

## The Concept of “Hadhira Nadhir”

**In the Name of Allah, the Most Gracious, the Most Merciful.**

**Direct Salutations on Leader of all Prophets and Messengers, Sayyiduna Muhammad (Peace and blessings be upon him, his family, and companions)**

It is belief of Ahlus Sunnah wa'l Jammah that Prophet Muhammad (Peace be upon him) is Hadhir and Nadhir (i.e. Alive in his grave and witnessing our actions, also he can be present spiritually at different places at the same time with the grant of Allah)

The opponents such as Salafis falsely assert that we believe Allah is Hadhir Nadhir, although that is a lie because Allah is pure of time and space and concept of Hadhir Nadhir constitutes places. Plus this belief in Prophet being Hadhir Nadhir cannot ever be Shirk because Hadhir Nadhir is not a Sifat (attribute) of Allah at first place. The deobandis on the other hand falsely believe that Allah is Hadhir Nadhir whereas this quality is of Makhlooq and not of Khaliq.

Let us start with the proofs from Glorious Qur'an, Sunnah, and sayings of classical scholars.

Proof # 1

Qur'an states: **O Prophet! Truly we have sent thee as a Witness (Shahid), a Bearer of Glad Tidings, and Warner. And as one who invites to God's (grace) by His leave, and as a lamp (wa- sirajaanm munera) Spreading light. (33:45-46)**

Qur'an clearly calls Prophet Muhammad (Peace be upon him) as “Shahid (witness)” and witness is only that person who is eye witness and present. Qur'an cannot be illogical and call someone a witness who is not present and witnessing. If Salafis and Deobandis falsely say that this verse is only calling him Shahid during his life, then let's move forward and read more proofs.

## Proof # 2

Qur'an states: **How then if I brought from each people a Witness and brought you (O Muhammad) as a Witness against these people"**. On that day those who reject faith and disobey the Apostle will wish that the earth were made one with them: but never will they hide a single fact from Allah! .(4:41-42).

Here Qur'an is talking about bringing witness from all people and then Prophet Muhammad (Peace be upon him) being witness over them all. This is great testimony from Qur'an that Prophet is Hادhir Nadhir.

**Objection No.1** Some people object that even Ummah of Muhammad (salallahu alaihi wasalam) is called Shahid so do they become Hادhir Nadhir too? What they forget while making this analogy is that Ummah is shahid due to Prophet (Peace be upon him) being sent amongst them so everything actually returns to witnessing of Prophet (salallahu alaihi wasalam)

**Objection No.2:** Some object by saying that Prophet (Peace be upon him) will give Shahadah due to Quran i.e. he knows what is right and what is wrong as its mentioned in Quran therefore it proves that he is not Hادhir Nadhir, the answer to this is that Quran indeed holds all the knowledge, therefore what they are saying is proving Prophet to be Hادhir Nadhir itself because Quran was revealed to him and Prophet knows everything being best A'arif of Qur'an. Secondly by Hادhir Nadhir it means Prophet is alive in his grave where he is witnessing all our actions as authentic hadiths prove as I shall cite.

## Proof # 3 (from Hadith)

**Narrated Abu Sa'id Al-Khudri:** 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) [Sahih Bukhari: Vol. 6, Book 60, Hadith 14]

Mullah Ali Qari (Rahimullah) explains the Hadith of Nuh (a.s) being asked to call his witnesses

فيقول محمد وأمته والمعنى أن أمته شهداء وهو مزك لهم وقدم في الذكر للتعظيم ولا يبعد أنه يشهد لنوح عليه الصلاة والسلام أيضا لأنه محل النصره وقد قال تعالى وإذا أخذ الله ميثاق النبيين إلى قوله لتؤمنن به ولتنصرنه آل عمران فقال رسول الله فيجاء بكم وفيه تنبيه نبيه أنه حاضر ناظر في ذلك العرض الأكبر فيؤتى بالرسول وأولهم نوح ويؤتى بشهوده وهم هذه الأمة

**Translation:** [And he (Nuh) shall reply, 'Muhammad and his Community'] This means that his Community is witness while he vouches for them, but his mention came first out of reverence (للتعظيم). It not Ba'eed (i.e. impossible) that the Prophet (Peace be upon him) is himself witness for Nuh, since it is a context of help and Allah Most High said [When Allah made (His) covenant with the Prophets] until He said [you shall believe in him and you shall help him] (3:81). **In this there is a remarkable warning that the Prophet (Peace be upon him) "IS PRESENT AND WITNESSING" in the Greatest Inspection ( وفيه تنبيه نبيه أنه حاضر ) (ناظر في ذلك العرض الأكبر),** when the Prophets are brought, Nuh being the first, and the latter's witnesses are brought, namely, this Community. [Mirqat al Mafatih Sharh al-Mishqaat al Misabih Volume 10, Page No. 210, Published by Dar ul Kutb al iLmiyyah]

Mullah Ali Qari (rah) also explains the quote: (If nobody is present in the house then one should say: Peace be upon the Messenger of Allah and Allah's Mercy and blessings) while doing Sharh of this Mullah Ali Qari (rah) writes:

اي لان روحة عليه السلام حاضر في بيوت اهل الاسلام

**“Meaning, because his soul (Peace be upon him) is present in the houses belonging to the People of Islam.** [Mullah Ali Qari, Sharh ash-Shifah, Volume 2, Page No. 117, Published by Dar ul Kutb al iLmiyyah]

Proof # 4

*Volume 2, Book 23, Number 422: (Sahih Bukhari)*

**Narrated Anas:** The Prophet (ﷺ) said, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: **What did you use to say about this man (Fi Hadha ar Rajul), Muhammad ?** He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it....

The wording Hadha ar Rajul is clear proof that Prophet (Peace be upon him) can be present at different places at a same time and appears in grave, because many people die at the same time in the world and Prophet appears to them in the grave.

Proof # 5

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى ، قَالَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادَ ، عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ ، عَنْ زَادَانَ ، عَنْ عَبْدِ اللَّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَيَاتِي خَيْرٌ لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ،

فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمَدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ

Abdullah (Ibn Masud) narrates from the Prophet (صلى الله عليه وآله) who said:

Allah has (appointed) angels wandering on earth, they bring me the Salam of my Ummah”, and the Prophet (Peace be upon him) said :  
**“ My life is good (Khayr) for you, you narrate me and I narrate to you, and my death is good for you, your actions will be presented to me, what I will see from good deeds I will praise Allah, what I will see from bad deeds, I will ask forgiveness from Allah for you”**  
[Musnad al Bazaar, Hadith # 1925, Published by Maktaba al Uloom wal Hikam]

الحافظ الهيثمي في مجمع الزوائد ( 9 / 24 ) رجاله رجال الصحيح

Imam al Hafidh Al Haythami (rah) said in Majma Az Zawaid: It’s narrators are those of Sahih [Majma Az Zawaid 9:24]

Imam al Hafidh Jalal ud din Suyuti (rah) said in Khasais ul Kubra: Its Chain is Sahih [Khasais ul Kubra 2:281]

Imam Suyuti (rah) also authenticated its chain in *Manahil al-Safa* (p. 31 #8)

And Imam al-‘Iraqi (rah) said:

وروى أبو بكر البزار في مسنده بإسناد جيد

i.e. Abu Bakr al Bazzar (rah) narrated it with strong chain (in *Tarh al-Tathrib* 3:297)

Imam Ibn Jawzi (rah) also narrated it in his magnificent Al-Wafa bi Ahwal lil Mustafa, Page No. 826, Hadith No. 1564, Published by Dar ul Kutab al iLmiyyah, Beirut, Lebanon (Note: In the beginning of this book Imam Ibn Jawzi the most

strict scholar on Jirah wa Tadil said: I have not mixed Sahih ahadith with false in this book]

Mullah Ali al-Qari (rah) added: "Al-Harith ibn Usama narrated it in his Musnad with a sound chain." (Al-Qari, Sharh al-Shifa' (1:102)

Shaykh `Abd Allah al-Talidi said in his Tahdhib al-Khasa'is al-Kubra (p. 458-459 #694) that this chain is sound according to Muslim's criterion, and Shaykh Mahmud Mamduh in Raf`al-Minara (p. 156-169) discusses it at length and declares it sound

Al-Munawi also declared it sahih (Al-Munawi in Fayd al-Qadir (3:401)

And so did al-Zurqani in his commentary on al-Qastallani's al-Mawahib al-Laduniyya, and Shihab al-Din al-Khafaji in Al-Khafaji, Sharh al-Shifa' (1:102)

This hadith clearly proves that all our actions are witnessed by Prophet (Peace be upon him).

#### Proof # 6

Qur'an states: **Have you not seen [O Prophet]** how your Lord dealt with the Companions of the Elephant? (105:1)

The Prophet (Peace be upon him) was not physically alive when incident of Abraha and Elephants happened. Qur'an clearly says about Prophet "HAVE YOU NOT SEEN" and as Qur'an cannot say illogical things therefore it proves that Prophet (Peace be upon him) is Hadhir Nadhir. This is just shown as corroborating proof although other proofs are more stronger.

#### Proof # 7

Qur'an states: It is He who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach

them the Scripture and wisdom, though heretofore they were indeed in error manifest (62:2)

**The Next ayah says: Along with others of them who have not yet joined them.** He is the Mighty, the Wise. (62:3)

As every word of Quran is without any shadow of doubt logical, hence this ayah has to be understood with deep analysis, so how does the Prophet (Peace be upon him) recite Quran, make others grow (i.e. spiritually) and teach them the scripture and wisdom? Some ignorant people will abruptly say ahh he is dead and cannot guide others anymore so we have to look at his Sunnah, my first question to these people is what did the people do before compilation of hadith books and Usool of Fiqh, Tafsir etc...? And how is the Prophet (Peace be upon him) Mercy to the worlds when later people do not have Prophet (Peace be upon him) purifying them?

Major commentators of Quran explained this ayah on its Dhahir and rightly so, let us look at a major Tafsir work to understand this simple but deep ayah of Glorious Quran.

The Leader of Mufasireen i.e. Imam at-Tabri (rah) explains this ayah as:

قال ابن زيد، في قول الله عز وجل: { وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ } قال: هؤلاء كل من كان بعد النبي صلى الله عليه وسلم إلى يوم القيامة، كل من دخل في الإسلام من العرب والعجم.

Translation: Ibn Zayd (ra) said about the verse of Quran {**Along with others of them who have not yet joined them**} It refers to "All" those people who after the Prophet (Peace be upon him) shall keep on entering Islam till day of judgment, this includes both the Arab and foreigners [Tafsir at-Tabri, Volume No. 7, Page No. 83: Dar al Fikr Beirut, Lebanon]

Hence it stands proven from the Nass of Qur'an that Prophet (Peace be upon him) still teaches Qur'an and purifies the selected people (i.e. Awliya), this is why many

Awliya had met Prophet such as Imam Jalal ud-din Suyuti (Rahimahullah) and others.

Proof # 8

**Quran states:** Say: "**The Angel of Death, put in charge of you,** will (duly) take your souls: then shall ye be brought back to your Lord."(32:11)

Hundreds of people die at different places at the same time all over the world and angel of death is there to take life of them all. When Angel of death can be Hadhir Nadhir, then why cannot Prophet (Peace be upon him) be who is superior to Angels?

Imam Ibn Kathir (rah) explains this ayah as:

الظاهر من هذه الآية أن ملك الموت شخص معين من الملائكة، كما هو المتبادر من حديث البراء المتقدم ذكره في سورة إبراهيم، وقد سمي في بعض الآثار بعزرائيل، وهو المشهور، قاله قتادة وغير واحد، وله أعوان، وهكذا ورد في الحديث: أن أعوانه ينتزعون الأرواح من سائر الجسد، حتى إذا بلغت الحلقوم، وتناولها ملك الموت، قال مجاهد: حويت له الأرض، فجعلت مثل الطست يتناول منها متى يشاء، ورواه زهير بن محمد عن النبي صلى الله عليه وسلم بنحوه مرسلًا، وقاله ابن عباس رضي الله عنهما.

وروى ابن أبي حاتم: حدثنا أبي، حدثنا يحيى بن أبي يحيى المقرئ، حدثنا عمر بن سمرة عن جعفر بن محمد قال: سمعت أبي يقول: نظر رسول الله صلى الله عليه وسلم إلى ملك الموت عند رأس رجل من الأنصار، فقال له النبي صلى الله عليه وسلم "**يا ملك الموت ارفق بصاحبي؛ فإنه مؤمن**" فقال ملك الموت: يا محمد طب نفساً، وقر عيناً، فأني بكل مؤمن رقيق، واعلم أن ما في الأرض بيت مدر ولا شعر في بر ولا بحر، إلا وأنا أتصفحهم في كل يوم خمس مرات، حتى إنني أعرف بصغيرهم وكبيرهم منهم بأنفسهم، والله يا محمد لو أنني أردت أن أقبض روح بعوضة، ما قدرت على ذلك حتى يكون الله هو الأمر بقبضها. قال جعفر: بلغني أنه إنما يتصفحهم عند مواقيت الصلاة، فإذا حضرهم عند الموت، فإن كان ممن يحافظ على الصلاة، دنا منه الملك، ودفع عنه الشيطان، ولقنه الملك لا إله إلا الله محمد رسول الله، في تلك الحال العظيمة. وقال عبد الرزاق: حدثنا محمد بن مسلم عن إبراهيم ابن ميسرة قال: سمعت مجاهدًا يقول: ما على ظهر الأرض من بيت شعر أو مدر، إلا وملك الموت يطوف به كل يوم مرتين. وقال كعب الأحبار: والله ما من بيت فيه أحد من أهل الدنيا، إلا وملك الموت يقوم على بابه كل يوم سبع مرات، ينظر هل فيه أحد أمر أن يتوفاه؟

**Translation:** The apparent meaning of this Ayah is that the Malak ul Mawt (Angel of death) is an appointed and specific Angel as it is known from the Tafsir of Surah Ibrahim in which Hadith of Bara bin Azib (ra) was shown (see 27<sup>th</sup> ayah). In some Athaar his name is mentioned to be Izrael (a.s) and that is famous too, this is the view of Qatada and others. He has his partners' as well. It is mentioned in the hadiths that his partners draw out the souls from all bodies till they reach the throat, then Malak ul Mawt captures it. **Mujahid(rah) said: The earth is rolled up for him (i.e. Angel of death) and it becomes like a platter from which he takes whosoever he wants**

The Messenger of Allah (salallahu alaihi wasalam) saw Malak ul Mawt on cushion of an Ansari at which He said: O Angel of death be lenient to my companion because he is a Momin. The Angel of death said: Do not worry (O Messenger of Allah) and relax your eyes because I am lenient to all believers, **You should be knowing that I am present at water and land 5 times everyday and I roam around in every house knowing every youngster and elder more than they know themselves. By Allah without the order of Allah I am not capable of taking life of even a mosquito.**

Hadrat Jafar (rah) said that the Angel of death looks for people during timings of prayer, whosoever guards strictly the habit of prayer then the Angel of death is closest to him at time of death whereas Shaytan is far from him, In this critical time the Angel of death does Taqleen of "La Ilaha Il Allah Muhammad ur Rasul Ullah" **Mujahid (rah) said: The Angel of death visits every part of the world twice a day. K'ab al Ahbar (rah) said: The Angel of death looks upon every door (of house) 7 times a day** seeing if there is someone regarding whom order of taking life has been given.[Tafsir al-Quran-al-Azim by Imam Al-Hafidh Ibn Kathir under Surah As-Sajdah:11]

Qur'an states: O you who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if you are (in truth) believers. And if you do not, **then be warned of war (against you) from Allah and His Messenger (2:278-279)**

People still indulge in usury, so the Prophet is still waging war on them.

#### Proof # 10

أخبرنا ابن المبارك، أخبرنا رجل من الأنصار عن المنهال بن عمرو أنه سمع سعيد بن المسيب يقول: ليس من يوم إلا تعرض فيه على النبي صلى الله عليه وسلم أمته غدوة وعشية، فيعرفهم بأسمائهم وأعمالهم، فلذلك يشهد عليهم، يقول الله تعالى: { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا }

It is narrated by Ibn Al-Mubarak who said : One of the Ansar narrated to us from al-Minhal ibn 'Amr that he heard Sa'id ibn Al-Musayyib say **:"Not one day passes except the Prophet (salallahu alaihi wasalam)'s community is shown to him morning and evening. He knows their names and actions, thereby he shall give witness concerning them. Allah said,"But how (will it be with them) when we bring of every people a witness, and we bring you (O Muhammad) as witness against these?"(4:41)**

Narrated by Ibn al-Mubarak in al-Zuhd (pg. 42), Imam al-Qurtubi in is al-Tadhkira (1:335), Ibn Hajr Al-Asqalani in Fath Al-Bari (9:99) and others.

This proof is shown as corroborating evidence to Proof # 5 shown above about all our actions shown to Prophet in his grave.

There are many more proofs, but I have shown only 10 due to brevity issue. Now let us come towards sayings of scholars.

#### Scholar # 1

Mullah Ali Qari (Rahimahullah) is shown to have proving Hadhir Nadhir above from both Mirqat Sharh al Mishqat and also Sharh ash Shifa.

Scholar # 2

Hujjat ul Islam, Imam Abu Hamid al-Ghazzali (Rahimahullah) said:

("التحيات") واحضر في قلبك النبي صلى الله عليه وسلم وشخصه الكريم وقل ("السلام عليك ايها النبي ورحمة الله وبركاته")

He in reference to At-Tahiyat says: "Believe in your heart that the Prophet (salallahu alaihi wasalam) is **Hadhir (present)** and then say Assalamo Alaika Ayyo-han-nabiyo (Peace be upon you "O" Prophet)" (Ihya ' ul - Uloom Vol. 1 Section 3)

Calling Prophet directly in prayer is by itself proof that Prophet (Peace be upon him) is witnessing and hearing.

Scholar # 3

**Imam Qastallani (Rahimuhullah) mentions in his magnificent Mawahib al Ladunniya:**

Our Ulama have said that there is no difference between life and death of Prophet (salallahu alaihi wasalam), He sees his Ummah (even today) and is also aware of our deeds rather what is in our hearts and nothing is hidden from him [Al Muwahib al Ladunniya by Al-Qastallani - Rahimuhullah, Volume 2, Page No. 387]

Scholar # 4

Imam Jalal ud-din Suyuti (rah) said:

وحضور جنازة من مات من صالح أمته فإن هذه الأمور من جملة أشغاله في البرزخ كما وردت  
بذلك الأحاديث والآثار

Translation: **Being present in the funeral of pious people in this Ummah, this is amongst the deeds which Prophet (Peace be upon him) does from Barzakh** and there are many ahadith and Athaar mentioned in this regard [Al-Hawi lil Fatawi, Volume No.2, Page No. 184-185]

He also wrote on seeing Prophet in wakeful state in detail, here is detailed extract from his book:

تنوير الحلك في إمكان رؤية النبي والملك

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى. وبعد فقد كثر السؤال عن رؤية أرباب الأحوال للنبي صلى الله عليه وسلم في اليقظة وإن طائفة من أهل العصر ممن لا قدم لهم في العلم بالغوا في إنكار ذلك والتعجب منه وادعوا أنه مستحيل فألفت هذه الكراسة في ذلك وسميتها تنوير الحلك في إمكان رؤية النبي والملك ونبدأ بالحديث الصحيح الوارد في ذلك: أخرج البخاري ومسلم وأبو داود عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من رأي في المنام فسيراني في اليقظة ولا يتمثل الشيطان بي، وأخرج الطبراني مثله من حديث مالك بن عبد الله الخثعمي ومن حديث أبي بكر، وأخرج الدارمي مثله من حديث أبي قتادة. قال العلماء اختلفوا في معنى قوله فسيراني في اليقظة ف قيل معناه فسيراني في القيامة وتعقب بأنه بلا فائدة في هذا التخصيص لأن كل أمته يروونه يوم القيامة من رآه منهم ومن لم يره، وقيل المراد من آمن به في حياته ولم يره لكونه حينئذ غائبا عنه فيكون مبشرا له أنه لا بد أن يراه في اليقظة قبل موته، وقال قوم هو على ظاهره فمن رآه في النوم فلا بد أن يراه في اليقظة يعني بعيني رأسه وقيل بعين في قلبه حكاهما القاضي أبو بكر ابن العربي، وقال الإمام أبو محمد بن أبي جمرة في تعليقه على الأحاديث التي انتقاها من البخاري: هذا الحديث يدل على أنه من رآه صلى الله عليه وسلم في النوم فسيراه في اليقظة وهل هذا على عمومته في حياته وبعد مماته أو هذا كان في حياته وهل ذلك لكل من رآه مطلقا أو خاص بمن فيه الأهلية والاتباع لسنته عليه السلام اللفظ يعطى العموم ومن يدعي الخصوص فيه بغير

مخصص منه صلى الله عليه وسلم فمتعسف قال وقد وقع من بعض الناس عدم التصديق بعمومه وقال على ما أعطاه عقله وكيف يكون من قد مات يراه الحي في عالم الشاهد قال وفي قول هذا القول من المحذور وجهان خطران أحدهما عدم التصديق لقول الصادق عليه السلام الذي لا ينطق عن الهوى والثاني الجهل بقدرة القادر وتعجزها

### Translation:

In the name of Allah, most Gracious, most Merciful.

Praise be to Allah and salutations upon His Slaves whom He has Chosen.

This question has become increasingly [common nowadays] about the visions among the People of the State (arbab al-ahwal) of the Prophet whilst awake; a group in our times - those who have no foothold in religious knowledge have vehemently refused and are astonished at this; they also claim that it is an impossible (mustahil) thing.

So I have written these few pages and named it 'tanwir al-halak fi imkani ruy'at al nabiiyi wal malak.' **We begin with the sahih (rigorously authenticated) Hadith reported in the matter: Bukhari, Muslim, Abu Dawud report from Abu Hurayrah that Rasulullah \_ said: "Whosoever saw me in his dream shall see me in wakeful state too (yaqadha) and the devil cannot impersonate me."** Tabarani has reported a similar narration from Malik ibn `Abdullah from the Hadith of Abu Bakra; Darami has a similar narration from the Hadith of Abu Qatadah. The scholars have said: there is difference of opinion concerning the meaning of 'he shall see me whilst awake'. Some said its meaning is: 'he shall see me on Judgment day' and this opinion is criticized as being futile because this is a special mention (takhsis); otherwise, everyone shall see him on Judgment day, those who have already seen him and those who haven't. It is also said that it means: 'those who bore faith in him in his lifetime and did not see him because they were not present are given glad tidings that they shall see him before they die.'

A group has said that the meaning is literal and whosoever saw Rasulullah ﷺ in his dream, he shall surely see him awake; that is, with his waking eyes though some said that the insight of his heart [is meant] - both of these reported by Qadi Abu Bakr Ibn al-`Arabi. Imam Abu Muhammad Ibn Abu Jamra says in his annotations on al-Bukhari: "This Hadith proves that whosoever saw him ﷺ in his dream shall see him whilst awake. [The debate is] whether this statement is generic for both during his lifetime and after his passing away, or whether it is only during his lifetime; also whether it is for everyone who saw him or whether it is specific for those people of merit and those who follow his Sunnah assiduously. The word appears to be generic and anyone who claims it to be specific without it being specified by him ﷺ has transgressed (mut'assaf)." He also said that, "Some people fell to disbelieving the generic case and said what their intelligence permits them and said: 'how can one living see the dead, in this world of beholding?'" He replied: "This objection gives rise to two dangerous possibilities; first is to disbelieve the [authenticated] saying of the truthful Prophet who does not speak from his own desire; and secondly to ignorance of the Power of the All-Powerful." [Al Hawi lil Fatawi, Volume 2, Page No. 437-438, Published by Maktaba al Asriyyah, Beirut, Lebanon]

#### Scholar # 5

Sheikh Abdul Haq Muhadith Dhelvi (Rahimuhullah) who was respected by classical Salafi scholars and is revered highly by Deobandis too, he said:

If it is said that Allah has granted such a power to Prophet (salallahu alaihi wasalam) that **he can visit whatever place he wants** whether spiritually or physically then it is right to say this, however the link to Qabr always remains intact [Madarij al Nabuwah, Section Hayat al Anbiya Volume 2, Page No. 450]

#### Scholar # 6

The esteemed Deobandi authority Anwar Shah Kashmiri said:

In my viewpoint, the **“SIGHT OF PROPHET IN WAKEFUL STATE IS POSSIBLE”** for every person whom Allah blesses with it. This has been mentioned by Hafidh Jalal ud-din Suyuti (rah) that he saw the Prophet (Peace be upon him) **“22 TIMES AND ALSO ASKED HIM ABOUT CREDIBILITY OF SOME AHADITH”** and when the Prophet (Peace be upon him) called them Sahih then Hafiz Suyuti (rah) also declared them Sahih. Shazali asked him to do Sifarish for him in presence of Hakim e Waqt, but Imam Suyuti refused and said: “If I go to the court of Hakim then I will get Mehroom from Ziyarat of Prophet (Peace be upon him)” and this will be a big loss for Ummah. Imam Shar’ani (rah) saw the Prophet (Peace be upon him) **“WHILST AWAKE”** and he also studied Sahih Bukhari from the Prophet (Peace be upon him) with his other eight companions, one of them was also Hanafi. **“HENCE SIGHT OF PROPHET IN STATE OF WAKEFULNESS IS PROVEN AND TO REJECT THIS IS WORK OF JAHILEEN”** [Faidh ul Bari, Sharh Sahih ul Bukhari, Volume No.1, Page No. 204, Published by Matbua Majlis e Ilmi Hind, 1357 AH]

Many other scholars can be shown, but hope these suffice.

All Muslims except for heretical Quranists, Parvezis, and such people, accept the fact that Prophet Muhammad (Peace be upon him) went for Isra wa’l Miraaj both with body and Spirit. He also led all Prophets in prayer at Masjid ul Aqsa, then also met them in heavens. This night ascension proves that Prophets can be present at their graves like Prophet saw Musa (alayh salam) praying in his grave as hadith of Sahih Muslim proves, also present at Masjid ul Aqsa and also heavens. The big authority of Salafis i.e. Ibn Qayyim al-Jawziyyah while writing over Ruh sheds light over great abilities of Ruh which should make this concept easy to understand for Salafis/Deobandis.

Ibn Qayyim said:

وإنما يغلط أكثر الناس في هذا الموضوع حيث يعتقد أن الروح من جنس ما يعهد من الأجسام التي إذا شغلت مكاناً لم يمكن أن تكون في غيره، وهذا غلط محض، بل الروح تكون فوق السماوات في أعلى عليين، وترد إلى القبر، فتد السلام، وتعلم بالمسلم، وهي في مكانها هناك، وروح رسول الله صلى الله عليه وسلم في الرفيق الأعلى دائماً، ويردها الله سبحانه إلى القبر، فتد السلام على من سلم عليه، وتسمع كلامه، وقد رأى رسول الله صلى الله عليه وسلم موسى قائماً يصلي في قبره، ورآه في السماء السادسة، والسابعة، فإما أن تكون سريعة الحركة والانتقال كلمح البصر، وإما أن يكون المتصل منها بالقبر وفنائه بمنزلة شعاع الشمس، وحرمتها في السماء،

Translation: **Many people are wrong about this matter, and they believe that soul is in the genre of bodies that “SPIRIT CANNOT BE PRESENT AT ONE PLACE AND THE OTHER (I.E. DIFFERENT PLACES)” But this (concept of theirs) is “SIMPLY WRONG” because the spirit in spite of being above the heaven in Aliyeen still comes “TO THE GRAVE AND RESPONDS TO THE GREETING AND ALSO RECOGNIZES THE MUSLIM (WHO HAS COME TO VISIT)”** The Spirit of Prophet (Peace be upon him) is always with Rafiq al-Aala and “ALLAH RETURNS IT TO THE GRAVE” and he responds to the greeting of people **plus “HE HEARS THE SPEECH (OF PEOPLE)”** Similarly the Prophet (Peace be upon him) saw “MUSA (A.S) STANDING AND PRAYING IN HIS GRAVE” he then also saw him on the 6th or 7th heaven. **So the Spirit either “TRAVELS AT VERY HIGH SPEED TO THE EXTENT THAT IT CAN TRAVEL (DISTANCE OF 1000’S OF YEARS) IN BLINK OF AN EYE” or it “Remains connected to the QABR AND ITS ENVIORNMENT”** like the beam of sun in relation to the sun in the sky [Ibn Qayyim in Kitab ar-Ruh, Chapter # 15]

In conclusion I would like to mention an interesting point and that too from Bible. We often come across Wahabis like Zakir Naik quoting Book of John 14:16 predicting about Prophet Muhammad (Peace be upon him). Zakir Naik and Wahabis always misquote such verses, and Whabis are always unable to answer the Christian apologists who reply back looking at the context of the verse. What Zakir Naik and Wahabis mostly hide is that same verse talks about Comforter “ALWAYS ABIDING WITH US” ... Here let us look at the verses.

Book of John 14:16 states: And I will pray the Father, **and He shall give you another Comforter, that He may abide with you for ever”**

We can only reply back to Christians if our belief in Islam is proper and we believe in Prophet Muhammad (Peace be upon him) to be Hadhir Nadhir.

With this I conclude my article. May Allah guide the Salafis and Deobandis. Also read our article on Hayat of Anbiya present on this website, in case some Salafis are confused on basic Aqida of Ahlus Sunnah i.e. Anbiya are alive in their graves!

Wassalam.