

# Honouring Allah's Saints

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This book offers a comprehensive exploration of the saints of Allah (Awliya' Allah) in the Islamic tradition. It delves into various aspects such as who they are, the practices of resorting to them and seeking their guidance, seeking blessings from their relics, visiting their graves, and the construction of their tombs.

Additionally, it explores topics like intercession, seeking their help, and the commemoration of their birth and death anniversaries.

Through a blend of Islamic teachings, historical accounts, and perspectives, readers gain a deeper understanding of the saints of Allah and their significance in the lives of believers.

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## Foreword

The Muslim Ummah was absolutely united upon the subject for many centuries after the advent of Islam, and there was no controversy about the question of honouring Saints of Allah. There was absolutely no dishonouring or disrespect shown by any party.

Unfortunately, the hidden and obvious hand of cunning and shrude imperialism made it a controversial subject among the Muslims. They spent time and money and endeavored hard to achieve their ugly cause and they did find a group of ill natured, ignorant and unaware people to fulfil their long-awaited desires.

Now, they are happy that they have at least succeeded in bringing into existence a band of people around for their nasty aims of creating gulf among the Muslims of this era. So, this is the first time that this topic has been made a point of dispute and controversy, whereas you will find clear cut Qur'anic and Prophetic versions about honouring of these pious group of men and women.

Allah honoured them with the title of Auliya' Allah in Qur'an, and the Prophet (S) too did what Allah had done. So where lays the difference? Yes, of course, only those differ upon this very much crystal-clear subject who have their own axe to grind or those who are simple minded, blind followers of the former ones and the conscious or unconscious followers of the imperialism.

Once I had a discussion, with an American imperialist doing research in Islam over this topic, he did not agree to it and said you have made blaming others an escape goat for your own failures. I proved it to him by facts and figures that No! You are the people who created these differences. Who was Lawrence of Arabia? What did Sir Humphrey do in Turkey and Arab Lands? Why do you not open your eyes to see these historical facts? How could you deny history? How could you refuse to admit your own doings?

So dear Muslims and neutral unprejudiced readers! Now, this is for you to go into the details of the past events and discover what role the western imperialism played in creating social, cultural, racial, religious lingual and other differences among the simple-hearted Muslims.

The time is ripe for the world of Islam and Ummah to get united for defeating the ambitions of enemies. This book can be a guide and inspiration to the unprejudiced minds, which are ready to probe into the realities, facts and figures.

Hoping that the sincere effort made by the learning and research secretariate of the mission of the gracious leadership's station will knock the doors of the truth loving hearts and show them the torch of reality by washing off all the effects of the black satanic propaganda of imperialism and its stooges.

**Javed Iqbal Qazilbasb**

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# Preface

The recognition of the saints of Allah and loving them has plenty and ample of training effects. The benedictions which are obtained from this acquaintance soothes the heart and soul of every truth-seeking person and calls and attracts him towards harmony and coordination together with faith and piety.

Fundamentally, honouring the saints of Allah and His capable servants and expressing love and affection for them, is as a matter of fact appraising and appreciating the spiritual values and monotheistic aspirations and the cause or promotion and maturity of faith and piety in man's life.

It is necessary that man should, get his relations closer to the saints of Allah and beneficent souls, who have a status, station, and reverence with Allah, and move along, harmoniously with them. Such relations and bonds make man recall and remember those values, facts and principles of which these worthy and decent men were proclaimers and heralds.

Before everything else, for the sake of establishing closer bonds and stronger ties with the pious servants of Allah, their love must take its place in the heart of man, in a way that he may live with their love and die with their love. This is a love of Allah which He has promised his faithful servants.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

***Surely (as for) those who believe and do good deeds for t them will Allah bring about love (Surah Maryam, 19:96).***

As love is a matter of heart and interior and apparently does not have any visible sign, therefore, one should, for its declaration and expression, make use of the special ways and means which is traditionally accustomed among the intellectuals except where it is prohibited by the Sacred Divine Law.

The various actions such as seeking gift for luck, imploring for help, imploring to intercede, visiting graves, and commemorating the Allah's Saints all are manifestations of love and affiliation with them.

We have in this book, by referring to Qur'an and Sunnah and on strength of Allah and Prophet's sayings and the character of Sahaba (the companions of Prophet [S]) and Tabiyin (those under their influence) proved the legitimacy and desirability of these activities and manifested this fact that these do not have any aim and object except expressing friendship of those whose friendship has been declared obligatory and necessary by Almighty Allah.

We perceive that every free Muslim who does not care about the doubts and the broad casting of every Dick, Tom and Harry and only keeps the Qur'an and sunnah of the Holy Prophet (S) in his view, will

clearly and distinctly follow this fact and will observe and find out that how weak and baseless is the pledge of that small group which considers the honouring of Allah's Saint as idolatry, polytheistic, and controversial to the Qur'an, sunnah and the characters of the pious ancestors.

We hope that this book would be the cause of clarity and illumination of the minds of the Muslim brothers who, under the (negative) effects of the extremists, reasonlessly and baselessly accuse their brothers of going astray and take distance from them.

Likewise, we are desirous that the fact gets clear and illuminated for all and they may know that the friendship of the Saints of Allah and their respect and honour is the only and sole harmony of motion and direction with those guided aright, following whom is the source of salvation.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

***These are they whom Allah guided, therefore follow their guidance (Al-An'am, 6:90).***

**Yaqoob Jafary**

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## **Chapter 1: Who Are The Saints Of Allah?**

Since the very time when Adam was expelled from the paradise and he set his feet upon earth obliged and compelled to accept this distance and separation. Allah never at all left him alone and by sending apostles, prophets descending holy books and broadcasting His messages informed the sons of Adam about their duties, and obligations and invited them to His worship, prayers and adoration.

Consequent upon this invitation, the sons of Adam ('a) segregated into two groups, one of the two ignored the invitation of Allah and moved upon the way of Satan and those of the other group accepted the invitation from the core of their hearts and recognised the aim of the creation which was the same adoration and worship of Allah, and stepped along the course of Allah. These are all the friends of Allah whom Allah has led out of darkness towards the light.

Just as light has power and strength and sometimes weakness and dimness; the friendship of Allah too has degrees and stages. Those who have reached the higher stages have attained the station of Wilayat (devolution to holy Imam) and we call them Auliya' Allah (the Saints of Allah).

The Holy Qur'an has introduced the saints as follows:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**Now surely the friends of Allah – they shall have no fear nor shall they grieve. (10:62).**

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

**Those who believe and guarded (against evil) (10:63).**

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

**They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement. (10:64).**

A few of the facts which we comprehend from this verse of the holy book are as under:

1. Fear and grief, the former one of which is the apprehension about the future and the later one is sorrow about the past, is away from the Saints of Allah and they enjoy peace and tranquillity of mind and heart, which are the important signs of the faith in Allah.
2. The Saints of Allah possess two characteristics through which they have attained the station of Wilayat. The first one is faith and the second one is continuous and stable piety. (We must see that the text **وكانوا يتقون** leads to the continuity and, persistence of piety.)
3. The saints of Allah hold the station of Bushra (glad tidings and good news) both in this world and Hereafter. Bushra in the Hereafter means making use and benefiting from the boons and benedictions of Allah and entering the paradise, and in this world, it consists of a kind of special and peculiar relation between Allah and His saint, which has been referred to as Mubashirat (fore runners) according to the Hadiths (traditions).

عن رسول الله أنه قال لهم البشرى في الحياة الدنيا الرؤيا الصالحة يبشر بها المؤمن جزء من سنة وأربعين جزءاً من النبوة

*The Prophet (S) said: Bushra which exists for the Saints of Allah in this World is the true and good*

*dream through which a faithful one is given glad tidings and that is one part of the forty-six parts of Prophecy.* [1](#)

وايضاً قال رسول الله إن الرسالة والنبوة قد انقطعت فلا رسول بعدي ولا نبي ولكن المبشرات. قالوا: يا رسول الله وما المبشرات؟ قال: رؤيا المسلم وهي جزء من أجزاء النبوة

*Again, the Prophet of Allah (S) said: Prophethood and apostleship has discontinued and no Prophet will come after me. But Mubbashiraat will remain there. They (the friends of Prophet (S) said: Oh Prophet of Allah what is Mubbashiraat? He said it is the dream of a Muslim and that is a part out of the parts of Prophethood."* [2](#)

Doubtlessly, the Muslim in this tradition does not consist of each and every Muslim, instead according to the symmetry and context of the verse and the narrations it means the same saints of Allah.

4. The station which Allah has approved for His saints is like the traditions of Allah and is totally unchangeable.

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

***There is no changing the words of Allah (10:64).***

5. This is a very much sublime and great status and is a gigantic success and great deliverance which is not achievable for and accessible to everyone. Many traditions of the Prophet (S) have reached us as an exegesis of this verse and the introduction to the Saints of Allah; we content ourselves with presenting one of those as an example.

قال رسول الله: إن من عباد الله عبادةً يغبطهم الأنبياء والشهداء ، قيل : من هم يا رسول الله فلعلنا نحبهم؟ قال: قوم تحابوا في الله من غير أموال ولا أنساب وجوههم من نور على منابر من نور لا يخافون إذا خاف الناس ولا يحزنون إذا حزن الناس وقرأ ألا ان اولياء الله لا خوف عليهم ولا هم يحزنون

*The Prophet of Allah (S) said: There are some out of the servants of Allah so that the Prophets of Allah and the martyrs' envy upon (seeing) their status (station).*

*Companions of Prophet (S) said: Oh Prophet of Allah (S) whom does that group consist of, so that welcome their friends.*

He said: They are a group who, without any attention to wealth or race, befriend each other, solely for the sake of Allah. Their faces are from the light and they stay on the Cathedra (tribune) of light and while the people have fear, they are not afraid, and when the people are sorrowful, they do not get sorrowful, and he (Prophet) recited this verse of the Holy Book:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

**Now surely the friends of Allah – they shall have no fear nor shall they grieve. (10:62). [3](#)**

We must note that according to this tradition the station of saints of Allah is above that of Prophets and martyrs since they envy and emulate their stations. The other point to be taken in view is that it is possible that the saints of Allah with such qualities and peculiarities may be present in every age but their tracing out and recognition itself is a much difficult and a cumbersome work.

According to the substance and purpose of the above-mentioned verse, the saints of Allah possess continuous, progressive and stable faith and piety, and it is difficult or rather may be impossible for us to recognise a person having persistent piety and who may have led his life from beginning to the end with piety and fear of Allah and avoid sins and prohibited activities, as this is a condition of the interior which only Allah and that person himself know.

Now, if Allah introduces us to some special and particular persons having such condition only in that way, we would recognise the saints of Allah with complete satisfaction.

Consequently, we say that Allah has introduced the Ahl al Bayt<sup>4</sup> ('a) in Qur'an, as persons who are pure, infallible and away from every kind of impurity, contamination and sin, that too in such a manner that the resolution and intention of Allah has become incumbent and is accrued in connection with their purity and not getting contaminated with impurities and sins.

This is the same persistent piety about which Allah has informed us regarding Ahl al-Bayt ('a) in Qur'an:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

**Allah only desires to keep away the uncleanness from you, o people of the House and to purify you a (thorough) purifying. (33:33).**

Now, let us see who are the Ahl al-Bayt ('a) referred in this verse of Qur'an. The Prophet (S) has introduced his Ahl al-Bayt through numerous traditions, which have reached a stage of repetition and

successive (hear say). You may focus your attention upon the following two traditions, as a specimen.

## First Tradition

نزلت هذه الآية - أنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا - في بيت أم سلمة فدعا النبي فاطمة وحسنا وحسينا فجعلهم بكساء وعلي خلف ظهره فجعلهم بكساء ، ثم قال: اللهم هؤلاء أهل بيتي فاذهب عنهم الرجس وطهرهم تطهيرا. فقالت أم سلمة: وأنا معهم يا نبي الله؟ قال: أنت على مكانك وأنت الى خير

*This verse:*

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

**Allah only desires to keep away the uncleanness from you (33:33).**

revealed in the house of Umm Salama (Prophet's wife) and the Prophet of Allah (S) called Fatimah ('a), Hasan ('a) and Husayn ('a) (near himself) and covered them with a garb (cloak) and Ali ('a) was at the back of them Thus, he covered all of them with the garb and then said: Oh Allah these are my Ahl al-Bayt (family members) let the impurity be away from them and purify them. Umm Salama said: "Oh Prophet of Allah, am I not one of them? He said: "You have your own place and you are blessed.

## Second Tradition

عن عائشة قالت: خرج النبي غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فأدخله ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال: انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا

Ayesha (wife of Prophet (S) says: The Prophet (S) went out early in the morning and he had covered himself with a black woollen cloak. Then Hasan son of Ali ('a) came be covered and took him under the cloak. So, after that he took Husayn ('a) under the garb. Afterwards, Fatimah ('a) came and he took her too under the garb. Thereafter, Ali ('a) arrived; He made Him as well enter under the cloak. Thus, He said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

**Allah only desires to keep away the uncleanness from you, o people of the House and to purify**

***you a (thorough) purifying. (33:33).***

It is clearly evident from these two traditions and many more, which have reached us in this connection, that Ahl al –Bayt in the (above mentioned) verse means Ali (‘a) Fatimah (‘a). Hasan (‘a) and Husayn (‘a). Of course, this verse was revealed as in the middle of the verses in which the wives of the Prophet (S) have been addressed.

But the pronouns used in the verses of both sides (before and after) which are concerned and pertaining to the wives of the Prophet (S) are in the form of feminine plural. Whereas in this verse those (Pronouns) are in the form of masculine plural which indicates that the addressees of this verse are different from those of the verses before and behind this particular verse.

Viewing this symmetry, context and similarly numerous traditions out of which we described two, should we say that the addressees of this verse are: the Prophet (S) Ali (‘a), Fatimah (‘a) Hasan (‘a) and Husayn (‘a). If they introduce another person or persons out of their children as Ahl al–Bayt we would certainly and doubtlessly accept it. According to this very verse these five persons never at all tell a lie. The reason for that falsehood and lie is a great impurity and contamination and Allah has moved impurity away from them.

Therefore, we conclude that the existence of Allah's saints, as a kind, with all those signs which are described in Qur'an, is possible in every age. But the recognition of their personalities is very difficult rather impossible and absurd for us. But if course only when Allah or the Prophet (S) introduce particular persons to us.

In the verse of Purification some qualities of Ahl al–Bayt (‘a) have been described, which are distinctly and dearly concordable with the qualities of the Saints of Allah described in the other verse. Ahl al– Bayt (‘a) are the worthy valuable and distinct evidence and living proof of the existence of Saints of Allah.

We find in so many traditions that the love of Prophet (S) and his Ahl al–Bayt (‘a) is considered as the part of the conditions of faith.

عن انس قال: قال النبي: ولا يؤمن أحدكم حتى أكون أحب إليه من والده وولده أجمعين

*Anas narrates from the Prophet (S) No one among you will be faithful unless I be more beloved to him than his father and sons. 5*

عن أبي سعيد الخدري قال: قال رسول الله: انَّ الله عزوجل - حرمت ثلاثا، من حفظهن حفظ الله له أمر دينه وديناه و من لم يحفظهن لم يحفظ الله له شيئاً: حرمة الإ سلام و حرمتي و حرمة رحي

*The Prophet of Allah (S) said: Indeed, three reverences exists for Allah, if someone protects them Allah*

will protect and save the affair of his religion and World and if he does not protect them Allah will not protect anything for him, the sanctity of Islam, my honour, and the honour of my relatives. [6](#)

عن الحسن بن علي أن رسول الله قال: الزموا مودتنا أهل البيت فإنه من لقي الله - عز وجل - وهو يودنا دخل الجنة بشفاعتنا والذي نفسي بيده لا ينفع عبداً عمله إلا بمعرفة حقنا

The Prophet (S) said: *Do consider the love of our family as binding (incumbent) because the one who meets Allah (dies) while he loves us he will enter the paradise by our Intercession (mediation). By the One who has my life in His hands (Allah) the practice of no servant will benefit him except when he recognises our right.* [7](#)

[1.](#) Tafsir At-Tabari vol. 7, p. 137.

[2.](#) Al-Durr al-Mantur vol 4, p. 376.

[3.](#) Tafsir At-Tabari Vol. 7, p. 132.

[4.](#) Family members of Prophet: Fatimah, his daughter, Ali her husband and eleven Imams from their lineage.

[5.](#) Sahih Bukhari Vol. 1, p. 17.

[6.](#) Al- Majma al-Kabir (Tabrani): vol 3, p. 135.

[7.](#) Majma al-Zawaid Vol. 9, p. 171.

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## Chapter 2: Resorting And Seeking Access To The Allah's Saints

Resorting the Saints of Allah and the generous souls and making those who have a great station and reverence near Allah as a mean to approach Him and also for the sake of nearing Allah and manifesting our humility and humble mindedness to him and asking for the fulfilment of our needs, is a decent and Allah approved deed, which becomes the cause of strengthening of relations with Almighty Allah.

Basically, the development of relations between the man of mud and Almighty Allah is not possible without a media. We observe that Allah propagated and broadcasted His messages, through the special persons who were the same apostles, to the people. And He does never Himself directly address the people.

And man too cannot communicate and develop relations with Allah without a media. Now this media can possibly be a practice like the prayers, fasting or eulogies and it is possible that it be in the form of Allah man like the Saints of Allah.

This subject has been clearly and distinctly described in Qur'an and mediation and contemplation over those meaning can make us aware and acquainted with the fact.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

***Oh you who believe, be careful of your (duty to) Allah and seek nearness to Him and strive hard in His way that you may be successful. (5:35).***

In this verse, Allah has commanded the faithful ones to seek a media and means for the sake of nearing Allah. Of course, the kind of media has not been specified here (in this verse). It is known that anything which is Allah's will and desire and the focus of His attention can become a media, such as Ka'abah, Hajar al-Aswad (the black stone fixed in Ka'abah wall), Qur'an or it may be a form of practice such as prayers Hajj or possibly the abandonments like fasting or that can be from the mankind such as the Saints of Allah, Prophets and martyrs.

Finally, anything which can near us to Allah and make us remember Allah can be a media and means (of communication) between us and Allah.

The Saints of Allah, also have this condition and therefore they have been introduced in a few Hadiths as under:

عن سعيد بن جبیر قال سئل النبي عن أولياء الله قال هم الذين إذا رؤوا ذكر الله

*They questioned the Prophet (S) about the Saints of Allah. He replied: They are the persons that, when people see them, they get reminded about Allah. [1](#)*

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

***And hold fast by the covenant (rope) of Allah all together and be not disunited (3: 103).***

What does Hablullah (the rope of Allah) mean? Doubtlessly it is something else than Allah, for, Hablullah is not one of the names of Allah. Now, it is the Prophet (S) or Qur'an, it is the Prophet himself or the Prophet (S) and the Imams of Muslim or all of them. May whatever it be, in any case, it is a medium of contact between the people and Allah.

Anyway, the Saints of Allah are the clear and evident points of application of (term) Hablullah. To make contact with them and resorting to them causes the nearing and getting close to Allah.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

لَوْجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

***And had they when they were unjust to themselves come to you and ask forgiveness of Allah and the Apostle has (also) asked forgiveness for them they would have found Allah oft returning (to mercy) merciful (4:64).***

In this verse Allah guides people toward this fact that they should better go to the Prophet (S) for the sake of repentance and forgiveness of Allah and in connection with their own repenting they must consider the Prophet (S) a medium between themselves and Allah so that he may seek forgiveness and salvation for them (from Allah). In such case, their repentance and penitence will be accepted and granted.

This is a worthy and valuable application of resorting to the Prophet (S) which Allah has reminded the people.

This verse clearly and inconspicuously proves the legality and authenticity of resorting to persons other than Allah.

However, we will soon discuss this fact that the life and death of Prophet (S) does not have any difference in this issue of resorting.

This fact has come in the true Hadith a few specimens of which, we will see later.

## **Resorting (Issue) As In Hadith**

The legality and authenticity of resorting the Saints of Allah and considering them a means to seek the nearing and closeness of Allah and asking for the grant of needs has been established by numerous traditions and Hadiths. The character of Muslims, right from the age of the Prophet (S) up to this time, has continuously been resting upon it and, not only that this practice is not idolatry but also it is showing humbleness and humility to Allah.

In fact, a person who makes the Prophet (S) and the Saints of Allah a medium of nearing Allah, considers himself so very small and worthless before God that he is not satisfied about Allah's attending and paying heed to him and therefore he makes those persons who have a worth and grace and are the focus of Allah's attention and kindness, a medium (between himself and Allah). So that Allah may for the sake of their honour grace and respect bestow upon him too His vast blessings and mercy. And this therefore is the utmost and extreme show of humbleness, humility and servitude towards Allah.

Now, we read a few traditions which have reached us in this scenario and context.

عن عثمان بن حنيف أنه قال إن رجلاً ضريراً أتى النبي فقال: ادع الله أن يعافيني فقال: إن شئت دعوت وإن

شئت صبرت وهو خير فقال: فادعه، فأمره أن يتوضأ فيحسن وضوءه ويصلي ركعتين ويدعو بهذا الدعاء: اللهم اني اسالك واتوجه اليك بنبيك نبي الرحمة يا محمد اني اتوجه بك إلى ربي في حاجتي لتقضى، اللهم شفعه في. قال ابن حنيف: فوالله ما تفرقنا وطال بنا الحديث حتى دخل علينا كأن لم يكن به ضرر

*Uthman Ibn Hunaif narrates that: "a blind man came to the Prophet (S) and said: Do ask Allah to grant me fitness and cure, the Prophet (S) said: If you wish so I will pray for you and if you wish so, be patient and this is better for you*

*He replied, "Do pray.*

*The Prophet (S) ordered him to make ablution and be very careful and particularly cautious in it and say two Rak'ats (units of prayer) and pray in this way.*

*Oh Allah I ask you, for the sake of Your Prophet (S), who is the Prophet of mercy, I focus my attention upon you so that my need gets fulfilled. O Allah! Make him pre-emptor (intercessor) about me. Ibn Hunaif says: By Allah we had not segregated and talked much when that man again appeared in a condition as if he did never have a vermin and calamity. [2](#)*

Tirmidhi, Ibn Maja, and Hakim has considered this tradition as a correct one. The Prophet (S) as you can observe, according to this Hadith, himself teaches that person the condition and way of resorting to Allah, while asking for a need. The resorting to the Prophet (S) is repeated, once addressing Allah and once addressing the Prophet (S).

The text of the Hadith is quite clear and does not need any kind of interpretation or allegorical explanation. The considerable point is this that in this tradition the Prophet (S) has been declared as a medium and means while he is still alive. Soon we will establish this fact that the life and death of Prophet (S) does not make any difference at the station of resorting.

Supplementarily, we must be attentive to it that, in this tradition, the Prophet (S) did not pray for that man himself, instead, he (man) himself prayed to Allah, according to the teaching of the Prophet (S) and made the Prophet (S) a medium between himself and Allah.

عن جابر بن عبد الله أن رسول الله قال: من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة والصلاة القائمة أن محمداً الوسيلة والفضيلة وابعثه مقاماً محموداً الذي وعدته، حلت له شفاعتي يوم القيامة

*Jabir narrates from the Prophet (S) that he said; Whosoever will be bearing the Azan (call for prayers) says, Oh Allah, Oh the owner of this perfect invitation and the prayer which has been established, bestow upon Muhammad (S) virtue, excellence and intercession and get him to the desirable post and station which you have promised him my intercession (mediation) will reach him upon the resurrection day. [3](#)*

As you observe, the Prophet (S) desires and wishes that the Muslims ask the Almighty Allah to grant him the intercession and mediation.

عن أبي سعيد الخدري قال قال رسول الله: ما خرج رجل من بيته الى الصلاة وقال: اللهم أسألك بحق ممشاي هذا فإني لم أخرج أشراً ولا بطراً ولا رياء ولا سمعة وخرجت اتقاء سخطك وابتغاء مرضاتك، فأسألك أن تعيذني من النار وأن تغفر ذنوبي أنه لا يغفر الذنوب إلا أنت، إلا أقبل الله عليه بوجهه واستغفر له سبعون ألف ملك.

*The Prophet (S) said: Nobody comes out of His house and does not recite this prayer but Allah ascends to him and seventy thousand angels ask salvation and forgiveness for him; oh Allah! for the sake of the beggars and supplicants of Your threshold, and for the sake of this movement of mine which is not for disobedience, pleasure seeking and pomp and show (deceit) instead, it is for the sake of avoiding your anger and fury (offence) and seeking your pleasure I ask you to grant me refuge from the hell fire and forgive my sins for, no one accept You forgives the sins.* [4](#)

In this tradition, the Prophet (S) reminds the people that while requesting and asking for the grant of need from Allah, they must seek the resorting to and recourse of the supplicants of the court of Allah, who are the same, Saints of Allah, and make them their mediator and intercessor.

When Fatimah Bint Asad passed away the Prophet (S), on the occasion of her burial said:

الله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي

*Oh Allah Who gives life and death and He is living and does not die. Forgive my mother Fatimah Bint Asad and extend and widen her (resting) place, for the sake of Your Prophet and the Prophets who were before me.* [5](#)

الخطيئة قال: يا رب أسألك بحق محمد إلا غفرت لي.

*'Umar Ibn Khattab narrates from the Prophet (S) that the Prophet (S) said: When Adam ('a) committed that fault, he said oh my Lord! I desire and ask You that You forgive me for the sake of the Prophet (S).*

[6](#)

These traditions are narrated as a specimen and resorting to the Prophets (S) and saints and the supplicants of the threshold and court of Allah is according to many true credentials which exhibit this fact, a thing commendable and praise worthy and becomes the causes of more proximity to Allah.

The Prophet (S) himself and the previous Prophets ('a) did resort to the Auliya' (saints) and taught the people to beseech the nearest ones to Allah at the time of prayer, eulogy and asking Allah the grant of

their needs.

The point here which must be concentrated upon is that upon the station of beseeching and resorting to the Prophets and the Saints of Allah, there is no difference between their life and death.

Because the one who resorts to them, makes the station grace and place which they have with Allah a medium. Their stations and graciousness always stay, whether they live, die or be present in the link and Purgatory world (Barzakh) or the dooms day. Nobody ever resorts to their evident physical powers so that it may be said that they (dead prophets) cannot do a thing.

But beseeching and resorting to them means the resorting to their stations and greatness with Allah, which they always possess.

Therefore, we saw that the Prophet (S) resorted and beseeched the station of the previous Prophets or that Adam ('a) resorted to the Prophet (S) himself who had not yet come to the World. We would refer to the characters of the Muslims of the period of Sahabah (companions of the Prophet) which was concurrent and consistent of gathering near the graves of the Prophets and Allah's saints and getting in touch and resorting to their souls.

Those who consider the resorting to the dead ones as polytheism or idolatry say strange thing because, if resorting to anyone else that Allah is idolatry than what is the difference whether they (saints) are living or dead?

## Resorting In The Character Of Muslims

Resorting to the Allah's saints, apart from the Qur'anic verses and Hadiths which we quoted has a special place in the characters of the Muslims. The Muslims right from the origin of Islam period to this day, have always been beseeching Allah by resorting to the saints, Prophets and virtuous ones and held the most gracious and nearest ones to Allah as a medium during their eulogies, so that, Allah may grant their prayers as a respect and regard to those (near ones).

We, hereby consider a few specimens of it.

1. Once, after the death of the Prophet (S), a great famine took place in Madina. People complained to Ayesha. She said:

أَنْظَرُوا إِلَى قَبْرِ رَسُولِ اللَّهِ فَاجْعَلُوا كَوًّا إِلَى السَّمَاءِ حَتَّى لَا يَكُونَ بَيْنَهُ وَبَيْنَ السَّمَاءِ سَقْفٌ

*Look at the grave of the Prophet (S) and make a doorlet of it to the sky so that there remains no roof*

between the grave and the sky. People did it and it rained.[7](#)

2. ‘Umar Ibn Khattab used to pray as follows:

عن أنس بن مالك أن عمر بن الخطاب كان إذا حصل القحط استسقى بالعباس بن عبد المطلب فيقول: اللهم إنا كنا نتوسل إليك بنبيِّنا فتسقىنا وإنا نتوسل إليك بعمِّ نبيِّنا فاسقنا. قال: فيسقون.

Anas says ‘Umar Ibn Khattab, used to pray to Allah resorting to and through Abbas Ibn Abdul Muttalib (‘a), during draught to get the rain fall. And used to say: Oh Allah we always did beseech you by resorting to your Prophet (S) and You used to irrigate us and send rain. Now we beseech you by resorting to the uncle of the prophet (S). So let the rain fall and irrigate us. He says: the (people) got rains [8](#)

3. A man came to Uthman Ibn Hunaif during the reign of Uthman Ibn Affan, and complained to him that the caliph did not pay heed to him and fulfil his need.

Ibn Hunaif by referring and benefiting from the words of the Prophet (S) which we have quoted before said to him, make ablution and go to the mosque and offer two rakats of prayer and then say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِرَبِّي فَتَقْضِي لِي حَاجَتِي.

Oh Allah I ask you for the sake of and through our Prophet Muhammad (S) who is the Prophet of mercy, I divert my attention to you. Oh Muhammad (S)! I contact and attend to Allah through your medium so that my need is fulfilled. [9](#)

4. A draught took shape in the period of the caliphate of ‘Umar, Bilal Ibn Haris came to the grave of the Prophet (S) and said:

يا رسول الله استسق لأمتك فقد هلكوا

Oh Prophet of Allah (S) ask Allah to send rain for your Ummah because they are going to be perished.

5. A tradition is narrated from Muhammad Ibn Harb. He said: We were sitting near the grave of the Prophet (S). An Arab came and said: "Oh Prophet (S) salutation be upon you. Allah has said in the Book (The Holy Qur'an) revealed upon you that:

ولو أنهم إذ ظلموا أنفسهم جاؤك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً

*Hereby I have come towards you while I am repenting upon my sins and I make you my Intercessor before Allah.* [11](#)

6. The Abbaside Caliph Abu Ja'far Mansoor enquired Malik Ibn Aas (the Imam of Malikis) about the condition of visiting the grave of Prophet (S) and asked him whether to face Qibla (Kabah) or turn his back towards it during the visit (Ziyarah) ' Malik replied to him:

لم تصرف وجهك عنه وهو وسيلتك ووسيلة أبيك آدم إلى يوم القيامة بل استقبله واستشفع به فيشفعه الله. قال....  
الله تعالى ولو أنهم إذ ظلموا أنفسهم جاؤك

*Why do you turn your face from him? He is your intercessor and mediator, and that of your father Adam (a), before Allah on the resurrection day. Do turn your face towards him and make him your mediator and intercessor, since Allah accepts his Intersession about you. Allah says:*

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

***And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful. (4:64) [12](#)***

7. Two rhymes of Imam Shafai have been quoted in which he had resorted to the Ahl al-Bayt of the Prophet (S):

آل النبي طريقي

وهم إليه وسيلتي

أرجو بهم أعطى غداً

بيدي اليمين صحيفتي

*The family of the Prophet (S) are my medium towards contacting Allah. I do expect that tomorrow on the doomsday will get my Namae Amal (report of the practices) in my right hand through their intercession and meditation. [13](#)*

Similarly, Ali Ibn Ma'moon narrates from Shafai that he (shafai) used to visit the grave of Abu Hanif and say:

إذا عرضت لي حاجة صليت ركعتين وجئت الى قبره وسألت الله الحاجة عنده

*While I have a need I offer two rakats of (service) prayers and visit his grave and demand my needs fulfilment from the Allah. [14](#)*

8. Hasan Ibn Ibrahim, who was the Shiekh of the Hanbila (Hanbali sect) of his age used to say:

ما همني أمر فقصدت قبر موسى بن جعفر فتوسلت به الا سهل الله لي ما أحب

*I did not have any important happening but that I would visit the grave of Musa Ibn Ja'far ('a) and resorted to him and Allah would grant me easily what I desired and wished from Him. [15](#)*

9. Abu Bakr Muhammad Ibn Moamil says: We visited the Shrine of Imam Ali Ibn Musa Al-Ridha' ('a) in Toos, along with Abu Bakr the Imam of Ahl al-Hadith, Abu Bakr Ibn Khazima, and his counterpart Abu Ali as-Saqafi and a great number of other mashaikh.

فرأيت من تعظيمه يعني ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما يحيرنا

*We were surprised to see how much of respect and regard and humbleness that Ibn Khazaima showed regarding that Shrine and the humility and humbleness which he was manifesting and showing over there.* [16](#)

There are plenty number of these specimens and examples that we mentioned in the books of Hadith and history. It reflects and shows that the characters of the companions of Prophet (S) and their disciples and scholars and Imams of jurisprudence and Hadith were continuously and persistently based upon resorting to the saints of Allah. During the hour of need they used to make them a medium for approaching Allah.

Therefore, the characters of the Muslims, right from the age of Sahaba (Companion) of the Prophet (S) and their disciples, onwards have been ascertained upon the legality and even the desirability of resorting to the Saints of Allah.

- [1.](#) Tafsir Tabri vol. 7, p. 132.
- [2.](#) Sunan Ibn Maja vo1. 1, p. 441 and Mustadrak Hakim Vol. 1, p. 313.
- [3.](#) Sahih Bukhari Vol. 1, p. 253.
- [4.](#) Sunan Ibn Maja Vol. 1, p. 261.
- [5.](#) Kanz al-'Ummal Vol. 2, p. 455.
- [6.](#) Hulyatul Auliya vol 3, p. 121.
- [7.](#) Sannan Adarmi Vol. 1, p. 43.
- [8.](#) Sahih Bukhari Vol. 2, p. 75.
- [9.](#) Al-Majam al-Kabir (Tabarani) vol. 9.
- [10.](#) Wafa al wafa vol. 4, p. 1374.
- [11.](#) Wafa al -wafa vol. 4, p. 1361.
- [12.](#) Wara al-wafa vol. 4, p. 1376.
- [13.](#) Asaweq al-Muhrik p. 178.
- [14.](#) Tarikh-e Baghdad vol 1, p. 123.
- [15.](#) Tareek Baghdad Vol. 1, p. 120.
- [16.](#) Tehzeeb ul-Tehzeeb, vol. 7, p. 388.

[1] [1]

SHARES

## **Chapter 3: Seeking Blessing From The Relics Of Saints**

Loving and showing affiliation and affection for the saints, for, they are the pious and beloved servants of Allah, is a suitable, decent and beneficent practice, which itself is a sort of nearing oneself to Allah.

Allah has Himself promised his decent and pious servants that he would put their love in the hearts of

the people:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

***Surely, on those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love. (19:96).***

All of us know that love is a heartily and interior factor and does not have any kind of obvious and exterior symbols. One, for the sake of its manifestation and declaration, must set foot on the ways which are traditional among the sane and wise people except for the occasions where there is a religious prohibition.

One of the ways of love expression for the saints of Allah, the pure ones and those close to Allah, which the Prophet has not prohibited, is the seeking of blessing from the relics of the saints and their signs, and the respect of everything which reminds man about them.

Just as the kissing of Hajar Al-Aswad (black stone of Kabah), circumambulation of Kabah and even the practices and meditations which we perform as prayers are all the signs of servitude humbleness and humility before Allah, similarly the seeking of blessing and benedictions from the relics of the Allah saints is also the show of our heartfelt love and affiliations which Allah has made obligatory and incumbent upon us.

This is the reason that we see that the companions of the Prophet (S) after the death of Prophet loved, honoured and sought blessing from anything attributed and connected to him, to manifest their heartfelt love and devotion to that magnanimous personality.

Just as Yaqoob ('a) (Jacob) the Prophet touched and rubbed the shirt of Yousuf ('a) which was the sign of his beloved (son) upon his eyes and his eyes got cured. Now, we concentrate upon the traditions in this connection:

عن عون بن أبي جحيفة عن أبيه قال أتيت النبي صلى الله عليه وآله وسلم وهو في قبة حمراء من أدم ورأيت بلالاً أخذ وضوء النبي يصب منه شيئاً أخذ من باب صاحبه.

*Aon Ibn Abi Jaheefi narrated from his father: I went to the Prophet (S) and he was present in a tent made of tainted skin and I saw Bilal collecting the ablution water of the Prophet (S). People were rushing to the water of ablution and everybody was taking some of it and rubbing and pulling it on his head and the one who cannot get from it, takes it from the dampness of the hand of his friends. [1](#)*

عن أبي جحيفة قال خرج رسول الله صلى الله عليه وآله بالهاجرة الى البطحاء فتوضأ ثم صلى الظهر ركعتين

والعصر ركعتين وبين يديه عنزة. قال كان يمر من ورائها المارة وقام الناس فجعلوا يأخذون يديه فيمسحون بها وجوههم، قال: فأخذت بيده فوضعتها على وجهي فإذا هي أبرد من الثلج وأطيب من رائحة المسك.

*Abi Hajeefa narrates: One day the Prophet (S) went to bath at the Dhuhur (afternoon) prayer time, made ablution, and offered the Dhuhur and Asr prayers, each two Rakats. There was a club lying before him. He says (the passers-by crossed over from the back or it). People stopped. They would take the hands of the Prophet (S) and rubbed them to their faces. He says: I too took his hands and rubbed them to my face and I felt his hands were colder than ice and more fragrant than musk. [2](#)*

قال أبو بردة....قال لي عبدالله بن سلام ألا أسقيك في قزح شرب منه النبي صلى الله عليه وآله وسلم.

*Abu Barda says: Abdullah Ibn Salam said to me, may I not quench your thirst (with water) in the bowl out of which the Prophet (S) took water?*

*The same bowl came to the hands of Omer Ibn Abdul Aziz and he retained it [3](#)*

Similarly, Bukhari has given a chapter in his Sahih under the title:

باب من ذكر من درع النبي وعصاه وسيفه وقدمه وخاتمه وما استعمل الخلفاء من بعدهم ذلك مما لم يذكر قسمته ومن شعره ونعله وآنيته مما يتبرك أصحابه وغيرهم بعد وفاته.

*The chapter with the statement about the armoured jacket or the Prophet (S) his cup, bowl, ring and all that the caliphs after him too benefit of and the hair and shoes and utensils of the Prophet (S) from which the companions Sahabah and others (non-companions) used to seek blessings after his death. [4](#)*

Thereby Bukhari has mentioned numerous traditions under the same chapter.

عن سلمة بن الأكوع قال بايعت النبي صلى الله عليه وآله بيدي هذه فقبلناها فلم ينكر ذلك.

*Salama Bint Alakoo says: I took the oath of allegiance for the Prophet with this hand or mine then I kissed his hand and he did not object upon it. [5](#)*

جاء الأشج يمشي حتى أخذ بيد النبي صلى الله عليه وآله فقبلها فقال له أما إن فيك لخلقين يحبهما الله....ورسوله

*Ashja was walking till he held the hand of the Prophet (S) and kissed it. The Prophet (S) said to him There are two qualities in you which Allah and His Prophet love. [6](#)*

عن يحيى بن الحارث قال لقيت وائلة بن الأسقع فقلت: بايعت بيدك هذه رسول الله صلى الله عليه وآله؟ فقال نعم قلت فاعطني يدك أقبلها فأعطانيها فقبلتها.

*Yahyah Ibn Haris says: I met Wasila Ibn Asqa and said to him have you taken the oath of allegiance for the Prophet (S) with your hand. He said: Yes I said, Give me your hand so that I kiss it. He gave me his hand and I kissed it. [7](#)*

.عن أبي جدعان قال ثابت لأنس أمسيت النبي بيدك؟ ، قال نعم فقبلها

*Abu Jadaan says: Thabit Ibn Anas said, Have you touched the Prophet (S) with your hand. He said, Yes then he kissed his hand. [8](#)*

عن عمار بن أبي عمار أن زيد بن ثابت ركب يوماً فأخذ ابن عباس بركابه فقال تنحى يا ابن عم الرسول فقال: هكذا أمرنا أن نفعل بعلمائنا وكبيرائنا فقال زيد: أرني يدك. فأخرج يده فقبلها فقال: هكذا أمرنا أن نفعل بأهل بيت نبينا.

*One day Zaid Ibn Thabit rode a horse. Ibn Abbas caught hold of the treadler. He said, "Oh cousin of the Prophet (S), leave it. So Ibn Anas said, We have been ordained that we may have such conduct with our scholars and magnanimous (personalities). Zaid said, Show me your hand. Ibn Abbas held his hand out. Thus, Zaid kissed it and said, we have been commanded to have such a conduct with the Ahl al-Bayt household of the Prophet (S). [9](#)*

عن علي عليه السلام قال لما دُفن رسول الله صلى الله عليه وآله جاءت فاطمة فوفقت على قبره وأخذت قبضة من تراب القبر فوضعت على عينيها وبكت.

*It is narrated from Ali ('a) that, when the Prophet (S) was buried Fatimah (s.a.) came and stood in front of his grave and took a handful of clay from his grave and held that over her eyes (a respect gesture) and wept. [10](#)*

عن أبي الدرداء: أن بلالاً رأى في منامه النبي صلى الله عليه وآله وهو يقول له: ما هذه الجفوة يا بلال أما أن لك أن تزورني يا بلال؟ فانتبه حزينا وجلا خائفاً فركب راحلته وقصد المدينة فأتى قبر النبي صلى الله عليه وآله فجعل يبكي عنده ويمرغ وجهه عليه فأقبل الحسن والحسين فجعل يضمهما على صدره ويقبلهما

*Abu Durda says: Bilal saw the Prophet (S) in his dream. He was saying to him, Oh Bilal what sort or unkindness is this. Have the time of it that you visit me (my grave) not yet. Come? Bilal woke up and rode his horse in a sad and grieved condition and headed towards Madina. He arrived at the grave of*

*the Prophet (S). He was weeping over there and rubbing his face upon the clay of the grave of Prophet (S), Then Hasan (‘a) and Husayn (‘a) came. He, then started hugging and kissing them. [11](#)*

عن داود بن أبي صالح قال: أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فقال: أتدري ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب. فقال: نعم جئت الى رسول الله ولم آت الحجر. سمعت رسول الله صلى الله عليه وآله يقول: لا تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير أهله.

*Once Marwan said that a man has set his face upon the grave of the Prophet (S). So, he said, Do you know, what you are doing? That man, who was Abu Ayub Ansari, turned his face towards him and said; Yes I have come to the Prophet of Allah and have not come to a stone. I have heard the Prophet of Allah say, When the capable or suitable men become the in-charge of the religion do not weep upon the condition of religion. But when incapable and unfit persons become in-charge then do weep over the religion. [12](#)*

ذكر الخطيب بن جملة: أن ابن عمر كان يضع يده اليمنى على القبر الشريف وأن بلالاً وضع خديه عليه أيضاً.

*Khateeb Ibn Jumla says Ibn ‘Umar used to keep his right hand upon the grave of the Prophet (S) and Bilal also used to keep his face upon it. [13](#)*

عن إبراهيم بن عبد الرحمن: أنه نظر إلى ابن عمر وضع على مقصد النبي صلى الله عليه وآله من المنبر ثم وضعها على وجهه.

*It is narrated by Ibrahim Ibn Abd Ar-Rahman that he saw Ibn ‘Umar kept his hand upon the sitting place of the Prophet (S) on the tribune (cathedra) and then caressed and rubbed his hand against his face. [14](#)*

عن عبد الله بن أحمد بن حنبل قال: سألت أبي عن الرجل يمس منبر رسول الله صلى الله عليه وآله ويتبرك بلمسه ويقبله ويفعل بالقبر مثل ذلك رجاء ثواب الله تعالى. قال: لا بأس به.

*Abdullah Ibn Ahmad Bib Hanbal says, I enquired from my father about the man who touches the cathedra (tribune) of the Prophet (S) and seeks blessing from it and kisses it and has the same conduct with the grave as well and does perform all these activities with the hope of Allah's reward. He replied, There is no objection over it. [15](#)*

It becomes clear and evident from this collection of traditions that the act of seeking blessing and benediction from the relics of the Prophet (S) and saints of Allah was customary and a normal routine factor and the Prophet (S) and Sahabah (his companions) never at all sloped and prohibited it and it was a kind of respect, and honour as regards to them.

- [1.](#) Sahih Bukhari vol. 7, p. 283.
- [2.](#) Sahih Bukhari, vol. 5, p. 29.
- [3.](#) Sahih Bukhari vol. 7, p. 206 and 207.
- [4.](#) Sahih Bukhari vol. 4, p. 184.
- [5.](#) Sahih Bukhari, vol. 4, p. 184.
- [6.](#) Hayat us sahaba, vol. 2, p. 484.
- [7.](#) Majma az zawaid vol. 8. p. 42.
- [8.](#) Hayat us sababa, vol. 2, p. 485.
- [9.](#) Kanz al-'Ummal vol. 13, p. 396.
- [10.](#) Wafa ul wafa, vol. 4, p. 1405.
- [11.](#) Tehzib Tarikh Dameshiq. vol. 2, p. 259.
- [12.](#) Majma uz zawaid, vol. 5. p. 245.
- [13.](#) Wafa ul wafa, vol. 4, p, 1405.
- [14.](#) Hayat us sahaba, vol. 4, p. 1405.
- [15.](#) Wafa al-Wafa, vol 4, p. 1404.

[1] [1]

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## Chapter 4: Visiting The Graves Of Saints

To be present beside the graves of Prophets, saints and the servants of Allah and pondering and contemplating about their spiritual personalities as to how they reached the stations of nearness to Allah, by virtue and as an effect of edification and refinement of soul, has plenty and abundant amount of training effects upon man's existence and makes the man remember all those values, principles and teachings of which these decent servants of Allah were the heralds and proclaimers.

Similarly visiting the graves of the Allah's saints moves aside the curtains of negligence and inattentiveness procuring a chance for man to ponder about the death and the Hereafter and remind him about the resurrection day. The remembrance of dooms day and the Hereafter, is a very strong provocation and motive for the strengthening of faith and practicing upon the commands of Allah and taking distance and avoiding sins. The Prophets and Saints always led their lives with the memory and remembrance of resurrection day.

Allah, by taking the names of Ibrahim ('a) Ishaq ('a) and Yaqoob ('a) three glorious and magnanimous Prophets and praising them says so in Qur'an:

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ

***And remember Our servants Ibrahim and Ishaq and Yaqoub, men of power and insight (38:45).***

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

***Surely, We purified them by a pure quality, the keeping in mind of the (final) abode (38:46).***

One of the definite and clear effects of visiting of the graves is taking lesson and example from the dead ones and the remembrance of the Hereafter. This fact has been distinctly mentioned, in various traditions of the Prophet of Allah, which have reached us.

We will shortly narrate a few of those. In the religion of Islam, the visiting of graves has been declared as a commendable and desirable practice for the very reason of its training effects and the spiritual specifications. The Prophet of Allah has ordered to perform it. He himself used to visit the graves and taught the manners of Ziyarah (visit) and the knowhow and conditions of salutation to the dead ones, to his companions.

Of course, from the traditions which reach us in this field, it is benefitted and known to us that the Prophet (S) had in the beginning prohibited visiting graves but later on this prohibition and embargo was raised and he ordered the people to visit graves.

Perhaps the reason of the previous prohibition may be that in those times the dead ones were probably polytheists and idolaters and the Prophet (S) wanted to discontinue and disconnect ever kind of relations between the Muslims and the idolaters. Particularly when the people had freshly and lately embraced Islam and it was possible that they might have uttered invalid, futile, and polytheistic words from their tongues beside the graves of their dead ones.

But after Islam's getting strengthened and the foundations of monotheism became established and powerful among the people, besides, the population and number of Muslims increased and some of them passed away, the Prophet (S) raised and finished the prohibition and ordained people to visit the graves so as to benefit from its training effects.

Now, we attract your attention towards a number of traditions which have reached us in this field. To pin point and fix it in the minds that, according to these traditions, the order after the prohibition, is not only for the sake of giving liberty and raising prohibition, but from this order, wherein the Prophet (S) described the benefits and merits of the grave visiting, we conclude that it is the proof and evidence of its (this act) being commendable and praise worthy.

عن بريدة قال رسول الله صلى الله عليه وآله: قد كنت نهيتك عن زيارة القبور فزوروها فإنها تذكرك الآخرة

*Buraida says the Prophet (S) or Allah said: I had prohibited you from the visiting of graves. So do visit graves as this reminds you about the hereafter. [1](#)*

عن أنس قال قال رسول الله صلى الله عليه وآله: كنت نهيتكم عن زيارة القبور ألا فزوروها فإنها ترق القلب وتدمع العين وتذكر الآخرة ولا تقولوا هجراً.

*Anas says the Prophet (S) said: I had prohibited you from visiting the graves. Here after, visit the graves as this softens the heart and makes the eye weep and reminds (about) the resurrection day. But do not talk futile. [2](#)*

عن أنس قال قال رسول الله صلى الله عليه وآله: نهيتكم عن زيارة القبور فزوروها فإنها تذكركم الموت.

*Anas says the Prophet said: I had prohibited you from visiting the graves, after this, do visit (graves) as it remind you about death. [3](#)*

## Visiting The Grave Of Prophet (S)

Apart from the traditions which guide in common towards the visiting of graves, there are other traditions too which are in particular about the desirability and commendation of visiting the Prophet's (S) grave, and we shall present a segment of them.

But before that we say that Allah has ordained the sinners in Holy Qur'an that they may go to the Prophet, supplementing their own repentance, the Prophet too ask forgiveness for them from Allah. At a place in Qur'an, those who move out of their houses with the intention to migrate towards Allah and his Prophet (S) have been praised.

On the other hand, we know that the life and death of the Prophet (S) does not have difference and he (S), after his death, has the practices of his Ummah under his observation.

This fact has been revealed as such in the correct hadith.

عن عبد الله ابن مسعود عن النبي صلى الله عليه وآله قال: إن لله ملائكة سياحين يبلغون عن أمتي السلام. قال وقال رسول الله صلى الله عليه وآله: حياتي خير لكم تحدثون ويحدث لكم ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم.

*Abdullah Ibn Masoud narrate from the Prophet (S) that he said, Allah has angels who keep moving around and they convey the salutations of my Ummah to me. Similarly, he said, my life is a benediction for you that we converse to each other and my life is a benediction and beneficence to you. Since, your practices are exhibited to me. If I see a good deed, I praise Allah. If I see an evil practice, I ask for your forgiveness from Allah. [4](#)*

Considering the text of this hadith, just as the life of the Prophet (S) is the source of benediction and

beneficence, similarly his death has the same condition and he after his death keeps the practices of his Ummah under observation and the way he asks forgiveness for the sinners during his life he does it after his death as well. There is no difference between his life and death.

Therefore, going to the grave of the Prophet (S) and requesting him to pray for our forgiveness is exactly like visiting him during his life time and requesting him to pray about our pardoning and forgiveness and the Qur'anic verses which introduce the visiting of the Prophet as a desirable work overwhelm and include the visiting of his grave as well.

Surpassing this, we have many traditions, from various means, with regard to the desirability and recommendation about the (Ziyarah) visiting of the Prophet's grave a few specimens of which are being produced, as under.

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وآله: من زار قبري وجبت له شفاعتي

*Abdullah Ibn 'Umar narrates that the Prophet (S) said: Whosoever visits my grave my intercession becomes incumbent for him. [5](#)*

عن عبد الله بن عمر قال قال رسول الله صلى الله عليه وآله: من حج فزار قبري بعد موتي كان كمن زارني في حياتي.

*Abdullah Ibn 'Umar narrates, the Prophet (S) said: Whoever performs Hajj pilgrimage then visits me (my grave) after my death he is like the one who visited me during my life time.*

عن حاطب بن أبي بلتعة قال قال رسول الله صلى الله عليه وآله: من زارني بعد موتي فكأنما زارني في حياتي.

*The Prophet (S) said: Whoever visits me after my death is like the one who has visited me during my lifetime. [6](#)*

There are plenty number of traditions with various expression and sentences in the books of traditions and collections of hadiths. The traditionalists and preservers have narrated those. By considering the sum total of the traditions which have reached us we cannot have any doubt about their correctness.

Similarly, the characters of the Muslims, from the age of Sahaba [companions of Prophet (S)] to this age, have been based upon this fact that they used to rush most keenly to visit the Prophet's (S) grave from far and near and considered it the medium of nearness and closeness to Allah.

## The Journey For Ziarat Of Graves

Just as we mentioned that the visiting of the graves of faithfuls and saints of Allah and particularly the grave of the Prophet (S) of Islam is a desirable and commendable thing which has been commanded and ordained according to the true traditions, therefore, if someone travels from one city to another for the Ziyarah (visiting graves) this journey will be a desirable one because it takes places for something which is commendable and desired.

Since according to the true and correct traditions visiting graves is a legal and desirable act, then what is the difference in it, that a man comes out of his house for visiting the graves in his own city or with the intention to visit the graves situated in another city.

Anyway, the distance which he traverses for this purpose, whether it may be short or long does not make any difference, with regards to the real subject and in both the cases the intention is visiting graves.

In this regard too we have a number of traditions in whose light the legality of the journey for visiting graves (Ziyarah) is proved. Now, attend to a few samples and specimen of the same.

عن أبي هريرة قال قال رسول الله صلى الله عليه وآله: حين مرّ على شهداء أحد: أشهد ان هؤلاء شهداء عند الله يوم القيامة فأتوهم وزورهم والذي نفسي بيده لا يسلم عليهم عليهم أحد إلى يوم القيامة إلا ردوا عليه.

*Abu Huraira says: Whenever the Prophet (S) passed by the graves or the martyrs or Uhud (battle) he would say: I testify that those (martyrs) are Martyrs before Allah on the resurrection day. Thus, go towards them and visit them. By Allah, in whose hand lies my life up to the doomsday, there is nobody who salutes them but they reply to his salutation. [7](#)*

عن طلحة بن عبيد الله قال: خرجنا مع رسول الله يريد قبور الشهداء... إلى أن قال: فلما جئنا قبور الشهداء قال: هذه قبور الشهداء قال: هذه قبور إخواننا.

*Talha Ibn Obaidullah says: We went out with the Prophet (S) and he had intended to visit the graves of martyrs. When we reached the graves of the martyrs he said: There are the graves of our brother. [8](#)*

The graves of martyrs here mean the graves of the martyrs of Uhud which are situated at a distance of few kilometres away from Madina.

عن أبي الدرداء أن بلالاً رأى في منامه النبي صلى الله عليه وآله: وهو يقول له: ما هذه الجفوة يا بلال أما أن لك... أن تزورني يا بلال؟ فانتبه حزينا و جلاً خائفا فركب راحلته وقصد المدينة فأتى قبر النبي

(This Hadith has completely been narrated before)

علي بن الحسين عن أبيه قال: كانت فاطمة تزور قبر عمّها حمزة في كل جمعة فتصلي وتبكي عنده

*Fatimah ('a) used to visit the grave or her uncle Hamza on every Friday and offered prayers and wept over there. [9](#)*

عن شهر بن حوشب قال لما أسلم كعب الأحبار عند عمر وهو في بيت المقدس، فرح عمر بإسلام كعب الأحبار، ثم قال: هل لك تسير معي إلى المدينة وتزور قبر النبي صلى الله عليه وآله: وتتمتع بزيارته؟ قال نعم يا أمير المؤمنين أنا أفعل ذلك.

*Because of it that Kaab al-Ahbar embraced Islam before 'Umar and he was residing in Jerusalem at that time. 'Umar became glad by his embracing Islam and said to him: Can you go with me to Madina to visit the grave of the Prophet (S) and take pleasure from his Ziyarah (visiting his shrine). He said: Yes oh Amir Al-Mu'minin (Chief or Faithful) I will do so. [10](#)*

With attention to this hadith and the continuous and persistent characters of the Muslims, traveling for Ziarat (visiting graves) is a lawful and desirable act. As we have said it previously as well the visiting of graves according to the command of the true hadiths is a recommended and desirable act, Thus, the journey for this act would also be desirable.

عن أبي هريرة...قال قال رسول صلى الله عليه وآله لا تشد الرحال إلا إلى ثلاثة مساجد مسجدي هذا ومسجد الحرام والمسجد الأقصى.

*The Prophet (S) said: The luggage for journey is not tied up but for three Mosques, this Mosque or mine, the Masjid ul-Haram (Kabaah) and the Masjid Aqsa (Jerusalem). [11](#)*

Some people quoting this hadith presume that the journey for visiting the graves of Prophets, Saints and even the Prophet of Islam is prohibited, since in this hadith journey apart from these three mosques have been negated.

Whereas, the above-mentioned hadith in no way negates the journey towards other places instead it has been stated about the station of superiority and sublimity of these three mosques over the other mosques.

That is to say the reward of offering prayers in those mosques is to the extent (great) that it is worthwhile that a person bears the fatigue and labour of traveling and must proceed to those mosques for achieving the reward and benedictions (promised). Basically, this hadith has been narrated with three interpretations, and none of them as per text and mode of expression is an order or prohibition, instead

these are in the form of news. These three interpretations are as under<sup>12</sup>:

لا تشد الرحال إلا إلى ثلاثة مساجد

إنما يسافر إلى ثلاثة مساجد

تشد الرحال إلى ثلاثة مساجد

A deep thought and consideration reveal to us that hadiths do not aim at prohibition or the journeys instead the hadith describes the superiority and supremacy of these mosques over the other mosques. All of us are aware that the Islam views the journey for taking part in Jihad or getting education or even for sightseeing as desirable. Similarly journey of Arafat and Mashaar and Mina for the one who performs Hajj, is obligatory.

Moreover, the Prophet of Allah provoked and incited the people to visit the Quba Mosque which was at a distance of many kilometres in those days. He himself used to proceed to that mosque, usually on Saturdays.

عن سهل ... بن حنيف قال قال رسول الله صلى الله عليه وآله: من تطهر في بيته ثم أتى مسجد قباء فصلى فيه صلاة كان له كأجر عمرة.

*Whoever cleans himself at his house then goes to the Quba mosque and offers prayers over there, he is granted the reward of performing one Umra.* <sup>13</sup>

عن ابن عمر قال كان النبي يأتي مسجد قباء كل سبت ماشياً وراكباً.

*The Prophet of Allah used to visit the Quba mosque on every Saturday, sometimes on foot and sometimes riding upon horse.* <sup>14</sup>

Similarly, the Prophet (S) and some of his associates and companions used to go out of Madina to visit the graves of the martyrs of Uhud.

## Visiting Of Graves By Women

Women too can visit the graves like men and get benefited from the effects and advantages or it such as taking lesson and getting reminded about the resurrection day. Like most of the commands of Allah,

there is no difference between men and women regarding this order as well.

Of course, if a woman has made the visiting of graves as excuse to get mixed up with men and self-exhibition then she has committed a prohibited act and visiting of graves for her is prohibited. Because, this act provides a ground for corruption, the deviation of morale and going astray of people, which must be captured and stopped. Therefore, Prophet (S) of Allah has cursed those women who continuously went to the graves and it was their permanent routine.

عن أبي هريرة: أن رسول الله صلى الله عليه وآله لعن زوارات القبور

*Abu Huraira narrates from the Prophet (S) that he cursed those women who have a permanent routine of visiting graves.* [15](#)

In this Hadith the women who visit graves have been cursed and we know that the word زوارات. Zawarat is a form of exaggeration which proves and establishes abundance and excess, continuance and perseverance (Of visiting graves).

Such as the Prophet (S) meant and aimed at women who made the visiting of graves as a permanent act of theirs, and got themselves located in conjecture of blame, seditiousness, deterioration and corruption of morality.

But if a woman goes out to visit the graves only for the sake of achieving reward, seeking lesson and getting reminded about the resurrection day and salutation to the dead ones and there be no fear of seditiousness she has performed a recommended and desirable deed and the curse of the Prophet (S) does not include her.

Moreover, Tirmidhi after narrating and copying this Hadith has said:

إن هذا كان قبل أن يرخص النبي صلى الله عليه وآله في زيارة القبور فلما رخص دخل في رخصته الرجال والنساء.

This pertains and concerns the time when the Prophet (S) had not yet given the permission for visiting the graves so when he gave the sanction of it both men and women were included in that permission."

This is the very reason that we see that woman sometimes visited the graves, in the age of the Prophet (S) and after his passing away, were not prohibited or stopped. Even, that the Prophet himself had taught and trained Ayesha about the manners and conditions of visiting the graves and the salutation to those in the graves. Now, concentrate upon the Hadiths on this ground.

عن عائشة في حديث طويل قالت قال رسول الله صلى الله عليه وآله:.... فأمرني ربي آتي البقيع فاستغفر لهم. قلت

كيف أقول يا رسول الله؟ قال: قل: السلام على أهل الديار من المؤمنين والمسلمين. يرحم الله المستقدمين منا والمستأخرين وأنا إن شاء الله بكم لاحقون.

*Aysha has narrated a detailed hadith wherein the Prophet (S) said: My Allah ordered me to go to the graveyard of Baqi and pray for the forgiveness of those (dead ones). I said: Oh Prophet of Allah what must I say (when I visit them)? He said: Say, Salute to the residents of the realm of faithfals and Muslims. Allah may bless our late ones and the remaining ones or us we will by Allah's will, join you. [16](#)*

عن عبد الله بن مليكة أن عائشة أقبلت ذات يوم من المقابر فقلت لها: يا أم المؤمنين من أين أقبلت؟ قالت من قبر أخي عبد الرحمن. فقلت لها: أليس كان نهى رسول الله صلى الله عليه وآله عن زيارة القبور؟ قالت نعم كان نهى عن زيارة القبور ثم أمر بزيارتها.

*Ibn Abi Maleeka says: One day Aeysha was coming from the graveyard. I said to her: Oh Umm Al-Mu'minin (mother or faithfals) from where do you come? She said: From the grave of my brother Abdur Rahman. I said: Had the Prophet (S) not prohibited visiting of graves She replied: Yes, he had prohibited but afterwards he ordered to visit the graves.*

*Fatimah (s.a.) used to visit the grave of her uncle Hamza on every Friday. (Previously, we have narrated this tradition completely. [17](#)*

كانت فاطمة تزور قبر عمها حمزة كل جمعة

*Anas Ibn Malik says: One day the Prophet (S) passed by a woman who was weeping besides a grave. He said to her, Do not be afraid of Allah and be patient.*

*She said: leave me alone, you are not involved in the calamity in which I am involved.*

*That woman had not recognized the Prophet (S). When she was told that he was the Prophet. She came to Prophet's house and did not see any guard near him so she said: I did not recognize you. The Prophet (S) said: Patience, at the hour of calamity, is better. [18](#)*

You can see that the Prophet (S) invited the woman to have patience and did not forbid her from visiting the grave. This Hadith and the Hadiths before it clearly and distinctly proves that women can visit graves.

And that a few traditions, where it is forbidden, are either connected with the period when the Prophet (S) had not yet given permission regarding the visiting of graves or those pertain to women who had made the Ziarat (visit) of graves a permanent and persistent feature for themselves and there was a probability of their getting involved in corruption and seditiousness.

- [1.](#) Sunan Trimzi, vol. 3, p. 370.
- [2.](#) Kanz al-'Ummal, vol. 15, p. 646.
- [3.](#) Mustadrak Hakim, Vol. 1, p. 375.
- [4.](#) Majma uz zawaid, vol. 9 p. 24.
- [5.](#) Sunan Dar Katni vol. 2, p. 278.
- [6.](#) Sunan Behaqi Vol. 5, p. 246.
- [7.](#) Mustadrak Hakim. vol. 2, p. 248.
- [8.](#) Sunan Abi Daud, Vol. 1, p. 319.
- [9.](#) Tehzib Tarikh, Damishiq vol. 2, p. 259.
- [10.](#) Sunan Behaqi, vol. 4, p. 78.
- [11.](#) Sahih Muslim, vol. 4, p. 126.
- [12.](#) These three interpretations are in Sahih Muslim vol. 4, p. 126.
- [13.](#) Sunan Ibn Maja, vol. 1, p. 453.
- [14.](#) Sahih Bukhari. Vol 2, p. 137.
- [15.](#) Sunan Trimizi, vol. 3, p. 372.
- [16.](#) Sunan Nasai, vol. 4, p. 93.
- [17.](#) Sunan Behaqi, vol. 4, p. 7.
- [18.](#) Sahih Bukhari, vol. 2, p. 171.

[1] [1]

SHARES

## Chapter 5: Construction Of The Graves And Tombs Of Allah's Saints

The honouring of Allah's Saints is as a matter of fact esteeming the worth of faith, piety and spiritual values and the promotion of those qualities and virtues which exist in the saints of Allah.

Allah introduced His Prophet (S) as a noble paradigm and a good specimen and example for the Muslims. Similarly made the love of Ahl al-Bayt and his companions and that of the Saints as essential and binding upon us.

Love is an interior affair and its reflection appearance and advent is the very same respect and honour that we extend to the Saints of Allah. Actually, the respect of the Saints of Allah is the very manifestation of love for them about which the Prophet (S) ordered us and considered it the symbol of faith.

There is no doubt to it that the splendour grandeur and the station which the Saints of Allah have before Allah does not finish up with their death. Those who have made themselves reach this station of nearness to Allah do possess the same even on their death and in the intermediate World and the resurrection day. This is the very reason why their respect and reverence is essential even after their death.

Now, we say that in the same way as visiting of the graves of the Saints of Allah is a form of expression of love and respect for them the, construction of their tomb and preserving their relics too is a symbol of love and gratitude for those whose love has been made essential and necessary for us by the Almighty Allah.

This is a work which is a routine and customary among all the nations. Even before the advent of Islam people used to populate the graves of the Prophets and Saints of Allah and so far, so that they held in reverence and honoured the places of their livelihood. Thus, in this way they cherished and honoured their memories. Of course, a group of them committed excesses in this respect and adorned and worshipped them resulting which they got entangled in polytheism and idolatry.

But their activities are not comparable to the deeds and actions of those who construct the tombs of the Prophets and Saints of Allah only with this aim that they are the pious and decent servants of Allah. Fundamentally, the construction of graves and buildings over the graves of Prophets and Saints does not have any connection with worshipping them

For this reason, we observe that Jesus Christ ('a) got worshipped by the Christians who declared him the partner of Allah whereas, his place of burial is not known what to speak of it having a dome or a chamber and a building.

On the contrary, Ibrahim ('a) grave is known, and had a dome and building even before Islamic era, but he has not been worshipped.

Therefore, the construction of dome, tomb and graves by no means necessitate the worshipping of the owner of the grave. If a grave gets worshipped, it would be idolatry and negation of the monotheistic aspirations of the Prophets even though it may not have a building and dome constructed over it.

The Holy Qur'an ordains that the place of the foot (print) of Ibrahim ('a) be treated as the place of prayers by us.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

***Appoint for yourselves a place of prayer on the standing-place of Ibrahim (2: 125).***

No doubt offering prayers at the place of Ibrahim does not mean worshipping him instead it is kind of respect and honour for someone who was the champion of monotheism.

Again, the Holy Qur'an narrates the words of two groups with regard to the graves, in the story of 'Men of the Cave'. One group of the two said, we must construct a building over the burial place of the 'Men of the Cave' and the other one whose suggestion was materialized held that a mosque must be built upon it.

The Holy Qur'an narrates these two suggestions of the two groups of monotheists of that age and does not object upon them.

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمُ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَسْجِدًا

***When they disputed about their affair and said: Erect an edifice over them their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a mosque over them. (18:21).***

Similarly, the Holy Qur'an describes and defines the respect of rites and observances of Allah as a sign of the piety of hearts. The rites of Allah mean the signs and symbols of His religion. In the same way as the Hajar al-Aswad (black stone), Safa, Marwa, Arafat and the Camel which is sacrificed in Hajj all are rites of Allah. Similarly, the Prophets and Saints too are counted and considered to be the rites of Allah. Thus, every kind of respect and reverence shown towards them is the respect shown to the rites of Allah.

The principle in Islam is based upon permissibility customary in any way among the intellectuals and the sacred legislator does not forbid it. We can extend honour to the Saints of Allah one out of which is the construction of their graves and tombs. (Soon we shall discuss the hadith which has been written down by some as the authority regarding the prohibition of the construction of the Saint's graves.)

This is the reason that we observe that the character of the Muslims right from the Prophetic age to the current age has been based upon it that they gave a mark of identification to the graves of the Saint and pious men and constructed those in a certain style. Briefly in those days this act was carried on according to the economic and financial conditions of the age.

Now, you may view a few specimens of it which have been extracted from the hadiths, traditions and the history.

*Anas says: The Prophet (S) symbolised and put sign of a stone upon the grave of Uthman Ibn Mazoon.*

[1](#)

عن أنس بن مالك قال إن رسول الله صلى الله عليه وآله أعلم قبر عثمان بن مظعون بصخرة

*Muttalib says: When Uthman passed away his funeral (corpse) was brought out and buried. The Prophet of Allah ordered someone to bring a stone and he could not pick that up. So the Prophet himself got up and picked up the stone and placed it near the head side of Uthman and said: I symbolize (put a sign) the grave by this and whosoever out of my family dies I shall bury him near his grave. [2](#)*

عن المطلب قال: لما مات عثمان بن مظعون أخرج بجنائزه فدفن أمر النبي صلى الله عليه وآله رجلا أن يأتيه بحجر فلم يستطيع حمله فقام إليها رسول الله صلى الله عليه وآله ثم حملها فوضعها عند رأسه وقال: أتعلم بها قبر أخي وأدفن إليه من مات من أهلي.

*Abu Bakr Ibn Muhammad Ibn Amro says; I saw the grave of Uthman Ibn Mazoon and that there was something high which was placed near it as if it was a sign. [3](#)*

عن أبي بكر بن محمد بن عمر وقال: رأيت قبر عثمان بن مظعون و عنده شيء مرتفع يعني كأنه علم.

*Ibn Shabab says: The Prophet (S) of Allah placed a sculptured stone, as a sign, over the grave of Uthman Ibn Mazoon. When Mu'awiyah appointed Marwan as the Governor of Madina, he transferred that stone from the grave of Uthman Ibn Mazoon to the grave of Uthman Ibn Affan. [4](#)*

عن ابن شهاب: أن رسول الله صلى الله عليه وآله جعل أسفل مهراس علامة على قبر عثمان بن مظعون ليدفن الناس حوله فلما استعمل معاوية مروان بن الحكم على المدينة حمل المهراس على قبر عثمان.

*Abu Ja'far said: The daughter of the Prophet (S) used to visit the grave of Hamza (s.a.) and construct, reoperate and amend (renovate) it and had symbolized it with a stone. [5](#)*

عن أبي جعفر: أن فاطمة رضي الله عنها كانت تزور قبر حمزة ترمه وتصلي وقد تعليقه بالحجر.

When the Prophet (S) passed away his body was buried in the cell (small hut) and that hujra (cell) had walls and roof. Similarly, the corpses of the first and second caliphs were buried over there.

Doubtlessly, if construction of building was prohibited then the Muslims would not have done such a work. This fact that the building before the burial or after it does not make much difference as regard to the real matter. Because in both the cases the existence of a tomb or building over the grave is the sign of its honour.

Furthermore, we see that the Muslims did not demolish the building concerned after the burial of the Prophet (S) and two caliphs. Even to the extent, that they reconstructed the wall of the tomb when it fell down in the age of 'Umar Ibn Abdulaziz, by his order. [6](#)

During the entire length of the Islamic history the place of the burial of the Prophet (S) was reconstructed many times till the green dome building was constructed. When Abbas Ibn Abdul Muttalib died, he was buried in the house of Aqeel. [7](#)

Similarly, four of the Imams, Hasan Ibn Ali ('a), Ali Ibn ul Husayn ('a), Muhammad Ibn Ali ('a), and Ja'far

Ibn Muhammad (‘a) were all buried in the same place, which is the house of Aqeel.[8](#)

Before them Ibrahim, son of the Prophet (S), was buried in the house of Muhammad Ibn Zaid and Saad Ibn Maaz had been buried in the house of Ibn Aflaj and there was a dome upon his grave.[9](#)

When the Muslims conquered the cities of Palestine and Syria, there were the graves of some

Prophets situated in those cities, for instance A1 Khalil where the grave of Ibrahim (‘a) was located or Bait ul-Muqaddas and Bait ul-Laham wherein the graves of Yaqoob (‘a), Yousuf (‘a), Dawood (‘a) and Sulayman (‘a) were situated, each one with a building constructed over it.[10](#)

The Muslims did not demolish any one of those. Even to the extent, that the second Caliph who was personally present on the occasion of the conquest of Bait ul-Muqaddas (Jerusalem) offered prayer in a corner of a synagogue which was in Bait ul-Muqaddas (Al-Quds) and constructed a Mosque over there and gave the permission of repairs, constructions, cleanliness and lightening of that place to its in-charge and custodians.

That corner was the place where Prophets Dawood (‘a) and Sulayman (‘a) are buried.

We find plenty of these examples in the traditions and history which all proclaim and reject that the construction of graves to the extent of economic conditions of those times, was a usual routine.

Also, this fact becomes evidently clear that the presence of walls and roof over the graves of Prophets and Saints of Allah was not an object of objection or prohibition in the age of the Prophet (S) Sahaba (his companions) and Tabiyin (the disciples). They themselves would, on occasions, do it and practice upon it, considering it an honour and kind of show of respect to the Allah's Saints.

## **Consideration Of The Traditions Of Prohibition**

There are some traditions narrated in some hadith books which are presented by a group as a proof and logic of the prohibition of constructing the graves of Prophet and Saints. Whereas, those traditions are weak from their authority point of view and are lacking logic. We copy the text of a few of those traditions before discussing and stating their weakness of chain (authority) and lack of logic.

عن أبي الهياج الأسدي قال قال لي علي بن أبي طالب ألا أبعثك على ما بعثني عليه رسول الله صلى الله عليه وآله  
أن لا تدع تمثالاً إلا طمسته ولا قبراً مشرفاً إلا سويته

*Abu Hiyaj says: Ali Ibn Abi Talib (‘a) said to me: Should I not send you on what the Messenger of God, may God’s prayers be upon him and his family, sent me, that you do not leave a statue without obliterating it, and a noble grave without levelling it. [11](#)*

عن أبي الزبير عن جابر قال: نهى الرسول صلى الله عليه وآله أن يجصص القبر وأن يقعد عليه وأن يبني عليه.

*Jabir said that: The Prophet (S) prohibited from the cementing of grave and sitting over it and constructing a building upon it. [12](#)*

عن أم سلمة قالت نهى رسول الله صلى الله عليه وآله أن يبني على القبر أو يجصص

*Umm Salama said: The Prophet (S) forbade the construction of building upon grave or cementing it. [13](#)*

These traditions are weak from the authority chain point of view because: In the authority chain of the first hadith there are some persons present who have already been discarded and disqualified in the books or Rijal, (Knowledge of personalities). For example, Wakeeh about whom Allama Ibn Hajar Makki quotes Ahmed Ibn Hanbal saying: Wakeeh committed faults and errors in five hundred hadiths. [14](#)

Similar is Habib Ibn Sabir, about whom Allama Ibn Hajar Makki quotes Abu Hayan as saying: He committed guile (concealing facts) in Hadith. [15](#)

In addition to that, there has been no hadith narrated by Abul Hiyyaj in all the books of traditions, except this single hadith. [16](#)

In the authority chain of the second hadith too, discarded men have set their foot in, for example Ibn Jareeh who according to Zahabi: He used to conceal facts. [17](#) And the likes of Abu Zubair about whom Zahbi quotes Abuzara and Abu Hatim's saying: One can not do argumentation with the help of his (quoted) hadith. He writes quoting others that he concealed facts. [18](#)

In the authority chain of the third Hadith we find Ibn Laheya. According to Zahbi one cannot perform any argumentation with the help of hadith quoted by him. [19](#) He quotes Ibn Moyeen about his weakness. [20](#)

Now overlooking the poor authority of these Hadith for the reason of their being accommodated in the books of Sihah, we discuss their significance.

The Hadith of Abu Hiyyaj is about the graves of the polytheists. The manner of its description indicates the levelling of graves along with the erosion and evading the pictures and portraits. Such a thing was never at all a routing in any of the ages of Muslim history neither in the period of the Prophet himself nor in that of the Sahabah and disciples and thereafter.

Instead, these were the idolators who fixed the portraits and pictures of some of their dead ones upon their graves and used to worship them. Therefore, this hadith is totally alien and unconcerned to the topic under discussion.

Therefore, we see that the Muslims did not prepare the graves of Abu Bakr and 'Umar in a levelled

condition instead they made them in the Tasneem condition (upraised like the hump of a camel).

*Sufian Ibn Tammar say: He has seen the grave of the Prophet (S) in Tasneem (humped) condition.*[21](#)

عن سفيان بن تمار: أنه رأى قبر النبي صلى الله عليه وآله مسنماً

*Ibn Hatas says: 'The grave of the Prophet (S) and Abu Bakr and 'Umar were upraised and there were some stones lying upon them.* [22](#)

عن أبي بكر بن حفص قال كان قبر النبي صلى الله عليه وآله وأبي بكر وعمر مسنمة وعليها نقل

This is the reason that some of the Jurisprudents have considered the tasneem (upraised) condition of graves as being disabled. Of course, there are some who have preferred the even and levelled condition which is again another independent topic.

Therefore, the hadith of Abu Hiyaj does not pertain to the graves of Muslims and definitely does not signify and guide towards the demolition of the constructions around the graves of Prophet and Saints.

Additionally, those traditions in which the buildings upon graves or their cementation has been forbidden, are about the common and ordinary graves the construction of building upon which is invalid, futile and a sort of extravagant expenditure.

But as for the graves of Prophets and saints of Allah is concerned which are the sources of important benefits and boons and (construction over them) is a kind or respect shown to the rites and observances of Allah and manifesting of love to them, this hadith cannot be extended and generalised over it.

The logic is this that the Muslims, right from the Prophet's (S) period to this day, have been practicing it and we have already presented examples of the same concerning the periods of Prophet and Sahaba before this.

The main indicator of it is the grave of the Prophet (S) itself which had a still walls and roof as described before.

If the prohibition of grave construction consisted and concerned even the graves of Prophets and Saints, had this been an established and admissible problem, the conducts and way of life of Muslim would never have taken this course i.e. construction of graves and this is a matter quite evident.

[1.](#) Sunan Ibn Maja. Vol. 1, p. 498.

[2.](#) Sunan Abi Daud. Vol. 2 p. 69.

[3.](#) Tabqat Ibn Saad, vol. 3, p. 397.

- [4.](#) Wafa ul wafa, vol. 3, p. 914.
- [5.](#) Wafa al-Wafa, vol. 3, p. 932.
- [6.](#) Tabaqat Ibn Saad vol. 2, p. 307.
- [7.](#) Wafa al-Wafa, vol. 3, p. 910.
- [8.](#) Wafa al-Wafa, vol. 3, p. 843.
- [9.](#) Wafa al-Wafa, vol. 3, p. 915.
- [10.](#) Mujam al Buldan vol. I, p. 522.
- [11.](#) Sahih Muslim vol. 3, p. 61.
- [12.](#) Sahih Muslim vol. 3, p. 62.
- [13.](#) Musnad Ahmed Ibn Hanbal vol. 6, p. 299.
- [14.](#) Tehzeeb ul-Tehzeeb, vol 2, p. 125.
- [15.](#) Tehzeeb ul-Tehzeeb, vol. 3. p. I 79.
- [16.](#) Marginal notes of Sayuti over Sunan Nasai vol. 4, p. 89.
- [17.](#) Tazkrat ul-Haffaz vol. 1, p. 170.
- [18.](#) Tazkrat ul-Haffaz vol. I, p. 127.
- [19.](#) Tazkrat ul-Haffaz vol. 1, p. 239.
- [20.](#) Meezan ul Etidal vol. 2, p. 476.
- [21.](#) Sahih Bukhari vol. 2. p. 212.
- [22.](#) Taqhat Ibn Saad vol. 2, p. 306.

[1] [1]

SHARES

## Chapter 6: Elegy Recitation And Weeping Over The Saints Of Allah

The love of Saints of Allah has constructive and positive effects upon man's life. A person, who is a true friend of the Allah's Saints, considers them the example of morality and character, regarding faith, piety and decent actions, he endeavours to get himself nearer to them.

Particularly, love of the Prophet (S) of Islam, the Ahl al-Bayt and the Sahaba (companions) has a determining role in strengthening the basics of faith, piety and adornment with the moral virtues. Without that the foundations of faith will become weak and man will get distanced from the path of right.

As such, we say it that the deeper and stronger would this love be the more of effects and fruits it would bear. One of the signs of their profound love are the tears of strong desired and enthusiastic love which gush out of the eyes. In this manner the love which is an affair of the interior materialises in the form of glassy pearls and opens apart to the exterior all that is present in the interior.

Weeping and shedding tears in the memory of Allah's Saints is the sign of tenderness of heart enlightenment of soul and the purity of interior. While weeping in the memory of the Saints of Allah one

shows how dear that person is to him. So naturally he would make efforts to get him pleased.

There is no doubt to it that the pleasure of the Allah Saints lies in carrying out and obeying the commands of Allah. Consequently, crying and weeping in the memory of Allah's Saints will wash away and erase the rust of polytheism and hypocrisy from man's heart and get the ground ready and available for strengthening of faith, piety and performance of good deeds.

Basically, weeping in one's memory or mourning is a sentimental factor. When someone loses his dear one, automatically tears roll out of his eyes, whether this beloved one he loses is from among his relatives or a Saint from among the Saints of Allah, who is (certainly) dearer to him than his relatives.

This is why we see that weeping over the dead ones was normal and usual in the ages of the Prophet (S), Sahabah, and the Tabiyeen (disciples). The Prophet (S) himself wept mourning the death of his mother, son and daughter.

Similarly, Sahabah too wept and recited elegies upon the sad demise of the Prophet (S) and or the death of their other friends. This thing continued on till the ages and periods of Tabiyeen (disciples) and other Muslims who came into existence at later stages.

Now we narrate the various instances and examples of it which we have extracted from the books of hadith and history.

عن أبي هريرة قال: زار النبي صلى الله عليه وآله قبر أمه فبكى وأبكى من حوله.

*Abu Huraira says: The Prophet (S) visited the grave of his mother and wept and made others weep too.*

[1](#)

وعن بريدة قال: زار النبي صلى الله عليه وآله قبر أمه في ألف مقنع فلم ير باكياً أكثر من يومئذ.

*And Buraidah narrates that the Prophet visited his mother's grave along with a thousand veiled persons. Nobody did see anyone weeping more than that day.* [2](#)

عن أنس بن مالك في حديث يذكر فيه موت إبراهيم ابن رسول الله صلى الله عليه وآله: قال رسول الله: ان العين تدمع والقلب يحزن ولا نقول الا ما يرضي ربنا وانا بفراقك يا إبراهيم لمحزونون.

*Anas Ibn Malik narrates in a hadith regarding the death of Ibrahim, the son of the Prophet (S) saying: The Prophet (S) of Allah said: Verily the eye weeps and the heart gets grieved and we do not say a thing except that which may please Allah. Oh Ibrahim we are sorrowful upon your severance.* [3](#)

عن أنس بن مالك قال: شهدنا بنت رسول الله صلى الله عليه وآله قال ورسول الله جالس على القبر قال: فرأيت عيني تدمعان.

*Anas Ibn Malik says: We were present in the burial ceremony of the daughter of the Prophet (obviously Ume Kulsum) and the Prophet was sitting by her grave. He says: I saw the Prophet's (S) eyes were shedding tears. [4](#)*

عن أسامة بن زيد في حديث يذكر فيه موت ابن بنت رسول الله صلى الله عليه وآله قال: ففاضت عيناه فقال: سعد: ما هذا؟ فقال: هذه رحمة جعلها الله في قلوب عباده وإنما يرحم الله من عباده الرحماء.

*Asma Bint Zaid narrates a hadith to connection with the death of a grandchild of the Prophet (S) he says: The eyes of the Prophet (S) got tearful! Thus, Saad Said: What is this? The Prophet (S) said: This is a blessing (divine mercy) that Allah has put in the hearts of His servants. [5](#)*

Doubtlessly, Allah blesses the group of His servants who have sentiments (sensitiveness).

عن ابن عمر قال: رجع النبي صلى الله عليه وآله يوم أحد فسمع نساء بني عبد الأشهل يبكين على هلكاهن فقال: لكن حمزة لا بواكي له فجئن نساء الأنصار يبكين على حمزة عنده.

*Ibn 'Umar says: On the day of Uhud (battle) the Prophet (S) returned to Madina and heard the women of Bani Abdul Ashal weep over their dead ones. Thus, he said: Hamaza (the uncle of Prophet (S) does not have anyone to weep over him. The women of Ansar (helpers) came and wept over Hamza in front of him. [6](#)*

كانت فاطمة تزور قبر عمها كل جمعة فتصلي وتبكي عنده.

*Fatimah (s.a.) used to visit her uncles grave every Friday and offered her prayer and wept over there. [7](#)*

عن أبي ذؤيب الهذلي قال: قدمت المدينة ولأهلها ضجيج بالبكاء كضجيج الحجيج اهلوا جميعا بالاحرام. فقلت: مه؟ قالوا: قبض رسول الله صلى الله عليه وآله.

*Abu Zuwaib Hazali says: I arrived the city of Madina and saw that the people of it were crying and were yelling similar to the yellings of the pilgrims who perform together consecration (pulling on the garb of Hajj and saying labek). So I asked: What is the matter? They said: The Prophet (S) has passed away. [8](#)*

عن عروة قال: قالت صفية بنت عبد المطلب ترى رسول الله صلى الله عليه وآله: ألا يا رسول الله كنت رجاءنا

وكننت بنا برأ ولم تك جافيا وكان بنا برأ رحيماً نبينا ليبيك عليه اليوم من كان باكيا الى ان قالت: أرى حسنا  
ايتمته وتركته يبكي ويدعو جده اليوم نائيا فدى لرسول الله أمي وخالتي وعمي ونفسي قصره وعياليا

*Arwa says: Safia the daughter of Abdul Muttalib recited these eligical rhymes upon the death or the Prophet (S).*

*Oh the Prophet of Allah who was the source or our joy and did good to us and did not commit excess (oppression) upon us, so all the crier do weep and cry upon him. I see Hasan ('a), whom you have left orphan and abandoned, in a condition that he weeps and calls his grandfather. Be my life and the lives of my mother, aunt uncle and my family sacrificed, for the Prophet of Allah. [9](#)*

عن المثني بن سعيد قال: سمعت أنس بن مالك يقول ما من ليلة لا وأنا أرى فيها حبيبي ثم يبكي

*Masna Ibn Saeed says I heard Anas Ibn Malik saying: There is no such night but that I see my beloved the Prophet (S) in my dream. He was saying it and weeping [10](#)*

عن زيد بن أسلم قال: خرج عمر بن الخطاب ليلة يحرس فرأى مصباحاً في بيت فدنا فاذا عجوز تطرق شهراً لها  
لتعز له أي تنفشه بقدح وهي تقول: على محمد صلاة الأبرار صلى عليك المصطفون الأخيار

قد كنت قواما بكى الاسحار ياليت شعري والمنايا اطوار هل النبي صلى الله عليه وآله فجلس عمر يبكي فما زال  
....يبكي حتى قرع الباب عليها فقالت: من هذا؟ قال: عمر بن الخطاب

*Zaid Ibn Aslam says: One night 'Umar Ibn Khattab came out patrolling for the sake of vigilance and keeping watch. He saw a lamp burning in a house. He came near it and saw an old woman who while weaving was reciting rhymes, saying so:*

*Salutation of the pious ones be upon Muhammad (S) the selected and chosen ones saluted you. You woke at nights to offer prayers and used to weep at the break of dawn. Oh, how I wish I knew and the desires and aspirations are varied and diverse. Shall He (Allah) get my house decorated with my beloved? The women meant by it the Prophet (S). 'Umar sat down weeping and continued his weeping till the door opened and the woman said:...Who is it? He said, It is Umar Ibn Khattab.*

عن عاصم بن محمد عن أبيه قال: ما سمعت ابن عمر ذاكراً رسول الله صلى الله عليه وآله إلا ابتدرت عيناه  
تبكيان.

*Asim Ibn Muhammad narrates from his father: I did not hear it that Ibn Umar may have mentioned the Prophet (S) except that his eyes shed tears. [11](#)*

عن أبي عثمان قال: رأيت عمر لما حاوه نعى النعمان وضع يده على رأسه وجعل يبكي

*Abu Osman says: I saw 'Umar when the news of the death of Nauman reached him he laid his hand upon his head and cried. [12](#)*

ولما تنى اهل المدينة مقتل الحسين خرجت ابنة عقيل بن ابي طالب ومعها نساؤها وهي حاسرة تلوي بثوبها وتقول: ماذا تقولون إن قال النبي لكم ماذا فعلتم وانتم آخر الأمم بعترتي وبأهلي بعد مقتدى منهم أسارى ومنهم ضرجوا بدم

*On the occasion, when the martyrdom news of Husayn ('a) reached people of Madina. The daughter of Aqeel Ibn Abi Talib came out and there were women along with her and she was in a grieved condition holding her dress saying: What will you do when the Prophet (S) says to you: You who were the last of the Ummahs (communities) what did you do to my progeny and descendants. A group of them were made captive and held prisoners and another one was stained with blood. [13](#)*

عن علي بن إسماعيل التميمي عن أبيه قال: كنت عند أبي عبد الله جعفر بن محمد إذا استأذن أذنه السيد قامرة بإيصاله واقعد حرمه خلف ستر ودخل فسلم وجلس فاستنشده فأنشد قوله: امرر على جدت الحسين فقل لأعظمه... الزكية يا أعظما لازلت من وطفاء ساكبة روية

*Ali Ibn Ismail narrates from his father I was present with Ja'far Ibn Muhammad ('a) when permission for Syed Hamirys being shown in was sought. He ordered that he may be allowed to come in and his family (wife) may be seated behind the curtain.*

*He entered the house, saluted and took his seat Ja'far Ibn Muhammad wished of him that he may recite rhyme. Thus, he recited this rhyme.*

*Do pass by the grave of Husayn ('a) and say to his pure chaste bones. Oh bones! Always and continuously get succulent and saturated by the rainfull clouds of tears.*

*He says I saw that the tear rolled from the eyes of Ja'far Ibn Muhammad ('a) over his cheeks and from inside his house the noise or weeping and lamentation arose. [14](#)*

We come to know from this example quoted that reciting elegies and weeping upon the Saints of Allah was a routine practice from the very age of the Prophet (S), Sahaba and the disciples among the Muslims.

We observed that the Prophet of Allah (S) considered weeping upon dead as a sign and symbol of mercy and benevolence which Allah has put in the hearts of His servants. As for the traditions regarding the prohibition of Prophet (S) from weeping upon the dead ones and their being tormented by being wept

for we must add, that the narrators of these traditions were mistaken as to the real meaning of the words of the Prophet (S) The Prophet (S) meant the infidels dead men and therefore in another hadith their mistake has been pointed out and rectified.

عن ابن عباس قال قال عمر قال رسول الله صلى الله عليه وآله: إن الميت يعذب ببعض بكاء أهله عليه. عباس فما ماس عمر ذكرت ذلك لعائشة فقالت: رحم الله عمر والله ما حدث رسول الله إن الله يعذب المؤمن ببكاء أهله عليه ولكن رسول الله قال: إن الله ليزيد الكافر ببكاء أهله عليه.

*Ibn Abbas narrates 'Umar Khattab as saying that the Prophet (S) said the dead one gets tormented by some weepings or his family over him. Ibn Abbas says when 'Umar died I narrated this (his words) to Aeysha. She said Allah bless 'Umar. By Allah, the Prophet (S) has not said that Allah torments the faithful by his family's weeping over him but the Prophet (S) said so that Allah increases the torment of the infidel due to the weeping of his family over him. [15](#)*

عن عمرة أنها سمعت عائشة وذكر لها أن عبد الله بن عمر يقول: إن الميت يعذب ببكاء أهله عليه. قالت عائشة: يغفر الله لأبي عبد الرحمن انا إنه لم يكذب ولكنه نسي أو أخطأ إنما مر رسول الله صلى الله عليه وآله على يهودية يبكي عليها فقال: إنهم ليبيكون عليها وإنها لتعذب.

*Amra says: I heard Aeysha say, when she was told that Abdullah Ibn Umber says that the dead person is tormented by his family's weeping over him, that Allah may bless Abu Abd Ar-Rahman he does not tell a lie but he has forgiven or mistaken. Doubtlessly, the Prophet (S) was passing besides the funeral of a Jewish woman who was being wept upon. The he said: They weep over her whereas she is being tormented. [16](#)*

Referring to this hadith it becomes clear that even if the Prophet (S) may have said it that the dead one gets tormented by being wept upon him he meant by it the infidel dead ones. Otherwise, he himself (Prophet) wept over the death of his kith and kins. Similarly, the Sabahah and Tabayeen (followers) and the Muslims after their ages did weep upon the death of Prophet (S) and their friends and relatives. We narrated the relevant Ahadith before this.

- [1.](#) Sahih Muslim vol. 3, p. 65.
- [2.](#) Mustadrak al-Hakim, vol. I, p. 375.
- [3.](#) Sahih Bukhari vol. 2. p. 179.
- [4.](#) Sahih Bukhari vol. 2 p. 172.
- [5.](#) Sahih Bukhari vol. 2, p 172.
- [6.](#) Kanz al-'Ummal vol: 15, p. 618.
- [7.](#) Mustadrik Hakim Vol. 1, p. 237.
- [8.](#) Kanz al-'Ummal vol. 15, p. 265.
- [9.](#) Majma uz zawad vol. 9, p. 39.
- [10.](#) Tabqat Ibn Saad vol. 7, p. 20.
- [11.](#) Tabqat Ibn Saad vol. 4, p. 168.

12. Kanz al-'Ummal vol. 15, p. 227.
13. Tarikh Tabari vol. 3. p. 342.
14. Alaghani vol. 7, p. 260.
15. Sunan an-Nisai vol. 4, p. 17.
16. Mootae Malik p. 194.

[1] [1]

SHARES

## Chapter 7: Desiring Intercession Of The Allah's Saints

God is very much kind and benevolent to His servants and has always been subjecting them to His clemency and mercy. One of the manifestations of this extensive benevolence and general kindness is the different means and ways which He has put before His servants for the sake of their forgiveness. He has provided them with the means and grounds for their getting liberated from the hell fire. These means and ways include repenting and intercession.

Repenting means to get ashamed of sin and turning back towards Allah and intercession is achieving the forgiveness of Allah as a result of the intercession and mediation of the pious servants of Allah who pray and ask Him the forgiveness of the person's sins.

Intercession is a station and an honour which Allah has granted to some of His servants from among the Prophets and Saints and given them this distinction that they may mediate about the sinners from among the faithfuls and request Allah their being forgiven.

Of course, intercession has some rules, regulations and conditions and everyone cannot get included and covered up by the mediation of the mediators and intercessors. On the other hand, nobody can mediate about someone without the permission of Allah. Only those would be able to mediate on the resurrection day who will be permitted and authorised by Allah to do so.

The polytheists and idolators of the Prophet's period boasted and presumed that the idols whom they worshipped would intercede for them before Allah. This was another deviation and distraction of the thought besides their making partners in Allah's prayers, and servitude. The Holy Qur'an has attacked the polytheists on many occasions about their polytheism in prayers. On occasions, it hammers and knocks the idea of the intercession or idols and in the following verse puts in both the subjects together.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

***And they serve beside Allah what can neither harm them nor profit them and they say these are our intercessors with Allah, say: Do you presume to inform Allah of what He knows not in the heavens and the earth? Glory be to Him and Supremely exalted is He above what they det up with Him. (10:18)***

The Holy Qur'an, discarding this idea of the polytheists that they considered their idols as intercessors reflects that intercession belongs to Allah and is attributed to Him and only those can mediate who are granted permission by Allah and it is evidently clear that He does not allow the idols to mediate.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

***Say, Allah is the intercession altogether. His is the Kingdom of the heavens and the earth. Then to Him you all shall be brought back. (39:44)***

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ

***There is no intercession except after His permission. (10:3)***

In the above-mentioned verses (Allah) in connection with contradicting and discarding the belief of polytheists about the mediation of idols earmarks this fact as well that there are some personalities who can intercede by the permission of Allah.

The Prophet of Allah (S) has introduced these persons, who are permitted intercessors and Allah has given them that allowance, through many hadiths.

عن النبي صلى الله عليه وآله قال: شفاعتي لأهل الكبائر من أمتي.

*The Prophet (S) said: My Intercession will include those of my Ummah who would have comitted great sins. [1](#)*

عن النبي صلى الله عليه وآله قال: يشفع يوم القيامة ثلاثة: الأنبياء ثم الشهداء

*The Prophet (S) said: On the doomsday three groups will intercede, the Prophets, then the scholars then the martyrs. [2](#)*

Now, when the Prophets, Allah's Saints from among the scholars and clerics and martyrs are holding the stations of intercession, particularly the glorious Prophet of Islam holds the glorious station from the intercession point of view and Allah has granted this station to him, we can wish from them to mediate

for us, and recommend us to Allah on the justice day.

This is exactly like requesting them to impart the knowledge of religion or ask them for our guidance. In the same way as the Prophet is a guide, purifier and a teacher, he is an intercessor too. Therefore, we can seek solicit, guidance, purity, education training, and intercession with him.

Seeking intercession with the Saints of Allah is the utmost and height of humbleness and humility before Allah. Since the servant because of his sins does not find himself the object of the kindness of Allah. But due to the optimism which he has about Him does not get disappointed from His mercy and beneficence and to seek His mercy and get benefited from His vast beneficence he makes those who have been granted permission by Allah as his mediator.

This is the reason that we see that the companions of the Prophet (S) always regularly requested him to intercede for them. They wished of him that he must not forget them on the resurrection day, and bless them with his intercession. He, by virtue of the kindness and special tender sentiments which he had about them, would commit that to them.

Now, pay attention to a few hadiths as an example, regarding the requesting and demanding of intercession by the companions of Prophet (S) from him.

عن عوف بن مالك في حديث طويل قال قال رسول الله صلى الله عليه وآله

خبرني ربي بين: أن يدخل نصف أمتي الجنة بغير حساب ولا عذاب، وبين الشفاعة. قلنا: يا رسول الله ما الذي اخترت؟ قال: اخترت الشفاعة، قلنا جميعا: يا رسول الله اجعلنا من أهل شفاعتك قال: إن شفاعتي لكل مسلم

*Malit Ibn Auf says: The Prophet of Allah (S) said: Allah gave me the choice to select any of the two either that half or my Ummah enters the paradise without any accountability and being brought to account and chisement. We asked O Prophet of Allah! Which one will you choose '? he replied I adopted (chose) the Intercession of my Ummah my meditation will Include each Muslim. [3](#)*

عن أنس قال سألت النبي صلى الله عليه وآله أن يشفع لي يوم القيامة فقال: أنا فاعل قلت: فإين أطلبك؟ قال: أطلبني أول ما تطلبني على الصراط

*Anas say: I requested the Prophet (S) to intercede for me on the justice day. He said: I will do so. I said 'where do I find you '. He said: On the Sirat (Path). [4](#)*

عن أبي موسى في حديث طويل قال قال رسول الله صلى الله عليه وآله: أتاني جبرائيل عليه السلام آنفا فخيرني بين: الشفاعة، وبين يغفر لنصف أمتي، فاخترت الشفاعة. فنهض القوم إليه فقالوا: يا رسول الله اشفع لنا. قال

شفاعتي لكم

*Abu Musa narrates in a lengthy hadith saying the Prophet of Allah (S) said: Jabriel descended from heavens and said: Allah gave me a choice between intercession and that half of my Ummah to be forgiven. I chose and adopted the intercede on. People rose to their feet and said, 'Oh Prophet of Allah do Intercede for us' The Prophet (S) said: 'I will mediate for you'. [5](#)*

عن معاذ بن جبل وأبي موسى عن رسول الله صلى الله عليه وآله: أتاني آت في منامي فخيرني بين: أن يدخل نصف أمتي الجنة، أو شفاعتي، فاخترت لهم الشفاعة. فقلنا: إنا نسألك بحق الإسلام وبحق الصحبة لما ادخلتنا في شفاعتك.

*Maaz Ibn Jabat and Abu Musa narrate from the Prophet (S) that he said: A messenger came ta me in dream and made me choose between half of my Ummah's going to paradise and the intercession. I adopted the Intercession for them. So we said: 'We request you for the sake of Islam and the right of companionship will you that you intercede for us'. [6](#)*

عن أنس بن مالك قال: دخل رجل من دوس يقال له سواد بن قارب على النبي صلى الله عليه وآله وأنشد شعراً وفي آخره: فكن لي شفيعاً يوم لا ذو شفاعتي سواك بمغن عن سواد بن رقاب

*Anas Ibn Malik says 'A man named Sawad Ibn Qarb from the Doss tribe visited the Prophet (S) and recited poem whose last rhyme said: Thus, be my intercessor on the day when no intercessor except you will make Sawad Ibn Qarb needless. [7](#)*

عن أبي هريرة في حديث طويل عن النبي صلى الله عليه وآله: يذكر يوم القيامة إلى قال: فيأتون محمداً صلى الله عليه وآله فيقولون: يا محمد أنت رسول الله وخاتم الأنبياء وقد غفر الله لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه. فأنتقل فآتي تحت العرش فاقع ساجداً لربي... ثم يقال: يا محمد ارفع رأسك تعطه واشفع تشفع

*Abu Huraira narrates a long hadith about the Justice Day in which the Prophet (S) said: Then the people come towards Muhammad and say: 'Oh Muhammad you are the Prophet of Allah and the terminator of the Prophet (hood) and Allah has forgiven your previous and later sins. Mediate for us to Allah. Do you not see our condition [8](#)move from there to underneath the supreme throne and fall into prostration before Allah. Then, it is said (by Allah) "Oh Muhammad raise your head. Do ask so that you may be granted and do intercede so that your intercession be accepted". [9](#)*

زياد بن أبي زياد عن خادم للنبي صلى الله عليه وآله قال: كان النبي صلى الله عليه وآله مما يقول للخادم ألك حاجة؟ قال حتى ذات يوم فقال يا رسول الله حاجتي قال وما حاجتك؟ قال حاجتي أن تشفع لي يوم القيامة

*Zyad a servant or the Prophet narrates from the Prophet (S) that he said: From one of those things which the Prophet used to say to his servants is: 'Do you have a need?' He says one day the servant said to the Prophet 'Oh Prophet of Allah (S) I have an urge, the Prophet asked him, 'what is it your need?' He replied: 'Indeed your intercession (for myself) on the resurrection day'. [10](#)*

This was specimen of the hadiths where in the Prophet (S) has been requested for intercession and he did never stop the requesters and those demanding from malting such requests. He did not tell them to ask his intercession from Allah. Therefore, requesting the intercession of the Prophet from him is a work legal, commendable, and praiseworthy as has been established by hadiths. The companions of the Prophet (S) always requested it from him.

Had this topic go to the least tinge of polytheism, doubtlessly, the Prophet (S) would have stopped his companions from doing it. But we observe that he not only did not stop them but also gave them his word about mediation.

The point which must be stressed upon here is that as for the topic of intercession of the Prophet (S) is concerned there is no difference between his life and death. Because, according to the true hadiths which we have narrated on the back pages the Prophet (S) is the observer of the deeds of his Ummah even after his death and their words and speech do reach him. This is the very reason why Muslims, during visiting his Shrine, ask him intercession, too.

The Ziarat Namas which have been narrated in the books of the clerics and scholars of different Islamic schools of thought do contain the request for intercession.

[1.](#) Sunan Abi Daud vol. 2, p. 279.

[2.](#) Sunan Ibn Maja vol. 2, p. 1443.

[3.](#) Majma uz zawaid vol. 1, p. 369.

[4.](#) Sunan Tirmizi vol. 4, p. 621.

[5.](#) Majma uz zawaid vol. 10, p. 369.

[6.](#) Majma uz zawaid vol. 10, p. 368.

[7.](#) Al-Isabah fi tamyiz al Sahabah, vol, 2, p. 95.

[8.](#) According to true Islamic beliefs the Prophets are sinless. Therefore, sin here does not stand or its conventional meanings, rather is different with regard to the Prophets who do never, with the help of Allah, commit any in whether consciously or unconsciously. At their station sin changes its usual meanings whereby the Prophets considering themselves short of their worship of Allah ask forgiveness from Him. (Translator).

[9.](#) Sahih Bukhari vol. 6, p. 158.

[10.](#) Musnad Ahmed Ibn Hanbal vol. 3, p. 500.

[1] [1]

SHARES

# Chapter 8: Seeking Help Of The Allah's Saints

Praying, supplications and asking Allah for the fulfilment of one's needs and desires is one of the factors which opens the doors of Allah's beneficences up on His servants and becomes the cause of materialisation of the needs and termination of the problems and difficulties of His servants whereas He helps and stands by them, making them benefit from His enormous generosity and kindness.

Therefore, we see that all the Prophets, executioners and saints always prayed and supplicated to Allah for the solution of their problems both of the worldly life and hereafter and fulfilment of their needs.

Of course, the grant of needs by Allah too has its own rules and conditions. One must observe the traditions and ways set by the Prophet (S) for the sake of abrupt and quicker grant of prayers. As such the books of hadith do specify and set forth the age, time, space and conditions which are effective in grant of the prayers.

For example, the supplications made on Friday and facing Kabbah and or at Hajar Ismail (the stone of Ismail in Kabaah) and after a good beneficent deed have more probability of being granted.

One of the factors which are much effective in the prayers being granted is that one wishes from the Prophets and executioners and those who have a worth and station before Allah that they may pray for one to Allah and ask Him to grant of one's prayers and needs. In such case the probability and chance of prayers being granted and reaching their object is much more.

The Holy Qur'an criticizes those, who do not go to the Prophet (S) for asking and requesting forgiveness so that be may appeal to Allah for their being forgiven, as under:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

***And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride. (63:5)***

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

***And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful. (4: 64)***

This is the reason that we see that the companions of Prophet used to visit the Prophet (S) and request him to pray for them in their worldly and spiritual affairs and at the hour of needs. He would accede to their request and pray for them similarly besides the Prophet (S) they would request other pious servants of Allah too to pray for them. Now we attend to a few examples of the Sahaba's wishing for themselves prayers by the Prophet and Saints of Allah.

عن أنس قال: قالت أم سليم أمي: يا رسول الله خادمك أنس ادع الله له قال: اللهم أكثر ماله وولده وبارك فيما أعطيته.

*Anas says my mother Umm Salim begged the Prophet: Oh Prophet of Allah (S), Anas is your servant, pray for him. The Prophet (S) said: Oh Allah increase his wealth and children and grant benediction in what you have given to him. [1](#)*

عن أنس ... قال بينا النبي صلى الله عليه وآله يخطب يوم الجمعة فقام رجل: يا رسول الله ادع الله أن يسقينا فتخيمت السماء ومطرنا.

*Anas says the Prophet (S) was delivering the sermons of the juma prayers then a man stood up and said: Oh Prophet or Allah, pray to Allah to give us rain. During this time clouds over cast the sky and the rain fell. [2](#)*

عن حسان بن شداد أن أمه وفدت إلى النبي صلى الله عليه وآله فقالت يا رسول الله إني وفدت إليك لتدعو لابني هذا وإن تجعله كبيراً طيباً فتوضأ من فضل وضوئه ومسح وجهه وقال: اللهم بارك ما فيه واجعله كبيراً طيباً

*Husayn Ibn Shaddad says his mother visited the Prophet and said: Oh Prophet of Allah! I have come to you so that you may pray for this son of mine, and turn him to great sublime and pure. Thus, the Prophet (S) made ablution with the leftover ablution water and drew his hand upon his race and said: Oh Allah, bestow upon this woman benediction regarding her son and make him great and pure. [3](#)*

عن طلحة بن عبيد الله قال: انطلق رجل ذات يوم فنزع ثيابه وتمرغ في الرمضاء ويقول لنفسه: ذوقني نار جهنم أجيفة بالليل وبطالة بالنهار؟ قال: فبينما هو كذلك إذا بصر النبي صلى الله عليه وآله في ظل شجرة فأتاه فقال له النبي: أما لقد فتحت لك أبواب السماء ولقد باهى بك الملائكة ثم قال لأصحابه: تزودوا من أخيكم. فجعل... الرجل يقول: يا فلان ادع لي

*Talha Ibn Abdullah says once a man came, to reapat his dress and started rubbing his body to the dust in the heat of sun addressing himself, Do taste the fire of hell, Is it that you are like dead men in the night and at day time commit vanity. He continued: He was doing it until the Prophet (S) who was resting under the shade of a tree came to him and that man said: my ego has overcome myself.*

*The Prophet (S) said to him: Be aware, that the doors of the sky have been opened to you and the angels are taking pride in you. Then he said to his companions: take provision of journey from your (this) brother. So they came one after the other and said Oh brother pray for us. 4*

عن عمر أنه قال لأويس: استغفر لي قال: كيف أستغفر لك وأنت صاحب رسول الله صلى الله عليه وآله قال:  
سمعت رسول الله يقول: إن خير التابعين رجل يقال له أويس.

It is narrated from 'Umar that he said to Owais: please do pray to Allah for my forgiveness. He said: How could I do it while you are the companion of Prophet (S). He said: I have heard, the Prophet say: 'The best person out of disciples. (Tabiyin) is the man named Owais'.

Referring to the above-mentioned hadith, is clear to us that asking for the help and assistance of the Saints of Allah, which is the same asking them for prayers (about us) is a legal, legitimate and desired and commended practise which is supported by the Holy Qur'an, hadith and the practise of sahaba (companions) of the Prophet (S).

When we seek the help of the Saints of Allah regarding our needs, be these worldly (materialistic) or spiritual and call upon them requesting them to extend their help, we definitely don't mean that they must directly and independently fulfil and materialise our needs and requirements.

Instead, we mean that they may pray for us and ask Allah to fulfil our needs. We are aware that, for the worth and station which they have got with Allah, their prayers are closer to getting granted. Thus, when their prayer regarding our needs and requirements gets granted that would be a kind of greatness, loftiness, and esteem that Allah has provisioned for His Saint.

Just as the help and assistance of the Prophets and Saints in their life time and asking them to pray for us, similarly, such an act is correct and legal even after their deaths, because it is one of the subsistent and proven facts of Islam that the spirits of the Prophets Saints and martyrs have got a kind of life in the world of Barzakh (the life in between death and doomsday) and can understand and witness their practises in world and listen to their speeches and receive their messages very well, even better and more than their worldly lives.

The Holy Qur'an says about those martyred on the way of Allah so.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۖ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

***And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord (3: 169)***

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

***Rejoicing in what All(3: 169ah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve (3: 170)***

We have ample evidence from the hadith that those dead particularly the Prophets and Saints of Allah possess wits and senses of intellect after their death and that too in a stronger form than that one they had in the world and their relation, linkage, and bonds with the living ones have not broken.

We will see that in various hadiths besides establishment and proof of the wits and awareness of the dead ones the topic regarding their having a kind of linkage with their bodies buried in graves, have also been hinted at and pointed out.

Now we concentrate upon a number of hadiths in this respect.

*Abi Saeed Al Khudri narrates from the Prophet (S) that he said: When the funeral is ready and men carry it upon their necks if he (the dead man) be a pious person he says: Carry me, carry me and if he be a non-pious (wicked) man he says: Woe to this funeral where are you carrying it?" All the beings bear his voice except man and if man would bear his voice he would faint. [5](#)*

عن أبي سعيد الخدري قال رسول الله صلى الله عليه وآله: إذا وضعت الجنازة واحتملها الرجال على أعناقهم فإن كانت صالحة قالت: قدموني وإن كانت غير صالحة قالت: يا ويلها أين يذهبون بها. يسمع صوتها كل شيء إلا الإنسان ولو سمعها الإنسان لصعق.

*Anas narrates from the Prophet (S) that he said: "When a servant (of Allah) is placed in the grave and his friend's take distance from him and go away. He even listens to the sounds or their foot-steps. [6](#)*

عن أنس عن النبي صلى الله عليه وآله قال: العبد إذا وضع في قبره وتولى وأصحابه حتى إنه ليسمع قرع نعالم.

*Amro Ibn Hazm says: The Prophet of Allah saw me leaning upon a grave so he said: Do not annoy (vex) the owner of this grave. [7](#)*

عن عمرو بن حزم قال رأني رسول الله صلى الله عليه وآله متكئا على قبر فقال لا تؤذ صاحب هذا القبر.

*Urwah narrates that a man talked ill of Ali ('a) before 'Umar. So 'Umar said: Do you recognise the owner of this grave. He is Muhammad Ibn Abdullah Ibn Abdul Muttalib and this is the son of Abu Talib Ibn*

Abdul Muttalib. Do not mention Ali except with goodness and virtue for, if you annoy him you have annoyed this one (Prophet) to his grave". [8](#)

عن عروة أن رجلا وقع في علي بمحضر من عمر فقال عمر: تعرف صاحب هذا القبر محمد بن عبد الله بن عبد المطلب، وعلي بن أبي طالب بن عبد المطلب. لا تذكر عليا إلا بخير فإنك إن آذيتَه آذيت هذا في قبره.

Abdullah Ibn 'Umar narrates that the Prophet talked about the uneasiness and trouble of grave. Thus, 'Umar said: Oh Prophet of Allah would our minds and wits turn back to us ( we will regain our wits)? The Prophet said: Yes like the condition that you have got, today. [9](#)

عن عبد الله بن عمر أن رسول الله صلى الله عليه وآله ذكر فتاني القبر فقال عمر: أترد لنا عقولنا يا رسول الله فقال رسول الله: نعم كهيئتكم اليوم.

Abu Huraira narrates from the Prophet (S) that: there is no servant who passes by the grave of a man whom he knew in the world and salutes him but that the owner of the grave recognises him and Answers to his salute. [10](#)

عن أبي هريرة... قال قال النبي صلى الله عليه وآله: ما من عبد بقبر رجل يعرفه في الدنيا فيسلم عليه إلا عرفه ورد عليه السلام.

Ayesha says: I would enter my house and dress off and would say to myself that he is my father (Abu Baker) and he is my husband (the Prophet). When 'Umar was buried there with them; I did never enter the house except when dressed. [11](#)

عن عائشة قالت: كنت أدخل بيتي الذي فيه رسول الله صلى الله عليه وآله وأبي فأضع ثوبي وأقول إنما هو زوجي وأبي فلما دفن عمر معهم فوالله ما دخلته إلا وأنا مشدودة علي ثيابي.

Ibn Masood says the Prophet (S) said: My life is a blessing for you since we talk to each other and my death too is a blessing for you because that your practises are presented before me and if I see a good deed, I praise Allah and if I see a bad deed, I ask your forgiveness from Allah'. [12](#)

عن عبيد الله بن مسعود قال قال رسول الله صلى الله عليه وآله: حياتي خير لكم تحدثون و تحدثون ويحدث لكم. ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم.

By considering these hadiths it becomes clear that a man not only does not lose his wits and senses after his death but also, he gets access to a sense and wit more sublime and loftier than that he had and

visualises and senses such things which he could not appreciate and visualise during his life.

According to these traditions a dead man underneath the grave hears the sounds of the footsteps of people and gets vexed and annoyed with someone who sits upon his grave or when gets insulted. It is quite obvious that the living man cannot, under such conditions, hear the sounds or see some body.

But those verses of the Holy Qur'an which negate the bearing (sense) of the dead ones such as:

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ

***Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating. (27:80)***

وَمَا يَسْتَوِي الْأَحْيَاءُ وَالْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ

***Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves. (35:22)***

These kinds of verses are about the resemblance of the infidels with the dead ones and it does not mean that they do not hear rather it means you cannot get a response from them just like the infidels who listened to the words of the Prophet (S) and did not respond to it. The hadiths that we have narrated explicitly prove this fact that the souls of the dead do listen and see and comprehend the states and circumstances of the living men.

Particularly, the facts about the Allah 's Saint, like the Prophet (S) who is witnessing the deeds of his Ummah, or the martyrs who send the messages of good news to their left behinds, are quite clear.

Given such sublime and supreme wits that the souls of Prophets, and saints possess, requesting them for prayers is just as asking them to pray for us during their lifetimes. Therefore, we observe that the Sahabah and Tabiyin (disciples) did use to seek the help and prayers of the Prophet (S) even after his death.

During the caliphate of Uthman Ibn Afwan, Uthman Ibn Hunaif said to a needy person: make ablution and go to the mosque and offer two rakats of prayer and then say:

اللهم اني اسالك واتوجه اليك بنبينا محمد نبي الرحمة يا محمد اني اتوجه بك الى ربي فتقضى لي حاجتي

*Oh Allah! I ask you and attend to you through the media of our Prophet (S) who is the Prophet of mercy.  
Oh Muhammad! I attend to Allah through you so that my need is fulfilled. [13](#)*

جاء بلال بن حراث الى قبر النبي صلى الله عليه وآله فقال: يا رسول الله استسق لأمتك فإنهم هلكوا

*Bilal Ibn Hars came to the grave of the Prophet and said: Oh Prophet of Allah! ask Allah to pour rain upon your Ummah for, they are about to perish. [14](#)*

Likewise, in certain traditions and hadiths the needy and problem stricken persons have been ordered to call upon and seek the help of the saints of Allah when they face a need or exigency.

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وآله: إذا انفلتت دابة أحدكم بأرض فلاة فليناد يا عباد الله احبسوا، يا عباد الله احبسوا، يا عباد الله احبسوا، فإن لله عباداً سيحبسه عليكم

*Abdullah Ibn Masood said that the Prophet (S) said: When your horse runs away (leaving you) in the desert call three times 'Oh servants of Allah harness it'. Doubtlessly there are servants of Allah who will harness it for you. [15](#)*

عن عتبة بن غزوان... قال رسول الله صلى الله عليه وآله: اذا أضل أحدكم شيئاً أو اراد عوناً وهو بأرض ليس فيها أنيس فليقل: يا عباد الله أعينوني أو اغيثوني فان لله عباداً لا نراهم

*Atba Ibn Ghazwan narrates that the Prophet said: While some one of you loses a thing or needs help and he is present at a place where he does not have any friend, so he may say: 'Oh the servants of Allah help me out '. Doubtlessly there are servants of Allah whom we do not see [16](#)*

With reference to the hadiths which we described in this chapter we conclude that seeking the help and prayers of the Prophets and Saints whether they are living or dead, is a legal and recommended act, to which one cannot have any doubt, what so ever.

- [1.](#) Sahih Bukhari vol. 8, p. 135.
- [2.](#) Sahih Bukhari vol. 8. p. 134.
- [3.](#) Kanz al-'Ummal vol. 13, p. 349.
- [4.](#) Hayat us sahaba vol. 3, p. 336.
- [5.](#) Sahih Bukhari vol. 2, p. 207.
- [6.](#) Sahih Bukhari vol. 2, p. 190.
- [7.](#) Nan ul-Autar vol. 4, p.87.
- [8.](#) Kanz al-'Ummal vol. 13, p. 123.
- [9.](#) Atarghteeb wa Tarheeb vol. 4, p. 132.
- [10.](#) Kanz al-'Ummal vol. 15, p. 646.
- [11.](#) Majma ul-Zawaid, vol. 9, p. 37.
- [12.](#) Majma ul-Zawaid, vol. 9, p. 24.
- [13.](#) Al-Majam Al Kabeer (Tahraoi) vol. 9, p. 18.
- [14.](#) Wafa al wafa vol. 4, P. .1374.
- [15.](#) Alma Jum al-Kabeer (Tabrani) vol. 10, p. 267.
- [16.](#) Majma Az zawaid vol. 10, p. 132.

## Chapter 9: Commemoration Of The Birth Or Death Anniversaries Of Allah's Saints

The commemoration and reminiscence of the memories of Prophets and Saints of Allah, the martyrs truthful the travellers upon the path of true school of the Prophets is one of the important factors which has a fixing and specifying role in strengthening faith and establishing the spiritual values and the foundations of ethics and morality.

The remembrance and recollection of the grades of the faith, piety, Jihad (holy crusade) self-devotion, self-sacrifice of the Saints of Allah and that how did they reach the stations of Allah's proximity by virtue of their endeavour and struggle on the way to Allah and joined the group of the guided ones, is a strong incentive and provocation for a man to follow and imitate them and it helps in traversing their (saint's) course.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ ﴿٩٠﴾ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

***These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations. (6:90)***

The Holy Qur'an in many of its verses Allah commands His Prophet to always remember and recollect the Prophets of the past and the pious servants of Allah so that their reminiscence becomes the cause of strengthening of his heart.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

***And mention Ibrahim in the Book; surely he was a truthful man, a prophet. (19:41)***

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ

***And remember Our servants Ibrahim and Ishaq and Yaqoub men of power and insight. (38:45)***

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ

***And remember Ismail and Al Yasha and Zulkifl and they were all of best. (38:48)***

The remembrance of Prophets and Allah's Saints to which the Prophet of Allah has been ordained, causes the purity of heart reinforcement and intensification of faith, and is the giver of the good news regarding the victory of Tawhid's (oneness of Allah) front.

Actually, keeping their memory alive is the respect and honour shown to the human virtues and spiritual values. This is the way to the revival of their course and conduct regarding combination against polytheism, brutality, ignorance and invitation to Tawhid (one Allah), justice, virtues of morality, for they had always been the guards of these values and the heralds of right and truth.

On this account, we must always keep their memories kindled in our minds and honour their memory particularly on the specified dates which are related to them, such as days of their births and deaths. And recall and mention their qualities, talents and virtues, reaffirming our commitments to them and their objects and goals.

Allah orders Musa ('a) to make the Bani Israelis remember the days of Allah, and attract their attentions towards those days.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

***And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one (14:5).***

According to the exegetes it, and expositors Ayyamullah the days of Allah mean the days wherein Allah bestowed His important benedictions and boons upon. Bani Israel such as salvation and safety from the (cruel) hands of Pharos, the descending of Man-u-salwa (food and quails kind of a bird, in roasted form) splitting of the river Nile for them and so on.

Similarly, there are days and dates of which important events took place for the previous nations like the nations of Noah ('a) Aad and Samood.

Therefore, the remembrance and recollection of the days in which important events took place is one of the commissions and assignments of the Prophets. They must make the people remember the days of Allah so that they may get benefited by the training effects of those days.

Now, we say that the days of birth, death, or mission of the honourable Prophet of Islam (S) and also the dates of births and deaths of the Allah's Saints are the days, wherein great events took shape, which have overcast their effects upon the destiny of mankind. Thus, memorial celebrations of these days are

the remembering and reminiscence of the days of Allah.

So, if a session or assembly is arranged on the birth or death anniversaries of the Prophet (S) and or the Allah's Saints for the faithfuls to celebrate the memories of the event which took place on that particular date and hold the memory of the Prophet (S) in esteem and honour and mention his qualities and virtues, a correct and legal act has been performed and the order of Allah regarding the remembering the days of Allah has been materialised.

The honourable Prophet of Islam (S) has ordered to mention the virtues and good qualities of the dead ones and he has in particular much praised the cherishing and celebration of memory of the Prophets and the pious and truthful ones.

عن ابن عمر عن النبي صلى الله عليه وآله قال: اذكروا محاسن موتاكم

*Ibn 'Umar narrates from the Prophet (S) that he said: Describe the good qualities of your dead ones. [1](#)*

عن معاذ قال قال رسول الله صلى الله عليه وآله: ذكر الأنبياء عبادة وذكر الصالحين كفارة وذكر الموت صدقة

*Maaz narrates from the Prophet saying he said: 'Cherishing the memories of Prophets is service and the remembering of truthful ones is the expiation (atonement) of the sins, and remembering death is a free will offer (charity). [2](#)*

Referring to the collection of Qur'anic verses and traditions which we narrated, we conclude that the reminiscence and remembrance of Prophets, Saints and truthfuls is the pleasure of Allah and the requirement of religion and a form of service. The more and better it is practised, the more it is required.

One of the suitable ways for refreshing their memories is to celebrate their birth or death days so that on their birthday's assemblies of joy and felicitation and on their death days those of grief and sorrow be held and their virtues be mentioned in those sessions.

The aggregations and sessions are nice opportunities for expressing gratitude and recognising the rights of those who spent their lives in guiding and leading the people towards the religion of Allah, and they endeavoured hard for the exaltation of the divine word. Those are the great people, to whom all the Allah worshipers and faithfuls have been indebted all over the length of the history, in connection with learning of religion and divine knowledge.

[1](#). Sunan Tirmizi vol. 3, p. 339.

[2](#). Kanz al Amal vol. 11, p. 477.

## Chapter 10: The Miracles Of Allah's Saints

The universe created has been created upon the foundation of a minute and subtle order and according to the law of reason, cause and motives. The Almighty, All Powerful and All Wise Allah has set the order of creations in a manner that no creation and being, from the great superb galaxies to the smallest part of the universe, can deviate from that system. All are subdued and vanquished by the system, laws, causes and motives which Allah has set up.

But it is not such as the Jews said that Allah, by creating this system has tied up His hands and Himself got subdued to it and cannot dissolve it. Instead, Allah is Omnipotent and Almighty over all things. He is also powerful to get all the system dispersed and dissolved with its causes and motives. Behind the obvious and apparent causes and motives exists His unlimited and boundless power so that, all the things are under its dominance.

The miracles, which the Prophet's brought about all along the length of human history and which were according and proportional to the conditions of their addressees (people of their ages) and performed deeds out of the range of reasons and causes, is one of the instances where He showed and revealed His power. Apart from proving the Prophethood of the Prophets, He proved the rulership of His omnipotence in the world of causes and reasons.

Beside the miracles or the Prophets, Allah has sometimes shown extraordinary events at the hands of His saints and given them the power to perform works out of the parameter of causes and reasons. Conventionally, their works are known as karamat (wonders).

The wonders exhibited by the Saints of Allah take place as an effect of faith, piety and perseverance or obligatory and supererogatory prayers by which a servant reaches the station of Allah's proximity and which makes him the beloved one of Allah. When a person gets access to this station his eyes, ears and limbs all perform Allah's deeds. Please concentrate upon the following hadith.

قال رسول الله صلى الله عليه وآله إن الله قال: ... ما يزال عبدي يتقرب إلى بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها.

The Prophet of Allah (S) said:

*Allah says my servant always keeps getting closer to me by offering supererogatory prayers till such extent that I love him and while I love him, I become his ear with which he bears and become his eye with which he sees and become his hand with which he works and become his legs with which he walks.*

The Holy Qur'an having described the specimens of Prophets Miracles has also narrated a few dimensions of the wonders and extraordinary works of the Saints of Allah.

The story of Asif Ibn Barkhia, who was minister of Hazrat Suleman ('a) is described as under:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

**He said: O chiefs! Which of you can bring to me her throne before they come to me in submission? (27:38).**

قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۗ وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ

**One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely, I am strong (and) trusty for it. (27:39).**

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۗ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۗ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

**One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honoured. (27:40)**

## The Story Of Mariam ('A)

The Story Of Mariam ('A) The Mother Of Christ 'Isa (Jesus) ('A)

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

**Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Mariam! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure. (3:37)**

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا

**So, she conceived him; then withdrew herself with him to a remote place. (19:22)**

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا

**And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten! (19:23)**

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

**Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you (19:24)**

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

**And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates (19:25)**

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۚ فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

**So eat and drink and refresh the eye. Then if you see any mortal, say: Surely, I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today (19:26)**

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۚ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

**And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing (19:27)**

## **The Story Of Men Of The Cave**

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

**Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs? (18:9)**

إِذْ أَوْى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

**When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair (18: 10)**

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

**So We prevented them from hearing in the cave for a number of years (18: 11)**

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِئُوا أَمَدًا

**Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained (18: 12)**

Similarly, many more examples of wonders of Allah's Saints and the great companions of the Prophet (S) have been described in the hadith and the traditions, of which we quote a few

ان عمرو بن الجموح وعبد الله بن عمرو الأنصاريين ثم السلميين كانا قد حفر السيل قبرهما وكان قبرهما مما يلي السيل وكانا في قبر واحد وهما ممن استشهد يوم أحد فحفر عنهما ليغيرا من مكانهما فوجدا لم يتغيرا كأنهما ماتا بالأمس وكان احدهما قد جرح فوضع يده على جرحه فدفن وهو كذلك فاميطت يده عن حرحه ثم الأسلت فرجعت كما كانت. وكان بين أحد وبين يوم حفر عنهما ست وأربعون سنة.

Once the graves of Amro Ibn Jamooh and Abdullah Ibn Amro both of whom were Ansars (the helpers) and salmis, were washed of by the flood, since, their graves were situated on the course of it. Both of them were buried in the same one grave. Both were martyred in the battle of Uhud.

Thus, their graves were opened apart so as to get them shifted to another spot. They discovered their bodies in an unchanged condition as if they had died just yesterday.

One of them had a wound upon which he had laid his hand, and was buried in the same condition. They picked his hand off it. (The blood started gushing of the body). Thus, they put his hand back on his place. The situation reversed to the previous one. A gap period of forty six years existed between the battle of Uhud and the occasion of their graves being opened apart. [2](#)

عن زادن ان علياً حدث فكذبته رجل فقال له علي: ادعو اليك ان كنت كاذباً. قال: ادع. فدعا عليه فلم يبرح حتى ذهب بصره.

Zadan say one day Ali Ibn Abi Talib (‘a) narrated a hadith and a man contradicted him. So Ali (‘a) said to him: If you be a liar I curse you. The man said: Do curse me". Ali (‘a) did cure him. A little while after the man got blind. [3](#)

عن محمد بن شرحبيل قال: اقتبض انسان من تراب قبر سعد بن معاذ ففتحتها فإذا هي مسك قال رسول الله صلى الله عليه وآله: سبحان الله سبحان الله حتى عرف ذلك في وجهه.

*Muhammad Ibn Sharjeel says: A man picked up a handful of dust from the grave of Saad Ibn Maaz. When he opened his fist, he saw that the dust had changed into musk. The Prophet (S) said Glory be to Allah, Glory be to Allah; His face showed amazement. [4](#)*

عن عائشة قالت: لما مات النجاشي كنا نتحدث أنه لا يزال يرى على قبره نور.

*Aeysha says: When Najashi (King of Habasha [Eihopia]) passed away we used to tell each other, a light can always be seen gleaming and shinning over his grave. [5](#)*

عن سعيد بن عبد العزيز قال: لما كان أيام الحرة لم يؤذن في مسجد رسول الله صلى الله عليه وآله: ثلاثاً ولم يقرأ ولم يبرح سعيد بن المسيّب من المسجد وكان لا يعرف وقت الصلاة إلا بهممة يسمعون من قبر النبي صلى الله عليه وآله.

*Saeed Ibn Abdul Aziz says: In the event of Harra the azaan (call for prayers) were not performed for a period of three days and so were the collective prayers not offered. Saeed Ibn Musayyab had not moved out of the mosque and so he did not distinguish the times of the prayers except for a sound or uproar which he would hear from the Prophet's (S) grave at the prayer times. [6](#)*

عن سعيد بن جبيرة قال: مات ابن عباس بالطائف فشهدت جنازته فجاء طير لم على خلقته ودخل في نعشه فنظرنا وتأملنا هل يخرج فلم ير أنه خرج من نعشه.

*Saeed Ibn Jabeer says: Ibn Abbas died in Taif and I joined his funeral march. Thus, a bird came flying, the kind of which was unseen before, and entered his coffin. He waited for the bird to get out of the hier coffin, but it did not. [7](#)*

عن ابن عباس عن رسول الله صلى الله عليه وآله قال ان جعفر مرّ مع جبرائيل وميكائيل له جناحان عوضه الله من يديه فسلم ثم أخبرني كيف كان أمره حيث لقي المشركين.

*Ibn Abbas narrated from the Prophet (S) that he said: Ja'far Ibn Abl Talib moved along with Gabriel ('a) and Mikail ('a) and he had two wings which Allah gave him in exchange for his two hands (cut down in Moota battle) and he informed me about what had occurred to him when he met the polytheists. [8](#)*

عن أبي هريرة قال: كان الحسن عند النبي صلى الله عليه وآله في ليلة ظلماء وكان يحبه حباً شديداً فقال: اذهب

إلى أمي. فقلت: اذهب معي يا رسول الله؟ قال: لا فجاءت برقة من السماء فمشى في ضوئها حتى بلغ أمه

*Abu Huraira says: On one dark night, Imam Hasan (‘a) was present with the Prophet and the Prophet loved him very much Hasan (‘a) said: I want to go to my mother. I said: O Prophet of Allah (S) shall I accompany him. He said no. Then a light descended from the sky which led Hasan (‘a) to her mother. [9](#)*

عن الزهري قال: لما قتل الحسين بن علي لم يرفع حجر بيت المقدس الا وجد تحته دم عيط

*Zahri narrates: When Husayn Ibn Ali (‘a) was martyred no stone was up lifted in the Bait ul-Muqaddas (Jerusalem) except that fresh blood was round beneath it. [10](#)*

عن حاجب عبيد الله بن زياد قال: دخلت القصر خلف عبيد الله بن زياد حين قتل الحسين فاضطرم في وجهه نارا فقال هكذا بكمه على وجهه فقال: هل رأيت؟ قلت: نعم فأمرني أن أكتم ذلك

*The guard of Obaidullah Ibn Ziad say: On the day when Husayn (‘a) was killed (martyred) I went after Obaidullah Ibn Ziad into the palace. There was a fire lit upon his face. He added: He had held his cuffs over is race. So he said: Did you see it. I said: yes. He ordered me to keep it secret. [11](#)*

We have plenty number of such specimens in the books of hadiths and history. The collection of Qur’anic verses and traditions presented proves this fact that Allah, on account of special favours which He does to His Saints and pious servants, sometimes brings about extraordinary events at their bands and for their sake and announces the honour, dignity, grace and greatness of His Saint.

In the same way as miracle is the proof of righteousness of the Prophets, generousities too are the sign of greatness and grace of the Saints of Allah.

[1.](#) Sahih Bukhari. 8, p. 189.

[2.](#) Moota Malik p. 384.

[3.](#) Majma ul-Zawaid, vol. 9, p. 116.

[4.](#) Kanz al-’Ummal vol. 13, p. 412.

[5.](#) Al Asaba Vol. 1, p. 117.

[6.](#) Sannan Adarmi vol. 1, p. 44.

[7.](#) Mustadrak Hakim vol. 3, p. 543.

[8.](#) Majma ul-Awaid vol 9, p. 272.

[9.](#) Hayat us Sahab vol. 3, p. 618.

[10.](#) al majam al Kabeer Tabrani vol. 3, p. 120.

[11.](#) Majma uz Zawaid, vol. 9, p. 196.

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