



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

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

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

Introduction

Almighty Allah says in the Holy Quran:

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

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

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

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

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

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

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

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

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

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

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

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

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

The fame of the saints in the earthly and spiritual worlds

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

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

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

The glad tidings given by angels at the time of death

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

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

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

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

Studying the lives of the saints – A means of prosperity

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

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

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

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

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

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

The mention of the saints – A panacea for diseases

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

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

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

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

The blessings of the saints in this world

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

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

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

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

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

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

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

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

The honoring of the saints on the Day of Judgment

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

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

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

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

'Ala Inna Auliya Allahi.....

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

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

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

Ibn Abi Dunya,

Ibn Abi Hatim

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

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

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

Majma Uz Zawaaid, once (Babil Mutahabbeen Fillah)

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

There will be pulpits of Noor for the saints

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

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

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

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

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

Entry into paradise without any reckoning

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

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

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

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

