

Hazir o Nazir

We, the Ahle Sunnah Wal Jammah, believe that the Prophet [May Allah bless him and grant him peace] is Haadhir and Nadhir, which simply put means that he views our actions and in this way we are presented to him. He [May Allah bless him and grant him peace] is Nadhir, since he views our actions, both good and bad.

Definition of Hadhir/Nadhir

Mufti Ahmad Yaar Khan and Allama Ghulam Rasool Sa'eedi write:

Haadhir Nadhir does not mean that the Prophet [May Allah bless him and grant him peace] is present. Rather, it means that the Prophet [May Allah bless him and grant him peace] views the actions of his Ummah whilst he is in his grave. He can go from his grave to other places where he likes spiritually. He prays for us.

[Tawzeeh-ul-Bayaan Sharh Sahih Muslim vol 1 Chapter on Mi'raj Ja al-Haqq chapter

Al Haadir-u-wannadir by Mufti Ahmad Yaar Khan]

Proof of Hadhir/Nadhir

Allah Ta'ala says in the Qur'an

"O Prophet! [May Allah bless him and grant him peace] no doubt, We have sent you as a witness, bearer of glad tiding and a Warner"

[Surah Al-Ahzab, verse 45.]

The Qur'an refers to RasoolAllah [May Allah bless him and grant him peace] as 'Shahid'(witness) and the witness is someone who sees whilst being present. [Mufradaat, Imam Raghیب, under the word Shahid]

Allah sent the Prophet [May Allah bless him and grant him peace] as Shahid. It is for this reason we refer to him as metaphorically being Haadhir/Nadhir and that he is not Hadhir/Nadhir in the way that are the Angels Kiraman, Katibeen. (The Angels who are constantly present on the right and left shoulder of every human being.)

Proof of Haadhir & Nadhir from Hadith

Hafidhh Ibn Kathir writes:

Imam Qurtubi writes: The angels present the actions of the Ummah to the Prophet [May Allah bless him and grant him peace] every single day. This is not correct, but the truth is that the actions of the Ummah are presented not every day but every Friday. [Tafsir Ibn Kathir Surah Al-Nisa'a under verse 41]

Hafidhh Ibn Qayyim writes:

It is true that our Prophet, [May Allah bless him and grant him peace] in his grave, is presented with the actions of his Ummah. This is from un-authenticated Ahadeeth and it is not something to be surprised by, because when our parents pass away from this world, our actions are presented to them to view. However, with our Prophet [May Allah bless him and grant him peace], he is presented with the actions of the all humans and the Jins. [Qaseedah Nounia 13 by Hafidhh Ibn Qayyim]

Hafidhh ibn Kathir writes: that;

When a parent of a muslim dies, then their children's actions are presented to them. If the actions are good then they are happy, but if their actions are bad, then they pray to Allah TA'ALA so that He may forgive them. [Tafsir ibn Kathir under verse 105 of Surah al Taubah by Hafidhh Ibn Kathir].

Hafidhh Ibn Rajab: also says on this subject;

Deeds of the humans are presented in front of our Prophet [May Allah bless him and grant him peace], that is why a person should be ashamed of themselves from doing bad deeds. [Lataef-ul-Mahrif Hafidhh Ibn Rajab pg 91]

Some people may have difficulty in comprehending how the Prophet [May Allah bless him and grant him peace] could have so much power to the extent that he views the actions of his Ummah every day or once a week. Firstly such a thing can never be difficult for the Prophet [May Allah bless him and grant him peace], and secondly there is nothing to be surprised by when Allah grants his special servants abilities of such nature.

Hafidhh Ibn Kathir writes:

An example of this would be of the Angel Izra'eel Alaihi salaam, who at all times has the Lawh-e-Mahfooz (guarded tablet) in his sight, and it is through this he sees the whole world. He even visits every house on land and under water five times a day. [Tafsir Ibn Kathir, Surah Sajdah, under verse 11. Also in Tareek Ibn Kathir vol.1, Chapter on Lawh-e-Mahfooz]

Apart from his servants, Allah has even given power to Shaytaan, who sits on his throne in the sea and sees you wherever you may be. [Surah Al-'Araaf, under verse 27]

So if Allah can bestow such powers to a Kafir then why is it so difficult to believe that He can bestow such powers to the most beloved of his creation - Our Prophet [May Allah bless him and grant him peace]?

The evidence provided above, was to demonstrate that the Prophet [May Allah bless him and grant him peace] is a witness over the whole of his Ummah - and this is what is meant by Hadr/Nadhir.

The Prophet [May Allah bless him and grant him peace] stated:

"My life is better for you, you narrate Ahadith and Ahadith are narrated for you. When I pass away it will continue to benefit you because your actions will be presented before me. If I see a good deed I

shall praise Allah Soobha Nahu Wata'ala, If I see a bad deed of yours I shall ask Allah Soobha Nahu Wata'ala to forgive you. [Majma-uz-Zwaa'id, vol.9, pg.24]

All this implies, that the Prophet [May Allah bless him and grant him peace] is Hadhir/Nadhir over our actions.

Hafidhh Ibn Kathir writes: On the Day of Judgment, the Prophet [May Allah bless him and grant him peace] will be a witness over our actions and the actions of the previous Ummahs. Even the Ummah of the Prophet [May Allah bless him and grant him peace] will bear witness to the fact that the previous Prophets conveyed the message of Allah Soobha Nahu Wata'ala to their respective Ummahs. To this, the people from the previous Ummahs will say: 'How can they testify when they were not present at that time?' The Ummah of the Prophet [May Allah bless him and grant him peace] will reply: 'We were informed by our Prophet [May Allah bless him and grant him peace] that the previous messengers had all conveyed the message from Allah Soobha Nahu Wata'ala.' Then RasoolAllah [May Allah bless him and grant him peace] will himself bear witness to the fact that all the Prophets before him had conveyed their message from Allah Soobha Nahu Wata'ala to their respective Ummahs. [Tafsir Ibn Kathir, Surah Baqarah, under verse 143]

On the Day of judgment there will be an objection to the certification of the Ummahs ,but there will be no objection to the word/certification of the Prophet [May Allah bless him and grant him peace]. In fact it will used as a decision, since the certification of the Ummah would be from what they heard (from Qur'an and Sunnah) but the certification of the Prophet [May Allah bless him and grant him peace] will be from what he had witnessed.

Imam Bukhari Rahmatullah states:

The Prophet [May Allah bless him and grant him peace] saw all the previous Prophets and their followers. This is the difference in the testimony of the Prophet [May Allah bless him and grant him peace] and that of his Ummah. [Sahih al Bukhari Chptr Al-Manaqib]

From the above, it can be understood that the witness of Prophet Muhammad [May Allah bless him and grant him peace] will not be challengable on the Day of Judgement, because his witness will be observable.