

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Considering Mohammed ﷺ as Alim ul Ghaib is shirk

in the light of Qur'an and Hadith

إِنَّ الْحَمْدَ لِلَّهِ. مُحَمَّدٌ وَكَسْتَعِينُهُ. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ. وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. أَفَمَا بَعْدُ

It is common belief amongst most of the Muslims that the Prophet (ﷺ) had full knowledge of the '*ghaib*' (the unseen, unknown and invisible worlds). This article is being written with the aim that the misguidance spread by the sectarian *ulema*, *maulvis*, *muftis* and *pirs* (*saints*) regarding this belief in the *ummah* can be stopped saving them from the worst of all sins that is '*shirk*'.

I – Basics about the belief of *aalim-ul-ghaib*

The Arabic word غيب means 'absence', 'hidden or concealed' 'unseen or invisible'. Aalim ul ghaib means one who knows well the transcendental, invisible realm irrespective of time and space meaning whatever is happening now but hidden from us or that which will happen in future or that which happened in the past which we have not seen.

Allah Ta'ala has blessed every human being with five senses which enable us to feel the presence of an object and to know whatever is happening around us. Anything which is not detectable by our five senses falls in to the category of 'unseen'. Our five senses are augmented by technology which can make us aware of presence of things not normally visible by the naked eye. For example, ultra sound and x-ray reveal what is unseen for our eyes but we come to know by this technology. Hence whatever is known or felt by using augmentation system does not fall in the 'unseen'. It is generally referred to *ma tahat ul asbaab* (under the material causes or because of the causes) as against *ma fauq ul asbaab* (whatever is beyond the known causes or unexplainable thing or simply 'super natural'). To see something super natural without the help of an instrument is called "knowledge of the unseen" and the one who has knowledge of it is called "aalim ul ghaib" and '*allam ul ghuyub*' means one who thoroughly knows the invisible.

Allah is the Creator of everything in this universe, so obviously nothing can be hidden from Him. And He is the 'aalim ul ghaib' All-knower of the all-unseen.

But unfortunately, due to the distance from the Qur'an and Hadith, misleading beliefs have come into this ummah that besides Allah Ta'ala there are others who possess the knowledge of the "unseen world". It is as if this attribute of Allah Ta'ala is also possessed by His creatures and such belief clearly falls in to 'associating others with Allah's attributes 'shirk fi al-sifaat'.

II – Who is *aalim-ul-ghaib* in the light of Qur'an?

Just note clear is the Qur'an as to who knows all of the knowledge of the invisible realm:

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَافِيسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

[الأنعام: 59]

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the dark-nesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾

[الأنعام: 73]

[He is] Knower of the unseen and the present; and He is the Wise, the Acquainted.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

[التوبة: 78]

Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۚ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا ۚ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

[لقمان: 34]

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

[فاطر: 38]

Indeed, Allah is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

(يونس 20)

And they say, "Why is a sign not sent down to him from his Lord?" So say, "**The unseen is for Allah**, so wait; indeed, I am with you among those who wait."

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

[النمل: 65]

Say, "**None in the heavens and earth knows the unseen except Allah**, and they do not perceive when they will be resurrected."

What all these of ayaat are speaking out loudly that the realm of the unseen is only an attribute of Allah Ta'ala alone; no one shares this attribute. Last ayat is the final hujjat proof that 'none in the heavens and the earth knows the ghaib (unseen)'.

II – What do the Prophets and angels know about the realm of the unseen?

وَمَا كَانَ اللَّهُ لِيُظْهِرَ لَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

[آل عمران: 179]

... Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, ...

That is, Allah does not reveal the unseen to the common people, but **informs** whatever from the unseen to whomever of His messengers He wills and as much as He wills. It is as if the Prophets (ﷺ) did not possess such attributes as to reveal the unseen to themselves, but only when Allah informs them of the unseen.

The same is true of the angels, who are told by Allah Ta'ala as much as He wills. In Surah Baqarah, Allah Ta'ala mentions:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

[البقرة: 32]

They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

In the same conversation with the angels, Allah Ta'ala clearly mentions twice that He is All-knower of invisible as well as the visible worlds.

قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

[البقرة: 33]

He (Allah) said, "Did I not tell you that verily I know the unseen of the heavens and the earth? And I know what you reveal and what you conceal."

Only Allah knows the realm of the unseen and He knows even what we hide. And that the chosen messengers (prophets and the angels) are given part of the knowledge of the unseen.

III – What do the *jinn*s (genie) know about the realm of the unseen?

None of the *jinn*s or genies knows anything from *al-ghaib* the unseen world. The following ayat is a proof:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ
الْمُهِينِ ﴿١٤﴾

[سبأ: 14]

*And when We decreed for Solomon (his) death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that **if they had known the unseen**, they would not have remained in humiliating punishment.*

III – Are the prophets (ﷺ) *aalim-ul ghaib* (knower of the Unseen)?

Allah Ta'ala tells the prophets in clear words that they did not know things from the 'al-ghaib' the unseen and he then tell them what actually happened or will happen:

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ
يَخْتَصِمُونَ ۝٤٤

[آل عمران: 44]

That is **from the news of the unseen** which **We** reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۚ قَالُوا لَا عِلْمَ لَنَا ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

[المائدة: 109]

[Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "**We have no knowledge. Indeed, it is You who is Knower of the unseen (thoroughly)**"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنَّا نَزَّلْنَاهُ بِالْقُرْآنِ وَإِنِّي إِلَهُ قَائِلٌ ۚ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا
تَتَفَكَّرُونَ ۝٥٠

[الأنعام: 50]

Say, [O Muhammad], "**I do not tell you** that I have the treasures of Allah or **that I know the unseen**, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۚ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ

[الأعراف: 187]

They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "**Its knowledge is only with my Lord**. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "**Its knowledge is only with Allah**, but most of the people do not know."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَا سْتَكْتَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسَّنِيَ الشُّوْءُ إِنَّا إِلَّا نَذِيرٌ ۚ وَبَشِيرٌ لِّلْقَوْمِ
يُؤْمِنُونَ ﴿١٨٨﴾

[الأعراف: 188]

Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. **And if I knew the unseen**, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ ۚ وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى النَّفَاقِ ۚ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۖ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابِ
عَظِيمٍ ﴿١٠١﴾

[التوبة: 101]

And among those around you of the bedouins are hypocrites, and [also] from the people of Madi-nah. They have become accustomed to hypocrisy. **You, [O Muhammad], do not know them**, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۚ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

[هود: 49]

That is from **the news of the unseen which We reveal to you**, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَ ۚ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾

[يوسف: 3]

We relate to you, [O Muhammad], the best of the narratives in what We have revealed to you of this Qur'an although **you were, before it, among the unaware**.

Only Allah knows the realm of the unseen and He tells the prophets what they need to know for a specific purpose. In the light of the Qur'an, the prophets in general and our Prophet (ﷺ) in particular were given information from the unseen to pass it on to the believers.

Previously, we had proved with the arguments of Qur'an and Hadith that the realm of the unseen belongs to Allah Ta'ala alone. This is the second part in which first of all, we will explain the ahadith on the basis of which the Prophet is considered to be the knower of the realm of the unseen. Then the phrase 'أَلَمْ تَرَ كَيْفَ' 'did you not **see**' is looked in to as why it does not mean what the sectarian ulema are presenting as a proof.

I – Evidence from the ahadith that the Prophet was not all- knower of the all-unseen

The Prophet's wife Aisha (رضى الله عنها) was slandered and the Prophet (ﷺ) was upset for a month and kept consulting people about his wife. A month later, when the revelation came from Allah, he was informed about the chastity of his wife. (Sahih Bokhari, Muslim, etc.)

Imagine if the Prophet (ﷺ) had known the unseen, he would have said on the first day that it was all a lie and that Aisha was chaste, but it did not happen.

Similarly, a hadith from Anas bin Malik (رضي الله عنه) is brought forth by Bukhari and Muslim:

“The people of the tribes of Ri'l, Dhakwan, 'Usayya and Bani Lihyan came to the Prophet (ﷺ) and **claimed that they had embraced Islam**, and they requested him to support them with some men to fight the enemy. The Prophet (ﷺ) supported them with seventy men from the Ansar whom we used to call Al-Qurra' who used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called the Well of Al-Ma'una where **they betrayed and martyred them**. So, **the Prophet (ﷺ) invoked curse** on the tribe of Ri'l, Dhakwan, 'Usayya and Bani Lihyan for one month in the prayer.”

If the Prophet (ﷺ) had complete knowledge of the unseen to know what was in the hearts of the tribesmen who by their tongues were claiming to be Muslims, he would have never sent seventy of the Ansar who got killed by treachery.

How could the Prophet (ﷺ) allow seventy of his sahaba to go with their killers in disguise if he had known the unseen of what was really in the hearts of the tribesmen apparently claiming to be Muslims but by their hearts, they were the enemies.

The Mother of the believers, Aisha (رضى الله عنها) says:

قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ فَقَدْ كَذَبَ وَهُوَ يَقُولُ {لَا تُدْرِكُهُ الْبَصَارُ} وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ فَقَدْ كَذَبَ. وَهُوَ يَقُولُ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ.

(بخارى ، كتاب التوحيد ، باب قَوْلِ اللَّهِ تَعَالَى: {عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا})

She said, "If anyone tells you that Muhammed () has seen his Lord, he is a liar, for Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that he () knew the Unseen, he has told a lie, for Allah says: "None has the knowledge of the Unseen but Allah."

In another tradition, Umm Salama (رضى الله عنها), the Mother of the believers, narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّا نَكْتُمُ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَحْنُ مِنْ بَعْضِهِمْ مِنْ بَعْضٍ. فَمَنْ قَضَيْتُ لَهُ مِنْ أَخِيهِ شَيْئًا، يَقُولُ: فَأَيُّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ فَلَا يَأْخُذْهَا

(بخارى ، كتاب الشهادات ، باب مَنْ أَقَامَ الْبَيْتَةَ بَعْدَ الْيَمِينِ)

Once Allah's Messenger (ﷺ) said, "You people present your cases to me and some of you may be more eloquent in presenting their argument than others. So, if I give something from his brother's right to him, I have cut for him a piece of the hell fire; so, he should not take it."

It is as if the Prophet (ﷺ) said: I do not know the unseen so I do not know the truth in case of an arbitration. Only after listening to your words, I decide in favor of one.

Umm Al-'ala (رضى الله عنها), who embraced Islam on the hand of the Prophet (ﷺ), says:

أَنَّهُ اقْتَسَمَ الْمُهَاجِرُونَ قُرْعَةً فَطَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ، فَأَنْزَلْنَا فِي أَبْيَاتِنَا، فَوَجَعَ وَجَعَهُ الَّذِي نُوفِّي فِيهِ. فَلَمَّا تَوَفَّى وَعُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أَبَا السَّائِبِ، فَشَهِدْتُكَ عَلَيْكَ: لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا يُدْرِيكَ أَنَّ اللَّهَ قَدْ أَكْرَمَهُ؟» فَقُلْتُ: يَا أَبِیْ أَنْتَ يَا رَسُولَ اللَّهِ. فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ: «أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهُ إِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللَّهُ مَا أَدْرِي. وَأَنَا رَسُولُ اللَّهِ، مَا يُفْعَلُ بِي.» قَالَتْ: فَوَاللَّهِ لَا أُرَى أَحَدًا بَعْدَهُ أَبَدًا حَدَّثَنَا سَعِيدُ بْنُ عَفِيْرٍ، حَدَّثَنَا اللَّيْثُ مِثْلَهُ. وَقَالَ تَافِعُ بْنُ يَزِيدَ، عَنْ عَقِيلٍ مَا يُفْعَلُ بِهِ.

(بخارى ، كتاب الجنائز ، باب الدُّخُولِ عَلَى الْمَيِّتِ بَعْدَ الْمَوْتِ إِذَا أُدْرِخَ فِي أَكْفَانِهِ)

"The emigrants were distributed amongst us by drawing lots and we got in our share Uthman bin Mazoun. We made him stay with us in our house. Then he suffered from a disease which proved fatal when he died and was given a bath and was shrouded in his clothes, Allah's Messenger (ﷺ) came. I said, 'May Allah be merciful to you, O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet (ﷺ) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger (ﷺ)! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (ﷺ) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger (ﷺ). ' By Allah, I never attested the piety of anyone after that."

Khalid bin Dhakwan said:

قَالَتِ الرَّبِيعُ بِنْتُ مُعَوِذِ بْنِ عَفْرَاءَ، جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ حِينَ بَنِي عَلَى فَجَلَسَ عَلَى فِرَاشِي كَمَا جَلَسْتُ مَعِي، فَجَعَلَتْ جَوِيرِي يَأْتِ لَنَا، يَضْرِبْنَ بِالْذُّفِ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، إِذْ قَالَتْ إِحْدَاهُنَّ: «وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ» فَقَالَ: «دَعِي هَذِهِ وَقُولِي بِالَّذِي كُنْتَ تَقُولِينَ» (بخاری، كتاب النكاح - ضرب الذف في النكاح والوليمة)

'Al-Rubi'u, the daughter of Muawwidh bin Afra said that, "after the consummation of my marriage, the Prophet (ﷺ) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines 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."

That is, the Prophet (ﷺ) did not like the thing in which he is called as the knower of the unseen.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَصْحَى أَوْ فِطْرٍ إِلَى الْمَضَلِّي، ثُمَّ انْصَرَفَ، فَوَعظَ النَّاسَ، وَأَمَرَهُمْ بِالصَّدَقَةِ، فَقَالَ: «أَيُّهَا النَّاسُ تَصَدَّقُوا»، فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» فَقُلْنَ: «وَبِمَا ذَلِكَ يَا رَسُولَ اللَّهِ؟» قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِضَاتِ عَقْلٍ وَدِينٍ، أَذْهَبَ لِلْبَرِّ الرَّجُلِ الْحَارِمِ، مِنْ إِحْدَاكُنَّ، يَا مَعْشَرَ النِّسَاءِ» ثُمَّ انْصَرَفَ، فَلَمَّا صَارَ إِلَى مَنْزِلِهِ، جَاءَتْ زَيْنَبُ، أَمْرَأَةُ ابْنِ مَسْعُودٍ، تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ: «يَا رَسُولَ اللَّهِ هَذِهِ زَيْنَبُ» فَقَالَ: «أَيُّ الزَّيْنَابِ؟» فَقِيلَ: «أَمْرَأَةُ ابْنِ مَسْعُودٍ» قَالَ: «نَعَمْ، ائْذِنُوا لَهَا» فَأَذِنَ لَهَا... (بخاری، كتاب الزكاة باب الزكاة على الأقارب)

On the authority of Abu Saeed Al-Khudri (رضي الله عنه): On Eid ul Fitr or Eid ul Adha, Allah's Messenger (ﷺ) went out to the prayer ground. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Messenger (ﷺ)! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab (رضي الله عنها), the wife of Abdullah Ibn Masud (رضي الله عنه), came and asked permission to enter.

It was said, "O Allah's Messenger (ﷺ)! It is Zainab." He asked, 'Which of the Zainabs?' The reply was that she was the wife of Ibn Masud. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Masud said that he and his children deserved it more than anybody else." The Prophet (ﷺ) replied, "Ibn Masud had spoken the truth. Your husband and your children had more right to it than anybody else."

Did you notice that the Prophet (ﷺ) did not know who had come to his door to meet him despite knowing her well. And that he did not know the question until asked by her. He did not say, 'I know what is your heart'.

II – Argument based on **أَلَمْ تَرَ كَيْفَ** ‘did you not see ..’ for an event of the past (*ghaib*)

It is clear from the above justification from the Qur'an and ahadith that in this entire universe, only Allah alone is the "All-Knower of the all-unseen as well the seen". Besides Him, to consider someone also possessing this attribute is *shirk* in the attributes of Allah Ta'ala. But the *ulema* of the sects who have spread this belief of the Prophet (ﷺ) knowing the unseen against the Qur'an and Hadith and try their best to mislead people.

And they present first ayat of Surah Al-Feel that:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

*Have you (O Muhammed) not **seen** how your Lord dealt with the Owners of the Elephant?*

They argue saying ‘isn’t the Qur’an telling us that, because of the word ‘**seen**’, the Prophet (ﷺ) was present there and watched when it happened? This proves that he is *alim ul ghaib*, knower of the unseen!’ The fact is that all this is deception.

Here the context fixes the meaning of ‘see’ to be ‘know’. If someone says to a young man, "Have you not **seen** how many people were killed when Pakistan was formed?" Whereas it actually means that don't you **know** how many killings took place when Pakistan was formed! Likewise, we find in the Qur'an:

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ط

[يس: 31]

*Have you people not **seen** how many generations We destroyed before them - that they, to them, will not return?*

Here, too, the **seeing** of the disbelievers means that **they know** that is "Do they not **know** that We have destroyed many nations before them?" Here, in no way can the disbelievers be considered present as spectators of the event thus they are also *alim ul ghaib*. Ulema will definitely agree that this is not the case. Then why the same logic should not apply to the first ayat of Surah Al-Feel?

Other ayaat also explain the same meaning of ‘knowing’, ‘realizing’ and ‘considering’ used in English translation of these ayaat.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

[الأنبياء: 30]

Have those, who disbelieved, not **seen** (considered) that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

[يس: 77]

Does man not **see** (think) that We created him from a [mere] sperm-drop - then he is a clear adversary?

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

[فصلت: 15]

As for Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did they not **see** (consider) that Allah, who created them, was greater than them in strength? But they were rejecting Our signs.

III – Conclusion about meaning of **أَلَمْ تَرَ كَيْفَ** from the ayaat

These verses of the Qur'an make it clear that the word “did you not **see**” does not mean that the Prophet (ﷺ) was present at that time or that he was the knower of the unseen, but it means that “O Prophet! Have not the news reached you that the whole of Arabia knows?”

The words **أَلَمْ تَرَ كَيْفَ** are taken by the sectarian *ulema* that our Prophet (ﷺ) was present there at that time and watching the event. And some of them also believe that he is present everywhere. Whereas these words refer to two things; one is ‘seeing with your own eyes’, ie the visual observation, while the other is ‘the consideration by heart’, which means that you certainly believe as you have been told. What is meant here is not to be present or to know the unseen, but to know and realize. That is, the whole of Arabia knew this as if everyone had seen it with their own eyes.

I – Is the testimony of the Prophet (ﷺ) on the Day of Resurrection a proof that he is the knower of the unseen?

An ayat from Sura Al-Baqarah is also quoted regarding the fact that the Prophet (ﷺ) will testify the evidence given by his ummah on the Day of Resurrection. They say that it means that he is always present everywhere, ever-observing and the knower of the unseen that is why he will be able to give his testimony.

Explanation

It is the practice of the *maulvis* that they do not show the ayat but mislead the people by saying that 'it is mentioned in the Qur'an'. Allah Ta'ala says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيَّاكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَكَرِيمٌ ﴿١٤٣﴾

[البقرة: 143]

And thus, We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, Kind and Merciful.

Read this ayat again and see who will give "testimony" before the Prophet (ﷺ)? Allah Ta'ala said **that this ummah of the Prophet (ﷺ) will bear witness over other prophets' ummats** and the Allah's Messenger (ﷺ) **will be a witness over this ummah**. If it is taken to mean to be present and the observing and having the knowledge of the unseen, then this **whole ummah is alim ul ghaib** "the present and the observing and has the knowledge of the unseen".

But this is not the case at all. The Prophet's interpretation of this ayat is as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَبِّ، فَيَقُولُ: هَلْ بَلَغْتَ؟ فَيَقُولُ: نَعَمْ، فَيَقَالُ لِأُمَّتِهِ: هَلْ بَلَغَكُمْ؟ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَتَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ: {وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا}، فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا} (كتاب تفسير القرآن، باب قوله تعالى: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا})

Allah's Messenger (ﷺ) said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa`daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves." (2.143)

It became clear that to testify means that we were told through the Qur'an that Noah (عليه السلام) called his people to Allah night and day and conveyed His message (Sura

Noah Ayat 5). This does not mean that this ummah is alim ghaib so how could the Prophet (ﷺ) be credited with 'alim ul ghaib' in exactly the same situation.

Similarly, *Kalima Tayyiba* that is *la ilaha illa Allah Muhammedur Rasoolullah* also proves that we did not see Allah Ta'ala nor did we see Muhammed (ﷺ) nor did we see the revelation being revealed. All of this testimony is an unseen testimony without us being *aalim ul ghaib*.

II – Proving the Prophet (ﷺ) to be the knower of the unseen from the ayat from Sura Al-Takweer

The ayat says:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

[التكوير: 24]

And he (Muhammed) withholds not a knowledge of the unseen.

By quoting this ayat, they claim that Allah Ta'ala is saying that Prophet Muhammed (ﷺ) does not hide the words of the unseen but reveals them openly. How could we know anything about the heaven and the hell if he did not tell? As if he is the knower of the realm of the unseen.

Explanation

The evidence presented by the Qur'an and Hadith proves that the knowledge of the realm of the unseen belongs to Allah Ta'ala alone. And He informs chosen ones from His messengers as much as He wills of the unseen. It is being explained about whatever was brought in the knowledge of the Prophet (ﷺ) was told that the Prophet (ﷺ) did not hide anything from things from the unseen as informed by Allah, but conveyed it to human beings as it is. But misguided sectarian schools turned it the other way to prove their false beliefs.

III – Misconceptions spread regarding ahadith

It is stated with reference to the ahadith that the Prophet (ﷺ) said, 'I keep watching you from behind (while leading the *salat*). However, it also means that Allah Ta'ala made him see what was happening behind.

عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا أَظْلَعَ مِنْ حُجْرٍ فِي دَارِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكُ رَأْسَهُ بِالْيَدِ فَقَالَ: لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعْنْتُ بِهَا فِي عَيْنِكَ، إِنَّمَا جُعِلَ الْإِذْنُ مِنْ قِبَلِ الْأَبْصَارِ.
(بخاری، کتاب اللباس ، بابُ الإِمْتِشَاطِ)

A man peeped into the house of the Prophet (ﷺ) through a hole while the Prophet (ﷺ) was scratching his head with a Midrai (a certain kind of comb). On that the Prophet (ﷺ) said (to him), "If I had known you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

This hadith confirms that the Prophet (ﷺ) could not look behind him by his own vision. In another hadith:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ هَلْ قَرَأَ مَعِيَ مِنْكُمْ أَحَدٌ أَيْنَمَا فَقَالَ رَجُلٌ نَعَمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَقُولُ مَا لِي أَتَارَعُ الْقُرْآنَ فَأَنْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقِرَاءَةِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مؤطا امام مالك، كتاب الصلاة ، باب ترك القراءة خلف الإمام فيما جهر فيه)

On the authority of Abu Huraira (رضي الله عنه), the Allah's Messenger (ﷺ) finished a prayer in which he had recited aloud and asked, "Did any of you recite with me just now?" One man said, "Yes, I did, Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "I was saying to myself, 'Why am I being distracted from the Qur'an?' " When the people heard Allah's Messenger (ﷺ) say that, they refrained from reciting with Allah's Messenger (ﷺ) when he recited aloud.

It also becomes clear that the Prophet (ﷺ) could not look behind while leading the *salat*. Otherwise, he would not have enquired about who was reciting rather could have said, 'o so and so why were you Qur'an while I was reciting; do not do that again or words to that effect. The point is that "I see behind me" meant to receive information about the unseen from Allah Ta'ala.

The information from the unseen were sometimes told in a dream, sometimes the Prophet was shown heaven and hell on the wall of the mosque and sometimes angels were shown working. Please read the next hadith:

عَنْ أَنَسٍ، أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفْسُ، فَقَالَ: الْحَمْدُ لِلَّهِ مُحَمَّدًا كَثِيرًا طَيِّبًا مَبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ: «أَيُّكُمْ أَلْهَتَكُمْ بِالْكَلِمَاتِ؟» فَأَرَمَ الْقَوْمُ، فَقَالَ: «أَيُّكُمْ أَلْهَتَكُمْ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا، فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا» (مسلم ، كتاب المساجد و مواضع الصلاة ، باب ما يقال بين تكبيرة الإحرام والقراءة)

On the authority of Anas (رضي الله عنه); A man came panting and entered the row of worshippers and said: Praise be to Allah, much praised and blessed. When the Messenger of Allah (ﷺ) finished the prayer he said: Who amongst you uttered these words? The people remained silent. He again said, 'Who amongst you uttered these words? He said nothing wrong'. Then a man said: I came and had a difficulty in breathing, so I uttered them. He replied, 'I saw twelve angels racing with one another as to who will take them up (to Allah).

The real interpretation of the ayat of Sura Ale-Imran has come to light that Allah Ta'ala informs any of His Prophets as much as He wills. The Prophet (ﷺ) was shown the twelve angels who were in a hurry to convey these words to Allah Ta'ala, but the person who uttered these words was not shown from his back.

People with weak beliefs also say about their *pirs* (the saints) that they are know the realm of the unseen and many of the things they have said have been practically fulfilled. Following hadith explains it:

سَمِعْتُ أَبَاهُ زَيْدًا يَقُولُ: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ، ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعًا نَائِلَ الْقَوْلِ، كُلُّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُرِغَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ - وَوَصَفَ سُفْيَانٌ بِكُفِّهِ فَحَرَّفَهَا، وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَذْرَكَ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةً كَذِبَةً، فَيَقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، وَكَذَا وَكَذَا، فَيُصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعَ مِنَ السَّمَاءِ" (بخاری، کتاب تفسیر القرآن، باب {حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا،، مَاذَا قَالَ رَبُّكُمْ؟} الْحَقُّ وَهُوَ الْعَلِيُّ

Narrated Abu Huraira (رضي الله عنه) that he heard the Prophet (ﷺ) saying, "When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. And when the state of fear disappears, they ask each other, "What has your Lord ordered? They say that He has said that which is true and just, and He is the Most High, the Most Great." (34.23). Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers.) A stealthy listener hears a word which he will convey to that which is below him and the second will convey it to that which is below him till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, 'Didn't he (i.e. magician) tell such-and-such a thing on such-and-such date?' So that magician is said to have told the truth because of the Statement which has been heard from the heavens."

This has also been mentioned in the Qur'an:

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ ۖ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ۚ يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ۝

[الشعراء: 221-223]

Shall I inform you upon whom the devils descend? They descend upon every sinful liar. They pass on what is heard, and most of them are liars.

It has become clear that they are not the knowers of the unseen, but the devils of the heavens and the earth can hear something from the world that the devils from human beings and the Jinns have put in their ears. And they exaggerate it. If what has already been commanded by Allah proves to be true, then people begin to consider this saint as the *alim ul ghaib*, the knower of realm of the unseen.

IV – Conclusion

Praise be to Allah. The subject of knowledge of the unseen has come to an end. It has been shown from Qur'an and the ahadith that none other than Allah Ta'ala is the All-Knower of the All-Unseen. And that selected messengers have been given some of the information from the unseen world as and when required. No saints and priests have any idea about the invisible world. Spreading the belief of the Prophet (ﷺ) being the alim ul ghaib is totally against the teachings of Islam.

May Allah grant us all the ability to read, understand and act upon the Book of Allah.