

ISSUES OF INTEREST SERIES

# THE KNOWLEDGE OF UNSEEN

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# **THE KNOWLEDGE OF UNSEEN (علم الغيب)**

Written By

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# 1. PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام  
على سيدنا محمد وعلى آله وصحبه أجمعين

**Allah (عَزَّ وَجَلَّ) knows about Himself** and knows everything about His creation. In this category, there is nothing 'Unseen' for Allah (عَزَّ وَجَلَّ). Therefore, whenever we talk about 'Unseen', it will be with reference to creatures and not with reference to Allah (عَزَّ وَجَلَّ).

Allah provides knowledge of Unseen to some of His servants from His mercy. In this category, the Knowledge of Unseen of Prophet Mohammad (صلى الله عليه و آله وسلم) is highest among the servants.

We have discussed this issue in detail in this book. It is an important read for all Muslims.

## 2. ALLAH'S (عَزَّ وَجَلَّ) KNOWLEDGE

The following Quranic verses confirm the fact that Allah (عَزَّ وَجَلَّ) knows about Himself and knows the minutest details about His creatures. He also knows about the creatures who will be created in future or the creatures that will remain hidden from the people (forever). Thus we cannot refer knowledge of Unseen towards Allah (عَزَّ وَجَلَّ). For Him, everything is "seen".

(i) **It is in Quran** - هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ [ He is the First, and the Last, He is the Manifest (apparent) and the Immanent (hidden and actually present throughout the material world) and He knows about all the things.] (Al-Hadid - 3).

(ii) **It is in Quran** - عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ [ He is knower of the 'seen' and 'unseen' the Mighty and Most High.] (Ar-Ra'd - 9)

(iii) **It is in Quran** - وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا [And all that is in the heavens and the earth belongs to Allah and Allah encompasses all the things..] (An-Nisa - 126)

(iv) **It is in Quran** - وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ [He has the keys of the Unseen. No one but He has knowledge. He knows what is on the land and in the sea. Not a leaf falls without His knowledge, nor a grain in the darkest layer of the earth, nor any thing green or dry that is not recorded in the Manifest book.] (Al-An'aam - 59).

(v) **It is in Quran** - قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ [ Say : No one in the heavens or in the earth has the knowledge of the unseen except Allah, and their gods do not (even) know when they shall be raised to life again] - (An-Naml - 65).

(vi) **It is in Quran** - قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ [Say, 'I have no autonomy to benefit or hurt myself, except what Allah wills; and, were I to procure knowledge of the hidden on my own, it would be that I had

accumulated a lot of good; and no misfortune would touch me; I am purely a Herald of Warning and Glad Tidings to the people who believe.] (Al-A'raaf- 188).

When Allah (عَزَّ وَجَلَّ) says He has the knowledge of unseen, it means that He has knowledge about everything that is unseen by human beings. Therefore, the reference of 'unseen' is related to Human beings, not with Allah (عَزَّ وَجَلَّ).

**It is in Quran** - الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ [ Those who believe in the Unseen, establish Salah, and spend (righteously) from what We have given them. (Al-Baqara - 3).

There are different categories of Knowledge of Unseen given by Allah (عَزَّ وَجَلَّ) to his chosen servants.

### 3. THE FIRST CATEGORY OF UNSEEN

Allah (عَزَّ وَجَلَّ) bestows the knowledge about (a) Himself (Zaat), (b) His attributes (Sifaat), (c) How the cosmos was created, (d) How life is being nurtured in the cosmos, (e) What is the purpose of our creation and (f) What is the right path for our salvation. This knowledge of 'Unseen' is generally bestowed upon the Prophets. In this category, 'the knowledge of Unseen' in its most comprehensive format, is naturally associated with Prophet Mohammad (صلى الله عليه و آله وسلم) as he is the Chief of Prophets and Apostles (سيد الأنبياء والمرسلين). He is the Master/origin/root of all Creations (سيد الخلائق) and Mercy upon all worlds (رَحْمَةً لِّلْعَالَمِينَ).

**It is in Quran** - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [ We have not sent you (O' Prophet ﷺ) but as Mercy on all the worlds.] (Al-Anbiya - 107)

**It is in Quran** - وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ [And We taught you (O 'Prophet ﷺ) about the things you did not know.] (An-Nisa -113)

**It is in Quran** - سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا [ The Unity (ذات الهی) is pure who took His Servant during the night time from the honored mosque (the mosque of Makka al-Mukarrama which houses Ka'ba) to the far away mosque (Al-Aqsa Mosque in Jerusalem) around which We have abundant virtue (around all four sides of Al-Aqsa mosque, there is abundance of virtue) so that We show him our signs and traces of Omnipotence. Indeed He (Allah) is the (only) one who sees and listens.] (Al-Isra - 1).

**It is in Quran** - وَاللَّجْمِ إِذَا هَوَىٰ - مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ عِلْمُهُ شَدِيدٌ الْقُوَىٰ - ذُو مِرَّةٍ فَاسْتَوَىٰ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ - ثُمَّ دَنَا فَتَدَلَّىٰ - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ - فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ - مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ - أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ - وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ - عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ - عِنْدَهَا جَنَّةُ الْمَأْوَىٰ - إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ - مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ - [By the star when it sets, Your companion (Apostle Muhammad ﷺ) neither erred intentionally nor unintentionally, And he does not speak of (his own) desire. It is the revelation revealed (to him). The Mighty in power (Allah) has taught him (Prophet Mohammad - صلى الله عليه و آله وسلم) the knowledge. So (equipped), he stood well poised. (With the perfect vision attained) at the highest horizon. Then he (the Prophet ﷺ) approached closer and hung (by Allah). Then (both) closed up like two bows, and indeed more closely. And He revealed to His servant (Prophet Mohammad ﷺ) what He wanted to reveal. The heart of Prophet Mohammad (صلى الله عليه و آله وسلم) did not distrust what he saw. Will you people wrangle over what he beheld (saw). For indeed he beheld Him (Allah) yet again. Near the 'Lote' tree lying farthest beyond which, no one can go. ying close to the Heaven of Rest. When the 'Lote' tree was being enveloped by what it was to be enveloped with, (a mystery not disclosed). His (Prophet Mohammad's ﷺ) sight did not blink or did it miss anything. Indeed he (the Prophet ﷺ) saw clearly the greatest of the signs of his Lord.] (An-Najm - 1-18).

**It is in Hadith** - It is narrated on the authority of Ibn Abbas (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said - 'My Sustainer came to me in a very good face and said, O' Mohammad (صلى الله عليه و آله وسلم), I submitted 'Yes, my Lord, present', He said, do you know that the sublime angels argue with each other in what?, I submitted, I do not know'. Then He placed His hands of Omnipotence (Dust-e-Qudrat) in between my shoulders and I found the coolness of the hand into my chest and then I



knew whatever there is, in the skies and the earth. **(Bukhari, Tirmidhi, Mishkaat)**

**It is in Hadith** - Narrated Umar (رضي الله تعالى عنه) : One day the Prophet (صلى الله عليه و آله وسلم) stood up among 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. **(Bukhari)**

**It is in Hadith** - Narrated Hudhaifa (رضي الله تعالى عنه) : The Prophet (صلى الله عليه و آله وسلم) once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in their minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. **(Bukhari)**

The sources of knowledge of Unseen of Prophet Mohammad (صلى الله عليه و آله وسلم) are: (a) Direct, (b) Indirect, and (c) Prophetic Vision.

1. Direct Knowledge

The above Ahadith and verses refer to the direct knowledge bestowed upon him.

2. Indirect knowledge

The Quran, was sent to Prophet Mohammad (صلى الله عليه و آله وسلم) as official document via Hadhrat Jibreel (عليه السلام).

3. Prophetic Vision

In addition to the above two sources, the knowledge of Unseen was disclosed to Prophet Mohammad (عليه السلام) by way of "Prophetic vision". In this category, the World of Souls (*Aalam-e-Arwah*), the World of Similitude (*Aalam-e-Mithaal*) and Prophetic Dreams are included.

There are many Ahadith that describe the events unfolded in the past or that will happen in future till the Day of Resurrection and beyond. This knowledge was bestowed to Prophet Mohammad (صلى الله عليه و آله وسلم) directly from "Ilm-e-Elahi". Under this category he witnessed how things unfolded in the past or will happen in future.

**It is in Hadith** - Abu Dhar (رضي الله تعالى عنه) narrates; "When the Apostle of Allah (صلى الله عليه و آله وسلم) left us, there was not a bird that flies in the sky but that he had given us some knowledge about it." (**Ahmed, Tabarani**)

**It is in Hadith** - Prophet Mohammad (صلى الله عليه و آله وسلم) said that "Uthman (رضي الله تعالى عنه) will be martyred whilst reciting Quran. Perhaps Allah (عَزَّ وَجَلَّ) will have him wearing a shirt. They will want to remove it and his blood will fall on the words of Allah (عَزَّ وَجَلَّ)" (**Bukhari, Muslim**).

**It is in Hadith** - Anas (رضي الله تعالى عنه) narrates that the Beloved Apostle of Allah (صلى الله عليه و آله وسلم), Abu Bakr Siddiq (رضي الله تعالى عنه), Umar bin Khattab (رضي الله تعالى عنه) and Uthman bin Affan (رضي الله تعالى عنه) were climbing Mount Uhud. The mountain shook from under them, the Beloved Apostle of Allah (صلى الله عليه و آله وسلم) said 'Be firm Uhud, a Prophet, a Truthful person (Siddiq) and Two martyrs are walking on you" (**Bukhari, Ibn Maja**).

**Why Quran was sent via Hadhrat Jibreel (عليه السلام)?**

It is for the simple reason that people should see from their eyes how official documents are sent to Prophet Mohammad (صلى الله عليه و آله وسلم) from Allah (عَزَّ وَجَلَّ).

## 4. THE SECOND CATEGORY OF UNSEEN

The second category of the knowledge of Unseen is related with Sahabah, and Awliya Allah.

In this category, certain things are disclosed to the select people by Prophet Mohammad (صلى الله عليه و آله وسلم). It is in Ahadith (Bukhari and others), Prophet (صلى الله عليه و آله وسلم) disclosed the names of the hypocrites (*Munafiqun*) to one of his companions, Hadhrat Hudhaifa al-Yaman (رضى الله تعالى عنه).

Similarly, certain things are disclosed to Awliya Allah by way of 'unveiling' (Kashf / vision), dreams, etc. On Some favorites of Allah, Aalam-e-Mithaal / Aalam-e-Barzaq are opened. They can see everything and can communicate with the people there.

**It is in Quran -** أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ - الْعَظِيمِ [Know well that the friends of Allah will have no fear (in both the worlds), nor will they grieve. They are those who believe and are pious. There are good tidings for them in the life of this world and in the Hereafter; the Words of Allah cannot change; this is the supreme success.] (Younus - 62-64).

There are certain big categories of Awliya Allah who are known as **al-Aqtaab and al-Abdaal**. The biggest among them is known as **Ghouse**.

Muslims consider Imam Abu Hanifa (رضى الله تعالى عنه) as Imam-e-Azam. Similarly, among Sufi Shuyookh, Shaikh Abdul Qadir Jeelani (رضى الله تعالى عنه) is known as Ghousul Azam.

Some Muslims do not know or understand about the above categorization of Awliya Allah. They are not aware of special beneficence of Allah (عَزَّ وَجَلَّ) upon them. Some Muslim sects, particularly Salafis and likeminded groups, deny the above status of Awliya Allah and make fun of these titles. What can we say about these people except that they would like to remain ignorant from Quran and Sunnah? They do not realize that these titles were given to them by Allah (عَزَّ وَجَلَّ) and Prophet Mohammad (صلى الله عليه و آله وسلم).

**It is in Hadith** - The people of Syria were mentioned in front of Hadhrat Ali ibn Abi Talib (رضي الله تعالى عنه) when he was in Iraq, and they said: "Curse them, O' Commander of the Believers." He replied: "No, I heard the Apostle of Allah (صلى الله عليه و آله وسلم) say: The "**al-Abdaal**" (the big spiritual rank of Awliya Allah - translated in English as 'Substitutes') are in Syria and they are forty men, every time one of them dies, Allah (عَزَّ وَجَلَّ) substitutes another in his place. By means of them Allah (عَزَّ وَجَلَّ) sends down the rain, gives (Muslims) victory over their enemies, and averts punishment from the people of Syria." (**Ahmad 1-112**)

This Hadith confirms the titles of Awliya Allah, their status among Muslims and reiterates that because of them Allah (عَزَّ وَجَلَّ) sends down the rain, gives Muslims victory over their enemies". This shows that Allah (عَزَّ وَجَلَّ) loves his Awliya Allah and because of them many things are given to people.

**It is in Hadith** - It is narrated on the authority of Anas (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said : "The Earth will never lack forty men similar to the Friend of the Merciful (Prophet Ibrahim - عليه السلام) and through them people receive rain and are given help. None of them dies except Allah (عَزَّ وَجَلَّ) substitutes (**Abdaal**) another in his place." (**Tabarani in Mujam al-Awsat**)

Commenting on the above Hadith, **Qatada said:** "We do not doubt that Al-Hasan al-Basri is one of them (Abdaal)."

**Ibn Hibban also narrates this Hadith in al-Tarikh** through Abu Huraira (رضي الله تعالى عنه) as : "The Earth will never lack forty men similar to Ibrahim (عليه السلام) the Friend of the Merciful, and through whom you are helped, receive your sustenance, and receive rain."

**Imam Ahmad narrated another Hadith in his Musnad (5:322) through Ibn Ata:** The Prophet (صلى الله عليه و آله وسلم) said: "The Substitutes (**Abdaal**) in this Community are thirty like Ibrahim (عليه السلام) the Friend of the Merciful. Every time one of them dies, Allah (عَزَّ وَجَلَّ) substitutes another one in his place."

**Tirmidhi cites the above Hadith** in *Nawadir al-Usul* and Imam Ahmad's student, Al-Khallal, has mentioned this Hadith in his book *Karamat al-Awliya'*.

**It is in Hadith - Abu Da'wud** has mentioned the following Hadith through three different authentic chains in his book "*Sunan*" Chapter - "Book of the Mahdi" (English #4273), and **Imam Ahmad** has mentioned this Hadith in his Musnad (6:316), and **Ibn Abi Shayba** has mentioned this Hadith in his Musannaf.

**Abu Ya'la, al-Hakim, and Baihaqi** narrated that Ummul Momineen Umm Salama (رضى الله تعالى عنها) related that the Prophet (صلى الله عليه و آله وسلم) said: "Disagreement will occur at the death of a Caliph and a person from the people of Madina will come forth **flying to Makka**. Some of the people of Makka will come to him, bring him out against his will, and swear allegiance to him between the Corner and the Maqam (of Khana-e-Ka'ba). An expeditionary force will then be sent against him from Syria but it will be swallowed up in the desert between Makka and Madina; and when the people see that, the Substitutes (**Abdaal**) of Syria and the best people of Iraq will come to him and swear allegiance (bay 'a on his hands) to him between the rukn and the maqam..." (of Khana-e-Kaaba).

Who is the person (came flying from Madinah to Makka) the Prophet (صلى الله عليه و آله وسلم) is referring in the Hadith? (He may be) Imam Mahdi (عليه السلام).

**It is in Hadith -** It is narrated on the authority of Wahb ibn Munabbih, who said: I saw the Prophet (صلى الله عليه و آله وسلم) in my sleep, so I said: "**Ya Rasulallah** (صلى الله عليه و آله وسلم), where are the Substitutes (**Abdaal**) of your Community?" So he gestured with his hand towards Syria. I said: "**Ya Rasulallah** (صلى الله عليه و آله وسلم), aren't there any in Iraq?" He said: "Yes, Muhammad ibn Wasi`, Hassan ibn Abi Sinan, and Malik ibn Dinar, who walk among the people similarly to Abu Dhar in his time." (**Imam Ahmad** mentioned this Hadith in *Kitab al-zuhd*, also **Ibn Abi al-Dunya, Abu Nu'aym, Baihaqi, and Ibn 'Asakir** narrated it.)

**Nawawi** in his book *Bustan al-'Arifin* (1985 ed. p. 31) has mentioned that Muhaddith Hammad ibn Salama ibn Dinar (d. 167) was considered to be one of the **abdaal**.

**Sakhawi** in his narrations of the **abdaal** in his *Maqasid* (p. 33 #8) has stated as follows.

**QUOTE** - What makes this Hadith (narrated by Hadhrat Ali Ibn Abi Talib - رضى الله تعالى عنه - mentioned above) stronger and indicates its currency among the Imams is the statement of our **Imam, al-Shafii**, concerning a certain person: "We considered him one of the abdaal".

**Also, Bukhari's** statement concerning another person: "They did not doubt that he was one of the abdaal."

And other than these two (among the highly acclaimed Imams), **Qatada and Wahb** also used to refer to certain people - stating that they were from the *abdaal*. **UNQUOTE**

Muslims should learn to respect Awliya Allah because they are not only favorites of Allah (عَزَّ وَجَلَّ) but have been given special assignments in the world as is evident from the above Ahadith and Quranic verses.

## 5. THE THIRD CATEGORY OF UNSEEN

The third category of the knowledge of Unseen is related to professional people of this world. Like a doctor knows how a human body functions or a physicist/scientist knows how rocket soars into the sky, or a computer software engineer knows how to write a program. The other people are not aware of these details.

Similarly, with the assistance of some people or with the help of some machines anyone can know certain things. Like a scanning machine shows the status of a baby and its gender in mother's womb. Similarly, with the help of an instrument, doctors know the blood pressure or fever of a person.

## 6. KNOWLEDGE OF UNSEEN OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم) IN THE LIGHT OF QURAN AND AHADITH

**It is in Quran** - **عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ -** [ He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries, except an Apostle whom He has chosen (Prophet Mohammad ﷺ). (Al-Jinn - 26-27).

Ibn Hajar al-`Asqalani explained the above verse as follows:

**QUOTE** - It follows from this verse that Prophets can see some of the Unseen, and so do the Awliya Allah that follow each particular Prophet also, as each takes from his Prophet and is gifted (yukram) with his knowledge. The difference between the two is that the Prophet looks at this knowledge through all kinds of revelation, while the Wali does not look upon it except in dreams or through inspiration, and Allah knows best. **UNQUOTE**

**(Fath al-bari (1989 ed. 8:660) Tafsir Surat Luqman, "Allah has knowledge of the Hour" (31:34)**

Ibn Hajar quotes al-Qurtubi's words confirming this.

**QUOTE** - The truthful, righteous Muslim (al-muslim al-sadiq al-salih) is he, whose state is linked to the Prophets and thereby is bestowed (ukrima) some of the same kind of gifts they were given : that is to behold the unseen (wa huwa al-ittila` `ala al-ghayb). As for the disbeliever (al-kafir), the corrupt person (al-fasiq), and the contentious one who confuses matters for the listeners (al-mikhlat) - then no. **UNQUOTE**

**(al-Qurtubi as quoted by Ibn Hajar in Fath al-bari (1989 ed.) 12:449.)**

The gist of the above explanations by Ibn Hajr and Qurtubi is that, those who do not believe in the Knowledge of Unseen of Prophets and Awliya Allah are Kafir, Fasiq and

Controversial Troublemakers in the guise of Muslims, (Salafis and their likeminded groups)

**It is in Quran** - يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا [ Certainly We have sent to you (Prophet ﷺ) as witness, deponent and the one who gives good tiding and as a fore warner (**Ahzaab - 45**).

**Who is a witness (as per the law)?**

He is the one who sees things from his eyes. Statement of a Deponent who has only heard about a thing is not acceptable in the Court of law.

The above Quranic verse establishes that Prophet Mohammad (صلى الله عليه و آله وسلم) sees our conditions, individually and collectively.

**It is in Quran** - لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ [ Apostle (صلى الله عليه و آله وسلم) has been raised for you from yourselves, your living wrongly with its consequent suffering presses heavily upon him; he is ardently desirous of your welfare; and for those (of you) who are believers, he is full of pity, merciful. (**At-Tawba-128**).

**It is in Hadith** - Ghousul Azam (رضى الله تعالى عنه) narrates that - Prophet (صلى الله عليه و آله وسلم) said 'Even if a thorn is pricked into your feet, I feel the pain of it'.

**It is in Hadith** - Narrated Umar (رضى الله تعالى عنه) : One day the Prophet (صلى الله عليه و آله وسلم) stood up among 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. (**Bukhari**)

The above Quranic verses and Hadith establishes the comprehensive knowledge of Prophet Mohammad (صلى الله عليه و آله وسلم) collectively and individually in the Cosmos.

Prophet Mohammad (صلى الله عليه و آله وسلم) is the last Prophet sent for the entire humanity (Kaaffatunnaas). There will be no Prophet after him. Therefore whatever is said about him in Quran with reference to his Ummah is applicable for all Muslims till the day of resurrection. We cannot say that the Quranic verses with reference to Prophet



Mohammad (صلى الله عليه و آله وسلم) viz-a-viz Ummatul Muslimeen are only for the people who lived during his life time. Therefore, the above verses establish that Prophet Mohammad (صلى الله عليه و آله وسلم) sees the actions of every Muslim till resurrection and beyond.

**It is in Quran** - **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا** - [Allah and His angels send blessings (and salutations) on Prophet Mohammad (صلى الله عليه و آله وسلم): O' you who believe! Send your salutations and reverence on him, and salute him with all respect.] (**Al-Ahzaab - 56**).

The above Quranic verse is in present tense. It is not that the Durood was sent on Prophet Mohammad (صلى الله عليه و آله وسلم) during his life time only. This is a continuous process. This establishes the fact that the life span of Prophet Mohammad (صلى الله عليه و آله وسلم) is continuous within the framework of existence in different formats in this Cosmos.

**It is in Hadith** - Narrated by Abu Hurairah (رضي الله تعالى عنه). When Allah's Apostle was asked since how long he is the Prophet of Allah, He replied, 'When Adam (عليه السلام) had not yet had his spirit joined to his body. (**Tirmidhi**).

## **7. MISUNDERSTANDING OF MUSLIM SECTS ABOUT PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)**

It is very unfortunate for some people who equate Prophet Mohammad (صلى الله عليه و آله وسلم) with normal sinful human beings and claim that association of knowledge of Unseen with Prophet Mohammad (صلى الله عليه و آله وسلم) is sin. The problem is that the things which are visible to the normal physical eyes are also ignored by them.

They do not pay attention to the fact that there is a commonality which is common in two things, but it is the distinction which is the deciding factor of excellence. They should know that between human beings and animals there are many commonalities. The animals are living beings, they eat and they reproduce their species. These are commonalities between animals and human beings. But the distinction between the two

is the human beings are crowned with common sense, intelligence, therefore, they have become masters of the world.

They should know that there are many commonalities between believers and non-believers as well. The distinction between the two is the Islamic faith. Because of this distinction, one will go the Jannah and the other will be burned in Hell fire permanently. Makkan apostates like Abu Jahl and others used to say, what is the difference between him (Prophet Mohammad - صلى الله عليه و آله وسلم) and other people of Makkah, as he lives a life of a normal human being.

**It is in Quran -** وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ [(the apostates of Makka used to say) 'What is there in this Apostle (صلى الله عليه و آله وسلم), he eats food like us and goes to around the markets like us.' (Al-Furqan - 7).

But Sahabah never used to think on these lines and they never compared Prophet Mohammad (صلى الله عليه و آله وسلم) with ordinary sinful human beings. They looked at Prophet Mohammad's (صلى الله عليه و آله وسلم) life as an absolute miracle of Allah (عَزَّ وَجَلَّ). To them Prophet Mohammad (صلى الله عليه و آله وسلم) has been an unusual phenomenon of Allah's (عَزَّ وَجَلَّ) omnipotence.

Prophet Mohammad's (صلى الله عليه و آله وسلم) life is a perpetual miracle. How come an apparently unlettered human being could change the course of the world? How could he culminate the teachings of all Prophets and becomes a stamp on the Divine law? Whatever he does, whatever he says is the Divine law.

**It is in Quran -** وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [Prophet Mohammad ﷺ] does not say anything with his self-desire, except that this is the revelation which is coming to him (from Allah)'. (An-Najm - 2).

He brings the news of unseen which was unknown to anyone in this world before him. These and many more things which are known to every one of us are ignored by these unfortunate people.

Prophet Mohammad (صلى الله عليه و آله وسلم) represents humanity in all its formats. He shows happiness on certain things and displeasure on certain things. He shows fore knowledge of certain things and shows his unawareness of certain things. He pleads with Almighty for His forgiveness. He walks in streets like normal human beings. He fights with infidels along with his companions and sometimes the results of the battles are inconclusive and sometimes he wins. He becomes concerned when something goes

wrong with his family members and his companions and shares happiness with them on happy occasions.

### **Why it is so? Did you ever think about that?**

Read this Quranic verse to understand this phenomenon.

**It is in Quran** - **لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ** [ Prophet Mohammad ( صلى الله عليه و آله وسلم) is an exemplary model (for all of you) (**Al-Ahzaab - 21**).

He is the origin as well as an icon of humanity and of all creations. In other words, he is a perfect human being. Like him there is none. He represents various facets of humanity at various stages of his life. Sometimes, he shows utmost humility of a desperate human being and on other occasions, pointing his finger towards the moon splits it into two, which was witnessed by all Quraish.

**It is in Quran** - **وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ** - **وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ** [ 'The Hour (the Day of Resurrection) came near and the moon was split. And if they see any sign, then turn their faces and say this is magic perpetual'.] (**Al-Qamar -1-2**).

One of the most important aspect of our Iman is utmost respect of Prophet Mohammad ( صلى الله عليه و آله وسلم) and deep-rooted love for him in our hearts.

We should be careful while describing about prophets, Sahabah, prominent Imams and Sufi Shuyookh of Ihsan and Awliya Allah. They are all virtuous and stand tall in Islamic Ummah. We should not rebel against their authorities in religion. If we do not keep these things in mind, we are sure to be doomed on the Day of Judgment.