

Explanation of the Qur'aan:

Part 4

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ
مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

Meaning: Say (Muhammadﷺ): "I do not possess the power to bring benefit to myself or to repel harm except as Allaah wills. And if I knew the Hidden and Unseen I would have amassed plentiful good, and harm would not have touched me. I am but a Warner, and a bringer of glad tidings unto people who believe." ¹

Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee (rahimahullaah) said:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا ﴾

Meaning: Say: I do not possess the power to bring benefit to myself or to repel harm.

So, I am one who is in need, and one who is governed and controlled. No good comes to me except from Allaah, and no one repels evil from me except Him; and I have no share of knowledge except for that which Allaah – the Most High – has taught me.

﴿ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ﴾

Meaning: And if I knew the Hidden and Unseen I would have amassed plentiful good, and harm would not have touched me.

Meaning: I would have applied the means which I knew would result for me in welfare and benefits, and I would have avoided everything leading to what is bad or disagreeable; since I would have known everything prior to its occurrence, and I would know what it lead to.

¹ Sooratul-A'raaf (7): Aayah 188

However because I do not have that knowledge I have been struck by whatever harm has struck me, and I have missed out on whatever on whatever worldly benefits have escaped me. **So this is the strongest proof that I do not know the Hidden and the Unseen.**

﴿إِنِّ أَنَا إِلَّا نَذِيرٌ﴾

Meaning: **I am but a Warner.**

I warn (the people) against incurring the religious punishments, and against the punishments of this world and the Hereafter; and I explain the deeds which lead to that, and I warn against them.

﴿وَبَشِيرٌ﴾

Meaning: **And a bringer of glad tidings:**

of reward in the present and the future, by explaining the deeds which lead to it, and encouraging them. However not everyone will accept these glad-tidings and this warning, rather it will only benefit and be accepted by the Believers.

So these noble Aayahs make clear the ignorance of those who turn to the Prophet ﷺ and call upon him for the attainment of benefit or the repelling of harm; for he does not hold in his hand anything from the affair. He cannot bring benefit to one whom Allaah does not bring benefit to; and he cannot repel harm from one whom Allaah does not repel harm from. Nor does he possess any knowledge except for that which Allaah – the Most High – taught him.

So he can only benefit the one who accepts the good news and the warning which he was sent with, and who acts upon it: this person he ﷺ will benefit with benefit which surpasses the benefit of fathers, mothers, beloved friends, and brothers; since he encouraged the servants upon every good, and warned them from every evil, and fully explained to them with the utmost clarity and clarification. ²

² *Tayseerul-Kareemir-Rahmaan fee tafseer Kalaamil-Mannaan* of Shaikh 'Abdur-Rahmaan ibn Naasir as-Sa'dee.

Explanation of the Hadeeth

“After the consummation of my marriage, the Prophet came and sat on my bed as far from me as you are sitting now, and our little girls started beating the duff and reciting 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."

The hadeeth of ar-Rubayyi' bint Mu'awwidh- radiyallaahu 'anhaa – Reported by al-Bukhaaree (no. 4001 & 5147).

Al-Haafiz Ibn Hajr said in 'Fathul-Baaree'(no. 4001):

“And it contains..., and the hatred of ascribing knowledge of the Hidden and Unseen (al-Ghayb) to anyone from the created beings.”

And he said (no. 5147)

“(He said: Leave this): Meaning leave off what relates to exaggerated praise of me, which has been forbidden; and in the narration of Hammad ibn Salamah he added:

“No one knows what will occur tomorrow except for Allaah”, so he indicated the reason behind the prohibition...”

“And he only criticized her because of what she had mentioned from exaggerated praise of him; since knowledge of the Hidden and Unseen was ascribed to him, and this is an attribute specific to Allaah – the Most High-, just as He – the Most High – said:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾

Sooratun-Naml (27): Aayah 65

Meaning: Say: No one in the heavens or the earth knows the Hidden and Unseen, except Allaah.

And His Saying to His Prophet:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ﴾

﴿ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثِرْتُ مِنَ الْخَيْرِ ﴾

Sooratul-A'raaf (7): Aayah 188

Meaning: Say: I do not possess the power to bring benefit to myself or to repel harm, except for what Allaah wills; and if I knew the Hidden and Unseen I would have amassed plentiful good.

So everything which the Prophet ﷺ informed of from the affairs of the Hidden and Unseen was because Allaah – the Most High – informed him of it, not that he independently had knowledge of that. It is just as He – the Most High – said:

﴿ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ ﴾

Sooratul-Jinn (72): Aayahs 26-27

Meaning: He is the Knower of the Hidden and Unseen, and He does not disclose knowledge of it to anyone except to a Messenger whom He has chosen.

Translated by Aboo Talhah Daawood ibn Ronald Burbank