

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘KNOWLEDGE OF THE UNSEEN’

Principles
regarding ‘ilm ul *ghayb*
[knowledge of the unseen]
as detailed in
KHĀLIS UL ‘ITIQĀD
of Shaykh ul Islām wa-l
Muslimīn ‘Ālā Ḥaḍrat Imām
Aḥmad Riḍā Khān
al Qādirī

ﷺ

1. Only Allāh ﷻ is the Knower by means of His own Independent attributes [‘*ālim bi d-dhāt.*] Without His informing, no one can know even a single word.
2. Allāh ﷻ has given the knowledge of certain matters of the Unseen [*ghuyūb*] to His Messenger ﷺ and the other Prophets ﷺ.
3. The ‘ilm [knowledge] of the Messenger of Allāh ﷺ is greater than that of all others. The ‘ilm of Iblīs (–Allāh forbid! –) is not greater than the ‘ilm ul *aqdas* [noble Prophetic knowledge] in any way, shape or form.
4. That knowledge which is a *sifat ul khassā* [unique attribute] of Allāh ﷻ – in which associating His Beloved ﷺ is also *shirk* [polytheism] – is definitely not known by Iblīs. The one who believes contrary to this is a *mushrik* [polytheist,] *kāfir* [infidel,] *mal‘ūn* [accursed] and enslaved to Iblīs!
5. To say that Zayd and Amr¹, every child, lunatic and animal are equal to our Master Muḥammad ﷺ in (their being privy to) ‘ilm ul *ghayb* is outright disrespect for the Beloved Messenger ﷺ and blatant *kufr* [disbelief.]

¹ An Arabic equivalent of the English phrase – “every Tom, Dick and Harry.”

The above mentioned points are from that (portion of the religious sciences) referred to as *ḍarūriyāt ud-dīn* [that which is necessarily known of the Religion,] and the one who denies them or possesses even the slightest doubt in them is an outright *kāfir* [disbeliever,] and (these points) conclude the first type.

6. The *awliyā'* [friends] of Allāh are also given some knowledge of the Unseen – but by means of the Messengers ﷺ. The *mu'tazilah* (– may Allāh depredate them –) believe that the knowledge of the Unseen has been communicated only to the Messengers ﷺ and that the *awliyā'* have absolutely no share in the knowledge of the Unseen. They are misguided and are innovators [*mubtadi'.*]
7. Allāh ﷻ bestowed knowledge regarding many parts of *ghuyūb khamsah* [five matters of the Unseen] unto His dear bondsmen, and particularly to the Most Beloved of them all, our Master, the Messenger of Allāh ﷺ. The one who says that no portion from *ghuyūb khamsah* was bestowed upon any of the servants of Allāh ﷻ is in denial of thousands of *mutawātir aḥadīth* [mass transmitted Prophetic narrations,] is deviant and in severe loss.

These (two points) conclude the second type.

8. The Messenger of Allāh ﷺ was granted knowledge of the time of *yawm ul qiyāmah* [the Day of Resurrection.]
9. Our Beloved Master ﷺ has knowledge of *ghuyūb khamsah* [five matters of the Unseen] in their entirety and without exception.
10. All the hidden matters of the *qalam* [Divine scribe,] and all that which is recorded upon *lawḥ ul maḥfūz* [the Preserved Tablet] – from the first day to the last, be it the knowledge of that which has already occurred, or that which is destined to occur – all these matters are known in their entirety (by the Messenger of Allāh ﷺ.)

and his knowledge exceeds even this. The knowledge of *ghuyūb khamsah* in their entirety – with the exception of *qiyāmah* – is detailed (upon *lawḥ ul maḥfūz.*) In the case of the knowledge of the time of *qiyāmah* also being written upon *lawḥ ul maḥfūz*, then this too is included.

11. The Beloved Messenger ﷺ also has knowledge of the *ḥaqīqah* [reality] of the *rūḥ* [soul.]
12. He ﷺ also has the knowledge of all the *mutashābihāt* [Implicit verses] of the noble Qur'ān.

These final five points constitute the third type. The ‘ulamā’ of the *ahl us-sunnah* themselves have differed with regards these issues – which shall be explained (further) by the will of Allāh². One accepting or denying these (issues) will not be liable to any ruling – neither *kufr*, deviation nor *fisq* [transgression,] except in the case of some discrepancy with regards his belief in the first seven issues.

² The further explanation mentioned can be found in the original work, which constitutes part of al ‘Aṭā an-Nabawiyah fi-l Fatāwā Raḍawiyah –

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