Class 36 – No one Knows the Unseen Except Allaah

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

The Shaykh mentioned that this chapter is also linked with the previous chapters on sorcery, and those who have connection with sorcery, such as the astrologers, the soothsayers, and the fortune-tellers. And this chapter is linked with the previous chapters due to the fact that the sorcerers are the ones who claim to have knowledge of the unseen. So ash-Shaykh Muhammad ibn ‘Abdul-Wahhaab (hafidhahullaah) has written this chapter as a refutation against them, and a refutation against their false speech, and a refutation against their allegation of possessing knowledge of the unseen. And ash-Shaykh Ahmed (hafidhahullaah) mentioned that those who claim to have knowledge of the unseen, then they have committed shirk with Allaah (subhaana wa ta‘ala), as knowledge of the unseen is an attribute of Allaah (subhaana wa ta‘ala) alone, and it is specific to Him. So it is upon the Muslims to be aware of these types of people and these groups, those who claim to have knowledge of the unseen, so that they do not get captured in their nets of misguidance. And it is also upon them to stay away from committing shirk by attributing this attribute of knowledge of the unseen only to Allaah (tabaaraka wa ta’ala).

And Allaah (subhaana wa ta‘ala) said:

لا تَشْرِكَ بِاللهِ إِنَّ الشَّرْكَ لَظَلَّلُ عَطْيَمٌ

Join not in worship others with Allaah. Verily! Joining others in worship with Allaah is a great Zulm (wrong) indeed. (Luqmaan 31:13)

And His statement:

إِنَّ اللَّهَ لَا يُعْفِرُ أَن يُشَرَّكْ بِهِ وَيَعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يُشَاءَ

Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that. (An-Nisaa’ 4:116)

NO ONE KNOWS THE UNSEEN EXCEPT ALLAAH (LAA YA’LAM AL-GHAYB ILLA-ALLAAH)
TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

Allaah (ta’ala) said:

قَالَ أَنْ لَمْ أُفْلِكْنِي إِلَّا أَنْ تَعْلَمَنِي أَحْيَبُ الْجَهَâ‍ئِلَّةَ وَالْأَرْضَ وَأَحْيَبُكَ وَأَحْيَبُنَّوْهُ أَنَا مَنْ تَعْلَمُنِى

He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?" (Al-Baqarah 2:33)

And Allaah (ta’aalaa) said:

وَمَا كَانَ اللَّهُ يُبَيِّن لَكُمْ عَلَى الْعَظَمِ

Nor will Allaah disclose to you the secrets of the Ghayb (unseen). (Aali Imraan 3:179)

And Allaah (ta’aalaa) said:

وَإِذْ قَالَ الْلَّهُ يَا عِيسَىِّ بْنِ مَرْيَمَ أَنْتُ قُلْتُ لِلنَّاسِ اتَّخَذُونِي إِلَهَيْنِ وَأَمَّيْ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُجِّدْنَا

And (remember) when Allaah will say (on the Day of Resurrection): "O ‘Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allaah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen. (Al-Maa'idah 5:116)

And Allaah (ta’aalaa) said:

قُلْ لَا أَقْولُ لَكُمْ عَنْدِي خَزَايْنِ الَّهَ وَلَا أَقْلِمُ الْغَيْبَ وَلَا أَقْوَلُ لَكُمْ إِنِّي مَلِكٌ إِنْ آتَيْتُ إِلَّا مَا يُوحَى إِلَىَّ قُلْ هَلْ يَسْتَوِيُّ الْأَعْمَىِّ وَالْبَصِيرُ أَفَلاَ تَتَفَكَّرُونَ

Say (O Muhammad (صلى الله عليه وسلم)): "I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?" (Al-An’aam 6:30)
And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. (Al-An’aam 6:59)

And Allaah (ta’ala) said:

قُلْ لَا أَمْلِكُ لِنفْسِي نَفْعًا وَلَا ضرًّا إِلَّا مَا شَآءَ اللَّهُ وَلَوْ كُتِبَ أَعْلَمُ الْغَيْبَ لْاَسْتَكْرُثُ مِنَ الْخَيْرِ وَمَا مَسْتَيْ السَّوَءُ إِنَّ أَنَا إِلَّا نَذِيرٌ وَتَشْيِيرٌ لَّوْ قُمْتُ لْيُؤْمِنُونَ

Say (O Muhammad (صلى الله عليه وسلم)): "I possess no power of benefit or hurt to myself except as Allaah 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. I am but a warner, and a bringer of glad tidings unto people who believe." (Al-A’raaf 7:188)

And He (ta’ala) said:

فَقُلْ إِنَّمَا الْغَيْبُ لِلِّهِ

Say: "The unseen belongs to Allaah Alone." (Yoonus 10:20)

And Nooh (‘alayhis salaam) said:

وَلَا أَقْولُ لَكُمْ عِبَادِي حُزْرَاتُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلِكٌ

"And I do not say to you that with me are the Treasures of Allaah, "Nor that I know the Ghayb (unseen); "nor do I say I am an angel." (Hood 11:31)

And Allaah (ta’ala) said:

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأُمُورُ كَلِهُ فَاعْلَهُ وَتَوَكَّلُ عَلَيْهِ وَمَا رَبَّكَ بَعَافِلَ عَمَّا تَعْمَلُونَ

And to Allaah belongs the Ghayb (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad (صلى الله عليه وسلم)) and put your trust in Him. And your Lord is not unaware of what you (people) do." (Hood 11:123)

And He (jalla jallaalah wa ‘adham sultaanah) said:
قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

Say: "Allaah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth." (Al-Kahf 18:26)

And He (jalla wa ‘Alaa) said:

سُبَحَّ اللَّهُ عَمَّا يَصِفُونَ

Glorified be Allaah above all that they attribute to Him! (Al-Mu’minoon 23:91)

وَاللهُ غَيْبَةُ وَالشِّهادَةُ فَتَعَلَّمَ عَمَّا يُشْرِكُونَ

All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him! (Al-Mu’minoon 23:92)

And Allaah (ta’aalaa) said:

قُلْ لَا يَعْلَمُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ غَيْبَ اللَّهِ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ آيَانَ يُعْلَنُونَ

Say: "None in the heavens and the earth knows the Ghayb (unseen) except Allaah, nor can they perceive when they shall be resurrected." (An-Naml 27:65)

And Allaah (ta’aalaa) said:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنْزِلُ الْغَيْبَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرُي نَفْسٌ مِّنْهُ تَكْسِبُ غَدًا وَمَثْلُهُ

Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land be will die. Verily, Allaah is All-Knower, All-Aware (of things). (Luqmaan 31:34)

And He (ta’aalaa) said:

ذَلِكَ عَالِمُ الْغَيْبِ وَالشِّهادَةِ الْعَزِيزُ الرَّحِيمُ

That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. (As-Sajdah 32:6)
And Allaah (ta’aalaa) said:

(Allaah, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book. (Saba’ 34:3)

And Allaah (ta’aalaa) said:

Then when We decreed death for him [Sulaymaan (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment. (Saba’ 34:14)

And Allaah (ta’aalaa) said:

Say (O Muhammad (صلى الله عليه وسلم)): "Verily! My Lord sends down Inspiration and makes apparent the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghayb (unseen). (Saba’ 34:48)

And Allaah (ta’aalaa) said:

Say (O Muhammad (صلى الله عليه وسلم)): "O Allaah! Creator of the heavens and the earth! All-Knower of the Ghayb (unseen) and the seen. You will judge between your slaves about that wherein they used to differ." (Az-Zumar 39:46)
He is Allaah, than Whom there is Laa ilaaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. (Al-Hasr 59:22)

And Allaah (ta’aalaa) said:

"(He Alone) the All-Knower of the Ghayb (unseen), and He reveals to none His Ghayb (unseen)." (Al-Jinn 72:26)

Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. (Al-Jinn 72:27)

[He (Allaah) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allaah). And He (Allaah) surrounds all that which is with them, and He (Allaah) keeps count of all things (i.e. He knows the exact number of everything). (Al-Jinn 72:28)

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

The shaykh said that this chapter does not need much explanation due to the abundance of clear proofs mentioned in it. Explaining the first verse (2:33), the shaykh mentioned that this verse is in the context of Allaah (subhaana wa ta’alaalaa) teaching Aadam (‘alayhis salaam) the names of all things, and then asking the Angels to inform Him of these names, and the Angels were not able to inform Allaah (subhaana wa ta’alaalaa) of these names, so then Allaah (‘azza wa jall) said what has been mentioned in this verse (2:33). And then Shaykh Ahmed mentioned that this is the generosity from Allaah (subhaana wa ta’alaalaa) to Aadam that He taught Aadam (‘alayhis salaam) the names of these various things. And also regarding the Prophet (صلى الله عليه وسلم), the things that he was informed about from the knowledge of the unseen, and future events, and the prophecies, then this knowledge comes from Allaah (subhaana wa ta’alaalaa), and He has informed him about them.

And all the verses in this chapter establish the fact that Allaah (subhaana wa ta’alaalaa) is the One who solely and exclusively possesses the attribute of the knowledge of the unseen. And the likes of those from amongst the astronomers, and the sorcerers, and the soothsayers, and their claim that they have knowledge of the unseen along with Allaah, then they are liars in their claim of this, as has been mentioned clearly in these verses.
And the proofs from the Sunnah are many, amongst them:

1. From ‘Abdullaah ibn ‘Umar (radiyAllaahu ‘anhumaa) who said: the Messenger of Allaah (صلى الله عليه وسلم) said: ((The keys of the unseen knowledge [mafaatihul-ghayb] are five, which nobody knows but Allaah: Nobody knows what will happen tomorrow but Allaah, and Nobody knows what is in the womb but Allaah, and Nobody knows what he will earn or gain tomorrow, and Nobody knows at what place he will die but Allaah, and Nobody knows when it will rain but Allaah, and Nobody knows when the Hour will be established but Allaah)). Reported by: al-Bukhaaree, no. 992, 4351, 4420, 4500, and 6944, and Ahmed: 2/52.

2. From Abee Hurayrah (radiyAllaahu ‘anhu) who said: the Messenger of Allaah (صلى الله عليه وسلم) said: ((Five things, no one knows them except Allaah)). Then he recited the Aayah١. Narrated by al-Bukhaaree, no. 50 and Muslim, no. 9 and 10.


4. From ‘Aa’ishah (radiyAllaahu ‘anhaa) who said: the Messenger of Allaah (صلى الله عليه وسلم) said: ((Nobody knows what will happen tomorrow except Allaah)). Narrated by al-Haakim 2/184 and 185 and it is authenticated upon the conditions of Muslim, and this is mentioned by adh-Dhahabee. See Aadaab az-Zufaaf, page 182, and made Hasan by Ibn Hajar in al-Fath 9/203. al-Albaanee mentioned the takhreej of at-Tabaraanee in as-Sagheer and al-Aswat, and al-Bayhaqee: 7/289.

5. From ar-Rubayya’ bint Mu’awwidh ibn ‘Afraa’ (radiyAllaahu ‘anhaa) who said: “After the consummation of my marriage, the Prophet (صلى الله عليه وسلم) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines (daff) and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, “Among us is a Prophet who knows what will happen tomorrow.” On that the Prophet said, ((Leave this (saying), and keep on saying the verses which you had been saying before)).” Narrated by al-Bukhaaree, no. 3779, 4852.

Benefit (faa’idah):

al-Haafidh [Ibn Hajar al-Asqalaanee] said in al-Fath [al-Baaree Sharh Saheeh al-Bukhaaree]: 9/203: (( … knowledge of the unseen (‘ilm-ul-ghayb) … then it is an attribute that is

إِنَّ اللَّهَ عِنْدَهُ عَلْمُ السَّاعَةِ وَيَنْزِلُ الْغَيْبَةِ وَيَعْلَمُ مَا فِي الْأُرْجَامِ وَمَا تَدْرِي نَفْسُ مَا ذُكِّرَ بِهِ وَمَا تَدْرِي نَفْسُ بِأَيِّ أَرْضٍ تَمْوتُ إِنَّ اللَّهَ عِلِيمًا خَبِيرًا

Verily, Allaah! With Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is All-Knower, All-Aware (of things). (Luqmaan 31:34)
specific to Allaah (ta’alaa) … and all of that which the Prophet used to inform about from the unseen, then it is by the knowledge and teaching of Allaah (ta’alaa), and the Prophet is not independent with knowledge of these things)).

I say: From these noble verses and the honourable Prophetic ahadeeth the falsehood of the Soothsayers, Fortune-tellers and the Astrologers is clarified for the intelligent reader. And examples are people such of Mahdee Ameen\(^2\) and the people of al-Wusoof and al-Mujabbah and Quwayr\(^3\), and other than them from the Soothsayers, and verily no one knows the unseen except Allaah alone, having no partners.

**EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHULLAAH):**

The shaykh mentioned that the Prophet (صلى الله عليه وسلم) was taught from the unseen, and was ordered by Allaah (subhaana wa ta’alaa) to teach the people, and this does not mean that the Prophet (صلى الله عليه وسلم) had knowledge of the unseen. Rather, whatever the Prophet (صلى الله عليه وسلم) knew from the unseen, then it is from the revelation of Allaah (subhaana wa ta’alaa) and His teaching of the Prophet (صلى الله عليه وسلم).

Explaining the hadeeth of Ibn ‘Umar (radiyAllaahu ‘anhumaa), Shaykh Ahmed mentioned that no one knows what he is going to earn tomorrow, and no one knows what is in the wombs, in the womb of his wife, or the womb of his sister, or his relatives. And no one knows in what place he will die, except Allaah (‘azza wa jall).

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\(^2\) Mahdee Ameen is a soothsayer from the soothsayers of Yemen, and he lives in the city of Baytil-Faqeeh.

\(^3\) The people of al-Wusoof and al-Mujabbah and Quwayr, all three are known for containing woman soothsayers, and they live in these three cities.