



The status of saints and their miracles in light of the Holy Quran and the Hadith

Author

Mufti Syed Ziauddin Naqshbandi Qadri

[Shaik Ul Fiqh, Jamia Nizamia, Founder-Director Abul Hasanaat Islamic Research Center]

Published by
Abul Hasanaat Islamic Research Centre
Misri Gunj,
Hyderabad. 500 053
Ph No: 040-24469996

The grand status of the saints as described in the Holy Quran and Hadith. The second part of the book deals with the validity of the miracles of saints in light of the Holy Quran and Hadith.

Introduction

Almighty Allah says in the Holy Quran:

There is for them the good news (of honor and recognition) in the life of the world, and (also of forgiveness and intercession) in the Hereafter. (Or there are blessed spiritual visions in this world in the form of pious dreams, and in the Hereafter in the shape of effulgent disclosures of Allah's absolute beauty and sight.) The commands of Allah never change. That is the colossal achievement. Surah Younus (10:64)

In this verse, Almighty Allah has expressed the greatness and high status of the saints in this world and in the hereafter; that both this world and the hereafter have been made glad and mirthful for them. Almighty has granted them greatness in this world and has honored them in the hereafter. Imam Suyuti (May Allah shower His mercy on him) writes in the exegesis of this verse:

Translation: Hadhrat Abu Hurairah (May Allah be well pleased with him) relates in the exegesis of this verse that the Holy Prophet (Sallallahu alaihi wa sallam) said: The glad tidings of this world are pure dreams which a slave sees or others see about him (or her). The glad tidings of the hereafter mean paradise. (Al Durr Al Manthoor Fi Tafseeril Ma'athoor, Surah Younus-64)

Glad tidings for the pious in the Holy Quran and the Hadith

We can understand the status of the saints with the fact that Almighty Allah has declared His love for them. The Holy Prophet (Sallallahu alaihi wa sallam) has obviated their wide recognition. The saints are given glad tidings about their recognition personally as well. In dreams, they are given glad tidings of high stations. The grace and benevolence on these saints has been described by 'Allama Nasiruddin Baydhawi (May Allah shower His mercy on him) in these words:

Translation: These are the glad tidings which are given to the pious through the words of Almighty Allah and the blessed tongue of the Holy Prophet (Sallallahu alaihi wa sallam). Honors are rained upon them through pure dreams, divine inspirations and spiritual unveilings. They are given glad tidings through angels before their demise. The angels greet them in the hereafter. They are given glad tidings of peace and solace and of being granted success and honors. (Anwaar Ut Tanzeel Wa Asrar Ut Ta'aweel Lil Baydhawi, Surah Younus-64)

Mention of the pious in this world – A sign of divine acceptance

The glad tidings of this world mean that people praise their piety, describe their greatness, speak highly of them and discuss their grandeur. In the hereafter, paradise and its bounties are for them. Thus, 'Allama Abul Hasan 'Ali Khazin (May Allah shower His mercy on him) writes in the exegesis of the aforementioned verse of the Holy Quran:

Translation: The glad tidings mentioned in the verse mean praise in this world and in the hereafter, it means paradise. (Tafseer Khazin, Surah Younus-64, Tafseer Nasafi, Surah Younus-64)

It is on this basis that the populace is devoted to the saints. They see their worship and worry about reforming their own lives. They talk about their greatness and grandeur. Please see the following Hadith from Sahih Muslim:

Translation: It is narrated on the authority of Hadhrat Abudhar Ghifari (May Allah be well pleased with him), he says: The Holy Prophet (Sallallahu alaihi wa sallam) was asked: What do you say about the person who performs good deeds and people praise him (or her) on that? The Holy Prophet (Sallallahu alaihi wa sallam) said: They are the glad tidings which a believer receives expeditiously. (Sahih Muslim, Hadith No. 6891)

Imam Mohiuddin Nawawi (May Allah shower His mercy on him) writes:

Translation: The scholars have said that the glad tidings received expeditiously means the reward of their good deeds which is a sign of the happiness that they will receive in the hereafter. Thus Almighty Allah says: Surah Hadeed-12

The fame of the saints in the earthly and spiritual worlds

The expeditiously received glad tidings are a sign of Allah's pleasure and approval. It is a sign of divine love as their turning to Allah is itself a sign of their divine acceptance. Their hearts become radiant and this becomes apparent on their faces as well. Their foreheads shine with a divine light. The signs of asceticism and piety are expressed in their lives due to which the populace draws close to them. They present themselves to them. They mention their greatness. They express their love and devotion for them. They seek and draw blessings from them. This devotion is not their personal act nor does anyone else bind them to do so, but they are divinely guided to do so. There is a Hadith in Sahih Bukhari and other reliable books of Hadith:

Translation: Hadhrat Abu Hurairah (May Allah be well pleased with him) relates that the Holy Prophet (Sallallahu alaihi wa sallam) said: When Almighty Allah loves a person, He tells Jibreel (May peace be upon him): Allah loves so and so a person, you also love him (or her). Then Jibreel (May peace be upon him) also starts loving that person. Jibreel (May peace be upon him) announces in the heavens: Verily, Allah loves so and so a person, so you also love him. Then the dwellers of the heavens start loving that person. Then that person's renown is placed on the earth. (Sahih Bukhari, Hadith No. 3209; Sahih Muslim, Hadith No. 6873; Muwatta Imam Malik, Hadith No. 1747; Musnad Imam Ahmed bin Hambal, Hadith No. 7840)

Just think over this! They are mentioned in the heavens. Their greatness is described in the spiritual realms. As they are the beloved of Almighty Allah, the angels love them and make them their beloved. This love doesn't stop there, but it is placed on the earth and love for them is cast into the hearts of people.

The glad tidings given by angels at the time of death

Hadhrat 'Ata, Hadhrat Zuhri and Hadhrat Qatadah (May Allah be well pleased with them) have said:

Translation: At the time of the demise of the saints, angels bring glad tidings to them from Almighty Allah

and this verse of the Holy Quran attests to this: Surah Sajdah-30

It is made clear by the details given the exegetes of the Holy Quran that not only the earthly life but the life of the hereafter of the saints is also prosperous. Eternal greatness will of course be given to them in the hereafter but Almighty Allah has granted them good in this world as well.

Studying the lives of the saints – A means of prosperity

It is a fact that we don't express our love and devotion to the saints merely on our own whim, but Almighty Allah has expressed their greatness in His Blessed Word, the Holy Quran. The Holy Prophet (Sallallahu alaihi wa sallam) has obviated their grand status through His pure words and the Companions, the successors, the Imams, the Jurists and the Hadith-experts have honestly safeguarded whatever they have said about the saints. For this reason, the corpus of Islamic literature is filled with the mention of the saints. In an Islamic library, the category of "Tadhkira" (biographies) is always mentioned. All it has is the mention of the saints, their incidents and anecdotes and their life and teachings.

The incidents of the saints – A means of strengthening the faith

The populace studies the lives of the saints, learns from the lives that they have led and try to make their lives successful for this world and for the next. Shaykh Ul Islam Imam Muhammad Anwaarullah Farooqui (May Allah shower His mercy on him), the founder of Jamia Nizamia writes about studying, reading, listening to the lives of the saints:

Translation: First, think of strengthening your faith. The only way to do this is to study the lives of the saints, the elders of our religion, so that one thinks of one's lapses in the face of such greatness and a zeal is created and as per the verse (Surah Hood-24). For a person hears about his (or her) elders only to accept it and whomever he finds the greatest and most distinguished among them, he loves them the more and desires to attain their character and attributes.

This is the reason that when the Arabs had to enthuse and excite a tribe, the poets and speakers would describe the achievements of their predecessors and forefathers to them, which would provoke the whole tribe into battle where they would set new milestones of bravery. They hear the achievements of their elders and resolve to walk alongside them and don't care

about their lives even as love eases following in the footsteps of the beloved. In the same way, if the speakers instill the zeal and achievements of the elders in the hearts and minds of Muslims and describe their character and attributes which resulted in that grandeur and achievements, then naturally they will desire following and attaining that character. The least effect will be that they will regret their own blameworthy attributes and this regret is not a small thing! It is but the foreword of true repentance. Thus, there is nothing better for Muslims than the mention of miracles! (Maqasid Ul Islam Vol. 7, Pg. No. 181/182)

The mention of the saints – A panacea for diseases

Muhaddith-e-Deccan Abul Hasanaat Hadhrat Syed Abdullah Shah Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him) writes about the blessings gained from the mention of the miracles, the incidents and anecdotes of the saints:

Translation: The way abundance of Dhikr and profuse recitation of the Holy Quran is necessary for the seeker (Salik), in the same way it is necessary to keep going through the incidents of the saints! People asked Hadhrat Junaid Baghdadi (May Allah shower His mercy on him) as to what is the benefit to the seeker from the

incidents and traditions of the saints. He replied: By the mention of the friends of Almighty Allah, the heart of the seeker is strengthened and by the blessings of the mention of the saints, the mercy of Allah descends.

Hadhrat Abu 'Ali Daqqaq (May Allah shower His mercy on him) says: There are 2 benefits on listening to the incidents and anecdotes of the men of Allah. One, that if the seeker desires (the pleasure and approval) of Almighty Allah, his (or her) zeal and strength is further increased. Secondly, if a person is proud, then his (or her) pride is lessened and essentially wiped out. He sees his blameworthy attributes as blameworthy and he is also made aware of the sightlessness of his inward aspect as well. (Mawaaiz-e-Hasana, Vol. 1, Pg. No. 132)

The blessings of the saints in this world

As the saints spend all their lives in serving Almighty Allah and spend each and every moment of their lives in remembrance of the Lord Almighty. Remembering Almighty Allah and meditating upon His wonders becomes their favorite pastime. Almighty Allah values them for this, grants them the reward of their worship and striving in the path of closeness to Allah and rains His blessings on them.

People come to them, gain blessings from them and knock at their doors only with the intention of bettering

their worldly lives and improving their hereafter. Here an anecdote from the most reliable books of Hadith will be related:

Translation: It is narrated on the authority of Hadhrat Abu Sa'eed Khudri (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: A person before you committed 99 murders. Then he inquired about the greatest scholar of his times and he was directed to a recluse. He went to him and told him that I am the murderer of 99 human beings. Is there any way of repentance (Tauba) for me? He said: There is no repentance for you! He murdered this recluse as well and consequently became the murderer of 100 human beings. Again, he asked about the greatest scholar of the age and was told about a certain scholar. He went to that scholar and asked: I am the murderer of 100 human beings. Is there any chance of repentance for me? The scholar said: Why not! What can come between you and your repentance? You go to such and such a place. There some pious slaves of Allah are busy in His worship. You also busy yourself in worship of Allah along with them and don't return to your place as evil people live here. That person started for that place. He was still on the way when death overtook him. In his last moments, when he couldn't walk, he dragged himself on his chest towards the city of those pious slaves of Allah. At last he passed away. The angels of mercy and the angels in charge of

punishment started arguing with each other as to who among them should take his soul. The angels of mercy said: This person had repented with a sincere heart and was coming to seek Allah's pleasure. The angels in charge of punishment said: This person never performed any good deed. An angel in the guise of a human being came to them. These angels asked him to judge between them. That angel said: Measure the distance from the cities. Count him among the denizens of whichever city he is closest to (if he was closest to the city of those pious people, he will be taken by the angels of mercy and if he was closest to the city of the evildoers, he will be taken by the angels in charge of punishment). The distance was measured and this person was closest to the city of the pious. Thus, his soul was taken by the angels of mercy.

It is mentioned in Sahih Bukhari that Almighty Allah ordered the city of the pious to come closer and the city of evildoers to go farther.

(Sahih Bukhari, Hadith No. 3470; Sahih Muslim, Hadith No. 7184; Sunan Ibn Majah, Hadith No. 2720; Musnad Imam Ahmed bin Hambal, Hadith No. 11453; Musannaf Ibn Abi Shaiba, Vol. 8, Pg. No. 109; Sunan Kubra Lil Baihaqui, Vol. 8, Pg. No. 17; Mo'jam Kabeer Tabarani, Hadith No. 16229; Shua'bul Iman, Hadith No. 6800; Musnad Abu Ya'ala, Hadith No. 997; Sahih Ibn Hibbaan, Hadith No. 613; Jame' Ul Ahadeeth, Hadith No. 7852;

Jame' Ul Kabeer, Hadith No. 1202; Kanz Ul 'Ummal, Hadith No. 10157; Sahih Muslim, Bab Ul Istighfaar Wat Tauba)

The honoring of the saints on the Day of Judgment

The status of the saints is such that the person who is close to them is also blessed by Allah by virtue of that relationship. Almighty Allah has granted them such status that He has placed their renown in this world. As they are the beloved of the Lord Almighty, classes and masses both become devoted to them, praise them, describe their greatness and present themselves before them. This is their status in this world and even in the hereafter. They will be honored beyond belief. Almighty Allah will rain His blessings and grants on them. The fear of the reckoning will be removed from them. They will be very glad and mirthful then as given in this Hadith of Sunan Abu Dawood:

Translation: It has been narrated on the authority of Hadhrat 'Umar bin Khattab (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Indeed! There are some among the slaves of Allah Most High who are neither Prophets nor martyrs. Because of their status on the Day of Judgment, the Prophets and the martyrs will praise them.

The Companions asked: O Prophet of Allah (Sallallahu alaihi wa sallam)! Who will they be? The Holy Prophet (Sallallahu alaihi wa sallam) said: They love each other only because of Allah's mercy, neither because of any personal relationship and neither because of any monetary dealings.

By Allah! Their faces will be very radiant and they will be on pulpits of Noor. When people will be frightened, they will have no fear, when people will be in sorrow, they will have no sorrow and the Holy Prophet (Sallallahu alaihi wa sallam) recited this verse:

'Ala Inna Auliya Allahi.....

Beware! Verily, the friends of Allah will not have any fear, nor will they grieve. Surah Yunus (10:64)

This Hadith is in Mishkaat Ul Masabeeh, Vol. 2, Pg No. 426 and Zujajatul Masabeeh, Vol. 4, Pg No. 103 and apart from this is also present in the following books of Hadith:

Mustadrak Lil Hakim,
Musnad Imam Ahmed,
Mojam Tabarani
Shu'ab Ul Iman,
Hilyatul Auliya Li Abi Nu'aim,
Ibn Asaker,

Ibn Abi Dunya,

Ibn Abi Hatim

More than 8 times in Kanz Ul Ummal on the authority of Ibn Mardwaiya (Kanz Ul 'Ummal, Vol. 9, Pg No. 6-9, Pg No. 97)

At Targhib Wa Tarhib, 2 times (Vol. 4, Pg No. 12; Vol. 4, Pg No. 11)

Jame' Ul Ahadith Wal Maraseel, 3 times. Vol. 1, Pg No. 330, Vol. 3, Pg No. 152, Vol. 18, 248

Majma Uz Zawaaid, once (Babil Mutahabbeen Fillah)

Musnad Al Harith (Vol. 2, Pg No. 993)

There will be pulpits of Noor for the saints

Muhaddith-E-Deccan Abul Hasanaat Syed Abdullah Shah Sahab Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him) has recorded a Hadith on the authority of Jame' Tirmidhi (Vol. 4, Pg. No. 103), which says that there will be pulpits of radiance for them, the Prophets and martyrs will praise them. Along with this, their garments will also be radiant.

There is a lengthy Hadith in Kanz Ul 'Ummal, which has the words:

Translation: Allah Most High will place pulpits for them on the Day of Judgment, so they will take their place on those pulpits and indeed their garments will be radiant

and their faces will be radiant. (Kanz Ul 'Ummal, Vol. 9, Pg. No. 8)

Thus, the beloved and pious slaves of Allah Most High will be in great ease. They will be happy on the rewards and grants of Allah Most High. There will be pulpits of radiance for them, their garments will be radiant and their faces will be radiant.

Entry into paradise without any reckoning

The greatest benevolence of Almighty Allah upon them will be that they will be given the glad tidings of entry into the highest levels of paradise. They will be protected from the trials and tribulations of the Day of the Judgment. They will not be asked to render any account of their deeds.

There is a Hadith in Sahih Muslim on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him):

Translation: Seventy thousand (70,000) people from my Ummah will enter paradise without any reckoning. (Sahih Muslim, Hadith No. 542)

This reward of Allah will not be limited to them, but through them other believers also will receive it. There is a Hadith in Jame' Tirmidhi:

Translation: Hadhrat Syed Abu Umama (May Allah be well pleased with him) says: I heard the Holy Prophet (Sallallahu alaihi wa sallam) say: My Lord has promised me that He will let 70,000 people from my Ummah enter paradise without any reckoning and along with every 1000 there will be 70,000 and will enter 3 handfuls of the whole creation into paradise. (Jame' Tirmidhi, Hadith No. 2624)

The saints spent their entire lives in the remembrance of Allah, meditating upon His works and in serving Him. They were immersed in contentment (on the will of Allah) and in the love of the Holy Prophet (Sallallahu alaihi wa sallam). They instructed their disciples and devotees to do the same. The way they were striding on the path of guidance, in the same way, they urged the populace also on the same path and improved their earthly lives and the lives of the hereafter.

Almighty Allah has honored them in this world and the next and has declared their very mention as expiation of sins.

Miracles of saints in light of the Holy Quran and the Hadith

We have seen that the saints (*Auliya*) are those special servants of Allah Most High who spend every moment of their lives in the remembrance of Allah Most High. They have given up the desires of their flesh and have abandoned the pleasures of the flesh. They spend their entire energies in the propagation of Islam.

The Holy Quran mentions them time and again. This elite group of the Ummah will be high stations in the Day of Judgment and they will be granted many bounty. However, in this world itself, to express their high status, Allah Most High has granted them some special characteristics and qualities, which distinguish them from others.

Allah Most High says in the Holy Quran:

And surely We wrote in the Zabur (the Psalms) after (stating the) admonition that the inheritors of the earth (in the Hereafter) will be My pious servants. Surah Ambiya (21:105)

In the interpretation of this verse, some exegetes of the Holy Quran have written that the "land" meant here is the land of Paradise, while some others have said it means the land of this world. 'Allama Ibn Kathir (May Allah shower His mercy on him) has written that the saints are the inheritors of the lands of both, the Paradise and this world.

Translation: Allah Most High is describing those things about which He has made the final decision for His pious servants that there are glad tidings for them in this world and the next and the land of this world and the hereafter is their inheritance.

When Allah Most High has made them the inheritors of the land, then out of his extreme benevolence, Allah Most High has granted them power and command, which is called as "Karamah"

It is one of the basic beliefs of the Ahle Sunnah that the miracles of the Saints are true, as given in the most basic tract on beliefs "Sharh Aqaaid Nasafi":

Translation: The miracles of the Saints are true. (Sharh Aqaaid Nasafi, Pg. No. 144)

Difference between "Mujiza" and "Karamat"

"*M'ujiza*" is the miracle, which is wrought at the hands of a Prophet and "*Karamat*" is the miracle, which is expressed through the Saints .

If any apparent miracle is expressed through a non-Muslim and irreligious person, then it is called "*Istidraaj*." As given in Sharh Aqaaid Nasafi, Pg. No. 144.

These miracles go against the accepted traditions/customs of the society and are seemingly impossible when judged the against the present corpus of human knowledge and are in fact an acknowledgement of the greatness of the Holy Prophet (Sallallahu alaihi wa sallam). Thusi, Imam Nabhani (May Allah shower His mercy on him) mentions the opinion of Imam Shhabuddin Suharwardi in the foreword of his famous book, "*Jame' Karamat Ul Auliyaa*":

Translation: It is narrated on the authority of Imam Shihabuddin Suharwardi (May Allah shower His mercy on him), he says: Indeed! Various miracles are expressed through the Saints like they hear the divine voice (*Hatif Ghaibi*), they hear the voice of the inward (*Batin*) and recognize it, earth is rolled up for them and through the blessings of following the Holy Prophet (Sallallahu alaihi wa sallam), they know of incidents before they happen. The miracles of the Saints are in fact the consummation of the miracles of the Prophets

and are their blessings. (*Muqaddima Jame' Karamaat Ul Auliya*, Pg. No. 36)

Why do we need the miracles of the Saints

Allah Most High has made the Holy Prophet (Sallallahu alaihi wa sallam), the last and final Prophet. Now there can be no Prophet. Until the Day of Judgment, everyone needs to believe in the Prophethood of the Holy Prophet (Sallallahu alaihi wa sallam). Obviously, for those who embrace Islam, these miracles of the Saints make them come closer to Islam and facilitate their acceptance of Islam. For this reason, the miracles of the saints of this Ummah are far more in number than the miracles of the saints of the previous Ummah.

Imam Yousuf Nabhani (May Allah shower His mercy on him) writes:

Translation: Allah Most High better knows the reason why the miracles of the Saints of the Ummah of the Holy Prophet (Sallallahu alaihi wa sallam) are in such a great number. One among them is that in the blessed life of the Holy Prophet (Sallallahu alaihi wa sallam) and after He passed away into the presence of Allah Most High, His superiority over all other Prophets has been well established. He is the Seal of all Prophets, the Beloved of the Lord Almighty and His religion is to remain until the Day of Judgment. For this reason, it is

necessary that the signs that this religion is the true one have to be expressed in every era and among these authoritative proofs are the miracles of the Saints which are in reality the blessings of the Holy Prophet (Sallallahu alaihi wa sallam). (*Muqaddima Jame' Karamaat Ul Auliya*, Pg. No. 36)

The Holy Quran mentions the pious people and saints at many places.

Proof from the Holy Quran

It is given in Surah Al 'Imran:

So, her Lord graciously accepted her (Maryam [Mary]) with excellent acceptance and brought her up immaculately and entrusted her guardianship to Zakariyya (Zacharias). Every time Zakariyya (Zacharias) entered her chamber of worship he found with her (novel and uncommon) food items. He inquired: 'O Maryam, wherefrom have these things come for you?' She replied: 'This (sustenance) comes from Allah. Verily, Allah provides sustenance without measure to whom He desires.' Surah Al-Imran (3:37)

This verse of the Holy Quran explicitly establishes the miracles of the Saints. Hadhrat Maryam (May peace be upon her) is not a Prophet, but a saint. Whenever Hadhrat Zakariya (May peace be upon him) came to

her, he would see various fruits near her. In summer, fruits of winter would be found and in winter, fruits of summer.

Out of season fruits and food/sustenance being present without any visible worldly means is the miracle of Hadhrat Maryam (May peace be upon her).

Second proof

And (the people of the Cave [Kahf]) stayed in their cave for three hundred years and they added another (nine) years (to that). Surah Kahf (18:25)

Here the incident of the people of cave (*Ashab-e-Kahf*) is being mentioned. These are those pious servants of Allah Most High who were asleep for 309 years. During this entire period, their bodies did not change at all. This whole period, they neither ate nor drank anything. Eating/drinking are the basic needs of the human body. No one can remain without this need being fulfilled. Let alone decades and decades, no one can remain even a few days without eating/drinking, but these pious servants of Allah Most High spent a period of 309 years without doing so.

This is the miracle through the power of Allah Most High that the People of the Cave spent a period as long as 309 years without eating/drinking. Their bodies

were not affected at all and even the dog, which remained at their doorstep, was safe.

Third proof

Allah Most High says in Surah Kahf:

And you see that the sun, when it rises, moves to the right from their cave and inclines obliquely from them to the left when it sets while they are (lying) in the open chamber of the cave. This (change of the sun's course) is one of the (great) Signs of Allah's (Might). He whom Allah guides is the one who is rightly guided, but one whom He holds strayed you will not find for him any Wali (friend to help) and Murshid (guide to show the path). Surah Kahf (18:17)

This is a reality that the sun moves in its own orbit. It neither delays nor makes haste anywhere in its path. It does not swerve a hairbreadth's worth of distance from its path. This is the system of nature. In spite of all this, Allah Most High granted the People of the Cave such excellence that for the whole time they spent in the cave, the sun swerved from its path. When it would rise on the earth, it would move to its right and while setting, it would move to the left, so that the rays of the sun don't fall on them.

This is a sign of the power of Allah Most High and a miracle of the People of the Cave.

Imam Razi writes in the Tafseer of this verse:

Translation: The rising and setting of the sun in this way is against what usually happens and is a great miracle, which Allah Most High has granted to the People of the cave. (Tafseer Kabeer, Surah Kahf, 17)

Fourth proof

Allah Most High says in Surah Naml:

Then the one who had some knowledge of the (heavenly) Book submitted: 'I can bring it to you before your vision turns back to you (i.e. even before the twinkling of an eye). So, when (Sulaiman [Solomon]) saw it (the throne) placed before him, he said: 'This is by the Grace of my Lord so that He may put me to the test whether I thank (Him) or not. And he who thanks (Allah) his gratitude is for the good of his own self, and he who is ungrateful surely my Lord is Self-Sufficient, Most Generous.' Surah Naml (27:40)

In this verse of the Holy Quran, a miracle of a follower of Hadhrat Sulaiman (May peace be upon him) is mentioned. When Hadhrat Sulaiman (May peace be upon him) asked his army that who among them would

be able to bring the throne of Bilquis. A strong and powerful genie said: I can bring it before you rise from your seat. Hadhrat Sulaiman (May peace be upon him) said that the throne was wanted even sooner than that. Then Hadhrat Asif bin Barkhiyya asked for permission and appeared with the throne within the blink of an eye.

That throne was of gold and was bejeweled with various precious stones. It was installed in the innermost palace of all 7 palaces. The doors were locked. Guards were present. It is beyond comprehension that how Hadhrat Asif bin Barkhiyya carried such a heavy and securely kept thing from Yemen to Syria within the blink of an eye.

Proof from the Hadith

There is a Hadith in Sahih Bukhari:

Translation: It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him), he said that the Holy Prophet (Sallallahu alaihi wa sallam) said: Allah Most High said: Whoever bears enmity with My friend (*Wali*), I declare war against him. My slave comes closer to me with no act more beloved to me than the obligatory acts of worship (*Fardh*) which I have assigned to him and my slave keeps coming closer to me with supererogatory acts of worship (*Nafil*),

so much so that I start loving him. When I make him my beloved, then I become his ears with whom he hears. I become his eyes with which he sees. I become his hand with which he holds and I become his legs with which he walks. If he asks me for something, I surely grant it. If he asks me for protection, I surely grant it. If I want to do something, I don't hesitate the way I wait before taking the soul of a Momin when does not desire it and I don't like hurting him. (Sahih Bukhari, Hadith No. 6502)

This Hadith shows the great excellence and glory of the Saints. When the power of Allah Most High Himself works in their senses, then they have extraordinary faculties and abilities. They can grasp and help others their hands in ways that others cannot. They can see and listen to things that are too far away for others. They can cover huge distances in the blink of an eye.

Let's have a look at the some miracles expressed by the elder of the Ummah.

Miracle of Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him)

Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him) had willed that after his passing away, his body should be placed before the grave of the Holy

Prophet (Sallallahu alaihi wa sallam) and a request should be made: O Prophet of Allah (Sallallahu alaihi wa sallam)! Abu Bakr requests to enter your presence. If the blessed doors open by themselves, then bury me by the side of the Holy Prophet (Sallallahu alaihi wa sallam), otherwise bury me in Jannatul Baq'ee.

Thus, as Imam Razi (May Allah shower His mercy on him) relates:

Translation: The bier of Hadhrat Abu Bakr Siddiq (May Allah be well pleased with him) was placed before the sacred shrine of the Holy Prophet (Sallallahu alaihi wa sallam) and the request was made: Assalaamulaikum O Prophet of Allah (Sallallahu alaihi wa sallam)! Abu Bakr is here. Lo and behold! The doors opened by themselves. A voice was heard from the shrine: Bring the beloved to the Beloved! Verily! The Beloved desires to meet with His beloved. (Tafseer Kabeer, Surah Al Kahf-09)

Miracle of Hadhrat Umar Farooq (May Allah be well pleased with him)

There is a Tradition in Imam Baihaqui's Dalail Un Nubuwwah, Mishkaatul Masabeeh and Zujajatul Masabeeh:

Translation: It has been narrated on the authority of Hadhrat 'Abdullah bin 'Umar that Hadhrat 'Umar (May Allah be well pleased with them) had sent an army for a military campaign. He had appointed a person as the leader of this army, who was called "*Sariya*." While Hadhrat 'Umar (May Allah be well pleased with him) was giving a sermon, he started saying: O Sariya! To the mountain! After this, a message-bearer came and said: O Commander of the faithful! We were fighting against our enemies. They had almost defeated us. When we heard someone calling out: O Sariya! To the mountain! We stood with the mountain at our back and Almighty Allah gave them a crushing defeat. (Dalaail Un Nubuwwah, Hadith No. 2655; Mishkaatul Masabeeh, Babul Karamaat; Zujajatul Masabeeh, Babul Karamaat)

This Tradition shows many miracles of Hadhrat Umar (May Allah be well pleased with him). One is that being in Madina, he saw a battle being fought in Nahavand (Iran, then Persia), another miracle is that he made the people fighting in Nahavand hear his voice without any apparent means of communication and yet another is that because of his intervention, victory became the lot of Muslims.

This isn't the only miracle expressed at the hands of Hadhrat 'Umar Farooq (May Allah be well pleased with him). He wrote a letter to the river Nile and the river obeyed his order. As related by Imam Tabari (May Allah shower His mercy on him):

Translation: When Egypt was conquered, the natives came to Hadhrat 'Amr bin A's (May Allah be well pleased with him) and said: Indeed! This river desires one virgin every year and we throw one girl into the river. If we don't do so, the river will stop flowing which will make the cities desolate and people will be struck by famine. Hadhrat 'Amr bin A's (May Allah be well pleased with him) let this be known to the Caliph, Hadhrat 'Umar Al Farooq (May Allah be well pleased with him). He sent a letter that Islam has declared former evils as wrong and sent him a chit on which he had written: I start with the name of Allah who is the most benevolent and the most merciful. From the slave of Allah, 'Umar bin Khattab to river Nile... O river! If you flow with your own wish, then we don't need you and if you flow with the command of Allah, then start flowing with the command of Allah.

He wrote that this letter should be dropped into the river. When it was done, the same night, the river started flowing with a water level 16-yards high and the level increased by 6 yards every year.

(Ar Riyadh Un Nadhra Fi Manaqibi 'Ashra, Al Babuth Thani Fi Manaqibi Ameeril Mo'mineen Abi Hafs 'Umar bin Khattab)

If there is a problem with the water level of a river or so, no one will write a letter to a river. If someone does it, then nobody expects that the river will follow the order and fulfill the needs.

But here, what is happening is out of the ordinary. This is a miracle of Hadhrat 'Umar Al Farooq (May Allah be well pleased with him) that he sends a letter to the river and the river follows its orders to the letter.

Miracle of Hadhrat Uthman (May Allah be well pleased with him)

There are many miracles of Hadhrat Uthman (May Allah be well pleased with him) out of which only one is being detailed here.

Translation: A person by name, Jahjaah Ghaffari snatched the staff of Hadhrat Uthman (May Allah be well pleased with him) and broke it on his knee. An abscess developed in his knee. (Tafseer Kabeer, Surah Kahf-09)

Imam Qazi Iyaz (May Allah shower His mercy on him) has written in Ash-Shifa and Imam Nabhani has written in Jame' Karamaat Ul Auliya that this person died because of this abscess. (Shifa, Vol. 2, Pg. No. 57; Jame' Karamaat Ul Auliya, Vol. 1, Pg. No. 151)

Miracle of Hadhrat 'Ali (May Allah be well pleased with him)

An Abyssinian slave who loved Hadhrat 'Ali (May Allah be well pleased with him) committed a theft. He was brought to Hadhrat 'Ali (May Allah be well pleased with him). Hadhrat 'Ali (May Allah be well pleased with him) asked him: Did you steal? He said: Yes. Hadhrat 'Ali (May Allah be well pleased with him) ordered that his hand should be cut. When that person returned from Hadhrat 'Ali (May Allah be well pleased with him), he met Hadhrat Salman Farsi (May Allah be well pleased with him) and Ibnul Kara. Ibnul Kara asked him: Who cut your hand? He said: The Commander of the Faithful, the great leader of the Muslims, the son-in-law of the Holy Prophet (Sallallahu alaihi wa sallam), the husband of Hadhrat Fatima (May Allah be well pleased with her). He asked him: Hadhrat 'Ali (May Allah be well pleased with him) cut off your hand and you are praising him? He said: Why should I not praise him? He has cut off my hand as justice and has released me from the fire of hell.

When Hadhrat Salman Farsi (May Allah be well pleased with him) heard this, he conveyed this to Hadhrat 'Ali (May Allah be well pleased with him). Hadhrat 'Ali (May Allah be well pleased with him) summoned that Abyssinian slave and placed his blessed hand on his arm and covered it with a kerchief and recited some prayers. The narrator says: Suddenly, we heard a voice from sky: Remove the cloth from the hand. Lo and behold! By the will of Allah Most High and because of his devotedness, he was cured. (Tafseer Kabeer, Surah Kahf-09; Tafseer Nysaburi, Surah Kahf-09, Vol. 5, Pg. No. 69; Tafseer Siraj Al Muneer. Vol. 1, Pg. No. 2227)

Miracle of Imam Hasan (May Allah be well pleased with him)

Hadhrat 'Abdur Rahman Jami (May Allah shower His mercy on him) has related this Tradition in Shawahid Un Nubuwwah:

Hadhrat Imam Hasan (May Allah be well pleased with him) was going to Makkah by foot for Hajj. He developed swelling in his feet. His attendant requested him to take a mount so that the swelling of the feet lessens. Hadhrat Imam Hasan (May Allah be well pleased with him) didn't accept his request and said: When we reach our destination, you will meet an Abyssinian. Buy oil from him. His slave says: We didn't find any medicine on the way and when we reached

our destination, the Imam said: This is the slave about whom you were told. Go, buy oil and give him its price.

When the slave went to buy the oil, the Abyssinian asked: For whom are you buying this oil? The slave said: For Imam Hasan (May Allah be well pleased with him). The Abyssinian said: Take me to him. I am also his slave.

When the Abyssinian was taken to Imam Hasan (May Allah be well pleased with him), he said: I am your slave, I will not take any payment from you. You please pray for my wife. She is in labor and pray that Almighty Allah should grant her a healthy baby. The Imam said: Go home! Almighty Allah will grant you such a baby the way you want it to be and he will be our follower. The Abyssinian returned home and found the situation as he was told it would be. (Shawahid Un Nubuwwah, Pg. No. 302)

In this Tradition, various miracles of Imam Hasan (May Allah be well pleased with him) are related. One is the foretelling where the medicine for the swelling of the feet will be found. The second is the prayer that the Abyssinian will be granted a healthy baby and it became as he was told. The third miracle is that the Imam foretold that the baby will be a boy and will be a follower of Imam Hasan (May Allah be well pleased with him).

'Allama Muhammad bin Yousuf Salihi (May Allah shower His mercy on him) relates in Subul Ul Huda War Rashad:

Translation: 'Abbas bin Hisham bin Muhammad Kufi narrates on the authority of his father who narrates on the authority of his grandfather, he says: There was a person in Karbala by name Zara'a. This accursed man had shot an arrow at Imam Hussain (May Allah be well pleased with him) when he had asked for water and wanted to drink it. His arrow had come between the Imam and the water. The Imam supplicated: Lord, make him thirsty. The narrator says: A person who was present at the time of his death told me that this person was feeling a lot of heat in his stomach and coldness in his back because of which he started screaming and shouting although ice was placed on his stomach and fans were used and at the back an urn was placed. He would shout: Give me water. This thirst is killing me. Honey mixed with barley, water and milk was brought to him in such quantity that it would suffice for 5 persons. He would gobble up everything and again cry out: Satisfy me. This thirst is killing me. At last, his stomach split open like a camel's. (Subul Ul Huda War Rashad, Vol. 11, Pg. No. 79)

Miracle of Hadhrat Imam Zain Ul A'abideen

Imam Muhammad bin 'Ali Sabban (May Allah shower His mercy on him) has related a Tradition in *As'aaf Ur Raghibeen*:

Translation: When 'Abdul Malik bin Marwaan put Imam Zain Ul A'abideen (May Allah be well pleased with him) in shackles, Imam Zuhri (May Allah shower His mercy on him) came to bid him farewell and tearfully said: I wish I was in your place. On this, the Imam said: Do you think these things hurt me? If I were wish to it so these things would never happen but that they remind me of Allah Most High. Then the Imam took his hands out of the shackles and again put them back in. (*As'aaf Ur Raghibeen Fi Seeratil Mustafa Wa Fadhaaili Ahli Baitit Tahireen*, Pg. No. 239)

Miracle of Hadhrat Ghouse Azam (May Allah be well pleased with him)

Hadhrat Shaykh Momin bin Hasan Shablanji (May Allah shower His mercy on him) has related in *Noor Ul Absaar Fi Manaqibi Aali Baitin Nabiyyil Mukhtaar*:

Translation: Hadhrat Shaykh Dimeeri (May Allah shower His mercy on him) has written in "*Hayaat Ul Haiwaan*" that we have related a rigorously-authenticated narration that Hadhrat Shaykh 'Abdul Qadir Jilani (May Allah shower His mercy on him) was once giving a sermon. Suddenly an eagle passed overhead and

started making noises. The audience was troubled by it. Then Hadhrat 'Abdul Qadir Jilani (May Allah shower His mercy on him) ordered the wind: O wind! Behead this eagle. That very moment its head fell on one side and its body on the other. The Shaykh stepped down from his chair and held it with his blessed hand and caressed it with his other hand and said: *Bismillahir Rahmaanir Raheem* and the eagle immediately came back to life and flew away. All those who were present saw it. (Noor Ul Absaar Fi Manaqibi Aali Baitin Nabiyyil Mukhtaar, Pg. No. 260)

Miracle of Hadhrat Khwaja Ghareebnawaz (May Allah shower His mercy on him)

A person came to Hadhrat Khwaja Ghareebnawaz (May Allah shower His mercy on him), but he wanted to hurt the Khwaja. The Khwaja divined his intention and said with a smile: Dervishes come to dervishes to clean their hearts not with the intention of hurting. Come! Fulfill the intention with which you have come.

On hearing this, that man drew the weapon from his sleeve and threw it away. He immediately repented, embraced Islam then and there and became a true disciple of the Khwaja. On seeing this miracle, many

people embraced Islam. (Siyar Ul Akhyaar Mahfil-e-Auliya, Pg. No. 344, /345)

Miracle of Hadhrat Khwaja Bahauddin Naqshband (May Allah shower His mercy on him)

'Allama Yousuf bin 'Ismail Nabhani (May Allah shower His mercy on him) has written in Jame' Karaamaat Ul Auliya:

Translation: Hadhrat Shaykh 'Alauddin Attaar (May Allah shower His mercy on him) has said: I went to Hadhrat Khwaja Bahauddin Naqshband (May Allah shower His mercy on him) on a cloudy day. The Khwaja asked me: Has the time for Salaat Ul Zuhr started? I said: No. The Khwaja said: Look at the sky! When I turned my sight to the sky, I didn't see any veil and I saw that all the angels were busy in offering Salaat Ul Zuhr. Then the Khwaja asked me: Now what do you say? Has the time for Salaat Ul Zuhr started? I regretted whatever had happened and repented. Due to this for a long time, I felt a huge burden on myself. (Jame' Karaamaat Ul Auliya, Vol. 1, Pg. No. 247)

Miracle of Hadhrat Shihabuddin Suharwardi (May Allah shower His mercy on him)

Hadhrat Abul Hasanaat Syed 'Abdullah Shah Naqshbandi Mujaddidi Qadri, the Muhaddith-e-Deccan

(May Allah shower His mercy on him) has written in the explanatory notes of *Zujaajatul Masabeeh* on the authority of “*Mirqaat Ul Mafateeh*”:

Translation: Hadhrat Nooruddin ‘Abdur Rahman Jami (May Allah sanctify his secret) has written in his book: *Nafahaatul Uns Fi Hadhraati Ashabil Quds*”: A saint has related a Tradition that while performing “*Istelaam*,” he was reciting the Holy Quran and finished one complete recitation of the Holy Quran until he came to *Bab-e-Ka’aba*. One son of Hadhrat Shihabuddin Suharwardi (May Allah shower His mercy on him) has related that he heard each word and each letter of the Holy Quran from his father in the same time.

May Almighty Allah keep us steadfast on the tenets of the Ahle Sunnah and guide us to lead our lives the way our saints and elders have led it.
