Do the Awliyaʾ Also Possess Knowledge of the Unseen? Detailed Fatwā in Light of The Qurʾān & Ḥadīth

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(Translated Fatwa)

Question

What do the noble scholars and jurists of Islamic law say about the following: Do the awliyāʾ also possess the knowledge of the unseen? If so, then how do they attain this knowledge, for they do not receive revelations (waḥī)?

Answer

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَھَّابِ اَللّٰھُمَّ ھِدَایَۃَ الْحَقِّ وَالصَّوَابِ

The Ahl as-Sunnah believe that Allāh Almighty has granted His Noble Prophets knowledge of the unseen(Ilm al-ghayb), and that, through the medium and blessings of the Holy Prophet ﷺ, some beloved bondsmen of Allāh and awliyāʾ are also given some knowledge of the unseen. However, their knowledge is only a drop from the ocean of the Prophet's knowledge. Furthermore, the knowledge of the Prophets is qatʿī (definitive) because it is attained through revelation, as opposed to the knowledge of the awliyāʾ, whose knowledge is zannī (non-definitive) due to being attained through kashf, ilhām and through other similar sources. Accordingly, denying the information given by the Prophets regarding matters of the unseen is kufr (disbelief), whereas denying the information given by the awliyāʾ based on their knowledge of the unseen is neither disbelief nor misguidance.

As for how the awliyāʾ attain knowledge of the unseen if they do not receive revelations, the answer to this is that there are various sources through which they can attain knowledge of the unseen. For example, (1) through a Prophet informing them, (2) through an angel, (3) through a true dream (4) through ilhām (through Allāh bestowing knowledge into a person's heart) (5) through kashf (Allah Almighty lifting the veils, due to which one begins to see and hear things that are ordinarily not visible or audible), firāsah (reaching the reality of something by contemplating its outward appearance), becoming aware of what is written in the Lawḥ Maḥfūz (preserved tablet), and other such means. Therefore, the awliyāʾ may also be granted knowledge of the unseen through these means.

First, we will cite evidence from the Qurʾān and ḥadīth regarding the awliyāʾ attaining knowledge of the unseen. At the end, we will address the confusion arising from a verse of Sūrah al-Jinn.

Evidence from the Qurʾān Regarding the Awliyāʾ Attaining Knowledge of the Unseen Through Various Sources:

There are numerous verses in the Noble Qurʾān which prove that awliyāʾ possess the knowledge of unseen. We will briefly cite four verse of the Qurʾān:

(1) Jibrīl علیہ السلام informed Maryam رضي الله تعالى عنها that she would have a son, ʿĪsā علیہ السلام. This is knowledge of the unseen because knowing whether one will have a son or a daughter is among the five matters of the unseen (the knowledge of the five unseen matters which have been collectively mentioned in one verse). Although this is among the five hidden matters, this knowledge was given to Maryam رضي الله تعالى عنها through the medium of an angel, and Maryam رضي الله تعالى عنها is not a Prophet, but rather a waliyah.

Jibrīl علیہ السلام said to Maryam رضي الله تعالى عنها:

اِنَّمَاۤ اَنَا رَسُوْلُ رَبِّكِ لِاَهَبَ لَكِ غُلٰمًا زَكِیًّا

Translation (Kanz-Ul-ʿIrfān): He said, “I am but a Messenger from your Lord that I may grant you a pure son." (Part 16, Sūrah Maryam, Verse 19)

(2) Angels informed Ibrahīm علیہ السلام that Isḥāq علیہ السلام would be born, and Sārah رضي الله تعالى عنها also heard this news. Hence, she also attained this knowledge of the unseen through the angel, and Sārah رضي الله تعالى عنها is clearly a waliyah.

Allāh Almighty states:

قَالُوْا لَا تَخَفْ وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِیْمٍ (28) فَاَقْبَلَتِ امْرَاَتُهٗ فِیْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ عَجُوْزٌ عَقِیْمٌ

Translation (Kanz-Ul-ʿIrfān): They (the angels) said, “Fear not." And they gave him glad tidings of a learned son. So, his wife (Sārah) came crying out, then she struck her face and said, “An old, barren woman (will bear a child)?" (Part 26, Sūrah al-Zāriyāt, Verse 28-29)

(3) Similarly, Zakariyah علیہ السلام was given the glad tidings by an angel that Yaḥyā علیہ السلام would be born, and his wife also came to know through this. This is an example of attaining knowledge through the medium of an angel and a Prophet.

Allāh Almighty states:

یٰزَكَرِیَّاۤ اِنَّا نُبَشِّرُكَ بِغُلٰمِ ِۨاسْمُهٗ یَحْیٰى

Translation (Kanz-Ul-ʿIrfān): O Zakariyyā! Surely, We give you glad tidings of a boy whose name is Yaḥyā. (Part 16, Sūrah Maryam, Verse 07)

(4) Similarly, Allāh Almighty informed the mother of Mūsā علیہ السلام of events that would occur concerning Mūsā علیہ السلام in the future, and knowledge of future events is knowledge of the “unseen." The exegetes state that this knowledge of the unseen was attained through ilhām, dreams, or through angels.

Allāh Almighty states in Sūrah al-Qasas:

وَ اَوْحَیْنَاۤ اِلٰۤى اُمِّ مُوْسٰۤى اَنْ اَرْضِعِیْهِ فَاِذَا خِفْتِ عَلَیْهِ فَاَلْقِیْهِ فِی الْیَمِّ وَ لَا تَخَافِیْ وَ لَا تَحْزَنِیْ اِنَّا رَآدُّوْهُ اِلَیْكِ وَ جَاعِلُوْهُ مِنَ الْمُرْسَلِیْنَ

Translation (Kanz-Ul-ʿIrfān): And We inspired Mūsā’s mother, “Suckle him, so when you fear for him then place him in the river, and neither fear nor grieve; indeed, We

shall return him to you and will make him among the Messengers." (Part 20, Sūrah al-Qasas, Verse 7)

It is stated in *Tafsīr Nasafī*:

﴿وأوحينا إلى أم موسى﴾ بالإلهام أو بالرؤيا أو بإخبار ملك كما كان لمريم وليس هذا وحي رسالة ولا تكون هي رسولا

Translation: (And We inspired Mūsā's mother) through ilhām, dreams, or through angels, just like Maryam رضي الله تعالى عنها was given knowledge. Neither is this a revelation of Prophethood nor is she a Messenger. (Tafsīr Nasafī, Vol. 02, p. 628, Publ. Dār al-Kalim al-Tayyib, Beirut)

Aḥādīth Regarding the Awliyāʾ Attaining Knowledge of the Unseen Through Various Means:

There are also a number of aḥādith in the collections of ḥadīth supporting the aforementioned belief. Only four narrations will be mentioned here:

(1) A non-Prophet can attain knowledge of the unseen through true dreams. Regarding this, the account of the father of Jābir رضي الله تعالى عنه is narrated in *Saḥīḥ al-Bukhārī*, in which he called his son to him one night before the battle of Uḥud and informed him that I would be among the first martyrs. The following morning, it happened just as he foretold. Keep in mind that the knowledge of how one will pass away and the knowledge of anything that will happen in the future are matters of the unseen; this knowledge was granted to a Companion. ʿAllāmah Suyūtī رحمة الله تعالى عليه stated regarding this that, according to al-Wāqidiy, Jābir's رضي الله تعالى عنه father saw a dream, and the Prophet ﷺ interpreted this dream to mean that he would be martyred. This is the example of attaining knowledge of the unseen through a Prophet ﷺ and through a dream.

It is narrated in *Saḥīḥ Muslim*:

عن ابي هريرة عن النبي ﷺ قال: ورؤيا المسلم جزء من خمس وأربعين جزءا من النبوة

Translation: It is narrated from Abū Hurairah that the Prophet ﷺ said: The dream of a Muslim is one portion of forty-five portions of prophethood. (Saḥiḥ Muslim, Vol. 07, p. 54, Ḥadīth No. 2263, Publ. Dār al-Tabāʿah al-ʿĀmirah, Turkey)

Under this ḥadīth, it is stated in *Sharḥ al-Nawāwī ʿAlā Muslim*:

ويحتمل أن يكون المراد أن المنام فيه إخبار الغيب

Translation: It is possible for this to mean that they are given knowledge of the unseen in their dreams. (Sharḥ al-Nawāwī ʿAlā Muslim, Vol. 15, p. 21, Publ. Dār al-Iḥyāʾ al-Turās al-ʿArabiy, Beirut)

Regarding the account of Jābir's رضي الله تعالى عنه father, it is narrated in *Saḥīḥ al-Bukhārī*:

عن جابر رضي الله عنه قال: لما حضر أحد، دعاني أبي من الليل فقال: ما أراني إلا مقتولا في أول من يقتل من أصحاب النبي ﷺ،... فأصبحنا، فكان أول قتيل

The summary of this has been mentioned above. (Sharḥ al-Bukhārī, Vol. 02, p. 96, Ḥadīth No. 1351, Publ. Egypt)

Under this, ʿAllāmah Suyūtī writes:

وفي المستدرك عن الواقدي: أن سبب ظنه ذلك منام راه، أنه رأى مبشر بن عبد المنذر وكان ممن استشهد ببدر يقول له: أنت قادم علينا في هذه الأيام، فقصها على النبي -ﷺ-، فقال: هذه شهادة

Translation: It is narrated in *Mustadrak* from al-Wāqidī: The reason he thought this was because of a dream he had seen. He saw Mubashir Bin Abdul-Mundhir, who was among those martyred at Badr, saying to him: You will be joining us in these days. So, he told this dream to the Prophet ﷺ, and He said: "This is martyrdom." (Al-Tawshīḥ, Vol. 03, p. 1111, Publ. Maktabah al-Rushd, Riyadh)

(2) Through ilhām, Abū Bakr رضي الله تعالى عنه had already previously told that his wife would give birth to a daughter. Then, after his passing, she gave birth to Umm Kulthūm رضي الله تعالى عنها.

It is stated in *Muwatta Imām Mālik*:

عن عائشة زوج النبي ﷺ، أنها قالت: إن أبا بكر الصديق قال ذو بطن بنت خارجة، أراها جارية

Translation: It is narrated from ʿĀʾishah, the wife of the Prophet ﷺ, that she said: Abū Bakr al-Siddique said: Bint Khārijah is pregnant. I think that it will be a girl. (Muwatta Imām Mālik through the Riwayah of Yaḥyā, Vol. 02, p. 752, Ḥadīth No. 40, Publ. Dār Iḥyāʾ al-Turās al-ʿArabiy, Beirut, Lebanon)

This account is narrated in *Tarīkh al-Khulafāʾ* with some additional words:

وقد ألقى في روعي أنها جارية، فاستوصى بها خيرا، فولدت أم كلثوم

Translation: It was inspired into my heart that she is a girl. Therefore, treat her with goodness. Thereafter, Umm Kulsūm Bint Abi Bakr رضي الله تعالى عنهما was born. (Tarīkh al-Khulafāʾ, Vol. 01, p. 67, Publ. Maktabah Nazzār Mustafa al-Bāz)

(3) The account of ʿUmar ibn Khattāb's رضي الله تعالى عنه is well known in which he came to know of the unseen through kashf. He appointed Sāriyah as the commander of an army and sent him towards Nahavand. While the army was busy in battle, one day ʿUmar رضي الله تعالى عنه was delivering a sermon from the pulpit in Masjid Nabawī and he said suddenly called out: ياسارية الجبل (O Sāriyah, turn your back to the mountains!) The people present in the mosque were astonished, thinking, Sāriyah رضي الله تعالى عنه was engaged in battle in Nahavand and it is hundreds of miles away from Madīnah. How did the Amīr al-Muʾminīn call out to him today? Some time later, when a messenger of Sāriyah رضي الله تعالى عنه arrived from Nahavand, he related that when they were engaged in battle with the disbelievers, they were close to being defeated. At that moment, they suddenly heard someone's voice calling out, "O Sāriyah! Turn your back to the mountains!"

This narration is mentioned in *Mishkāt al-Masābīḥ* with the following words:

وعن ابن عمر أن عمر بعث جيشا وأمر عليهم رجلا يدعى سارية فبينما عمر يخطب فجعل يصيح: يا أمير المؤمنين لقينا عدونا فهزمونا فإذا

بصائح يصيح: ياساري الجبل. فأسندنا ظهورنا إلى الجبل فهزمهم الله تعالى

The translation and summary have been mentioned above. (Mishkāt al-Masābīḥ, Vol. 03, p. 1678, Ḥadīth No. 5954, Publ. Al-Maktaba al-Islāmī, Beirut)

(4) One source for knowledge of the unseen is firāsah (insight). In relation to this, there is an account of ʿUthmān رضي الله تعالى عنه in which he recognized that the person approaching had just stared at a non-maḥram woman. So, he warned him by saying, "Some people approach us while the effects of zinā are present in their eyes."

Regarding this firāsah of a believer, it is narrated in *Sunan Tirmizī*:

قال رسول الله صلي الله عليه وسلم: اتقوا فراسة المؤمن، فإنه ينظر بنور الله

Translation: The Messenger of Allāh ﷺ said: Beware of the firāsah of a believer, for indeed, he sees with the nūr of Allāh. (Sunan Tirmizī, Vol. 05, p. 335, Ḥadīth No. 3392, Publ. Dār al-Risālah al-ʿĀlamiyah)

It is stated in *Miqrāt al-Mafātīḥ*:

والفراسة علم ينكشف من الغيب بسبب تفرس آثار الصور، اتقوا فراسة المؤمن فإنه ينظر بنور الله

Translation: Firāsah is a form of knowledge through which matters of the unseen are unveiled by carefully contemplating on the signs apparent in outward forms. (This is why it is said,) "Beware of the firāsah of a believer, for indeed, he sees with the nūr of Allah. (Miqrāt al-Mafātīḥ Sharḥ Mishkāt al-Masābīḥ, Vol. 01, p. 280, Publ. Dār al-Fikr, Beirut)

It is stated in *Tabqāt al-Shāfiʿiyah al-Kubrā*:

دخل إليه رجل كان قد لقي امرأة في الطريق فتأملها فقال له حضرت عثمان بن عفان يدخُل أحدُكم وفي عينيه أثرُ الزنا فقال الرجل أوحيَ بعد رسولِ الله ﷺ قال لا ولكنه فراسة

The summary of this has been mentioned above. (Tabqāt al-Shāfiʿiyah al-Kubrā, Vol. 2, p. 327, Publ. Hijr Lil-Tabāʿah Wal-Nash Wal-Tawzīʿ)

Knowledge of the unseen which the awliyāʾ possess is zannī (non-definitive) because it is commonly attained through firāsah, dreams, etc. It is stated in *Marām al-Kalām*:

اولیاء کا غیب کی خبر دینا۔ اس کے تین حل ہیں، پہلا حل یہ کہ یہ ظنی خبریں ہیں، جو وہ فراست یا خواب سے استنباط کرتے ہیں۔ دوسرا یہ کہ حق سبحانہ تعالی ان کے حواس پر معلومات کھول دیتا ہے، مثلاً: حضرت عمر رضی اللہ تعالی عنہ کا نہاوند کے مقام پر لشکر کو دیکھنا اور حضرت ساریہ رضی اللہ تعالی عنہ کا ان کی بات کو سننا۔ تیسرا یہ کہ ان پر لوح محفوظ اور عالم کے واقعات منکشف ہوجاتے ہیں یہ بات محققین کے نزدیک حق ہے۔

Translation: Awliyāʾ informing about matters of the unseen can be explained in three different ways. The first explanation is that these are non-definitive conclusions which they derive from their insight and dreams. The second is that Allāh Almighty unveils certain matters to their senses, such as ʿUmar رضي الله تعالى عنه seeing the army at Nahavand and Sāriyah رضي الله تعالى عنه hearing him. Third, the Lawḥ Maḥfūz (preserved tablet) and the events of the world are unveiled to them; this is

accepted to be true according to the muḥaqqiqīn. (Marām al-Kalām Translated, p. 201, Publ. Farīd Bookstall)

It is stated in *Sharḥ al-ʿAqāʾid Maʿa al-Nibrās*:

(ومن حكمه قطعا بموجب المعجزات) اى لا بد من ان يكون حكم النبى قطعيا مفيد لليقين بمقتضى معجزاته الدالة على صدقه (بخلاف الولى) فانه ليس خبر الولى مقطوع الصدق فقد يغلط الكشف

Translation: The judgement given by a Prophet is definitive on the basis of his miracles, i.e., it is necessary for the judgement given by a Prophet to be definitive and provide certainty, based on the fact that his miracles establish his truthfulness. This differs from the case of a walī, whose judgment is not definitive. He can be mistaken in his kashf. (Sharḥ al-ʿAqāʾid Maʿa al-Nibrās, p. 481, Publ. Karachi)

It is stated in *Bahār-e-Sharīʿat*:

عُلومِ غیبیہ ان (اولیاء) پر منکشف ہوتے ہیں، ان میں بہت کو مَا کَانَ وَمَا یَکُوْن اور تمام لوحِ محفوظ پر اطلاع دیتے ہیں، مگر یہ سب حضورِ اقدس صلی اللہ تعالیٰ علیہ وسلم کے واسطہ و عطا سے، بے وِساطتِ رسول کوئی غیرِ نبی کسی غیب پر مُطّلع نہیں ہوسکتا۔

Translation: The knowledge of the unseen is unveiled to them (the awliyāʾ), and many of them are made aware of matters of the past and future and are even aware of what is inscribed on the Lawḥ Maḥfūz. But all of this is bestowed upon them through the medium of the Prophet. A non-Nabi cannot attain any knowledge of the unseen without the medium of the Prophet. (Bahār-E-Sharīʿat, Vol. 01, p. 268, Publ. Maktaba-Tul-Madinah, Karachi)

It is stated in *Jāʾ al-Ḥaq*:

حضور علیہ السلام کے صدقے سے اولیائے کرام کو بھی علم غیب دیا جاتا ہے۔ مگر ان کا علم نبی علیہ السلام کے واسطے سے ہوتا ہے اور ان کے علم کے سمندر کا قطرہ۔

Translation: Awliyāʾ are also given knowledge of the unseen through the blessings of the Prophet ﷺ. But their knowledge is through the medium of the Prophet ﷺ, and it is only a drop from the ocean of their knowledge. (Jāʾ al-Ḥaq Maʿa Saʿīd al-Ḥaq, p. 244, Publ. Maktaba Ghousiyah)

<u>The Confusion Arising from the Verse of Sūrah al-Jinn and Its Explanation:</u>

Verses 26-27 of Sūrah al-Jinn: عَالِمُ الْغَیْبِ فَلَا یُظْهِرُ عَلٰى غَیْبِهٖۤ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ (Kanz-Ul-ʿIrfān: Knower of the unseen, so He does not reveal His unseen to anyone except His favored Messengers) (Part 29, Sūrah al-Jinn, Verse 26-27) give rise to the confusion that no one other than the Messengers can have knowledge of the unseen because the verse only mentions the Messengers. Hence, this clearly means that non-Messengers cannot have knowledge of the unseen.

The clarification to this confusion is that several verses and aḥādith have just been mentioned which establish that a non-Messenger also has knowledge of some unseen matters. These are not the only evidences; rather, there are many more proofs within the Qurʾān and ḥadīth as well. Therefore, if this verse of sūrah al-Jinn is understood to mean that no on other than the Messengers can have any

knowledge of the unseen, then this would contradict all of the above-mentioned verses and aḥādith, and this would result in apparent conflict and contradiction within the meaning of the Qurʾān, but the Qurʾān is free from every kind of contradiction in meaning. Therefore, it is necessary to understand this verse in a manner that does not lead to conflict with the other verses and aḥādith.
Accordingly, the scholars of Ahl as-Sunnah have stated that this is not referring to the 'unseen' in an unrestricted sense, such that it would mean that matters of the unseen are not disclosed to anyone other than the Messengers, thereby completely negating the awliyāʾ's knowledge of the unseen. Rather, it refers to a particular type of unseen which is exclusive to the Messengers, that is, there are certain matters of the unseen that are not disclosed to anyone other than the Messengers. Or, it refers to the knowledge of the exact time of the Day of Judgment, for knowledge of this particular unseen matter is not given to anyone other than the Messengers. An indication supporting this meaning is that the previous verse specifically mentions the unseen concerning the Day of Judgment. Thus, the only conclusion that can be drawn from the verse is that the awliyāʾ are not informed of certain matters of the unseen, or specifically of the exact time of the Day of Judgment. It does not mean that the awliyāʾ do not have knowledge of the unseen at all.
It is stated in *Tafsīr Sirāt al-Jinān*:

اولیاء کے لئے غیب کا علم نہ ماننے والوں کا رد: معتزلہ فرقے کے لوگوں نے اس آیت سے اولیاء کے لئے علمِ غیب ماننے سے انکار کیا ہے۔ علامہ سعد الدین تفتازانی رحمہ اللہ اپنی کتاب "شرح مقاصد" میں باطل فرقے "معتزلہ" کی جانب سے اولیاء کی کرامات سے انکار اور ان کے فاسد شُبہات کا ذکر کر کے ان کا رد کرتے ہوئے فرماتے ہیں "معتزلہ کی پانچویں دلیل خاص علمِ غیب کے بارے میں ہے، وہ گمراہ کہتے ہیں کہ اولیاء کو غیب کا علم نہیں ہوسکتا کیونکہ اللہ عزوجل فرماتا ہے: ''(عٰلِمُ الْغَیْبِ فَلَا یُظْهِرُ عَلٰى غَیْبِهٖۤ اَحَدًا. اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ'' غیب کا جاننے والا تو اپنے غیب پر مسلط نہیں کرتا۔ مگر اپنے پسندیدہ رسولوں کو)، جب غیب پر اطلاع رسولوں کے ساتھ خاص ہے تو اولیاء کیونکر غیب جان سکتے ہیں۔ ائمہ اہلسنّت نے جواب دیا کہ یہاں غیب عام نہیں جس کے یہ معنی ہوں کہ کوئی غیب رسولوں کے سوا کسی کو نہیں بتاتا جس سے مُطلَقاً اولیاء کے علومِ غیب کی نفی ہوسکے، بلکہ یہ تو مُطلَق ہے (یعنی کچھ غیب ایسے ہیں کہ غیرِ رسول کو نہیں معلوم ہوتے) یا اس سے خاص وقوعِ قیامت کا وقت مراد ہے (کہ خاص اس غیب کی اطلاع رسولوں کے سوا اوروں کو نہیں دیتے) اور اس پر قرینہ یہ ہے کہ اوپر کی آیت میں غیبِ قیامت ہی کا ذکر ہے۔ (تو آیت سے صرف اتنا مطلب نکلا کہ بعض غیبوں یا خاص قیامت کے وقت کی تعیین پر اولیاء کو اطلاع نہیں ہوتی نہ یہ کہ اولیاء کوئی غیب نہیں جانتے، اس پر اگر یہ شُبہ قائم ہو کہ اللہ تعالیٰ تو رسولوں کا اِستثناء فرما رہا ہے کہ وہ ان غیبوں پر مُطّلع ہوتے ہیں جن کو اور لوگ نہیں جانتے اب اگر اس سے قیامت کے وقت کی تعیین مراد لیں تو رسولوں کا بھی اِستثناء نہ رہے گا کہ یہ تو اُن کو بھی نہیں بتایا جاتا۔ اس کا جواب یہ فرمایا کہ) فرشتوں یا انسانوں میں سے بعض رسولوں کو قیامت کے وقت کی تعیین کا علم ملنا کچھ بعید نہیں تو یہاں اللہ تعالیٰ کا اِستثناء فرمانا ضرور صحیح ہے۔
علامہ احمد صاوی علیہ الرحمۃ فرماتے ہیں: "**اولیائے کرام کی جن کرامات کا تعلق کشف کے ساتھ ہے ان کی نفی پر اس آیت میں کوئی دلیل نہیں** البتہ یہ (ضرور ثابت ہوتا) ہے کہ انبیائے کرام علیہم الصلاۃ والسلام کی غیب پر اطلاع اولیائے کرام کی غیب پر اطلاع سے زیادہ مضبوط ہے کیونکہ انبیائے کرام علیہم الصلاۃ والسلام وحی کے ذریعے غیب جانتے ہیں اور وہ ہر نقص سے معصوم ہے جبکہ اولیائے کرام کی اطلاع کا یہ مقام نہیں، اسی لئے انبیائے کرام علیہم الصلاۃ والسلام کی عصمت واجب ہے اور اولیائے کرام کی عصمت جائز ہے (جو حقیقت میں حفاظت کہلاتی ہے)۔
علامہ سید نعیم الدین مراد آبادی علیہ الرحمۃ فرماتے ہیں: "**اولیاء کو بھی اگرچہ غیوب پر اطلاع دی جاتی ہے**، مگر انبیاء کا علم باعتبارِ کشف واِنجلاء (یعنی غیب کی باتوں کو ظاہر کرنے کے اعتبار سے) اولیاء کے علم سے بہت بلند و بالا و اَرفع و اعلیٰ ہے اور اولیاء کے علوم انبیاء ہی کے وَساطت اور انہی کے فیض سے ہوتے ہیں، معتزلہ ایک گمراہ فرقہ ہے وہ اولیاء کیلئے علمِ غیب کا قائل نہیں، اس کا خیال باطل اور احادیثِ کثیرہ کے خلاف ہے اور اس آیت سے ان کا

تَمَسُّک (یعنی دلیل پکڑنا) صحیح نہیں، بیانِ مذکورہ بالا میں اس کا اشارہ کر دیا گیا ہے، سیّدُ الرُّسُل خاتَمُ الانبیاء محمد مصطفٰی صلی اللہ علیہ وآلہ وسلم مُرتضیٰ رسولوں میں سب سے اعلیٰ ہیں، اللہ تعالیٰ نے آپ کو تمام اَشیاء کے علوم عطا فرمائے جیسا کہ صحاح کی معتبر اَحادیث سے ثابت ہے اور یہ آیت حضور صلی اللہ علیہ وآلہ وسلم کے اور تمام مرتضیٰ رسولوں کیلئے غیب کا علم ثابت کرتی ہے۔

Translation: <u>Rejection of those who don't accept that the awliyāʾ possess knowledge of the unseen:</u> The Muʿtazilah sect used this verse to deny that the awliyāʾ can possess knowledge of the unseen. While discussing the denial of the miracles of the awliyāʾ by the Muʿtazilah sect and refuting their corrupt doubts, ʿAllāmah Saʿduddīn Taftazānī رحمہ اللہ states in his book *Sharḥ Maqāsid*: The fifth proof of the Muʿtazilah is regarding the knowledge of the unseen. Those misguided individuals claim that the awliyāʾ do not have knowledge of the unseen because Allāh Almighty states: “Knower of the unseen, so He does not reveal His unseen to anyone except His favored Messengers." Since being informed of the unseen is specific to the Messengers, then how can the awliyāʾ possess knowledge of the unseen? The scholars of Ahl as-Sunnah replied that “the unseen" mentioned here does not refer to the unseen in an unrestricted sense, such that it would mean that Allah does not inform anyone besides the Messengers of any knowledge of the unseen, thereby establishing an absolute negation of the knowledge of the unseen for the awliyāʾ. Rather, it refers to “unseen" as a whole (in the sense that there are certain matters of the unseen which are not known to anyone other than the Messengers) or it specifically refers to knowledge of the exact time of the Day of Judgement (meaning that others besides the Messengers are not informed of this particular matter of the unseen). The contextual evidence for this is that the previous verse also mentions the unseen matters relating to the Day of Judgement. (Thus, all that can be inferred from the verse is that the awliyāʾ are not informed of certain matters of the unseen, or specifically of the exact time of the Day of Judgement; it does not mean that the awliyāʾ do not possess any knowledge of the unseen whatsoever. If the following objection is raised: “Allah Almighty is making an exception for the Messengers, stating that they are informed of those matters of the unseen which others do not know, but if this is restricted to the matters of the unseen relating to the Day of Judgement, then the Prophets will not be excluded here for they are not told of the exact time of the Day of Judgement," the reply given is that) it is not unimaginable that some Messengers, from among the angels or human beings, to be granted knowledge of the exact time of the Day of Judgement. Therefore, the exception made here by Allah Almighty is valid. ʿAllāmah Aḥmad Sāwī علیہ الرحمۃ states: There is no evidence in this verse for denying the miracles of the awliyāʾ that are related to kashf. However, it is established that the knowledge of the unseen granted to the noble Prophets is stronger than the knowledge of unseen granted to the awliyāʾ. This is because the noble Prophets

علیہم الصلوۃ والسلام receive knowledge of the unseen through revelation, which is free from every deficiency, whereas the knowledge granted to the awliyāʾ does not have the same status. This is why the ʿiṣmah (infallibility) of the noble Prophets علیہم الصلوۃ والسلام is necessary, whereas the ʿiṣmah of the awliyāʾ is only possible (which in reality is referred to be as being protected).

ʿAllāmah Syed Naʿīmuddīn Murādābādī رحمۃ اللہ تعالی علیہ states: Although the awliyāʾ are also granted knowledge of matters of the unseen, the knowledge of the Prophets is far greater and more exalted than that knowledge of the awliyāʾ in terms of kashf and injilāʾ (manifestation). Moreover, the knowledge attained by the awliyāʾ is only through the mediation and blessings of the Prophets. The Muʿtazilah are a misguided sect who do not affirm knowledge of the unseen for the awliyāʾ. Their view is false and contrary to numerous ḥadīths, and it is not accurate for them to use this verse as evidence for their position. This has already been indicated in the previous discussion. The Master of the Messengers and Seal of the Prophets, Muḥammad Mustafā ﷺ is the most exalted of all the chosen Messengers. Allah Almighty granted him knowledge of all things, as is established by authentic aḥādīth of Ṣiḥāḥ (the six authentic books of ḥadīth). This verse establishes knowledge of the unseen for the Prophet ﷺ as well as for all the chosen Messengers." (Tafsīr Sirāt al-Jinān, Vol. 10, pp. 405-406, Publ. Maktaba-Tul-Madinah, Karachi)

Any understanding of a verse which leads to contradiction is unacceptable. Thus, the great exegete ʿAllāmah Abū Ḥafs Sirājuddīn ʿUmar Bin ʿAlī Dimishqī, famously known as Ibn ʿĀdil, writes in his Tafsīr:

إنما يجوز تأويل كلام الله بما لا يؤدي إلى وقوع التناقض والركاكة فيه

Translation: It is permissible to interpret the kalam of Allāh in such a manner that does not lead to contradiction or deficiency in it. (Al-Lubāb Fī ʿUlūm al-Kitāb, Vol. 17, p. 109, Publ. Dār al-Kutub al-ʿIlmiyah, Beirut)

وَاللہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

Answered By: Mufti Muhammad Qasim Attari
Ref No: HAB-0740
Date: 25th Shawwal al-Mukarram 1447 AH/ 14th April 2026

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