

Haazir wa Naazir - Present and Witnessing

According to the Holy Quran every thing has to die as Allah almighty says:

"Every soul is to taste the death" (Sura Al-Imran) Like this prophets of Allah almighty were also passed through the process of death. They were given death but it was for a very short time. And at the same time they were brought to life as same as before.

Now all of the prophets (Alaihis salam) of Allah almighty are alived. Allama Baihaqi (Rahmatullah Alaih) has collected a number of narrations in the proof of the life of the prophets (Alaihis salam) after death.

Such as Allama Jalaluddieen Sayuti (Rahmatullah Alaih) also written a book on this topic and there are so many scholars of ummah who have written very much about this topic. Now I prove it from the Quran and Hadith. Allah Almighty says:

"And say not those who are killed in the path of Allah as dead, but they are alive yes, you are unaware." (Sura Al Baqara, Verse 154)

According to the Holy Quran pious people are of four categories. The Prophets (Alaihis Salam) are of the highest grade and then comes the number of truthful and then martyrs and righteous people stands fourth in grade. And all four kinds are blessed according to their grades. As the Holy Quran says: "Those who have been blessed by Allah viz., the Prophets, and the truthful, and martyrs and righteous." (Sura Al Nisa, Verse 69)

According to the general practice of the people we see that an officer of grade "B" is provided all facilities which is provided to the officer of grade "C". But the officer of B grade is given more than the officer of C grade. Like this is the case of the officer of grade "A". He is not only provided all the facilities of the officer of grade B but also more than that of "B" grade. Now we believe that a martyr gets the life after death by practicing the teachings of his Prophet (Alaihis Salam) although he comes in third grade of the pious peoples, so what is about the position of the Prophet (Alaihis Salam) who is highest of all in his grade. Surely He is the most deserve able of all others to be alived after death. It is a logical proof.

Secondly the Prophet of Allah almighty is a martyr because he died due to the eating of piousness food. As Imam Bukhari and Baihaqi (Rahmatullah Alaih) narrated by Aiysha (Allah almighty is well pleased with her) that the Holy Prophet (Allah's Grace & Peace be upon Him) said in his mortal disease, " I always felt the pain of food which I ate in Khaibar, now that poison is killing me." (Al Havi Lilfatawa. Printed from Bairut. Vol. 2, P 149)

So the Holy Prophet (Allah's Grace & Peace be upon Him) is also alived according to the Quranic verse.

Proof of the life of Prophets (Alaihis Salam) after death by narrations of the Holy Prophet (Allah's Grace and Peace be upon Him)

1) Qazi Shaukani writes that the Holy Prophet (Allah's Grace & Peace be Upon Him) in saheeh hadith that the Prophets (Alaihis Salam) of Allah almighty are alived in their shrines. And Baihaqi (Rahmatullah Alaih) has rectified it and wrote a book on this topic. (Nail-ul-Qwatar. Vol.5, Page 108)

Abu Darda (Radi Allaho Unho) narrates that the prophet of Allah said, "Send salutation (Durood) upon me again and again on Friday. Because these salutation (Durood) are observed by angles. No one sends salutation but it is presented to me before his getting free from salutations". I asked him, "What is about after death?" He (Allah's Grace & Peace be Upon Him) said "Allah almighty has made unlawful upon earth to spoil prophet's bodies and the Prophet of Allah is alived and he is given food." (Sunnan-e- Ibne Maja, Printed Noor Muhammad, P 118)

There are so many narrations which are found in proof of the life of Prophets (alaihis salam) after death, those can't be written this is why I stop my pen at this because it is enough for a reasonable man.

What does the Holy Quran say ?

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Before we quote the Holy Quran let us define and understand the terminology of this subject matter. The terms used for the omnipresence are "Haazir" and "Naazir" and these terms need to be clarified and understood from the outset.

The meaning of Haazir and Naazir is explained below:

HAAZIR-To be present (physically or spiritually, i.e. in being)

NAAZIR-To see or behold with ones own eyes (from near or afar)

Note very carefully, that to be truly present and seeing one must be 'Aware' and 'Understand' what one sees.

To illustrate, a person named Zaid is in his home watching the live Jum'a broadcast from Macca. Then it follows that Zaid is Haazir (physically), at his home, and Zaid is Naazir (seeing events) in his home and in Macca. Now Zaid saw with his own eyes the Imaam lead the Jum'a prayer in Macca, although Zaid was sitting in London.

Added to the fact that, while sitting in London Zaid observed the events in Macca, Zaid needs two more abilities to become a WITNESS to this event, i.e. Zaid must be AWARE of what he sees & hears, as well as UNDERSTAND the event fully. Therefore, when Zaid satisfies the conditions of being present and seeing, together with the ability to comprehend the event in front of him, Zaid may be called upon as a WITNESS to that event.

Now, it would follow that, if Zaid were blind or deaf, Zaid could not be called upon as a reliable witness, since Zaid does not fulfil all the requirements of being a reliable witness. Therefore, a WITNESS is someone who is HAAZIR & NAAZIR at an event and fully understands the event. Be it that the witness was at the event physically or was able to observe the event LIVE from afar spiritually or in the case of Zaid electronically!

It must also be apparent that one cannot be NAAZIR without being HAAZIR, the two abilities go hand in hand. This is a very important point to understand. Now, bearing in mind the definition of HAAZIR & NAAZIR together with the definition of being a WITNESS to an event, pay full attention to what the Holy Quran says about the Holy Prophet (Sallal Laahu Alaihi Wasallam).

1. " 'O' Nabi (communicator of the unseen) we have sent you as a witness." (S33 V45)
2. "Then how shall it be, when We bring up a witness from each nation (of each Prophet) and 'O' beloved Messenger We will bring you as a witness and guardian against all those." (S4 V41)

Observe that the Holy Prophet (Sallal Laahu Alaihi Wasallam) is being called a WITNESS to all the nations that Allah has put upon this Earth. Therefore, the Holy Prophet (Sallal Laahu Alaihi Wasallam) must have been present before his Earthly appearance and is still present after this Earthly demise, otherwise he cannot be called upon as a witness in the true sense of the word. There are many other verses of the Holy Quran that call upon the Holy Prophet (Sallal Laahu Alaihi Wasallam) to be a witness. And a witness can only be someone who is Haazir & Naazir.

A Technical Point

The following Quranic verses are often quoted to show that the Holy Prophet (Sallal Laahu Alaihi Wasallam) was not present and seeing before his Earthly appearance :

"And you ('O' Prophet) were not with them (present) when they cast their pens (to decide) which of them should be Mary's guardian." (S3 v44)

"The Prophet was not present when Musa was called upon Tur" (S28 V46) Yes, the Holy Prophet (Sallal Laahu Alaihi Wasallam) was not present (physically speaking) at these events, but this is not to say that he was not seeing (Naazir) these events. On the contrary, he must have been seeing these events, otherwise how can he be a witness to all the events as mentioned in the previous Quranic Verses. And since he was seeing (NAAZIR) he must have been present (HAAZIR), be it spiritually and from afar.

Read the following verses of the Holy Quran :

1. " ('O' Prophet) Have you not seen how your Lord dealt with the owners of the Elephant. " (S105 V1)
This event took place many days before the birth of the Holy Prophet (Sallal Laahu Alaihi Wasallam).

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2. " ('O' Prophet) Have you not seen how your Lord dealt with (the people) of Aad. " (S89 V9)
Now the people of Aad lived many centuries before the advent of the Holy Prophet(Sallal Laahu Alaihi Wasallam) on this Earth.

So, how could the Holy Prophet(Sallal Laahu Alaihi Wasallam) 'SEE' these events? Allah only knows how, but, since it is clear from the verses of the Holy Quran, that the Holy Prophet(Sallal Laahu Alaihi Wasallam) did SEE these events, then you must admit that the Holy Prophet(Sallal Laahu Alaihi Wasallam) was present and seeing (HAAZIR & NAAZIR) at these events. Furthermore, the Holy Prophet(Sallal Laahu Alaihi Wasallam) witnessed these events before his Earthly advent.

Note that Allah did not say, "have you not HEARD..." or "have you not been TOLD..". No, Allah says to the Holy Prophet (Sallal Laahu Alaihi Wasallam) "did you not SEE"!

Please apply a little common sense. Is there not a difference between seeing an event and being told about an event. Mu'adh(RA) reports that the Holy Prophet(Sallal Laahu Alaihi Wasallam) said, "I saw Allah. He put His hand between my shoulders. I felt the coolness of His hand in my breast which enlightened me about everything. And I recognised Him." (Tirmidhi Sharif)

Even a lifetime would not be enough to contemplate on this Hadith, if only Allah would open our minds to contemplation and understanding.

Sayyidina Umar(RA), states "In one Friday sermon, the Holy Prophet(Sallal Laahu Alaihi Wasallam) informed us about everything which has happened or will happen from the very beginning of time until the Hereafter when some will inhabit Paradise while the others Hell." (Bukhari Sharif)

Is it not clear, that the Holy Prophet(Sallal Laahu Alaihi Wasallam) is a witness to all that has happened and will happen!

Ibn Abbas(RA) reports that the Holy Prophet(Sallal Laahu Alaihi Wasallam) said, "I know everything which is in the Heavens and the Earth, from the East to the West." (Tirmidhi Sharif)

How can the Holy Prophet(Sallal Laahu Alaihi Wasallam) know everything in the Heavens and the Earth and their constant changing conditions, without beholding the conditions of the Heavens and the Earth continuously !

The Holy Prophet(Sallal Laahu Alaihi Wasallam) had elevated some of his companions to such a state of being, that even those selected companions were ever seeing the Heavens and the Earth.

Imaam Al Azam, Imaam Abu Hanifa writes that Haaris Ibn La'man and Haaris bin Na'man have stated, "Once I went to the Holy Prophet(Sallal Laahu Alaihi Wasallam). The Holy Prophet (Sallal Laahu Alaihi Wasallam) asked me a question, 'O Haaris in what state did you pass the day?' I replied 'as a true Muslim'. Then the Holy Prophet(Sallal Laahu Alaihi Wasallam) asked me the state of my faith.

I replied 'I see the Throne of Allah and the people of Paradise helping each other and the people of Hell lamenting in Hell. I see in front of me Eight Heavens and Seven Hells as clear as idol worshippers see their Idols. I can recognise each individual just like a miller can recognise Wheat from Barley, even who is to go to Paradise and who is to be found in Hell. In front of me people are like fish and ants. Shall I stay silent or continue to speak?'

The Holy Prophet(Sallal Laahu Alaihi Wasallam) told him to stop and say no more. (Fiqh-Al-Akbar)

All it takes is a little common sense, if a companion of the Holy Prophet(Sallal Laahu Alaihi Wasallam) can behold Allah's creation in such detail, then what remains to be said about what the Holy Prophet(Sallal Laahu Alaihi Wasallam) beholds of Allah's creation.

Allama Ahmed Qustulani(RA) commentator of Bukhari Shareef, writes in his book Mawahib-ladunya and Imam Muhammad Ibni Hajar Makki(RA) writes in his book Madkhal: "There is no difference between the states of life and

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death of the Holy Prophet(Sallal Laahu Alaihi Wasallam), in his seeing his entire ummah and his recognising of their states, their intentions and their minds, and all this is clear to him; there is no secret thereof to him." (Mawahib p.32, Madkhal p.21).

Qadi Ayyaz(RA) the well-known author of Shifa, writes "Whenever there is nobody present in the home and you enter the home recite "Assalamo Alaika Ayyohannabi Warahmatullah Wa Barakatahoo" Meaning "Peace be upon you 'O' Holy Prophet(Sallal Laahu Alaihi Wasallam) of Allah and Allah's mercy and blessings be upon you." (Shifa Sharif)

The point to note is that we are saluting the Holy Prophet(Sallal Laahu Alaihi Wasallam) in the present tense i.e. accepting him as Haazir & Naazir.

Mulla Ali Qari(RA): Substantiating on the above, the great Islamic scholar, Mulla Ali Qari(RA) in his Shareh Shifa writes, "The reason(for saluting the Holy Prophet(Sallal Laahu Alaihi Wasallam) in the present tense) is that the Holy Prophet(Sallal Laahu Alaihi Wasallam's) soul is HAAZIR (present) in every Muslimhome". (Shareh Shifa)

There are a billion Muslim homes throughout the world, and according to the Islamic scholars, the Holy Prophet(Sallal Laahu Alaihi Wasallam) is present in every Muslim home, does this not prove that the Holy Prophet(Sallal Laahu Alaihi Wasallam) is Haazir in many places at the same time and Naazir as well.

Imaam Ghazali(RA) the seal of Islam, a great scholar and a Sufi Master writes, "When you go into a mosque then say salaam to the Holy Prophet(Sallal Laahu Alaihi Wasallam) because the Holy Prophet(Sallal Laahu Alaihi Wasallam) is present (Haazir) in mosques." (Mirqat - Shareh Miskat)

There must be millions of Mosques situated around the world and in all mosques the Holy Prophet(Sallal Laahu Alaihi Wasallam) is present spiritually. When the Holy Prophet(Sallal Laahu Alaihi Wasallam) is Haazir then he must be seeing and therefore he must be Naazir as well.

It has been reported in the famous book 'Tafseer-e-Roohul Bayan' that Imaam Ghazali(RA) stated, "the Holy Prophet (Sallal Laahu Alaihi Wasallam) and his companions' souls have been given the right to travel the world and many Awliya Allah have seen the Holy Prophet(Sallal Laahu Alaihi Wasallam)." (Tafseer-e-Roohul Bayaan - Surah Malak)

Again Imaam Ghazali(RA), referring to the position of sitting (Tashahhud) during Salat and reciting 'At-Tahiyyatu..', says that on reciting the words 'Ayyohannabi'('O'Prophet) the reciter must behold the Holy Prophet(Sallal Laahu Alaihi Wasallam) as Haazir. Imaam Ghazali(RA) says, "And believe in your hearts that the Holy Prophet(Sallal Laahu Alaihi Wasallam) is present(Haazir) and then say Assalamo Alaika Ayyohannabi" (Ihya ' ul - Uloom Vol. 1 Section 3)

How strange, when we put the above argument forward to a Deobandi(Wahhabi) mullah in South London, the Deobandi mullah said, "we only recite 'Ayyohannabi' because it is stated in the Hadith, otherwise reciting 'Ayyohannabi' has no special significance". Who should we believe, the seal of Islam Imaam Ghazali(RA) or a 'square head' Deobandi mullah. Perhaps our Deobandi mullah needs more proof. Let us give him and other 'square heads' more proof.

Hazrat Sheikh Abdul Haqq Muhaddith Dehlvi(RA), the 30th in line of the Golden Naqshbandi Sufi Order, and someone whom Deobandis' are very fond of quoting, says, "In Attahiyat, the reason for reciting 'Ayyohannabi' is that Haqqiqat-e-Muhammadi (Reality (light) of the Holy Prophet(Sallal Laahu Alaihi Wasallam)) is present in every little thing. Therefore, it is present in the people praying Salat, and those performing the Salat should be fully aware of this fact and should not pay attention to anything except for the Holy Prophet(Sallal Laahu Alaihi Wasallam's) presence (Haazri)". (Madarijun Nabuwat Vol. 1 part 4 - Zikreh Fazaalileh Nabi)

Imaam Jallaiddin Suyuti(RA) says, "To keep watch of his own followers' work and to pray for their forgiveness; to pray for their abstention from bad deeds; to come and go in all parts of the world to give auspiciousness; if one pious person dies from his followers then to come and attend his janazah (funeral), all this is done by the Holy Prophet (Sallal Laahu Alaihi Wasallam)" (Intibahul Azkiyya)

Imaam Suyuti(RA) further states, "If someone believes, that, while performing Milad Sharif, or at the end of Ramadan

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or while reciting Qasida(Naat) Sharif, that the Holy Prophet(Sallal Laahu Alaihi Wasallam's) soul is present on these occasions, then to believe this is perfectly acceptable" (Shareh Sudoor)

By now any reasonable minded Muslim must, at least, accept that the Holy Prophet(Sallal Laahu Alaihi Wasallam) has been granted the ability of being in several places at the same time, be it spiritually. However, some Muslim believe that the Holy Prophet(Sallal Laahu Alaihi Wasallam) can even present himself physically.

Sheikh Abdul Haqq Muhaddis Dehlvi(RA) states, "Allah Ta'ala has given the Holy Prophet(Sallal Laahu Alaihi Wasallam) the strength and power to go anywhere helikes, he can go with his own body or only in soul. On the earth, in the sky, in the grave and the Holy Prophet(Sallal Laahu Alaihi Wasallam's) connection stays withhis own shrine." (Madarigun Nabooat Vol.2 Part4 Wasleh Hayaateh Ambiya)

Abdul Karim Ibn Ibrahim Al Jili(RA) is a descendant of the great Sheikh Abdul Qadir Jilani(RA). Sheikh Jili(RA) gives us a mind-blowing insight into the reality ofthe Holy Prophet(Sallal Laahu Alaihi Wasallam) in his book "The Perfect Man". However, we shall stay with the subject matter and quote Sheikh Jili(RA) on thissubject alone. He writes "His original name is Muhammad(Sallal Laahu Alaihi Wasallam), his name of honour is Abu'l Qasim, his description Abdullah, and his titleShamsuddin. In every age he bears a name suitable to his guise in that age. I once met him in the form of my Sheikh". He further writes, "The truth of the matter isthat the Holy Prophet(Sallal Laahu Alaihi Wasallam) has the power of assuming every form (In every age)." (Al Insanul Kamil)

Sheikh Jili(RA) relates how the Holy Prophet(Sallal Laahu Alaihi Wasallam) took the bodily form of Sheikh Shibli(RA). He writes, "Thus, when he appeared in theform of Shibli, Shibli said to his murid, 'Bear witness that I am the Messenger of Allah'; and the murid, being of insight, recognised the Holy Prophet(Sallal LaahuAlaihi Wasallam)and said, 'I bear witness that thou art the Messenger Allah.' " (Al Insanul Kamil)

Finally, take heed of what the saint of saints has said on this subject.

Sheikh Abdul Qadir Jilani(RA) writing about the Holy Prophet (Sallal Laahu Alaihi Wasallam) says, "He is called the Total Intellect, because he saw and understoodeverything." (Sirr al-asrar)

Sheikh Abdul Qadir Jilani(RA) further writes, "The soul of the Holy Prophet(Sallal Laahu Alaihi Wasallam), is watching you. He is pained, at seeing your state." (Sirr al-asrar)

What more proof does anyone require. If our feeble minds are unable to understand the omnipresence the Holy Prophet (Sallal Laahu Alaihi Wasallam) then that isour own weakness. However, to deny something when irrefutable proofs are presented is pure foolishness.

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