



(Part No : 1, Page No: 448)

Fatwa no. (642):

Q: First issue: The Messenger of Allah (peace be upon him) was not a human being like us.

A: This statement is too broad, and can be interpreted as true or false. If what is meant is that the Prophet (peace be upon him) was human , but not similar to all humans in every aspect; merely sharing the common characteristics of eating, drinking, health, sickness, remembrance, forgetfulness, living, dying, marriage and so on, and having characteristics that were particular to him, such as Wahy (Revelation) and being sent to mankind as a bearer of glad tidings, a warner, a caller to Allah (by His leave), and an illuminating light; then this is true, and confirmed by reality and by the Qur'an. Allah the Exalted stated: ﴿ Say (O Muhammad peace be upon him): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." ﴾(Surah Al-Kahf, 18: 110). Allah ordered him to inform his Ummah (community) that he was a human being just like them. However, Allah chose him to bear the responsibility of conveying the Message and revealed to him the Shari'ah of Tawhid (monotheism) and guidance. Allah the Exalted informed us of the dialogue that took place between the Messengers and their communities, ﴿ Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)." ﴾ Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust. ﴾(Surah Ibrahim, 14: 10-11).

(Part No : 1, Page No: 449)

The Messengers made it clear that they were human beings, except that Allah had blessed them with the revealed Message, as Allah bestows His Grace upon whom He wills of His servants and chooses Whom He pleases to guide mankind from the darkness to the light. There are numerous examples like this in the Qur'an.

If what is meant is that a Messenger is not human at all or that he is different from humans in all aspects, then this is falsehood denied by reality and considered blatant Kufr (disbelief), as it contradicts the Qur'an which declares that Messengers were human in every aspect except that of Wahy, Prophethood, the Message and miracles.

If it is meant that a Messenger is not like other humans in that he knows the Ghayb (the Unseen) or is omnipotent, this is answered in the reply to the second and the third issues.

If some other meaning is intended, those who express such words should clarify what they mean.

In any case, this statement is not to be made whether in affirmation or in negation except with a detailed explanation, as it creates ambiguity. Therefore, it was not mentioned in the Qur'an except when mentioning the special characteristics of the Messengers of Allah, such as the previously mentioned Ayahs.

(Part No : 1, Page No: 450)

Allah also states, ﴿ Say (O Muhammad peace be upon him): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh). ﴾ Those who give not the Zakât and they are disbelievers in the Hereafter. ﴾ (Surah Fussilat, 41: 6-7).

Also, comparing them to other humans may lead to devaluating them and taking it as a means to deny their Prophethood; negating this may lead to exaggeration in honoring them to the extent of likening them to Allah. Muslims should clarify their intention, so that the truth is distinguished from falsehood, and guidance is distinguished from misguidance.

Second issue: The Messenger of Allah (peace be upon him) knew the Ghayb.

A: The knowledge of Ghayb is exclusive to Allah, as He stated, ﴿ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." ﴾ (Surah Al-Naml, 27: 65). Allah also stated, ﴿ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record. ﴾ (Surah Al-An'am, 6: 59). Allah also states, ﴿ Verily Allâh, 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, Allâh is All-Knower, Well-Acquainted (with things). ﴾ (Surah Luqman, 31: 34).

(Part No : 1, Page No: 451)

Allah also stated, ﴿ Say (O Muhammad peace be upon him): "I possess no power over benefit or harm

to myself except as Allâh wills. If I had the knowledge of the Ghaib (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 to a people who believe.” ﴿Surah Al-A'raf, 7: 188). Allah also stated, ﴿ Say (O Muhammad peace be upon him): “I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner.” ﴾(Surah Al-Ahqaf, 46: 9) Other Ayahs also indicate that Allah the Exalted alone knows the Ghayb. However, He may inform some of His servants, such as Messengers and angels, about future events, so they know only as much as He has told them. Allah the Exalted stated, ﴿ Say (O Muhammad peace be upon him): “I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. ﴾ (He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen). ﴾ 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. ﴾(Surah Al-Jinn, 72: 25-27). Allah also mentions how the angels swoon upon hearing His Words and how they respond after they recover, ﴿ So much so that when fear is banished from their (angels') hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.” ﴾(Surah Saba', 34: 23). Al-Bukhari narrated in his Sahih (authentic) Book of Hadith from `Abdullah Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah stated, ﴿ The keys of the Ghayb are five and are only known by Allah: ﴿ Verily Allâh, 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, Allâh is All-Knower, Well-Acquainted (with things). ﴾(Surah Luqman, 31: 34). ﴾

(Part No : 1, Page No: 452)

Muslim related a Hadith from `Umar Ibn Al-Khattab which states that Jibril (Gabriel) asked the Messenger of Allah (peace be upon him) about Islam, Iman (Faith) and Ihsan (perfection of Faith). Then, he asked him about the Hour (the Day of Resurrection), so the Prophet (peace be upon him) replied, ﴿ The one who is being asked about it is no better informed than the inquirer himself, but I will describe to you its portents. When you see a slave woman giving birth to her mistress - that is one of its portents; when the barefoot and naked (ignorant and foolish people) become the rulers of the earth - that is one of its portents. The Day of Judgment is one of the five things known only by Allah: ﴿ Verily Allâh, 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, Allâh is All-Knower, Well-Acquainted (with things). ﴾(Surah Luqman, 31: 34). ﴾

It was mentioned in a Sahih (authentic) Hadith that Umm Al-`Ala' Al-Ansariyyah, who was one of those who pledged allegiance to the Messenger of Allah (peace be upon him), told him that `Uthman Ibn Mazh'un was chosen in the lot drawn by the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) to host the Muhajirun (Emigrants from Makkah to Madinah). Umm Al-`Ala' said, " `Uthman (may Allah be pleased with him) fell ill while he was staying with us, so I nursed him until he died. When we had shrouded him, the Prophet (peace be upon him) entered and I said, 'May Allah have mercy upon you, Abu Al-Sa'ib. I testify that Allah has honored you.' The Prophet (peace be upon him) said,

(Part No : 1, Page No: 453)

﴿ 'How do you know that Allah has honored him?' I replied, 'I do not know. May my father and my mother be sacrificed for you, O Messenger of Allah! But who else is worthy of it (if not 'Uthman)?' He said, 'As for him, by Allah, death has overtaken him, and I hope the best for him. By Allah, although I am the Messenger of Allah, yet I do not know what Allah will do with me.' ﴾In another narration,﴿ "By Allah, I do not know what Allah will do with me although I am a Messenger." ﴾It is narrated in the Sahih (authentic) Book of Hadith by Al-Bukhari and Muslim from Ibn `Abbas that he said,﴿ "The Messenger of Allah (peace be upon him) was asked about the children of Mushrikun (those who associate others with Allah in worship). He (peace be upon him) replied, 'Since Allah created them, He knows what sort of deeds they would have done.' ﴾There are numerous texts in the Qur'an and Sunnah which refer to the same meaning. They clearly reveal that the Messenger of Allah (peace be upon him) knows nothing of the Ghayb except what Allah has revealed to him.

Third issue: The Messenger of Allah (peace be upon him) is omnipotent.

A: If the omnipotence of the Messenger of Allah (peace be upon him) refers to his relative perfection in comparison with the rest of humans, this is acknowledged. If it refers to absolute perfection, it is false exaggeration in praising the Messenger of Allah (peace be upon him) and likening a creature to the Creator. Absolute perfection and omnipotence are a characteristic of Allah; whereas the power of the Messenger of Allah (peace be upon him) was derived from Allah, and not of his own. Thus, this strength varied from health to sickness. Allah commanded him to inform the disbelievers when they came asked to see signs,﴿ Signs are but with Allâh ﴾(Surah Al-An'am, 6: 109).

(Part No : 1, Page No: 454)

Allah also ordered him to inform them when they asked him to hasten on their punishment,﴿ Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you" ﴾(Surah Al-An'am, 6: 58), in addition to other instances which prove that he (peace be upon him) was neither absolutely perfect nor omnipotent. This is particular to Allah only. Among these instances is the Sahih (authentic) Hadith which states that﴿ he (peace be upon him) fell off a horse. One side of his body was injured and he led people in Salah (Prayer) while sitting. ﴾There is also a Hadith which states that he was injured during the Battle of Uhud , in addition to his trip to Al-Ta'if before Hijrah (the Prophet's migration to Madinah) in order to call for Tawhid (monotheism). It is narrated inSahih Al-Bukhary from Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) stated,﴿ Allah's anger has flared because they have bloodied the face of His Messenger. ﴾It is also narrated that Sahl Ibn Sa`d inquired about the injury of the Prophet (peace be upon him) and said,﴿ "By Allah, I know who used to wash the wound of the Messenger of Allah (peace be upon him), who used to pour water on it, and how the wound was treated." He said, " Fatimah the daughter of the Messenger of Allah (peace be upon her) would wash the wound and 'Ali would pour the water. When Fatimah saw that the water only increased the bleeding, she took a piece of coarse fabric, burned it and put it on the wound, so the bleeding stopped. ﴾On that day, his canine tooth was broken, his face was wounded and the helmet on his head was smashed. If he (peace be upon him) had been omnipotent, none enemy would have been able to injure his face,

(Part No : 1, Page No: 455)

break his tooth, or smash his helmet.

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Committee Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The General Presidency of Scholarly Research and Ifta'. All Rights Reserved.