

Hazir wa Nazir from [Jaa al Haqqu wa Zahaqal Batila]

Alhamdulillah Rabbi I Alameen wa Assalatu Wa Assalamu ala Sayyidi ul Anbiya Wa'l Mursaleen.

All Praise be to Allah and Peace and Blessings upon His Beloved Messenger, the Mercy of the Worlds, Chief of This World and The Next World, Best of Creation, Present and Witnessing One, His Blessed Companions, His Family and His Pure Wives, and all His Followers till Judgement Day.

In this post I shall endeavour to give a few proofs from THE QUR'AN, HADITH, AND WORKS OF THE CLASSICAL AHLE SUNNAH SCHOLARS, that Our Beloved Master (alayhi salato salaam) IS both Hazir and Nazir and define what we actually mean when we say Huzoor sal Allahu alayhi wa sallam are Hazir wa Nazir.

All the following proofs are taken from the great book Jaa al Haq wa Zaahiqal Baatil by Hazrat Mufti Ahmad Yaar Khan Naeemi (alayhi rahmat), from the chapter entitled "Hazir aur Nazir ki Behas" pp. 138-171 inclusive. As only a few proofs will be given in this post (but insha Allah these will be sufficient for the honest readers), the interested brothers are urged (if they can read Urdu) to get this book. My own comments are in square brackets [] .

[WHAT AHL as-SUNNAH waI-JAMAAH--MEAN BY HAAZIR AND NAAZIR]

From page 138:

The Shariah meaning of Hazir wa Nazir:

" In the world, the Shariah meaning of Hazir and Nazir is this that The Holy Prophet whilst being present in one single place sees all the worlds [aalam] as if he was looking at them in the palm of his hand and hears all voices from near and afar, or that in one moment he can travel the whole universe and help those in need of help even if they be hundreds of kos away. (A 'kos' is a measure of distance).."

[NOTE: THIS IS NOT THE SAME AS THE BELIEF FALSELY ATTRIBUTED TO US BY THE DEOBANDIS THAT WE BELIEVE THE BELOVED MESSENGER IS EVERYWHERE (SAL ALLAHU ALAYHI WA SALLAM) AS THE READER WILL NO DOUBT SEE FROM THE ABOVE DEFINITION OF OUR TRUE BELIEF.--Asif] THE ABOVE REAL DEFINITION OF 'BARELVI' BELIEF OF HAAZIR WA NAAZIR SHOULD BE KEPT IN MIND ALWAYS WHEN READING THE FOLLOWING PROOFS. -- Asif . This is what is meant by 'Omnipresent' and NOT what the Deobandis and Wahhabis claim we believe.]

.Proof from the QURAN

(I will only quote one example of this-the book gives 12 verses)

1.." (1) Ya Ayyu Hannabiyyu Inna Arsalnaaka Shahidan wa Mubbasharan wa Nazeeranwa daa'iyān ilallahi b I idhnihi wa siraajan muneera.."

(Surah 33.45-46)

? ..O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner. And as one inviting to Allah by His permission, and as a light-giving torch. (Shakir's translation)

The meaning of 'Shahid' can be both a witness and also 'Hazir wa Nazir'; a witness is called 'shahid' because he was present at the event (an eye-witness). His Excellency alayhi salatosalam is called 'shahid' because he in this world is seeing events in the Unseen Realm [aalam-ul-ghayb] and giving evidence, otherwise all the Prophets were witnesses. Or [he is called it] because on Judgement Day he will give primary evidence for all the Prophets. This type of evidence is not possible without seeing the events. Likewise is his being mubasshir [bearer of good news] and nazeer [warner] and daa'iy il allah [one inviting to Allah] as all the other Prophets also did these things BUT from hearing

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about them, (whereas) Our Prophet by actually SEEING them. That is why only the Holy Prophet (sal Allahu alayhi wa sallam) experienced the Mir'aj. Siraj Munir (a light giving torch) is another name for the Sun. It is everywhere in the world, present in every home, and so is Our Beloved Prophet. The Holy Prophet's being Hazir and Nazir is thus evident from every phrase of this verse.." (p. 139)...

" Note: At this point some people say that 'you are a muqallid and it is not permissible for a muqallid to take evidence from Ayats and Hadith, the Imam should bring these evidences. Thus only Imam Abu Hanifa Radhi Allah anhu's words can be presented by you'. There are a number of answers to this: ..in the debate on Taqleed it was said that taqleed is NOT done in matters of doctrine (aqeedah), only in matters of fiqh-ijtihaadia (ijtihaadia jurisprudence). This is a question of Aqeedah..." (p. 143)

From the HADITH Shareef

(Many hadith are presented by Hazrat Ahmad Yar Khan-I only give you 4 here)

2."..In SHARH of MUWAAHIB AL-LADUNIYYA by AL ZARQAANI, there is this narration of HAZRAT ABDULIAH IBN UMAR (radhi Allah anhu)

' Allah Taala presented the whole world before me. Thus, I AM SEEING THIS WORLD AND EVERYTHING WHICH IS TO HAPPEN IN IT TILL JUDGEMENT DAY, AS IF I AM LOOKING AT THIS HAND OF MINE.'

3. In the MUSNAD OF IMAM AHMAD IBN HANBAL by the narration of ABU DHARR GHIFAARI (radhi Allah anhu),

' The Holy Prophet (sal Allahu alayhi wa sallam) has left us in this state: that NOT EVEN A BIRD FLAPS ITS WING, BUT HE HAS ALREADY TOLD US ABOUT IT'

[Subhan Allah! And yet these wretched Deobandis and their masters the Wahabbis claim Our Beloved Master (sal Allahu alayhi wa sallam) did not have any such knowledge or power! Astaghfirullah!]

4. In MISHKAH UL MASABIH, VOLUME TWO, BAB AL KARAMAAT, FOLLOWED BY BAAB WAFAT AL NABI alaihisalaam, it is written:

'Your meeting place is the Hawd-e-Kauthar (Fount of Kauthar). I am SEEING IT FROM THIS VERY PLACE.'

[Now, dear reader, tell me in all honesty, if this isn't Haazir and Naazir -according to our Sunni beliefs stated above, then what is it? But yet the 'Wahabbis in Sunni disguise' (ie Deobandis = Gulaabi Wahabbi in Urdu) continue to rave and rant, 'shirk! bida't!' And they have the audacity and the shamelessness to still claim to be Sunnis!! No doubt they will find a way of dismissing these hadiths too or ignoring them. They have selective memory it seems.]

5/6. IMAM ABU HANIFA radi Allah anhu in FIQH AL AKBAR and ALLAMA JALAL UD DIN SUYUTI in JAMA' AL-KABEER report from HARITH IBN NU'MAAN that,

'Once I (Harith ibn Nu'maan radhi Allah anhu) went to visit the Holy Prophet alayhi salato salaam and the Holy Prophet sal Allahu alayhi wa sallam, asked me, 'O Harith, how did you find the day?' I replied 'By being a true momin (believer).' The Messenger alaihi salaam said, 'What is the reality of your Iman (faith)?' I replied, ' As if I AM SEEING THE DIVINE THRONE MANIFESTLY. AND AS IF I AM SEEING THE DWELLERS OF PARADISE GREETING EACH OTHER AND THE DWELLERS OF HELL MAKING NOISE.'

Mawlana RUMI (alayhi rahmat) has copied this event in the Masnavi ...

When that is the state of an Atom of the Sun's' vision (meaning Hazrat Harith) that he sees heaven , hell, the Throne, the Earth, People of heaven and hell with his own eyes, what can one say about the vision of the Sun of the Universe (meaning the Holy Prophet) sal Allahu alayhi wa sallam? " (p. 148)

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[And yet the spiritually blind Deobandis will STILL be shameless enough to claim Haazir and Naazir is not the true position. Such obstinacy only leads to one place....! But their devilish leaders like Thanavi and Gangohi claim that to claim such knowledge for the Darling of Allah (alayhi afdalus salaato salaam) is, nauzubillah, shirk yet even the Sahaba are here seen having the kind of Knowledge and witnessing and presence [haazir wa naazir] that the Deobandis deny for the Chief of Both Worlds alayhi salaato salaam!]

FROM THE WORDS OF THE JURISTS AND THE SCHOLARS

7. In DAR AL MUKHTAAR (VOLUME THREE) BAB AL MURTADEEN, in the debate about the Miracles of the Saints we find:

“YA HADHIRU YA NADHIRU LAYSA BI KUFRIN”
'It is NOT kufr to say , O Hazir O Nazir'

8. DAR AL MUKHTAAR, VOLUME 1, BAAB KAIFIYYATUL SALAAH says:

'One should make the intention (niyyah) to say the words of althahiyya (in salaah) oneself as if one is HIMSELF praising Allah and SENDING SALAAMS upon the Prophet (alaihi salaato salaam).'

9. In SHAAMI we find the following commentary on this commandment,

' that is, in Althahiyat do NOT make niyyah to JUST RECITE the conversation between Allah and the Holy Prophet which occurred on the night of Miraaj'

" From these words of the Fuqaha we see that it is NOT kufr to call someone other than Allah Hazir and Nazir and in fact in Althahiyat to send salaams upon the Prophet while thinking of him as being present himself." (p. 149)

10. In MAJMU'A AL BARAKAAT SHAYKH ABDUL HAQQ MUHADITH DEHLVI (alayhi rahmat) writes,

"The Holy Prophet alayhi salato salam is AWARE OF THE CONDITIONS AND ACTIONS OF HIS UMMAH AND THE ONE WHO BENEFITS THOSE WHO GO TO HIS BLESSED COURT AND HAZIR AND NAZIR."

[After such a frank and straight forward statement by Hadrat Muhadith e Dehlvi [alayhi rahmat] whom the Deobandis claim to also follow and respect (the lie of that claim should be evident by now) nothing more on this subject needs to be said if one is honest. But alas honesty is something alien to the Followers of the Najdi and his Indo-Pak acolytes.]

11. In MIRQAAT, BAAB " MA YAQAALU INDA MAN HADHARAHU'L MAWTU", in the end it is written:

"That is, the Awliya Allah can at one time, be present in many places and they can have a number of bodies (jism) at the same time"

[If such is the condition of the Awliya, what of the Beloved Master of the Awliya and the Anbiya sal Allahu alayhi wa sallam?! Subhan Allah! Ya Rasool Allah fidaaka Abbi wa Ammi! sal Allahu alayhi wa sallam]

12. IMAM IBN AL KHAARIJ in MADKHAL and IMAM QASTALLANI IN MAWAHIB, VOL 2, PAGE 387, CHAPTER 3 'ZIYAARA QABRA'L SHAREEF says,

" Our scholars [ulama] said that there is NO DIFFERENCE BETWEEN THE LIFE AND DEATH of Our Holy Prophet sal Allahu alayhi wa sallam. He (alayhi salaatosalam) SEES HIS UMMAH AND KNOWS THEIR STATES, INTENTIONS, WILLS AND WHAT IS IN THEIR HEARTS. THESE ARE ABSOLUTELY CLEAR (MANIFEST) TO HIM. AND IN THIS THERE IS NOTHING HIDDEN."

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13. In MIRQAA' SHARH MISHKAT, MULLA ALI QARI says,

"IMAM GHAZALI said that when you go to the mosque send greetings upon the Holy Messenger (alayhi salato salaam) as HE IS PRESENT INSIDE MOSQUES."

[The Dobb will claim this quote is fabricated! Go and look it up!]

14. In NASEEM AL RIYAADH, SHARH AL SHIFAA OF QADI AYAD, VOLUME 3 near the end, it says,

"The Blessed Prophets are both PHYSICALLY AND MANIFESTLY with men [bashar]. And their spiritual and inner [batin] powers are regal. That is why THEY SEE ALL THOSE IN THE EAST AND THE WEST AND HEAR THE NOISE OF THE SKIES and can smell Gabriel's scent when he comes to visit them."

15. In MADARIJ AN NABUWWA, PAGE 480, VOLUME 2, SECTION 4, 'WASL HAYAAT ANBIYA' it is written,

"After this IF IT IS SAID THAT ALLAH TAALA HAS GIVEN THE HOLY PROPHET ALAYHI SALATO SALAM SUCH POWER AND STATUS THAT HE CAN GO INTO WHICH EVER HOUSE HE WISHES WHETHER WITH THE SAME BODY OR A BODY FROM ALAM AL MITHAL, WHETHER IN THE SKIES OR IN THE GRAVE , IT IS CORRECT...."

[So, Mr. Dobb and followers who is right.....you or the author of Madaarij an Nabuwwa?]

16. In TAFSIR RUH AL BAYAAN at the end of SURAH MULK it is written,

"IMAM GHAZZALI (alayh irahmat) said that the Holy Prophet sal Allahu alayhi wa sallam has the capability, along with the souls of his Blessed Companions, to travel in the world. MANY AWLIYA HAVE SEEN HIM (ALAYHI SALATO SALAM)". (P. 184)

From these words and sayings of the fuqaha and the Scholars of the Ummah it has been WELL PROVEN THAT THE HOLY MESSENGER SAL ALLAHU ALAYHI WA SALLAM IS HAZIR AND NAZIR. "

[End of quotes from the book Jaa al Haq]

Indeed it has! My Sunni brothers, now you will see that the belief of His Excellency sal Allahu alayhi wa sallam being Haazir wa Naazir of the Ahl as-Sunna wal-Jamaah is correct and true and the belief of the Ahle Sunnah wa al Jamaat scholars throughout history.

It has been proven by the Qur'an, Hadith and Classical Texts as some demanded, alhamdulillah with the grace of Allah and the gaze of his Beloved One and the blessings of my Shaykh and all of the Awliya Allah. I have above in this brief treatise given SIXTEEN (16) proofs. Now it is up to the Deobandis to show these 16 proofs to be wrong. And this is just the tip of the iceberg! Many more exist and are given in the great book Jaa al Haq wa Zaahiqata al Baatil by Hazrat Mufti Ahmad Yaar Khan. This topic alone runs there to over 50 pages!

Therefore if the Deobandis now can answer they may try. Of course they can always say that the above myriad authors and great savants of Islam are all wrong, or misquoted (!), and only they and the Wahabbis are correct. Other than that, you will agree, they have NOT GOT A LEG TO STAND ON. Of course they will continue to rant and rave. 'Deaf, dumb and blind' is an apt description of them.

Finally I end with a poem by Hadrat Imam Abu Hanifa in Qaseeda Nau'maan:

WA iza sam'itu fa'`anka qawlan tayyiban

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Wa iza nazarto fa la arayaa illaka

When I listen, it is only to your remembrance
And when I see, I see nothing but you!

May Allah protect us all from the Wahabbi/Deobandi fitna.

And All Praise Be to Allah, Lord of the Worlds.

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