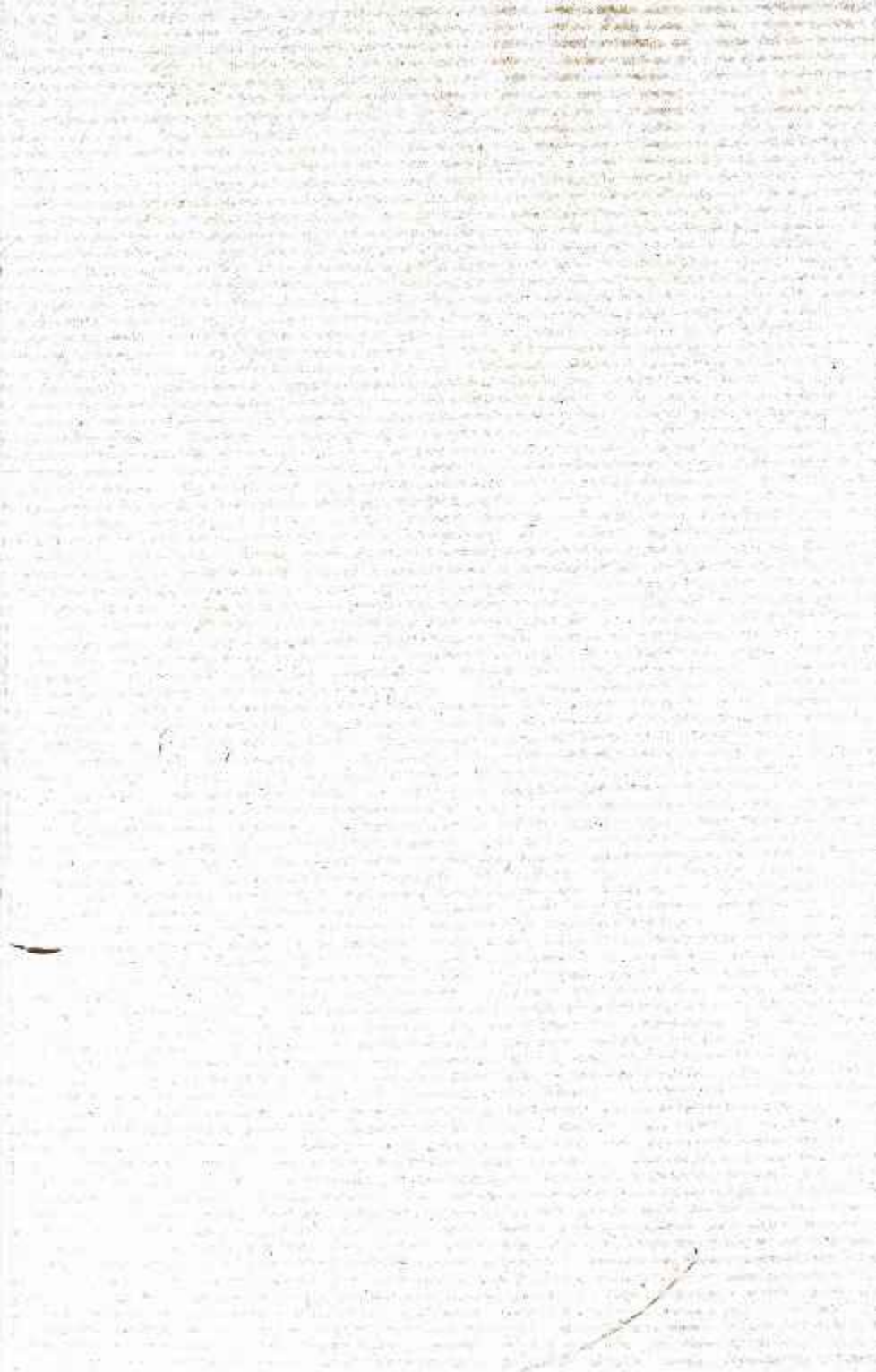




**HONOURING
ALLAH'S SAINTS**

By:
Yaqoob Jafri

Translated By:
Javed Iqbal Qazilbash



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God
the Merciful
the Compassionate*



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CONTENTS

Foreword	vii
Preface	xiii

Chapter - I

Who are the Saints of Allah	1
First Tradition	7
Second Tradition	8



Chapter - II

Resorting and seeking access to the Allah's Saints	13
Resorting (issue), as in Hadieth	17
Resorting in the Character of Muslims	23

Chapter - III

Seeking Blessing from the Relics of Saints	31
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Chapter - IV

Visiting the Graves of Saints	41
Visiting the Graves of Prophet (p.b.u.h.)	45
The Journey for Ziarat of Graves	48
Visiting of Graves by Women	54

Chapter - V	
Construction of the Graves and Tombs of Allah's Saints	61
Consideration of the Traditions of Prohibition	70
Chapter - VI	
Elegy Recitation and Weeping over the Saints of Allah	77
Chapter - VII	
Desiring intercession of the Allah's Saints	89
Chapter - VIII	
Seeking Help of the Allah's Saints	99
Chapter - IX	
Commemoration of the Birth or Death Anniversaries of Allah's Saints	113
Chapter - X	
The Miracles of Allah's Saints	119
The Origns	

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 endeavoured 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 to bring into existance 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. Where as, you will find clearcut Qur'anic and Prophetic versions about honouring of these pious group of men and women. Allah honoured them

with the title of Aulia Allah in Qur'ān, and the Prophet (p.b.u.h.) too did what Allah had done. So where lies 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 Humphery 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, who 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 Qazilbash

The spiritual order of Hajj, which is the stock of eternal life, and makes man near and close to the horizon of Tauhid (monotheism) and transcendence (of Allah) will not be achieved unless the service commandments of Hajj are correctly adequately, befittingly and exactly put into practice.

Imam Khomeinie (R.A.)

Hajj is the grand and magnificent show of the peak of human liberty from every thing except Him, and the unmatched splendour and conspicuousness of love and self sacrifice and acquaintance and responsibility in the vastness and breadth of individual and social lives.

Thus, Hajj is the crystallization of all the standards of facts and the values of Islamic school of thought. Although the faithfuls have old and ancient acquaintance with this service of Allah, and each year they fervently and seditiously present themselves from all over the World and wash away the rusts of the hearts with the pure zamzam (spring in Mecca) of monotheism and renew their alliance and agreement with the friend (Allah). Although our cultural and literary heritage is replete and brimful with the life giving teachings of Hajj still numerous and countless dimensions of the important ritual have been left over as unrecognised and obsolete.

The victory of the Islamic revolution, like all the rest of Islamic knowledge and commandments accommodated and placed Hajj as well at its actual station in the reflection of the bright and brilliant ideas of Imam Khomeini (R.A.) and showed its real and righteous face and rich contents.

Still a long way has to be traversed so that the philosophy, dimensions, effects, blessings and sanctity of Hajj gets known and recognised. The Hajj performing faithful sets his foot on the generous stations and the great signifying indicatory missions, which were the places of descent of the Allah's angels and the staying of prophets and saints.

The mission of the gracious station of leadership, by getting inspiration from the everlasting and gracious meditations and ideas of the late Imam, who was the reviver of the Ibrahimic Hajj, and taking benefit of the worthy guidances of the beloved leader of revolution Hazrat Ayatullah Khomeini (be his shadow last for long); and setting up a secretariate of learning and research to achieve and materialize the great end, endeavours hard to open a new chapter for the Muslim thinkers and those having association with the culture of Hajj and the pilgrims of the Harain (Mecca and Madina).

Therefore, it has started endeavouring in the fields of research, compilation and translation of books and variant effects in connection with the facts

and knowledge of Hajj, acquaintance with the holy places, the history and life stories of the great Islamic personalities, the consideration and contemplation of the narrative accounts and memories and specially the problems, etiquettes and ethical injunctions of Hajj.

This book is a gift to the reader from this institution.

Undoubtedly, the guidance and cooperation of the thinkers will lessen the shortcomings and the secretariate of learning and research of the mission of gracious leadership's station shall welcome the coworking of those intrested and warmly greet them.

و من الله التوفيق وعليه التكان

**The learning and research
Secretariate of
the mission of the
gracious leadership's station.**

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 of 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 every thing 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.

ان الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن وداً

As love is a matter of heart and interior and apparantly 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 acustomed 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 refering to Qur'an and Sunnah and on strength of Allah and Prophet's sayings and the character of Sahaba (the companions of Prophet [p.b.u.h.]) and Tabeyeen (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'ān and sunnah of the Holy Prophet (p.b.u.h.) 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 idolatory, polytheistic, and controversial to the Qur'ān, 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.

اولئك الذين هدى الله فيهد بهم

Yaqoob Jafary

CHAPTER - I

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 seperation, Allah never at all left him alone and by sending apostles, prophets, descending holy books and boradcasting His messeges 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.S.) seggregated 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, whcih was the same, adoration and worship of Allah, and steped along the course of Allah. These are all the friends of Allah, whome 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 Aulia Allah (the Saints of Allah).

The holy Qur'ān has introduced the saints as follows:

«الا ان اولياء الله لا خوف عليهم ولا هم يحزنون الذين آمنوا
كانوا يتقون لهم البشرى فى الحياة الدنيا وفى الآخرة
لاتبدل لكلمات الله ذلك هو الفوز العظيم»

“Now surely the friends of Allah they shall have no fear nor shall they grieve. Those who believe and guarded (against evil). 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”. (Younas :62-64)

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 tranquility 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 Willayat. 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 ﷺ انه قال «لهم البشرى فى الحياة الدنيا،
الرويا الصالحة يبشر بها المومن جز من ستة وار بعين جزءاً»
من النبوة.

The Prophet (p.b.u.h.) 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. (Tafseer Tabari vol. vii p. 137.)

وايضاً قال رسو الله ﷺ «ان الرسالة والنبوة قد انقطعت فلا رسول بعدى ولا نبي ولكن المبشرات. قالوا: يا رسول الله وما المبشرات؟ قال: رؤيا السلم وهي جزء من أجزاء النبوة».

Again the Prophet of Allah (p.b.u.h.) said: "Prophethood and apostleship has discontinued and no Prophet will come after me. But "Mubbashirat" will remain there. They (the friends of Prophet (p.b.u.h.) said: "Oh Prophet of Allah what is "Mubbashirat"?" He said it is the dream of a Muslim and that is a part out of the parts of Prophethood." (Ad dur ul Mansoor vol iv, p. 376.)

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 unchangable. (لا تبدل لكلمات الله)

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 every one. Many traditions of the Prophet (p.b.u.h.) 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 ﷺ: «ان من عباد الله عبداً يغبطهم الا نبياء و الشهداء، قيل: من هم يا رسول الله فلعلنا نحبيهم؟ قال: قوم تحابوا في الله من غير أموال ولا أنساب، وجوههم من نور، على منابر من نور، لا يخافون اذا خاف الناس ولا يحزنون اذا حزن الناس وقرأ ألا ان اولياء الله لا خوف عليهم ولا هم يحزنون»

The Prophet of Allah (p.b.u.h.) said: "There are some out of the servants of Allah so that the Prophets of Allah and the martyres envy upon (seeing) their status (station)." They; (companions of Prophet [p.b.u.h.]) said: "Oh Prophet of Allah (p.b.u.h.), whom does that group consist of, so that we become 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. *ألا ان اولياء الله لا خوف عليهم ولا هم يحزنون*. (Tafseer Tabri vol. vii p. 132.)

We must note that according to this tradition the station of saints of Allah is above that of Prophets and martyres 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 purport 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 (A.S.) (Family members of Prophet; Fatima his daughter, Ali her husband and eleven Imams from their lineage) in Qur'ān, 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.S.) in Qur'ān:

«أنا يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم
تطهيراً»

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

Now, let us see who are the Ahl al-Bayt (A.S.) referred to in this verse of Qur'ān. The Prophet (p.b.u.h.) 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 - أنا يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً - في بيت أم سلمة فدعا النبي فاطمة وحسنا وحسينا فجللهم بكساء وعلى خلف ظهره فجللهم بكساء، ثم قال: اللهم هؤلاء أهل بيتي فاذهب عنهم الرجس وطهرهم تطهيراً. فقالت أم سلمة: وأنا معهم يا نبي الله؟ قال: أنت على مكانك وانت إلى خير»

This verse (انما يريد الله ليذهب عنكم الرجس) revealed in the house of Ome Salma (Prophet's wife) and the Prophet (p.b.u.h.) of Allah called Fatima (A.S.), Hassan (A.S.) and Hussain (A.S.) (near himself) and covered them with a garb (cloak) and Ali (A.S.) 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. Ome Salma said: "Oh Prophet of Allah, am I too one of them?" He said: "You have your own place and you are blessed."

Second Tradition

«عن عائشة قالت: خرج النبي ﷺ غداً وعليه مرط مرحل من شعر اسود 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 اهل البيت ويطهركم تطهيراً»

Aysha (wife of Prophet [p.b.u.h.]) says: The Prophet (p.b.u.h.) went out early in the morning and he had covered himself with a black wollen cloak. Then Hassan son of Ali (A.S.) came he covered and took him under the cloak. So after that he took Hussain (A.S.) under the garb. Afterwards, Fatima (S.A.) came and he took her too under the garb. Thereafter, Ali (A.S.) arrived, he made him as well enter under the cloak. Thus he said: انما يريد الله ليذهب

عنكم الرجس اهل البيت و يطهركم تطهيرا

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.S.) Fatima (S.A.), Hassan (A.S.) and Hussain (A.S.). Of course, this verse was revealed as in the middle of the verses in which the wives of the Prophet (p.b.u.h.) 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 (p.b.u.h.) 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 addressee of this verse are the Prophet (p.b.u.h.) Ali (A.S.), Fatima (S.A.) Hassan (A.S.) and Hussain (A.S.). If they introduce an other 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 being that false hood 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'ān, is possible in every age. But the recognition of their personalities is very difficult rather impossible and absurd for us. But of course only when Allah or the Prophet (p.b.u.h.) introduce particular persons to us.

In the "verse of Purification" some qualities of Ahl al-Bayt (A.S.) have been described, which are distinctly and clearly coincidable with the qualities of the Saints of Allah described in the other verse.

Ahl al-Bayt (A.S.) are the worthy, valueable and distinct evidence and living proof of the existence of Saints of Allah.

We find in so many traditions that the love of Prophet (p.b.u.h.) and his Ahl al-Bayt (A.S.) is considered as the part of the conditions of faith.

عن انس قال: قال النبي ﷺ: «لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده أجمعين»

Anse narrates from the Prophet (p.b.u.h.) "No one among you will be faithful unless I be more beloved to him than his father and sons. (Saheeh Bokhari vol. i p. 17.)

عن ابي سعيد الخدري قال، قال رسول الله ﷺ: «ان الله عزوجل - حرمت ثلاثا، من حفظهن حفظ الله له امردينه

وديناه و من لم يحفظهن لم يحفظ الله له شيئاً: حرمة الإ
سلام و حرمتى و حرمة رحمتى.»

The Prophet of Allah said: "Indeed, three reverences exist for Allah if some one protects them Allah will protect and save the affair of his religion and World and if he does nto protect them Allah will not protect any thing for him. The sanctity of Islam, my honour, and the honour of my relatives." (Al-Majm al-Kabir (Tabrani): vol iii p. 135.)

عن الحسن بن على أن رسول الله ﷺ قال: «الزموا مودتنا أهل البيت فإنه من لقي الله - عز وجل - وهو يودنا دخل الجنة بشفا عتنا والذي نفسى بيده لا ينفع عبداً عمله الا بمعرفة حقنا.»

The Prophet (p.b.u.h.) 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. (Majma al-Zawaid vol. ix, p. 172.)



CHAPTER - II

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 fulfillment 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 a Allah man like the "Saints of Allah."

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

يا ايها الذين امنوا اتقوا الله وابتغوا الله الوسيلة وجاهدوا في
سبيله لعلكم تفلحون

*"O, you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.
(Mayeda: 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 any thing which is Allah's will and desire and the focus of His attention can become a media, such as Kaabah, Hajar Aswad (the black stone fixed in Kaabah wall), Qur'ān or it may be a form of practice such as prayers Hajj or possibly the abandonments like fasting, or that can be from the man kind such as the Saints of Allah, Prophets and martyres.

Finally, any thing 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 Hadieths as under:

عن سعيد بن جبیر: قال «سئل النبي ﷺ عن اولياء الله قال هم الذين اذا رؤوا ذكروا الله

They questioned the Prophet (p.b.u.h.) about the Saints of Allah. He replied: "They are the persons that, when people see them, they get reminded about Allah." (Tafseer Tabri vol. vii p. 132.)

واعتصمدا بحبل الله جميعا ولا تفرقوا

"And hold fast by the covenant (rope) of Allah all together and be not disunited" (Ale-Imran: 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 (p.b.u.h.) or *Qur'ān*, it is the Prophet himself or the Prophet (p.b.u.h.) 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.

ولو انهم... اذ ظلموا انفسهم جاؤوك فاستغفروا الله
واستغفر لهم الرسول لوجدوا الله توابا رحيمًا

"And had they, when they were unjust to themselves come to you and ask forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah oft returning (to mercy) Merciful" (Nisa: 64)

In this verse Allah guides people toward this fact that they should better go to the Prophet (p.b.u.h.) for the sake of repentance and forgiveness of Allah. And, in connection with their own repenting, they must consider the Prophet (p.b.u.h.) 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 (p.b.u.h.) which Allah has reminded the people.

This verse clearly and unconvincingly 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 (p.b.u.h.) does not have any difference in this issue of resorting.

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

Resorting (issue), as in Hadieth

The legality and authenticity of resorting to 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 Hadieths. The character of Muslims, right from the age of the Prophet (p.b.u.h.) 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. Infact, a person who makes the Prophet (p.b.u.h.) 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 scenerio and context.

عن عثمان بن حنيف انه قال: وان رجلاً ضريراً أتى النبي ﷺ فقال: ادع الله ان يعافيني فقال: ان شئت دعوت وان شئت صبرت وهو خير. فقال: فادعه، فأمره ان يتوضأ فيحسن وضوئه و يصلي ركعتين و يدعوه بهذا الدعاء:
اللهم انى اسألك واتوجه اليك بنبيك نبي الرحمة يا محمد انى اتوجه بك الى ربي فى حاجى لتقيضى، اللهم شفعه فى.
قال ابن حنيف: فوالله ما تفرقتنا و طال بنا الحديث حتى دخل علينا كأن لم يكن به ضرر.

Usman Ibne Hunaif narrates that: "a blind man came to the Prophet (p.b.u.h.) and said: "Do ask Allah to grant me fitness and cure." the Prophet (p.b.u.h.) 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 (p.b.u.h.) ordered him to make abolution and be very careful and particularly cautious in it and say two Rakkats (units of prayer) and pray in this way.

"Oh Allah! I ask you, for the sake of Your Prophet (p.b.u.h.), who is the Prophet of mercy, I focus my attention upon you so that my need gets fulfilled. O Allah! make him preemptor (intercessor) about me." Ibne Hunaif says: "By Allah we had not seggregated and talked much when that man again appeared in a condition as if he did never have a vermin and calmity." (Sunan Ibne Maja vol. i, p. 441 and Mustadrak Hakim vol. i p. 313.)

Tirmizi, ibne Maja, and Hakim has considered this tradition as a correct one. The Prophet (p.b.u.h.) as you can observe, according to this Hadieth, himself teaches that person the condition and way of resorting to Allah, while asking for a need.

The resorting to the Prophet (p.b.u.h.) is repeated, once addressing Allah and once addressing the Prophet (p.b.u.h.).

The text of the Hadieth 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 (p.b.u.h.) 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 (p.b.u.h.) does not make any difference at the station of resorting.

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

عن جابر بن عبد الله ان رسول الله قال: «من قال حين يسمع

التداء: أَلْهَمَ رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.»

Jabir narrates from the Prophet (p.b.u.h.) that he said: "Whosoever while hearing the Azzan (call for prayers) says, "Oh Allah Oh the owner of this perfect invitation and the prayer which has been established, bestow upon Mohammad (p.b.u.h.) 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. (Sahih Bukhari vol. i p. 253.)

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

عن ابى سعيد الخدرى قال قال رسول الله ﷺ: «ما خرج رجل من بيته الى الصلاة وقال: اللهم اسئلك بحق ممشاي هذا فاني لم أخرج أشراً ولا بطراً ولا لرياء ولا سمعة وخرجت اتقاء سخطك وابتغاء مرضاتك، فاسئلك ان تعيذني من النار وان تغفر ذنوبي انه لا يغفر الذنوب الا انت، الا أقبل الله عليه بوجهه واستغفر له سبعون الف ملك.»

The prophet (p.b.u.h.) said: "Nobody comes out of his house and does not recite this prayer but Allah attends to him and seventy thousand angels ask

salvation and forgiveness for him; "oh Allah! for the sake of the beggars and supplicators of Your threshold, and for the sake of this movement of mine which is not for disobedience, pleasure seeking and pomp and show (deciet) 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. (Sunan ibne Maja vol. i, p. 261.)

In this tradition, the Prophet (p.b.u.h.) 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 supplicators of the court of Allah, who are the same, Saints of Allah, and make them their mediator and intercessor.

When Fatima Bint Asad passed away the Prophet (p.b.u.h.), on the occasion of her burriyal said:

«الله الذى يحيى و يميت وهو حى لا يموت اغفر لأمى
فاطمة بنت اسد و وسع عليها مدخلها بحق نبيك و الانبياء
الذين من قبلى.»

"Oh Allah who gives life and death and He is living and does nto die. Forgive my mother Fatima Bint Asad and extend and widen her (resting) place, for the sake of Your Prophet and the Prophets who were before me. (Kanzul Amal vol. ii p. 455.)

الخطيئة قال: يا رب اسئلك بحق محمد الأ غفرت لي.

Umer Ibne Khattab narrates from the Prophet (p.b.u.h.) that the Prophet (p.b.u.h.) said: "When Adam committed that fault he said oh my Lord! I desire and ask You that You forgive me for the sake of the Prophet (p.b.u.h.)". (Hulyatul Aulia vol. iii p. 121.)

These traditions are narrated as a specimen and resorting to the Prophets (p.b.u.h.) and saints and the supplicators 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 (p.b.u.h.) himself and the previous Prophets (A.S.) did resort to the Aulia (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 beseechment 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 stays, whether they live, die or be present in the link and purgatory world (Burzakh) or the dooms day. Nobody

ever resorts to their evident physical powers so that it may be said that they (dead prophet) can not 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 (p.b.u.h.) resorted and beseeched the station of the previous Prophets or that Adam (A.S.) resorted to the Prophet (p.b.u.h.) 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 idolatory say strange thing because, if resorting to anyone else than Allah is idolatory 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 Hadieths 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 (p.b.u.h.), a great famine took place in Madina. People complained to Ayesha. She said:

انظروا الى قبر رسول الله فاجعلوا كرواً الى السماء حتى
لا يكون بينه وبين السماء سقف

Look at the grave of the Prophet (p.b.u.h.) 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. (Sannan Adarmi vol. i, p. 43.)

2. Umer Ibne Khattab used to pray as follows:

عن انس بن مالك ان عمر بن الخطاب كان اذا
قحطوا استسقى بالعباس بن عبد المطلب فقال:
«اللهم انا كنا نتوسل اليك بنبينا فتسقيننا وانا نتوسل اليك
بعم نبينا فاسقنا. قال: فيسقون».

Ans says Umer Ibne Khattab, used to pray to Allah resorting to and through Abbas Ibne Abdul Mutalib, during draught to get the rain fall. And used to say: "Oh Allah we always did beseech you by

resorting to your Prophet (p.b.u.h.) and you used to irrigate us and send rain. Now we beseech you by resorting to the uncle of the prophet (p.b.u.h.). So let the rain fall and irrigate us. He says: "the (people) got rains." (Saheeh Bukhari vol. ii, p. 75.)

3. A man came to Usman Bin Hunaif during the reign of Usman Bin Effan, and complained to him that the caliph did not pay heed to him and fulfill his need.

Ibne Hunaif by referring and benefiting from the words of the Prophet (p.b.u.h.) which we have quoted before, said to him, "make abolution and go to the mosque and offer two rakats of prayer and then say:

«اللهم انى اسئلك و اتوجه اليك بنبيينا محمد نبى الرحمة
يا محمد انى اتوجه بك الى ربي فتقضى لى حاجتى».

"Oh Allah I ask you, for the sake of and through our Prophet Mohammad (p.b.u.h.) who is the Prophet of Mercy, I divert my attention to you. Oh Mohammad (p.b.u.h.)! I contact and attend to Allah through your medium, so that my need is fulfilled." (Al-Majam al-Kabir (Tabarani) vol. 9.)

4. A draught took shape in the period of the caliphate of Umer. Bilal bin Hars came to the grave of the Prophet (p.b.u.h.) and said:

«يا رسول الله استسق لأمتك فإنهم هلكوا».

“Oh prophet of Allah (p.b.u.h.) ask Allah to send rain for your ummah because they are going to be perished. (Wafa al-wafa vol. 4, p. 1374.)

5. A tradition is narrated from Mohammad Bin Harb. He said: “We were sitting near the grave of the Prophet (p.b.u.h.). An Arab came and said: “Oh Prophet (p.b.u.h.) salutation be upon you. Allah has said in the Book (The Holy Qur’ān) revealed upon you that:

«ولو انهم اذ ظلموا انفسهم جاثوك فاستغفروا لله 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. (Wafa al-wafa vol. 4, p. 1361.)

6. The Abbassade Caliph Abu Jaffar Mansoor enquired Malik ibne Ans (the Imam of Maliki) about the condition of visiting the grave of Prophet (p.b.u.h.) and asked him whether to face Qibla (Kabah) or turn his back towards it during the visit (Ziarah)?

Malik replied to him:

«لم تصرف وجهك عنه و هو وسيلتك و وسيلة ابيك آدم الى
الله يوم القيامة بل استقبله واستشفع به فيشفعك الله» قال الله
تعالى: «ولو انهم اذ ظلموا انفسهم جائوك...»

Why do you turn your face from him? He is your intercessor and mediator, and that of your father Adam (a.s.), before Allah on the resurrection day. Do turn your face towards him and make him your mediator and intercessor, since Allah accepts his intercession about you. Allah says: «ولو انهم اذ ظلموا انفسهم...» (Wafa al-wafa vol. 4, p.1376.)

7. Two rhymes of Imam Shafai has been quoted in which he had resorted to the Ahle beit of the Prophet (p.b.u.h.):

آل النبي ذريقتي
همو الله وسيلتي
ارجو بهم اعطى غداً
بيدي اليمين صحيفتي

The family of the Prophet (p.b.u.h.) are my medium towards contacting Allah. I do expect that tomorrow on the dooms day I will get my Namae Amal (report of the practices) in my right hand through their intercession and mediation.(Asaweq al-Muhrik p. 178.)

Similarly, Ali Bin Memoon narrates from Shafai that he (shafai) used to visit the grave of Abu Hanifa and say:

إذا عرضت لي حاجة صليت ركعتين و جئت الى قبره و
سألت الله الحاجة عنده.

While I have a need I offer two rakats of (service) prayers and visit his grave and demand my need's fulfillment from the Allah. (Tarikh-e Baghdad vol 1, p. 123.)

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

ما هممتي امر فقصدت قبر موسى بن جعفر فتو ملت به الا
سهل الله لي ما احب.

"I did not have any important happening but that I would visit the grave of Musa bin Jaffar (a.s.) and resorted to him and Allah would grant me easily what I desired and wished from Him." (Tareek-e Baghdad vol. 1, p. 120.)

9. Abu Bakar Mohammad Bin Moamil says:
"We visited the Shrine of Imam Ali Bin Musa Reza (a.s.) in Toos, alongwith Abu Bakar the Imam of Ahle Hadieth, Abu Bakar bin Khazima, and his counterpart Abu Ali as-Saqafi and a great number of other

mashaikh.

«فرايت من تعظيمه يعنى ابن خزيمة لتلك البقعة و تواضعه لها وتضرعه عندها ماتحيرنا».

We were suprised to see how much of respect and regard and humbleness that Ibne Khazaima showed regarding that Shrine and the humility and humbleness which he was manifesting and showing over there. (Tahzeeb ut Tahzeeb vol. 7, p. 388.)

There are plenty number of these specimens and examples that we mentioned in the books of Hadieth and history. It reflects and shows that the characters of the companions of Prophet (p.b.u.h.) and their desciples and scholars and Imams of jurispuudence and Hadieth were continuously and persistantly 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 (p.b.u.h.) and their desciples, onwards have been ascertained upon the legality and even the desirability of resorting to the Saints of Allah.



CHAPTER - III

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:

ان الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن وداً.

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. (Surah Mariam: 96)

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-e Aswad (black stone of Kabah), circumbulation 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 heart felt 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 (p.b.u.h.) 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.s.) (Jacob) the Prophet touched and rubbed the Shirt of Yousuf (a.s.) 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 تبي جحيفة عن تبيه قال اتبت النبي ﷺ : وهو

في قبة حمراء من آدم ورأيت بلا لآ اخذ وضوء النبي يصب منه شيئاً اخذ من بلل صاحبه.

Aon bin Abi Jaheefi narrated from his father: I went to the Prophet (p.b.u.h.) and he was present in a tent made of tained skin and I saw Bilal collecting the abolution water of the Prophet (p.b.u.h.). People were rushing to the water of abolution and everybody was taking some of it and rubbing and putting it on his head and the one who cannot get from it, takes it from the dampness of the hand of his friends. (Saheeh Bokhari vol. 7, p. 283.)

عن ابي حنيفة قال: «خرج رسول الله ﷺ بالهاجرة الى البطحاء فتوضأ ثم صلى الظهر ركعتين والعصر ركعتين و بين يديه عنزة. قال: كان يمر من ورائها المارة وقام الناس فجعلوا يأخذون يديه فيمسحون بها وجوههم. قال: فاخذت بيده فوضعتها على وجهي فاذا هي ابرد من الثلج واطيب من رائحة المسك».

Abi Hajeefa narrates: "One day the Prophet (p.b.u.h.) went to Batha at the zuhur (afternoon) prayer time, made abolution, and offered the Zuhar and Asar prayers, each two Rakats. There was a club lying before him. He says (the passers by crossed over from the back of it). People stoped. They would take the hands of the Prophet (p.b.u.h.) and rubed them to their faces". He says: "I too took his hands and rubed them to my face and I felt his hands were colder than ice and more fragnant then

musk". (Saheeh Bokhari, vol. 5, p. 29.)

قال ابو بردة... قال لى عبدالله بن سلام الا اسقيك فى قدح
شرب منه النبى ﷺ

Abu Barda-says: Abdullah Bin Salam said to me,
"may I not quench your thirst (with water) in the
bowl out of which the Prophet (p.b.u.h.) took
water?"

The same bowl came to the hands of Omer bin
Abdul Aziz and he retained it. (Saheeh Bokhari vol.
7, p. 206 and 207.)

Similarly Bokhari has given a chapter in his
Saheeh under the title:

«باب ما ذكر من درع النبى وعصاه وسيفه وقد حه وخاتمه
وما يتعمل الخلفاء بعده من ذلك مما لم يذكر قسمته ومن
شعره ونعله و آنيته مما يتبرك اصحابه وغير هم بعد وفاته.

The chapter with the statement about the armoured
jacket of the Prophet (p.b.u.h.), his culb, bowl, ring
and all that the caliphs after him took benifit of and
the hair and shoes and utencils of the Prophet
(p.b.u.h.) from which the companions Sahabah and
others (non-companions) used to seek blessings
after his death. (Saheeh Bokari vol. 4, p. 184.)

Thereby Bokhari has mentioned numerous
traditons under the same chapter.

عن سلمة بن الاكوع قال: «بايعت النبي ﷺ بيدي هذه فقبلناها فلم ينكر ذلك.»

Salma Bin Alakoo says: "I took the oath of allegiance for the Prophet with this hand of mine then I kissed his hand and he did not object upon it." (Saheeh Bokhari, vol. 4, p. 184.)

«جاء الأشج يمشى حتى أخذ بيد النبي ﷺ فقبلها فقال له النبي امان فيك لخلقين يحبهما الله ورسوله...»

Ashja was walking till he held the hand of the Prophet (p.b.u.h.) and kissed it. The Prophet (p.b.u.h.) said to him "There are two qualities in you which Allah and His Prophet love." (Hayat us sahaba, vol. 2, p. 484.)

عن يحيى بن الحارث قال: «لقيت وائلة بن الأسقع فقلت: بايعت بيدك هذه رسول الله ﷺ؟ فقال: نعم. قلت: اعطني يدك قبلها فاعطانيها فقبلتها.»

Yahyah Bin Haris says: "I met Wasila bin Asqa and said to him Have you taken the oath of allegiance for the Prophet (p.b.u.h.) 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." (Majma az zawaid vol. 8, p. 42.)

عن ابي جدعان قال ثابت لأنس: «أمسست النبي ﷺ بيدك؟

قال: نعم. فقبلها.»

Abu Jadaan says: Sabit bin Ans said, "have you touched the Prophet (p.b.u.h.) with your hand. He said, "Yes" then he kissed his hand." (Hayat us sahaba, vol. 2, p. 485.)

عن عمار بن ابي عمار ان زيد بن ثابت ركب يوم ما فأخذ ابن عباس بركابه. فقال: «تنح يا ابن عم رسول الله. فقال: هكذا امرنا ان نفعل بعلمنا ثنا وكبر اثنا. فقال زيد: ارني يدك. فأخرج يده فقبلها فقال: هكذا امرنا ان نفعل بأهل بيت نبينا.»

One day Zaid Bin Sabit rode a horse. Ibne Abbas caught hold of the treadler. He said, "Oh cousin of the Prophet (p.b.u.h.) leave it." So Ibne Abbas said, "We have been ordained that we may have such conduct with our scholars and magnanimous (personalities). Zaid said, "Show me your hand." Abne Abbas held his hand out. Thus Zaid kissed it and said, "We have been commanded to have such a conduct with the ahle bait household of the Prophet (p.b.u.h.). (Kanz ul Amal vol. 13, p. 396.)

عن علي رضي الله عنه قال: «لمار مس رسول الله ﷺ جاءت فاطمة فوقفت على قبره و أخذت قبضة من تراب القبر و وضعت على عينيها وبكت.»

It is narrated from Ali (a.s.) that, "when the Prophet (p.b.u.h.) was burried. Fatima (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." (Wafa ul wafa, vol. 4, p. 1405.)

عن ابى الدرداء: «ان بلالاً رأى فى منامه النبى ﷺ وهو يقول له: ما هذه الجفوة يا بلال اما ان لك ان تزورنى يا بلال؟ فانتبه حزينا وجلاً خائفاً فركب راحلته و قصد المدينة واتى قبر النبى ﷺ فجعل يبكى عنده و يمرغ وجهه عليه واقبل الحسن والحسين فجعل يضمهما على صدره و يقبلهما».

Abu Durda says: Bilal saw the Prophet (p.b.u.h.) in his dream. He was saying to him, "Oh Bilal what sort of 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 (p.b.u.h.). He was weeping over there and rubbing his face upon the clay of the grave of Prophet (p.b.u.h.). Then Hassan and Hussain came. He, then started hugging and kissing them. (Tehzib Tarikh-e Dameshiq, vol. 2, p. 259.)

عن داود بن ابى صالح قال: «أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فقال: أتدرى ما تصنع؟ فأقبل عليه فاذا هو ابو ايوب. فقال: نعم جئت الى رسول الله ولم آت الحجر. سمعت رسول الله ﷺ يقول: لا تبكو على الدين اذا وليه أهله ولكن ابكوا على الدين اذا وليه غير أهله».

Once Marwan saw that a man has set his face upon the grave of the Prophet (p.b.u.h.). 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 incharge of the religion do not weep upon the condition of religion. But when incapable and unfit persons become incharge then do weep over the religion." (Majma uz zawaid, vol. 5, p. 245.)

ذكر الخطيب بن جملة: «ان ابن عمر كان يضع يده اليمنى على القبر الشريف و ان بلالاً وضع خديه عليه ايضاً.»

Khateeb Bin Jumla says: "Ibne umer used to keep his right hand upon the grave of the Prophet (p.b.u.h.) and Bilal too used to keep his face upon it." (Wafa ul wafa, vol. 4, p. 1405.)

عن ابراهيم بن عبيد الرحمن: انه نظر الى ابن عمر وضع على مقصد النبي ﷺ من المنبر ثم وضعها على وجهه.

It is narrated by Ibrahim Bin Abdur Rehman that he saw Ibne Umer kept his hand upon the sitting place of the Prophet (p.b.u.h.) on the tribune (cathedra) and then carrased and rubbed his hand against his face." (Hayat us sahaba, vol. 4, p. 1405.)

عن عبد الله بن احمد بن حنبل قال: «سألت ابي عن الرجل يمس منبر رسول الله ﷺ و يتبرك بلمسه و يقبله و يفعل

بالقبر مثل ذلك رجاء ثواب الله تعالى. قال: لا بأس به.

Abdullah Bin Ahmad Bin Hanbal says, "I enquired from my father about the man who touches the cathedra (tribune) of the Prophet (p.b.u.h.) 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." (Wafa al-Wafa, vol 4, p. 1404.)

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



CHAPTER - IV

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 inverteance 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.s.), Ishaq (a.s.) and Yaqoob (a.s.) -- three glorious and magnanimous Prophets -- and praising them says so in Qur'an:

«واذكر عبادنا ابراهيم واسحاق ويعقوب اولى الايدي والاعين
بصارا انا اخلصناهم بخالصة ذكرى الدار».

"And remember Our servants Ibrahim, Ishaq and Yaqoub men of power and insight. Surely We purified them by a pure quality, the keeping in mind of the final abode." (Surah Suad: 45, 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 Ziarah (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 benefited and known to us that the Prophet (p.b.u.h.) 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 idolators and the Prophet (p.b.u.h.) wanted to discontinue and disconnect every kind of relations between the Muslims and the idolators. Particularly, when the people had freshly and lately embraced Islam and it was possible that they might had 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 (p.b.u.h.) 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 pinpoint 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 (p.b.u.h.) described the benefits and merits of the grave visiting, we conclude that it is the proof and evidence of it's (this act) being commendable and praise worthy.

عن بريدة قال قال رسول الله ﷺ: «قد كنت نهيتكم عن زيارة القبور فزوروها فانها تذكركم الآخرة».

Buraida says the Prophet (p.b.u.h.) of Allah said: "I had prohibited you from the visiting of graves. So do visit graves as this reminds you about the here after." (Sunan Trimzi, vol. 3, p. 370.)

عن انس قال قال رسول الله ﷺ: «كنت نهيتكم عن زيارة القبور الا فزوروها فانها ترق القلب و تدمع العين و تذكركم الآخرة ولا تقولوا هجراً».

Ans says the Prophet (p.b.u.h.) 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. (Kanzul Amal, vol. 15, p. 646.)

عن انس قال قال رسول الله ﷺ: «نهيتكم عن زيارة القبور

فزورواها فانها تذكركم الموت.

Ans says the Prophet said: "I had prohibited you from visiting the graves, after this, do visit (graves) as it reminds you about death." (Mustadrak Hakim, vol. 1, p. 375.)

Visiting the Grave of Prophet (p.b.u.h.)

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 (p.b.u.h.) grave, and we shall present a segment of them. But before that we say that Allah has ordained the sinners in Holy Qur'ān that they may go to the Prophet, suplimenting their own repentence, the Prophet too ask forgiveness for them from Allah. At a place in Qur'ān, those who move out of their houses with the intention to migrate towards Allah and his Prophet (p.b.u.h.), have been praised.

On the other hand, we know that the life and death of the Prophet (p.b.u.h.) does not have difference and he (p.b.u.h.), 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 ﷺ قال: «ان لله ملائكة
 سيّاً حين يبلغون عن امتي السلام. قال وقال رسول الله ﷺ:
 حياتي خير لكم تحدثون وتحدث لكم ووفاتي خير لكم
 تعرض عليّ اعمالكم فما رأيت من خير حمدت الله عليه و
 ما رأيت من شر استغفرت الله لكم.»

Abdullah Ibne Masood narrates from the Prophet (p.b.u.h.) 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 death 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." (Majma uz zawaid, vol. 9 p. 24.)

Considering the text of this hadith, just as the life of the Prophet (p.b.u.h.) 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 ask 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 (p.b.u.h.) and requesting him to pray for our forgiveness is exactly like visiting him during his lifetime and requesting him to pray about our

pardoning and forgiveness and the Qur'ānic 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 (Ziarah) 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 ﷺ «من زار قبري
وجبت له شفاعتي».

Abdullah bin Umer narrates that the Prophet (p.b.u.h.) said: "Whosoever visits my grave my intercession become's incumbent for him." (Sunnan Dar Katni vol. 2, p. 278.)

عن عبد الله بن عمر قال قال رسول الله ﷺ: «من حج فزار
قبري بعد موتي كان كمن زار في حياتي».

Abdullah bin Umer narrates, the Prophet (p.b.u.h.) said: "Who ever performs Hajj pilgrimage then visits me (my grave) after my death he is like the one who visited me during my lifetime."

عن حاطب بن ابي بلتعنه قال قال رسول الله ﷺ: «من زارني
بعد موتي فكأنما زارني في حياتي».

The Prophet (p.b.u.h.) said: "Whoever visits me after my death is like the one who has visited me during my lifetime." (Sunnan Behaqi Vol. 5, p. 246.)

There are plenty number of traditions with various expression and sentences in the books of traditions and collections of Hadieths. 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 [p.b.u.h.]) to this age, have been based upon this fact that they used to rush most keenly to visit the Prophet's (p.b.u.h.) 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 saint of Allah and particularly the grave of the Prophet (p.b.u.h.) of Islam is a desirable and commendable thing which has been commanded and ordained according to the true traditions, therefore, if some one travels from one city

to another for the Ziarah (visiting graves) this journey will be a desirable one because it takes places for some thing 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 (Ziarah) is proved. Now, attend to a few samples and specimens of the same.

عن ابي هريرة قال قال رسول الله ﷺ حين مر على شهداء احد: «اشهد ان هؤلاء شهداء عند الله يوم القيامة فأتوهم وزورهم والذي نفسى بيده لا يسلم عليهم احد الى يوم القيامة الا ردوا عليه».

Abu Hurraira says: "When ever the Prophet (p.b.u.h.) passed by the graves of the martyrs of Uhad (battle) he would say: "I testify that these (martyrs) are Martyrs before Allah on the resurrection day. Thus go towards them and visit

them. By Allah, in whose hand lies my life, upto the dooms day, there is nobody who salutes them but they reply to his salutation." (Mustadrak Hakim, vol. 2, p. 248.)

«عن طلحة بن عبيدالله قال: «خرجنا مع رسول الله يريد قبور الشهداء... الى ان قال: فلما جئنا قبور الشهداء قال: هذه قبور اخواننا.»

Talha Bin Obaidullah says: "We went out with the Prophet (p.b.u.h.) and he had intended to visit the graves of martyrs. When we reached the graves of the martyrs he said: "These are the graves of our brothers." (Sunnan Abi Dau, Vol. 1, p. 319.)

The graves of martyrs here means the graves of the martyrs of Uhad which are situated at a distance of few kilometers way from Madina.

عن ابي الدرداء ان بلالاً رأى في منامه النبي ﷺ وهو يقول له: «ما هذه الجفوة يا بلال اما ان لك ان تزورني يا بلال؟ فانتهبه حزينا و جلاً خائفا فركب راحلته وقصد المدينة واتى قبر النبي...»

(This Hadith has completely been narrated before)

على بن الحسين عن أبيه قال: «كانت فاطمة تزور قبر عمها حمزة في كل جمعة فتصلني وتبكي عنده.»

“Fatima (s.a.) used to visit the grave of her uncle Hamza on every Friday and offered prayers and wept over there.” (Tehzib Tarikh, Damishiq vol. 2, p. 259.)

عن شهر بن حوشب قال لما اسلم كعب الأ حبار عند عمرو وهو في بيت المقدس، فرح عمر باسلام كعب الأ حبار، ثم قال: «هل لك تسير معي الى المدينة فتزور قبر النبي ﷺ وتتمتع بزيارته؟ قال نعم يا امير المؤمنين انا فعل ذلك.»

Because of it that Kaab al Ahbar embraced Islam before Umer and he was residing in Jerusalem at that time, Umer became glad by his embracing Islam and said to him: “Can you go with me to Madina to visit the grave of the Prophet (p.b.u.h.) and take pleasure from his Ziarah (visiting his shrine). He said: “Yes oh Ameer ul momineer (chief of faithfulls) I will do so.” (Sunnan Behaqi, vol. 4, p. 78.)

With attention to this Hadieth and the continous and persistant 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 Hadieths is a recommended and desirable act, thus the journey for this act would also be desirable.

عن أبي هريره.... قال قال رسول الله ﷺ لا تشد الرجال الآ
 الى ثلاثة مساجد مسجدي هذا و مسجد الحرام و
 المسجد الاقصى.

The Prophet (p.b.u.h.) said: "The luggage for journey is not tied up but for three Mosques, this Mosque of mine, the Masjid ul Haram (Kabaah) and the Masji Aqsa (Jerusalem). (Saheeh Muslim, vol. 4, p. 126.)

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

Whereas, the above mentioned Hadieth in no way negates the journey toward 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 worth while that a person bears the fatigues and labour of traveling and must proceed to those mosques for achieving the reward and benedictions (promised). Basically this Hadieth 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:

الاتشد الرحال الأ الي ثلاثة مساجد
انما يسافر الي ثلاثة مساجد
تشد الرحال الي ثلاثة مساجد!

(These three interpretations are in Saheeh Muslim vol. 4, p. 126.)

A deep thought and consideration reveals to us that the Hadieths do not aim at prohibition of the journeys instead the Hadieth describes the superiority and superamacy 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 sight seeing, 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 kilometers in those days. He himself used to proceed to that mosque, usually on Saturdays.

عن سهل... بن حنيف قال قال رسول الله ﷺ : من تطهر في بيته ثم أتى مسجدا قبا 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. (Sunnan Ibne Maja, vol. 1, p. 453.)

عن ابن عمر قال «كان النبي يأتي مسجد قبا كل سبت مائتياً وراكباً».

The Prophet of Allah used to visit the Quba mosque on every saturday, "sometimes on foot and sometimes riding upon horse." (Saheeh Bokhari, vol. 2, p. 137.)

Similarly, the Prophet (p.b.u.h.) 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 of 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 an 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 and the deviation of morale and going astray of people, which must be captured and stopped. Therefore, Prophet (p.b.u.h.) of Allah has cursed those women who continuously went to the graves and it was their permanent routine.

عن أبي هريرة: «أن رسول الله ﷺ لعن زوارات القبور

Abu Hurraira narrates from the Prophet (p.b.u.h.) that he cursed those women who have a permanent routine of visiting graves.” (Sunnan Trimizi, vol. 3, p. 372.)

In this Hadieth the women who visit graves have been cursed and we know that the word “زوارات” “Zawarat” is a form of exaggaration which proves and establishes abundance and excess, continuance and preservance, (of visiting graves).

Such as the Prophet (p.b.u.h.) meant and aimed at women who made the visiting of graves 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

sedition she has performed a recommended and desirable deed and the curse of the Prophet (p.b.u.h.) does not include her.

Moreover, Trimizi after narrating and copying this Hadieth has said:

ان هذا كان قبل ان يرخص النبي ﷺ في زيارة القبور فلما رخص دخل في رخصته الرجال والنساء .

This pertains and concerns the time when the Prophet (p.b.u.h.) 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 (p.b.u.h.) and after his passing away, were not prohibited or stopped. Even, that the Prophet himself had taught and trained Aysha about the manners and conditions of visiting the graves and the salutation to those in the graves.

Now, concentrate upon the Hadieths on this ground.

عن عائسة في حديث طويل قالت قال رسول الله ﷺ :
 «...فأمرني ربي أتى البقيع فاستغفر لهم. قلت كيف أقول يا
 رسول الله؟ قال: قولي: السلام على اهل الديار من المؤمنين

و المسلمين. یرحم الله المستقدمین منا والمتأخرین و انان شاء الله بكم لاحقون.»

Ayesha has narrated a detailed hadith wherein the Prophet (p.b.u.h.) 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 of us and we will by Allah's will, join you." (Sunnan Nasai, vol. 4, p. 93.)

عن عبد الله بن مليكة ان عائشة اقبلت ذات يوم من المقابر فقلت لها: «يا أم المؤمنين من اين اقبلت؟ قالت من قبر اخي عبدالرحمان. فقلت لها: اليس كان نهى رسول الله ﷺ عن زيارة القبور؟ قالت نعم كان هنى عن زيارة القبور ثم امر بزيارتها.»

Ibne Abi Maleeka Says: "One day Aeysha was coming from the graveyard. I said to her: "Oh Omul Momineen (mother of faithfals) from where do you come?" She said: "From the grave of my brother Abdur Rehamn." I said: "Had the Prophet (p.b.u.h) not prohibited visiting of graves" She replied: "Yes, he had prohibited but afterwards he ordered to visit the graves."

كانت فاطمه ترور قبر عمها حمزه كل جمعة

“Fatima (s.a.) used to visit the grave of her uncle Hamza on every Friday.” (Previously, we have narrated this tradition completely) (Sunnan Behaqi, vol. 4, p. 78.)

عن انس مالك قال: «مرّ النبي ﷺ بامرأة تبكي عند قبر فقال: اتقى الله و اصبري». قالت: «اليك عنى فانك لم تصب بمصيبتى ولم تعرفه». فقيل لها: انه النبي ﷺ فأنت باب النبي ﷺ فلم تجد عنده بوابين. فقالت: لم اعرفك فقال: «الصبر عند الصدمة الاولى».

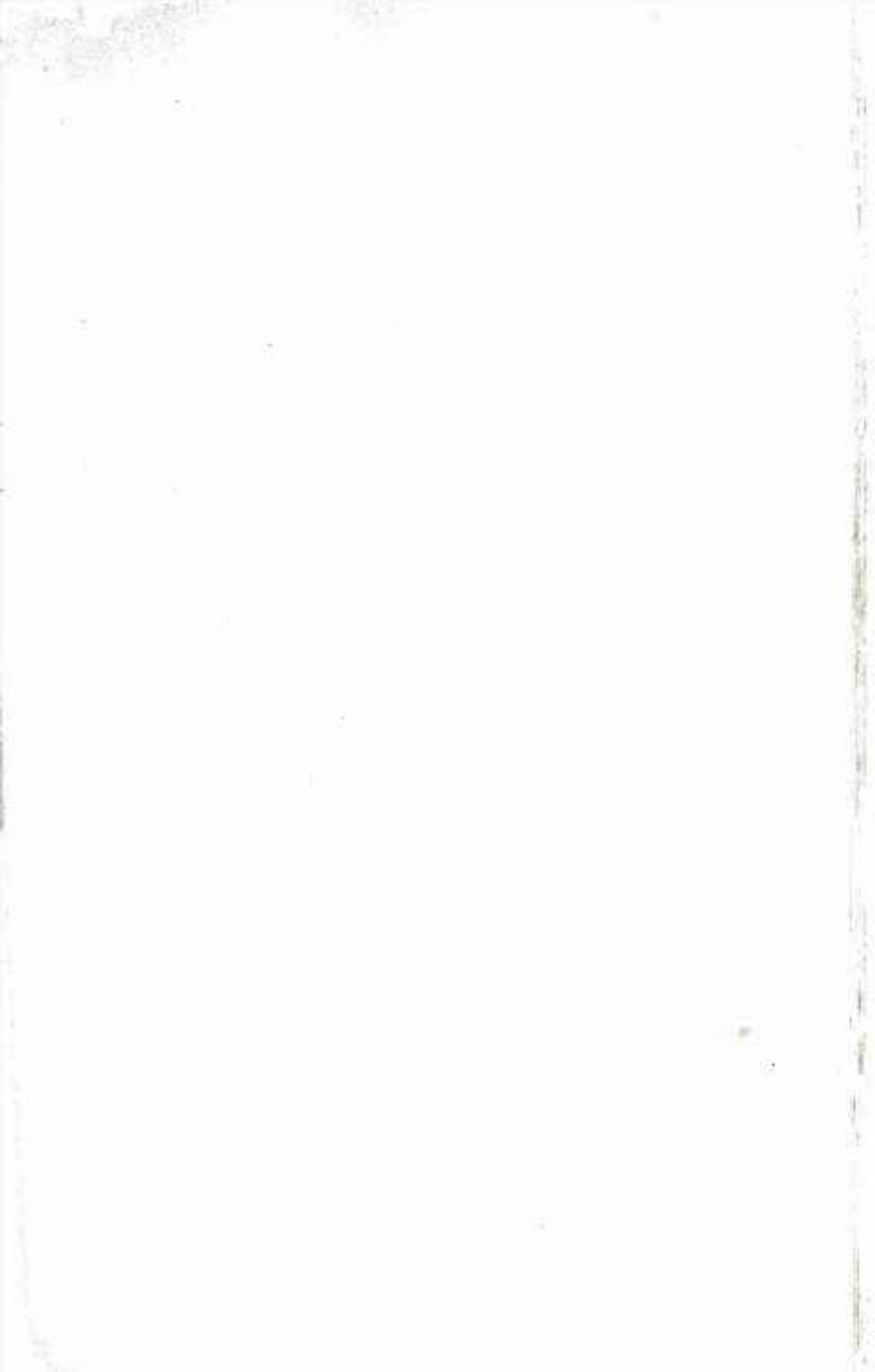
Ans bin Malik says: “One day the Prophet (p.b.u.h.) passed by a woman who was weeping besides a grave. He said to Her, “Do be afraid of Allah and be patient.”

She said: “Leave me alone, you are not involved in the calamity in which I am involved.”

That woman had not recognized the Prophet (p.b.u.h.). 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 (p.b.u.h.) said: “Patience, at the hour of calamity, is better.” (Saheeh Bokhari, vol. 2, p. 171.)

You can see that the Prophet (p.b.u.h.) invited the woman to have patience and did not forbid her from visiting the grave. This Hadieth and the Hadieths before it clearly and distinctly prove that

women can visit graves. And that a few traditions, where it is forbidden, are either connected with the period when the Prophet (p.b.u.h.) 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.



CHAPTER - V

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 (p.b.u.h.) as a noble paradigm and a good specimen and example for the Muslims. Similarly made the love of Ahle bayt (children of Prophet) 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 (p.b.u.h.) ordered us and considered it the symbol of faith.

There is no doubt to it that the splendour

grandeour 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 idolatory.

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.s.) got worshipped by the Christians who declared him the partner of Allah whereas, his palce of burriyal is not known what to speak of it's having a dome or a chamber and a building.

On the contrary, Ibrahim (a.s.) 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 grves by no means necessitate the worshipping of the owner of the grave. If a grave gets worshipped, it would be idolatory and negation of the monotheisitic aspirations of the Prophets even though it may not have a building and dome constructed over it.

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

«اتخذوا من مقام ابراهيم مصلى»

No doubt, offering prayers at the palce of Ibrahim does not mean worshipping him instead it is a kind of respect and honour for some one who was the champion of monotheism. (Surrah Baqara: 125)

Again, the Holy Qur'ān 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 burriyal 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 monotheist of that age and does not object upon them.

«اذيتنازعون بينهم امرهم فقالوا ابنوا عليهم بنيانا ربهم اعلم بهم قال الذين غلبوا على امرهم لنتخذن عليهم مسجداً.»

"When they disputed among themselves 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." (Surrah Kahaf: 21)

Similarly, the Holy Qur'ān 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 Hadieth 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 hadieths, traditions and the history.

«عن انس بن مالك قال ان رسول الله ﷺ اعلم قبر عثمان بن

مظعون بصخرة».

Ans says: "The Prophet (p.b.u.h.) symbolised and put a sign of a stone upon the grave of Usman bin Mazoon." (Sunane Ibne Maja, vol. 1, p. 498.)

عن المطلب قال: «لمامات عثمان بن مظعون اخرج جنازته فدفن امر النبي ﷺ رجلا ان يأتيه بحجر فلم يستطيع حمله فقام اليها رسول الله ﷺ ثم حملها فوضعها عند رأسه وقال: اتعلم بها قبر اخي وادفن اليه من مات من اهلي».

Mutalib says: "When Usman passed away his funeral (corpse) was brought out and buried. The Prophet of Allah ordered some one 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 Usman and said: "I symbolise (put a sign) the grave by this and whosoever out of my family dies I shall burry him near his grave." (Sunane Abi Daud, Vol. 2 p. 69.)

عن ابي بكر بن محمد بن عمرو قال: «رأيت قبر عثمان بن مظعون و عنده شئى مرتفع يعنى كأنه علم».

Abu Bakr bin Mohammad bin Amro says: "I saw the grave of Usman bin Mazoon and that there was something high which was placed near it as if it was a sign". (Tabqat Ibne Saad, vol. 3, p. 397.)

عن ابن شهاب: «ان رسول الله ﷺ جعل أسفل مھراس علامه

على قبر عثمان بن مظعون ليدفن الناس حوله فلما استعمل معاوية مروان بن الحكم على المدينة حمل المهراس على قبر عثمان.

Ibne Shahab says: "The Prophet (p.b.u.h.) of Allah placed a sculptured stone, as a sign, over the grave of Usman bin Mazoon. When Moawiyah appointed Marwan as the Governor of Madina, he transferred that stone from the grave of Usman bin Mazoon to the grave of Usman bin Effan. (Wafa ul wafa, vol. 3, p. 914.)

عن ابي جعفر: «تن فاطمة رضى الله عنها كانت تزور قبر حمزه ترمه و تصلى و قد تعلمقه بالحجر».

Abu Jaffar said: "The daughter of the Prophet (p.b.u.h.) used to visit the grave of Hamza (s.a.) and construct, reperate and amend (renovate) it and had symbolised it with a stone." (Wafa ul wafa vol. 3, p. 932.)

When the Prophet (p.b.u.h.) passed away his body was burried in the cell (small hut) and that hujra (cell) had walls and roof. Similarly, the corpses of the first and second caliphs were burried over there. Doubtlessly, if construction of building was prohibited then the Muslims would not had done such a work. This fact that the building be before the burriyal or after it does not make much difference as regard to

the real matter. Because, in both the cases the existance of a tomb or building over the grave is the sign of it's honour. Furthermore, we see that the Muslims did not demolish the building concerned after the burriyal of the Prophet (p.b.u.h.) and two caliphs. Even to the extent, that they reconstructed the wall of the tomb when it fell down in the age of Umer bin Abdulaziz, by his order. (Tabaqat e Ibne Saad vol. 2, p. 307.)

During the entire length of the Islamic history the place of the burriyal of the Prophet (p.b.u.h.) was reconstructed many times till the green dome building was constructed.

When Abbas Ibne Abdul Mutalib died he was burried in the house of Aqeel. (Wafa ul wafa vol. 3, p. 910.)

Similarly, four of the Imams, Hassan Ibne Ali and Ali Ibn ul Hussain, Mohammad Ibne Ali, and Jaffar Ibne Mohammad were all burried in the same place, that is the house of Aqeel. (Wafa ul wafa vol. 3, p. 843.)

Before them Ibrahim, son of the Prophet (p.b.u.h.), was burried in the house of Mohammad Ibne Zaid. And saad Ibne Maaz had been burried in the house of Ibne Aflaj and there was a dome upon his grave. (Wafa ul wafa vol. 3, p. 915.)

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

Prophets situated in those cities, for instance Al Khalil where the grave of Ibrahim (a.s.) was located or Bait ul Moqadas and Bait ul Laham wherein the graves of Yaqoob (a.s.), Yousuf (a.s.), Dawood (a.s.) and Suleman (a.s.) were situated, each one with a building constructed over it. (Mujam al Buldan vol. 1, p. 522.)

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 Moqadas (Jerusalem) offered prayer in a corner of a synagogue which was in Bait ul Moqadas (Al Qudus) and constructed a Mosque over there. And gave the permission of repairs, constructions, cleanliness and lightening of that place, to its incharges and custodians.

That corner was the place where Prophets Dawood (a.s.) and Sulaiman (a.s.) are buried.

We find plenty of these examples in the traditions and history, which all proclaim and reflect 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 (p.b.u.h.), Sahaba (his companions) and Tabeyeen

(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 Hadieth 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 ابى الهياج الاسرى قال قال لى على ابن ابى طالب الا ابعثك على ما بعثنى عليه رسول الله ﷺ ان لا تدع تمثالا الا طمسته ولا قبراً مشرفاً الا سوينه.»

Abul Hiyaj says: Ali Ibne Ibi Talib (a.s.) said to me: "May I not incite you to a work, for doing of which the Prophet (p.b.u.h.) provoked me. That is do not leave a picture unless you have disfigured (crased) it and not a high grave unless you have leveled it". (Saheeh Muslim vol. 3, p. 61.)

عن ابى الزبير عن جابر قال: «نهى رسول الله ﷺ ان يجصص القبر وان يقعد عليه وان يبنى عليه.»

Jabir said that: "The Prophet (p.b.u.h.) prohibited from the cementing of grave and sitting over it and constructing a building upon it." (Saheeh Muslim vol. 3, p. 62.)

عن ام سلمه قالت «نهى رسول الله ﷺ تن يبنى على القبر
او يخصص».

Ome Salma said: "The Prophet (p.b.u.h.) forbade the construction of building upon grave or cementing it". (Masnad Ahmed bin Hanbal vol. 6, p. 299.)

These traditions are weak from the authority chain point of view because:

In the authority chain of the first Hadieth there are some persons present who have already been discarded and disqualified in the books of Rajal, (Knowledge of personalities). For example "Wakeeh" about whom Allama Ibne Hajar Makki quotes Ahmed Bin Hanbal saying: Wakeeh comitted faults and errors in five hundred Hadieths." (Tehzib ut Tehzib vol 2, p. 125.)

Similar is Habib Ibne Sabit, about whom again Ibne Hajar quotes Abu Hayan as saying: "He comitted guile (concealing facts) in Hadieth". (Tehzib ut Tehzib vol. 3, p. 179.)

In addition to that, there has been no

Hadieth narrated by Abul Hiyyaj in all the books of traditions, except this single Hadieth. (Marginal notes of Sayuti over Sanan Nasai vol. 4, p. 89.)

In the authority chain of the second Hadith too, discarded men have set their foot in, for example Ibne Jareeh who according to Zahabi: "He used to conceal facts". (Tazkara tul Haffaz vol. 1, p. 170). And the likes of "Abuzubair" about whom Zahbi quotes Abuzara and Abu Hatim saying: "One can not do argumentation with the help of his (quoted) Hadieth. He writes quoting others that he concealed facts". (Tazkara tul Haffaz vol. 1, p. 127.)

In the authority chain of the third Hadith we find Ibne Laheya. According to Zahbi one cannot perform any argumentation with the help of hadieth quoted by him. (Tzkaratul Haffaz vol. 1, p. 239.) He quotes Ibne Moyeen about his weakness. (Meezan ul Etidal vol. 2, p. 476.)

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

The Hadieth of Abul Hiyyaj is about the graves of the polytheists. The manner of it's description indicates the leveling of graves along with the erasion 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 Umer in a levelled condition instead they made them in the Tasneem condition (upraised like the hump of a camel).

عن سفیان بن تمار: «انه رأى قبر النبى ﷺ سمناً».

Sufian Bin Tammar says: "He has seen the grave of the Prophet (p.b.u.h.) in Tasneem (humped) condition. (Saheeh Bokhari vol. 2, p. 212)

«عن ابى بكر بن حنظل قال كان قبر النبى ﷺ و ابى بكر و عمر مسنم و عليها نقل»

Ibne Hafas says: "The grave of the Prophet (p.b.u.h.) and Abu Bakr and Umer were upraised and there were some stones lying upon them." (Tabqat Ibne saad vol. 2, p. 306.)

This is the reason that some of the Jurisprudents have considered the tasneem (upraised) condition of graves as being desable. Of course, there

are some who have preferred the even and leveled condition which is again another independent topic.

Therefore, the hadith of Abul Hiyyaj 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.

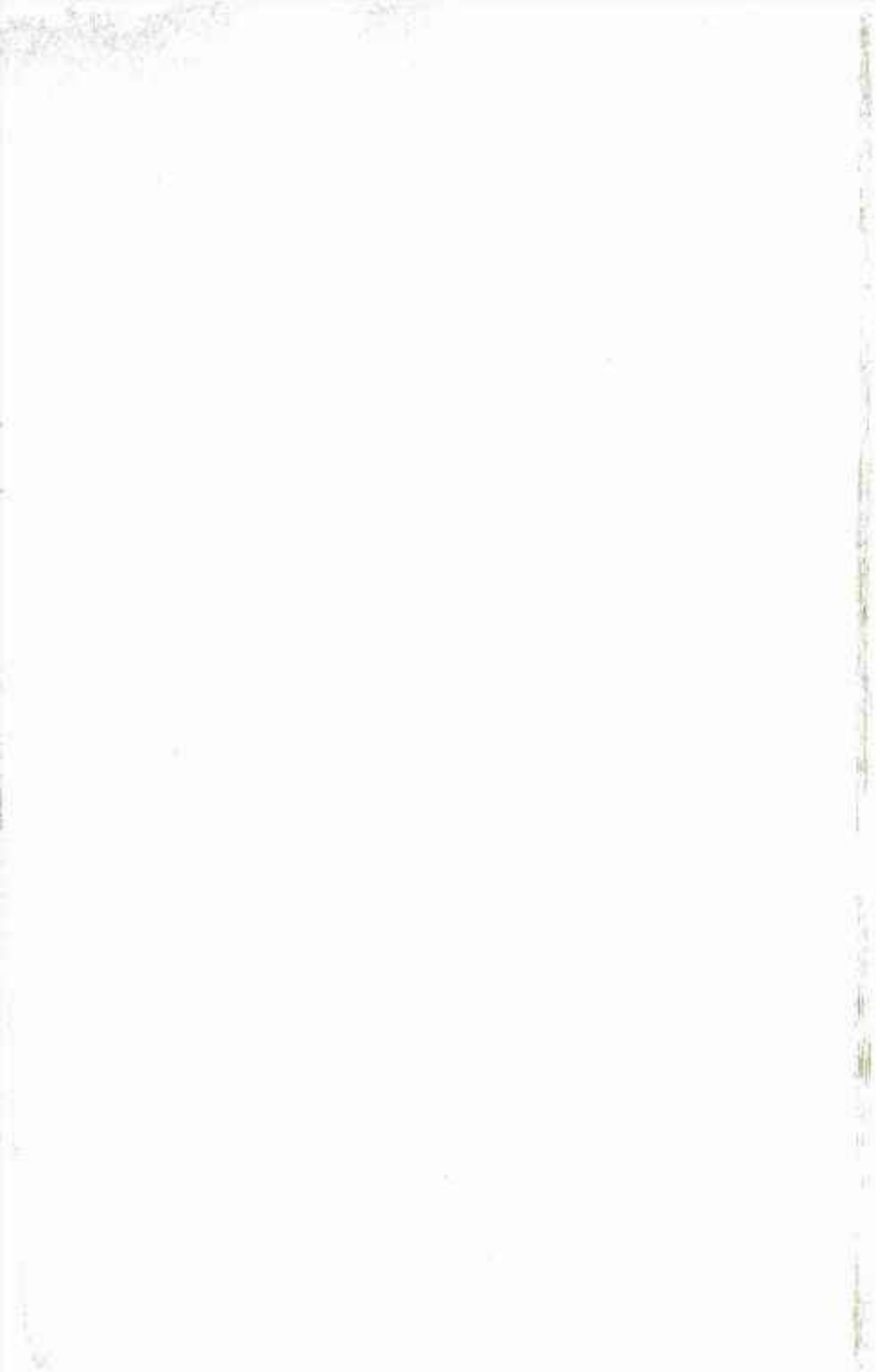
Additionally, those traditions in which the buildings upon graves or their cementation has been forbidden, are about the common and ordinary graves the construction of building upon which is invalid, futile and a sort of extravagant expenditure. But as for as the graves of Prophets and saints of Allah is concerned which are the sources of important benefits and boons and (construction over them) is a kind of respect shown to the rites and observances of Allah and manifesting of love to them, this hadith can not be extended and generalised over it.

The logic is this that the Muslims, right from the Prophet's (p.b.u.h.) period to this day, have been practising 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 (p.b.u.h.) it self 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 admissable problem, the conducts and way of life of Muslim would never had taken this course i.e. construction of graves and this is a matter quite evident.



CHAPTER - VI

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 neared to them. Particularly, love of the Prophet (p.b.u.h.) of Islam, the Ahle beit and the Sahabe (comapnions) 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 (p.b.u.h.), Sahabah, and the Tabiyeen (disciples). The Prophet (p.b.u.h.) 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 (p.b.u.h.) 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 existance at later stages.

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

عن ابي هريرة قال: «زار النبي ﷺ قبر امه فبكى وابكى من حوله.»

Abu Hurraira says: "The Prophet (p.b.u.h.) visited the grave of his mother and wept and made others weep too." (Saheeh Muslim vol. 3, p. 65.)

و عن بريدة قال: «زار النبي ﷺ قبر امه في الف مقنع فلم يرباكياً اكثر من يومئذ.»

And Burrairs narrates that the Prophet visited his mother's grave alongwith a thousand veiled persons. Nobdoy ever saw more number of weepers than on that day. (Mustadrak Hakim, vol. 1, p. 375.)

عن انس بن مالك في حديث يذكر فيه موت ابراهيم ابن رسول الله ﷺ: قال رسول الله: «ان العين تدمع و القلب يحزن ولا نقول الا ما يرضى ربنا و انا بفراقك يا ابراهيم لمحزونون.»

Ans Bin Malik narrates in a hadieth regarding the death of Ibrahim, the son of the Prophet (p.b.u.h.) saying: "The Prophet (p.b.u.h.) 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." (Saheeh Bokhari vol. 2, p. 179.)

عن انس بن مالك قال: «شهدنا بنت الرسول الله ﷺ قال
ورسول الله جالس على القبر قال: فرأيت عينيه عدممعان».

Ans bin Malik says: "We were present in the burriyaa 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 (p.b.u.h.) eyes were shedding tears." (Saheeh Bokhari vol. 2, p. 172.)

عن اسامة بن زيد في حديث يذكر فيه موت ابن بنت
لرسول الله ﷺ قال: «ففاضت عيناه فقال سعد: ما هذا؟ فقال:
هذه رحمة جعلها الله في قلوب عباده وانما برحم الله من
عباده الرحماء».

Asama Bin Zaid narrates a hadieth in connection with the death of a grandchild of the Prophet (p.b.u.h.) he says: "The eyes of the Prophet (p.b.u.h.) got tearfull. Thus Saad Said: "What is this?" The Prophet (p.b.u.h.) said: "This is a blessing (divine mercy) that Allah has put in the hearts of His servants. (Saheeh Bokhari vol. 2, p.

172.)

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

عن ابن عمر قال: «رجع النبي ﷺ يوم احد فسمع نساء بني عبد الأشهل يبكين على هلكاهن فقال: لكن حمزة لا يواكي له فجئن نساء الأنصار يبكين على حمزة عنده.»

Ibne Umer says: "On the day of Uhad (battle) the Prophet (p.b.u.h.) returned to Madina and heard the women of Bani Abdul Ashhal weep over their dead ones. Thus he said: "Hamaza (the uncle of Prophet [p.b.u.h.]) does not have anyone to weep over him. The women of Ansar (helpers) came and wept over Hamza in front of him." (Kanzul Amal vol. 15, p. 618.)

كانت فاطمة تزور قبر عمها كل جمعة فتصلي و تبكي عنده.

Fatima (s.a.) used to visit her uncles grave every Friday, and offered her prayers and wept over there. (Mustadrak Hakim vol. 1, p. 237.)

عن ابي ذؤيب الهذلي قال: «قدمت المدينة ولأهلها ضجيج بالبكاء كضجيج الحجيج اهلوا جميعاً بالاحرام. فقلت: مه؟ قالوا: قبض رسول الله ﷺ.»

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 (putting on the garb of Hajj and saying Labek)". So I asked: "What is the matter?" They said: "The Prophet (p.b.u.h.) has passed away. (Kanzul Amal vol. 15, p. 265.)

عن عروة قال: «قالت صفية بنت عبدالمطلب ترثي رسول الله ﷺ:

الا يارسول الله كنت رخائنا وكننت بنا برآ ولم تك حافيا
وكان بنا برآ رحيماً نبينا ليك عليه اليوك من كان باكيا

الى ان قالت:

ارى حسنا ايتمته و تركته يبكي ويدعو جده اليوم نايا
فداك رسول الله امي وخالتي وعمي ونفسي قصره وعياليا

Arwa says: "Safia the daughter of Abdul Motalib recited these eligical rhymes upon the death of the Prophet (p.b.u.h.).

"Oh the Prophet of Allah who was the source of 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 Hassan (a.s.), whom you have left orphan and abandoned, in a condition that he weeps and calls his grand father. Be my life and the lives of my mother, aunt, uncle and my family

sacrificed, for the Prophet of Allah". (Majma uz zawaid vol. 9, p. 39.)

عن المشنى بن سعيد قال: «سمعت النس بن مالك يقول
ما من ليلة الا وانا ارى فيها حبيبي ثم يبكي».

Masna bin Saeed says I heard Ans bin Malik saying:
"There is no such night but that I see my beloved
(the Prophet [p.b.u.h.]) in my dream. He was saying
it and weeping." (Tabqat Ibne Saad vol. 7, p. 20.)

عن زيد بن اسلم قال: «خرج عمر بن الخطاب ليلة يحرس
فرأى مصباحاً فى بيت فدنا فاذا عجوز تطرق شهراً لها لتعز
له اى تنفسه بقدرح وهى تقول:

على محمد صلاة الابرار صلى عليك المصطفون الا خيار
قد كنت قواما بكى الاسحار ياليت شعرى و المنايا اطوار
هل تجمعنى وحبيبي الدار

تعنى النبى ﷺ فجلس عمر يبكى فما زال يبكى حتى قرع
الباب عليها فقالت: من هذا؟ قال: عمر بن الخطاب...».

Zaid bin Aslam says: "One night Umer Ibne Khittab
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 Mohammad
(p.b.u.h.) 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 diversified. Shall He (Allah) get my house decorated with my beloved?" The women meant by it the Prophet (p.b.u.h.). Umer sat down weeping and continued his weeping till the door opened and the woman said: "Who is it?" He said, "It is Ummer Ibne Khittab".

عن عاصم بن محمد عن ابيه قال: «ما سمت ابن عمر ذا كراً
رسول الله ﷺ إلا ابتدرت عبناه تبكيان».

Asim bin Mohammad narrates from his father: "I did not hear it that Ibne Umar may have mentioned the Prophet (p.b.u.h.) except that his eyes shed tears." (Tabqat Ibne Saad vol. 4, p. 168.)

عن ابي عثمان قال: «رايت عمر لما حاوه نعي النعمان و
ضع يده على راسه وجعل يبكي».

Abu Usman says: "I saw Umer, when the news of the death of Nauman reached him he laid his hand upon his head and cried". (Kanzul Amal vol. 15, p. 227.)

ولما تني اهل المدينة مقتل الحسين خرجت ابنة عقيل بن
ابيطالب و معها نسائها وهي حاسرة تلوي بثوبها وتقول:
ماذا تقولون ان قال النسبي لكم ماذا فعلتم وانتم آخر الامم
بعترتي وبأهلي بعد مفتقدى مهتم اسارى ومهم
ضرجوا بدم

On the occasion when the martyrdom news of Hussain (a.s.) reached people of Madina, the daughter of Aqeel bin 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 (p.b.u.h.) says to you: "You who were the last of the Ummahs (communities) what did you do to my progeny and desendants. A group of them were made captive and held prisoners and another one was stained with blood". (Tarikh Tabri vol. 3, p. 342.)

عن علي بن اسماعيل التميمي عن ابيه قال:
 «كنت عند أبي عبد الله جعفر بن محمد إذا استأذن آذنه السيد
 قامره بايصاله واقعد حرمه خلف ستر ودخل فسلم وجلس
 فاستنشه فأنشد قوله:

امرر علي جدت الحسين فقل لأعظمه الزكية
 يا أعظمها لازلت من وطفاء ساكبة روية...

Ali bin Ismail narrates from his father I was present with Jaffer bin Mohammad when permission for Syed Hamiry's 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. Jaffar bin Mohammad wished of him that he may recite rhyme. Thus he recited this rhyme.

"Do pass by the grave of Hussain (a.s.)
 And say to his pure chaste bones. Oh bones!! always

and continuously get succulent and saturated by the rainfall clouds of tears".

He says I saw that the tear rolled from the eyes of Jaffar bin Mohammad over his cheeks and from inside his house the noise of weeping and lamentation arose. (Alaghani vol. 7, p. 260.)

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 (p.b.u.h.), Sahaba and the disciples among the Muslims.

We observed that the Prophet of Allah (p.b.u.h.) considered weeping upon dead as a sign and symbol of mercy and benovence which Allah has put in the hearts of His servants. As for the traditions regarding the prohibition of Prophet (p.b.u.h.) 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 (p.b.u.h.). The Prophet (p.b.u.h.) meant the infedels dead men and therefore in an other hadieth their mistake has been pointed out and rectified.

عن ابن عباس قال قال عمر قال رسول الله ﷺ: «ان الميت يعذب ببعض بكاء اهله عليه. عباس فلما مات عمر ذكرت ذلك لعائشة فقالت: رحم الله عمر والله ما حدث رسول الله ان

الله ليعذب المؤمن ببكاء اهله عليه ولكن رسول الله قال: انَّ الله ليزيد الكافر ببكاء اهائه عليه.»

Ibne Abbas narrates Umer Khittab as saying that the Prophet (p.b.u.h.) said the dead one gets tormented by some weepings of his family over him. Ibne Abbas says when Umer died I narrated this (his words) to Aeysha. She said Allah bless Umer. By Allah, the Prophet (p.b.u.h.) has not said that Allah torments the faithfull by his family's weeping over him but the Prophet (p.b.u.h.) said so that Allah increases the torment of the infidel due to the weeping of his family over him. (Sannan Nisai vol. 4, p. 17.)

عن عمرة انها سمعت عايشة وذكر لها ان عبد الله بن عمر يقول: «ان الميت ليعذب ببكاء اهله عليه. قالت عايشة: يغفر الله لأبى عبدالرحمان امانه لم يكذب و لكن نسى او اخطأ انما تر رسول الله ﷺ على يهودية يبكى عليها فقال: انهم لي يكون عليها وانها لتعذب.»

Amra says: I heard Aeysha say, when she was told that Abdullah bin Umber says that the dead person is tormented by his family's weeping over him, that Allah may bless Abu Abdur Rehman he does not tell a lie but he has forgotten or mistaken. Doubtlessly, the Prophet (p.b.u.h.) 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". (Mootae Malik p. 194).

Referring to this Hadieth it becomes clear that even if the Prophet (p.b.u.h.) 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 (p.b.u.h.) and their friends and relatives.

We narrated the relevent hadieths before this.

CHAPTER - VII

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 faithfulls and request Allah their being forgiven.

Of course, intercession has some rules, regulations and conditions and everyone can not get included and covered up by the the mediation of the mediators and intercessors. On the other hand, no body can mediate about some one 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 intercess 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'ān has attacked the polytheists on many occasions about their polytheism in prayers. On occasions, it hammers and knocks the idea of the intercession of idols and in the following verse puts in both the subjects together.

«ويعبدون من دون الله مالا يضرهم ولا ينفعهم و يقولون
هؤلاء شفعاؤنا عند الله قل اتنبئون الله بما لا فى السموات ولا
فى الأرض سبحانه وتعالى عما يشركون».

"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 set up (with Him)".
(Surah Younas: 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.

«قال الله الشفاعة جميعاً له ملك السموات والأرض ثم إليه ترجعون».

"Say, Allah's is the intercession altogether. His is the Kingdom of the heavens and the earth. Then to Him you shall be brought back." (Surah Zumar: 44)

«ما من شفيع إلا من بعد أذنه».

"There is no intercessor except after His permission".
(Surah Younas: 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 intercess by the permission of Allah.

The Prophet of Allah (p.b.u.h.) has introduced these persons, who are permitted intercessors and Allah has given them that allowance, through many hadieths.

عن النبي ﷺ قال: «شفاعتي لأهل الكبائر من امتي».

The Prophet (p.b.u.h.) said: "My intercession will include those of my Ummah who would have comitted great sins". (Sunnan Abi Daud vol. 2, p. 279.)

عن النبي ﷺ قال: «يشفع يوم القيامة ثلاثة: الأنبياء ثم الشهداء».

The Prophet (p.b.u.h.) said: "On the doomsday three groups will intercess, the Prophets, then the scholars then the martyres". (Sunnan Ibne Maja vol. 2, p. 1443.)

Now, when the Prophets, Allah's Saints from among the scholars and clerics and martyres 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 beneficency 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 (p.b.u.h.) always regularly requested him to intercess 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 (p.b.u.h.) from him.

عن عوف بن مالك في حديث طويل قال قال رسول الله ﷺ:
 «خيرنى ربى بين: ان يدخل نصف امتى الجنة بغير حساب
 ولا عذاب، وبين الشفاعة. قلنا: يا رسول الله ما الذى
 اخترت؟ قال: اخترت الشفاعة، قلنا جميعاً: يا رسول الله
 اجعلنا من اهل شفاعتك قال: ان شفاعتى لكل مسلم».

Malik bin Auf says: The Prophet of Allah (p.b.u.h.)
 said: "Allah gave me the choice to select any of the
 two either that half of my Ummah enters the
 paradise without any accountability and being
 brought to account and chastisement. We asked O
 Prophet of Allah! "which one did you choose"? He
 replied "I adopted (chose) the intercession of my
 Ummah my mediation will include each Muslim".
 (Majma uz zawaid vol. 1, p. 369.)

«عن انس قال سالت النبى ﷺ ان يشفع لى يوم القيامة فقال:
 انا فاعل قلت: فاين اطلبك؟ قال: اطلبنى اول ما تطلبنى
 على الصراط».

Ans says: I requested the Prophet (p.b.u.h.) to
 intercess for me on the justice day. He said: "I will
 do so". I said 'where do I find you'. He said: "On
 the serat (Path)". (Sunnan Trimzi vol. 4, p. 621.)

عن ابنى موسى في حديث طويل قال قال رسول الله ﷺ:
 «اتانى جبرئيل - عليه السلام - آنفاً فخيرنى بين: الشفاعة،
 وبين يغفر لنصف امتى، فاخبرت الشفاعة، فنهض القوم اليه
 فقالوا: يا رسول الله اشفع لنا. قال شفاعتى لكم».

Abu Musa narrates in a lengthy hadith saying the Prophet of Allah (p.b.u.h.) said: "Jabriel descended from heavens and said: 'Allah gave me a choice between intercession and that half of my Ummah be forgiven.' I chose and adopted the intercession. People rose to their feet and said, 'Oh Prophet of Allah do intercede for us' The Prophet (p.b.u.h.) said: 'I will mediate for you' ". (Majma uz zawaid vol. 10, p. 369.)

عن معاذ بن جبل وابي موسى عن رسول الله ﷺ:
 «اتاني آت قى منامى فخيرنى بين: ان يدخل نصف امتى
 الجنة، او شفاعتة، فاخترت لهم الشفاعتة. فقلنا: انانسا لك
 بحق الاسلام وبحق الصحبة لما دخلتنا فى شفاعتك».

Maaz bin Jabal and Abumusa narrate from the Prophet (p.b.u.h.) that he said: "A messenger came to 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 with you that you intercess for us' ". (Majma uz zawaid vol. 10, p. 368.)

عن انس بن مالك قال: «دخل رجل من دوس يقال له سواد
 بن قارب على النبى ﷺ وانشد شعراً وفى آخره: فكن لى
 شفيحاً يوم لادوشفاعتة سواك بمغن عن سواد بن رقاب».

Ans bin Malik says: 'A man named Sawad bin Qarb from the Doss tribe visited the Prophet (p.b.u.h.) and recited poem whose last rhyme said: "Thus be my intercessor on the day when no intercessor except you will make Sawad bin Qarb needless" '. (Alasaba Fi Tameez us sahab vol. 2, p. 95.)

عن ابي هريرة في حديث طويل عن النبي ﷺ:
 «يذكر يوم القيامة الى تن قال: فيأتون محمداً ﷺ
 فيقولون: يا محمد أنت رسول الله وخاتم الأنبياء وقد غفر الله
 لك ما تقدم من ذنبك وما تأخر، اشفع لنا الى ربك الا ترى
 الى ما نحن فيه. فَأَنْطَلِقُ فَأَتِي تَحْتَ الْعَرْشِ فَأَقْعُ سَاجِداً
 لِرَبِّي... ثم يقال: يا محمد ارفى رأسك تعطه واشفع تُشَفِّعْ».

Abu Hurraira narrates a long hadieth about the Justice day in which the Prophet (p.b.u.h.) said: "Then the people come towards Mohammad and say: 'Oh Mohammad you are the Prophet of Allah and the terminator of the Prophet (hood) and Allah has forgiven your previous and later sins.1 Mediate for us to Allah. Do you not see our condition. I

1According to true Islamic beliefs the Prophets are innocent. Therefore, sin here does not stand for it's conventional meanings rather it is different with regard to the Prophets who do never, with the help of Allah, commit any sin whether consciously or unconsciously. At there station sin changes it's usual meanings whereby the Prophets considering themselves short of their worship of Allah ask forgiveness from Him. (Translator)

move from there to underneath the supreme throne and fall into prostration before Allah. Then, it is said (by Allah) "Oh Mohammad raise your head. Do ask so that you may be granted and do intercess so that your intercession be accepted' " ". (Saheeh Bokhari vol. 6, p. 158.)

زيد بن ابى زياد عن خادم للنبي ﷺ قال: «كان النبي ﷺ مما يقول للخادم الك حاجة؟ قال حتى ذات يوم فقال يا رسول الله حاجتى قال وما حاجتك؟ قال حاجتى ان تشفع لى يوم القيامة.»

Zyad a servant of the Prophet narrates from the Prophet (p.b.u.h.) 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 (p.b.u.h.) I have an urge'. The Prophet asked him, 'What is it you need?' He replied: 'I need your intercession (for myself) on the resurrection day' ". (Masnad Ahmed bin Hanbal vol. 3, p. 500.)

This was specimen of the hadiihs where in the Prophet (p.b.u.h.) has been requested for intercession and he did never stop the requesters and those demanding, from making 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 both legal, commendable, and praiseworthy as has been established by hadiihs. The

companions of the Prophet (p.b.u.h.) always requested it from him.

Had this topic got the least tinge of polytheism, doubtlessly, the Prophet (p.b.u.h.) 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 (p.b.u.h.) 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 (p.b.u.h.) 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 Namaz which have been narrated in the books of the clerics and scholars of different Islamic schools of thought do contain the request for intercession.

CHAPTER - VIII

Seeking Help of the Allah's Saints

Praying, supplications and asking Allah for the fulfillment of one's needs and desires is one of the factors which opens the doors of Allah's beneficences upon 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 fulfillment 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 (p.b.u.h.) for the sake of abrupt and quicker grant of prayers. As such, the books of hadieth 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-e 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'ān criticizes those, who do not go to the Prophet (p.b.u.h.) for asking and requesting forgiveness so that he may appeal to Allah for their being forgiven, as under:

«واذا قيل لهم تعالوا يستغفر لكم رسول الله لووا رؤسهم وإيتهم بصدون وهم ستيكبرون.»

"And when it is said to them 'come, the Apostle 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. On the contrary, those, who go to the Prophet and he prays for them and wishes their forgiveness from Allah, have been promised forgiveness and dispensation.' " (Surah Munafiqoon:

«ولو أنهم اذا ظلموا أنفسهم جاؤك فاسعفروا والله واستغفر
 لهم الرسول لوجدوا الله تواباً رحيماً».

“When they were unjust to themselves, come to you and ask forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they have found Allah oft-returning (to mercy), Merciful.” (Surah Nisa: 64)

This is the reason that we see that the companions of Prophet used to visit the Prophet (p.b.u.h.) 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 (p.b.u.h.) 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 بارك فيما أعطيته».

Ans says my mother Ome Salim begged the Prophet: “Oh Prophet of Allah (p.b.u.h.), Ans is your servant, pray for him”. The Prophet (p.b.u.h.) said: “Oh Allah increase his wealth and children and grant benediction in what you have given to him”.

(Saheeh Bokhari vol. 8, p. 135.)

عن انس... قال بينا النبي ﷺ يخطب يوم الجمعة فقام رجل: «يا رسول الله ادع الله ان يسقينا فتخيمت السماء ومطرتنا».

Ans says the Prophet (p.b.u.h.) was delivering the sermons of the juma prayers when a man stood up and said: "Oh Prophet of Allah, pray to Allah to give us rain. During this time clouds over cast the sky and the rain fell", (Saheeh Bokhar vol. 8, p. 134.)

«عن حسان بن شداد ان امه وفدت الى النبي ﷺ فقالت يا رسول الله انى وفدت اليك لتدعو لابنى هذا وان تجعله كبيراً طيباً فتوصى من فضل وضوئه ومسح وجهه وقال: اللهم بارك ماقيه واجعله كبيراً طيباً».

Hassan bin 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 be great, sublime, and pure. Thus the Prophet (p.b.u.h.) made abolution with the left over abolution water and drew his hand upon his face and said: "Oh Allah bestow upon this woman benediction regarding her son and make him great and pure" ". (Kanzul Amal vol. 13, p. 349.)

عن طلحة بن عبيد الله قال: «انطلق رجل ذات يوم فرغ ثيابه وتمرغ في الرمضاء ويقول لنفسه: ذوقى نار جهنم أجيفة بالليل وبطالة بالنهار؟ قال: فيينا هو كذلك اذا بصر النبي

ﷺ في ظل شجرة فاتاه فقال: غلبتني نفسي فقال له النبي: اما لقد فتحت لك ابوابك السماء ولقد باهى بك الملائكة ثم قال لأصحابه: تزودوا من اخيكم. فجعل الرجل يقول: يا فلان ادع لي...»

Talha Bin Abdullah says once a man came, to reappear 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 (p.b.u.h.) who was resting under the shade of a tree came to him and that man said: "my ego has overcome myself".

The Prophet (p.b.u.h.) said to him: "Be aware, that the doors of the sky has 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." (Hayat us sahaba vol. 3, p. 336.)

عن عمرانه قال لأويس: «استغفر لي قال: كيف استغفرك وانت صاحب رسول الله ﷺ قال: سمعت رسول الله يقول: ان خيرا التابعين رجل يقال له اويس.»

It is narrated from Umer 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 (p.b.u.h.)". He said: "I have heard the Prophet say: 'The best person out of

disciples (Tabeyeen) is the man named Owais' ”.

Referring to the above mentioned hadieth, it 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'ān, hadieth and the practise of sahaba (companions) of the Prophet (p.b.u.h.).

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 definately 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 requirments 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 subsistents and proven facts of Islam that the spirits of the Prophets Saints and martyres 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'ān says about those martyred on the way of Allah so.

«ولا تحسبن الذين قتلوا في سبيل الله امواتاً بل احياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم الا خوف عليهم ولا هم يحزنون».

"And reckon not those who are killed in Allah's way as dead, nay they are alive (and) are provided sustenance from their Lord. Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who (being left) behind them, have not joined them, that they shall have no fear, nor shall they grieve". (Ale Emran: 169-170)

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 burried in graves, have also been hinted at and pointed out.

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

عن ابى سعيد الخدرى قال رسول الله ﷺ: «اذا وضعت الجنازه فاحتملها الرجال على اعناقهم فان كانت صالحه قالت: قدمونى وان كانت غير صالحه قالت يا ويلها اين يذهبون بها. يسمع صوتها كل شيء الا الانسان ولو سمعها الانسان لصعق.»

Abi Saedd Al Khudri narrates from the Prophet (p.b.u.h.) 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 hear his voice except man and if man would hear his voice he would faint. (Saheeh Bokhar vol. 2, p. 207.)

عن انس عن النبى ﷺ قال: «العبد اذا وضع فى قبره وتولى وذهب اصحابه حتى انه ليسمع قرع نعالهم.»

Ans narrates from the Prophet (p.b.u.h.) that he said: "When a servant (of Allah) is placed in the grave and his friends take distance from him and go away. He even listens to the sounds of their

footsteps." (Saheeh Bokhar vol. 2, p. 190.)

عن عمرو بن حزم قال رأى رسول الله ﷺ متكئاً على قبر فقال: «لا تؤذ صاحب هذا القبر».

Amro bin Hazm says: "The Prophet of Allah saw me leaning upon a grave so he said: "Do not annoy (vex) the owner of this grave" ". (Nail ul autar vol. 4, p. 87.)

عن عروة ان رجلاً وقع في عليّ بمحضر من عمر فقال عمر: «تعرف صاحب هذا القبر محمد بن عبد الله بن عبد المطلب، وعفي بن ابي طالب بن عبد المطلب. لا تذكر علياً الا بخير فانك ان اذيتة اذيت هذا في قبره».

Urwah narrates that a man talked ill of Ali (a.s.) before Umer. So Umer said: "Do you recognise the owner of this grave. He is Mohammad Ibne Abdullah Ibne Abdul Mutalib and Ali is the son of Abu Talib Ibne Abdul Mutalib. Do not mention Ali except with goodness and virtue for, if you annoy him you have annoyed this one (Prophet) in his grave". (Kanzul Amal vol. 13, p. 123.)

عن عبد الله بن عمران رسول الله ﷺ ذكر فتان القبر فقال عمر: «أترد علينا عقولنا يا رسول الله فقال رسول الله: نعم كهيئتكم اليوم».

Abdullah bin Umer narrates that the Prophet talked

about the uneasiness and trouble of grave. Thus Umer 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" ". (Atargheeb wa tarheeb vol. 4, p. 132.)

عن ابي هريره... قال قال النبي ﷺ: «ما من عبد بقبر رجل يعرفه في الدنيا فيسلم عليه الا عرفه ورد عليه السلام».

Abu Hurraira narrates from the Prophet (p.b.u.h.) 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". (Kanzul Amal vol. 15, p. 646.)

عن عائشة قالت: «كنت ادخل بيتي الذي فيه رسول الله ﷺ وابي فاضع ثوبي و اقول انما هو زوجي و ابي فلما دفن عمر معهم فوالله ما دخلته الا و انا مسدودة على ثيابي».

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 Umer was burried there with them, I did never enter the house except when dressed". (Majma uzzawaid vol. 9, p. 37.)

عن عبد الله بن مسعود قال قال رسول الله ﷺ: «حياتي خير لكم تحدثون و تحدثون و عحدث لكم و فاتي خير لكم

تعرض على اعمالكم فما رأيت من خير حمدت الله عليه وما رأيت من شر استغفرت الله لكم.»

Ibne Masood says the Prophet (p.b.u.h.) 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". (Majma uzzawaid vol. 9, p. 24.)

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 sublimer 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 foot steps 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 can not, under such conditions, hear the sounds or see some body.

But those verses of the Holy Qur'an which negate the hearing (sense) of the dead ones such as: *الك لا تسمع الموتى* ("you can not make the dead ones hear") [Surah e Namal: 80] or the verse: *ما انت منسمع ما فى القبور* ("You do not have the power to make those of the graves hear") [Surah e Fatar: 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 can not get a response from them just like the infidels who listened to the words of the Prophet (p.b.u.h.) 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 (p.b.u.h.) who is witnessing the deeds of his Ummah, or the martyres who send the messages of goodnews 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 life times. Therefore, we observe that the Sahabah and Tabeyeen (disciples) did use to seek the help and prayers of the Prophet (p.b.u.h.) even after his death.

During the caliphate of Usman bin Affan, Usman bin Hunaif said to a needy person: "make abolution and go to the mosque and offer two rakats of prayer and then say:

اللهم انى اسالك واتوجه اليك بنينا محمد نبى الرحمة

يا محمد انى اتوجه بك الى ربي فتقضى لى حاجتى.

Oh Allah! I ask you and attend to you through the media of our Prophet (p.b.u.h.) who is the Prophet of mercy. Oh Mohammad! I attend to Allah through you so that my need is fulfilled. (Almajam Al Kabeer (Tabrani) vol. 9, p. 18.)

جاء بلال بن حرث الى قبر النبى ﷺ فقال: «يا رسول الله استسق لا متك فانهم هلكوا».

Bilal Bin 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". (Wafa al wafa vol. 4, p. 1374.)

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

عن عبدالله بن مسعود قال قال رسول الله ﷺ: «اذا انفلت دابة احدكم بأرض فلاة فليناد يا عباد الله احبسوا، يا عباد الله احبسوا، يا عباد الله احبسوا، فان لله عبادا سيحبهم عليكم».

Abdullah bin Masood said that the Prophet (p.b.u.h.) 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". (Alma Jam al-Kabeer (Tabrani) vol. 10, p. 267.)

عن عتبه بن غزوان... قال رسول الله ﷺ: «إذا اضل احدكم ثياباً او اراد عوناً وهو بأرض ليس فيها انيس فليقل: يا عباد الله اعينوني او اعيتوني فان الله عباداً لا فراهم».

Atba bin Ghazwan narrates that the Prophet said: "While some one of you looses a thing or needs a 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". (Majma Az zawaid vol. 10, p. 132.)

With reference to the hadieths 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 can not have any doubt, what so ever.

CHAPTER - IX

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 martyres, truthfults, 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 immitate them and it helps in traversing their (saint's) course.

اولئك الذين هدى الله فبهدى بهم اقتد

"They (the Prophets are those who have been guided by the Allah Thus follow their guidance". (Surah Anaam: 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.

«واذكر في الكتاب ابراهيم انه كان صديقا نبيا».

And mention Ibrahim (a.s.) in the book; surely he was a truthful man, a prophet. (Surah Marriam: 41)

«واذكر عبادنا ابراهيم واسحاق ويعقوب اولى الايدي والابصار».

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

«واذكر اسماعيل واليسع وذالكفل وكل من الاخيار».

And remember Ismail and Al Yasha and Zulkifl and they were all of the best. (Surah suad: 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 Tauhid'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 combatation against polytheism, brutality, ignorance and invitation to Tauhid (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.s.) to make the Bani Israelis remember the days of Allah, and attract their attentions towards those days.

ولقد ارسلنا موسى بآياتنا ان اخرج قومك من الظلمات الى
النور وذكرهم بايام الله.

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; (Surah Ibrahim: 5)

According to the exigisit, and expositers "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 on which important events took place for the previous nations like the nations of Noah (a.s.), 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 (p.b.u.h.) 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 is 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 (p.b.u.h.) 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 (p.b.u.h.) 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 (p.b.u.h.) 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 ﷺ قال: «اذكروا محاسن موتنا كم».

Ibne Umer narrates from the Prophet (p.b.u.h.) that he said: "Describe the good qualities of your dead ones". (Sunnan Trimzi vol. 3, p. 339.)

عن مصاذ قال قال رسول الله ﷺ: «ذكر الأَنْبياء عبادة و ذكر الصالحين كفاده و ذكر 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 offering (charity)". (Kanz al Amal vol. 11, p. 477.)

Referring to the collection of Qur'anic verses and traditions which we narrated, we conclude that the reminiscence and remembrance of Prophets, Saints and truthfals is the pleasure of Allah and the requirment 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 birthdays 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 apportunities 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 faithfals have been indebted all over the length of the history, in connection with learning of religion and divine knowledge.

CHAPTER - X

The Miracles of Allah's Saints

The universe created has been created upon the foundation of a minute and subtile 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 can not 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 apparant causes and motives exists His unlimited and boundless power so that, all the things are under it's 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 of 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 preservice of 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 ﷺ ان الله قال: «... ما يزال عبدي يتقرب اليّ بالنوافل حتى احبّه فاذا احببته كنت سمعه الذي يسمع به وبصره الذي يبصره ويده التي يبطش بها ورجله التي

يمشي بها».

The Prophet of Allah (p.b.u.h.) 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 hears and become his eye with which he sees and become his hand with which he works and become his legs with which he walks". (Saheeh Bokhari vo. 8, p. 189.)

The Holy Qur'ān having described the specimens of Prophets miracles has also narrated a few dimensions of the wonders and extra ordinary works of the Saints of Allah.

The story of Asif bin Barkhia, who was minister of Hazrat Suleman (a.s.) is described as under:

«قال يا ايها الملاء آيكم يأتيني بعن شها قبل ان يأتوني مسلمين قال عفريت من الجن انا آتيك به قبل ان تقوم من مقامك وانى عليه لقوى امين. قال الذى عنده علم من الكتاب انا آتيك به قبل ان يرتد اليك طرفك فلما رآه مستقراً عنده قال هذا من فضل ربي...».

He said: "O chiefs which of you can bring to me her throne before they come to me in submission? One audacious among the Jinn said: "I will bring it to you before you rise up from you place and most surely I

am strong and trusty for it. The one who had the knowledge of the Book said I will bring it to you in twinkling of an eye. Then when he saw it settled beside him he said: this is of the grace of my Lord''
 ". (Naml 38 - 4)

The story of Marriam (s.a.) the mother of Christ Essa (a.s.).

«كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدَ اللَّهِ إِنْ لَمْ يَرْزُقْ مِنْ يَشَاءِ بِغَيْرِ حِسَابٍ».

Zakariya entered the sanctuary to see her, he found her with food. He said: O Marriam whence comes this to you. She said: "It is from Allah." Surely Allah gives to whom He pleases without measure. (Al e Imran 37 and Surah Marriam 22 - 27)

The story of men of the cave.

ام حسبت ان اصحاب الكهف والرقيم كانوا من آياتنا عجباً
 اذاوى الفتية الى الكهف فقالو ربنا آتنا من لدنك رحمة و
 هيئ لنا من امرنا رشدا فضربنا على اذانهم فى الكهف سنين
 عددا ثم بعثنا هم .»

Or, do you think that the fellows of the cave and the inscription were of our wonderful signs? When the youth sought refuge in the cave. they said: "Our Lord! grant us mercy from Thee and provide for us a

right course in our affair. So We prevented them from hearing in the cave for a number of years. Then We raised them up. (Surah Kahaf 9 - 12)

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

ان عمر و بن الحمروح وعبدالله بن عمرو الانصاريين ثم السلميين كانا قد حفر السيل قبرهما وكان قبرهما مما يلي السيل و كانا في قبر واحد وهما ممن استشهد يوم اُحد فحفر عنهما ليغيرا من مكانهما فوجدالم يتغيرا كأنهما ماتا بالأمس و كان احدهما قد جرح فوضع يده على جرحه فدفن وهو كذلك فاميطت يده عن جرحه ثم الاسلت فرجعت كما كانت. وكان بين أحد وبين يوم حفر عنهما ست واربعون سنة.»

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

Thus their grave 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 its place. The situation reversed to the previous one. A gap period of forty six years existed between the battle of Uhad and the occasion of their graves being opened apart. (Moota e Malik p. 384.)

عن زاذان ان علياً حدّث فكذبه رجل فقال له علي: «ادعوك اليك ان كنت كاذباً. قال: ادع. فدعا عليه فلم يبرح حتى ذهب بصره».

Zazan say one day Ali Ibne Abi Tablib (a.s.) narrated a hadieth and a man contradicted him. So Ali (a.s.) said to him: "If you be a liar I curse you". The man said: "Do curse me". Ali (a.s.) did curse him. A little while after the man got blind". (Majma uz zawaid vol. 9, p. 116.)

عن محمد بن شر حبييل قال: «اقتبض انسان من تراب قبر سعد بن معاذ ففتحها فاذا هي مسك قال رسول الله ﷺ: سبحان الله سبحان الله حتى عرف ذلك في وجهه».

Mohammad bin Sharjeel says: "A man picked up a handful of dust from the grave of Saad bin Maaz. When he opened his fist, he saw that the dust had changed into musk. The Prophet (p.b.u.h.) said "Glory be to Allah, Glory be to Allah". His face showed amazement". (Kanzul Amal vol. 13, p. 412.)

عن عائشه قالت: «لَمَامَات النجاشي كنا نتحدث انه لا يزال يرى على قبره نور».

Aeysha says: "When Najashi (King of Habashi [Ethopia]) passed away we used to tell each other, a light can always be seen gleaming and shining over his grave". (Al Asaba vol. 1, p. 117.)

عن سعيد بن عبدالعزيز قال: «لما كان ايام الحره لم يؤذن في مسجد رسول الله ﷺ: ثلاثا ولم يقيم ولم يبرح سعيد بن المسيب من المسجد وكان لا يغرف وقت الصلاة الا بهممة يسمعها من قبر النبي ﷺ».

Saeed bin 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 offerd. Saeed bin Musayyab had not moved out of the mosque and so he did not distinguish the times of the prayers except for a sound of uproar whcih he would hear from the Prophet's (p.b.u.h.) grave (at the prayer times)". (Sannan Adarmi vol. 1, p. 44.)

عن سعيد بن جبير قال: «مات ابن عباس بالطائف فشهدت جنازته فجاء طير لم على خلقته ودخل في نعشه فنظرنا وتأملناه هل يخرج؟ فلم يرانه خرج من نعشه».

Saeed bin Jabeer says: "Ibne 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 bier coffin, but it did not". (Mustadrak Hakim vol. 3, p. 543.)

عن ابن عباس عن رسول الله ﷺ قال ان جعفر مرمع جبرئيل
و ميكائيل له جناحان عوضه الله من يديه فسلم ثم اخبرني
كيف كان امره حيث لقي المشركين.

Ibne Abbas narrated from the Prophet (p.b.u.h.) that he said: "Jaffar bin Abi Talib moved along with Gabriel (a.s.) and Mechail (a.s.) 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". (Majma uz Awa'id vol. 9, p. 272.)

عن ابي هريرة قال: «كان الحسن عند النبي ﷺ في ليلة
ظلماء و كان يحبه حباً شديداً» فقال: «اذهب الى امي.
فقلت: اذهب محه يا رسول الله؟ قال: لا. فجاءت برقة من
اليماء فمشى في ضوئها حتى بلغ امه».

Abu Hurraira says: "On one dark night, Imam Hassan (a.s.) was present with the Prophet and the (Prophet) loved him very much. Hassan (a.s.) said: "I want to go to my mother". I said: "O Prophet of Allah (p.b.u.h.) shall I accompany him". He said "no". Then a light descended from the sky which led

Hassan (a.s.) to her mother". (Hayat us Sahab vol. 3, p. 618.)

عن الزهري قال: «لما قتل الحسين بن علي لم يرفع حجر بيت المقدس إلا وجد تحته دم عيط».

Zahri narrates: "When Hussain bin Ali (a.s.) was martyred no stone was uplifted in the Bait ul Moqadas (Jerusalem) except that fresh blood was found beneath it". (Almajam al Kabeer (Tabrani) vol. 3, p. 120.)

عن حاجب عبيد الله بن زياد قال: «دخلت القصر خلف عبيد الله بن زياد حين قتل الحسين فاضطرم في وجهه نار ا فقال هكذا بكمه على وجهه فقال: هل رأيت؟ قلت: نعم وأمرني ان اكنم ذلك».

The guard of Obaidullah bin Ziad says: "On the day when Hussain (a.s.) was killed (martyred) I went after Obaidullah bin Ziad into the palace. There was a fire lited up on his face. He added: He had held his cuf over his face. So he said: "Did you see it". I said: "yes". He ordered me to keep it secret". (Majma uz Zawaid vol. 9, p. 196.)

We have plenty number of such specimens in the books of hadieths and history. The collection of Qur'ānic 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 extra ordinary events at their hands 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.

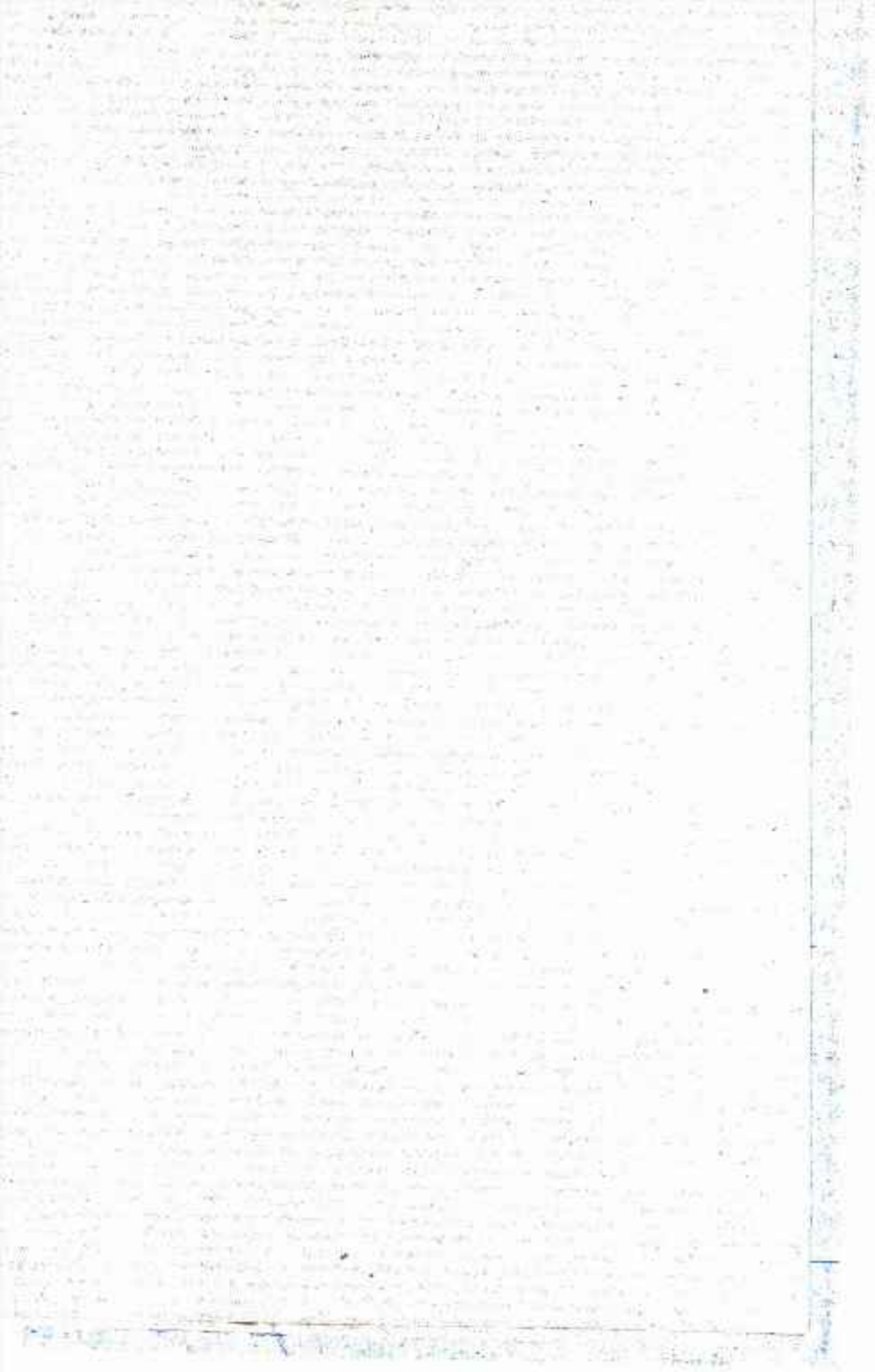
The Origins

- Qur'ān-e-Majeed.
- Alasaba Fi Tamyeezus sahaba, Ahmed bin Ali bin Mohammad bin Hajr al As Kalani, Beirut, Dar ul Kitab ul Arabi, without date of print.
- Al Aghani, Abul Faraj al Isfahani, Beirut, Dar ul Kitab al Ilmia, 1407 Hijra.
- Tareekh ul Umam wal Muluk, Abu Jaffar Mohammad bin Jarrair Tabri, Beirut Darul Kutab ul Ilmia, 1408 Hijrah.
- Tareekh e Baghdad, Abubakr Ahmed bin Ali Al Khateeb ul Baghdadi, offset Beirut Darul Kutab ul Ilmia, without date.
- Tazkaratal Haffaz, Abu Abdullah Shamsuddin Mohammad Az Zahbi, Beirut Darul Kutab ul Ilmia, without date.
- Atargheeb watarheeb, Hafiz zakiuddin Almanzari, Beirut Darul Fikr, 1408 Hijra.
- Tehzeeb Tareekh Dameshq, Ali bin al Hassan Almaroof be ibne Hajr al askalani, Beirut Daral Fikr, 1404 Hijrah.
- Jamial Bayan (exegesis) Abu Jaffar Mohammad Bin Jarrair Tabri, Beirut Darul Fikr, 1408 Hijrah.
- Huliatul Quliah, Hafiz Abu Naeem Isfhani, Beirut

- Darul Kutab al Ilmai 1409 Hijra.
- Hayat us sahaba, Mohammad Yousaf al Kandhalvi Beirut Darul Maarifat, 1406 Hijrah.
 - Addur ul mansoor Fit Tafseer Bil Masaur, Abdur Rehman Jalaludddin Sayooti, Beirut Darul Fikr, 1403 Hijrah.
 - Sanan Ibne Majah, Abu Abdullah Mohammad bin Yazeed Kazweeni Maroof ba Ibne Majah, research Mohammad Fawad ul Baqi, Beirut Dar Ahyah At taras ul Arabi, 1395 Hijrah.
 - Sanane Ibne Daud, Abu Daud Suleiman bin Ashaas Sajastani, Beirut Darul Kitab ul Arabi, without date.
 - Sanane Trimizi, Abu Essa Mohammad bin Essa At Trimizi, research Ahmed Mohammad Shakir, Beirut Dar-e-Ahya Ataras al Arabi.
 - Sanan Darmi, Abu Mohammad Abdullah bin Behram Ad darmi, Al Qahira (Cairo) Darul Fikr, 1398 Hijrah.
 - Sanan Dar Katni, Ali bin Ummer Adar Qatni, Beirut, Alam ul Kitab, 1406 Hijrah.
 - Assanan Al Kubra, Abu Mohammad Ahmed bin al-Hussain Al Beyhaqi, offset Beirut Darul Marefat.
 - Sanan an Nasayee Abu Abul Rehman an Nasayee, Beirut Al Maktaba tul Ilmia, without date.
 - Saheeh al Bukhari, Abu Abdullah Mohammad bin Ismail al Bukhari, Beirut Alam al Kutab, 1406 Hijrah.
 - Saheeh Muslim, Muslim bin al Hujaj, Al Qahira (Cairo) Maktaba Mohammad Ali Sabeeh, without

date.

- Asawaiqul Muhriqa, Ahmed bin al Makki Al Qahira (Cairo) Matba al Maimniyah, 1312 Hijrah.
- Atabaqat ul Kubra, Abu Abdullah Mohammed bin Saad, Beirut Dar Sadar, 1377 Hijrah.
- Futuhushsham, Aba Abdullah Mohammed bin Ummer Al waqidi, Beirut Darul jeel, without date.
- Kanzul Amal, Allaudiin Almutaqi, al Hindi, Beirut Moassas ar Risala, 1409 Hijra.
- Majmauz zawaid, Nooruddin Ali bin Abi Bakr al Haisami, Beirut Darul Kitab ul Arabi, 1402 Hijrah.
- Al mustadrak Allassaheeyeen, Hafiz Abu Abdullah Mohammed al Hakim al Nisaburi, Beirut, Darul Fikr 1398 Hijrah.
- Almasnad, Ahmed bin Hanbal, offset, Beirut, Darul Fikr, without date.
- Mujamul Buldan, Shahabuddin Yaqoot Alhamvi, Beirut Dar al Ahya at taras al Arabi, 1399 Hijra.
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- AlMoota, Malik bin Ans, Beirut Daral Fikr 1407 Hijrah.
- Nail ul Aotar, Mohammed bin Ali Ashoqani Al Qahira (Cairo), Dar ul Hadieth.
- Wafa ul wafa Be Ikhbar Dar ul Mustafa, Nooruddin Ali bin Ahmed Assamhoodi, offset, Beirut, Dare Ahya at turas al Arabi, 1401 Hijrah.





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