

Normal 0 false false false EN-ZA X-NONE X-NONE

```
/* Style Definitions */ table.MsoNormalTable {mso-style-name:"Table Normal"; mso-tstyle-rowband-size:0; mso-tstyle-colband-size:0; mso-style-noshow:yes; mso-style-priority:99; mso-style-parent:""; mso-padding-alt:0in 5.4pt 0in 5.4pt; mso-para-margin-top:0in; mso-para-margin-right:3.7pt; mso-para-margin-bottom:10.0pt; mso-para-margin-left:0in; text-align:right; line-height:115%; mso-pagination:widow-orphan; font-size:11.0pt; font-family:"Calibri","sans-serif"; mso-ascii-font-family:Calibri; mso-ascii-theme-font:minor-latin; mso-hansi-font-family:Calibri; mso-hansi-theme-font:minor-latin; mso-ansi-language:EN-ZA;}
```

Q: 194 ? Title: I want to know from your end, what is opinion of ulema - e - deoband regarding the knowledge of unseen to our prophet (PBUH), what your elder ulemas say about the knowledge of unseen...

Question

I want to know from your end, what is opinion of ulema - e - deoband regarding the knowledge of unseen to our prophet (PBUH), what your elder ulemas say about the knowledge of unseen, in quran many where Allah says that I have granted unseen knowledge to my selected and beloved prophets, and I know Allah's most selected and beloved prophet is our Muhammad (PBUH), According to many Hadith Huzur (PBUH) has told many sign of Qayamat, how did he get, please I am very confused. As the most of barelvis brother say that Allah has granted some unseen knowledge to Huzur (PBUH), what is your opinion and explain me according to Quran and Hadith.

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatuh

The opinion of Ulema-e-Deoband is that the Prophet (SallAllahu Alayhi Wa-Sallaam) was given the most knowledge than any other creation by Allah (Subhanahu WaTa?ala). The Prophet (SallAllahu Alayhi Wa-Sallaam) was informed of many things, such as conditions of the grave, jannah, jahanam, hashr, and many other things of the unseen. Yet, this was not complete knowledge of the unseen. Rather, only selected knowledge that Allah (Subhanahu WaTa?ala) chose to grant him. The fact that the Prophet (SalAllahu Alahi Wassalaam) did not have complete knowledge of the unseen is proven through many ayaat of the Quran, they are as follows:

??? ????? ?????????? ??? ??? ?????????????? ?????????? ?????????? ?????? ??????
??
???
: 65)

Say: ?None in the Heavens and the earth knows the Ghayb (Unseen) except Allah? (Quran 27: 65)

??? ????? ?????????? ??????? ??????? ?????????? ????????? ?????? ?????????? ??????????(?
??????
: 50)

Say (O Muhammad SallAllahu Alayhi Wa-Sallam): I do not say that with me are the treasures of Allah, nor (that) I know the Unseen (Quran 6: 50)

??? ????? ?????????? ?????????? ?????????? ?????? ?????????? ?????????? ??? ????? ?????????? ?
?????
?????
?????????
??????????
?????????????????
?????
??????????

?????
?????????
?????????
(
?????????
:188)

Say (O Muhammad SallAllahu Alayhi Wa-Sallaam): ?I possess no power to benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. (Quran 7: 188)

?????????? ???? ?????? ???? ???? ???? ???? ???? (?????????: 59)

And with Him (Allah) are the keys of the Ghayb (all that is hidden), none knows them but He (Allah). (Quran 6: 59)

Furthermore, in two incidents of Aishah (RadiAllahu Anha), it is clear that the Prophet (SallAllahu Alayhi Wa-Sallaam) did not have knowledge of the unseen. The first was when Aishah (RadiyAllahu Anha) was falsely accused of immodesty. This accusation caused the Prophet (SallAllahu Alayhi Wa-Sallaam) a lot of discomfort and worried him excessively due to which he made mashwarah with the Sahabah (RadiAllahu Anhum). Eventually, Allah (Subhanahu WaTa?ala) informed him through wahy of the purity and innocence of Aishah (RadiAllahu Anha). This revelation of the wahy comforted the Prophet (SallAllah Alayhi Wa-Sallaam) immensely, and shows that he was not aware of the reality of the situation until Allah (Subhanahu WaTa?ala) decided to inform him of it. If the Prophet (SallAllahu Alayhi Wa-Sallaam) has complete knowledge of the unseen he would have known that the accusation was false and would not have needed to do mashwarah with the Sahabah (RadiyAllahu Anhum). (*Mahmodiya*)

The second incident was when Aishah (RadiyAllahu Anha) lost her necklace while traveling with the Prophet (SalAllahu Alahi Wassalaam). Due to this, the Prophet (SalAllahu Alahi Wassalaam) ordered the Sahabah (RadiAllahu Anhum) to look for it, thus delaying them in their travel. This delay was when no water was available and they were required to make Tayammum in order to offer their prayer.?? Eventually, when one of the camels was made to stand, the necklace was found under the camel. Again, this shows us that the Prophet (SalAllahu Alahi Wassalaam) did not have knowledge of the unseen. If he did, in fact have the knowledge of the unseen, then he surely would not have allowed the delay, especially when they did not have any water to offer their Salah. (*Mahmoodiya*)

Another incident was when the Prophet (SalAllahu Alahi Wassalaam) ate poisoned meat offered to him by a Jewish lady. The effects of the meat bothered the Prophet (SalAllahu Alahi Wassalaam) until his demise. This incident, again, makes it evident that our beloved Prophet (SalAllahu Alahi Wassalaam) did not have complete knowledge of the unseen. If he did have knowledge of the unseen, then how could he have eaten something so harmful to his mubarak body?! (*al-Bukhari*)

These three incidents and many more clearly show that our beloved Prophet (SalAllahu Alahi Wassalaam) did not have complete knowledge of the unseen. Rather, Allah (Subhana WaTa?ala) is the only one that has complete knowledge of the unseen, and that the immense knowledge of the Prophet (SalAllahu Alahi Wassalaam) was limited in comparison to it. Therefore, it would only be correct to believe that Allah (Subhanau WaTa?ala) has the complete knowledge of the unseen of which he allowed the Prophet (SalAllahu Alahi Wassalaam) a limited portion.

May Allah (Subhana WaTa?ala) give us the ability to act upon his commands and the beautiful Sunnah of the Prophet (SalAllahu Alahi Wassalaam). Ameen.

(*Fatawa Mahmoodiya*, 1/ 471-591, Farooqiyah)

(*Sahih al-Bukhari*, 2/923, Daar Ibn Katheer)

I want to know from your end, what is opinion of ulema - e - deoband regarding the knowledge of unseen t

And Allah knows best

Wassalamu Alaikum

Darul Iftaa, Madrassah In'aamiyyah