

The Holy Prophet (Salallahu Alaihi Wasallam) hears from Both Far and Near

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. There are some people whose Aqeeda is that the Holy Prophet (*sallal laahu alaihi wasallam*) cannot hear anything from a distance. They say that he only hears the voices of his Ummah who are in Madinah Munawwarah and that he can only hear the Durood Shareef that is recited there. They say that if a person believes that the Holy Prophet (*sallal laahu alaihi wasallam*) can hear from far and near is *Shirk* or Polytheism (i.e. associating partners with Allah).
2. Imaam-e-A'zam Abu Hanifa (*radi Allahu anhu*) writes that Haaris ibn La'man and Haaris bin Na'man (*radi Allah anhuma*) have said that: "Once I went to the Prophet (*sallal laahu alaihi wasallam*). The Prophet (*sallal laahu alaihi wasallam*) asked me a question, 'Oh Haaris, in what state did you pass the day?' I replied, 'As a true Muslim.' Then the 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 grinder can recognise wheat from barley that is, 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 Prophet (*sallal laahu alaihi wasallam*) told him to stop and say no more. (*Fiqah Akbar*) This narration illustrates the sight of a Sahabi (Blessed Companion of the Prophet). He could see the Throne of Allah, the Heavens, the Hells and their inmates! Imagine the sight of Rasoolullah (*sallal laahu alaihi wasallam*)!
3. Addressing the Sahaba (*radi Allahu anhuma*), Rasoolullah (*sallal laahu alaihi wasallam*) proclaimed: "What I see you cannot see, and what I hear you cannot hear." (*Tirmidhi Shareef*)
4. The Holy Prophet (*sallal laahu alaihi wasallam*) is reported to have said, "I saw Prophet Moosa in the valley of Azraq, while passing from Makka to Madina. He was reciting 'Talbiah' in a loud voice. On another occasion, I saw Prophet Yunus wearing a long woolen overcoat and riding a red camel." (*Ibn Majah*)
5. The Holy Prophet (*sallal laahu alaihi wasallam*) said: "I know the stone in Makkah which used to pay me Salutations before my advent as a Prophet and I know that even now." (*Sahih Muslim*) The Holy Prophet (*sallal laahu alaihi wasallam*), whilst in Madina, was able to see and hear the stone in Makkah paying him Salutations!
6. The Holy Prophet (*sallal laahu alaihi wasallam*) said: "I hear all that which you do not hear." (*Sahih Bukhari; Mishkaat Shareef*)
7. The Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) has stated: "I hear with my own ears the Durood of those who love me and I also recognise them". (*Dala'ile Khairaat Shareef*)
8. The distinguished Sahaba of the Holy Prophet (*sallal laahu alaihi wasallam*) used to call to the Prophet (*sallal laahu alaihi wasallam*) from distances, even at the time of battles, which took place great distances away. They did this because they believed that the Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) could hear from far and from near.
9. It is recorded that Hazrat 'Umar (*radi Allahu anhu*), who was delivering a Khutba in Madina Shareef, was able to see Hazrat Sari'ah (*radi Allahu anhu*) and the rest of the Muslim army who were in Persia. Hazrat 'Umar (*radi Allahu anhu*) called out a warning to Hazrat Sari'ah (*radi allahu anhu*), who heard the calling of Hazrath 'Umar (*radi Allahu anhu*). (*Mishkaat Shareef*) This narration illustrates two points: Firstly, the Sahabi was able to see what was happening hundreds of miles away. Secondly, the other Sahabi was able to hear his call from hundreds of miles away.

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10. This is the state of the Sahaba, Mu'mineen and the Awliya (Saints). It is obvious that the status and powers of Rasoolullah (*sallal laahu alaihi wasallam*) are much more superior than that of the Sahaba, Mu'mineen and the Awliya (Saints). So, if his blessed Companions can accomplish the above we are sure that he can accomplish it.
11. The Holy Prophet Muhammad (*sallal laahu alaihi wasallam*) said: *"Recite Durood Shareef abundantly on Fridays since it is a day of witnesses. Angels present themselves there. When any servant recites Durood, no matter who and where he is, his voice reaches me"*. (*Jila'ul Ifhaam; Az ibn Qayyim As Salaatu was Salaam*)
12. It is clear from this Hadith Shareef that the belief of the Ahle Sunnah Wal Jama'at is correct because the Holy Prophet (*sallal laahu alaihi wasallam*) himself said that the person who recites Durood Shareef upon him from whichever place, the voice of that person reaches him.
13. Another Hadith Shareef says that the Durood Shareef is presented to the Holy Prophet (*sallal laahu alaihi wasallam*): *"When a person recites Durood Shareef, then an Angel takes it and goes up and presents it before Almighty Allah. Allah Almighty says, 'Take it to the Mazaar of my Beloved servant, Muhammad (sallal laahu alaihi wasallam) so that he may make Du'a-e-Bakhshish for the person who sent the Durood and he may gain coolness in his eyes'."* From this Hadith Shareef it is obvious that the Durood Shareef is first taken to Allah Ta'ala, and then presented in the court of the Holy Prophet (*sallal laahu alaihi wasallam*). Some people argue that if the Prophet (*sallal laahu alaihi wasallam*) hears the Durood, then what need is there for the Angels to present it to him?
14. This argument is not only contradicting the power of hearing of the Holy Prophet (*sallal laahu alaihi wasallam*), but it is also contradicting the power of Hearing of Allah Ta'ala as well since the Durood Shareef is first presented in the Court of Allah Ta'ala. Does this mean that Allah Ta'ala cannot hear from far and near? Therefore, the argument is baseless.
15. Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*) was making Wudhu for Tahajjud Salaah at the home of Hazrat Maimuna (*radi Allahu anha*). He suddenly called out three times, *"Labbaik, Labbaik, Labbaik!"* (Here I am) and *"Nusirtu, Nusirtu, Nusirtu!"* (I helped you). After saying this, he remained where he was and did not leave that place. Hazrat Maimuna (*radi Allahu anha*) further said: *"When the Prophet (sallal laahu alaihi wasallam) completed his Wudhu, I asked him why he had called out those words"*. He replied: *"Raajiz was calling me"*. What actually happened was that the Quraish wanted to kill Hazrat Umar bin Saalim Raajiz (*radi Allahu anhu*) as he was on the road leading to Madinatul Munawwarah. He called out: *"O Nabi (sallal laahu alaihi wasallam)! Help me or else the enemies will kill me!"* Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*) responded to his call from home and saved him from death. (*Baihaqi; Tibrani*)
16. This Hadith Shareef proves four points:
 - a. Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*) is observing his Ummah.
 - b. It is Ja'iz (Permissible) to call the Prophet (*sallal laahu alaihi wasallam*) for help.
 - c. Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*) can hear the call of his Ummah.
 - d. Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*) can help those in distress regardless of distance.
17. Hadrat Shah Abdul Aziz Muhaddith Delhwi (*radi Allahu anhu*) wrote: *"Through the help of Noor-e-Nabuwat, the Holy Prophet (sallal laahu alaihi wasallam) is aware and well informed of the condition and status of every religious person. He knows of the point where that person has reached in his Deen and what is the condition of his Imaan and through which veil it is that he is deprived of elevation. Thus, he knows your sins, intentions and bad ideas. This is why, according to Shari'ah, he will be witness for the Ummah in the world and in the Hereafter and he will be accepted and a compulsory action."* (*Tafseer Azizi*)
18. When Hazrat Umar Saalim (*radi Allahu anhu*) arrived in Madinatul Munawwarah, he wrote a few Arabic poems. The translation of a stanza is: *"Ask the Prophet (sallal laahu alaihi wasallam) for help, because he is ever willing to help. Call out to the servants of Allah. They will help you!"*
19. Al-'arifu billah Sayyid Muhammad 'Uthman al-Mirghani al-Makki al-Hanafi (*radi Allahu anhu*) said in his book

"Akrab at-turuki ila 'l-haqq": "Think of Rasoolullah's (sallal laahu alaihi wasallam) presence facing you, his seeing and hearing you! Even if you are far away, Allahu Ta'ala makes your voice be heard and displays you. Here, being near or distant is the same."

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