

Concept of 'Hazir o Nazir' (Present and Watching) From The Holy Quran and Ahadith

Abbreviations:

saww: - *Sal lal la ho Allay hay Wa Aal lay he Wasallam*

azwj: - *Az Za Wa Jalla*

asws: - *Allay hay Salawat Wass Salam*

Salawat: - *Salutations*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds

Concept of ‘Hazir o Nazir’ (Present and Watching) – from the Holy Quran and Ahadith

Summary:

In this article, the issue of ‘Hazir o Nazir’ is reviewed from the Holy Verses as explained in Ahadith. Its general version where only Holy Verses were used is also prepared and uploaded. The need for this article has arisen due to the misconception spread by some preachers, who are advocating that since none of the Masomeen^{-asws} are present in our time, one must follow ‘Wilayat-e-Faqi’ until the reappearance of the 12th Imam^{-ajfj}. The issues of the Taqleed and Ijtihad are discussed in other places, here we confine our discussion to the issue of ‘Hazir o Nazir’ in the light of Holy Verses and Ahadith.

Allah^{-azwj} Defines the basic three purpose of Sending His^{-azwj} Prophet^{-saww} to people as:

- (1) to be a ‘witness’,
- (2) to give the ‘good news’ (to the believers of the Paradise) and
- (3) to warn (the non-believers of the punishment in the Hell).

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {33:45}

O Prophet! Surely, We have Sent you as a witness (watching/overlooking), a Bearer of Glad Tidings, and (as a) Warner [33:45]

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {48:8}

Surely, We Sent you as a witness, and a giver of glad tidings and a warner [48:8]

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ {2:143}

And like that, We have Made you an intermediary ‘أُمَّة’ (Nation) in order for you to become witnesses upon the people, and the Rasool to become a witness upon you. And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]

The concept of 'witness' is very important and of paramount importance, as a witness should be able to watch and have the comprehensive knowledge of the event, otherwise cannot qualify to be called in for giving a witness.

حدثنا يعقوب بن يزيد ومحمد بن الحسين عن ابن ابي عمير عن عمر بن اذينة عن بريد بن معاوية قال

Narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said:

قلت لابي جعفر عليه السلام قول الله تعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس قال نحن الائمة الوسط ونحن شهداء الله على خلقه وحجته في ارضه.

'I said to Abu Ja'far^{-asws}, '(What about) the Words of Allah^{-azwj} the High **And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**, he^{-asws} said: 'We^{-asws} are, **the intermediary** Imams^{-asws}, and we^{-asws} are witnesses of Allah^{-azwj} on His^{-azwj} creation and His^{-azwj} Proof in His^{-azwj} Earth.'¹

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن عمرو بن ابي المقدام عن ميمون البان

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Amro Bin Abu Al-Maqdaam, from Maymoun Al-Baan who has said:

عن ابي جعفر عليه السلام في قوله تبارك وتعالى وكذلك جعلناكم امة وسطا لتكونوا شهداء على الناس

Abu Ja'far^{-asws}, regarding His^{-azwj} Words, Blessed and High **And like that, We Made you (Imams) the intermediary community in order for you (Imams) to become witnesses upon the people, [2:143]**, said: 'Equitable, in order to become witnesses upon the people.'

قال عدلا ليكونوا شهداء على الناس قال الائمة ويكون الرسول شهيدا عليكم قال على الائمة.

He (the narrator) said, '**and the Rasool to become a witness upon you all [2:143]**' He^{-asws} said: 'Upon the Imams^{-asws}.'²

At another place, Allah^{-azwj} Says:

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ {50:21}

And every soul will come, with it would be an usher and a witness [50:21]

¹ Basaair Al Darajaat – P 2 Ch 13 H 3

² Basaair Al Darajaat – P 2 Ch 13 H 3

الحسن بن أبي الحسن الديلمي: بإسناده عن رجاله، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ. قال: «السائق: أمير المؤمنين (عليه السلام)، و الشهيد: رسول الله (صلى الله عليه و آله)».

Al-Hassan Bin Abu Al-Hassan Al-Dulaymi, by his chain from his men, from Jaber Bin Yazeed,

Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And every soul will come, with it would be an usher and a witness [50:21]**. He^{-asws} said: 'The usher – is Amir-Al-Momineen^{-asws}, and the witness is Rasool-Allah^{-saww}'³

And Allah^{-azwj} Says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {105:1}

(O Prophet!) Did you not see how your Lord Dealt with the owners of the elephant? [105:1]

Also Allah^{-azwj} Says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {89:6}

(O Prophet!) Did you not see how your Lord Dealt with (people of) Aad? [89:6]

In the above Holy Verses, Allah^{-azwj} Reminds the Holy Prophet^{-saww}, 'أَلَمْ تَرَ كَيْفَ' 'Did not you see how' Allah^{-azwj} dealt with the people of elephants and Aad? – those who had lived centuries ago! It means that when these events took place Holy Prophet^{-saww} was witnessing them. Therefore, a 'witness' has to be overlooking at that time to whom Allah^{-azwj} is referring to, among those to whom Allah^{-azwj} is addressing. There are no 'otherwise' as the 'Kalam' (Speech) of Allah^{-azwj} is always flawless and perfect.

The following Holy Verse further clarifies the 'overlooking' the actions of people:

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۗ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَنْبَارِكُمْ ۗ وَسِيرَى اللَّهُ عَمَلِكُمْ وَرَسُولُهُ ثُمَّ تَرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {9:94}

They will be making excuses to you when you return to them. Say: 'Do not make excuses. We will never believe you. Allah has Informed us of your news,

And Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]

³ تأويل الآيات 2: 609 / 2.

Also, Allah^{-azwj} Warns believers that not only Allah^{-azwj} but also Rasool-Allah^{-saww} as well as (some Appointed) 'المؤمنون' 'Al-Mominoon' (special believers) will be overlooking your actions:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ اِلٰى عَالَمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
 {9:105}

And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen;

And you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105]

Some Muslims, with regards to this, may argue that the word 'فَسَيَرَى' (which literally means 'then He will see) has been used here in the sense of "Knowing" i.e., Allah^{-azwj} is the only One^{-azwj} who is Seeing our deeds but Rasool-Allah^{-saww} knows our deeds through the revelation as brought to him^{-saww}, if Allah^{-azwj} so Desires, through an angel. From this aspect as well, one has to acknowledge that Rasool-Allah^{-saww} along with 'Al-Mominoon' have the Knowledge and awareness of our deeds. Who are these 'Al-Mominoon'? We will leave that subject for the time being.

We stop here and present another Verse:

اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلٰى النَّبِيِّ ۗ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا {33:56}

Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]

The word 'يُصَلُّونَ' is in present continuous tense meaning 'sending blessings' so Allah^{-azwj} and angels join in Sending 'salutations' (Blessings) upon the Prophet^{-saww} and Allah^{-azwj} Commands 'those who believe' not only send blessings on the Prophet^{-saww} but also submit to him^{-saww} with full submission. So, how can one act on the half of the Command of Allah^{-azwj} Revealed in this verse by following the 'Sunnah' (tradition) of the Prophet^{-saww} but stop short of sending 'Blessings' (Salawat) upon him^{-saww}? Whereas Allah^{-azwj} and angels are still Sending 'Blessings' on the Prophet^{-saww}, since the use of يُصَلُّونَ in the Holy Verse is in the present continuous tense, meaning Allah^{-azwj} and angels are still sending 'Salawat' upon the Holy Prophet^{-saww}. A part of the same Holy Verse cannot be ignored, Regardless of if the Prophet is physically present in front of us or spiritually, as angels are without being seen by our eyes! As per the above Verses, so the Holy Prophet^{-saww} is indeed watching us and knowing our actions all the time and will give evidence in the Hereafter upon being called by Allah^{-azwj}. As we find further confirmation from the following Holy Verse:

Also Allah^{-azwj} Says at another place in the Holy Quran:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا {4:41}

So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon all these people? [4:41]

This Verse too reaffirms the above point in that if Allah^{-azwj} were to Bring forward Rasool Allah^{-azwj} as a 'Witness' for the actions of people then as per the requirements of the 'witness', the 'witness' must have observed fully while being aware of their all affairs, otherwise the Justice cannot be established, which is 'disbelief' if one assumes that Allah^{-azwj} will present the one, as a witness, who did not oversee actions of people.

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن يعقوب بن يزيد، عن زياد القندي، عن سماعة، قال: قال أبو عبد الله (عليه السلام) في قول الله عز وجل: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا. قال: «نزلت في أمة محمد (صلى الله عليه وآله) خاصة، في كل قرن منهم إمام منا شاهد عليهم، و محمد (صلى الله عليه وآله) في كل قرن شاهد علينا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Sama'at who said,

'Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***. He^{-asws} said: 'It was Revealed regarding the community of Muhammad^{-saww} in particular. In every generation from them would be an Imam^{-asws} from us^{-asws} as a witness upon them, and Muhammad^{-saww}, in every generation, would be a witness over us^{-asws}'.⁴

العياشي: عن أبي بصير، قال: سألت أبا جعفر (عليه السلام) عن قول الله: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا؟ قال: «يأتي النبي (صلى الله عليه وآله) يوم القيامة من كل أمة بشهيد، بوصي نبيها، وأوتي بك - يا علي - شهيدا على امتي يوم القيامة».

Al Ayyashi, from Abu Baseer who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***. He^{-asws} said: 'On the Day of Judgement, they would bring a witness from every community and with the successor^{-as} of its Prophet^{-as}, and they would bring you^{-asws} – O Ali^{-asws} – as a witness over my^{-saww} community on the Day of Judgement'.⁵

عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في صفة يوم القيامة: «يُجْتَمَعُونَ فِي مَوْطِنٍ يَسْتَنْطِقُ فِيهِ جَمِيعُ الْخَلْقِ فَلَا يَتَكَلَّمُ أَحَدٌ إِلَّا مِنْ أَدْنَىٰ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

From Abu Mo'mar Al-Sa'ady who said, 'Ali^{-asws} Bin Abu Talib^{-asws} said regarding the description of the Day of Judgment: 'They would be gathering in a place in which the entirety of the

⁴ الكافي 1: 146 / 1.

⁵ تفسير العياشي 1: 131 / 242.

creatures would be Questioned, but no one would speak **except the one whom the Beneficent would Permit for him and he would speak the right thing [78:38].**

فتقام الرسل فتسأل، فذلك قوله لمحمد (عليه السلام): فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ هو الشهيد على الشهداء، و الشهداء هم الرسل (عليهم السلام)».

So the Rasool^{-sawww} would stand and would be Questioned. So those are His^{-azwj} Words to Muhammad^{-sawww}: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** And he^{-sawww} is the witness upon the witnesses, and the witnesses (of the former ones), they are the Rasools^{-as'}.⁶

Rasool-Allah^{-sawww} – Giver of Glad Tidings to Amir Al-Momineen^{-asws}

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaz, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَنَا نَبِيُّ جِبْرَائِيلَ مِنْ قَبْلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْرَتُكَ السَّلَامُ وَ يَقُولُ لَكَ بَشْرٌ أَحْسَنُ عَلَيَّ بِأَنِّي لَأُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَأَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Jibraeel^{-as} came to me^{-sawww} from my Lord^{-azwj}, Majestic is His^{-azwj} Majesty, and he^{-as} said: 'O Muhammad^{-sawww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-sawww} and is Saying to you^{-sawww}: "Give glad tidings to your^{-sawww} brother^{-asws} Ali^{-asws} that I^{-azwj} will not Punish the one who loves him^{-asws}, and I^{-azwj} will not be Merciful to the one who is inimical to him^{-asws}'.⁷

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ الْبَغْدَادِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمْرِو الْجَعَابِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْفَزَارِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَمْرُ بْنُ شِمْرٍ عَنْ جَابِرِ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Abdullah Bin Muhammad Al Fazary,

⁶ تفسير العياشي 1: 132 / 242.

⁷ Bashaarat Al Mustafa^{-sawww} Li Shia Al Murtaza^{-asws} - P 1 H 23

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir.

And he said, 'It was narrated to us from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Amro Bin Shimr, from Jabir,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَلَا أُبَشِّرُكَ أَلَا أَمْنَحُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خَلَقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَّلْتُ مِنْهَا فَضْلَةً فَخَلَقْتُ مِنْهَا شِيعَتَنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لَطِيبِ مَوْلَدِهِمْ.

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'Shall I^{-saww} give you^{-asws} glad tidings? Shall I^{-saww} confer upon you^{-asws}?' He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'I^{-saww} was Created, (both) me^{-saww} and you^{-asws}, from one clay (essence). So there remained some remnants from it, and our^{-asws} Shias were Created from it.

Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our^{-asws} Shias, for they would be called by the names of their fathers, due to the goodness of their births'.⁸

Similarly, those (among the pious and martyred ones) who have left the world, cannot be considered as 'dead' after being buried, as Allah^{-azwj} Says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {3:81}

And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him".

He said: "Do you affirm and accept My Pact upon that?" They said: 'We do accept'. He said: "Then bear witness, and I (too) am of the Bearers of Witness with you [3:81]

This leads to another topic, 'Raj'a' (Returning of the Prophets^{-as}), which is beyond the scope of the article, for further details, please visit:

https://hubeali.com/articles/Rajja_Return_to-Life.pdf

Finally, we present a Holy Verses in which Allah^{-azwj} specifically Points out to Rasool-Allah^{-saww} as a 'witness' and Says, 'O Prophet, you are enough for Me^{-azwj} as a 'witness:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَىٰ بِاللَّهِ شَهِيدًا {4:79}

⁸ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 1 H 19

Whatever befalls you from a good, so it is from Allah, and whatever befalls you from an evil, so it is from yourselves;

And We Sent you to the people as a Rasool, and suffice with Allah as a Witness [4:79]

وَبِهَذَا الْإِسْنَادِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ لِأَبِي بَكْرٍ يَوْمًا لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ وَأَشْهَدُ أَنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَسُولُ اللَّهِ مَاتَ شَهِيدًا وَاللَّهُ لِيَأْتِيَنَّكَ فَأَيُّقِنَ إِذَا جَاءَكَ فَإِنَّ الشَّيْطَانَ غَيْرُ مُتَحِيلٍ بِهِ

And by this chain,

'Amir Al-Momineen^{-asws} said to Abu Bakr one day: '**[3:169] And reckon not those who are killed in Allah's Way as dead; but, they are alive (and) are being provided sustenance from their Lord.** And I^{-asws} testify that Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} died as a martyr. By Allah^{-azwj}! He^{-saww} would be coming to you, therefore be convinced when he^{-saww} does come to you for the Satan^{-la} cannot be dreamt as being him^{-saww}'.

فَأَخَذَ عَلِيٌّ بِيَدِ أَبِي بَكْرٍ فَأَرَاهُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ يَا أَبَا بَكْرٍ آمِنَ بِعَلِيٍِّّ وَبِأَحَدِ عَشَرَ مِنْ وَلَدِهِ إِنَّهُمْ مِثْلِي إِلَّا النُّبُوَّةَ وَتَبَّ إِلَى اللَّهِ مِمَّا فِي يَدِكَ فَإِنَّهُ لَا حَقَّ لَكَ فِيهِ

Ali^{-asws} grabbed Abu Bakr by the hand and showed him the Prophet^{-saww}, and he^{-saww} said to him: 'O Abu Bakr! Believe in Ali^{-asws} and in eleven from his^{-asws} sons^{-asws}. They^{-asws} are like me^{-saww} except for the Prophet-hood, and repent to Allah^{-azwj} from what is in your hands, for there isn't a right for you in it'.

قَالَ ثُمَّ ذَهَبَ فَلَمْ يَر .

He (the narrator) said, 'Then he^{-saww} went as was not seen (again)'.⁹

For the completion of our discussion on the concept of 'Hazir o Nazir', we also look at those Holy Verses in which Allah^{-azwj} is mentioned 'Hazir o Nazir' without mentioning of anyone else- these Holy Verses are frequently referred to by those who insist that only Allah^{-azwj} is 'Hazir o Nazir' while conveniently ignoring the ones which we have read above, these Verses are cited in the Appendix I.

Briefly, of course Allah^{-azwj} is 'Hazir o Nazir' but Allah^{-azwj} has also Made some other witnesses, as per His^{-azwj} 'Mashiya' (desire), so one has to also acknowledge them or at least not reject them.

The concept of 'Hazir o Nazir' of the Prophet^{-saww}, is also denied by rejecting or altering the meanings of the cited Verses through some of those Verses where Allah^{-azwj} Informs His^{-azwj} Prophet^{-saww} about an event or a News, are cited in Appendix II.

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 126 H 13

This approach creates a situation where it becomes difficult to defend that there is no contradiction in the Holy Quran. However, if we believe that the Holy Prophet^{-saww} had all the Knowledge from his^{-saww} Lord^{-azwj} and neither knew the unseen nor the unknown through ordinary means, as per other people but only from Allah^{-azwj}. This helps in protecting the integrity of the Holy Quran. Hence, we believe its Allah^{-azwj} who Wanted His^{-azwj} Prophet^{-saww} to be a witness over His^{-azwj} creation, as Allah^{-azwj} has Commanded us to bring forward witness in our all important matters of life (i.e., Nikah, tallaq, accusations...).

Appendix I:

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {5:117}

I did not say to them except what You Commanded me with, 'Worship Allah, my Lord and your Lord', and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117]

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ {89:14}

Surely, your Lord is Ever-watchful [89:14]

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا {33:52}

The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, and Allah was always Watchful upon all things [33:52]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا {1}

O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]

Appendix II:

All Muslims believe that there is no contradiction in the Holy Quran. Therefore, Holy Verses should not be interpreted/translated in a way that lead to the contradictions. The concept of ‘Hazir o Nazir’ for the Holy Prophet^{-sawww} is well proven from the Verses presented in the main article, however incorrect interpretations and translation of a few Verses, as presented below, cause difficulties and confusions. Here we present those Verses which are sometimes quoted to negate the concept of ‘Hazir o Nazir’.

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ {9:100}

And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100]

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۚ وَمِنْ أَهْلِ الْمَدِينَةِ ۚ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۚ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ۚ ثُمَّ يَرُدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ {9:101}

And from the ones around you from the Bedouins are hypocrites, and from the people of Al-Medina are stubborn upon the hypocrisy. You do not know them, We Know them. We will be Punishing them twice, then they will be Returned to the grievous Punishment [9:101]

When we read the previous Verse (9:100) Allah^{-azwj} is addressing the Momineen and the Verse 9:101 is the continuation of the subject, so Momineen are addressed here and not the Holy Prophet^{-sawww}.

وَمَا كُنْتَ بِجَانِبِ الْغُرُبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ {28:44}

And what did you (see) next to the western side when We told the (Prophet) Musa the matter and what did you (see) from the witnesses [28:44]

However, in most Quranic translations, the English translation is as:

And you were not on the western side when We Decreed the Commandment to Musa and you were not from the witnesses [28:44]

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {12:102}

That is from the News of the unseen (which) We Reveal unto you, and what did you (see) with them when they formed a consensus and they were plotting [12:102]

However, in most Quranic translations, the English translation is as:

That is from the News of the unseen (which) We Reveal unto you, and you were not near them when they formed a consensus and they were plotting [12:102]

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ {43} ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ
أَقْلَامُهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43] That is from the News of the unseen We Reveal unto you; and what did you (see) with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, and what did you (see) with them when they were contending [3:44]

However, in most Quranic translations, the English translation is as:

O Maryam! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43] That is from the News of the unseen We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, and you were not with them when they were contending [3:44]