pleasure On The People Of Paradise, And Allah Will Never Be Angry With Them, The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky, The Market Of Paradise, And What They Will Get There Of Delight And Beauty, The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses, The Attributes Of Paradise And Its People, And Their Glorifying Allah Every Morning And Evening, The Eternal Delight Of The People Of Paradise, And The Verse In Which Allah Says: "And It Will Be Announced To Them: This Is The Paradise Which You Have Inherited For What You Used To Do", The Tents Of Paradise, And The Wives That The Believers Will Have In Them, Rivers Of Paradise In This World, About Hell - May Allah Protect Us From It, etc ...
6. In Swahih Al Muslim in Book 54, the Book of Tribulations and Portents of the Last Hour, (Ref: Sahih Muslim 2880 a (Book 54, Hadith 1) till hadith Sahih Muslim 2955 c (Book 54, Hadith 179)) we can notice how the prophet's (s.a.w) 'ilm ul Ghaib is displayed through topics like The Approach Of Tribulations And The Opening Of The Barrier Of Ya'juj And Ma'juj, The Earth Swallowing Up The Army That Aims To Attack The Ka'bah, Onset Of Tribulations Like Rainfall, The Prophet's Foretelling Of What Will Happen Until The Hour Begins, The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold, The Conquest Of Constantinople, The Emergence Of The Dajjal And The Descent Of 'Eisa bin Mariam, The Hour Will Begin When The Byzantines Are The Most Prevalent Of People,

Fighting The Byzantines, And A Great Deal Of Killing When Ad-Dajjal Emerges, Conquests Of The Muslims Before The Appearance Of Ad-Dajjal, The Signs Which Will Appear Before The Hour, The Hour Will Not Begin Until A Fire Emerges From The Land Of The Hijaz, Tribulation From The East, From Where The Horns Of The Shaitan Appear, The Hour Will Not Begin Until Daws Worship Dhul-Khalasah, Ad-Dajjal, Description Of Ad-Dajjal; Al-Madinah Is Forbidden To Him; He Will Kill A Believer And Bring Him Back To Life, The Emergence Of Ad-Dajjal And His Stay On Earth, And The Descent Of 'Eisa Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves, etc...

Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad Mustwafa (s.a.w) know best.

Jamaad ul Aakhir 1435 / April 2014