

To Say ALLAH and His Rasool Know Best

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Some people say that it is Shirk to say, "Allah and His Rasool know best" as we are equating Rasoolullah's (sallal laahu alaihi wasallam) knowledge with Allah Ta'ala's Knowledge. They say that Rasoolullah's (sallal laahu alaihi wasallam) knowledge is limited because verses like "Alif Laam Meem", "Yaseen", etc. are only known to Allah Ta'ala. They say that were not the Christians led astray and cursed because they did the same thing of equating Hazrat 'Isa (alaihis salaam) to Allah Ta'ala?
2. They say that all authoritative and reliable Kitaabs of Tafseer, Fiqh or Fatawa have the words "Wallaahu A'lamu" (And Allah Ta'ala knows best) and that nowhere will one find the words "Allah and His Rasool know best".
3. The Ahadith below will prove that it is indeed the Sunnah of the Sahabah Ikraam (radi Allahu anhum) to say: "Allah and his Rasool know best".
4. Not only is it the Sunnah of the Sahabah Ikraam to utter the above phrase, Rasoolullah (sallal laahu alaihi wasallam) never refuted this statement when he heard it. Therefore, this means that Rasoolullah (sallal laahu alaihi wasallam) approved the statement.
5. Hazrat Umar Ibn Khattab (radi Allahu anhu) said: One day, as we were sitting in the company of Allah's Messenger (sallal laahu alaihi wasallam) there appeared before us, all of a sudden, a man (dressed) in extremely white clothes with extremely black hair. There seemed to be no sign of fatigue caused by journey on him and none amongst us ever knew him. At last, he sat near the Prophet (sallal laahu alaihi wasallam). He placed his knees upon the Prophet's (sallal laahu alaihi wasallam) knees and placed his palms on his thighs and said: "O Muhammad, inform me about Islam". He (the Holy Prophet) said: "Islam requires that you testify that there is no god but Allah and that Muhammad is His Messenger and, that you establish Prayer and pay Zakaah, observe Fast during the month of Ramadaan and perform Pilgrimage to the House (Ka'bah) if you have the means". He said: "You have told the truth". What was amazing about him was that he would ask a question and then he himself would testify it to be true. He said: "Inform me about Iman". He (the Holy Prophet) said: "You must affirm your faith in Allah, His Angels, His Books, His Messengers, in the Hereafter, and in the Divine Decree to good and evil". He said: "You have told the truth". He asked again: "Inform me about Ihsaan". He (the Holy Prophet) said: "Ihsaan is that you worship Allah as if you are seeing Him, (perceive) that He is in fact Seeing you". He said: "Inform me about (the Last) Hour". He (the Holy Prophet) said: "The one who has been inquired about the Qiyamah does not know more than the one who is inquiring (it means you know just as myself)". He (the inquirer) said: "Tell me some of it's indications". He (the Holy Prophet) said: "Slave-girls will give birth to their mistress, and you find bare-footed, destitute, shepherds exulting in buildings (palaces)". Then he (the inquirer) made his way, but I stayed with him (the Holy Prophet) for a long time. He then asked me: "Umar, do you know about this inquirer?" I said: "ALLAHO WA RASOOLU HU A'LAMU - Allah and His Messenger know best". He (the Holy Prophet) said: "He was Gabriel, he came to you to instruct you on your religion". (Sahih Muslim; Mishkaat)
6. Ibn Abbas (radi Allahu anhu) reported that a deputation of the tribe of Abdul Qais came to Allah's Messenger (sallal laahu alaihi wasallam). Allah's Messenger (sallal laahu alaihi wasallam) said: "Who are the people, or of whom is the deputation (constituted)". They said: "(The deputation) of Rabi'a". He (the Holy Prophet) said: "Welcome to the people or the deputation that you have come to us without feeling any shame or sense of disgrace". They said: "Allah's Messenger, we do not find it possible for ourselves to come to you but in the sacred months - (for) between us and you there is a tribe of unbelievers called Mudar. Give us a decisive command which we may tell to those behind us and which may entitle us to get into Paradise", and they also asked him about drinks. He commanded them to observe four things and prohibited them (from four things). He commanded them to affirm faith in Allah, the One. He said: "Do you know what it means to have faith in

Allah?" They said: "ALLAHO WA RASOOLU HU A'LAMU - Allah and his Messenger know best". (Sahih Bukhari; Mishkaat)

7. Three points are derived from the above two Ahadith. They are:

1. It is indeed the Sunnah of the Sahaba Ikraam (*radi Allahu anhum*) to say, *"Allah and his Rasool know best"*. Those who say, *"Allah and his Rasool know best"* are following in the footsteps of the Sahaba Ikraam (*radi Allahu anhum*) and are the true and real Sunnis. Rasoolullah (*sallal laahu alaihi wasallam*) said: *"Those who follow my footsteps and the footsteps of my Sahaba are the only Jama'at which will achieve salvation"*.
2. If it were Shirk to say *"Allah and his Rasool know best"* then the logic that follows would be that the whole Ummah of Rasoolullah (*sallal laahu alaihi wasallam*), including Rasoolullah (*sallal laahu alaihi wasallam*) himself, would become Mushriks (Allah forbid!). The reason for saying this is that Rasoolullah (*sallal laahu alaihi wasallam*) heard this sentence from the Sahabah (*radi Allahu anhum*) and did not show any disagreement with them. To agree with Shirk is in itself Shirk. It would imply that if the Sahaba Ikraam (*radi Allahu anhum*) uttered this *"Shirkia sentence"* then all those people who learnt, read, heard, and taught these Ahadith would have become Mushriks (Allah forbid!). It would also imply that even those who believed in the correctness of these Ahadith would also have become Mushriks.
8. We do not say that the knowledge of Rasoolullah (*sallal laahu alaihi wasallam*) is unlimited. Allah Ta'ala gave the knowledge of the entire creation to his beloved Rasool (*sallal laahu alaihi wasallam*). The entire creation is limited, therefore, it is understood that the knowledge of creation is also limited. Hence, we agree that the Nabi's (*sallal laahu alaihi wasallam*) knowledge is limited to the entire creation. Allah's Knowledge is unlimited, thus there is no comparison to the limited knowledge of Nabi (*sallal laahu alaihi wasallam*) and the unlimited Knowledge of Allah. Therefore, to say that the Ahle Sunnah Wal Jama'at proves that the knowledge of Rasoolullah (*sallal laahu alaihi wasallam*) is equal to the Knowledge of Allah Ta'ala, is a sheer lie and a baseless accusation.

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