

Q. 44. Do jinns know the unseen?

A. Jinns do not know the unseen, no one in the heavens and the earth knows the unseen except Allâh. Read the Words of Allâh, the Most High:

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَاتِهِ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا نَسِئُوا فِي الْعَذَابِ الْمُهِينِ﴾

"Then when We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment."^[1]

Anyone who claims to have knowledge of the unseen is a disbeliever. Whoever believed a person who claimed to have knowledge of the unseen, he is also a disbeliever, according to the Words of Allâh, the Most High:

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

"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."^[2]

Therefore, none knows the unseen of the heavens and the earth except Allâh, Alone; and those who claim to know the unseen future are all fortunetellers, and it has been confirmed from the Prophet ﷺ that he said:

﴿أَنْ مَنْ أَتَىٰ عَرَافًا فَسَأَلَهُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا﴾

"Whoever went to a soothsayer and asked him something, his prayer will not be accepted for forty days."^[3]

^[1] Saba' 34:14

^[2] An-Naml 27:65

^[3] Reported by Muslim in the Book of Salutations, in the Chapter on the

Sh. Uthaimin (R)

If he believed in what he said, then he would be a disbeliever, because he believed that he had knowledge of the unseen, so he would have belied the Words of Allâh, the Most High:

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

“Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah.”^[1]

Q. 45. What is the ruling on describing the Prophet ﷺ as: *Habeebullâh* (the Beloved of Allâh)?

A. The Prophet ﷺ is the beloved of Allâh without any doubt, for he loves Allâh and is loved by Him. But there is a description of him that is more note-worthy than that, which is *Khaleelullâh* (Allâh’s Friend). The Messenger ﷺ is *Khaleelullâh*, as he ﷺ said:

«إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

“Verily, Allâh has taken me as a *Khaleel*, just as He took Ibrahim as a *Khaleel*.”^[2]

For this reason, whoever described him only as Allâh’s *Habeeb* has diminished him in status, because (Allâh’s) *Khullah* (Friendship) is greater and higher than (His) *Mahabbah* (Love). All the believers are the beloved of Allâh, but the Messenger of Allâh ﷺ enjoys a higher standing than that, which is *Al-Khullah*, for Allâh has taken him as His *Khaleel*, just as He took Ibrahim, peace be upon him, as His *Khaleel*.

This is why we say that Muhammad ﷺ is Allâh’s Messenger and His *Khaleel* and this is better than saying that he is Allâh’s *Habeeb*, because that includes (Allâh’s) Love and more, since it is the utmost Love.

Forbiddance of Fortune Telling and Visiting Fortunetellers (2230).

^[1] *An-Naml* 27:65

^[2] Reported by Ibn Majah in the Introduction to his *Sunan* (141).