

“Conventional and Logical Proof of Karamaat e Auliya in Tafseer “Mafatih-ul-Ghaib”

Azmat Ali Khan¹, Dr. Salim Ur Rahman²

¹PhD Research Scholar, Department of Islamic Theology, Islamia College University Peshawar, KP, Pakistan
²Associate Prof., Department of Islamic Theology, Islamia College Peshawar, KP, Pakistan

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ABSTRACT

The testimony of the karamaat accrued by the Auliya (those righteous people who are close to Allah) also forms part of the principles of Ahlus-sunnah, as also the testimony of all those extraordinary occurrence and habits which Allah manifests through them in terms of various knowledge, spiritual experiences, powers, and influences and those that are mentioned in the Qur’anic surah al Kahf etc. Regarding former communities and about the initial period of the Sahaba and Taba’een of this Ummah till today and will continue to remain till the day of judgement. Actually karamaat are impossible thing but under the control of Allah will, power and knowledge. And doing impossible as possible is by Allah only. Auliya has no role except Allah chosen them for manifestation of power. So this should be approach of a muslim. . In this article the conventional and logical arguments to prove karamaat e Auliya by Imam Razi are described which are mentioned in tafseer “Mafatih-ul-Ghaib”.

KEYWORDS: Karamaat, Auliya, Holy Quran, Hadith, Testimony, Ahlus-sunnah, conventional, Logical, companions.

INTRODUCTION

There are differences among those who believe in the Karamaat of saints that whether it is valid for a saint to claim Karamaat and then it emanates in accordance with the claim of saints or is it wrong? All our scholars agree on this point while in Mu’tazila except Abul Hassan Basri (R.A) and Mahmood ul Khwarzmi (R.A) all others have refused it. The Karamaat of saints is proved from Quran and Hadith and rational arguments. [1]

Evidence of Karamaat from Holy Quran:

We can prove this issue from three different verses of Quran.

First: The incident of Hazrat Maryam (A.S) which has been explained in Surah “Ale Imran”.

Second: The incident of Ashab e kahf and keeping them alive in sleep. They were kept safe from all types of disasters and even from the heat of sun for three hundred and nine years by the Almighty Allah. As Allah has revealed ,[2]

”وَتَحْسِبُهُمْ أَيَّافًا وَهُمْ رُفُودٌ“

Qazi Abdul jabbar (R.A) has answered this that among Ashab e kahf or at that time presence of a prophet was necessary, so that this incident could become an emblem of prophethood because this incident like all other miracles is an unusual happening. And in response we say that becoming of this incident as a miracle for a prophet is impossible, because the sleeping of those people is not an unusual happening so that it can be declared a miracle. Because in this incident people would not certify this. For this reason people would not trust their claim, except in this case that they stay alive for such duration and recognize that they are those people who had been a sleep for 309 years. As all these condition’s are unavailable. For this reason this incident can not be called a miracle, so there is no other way than declaring it the Karamaat of saints.

Third: Some people have argued the following verse as evidence[3]

”قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ“

Evidence from Hadith of Karamaat e Auliya: there are numerous Hadith regarding this issue.

First Hadith:

In Sahihain Abu huraira (RA) has narrated that Holy Prophet (SAW) said, [4]

”أَلَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ وَصَبِيٍّ فِي رَمْنٍ جَرِيحٍ النَّاسِكِ وَصَبِيٍّ آخَرَ، أَمَّا عِيسَى فَقَدْ عَرَفْتُمُوهُ، وَأَمَّا جَرِيحٌ فَكَانَ رَجُلًا عَابِدًا بَنِي إِسْرَائِيلَ وَكَانَتْ لَهُ أُمٌّ فَكَانَ يَوْمًا يُصَلِّي إِذِ اشْتَأَقَتْ إِلَيْهِ أُمُّهُ فَقَالَتْ: يَا جَرِيحُ فَقَالَ يَا رَبِّ الصَّلَاةُ خَيْرٌ أَمْ رُؤْيُهَا ثُمَّ صَلَّى فَدَعَتْهُ ثَانِيًا فَقَالَ مِثْلَ ذَلِكَ حَتَّى قَالَ ثَلَاثَ مَرَّاتٍ وَكَانَ يُصَلِّي وَيَدْعُهَا فَاشْتَدَّ ذَلِكَ عَلَى أُمِّهِ قَالَتْ: اللَّهُمَّ لَا تُمْنَهُ حَتَّى تُرِيَهُ الْمُؤْمِسَاتِ، وَكَانَتْ زَانِيَةً هُنَاكَ فَقَالَتْ لَهَا: أَنَا أَقْبَنُ جَرِيحًا حَتَّى يَرِيَهُ فَاتْنَهُ فَلَمْ تُقْدِرْ عَلَى شَيْءٍ، وَكَانَ هُنَاكَ رَاعٍ يَأْوِي بِاللَّيْلِ إِلَى أَصْلِ صَوْمَعْتِهِ فَلَمَّا أَعْيَاهَا رَاوَدَتْ الرَّاعِيَّ عَلَى نَفْسِهَا فَأَتَاهَا فَوَلَدَتْ ثُمَّ قَالَتْ وَلَدِي هَذَا مِنْ جَرِيحٍ فَأَتَاهَا أَبُو إِسْرَائِيلَ وَكَسَرُوا صَوْمَعْتَهُ وَشَتَمُوهُ فَصَلَّى وَدَعَا ثُمَّ نَحَسَ الْغُلَامَ قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئِنَ قَالَ بِيَدِهِ يَا غُلَامُ مَنْ أَبُوكَ؟ فَقَالَ: الرَّاعِي فَتَدِيمَ الْقَوْمِ عَلَى مَا كَانَ مِنْهُمْ وَاعْتَدَرُوا إِلَيْهِ. وَقَالُوا: نَبِيُّ صَوْمَعْتِكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَأَبَى عَلَيْهِمْ، وَيَنَاهَا كَمَا كَانَتْ، وَأَمَّا الصَّبِيُّ الْآخَرُ فَإِنَّ امْرَأَةً كَانَتْ مَعَهَا صَبِيٌّ لَهَا تُرْضِعُهُ إِذْ مَرَّ بِهَا شَابٌ جَمِيلٌ دُو شَارَةَ حَسَنَةَ فَقَالَتْ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَ هَذَا، فَقَالَ الصَّبِيُّ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ ثُمَّ مَرَّتْ بِهَا امْرَأَةٌ ذَكَرُوا أَنَّهَا سَرَقَتْ وَرَزَتْ وَغَوِقَتْ فَقَالَتْ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَ هَذَا،

Corresponding author: Azmat Ali Khan, PhD Research Scholar, Department of Islamic Theology, Islamia College University Peshawar, KP, Pakistan

فَقَالَ الصَّبِيُّ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا. فَقَالَتْ لَهُ أُمُّهُ فِي ذَلِكَ: فَقَالَ إِنَّ الشَّابَّ كَانَ جَبَّارًا مِنَ الْجَبَابِرَةِ فَكْرَهُتُ أَنْ أَكُونَ مِثْلَهُ وَإِنَّ هَذِهِ قِيلَ إِنَّهَا زَنْتٌ وَلَمْ تَزِنْ وَقِيلَ إِنَّهَا سَرَقَتْ وَلَمْ تَسْرِقْ وَهِيَ تَقُولُ حَسْبِيَ اللَّهُ

That only three people had talked in cradle. One is Hazrat Essa (A.S) and a baby in era of adorer Juraij and another baby from another era. You know Hazrat Essa (A.S) while Jarih was a pious boy in Bani Israel who had a mother, so oneday when he was offering the prayer, his mother wanted to meet him. So she called him by his name and Jarih Said, O! my Allah which one is better, offering prayer or meeting my mother? So he continued offering his prayer, when his mother called him again and he repeated the same words. And same conversation was repeated for third time whil he was offering the prayer and did not take notice of her. Her mother was greatly distressed by his demeanor and she cursed him in following words.

“O! Allah don’t give him death unless he falls in relationship with prostitutes” There was a prostitute who told the people that she will seduce Jarih for fornication. So that woman came to him but could not overcome him. There was a shepherd who would spend his night near the foundation of that worship place. So when she was disappointed by Jarih. She invited that shepherd for adultery. The shepherd fornicated her, which resulted in the birth of a child. The woman accused Jarih of having been the father of that child. So Bani Israel came to him and demolished his worship place and abused him. Then he offered prayer and envoked the help of Almighty Allah. And then he pinched the child. Abu Huraira (R.A) says that As I am looking towards the Holy Prophet when he said with the gesture of hand that O! boy who is your father? And the child replied “The Shepherd”. So those people were very much remorseful and begged his pardon and said we will make your worship place with gold and silver but Juraij refused and made it like it was in the past.

And the incident of the third child goes like this, that there was a woman who had her child and she was feeding him from her breast.. at that time a handsome youth crossed their path and the mother said O! Allah make my child like this one. The child replied O! Allah don’t make me like him. Then a woman crossed their path. Who was notorious for theft and fornication and she was indicted for these crimes. His mother prayed O! Allah don’t make my son like that woman and the Child replied, O! Allah make me like her. His mother asked the reason for this, So the child replied that the young man was cruel that is why I did not want to be like him, while this notorious woman is not at all a fornicator or thief infect she says My Allah is sufficient for me.

Second Hadith:

Second Hadith has been narrated by Salim (R.A) and Ibne Umar from Holy Prophet (SAW), [5]

"انطَلَقَ ثَلَاثَةٌ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ فَأَوَاهُمُ الْمَيْبِثُ إِلَى غَارٍ فَدَخَلُوهُ فَأَنحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ وَسَدَّتْ عَلَيْهِمْ بَابَ الْغَارِ فَقَالُوا: وَاللَّهِ لَا يُنَجِّبُكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا فَنَامَا فِي ظِلِّ شَجَرَةٍ يَوْمًا فَلَمْ أَبْرَحْ عَنْهُمَا وَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَجِئْتُهُمَا بِهِ فَوَجَدْتُهُمَا نَائِمِينَ فَكْرَهُتُ أَنْ أَوْقِظَهُمَا وَكْرَهُتُ أَنْ أَغْبِقُ قَبْلَهُمَا/ فَفَقَمْتُ وَالْقَدْحُ فِي يَدِي أَنْتَظِرُ اسْتِيقَاطَهُمَا حَتَّى ظَهَرَ الْفَجْرُ فَاسْتَيْقَظَا فَسَرَبَا غُبُوقَهُمَا اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ هَذَا ابْتِغَاءً وَجْهَكَ فَأَفْرُجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ فَانْفَرَجَتْ الْفُرْجَا لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ، ثُمَّ قَالَ الْآخَرُ: كَانَتْ لِي ابْنَةٌ عَمَّ وَكَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَرَأَوْنَهَا عَنْ نَفْسِهَا فَامْتَنَعَتْ حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السَّنِينَ فَجَاءَتْنِي وَأَعْطَيْتُهَا مَالًا عَظِيمًا عَلَى أَنْ تُحَلِّيَ بِنِيِّ وَبَيِّنَ نَفْسِهَا فَلَمَّا قَدِرْتُ عَلَيْهَا قَالَتْ: لَا يَجُوزُ لَكَ أَنْ تَفَكَّ الْخَاتَمَ إِلَّا بِحَقِّهِ! فَتَحَرَّجْتُ مِنْ ذَلِكَ الْعَمَلِ وَتَرَكَتُهَا وَتَرَكَتُ الْمَالَ مَعَهَا اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَفْرُجْ عَنَّا مَا نَحْنُ فِيهِ فَانْفَرَجَتْ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ الثَّلَاثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أَجْرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ فَمَمَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ فَجَاعَنِي بَعْدَ حِينٍ وَقَالَ: يَا عَبْدَ اللَّهِ إِدْ إِلَيَّ أَجْرَتِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرَتِكَ مِنَ الْإِبِلِ وَالْغَنَمِ وَالرَّقِيقِ فَقَالَ: يَا عَبْدَ اللَّهِ اسْتَهْزِئْ بِي؟ فَقُلْتُ: إِنِّي لَا اسْتَهْزِئُ بِكَ فَأَخَذَ ذَلِكَ كُلَّهُ اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَفْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتْ الصَّخْرَةُ عَنِ الْغَارِ فَخَرَجُوا يَمْسُونَ"

means that in past three men were travelling and they took a refuge in cave during night, so when they entered into ether cave, a boulder rolled down and blocked the entrance. And they said that only the good deeds can relieve them of this boulder and they started praying to Allah. So one of them said that I would not drink milk before my old parents during night time. One day they both had slept in the shade of tree, so when I carried milk to them and fund them in this state, I didn’t consider it appropriate to awake them nor I could drink milk before them so I stood there with bowl of milk in my hands and waited for them to wake up till morning. When they woke up they drank the milk. O! Almighty Allah if I have done this deed for your happiness so please remove this stone and the boulder moved away from its place. But they couldn’t get out of the cave. The second person said that I had a cousin whom I have very much I invited her for sin but she denied. Even that one year I went to her and she come to me and I gave her a lot of money so that we could meet alone so when I overcame her she said it is not legal for you so I quit this idea of sin and took my way. So O! Almighty Allah I have done this deed for your happiness then ease our difficulty. With this the boulder moved away abit. But still they could not get out of the cave the Holy Prophet (SAW) said that the third person then said, O! Almighty I had kept many servants and paid their wages except one and that person left his wages and went away. I invested his wages in trade and his money started multiplying quickly. After some time that man come to me and demanded his wages. So I told him that all the camels, goats and slaves that you see are yours.

So he said I am not joking and that person took all the assets that belong to him. So O! my Allah if I have done this deed for your happiness so ease our trouble. Then the boulder moved away and they all came out of the cave and resumed their journey. This Hadith is accurate and consensual.

Third Hadith:

The Holy Prophet (SAW) has said, [6]

”رُبَّ أَشْعَثَ أُعْبَرَ ذِي طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ“

that a person with unkempt hair, ragged clothes about whom no one cares. If he swears by the name of Allah so the Almighty definitely fulfills his swear. And no differentiation has been made among things on which swear in the name of Allah can be made.

Fourth Hadith:

Saeed Bin Almusai narrates from Hazrat Abu Huraira and he turn narrates from Holy Prophet (SAW),

[7]

”بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً فَذُ حَمَلٌ عَلَيْهَا فَالْتَقَتِ إِلَيْهِ الْبَقْرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَذَا، وَإِنَّمَا خُلِقْتُ لِلْحَرْثِ فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ بَقْرَةٌ تَتَكَلَّمُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَنْتُ بِهِذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا“

Means that a person was loading luggage on a cow that the cow turned towards him and said, I have not been born for the purpose but I have born for forming. The people said Glory be to Allah can a cow speak? The prophet (SAW) said that I, Abu Bakkar and Umar (RA) believe so.

Fifth Hadith:

Abu Huraira (RA) narrates that prophet (SAW) said, [8]

”بَيْنَمَا رَجُلٌ يَسْمَعُ رَعْدًا أَوْ صَوْتًا فِي السَّحَابِ: أَنْ اسْمُ حَدِيقَةٍ فَلَانَ، قَالَ فَعَدَوْتُ إِلَى تِلْكَ الْحَدِيقَةِ فَإِذَا رَجُلٌ قَائِمٌ فِيهَا فَقُلْتُ لَهُ مَا اسْمُكَ؟ قَالَ: فَلَانُ بْنُ فَلَانَ بْنِ فَلَانَ قُلْتُ: فَمَا تَصْنَعُ بِحَدِيقَتِكَ هَذِهِ إِذَا صَرَمْتَهَا؟ قَالَ: وَلِمَ تَسْأَلُ عَن ذَلِكَ؟ قُلْتُ: لِأَنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ أَنْ اسْمُ حَدِيقَةٍ فَلَانَ، قَالَ: أَمَا إِذْ قُلْتُ فَإِنِّي أَجْعَلُهَا أَثَلَاثًا فَأَجْعَلُ لِنَفْسِي وَأَهْلِي ثَلَاثًا وَأَجْعَلُ لِلْمَسَاكِينِ وَابْنِ السَّبِيلِ ثَلَاثًا وَأَنْفِقُ عَلَيْهَا ثَلَاثًا“

Means that once a person heard the rumbling of thunder in lightening from sky. “Wather the orchard of blah (فلا) person “so he said that when I went towards the orchard of that person I saw a man standing there. I asked him his name and he said, blah, blah, blah .I asked him that what will be do with the fruits of this orchard after plucking them. He replied why do you ask about it. So I answered that I heard a sound from the clouds that “water the orchard of blah person”. So he replied that now when you have said this, the reason for this is that I will split the fruits in three parts. One part I will keep for my ménage and myself. The second part I will keep for passengers and helpless. While the third part I will spend on this orchard.

The evidences of high-mindedness from the companion of Prophet (SAW). We will start from the hints associated with the four companions of Prophet (SAW) and then we will expound all the Karamaat associated with other companions of Prophet (SAW).

Karamaat of Hazrat Abu Bakkar (RA): Among the Karamaat of Abu Bakkar (RA) one is that when his funeral was carried to the tomb of Holy Prophet (SAW),a voice come.so the door opened immediately and a voice come from the shrine that, [9]

“Pave one friend to meet the other”

Karamaat of Hazrat Umar (RA):

several demonstrations of Karamaat have been proved from Umar (RA).

First:Once Umar (R.A) Sent a battalion led by Sarya bin Hassaun . one day while delivering a sermon on Friday Umar (R.A) Said while standing on the pwpit during the sermon . O sarya ! look towards the mountain, look towards the mountain. Hazrat Ali says that I noted the date of this sermon so when the messenger of the battalion came back he said that O Amer ul Momineen! We fought on Friday during the time of sermon and the enemy defeated us. All of a Sudden a person cried, O sarya! Look at the mountain. So we turned toward the mountain and the Almighty vanquished the infidles and because of the blessing of that vore we got a lot of booty. [10]

(Imam Razi) say that I have heard some religious advisors saying that infact it was the miracle of Prophet (S.A.W) be cause the prophet (S.A.W) has once said to Abu Bakkar and Umar (R.A) that you both are like my ear and eye respectively. So when Umar (R.A) was compared with eye, so he had the power to see from long distances necessarily.

Second: It is narrated that the Nile river of Egypt would stop once din a year during the days of ignorance and it wouldn't resume the how until a beautiful girl was drowned into it. During Islamic era when Umr o bin Al'As wrote about this incedont to Umar (R.A) . Hazrat Umar (R.A) wrote on a piece of paper, O Nile! It you How by the order of Allah then deep honing and you flow by your own will then Weldon it need you at all. This letter was put into the Nile river due to which it started flowing and never ever stopped again.[11]

Third: Once an earthquake hit Madina so Umar (RA) hit his stick on earth and said “stop by the order of Almighty Allah” due to which the earth stopped shivering and after that earthquake never hit Madina city. [12]

I say these incidents have been narrated through “Akhbare Ahad” and one thing that we continuously know that without falling for the worldley pleasures and without falling informalities, Hzrat Umar (RA) had controlled the management of East and West and a revolution was brought in states and governments. If you skim historical books you will realize that since the age of Adam no one was blessed with the things that you had and even then Hazrat Umar (RA) kept himself for away from all types of formalities and corporal pleasures. These are ofcourse the evidences of Karamaat.

Karamaat of Hazrat Usman (RA):

Hazrat Anas (RA) has narrated that once he crossed a woman in his path and looked at her. After this he met Hazrat Usman (RA). Usman (RA) said that what has a happened to me that you people meet me in such state

that the symptoms of fornication are visible on your faces, so I said, is revelation possible after prophet (SAW)? Hazrat Usman (RA) replied “No” but real recognition is still present. [13]

Second: When Usman (RA) was attacked with sword, so the first drop of your blood fall on the following verse of Holy Quran, [14]

” فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ”

Third: When Jahjaah Ghifari snatched the stick from Hazrat Usman’s hand and broke it with his knee. So his knee started itching. [15]

Karamat of Hazrat Ali (R.A):

It has been narrated regarding Ali (R.A) that once a devotee of him stole something and he was a negro slave, so when he was presented before Hazrat Ali. Hazrat Ali (RA) asked him, Are you involved in theft? He replied, Yes on this he ordered the mutilation of hand and when he went back from Hazrat Ali (RA) he met Salman Farsi and Ibnulkuwa. Ibnulkuwa inquired from him regarding the mutilation of his hand so the negro replied, Ameer ul Momineen, Raesul Muslimeen, the son in law of Holy Prophet (SAW) and the husband of batol. Ibne Alkara said that he has chopped your hand and you are praising him. The negro replied, why should not I praise him, as he has chopped my hand righteously and has saved me from hell. When Salman Farsi heard this conversation, he informed Hazrat Ali Hazrat Ali (R.A) called that Negro and put his hand on his rest and covered it with a cloth, then he prayed some psalm and we heard a voice from heaven that remove this cloth. So when the cloth was removed by order of Almighty his hand had become right. [16]

Karamaat of other companions of Prophet (SAW):

There are many incidents of the Karamaat of other companions of Prophet (SAW) but we will discuss few of them here.

First: Mohammad Bin Almunkadir has narrated from the slave freed by Prophet (SAW) whose name was safeena, in which he says that I was traveling in the sea. There was a hole in the boat in which I was saving, so I rode on the Plank of the boat. And that plank threw me in the dried rhizome, where a line was present. When the lion attacked me, I said O! Abdul Hars! I am the slave of Prophet (SAW) so he went a head and showed me the path. Then he rode from which I understood that he is bading me farewell and then he went back. [17]

Second: Sabit has narrated from Hazrat Anas (RA) that Usaid bin Hazeer and another person from Ansar talked to Holy prophet (SAW) regarding their need, till it was very late at night. Then they went away from Prophet (SAW) and that night was pitch dark and they both had sticks in their hands so the stick of one of them was lighted and they started moving in the light of that stick and when their path segregated, the other person stick was also lighted and he started moving in light of that stick until he reached home. [18]

Third: Once people complained to Khalid bin Waleed (RA) that a man in your army drinks wine. So one night he rode on his horse and cycled around the whole army. During this time he saw a man riding a horse and he had a pitcher of wine. So Hazrat Khalid bin Waleed inquired, what is it? He replied it is vinegar. Khalid bin waleed prayed that it might be turned into vinegar when that person arrived to his friends and said, I have brought such wine for you People that no one else in Arab has ever tasted. So when they opened it, It was vinegar. Then they said that by the name of Almighty Allah you have brought vinegar to us, and that person replied that by the name of Allah, this is the result of the prayer of Khalid. [19]

Fourth: A very famous incident is that Khalid Bin Waleed (RA) had taken a first full of poison with Bismillah and the poison did not harm him. [20]

Fifth: It is narrated that during the course of journey Ibne Umar (RA) met with a group of people, who had stayed midway due to the fear of a beast. So he made the beast fled away, and said that the things from which human feared are imposed upon them. If they fear only Allah, nothing will be imposed upon him. [21]

Sixth: It is narrated that the prophet (SAW) sent Ala Bin Hazarmi to a battle, so there came a part of sea b/w him and his enemies. So he prayed to Allah and Muslims started moving over the water. [22]

Rational arguments on the existence of Karamaat:

Rational arguments on the existence of Karamaat are proved from different aspects.

First Reason: man is the Auliya of Allah. As almighty has said, [23]

”أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ“

And vice versa, [24]

”اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا“

So this is proved that man is the sound of Allah vice versa. And in the same way man loves the Almighty and vice versa. As Allah has said, [25]

”يُحِبُّهُمْ وَيُحِبُّونَهُ“

So when this is proved, so we say that when a man performs every task and obedience and worship which Allah has ordered to him and in which lies his consent and quit those things from which Allah has forbidden him, so how is this possible that the most merciful and beneficent Allah will complete all the tasks of that meek person which he has intended. It is in accordance with the status of Allah to create ease for him. And that is why Allah has said, [26]

”أَوْفُوا بَعْثِي أَوْفٍ بِعَهْدِكُمْ“

Second Reason: If the existence of Karamaat is denied the reason for this will be that either Allah is not capable of this or the Muslims are not eligible to be rewarded. In first condition there is deficit in power of Allah which is heresy and the second condition is also a lie .

Third Reason: The Holy Prophet (SAW) narrates from Allah, [27]

"مَا تَقَرَّبَ عَبْدٌ إِلَيَّ بِمِثْلِ آدَاءِ مَا افْتَرَضْتُ عَلَيْهِ وَلَا يَزَالُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ لَهُ سَمْعًا وَبَصَرًا وَلِسَانًا وَقَلْبًا وَبَدَنًا وَرَجُلًا
يَبِي سَمْعٌ وَيَبِي بَصِيرٌ وَيَبِي يُنْطِقُ وَيَبِي بِمَشِيٍّ"

means that a person cannot get closer to me until he performs all those duties which I have assigned to him and when he continuously tries to get closer to me though super derogatory until I start loving him and when I make him my beloved, so become his ear, eye, tongue heat hand and legs, Through which he hears, sees, speaks and walks. So this hadith testifies that nothing evil remain in their ears and eyes and other organs b/c if there were something evil in him then the Almighty Allah would never say that he is the ear and eye of him. When it is proved so we say that this place is more superior them exploring snakes and beasts and piece of bread, grapes and a sip of water. So when Almighty Allah awards such a high place through his blessings to a person them how it is possible that Allah will not provide bread or water to his beloved person in desert.

Fourth Reason: the Holy Prophet (SAW) has narrated from Allah, [28]

"مَنْ آذَى لِي وَلِيًّا فَقَدْ آذَى رَجُلِي، بِالْمُخَارَبَةِ"

Means that anyone who trouble my Auilya so he has invited me to war. So in this Hadith Allah has declared the trouble of Auilya as his own trouble and this close to the narration of Allah, [29]

"إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ"

So the pledge of Prophet (SAW) was declared as a pledge of Allah and the consent of prophet (SAW) as the consent of Allah and trouble of Prophet (SAW) as the trouble of Allah. So necessarily the status of the prophet (SAW) is very much high, so here when it is said, "he who troubles my Auilya he invites me to war" which testifies that Allah has declared the trouble of Auilya as his own. And this is also emphasized from this famous Hadith that Almighty Allah on doomsday will say, [30]

"يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدَّنِي، اسْتَسْقَيْتُكَ فَمَا سَقَيْتَنِي، اسْتَطَعَمْتُكَ فَمَا أَطَعَمْتَنِي فَيَقُولُ يَا رَبِّ كَيْفَ أَفْعَلُ هَذَا وَأَنْتَ رَبُّ الْعَالَمِينَ! فَيَقُولُ إِنَّ عَبْدِي فَلَانًا مَرَضَ فَلَمْ تَعُدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ غَنَّتَهُ لَوَجَدْتَ ذَلِكَ عَبْدِي"

Means O Ibne Adam! I was ill and you did not inquire about me. I asked for water and food but you did not give it to me. So he will say O my Allah! How could I do this when you are the creator of whole universe. So the Almighty will say my blah person was ill and you did not inquire about his health. If you had inquired after his health and met him you would have found me with him and the same is said regarding water and food. So these Hadiths testify that Auilyas occupy higher ranks. So how is this not possible teat the Almighty Allah give him a piece of bread and a sip of water or explore a dog or a line for him.

Fifth Reason: We observe this that when a king assigns a duty to a person he invites him to his company and in this way he specifies that person and give him power over those things which are assigned to him.

But rationale testifies that when a person gets closeness. All the posts run after him. So the closeness of a king is real things and all the ranks and posts are his obedient and the king of kings who is the almighty Allah when he gives a such status to a person and allows him access and assign him the ranks of honour and Karamaat and makes him aware of the closeness. So how is this impossible that the Almighty may emanate some Karamaat from that person.

Sixth Reason: There is no doubt in this that soul is involved in acts and deeds not body. And there is no doubt in this also that Almighty Allah recognizes human you like body for the soul. Which we have explained in explanation of this saying of Allah, [31]

"يَنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ"

And prophet (SAW) said, [32]

"أَبَيْتُ عِنْدَ رَبِّي يُطْعِمُنِي وَيَسْقِينِي"

means that is spend the night will Allah and he feeds me. And for this reason we see that a person who knows about the acts in absentia. He is mightier and strong and this is the reason that Hazrat Ali said, [33]

"By the name of Allah I did not throw away the gate of Khyber with Physical power"

But infact I threw it away with the power of Allah. And this is the reason that angel at that time enlightened Hazrat Ali with super power. So he gained the strength of soul. For this reason he overcome on odious task which no one else had done. In the same way when a person reaches to a higher rank in worship and obedience of Allah, so Allah said that I become his car and eye . so when Allah projects his own light into the ear of a person then he can hear both close and distant voices. And when this light is projected into the eye of a person so, he can see both close and distant things and when this light becomes his hand, so he gets control of near and distant task.

Seventh Reason: This argument is based on wisdom and mental discernment and it is what we have explained that it is not the essence of soul to divide and create unrest, but the essence of soul is synonymous with the angels and other residence of heavens. It is a type of purity but when it is linked with the body, it becomes busy in management and plans for body, because of its business it forgets its original abode and becomes one with this sinful body due to which its power decreases and loses its splendor and when it is linked with Allah its attention towards body decreases and because the sacer heaven lights of soul shine on it. Soit gets the power to stay in corporal bodies like heavenly souls and these are kiramaat. And there is another point in this, and the point is that in our religion human souls are different from each other regarding structure. Some of them are

heavenly and some are sinful. Some of them are hot while some are cold and heavenly souls are also like this. Don't you see hazrat gabriel the way Allah has described his features and has said regarding another group of angels, [34]

” وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً”

So here when a pure psyche has so much power, when its essence is shining and has an under filed temperament and when struggle in the way of Allah is combined with it which removes all the dust of this physical world from it, then this psyche shines in all its splendour and it gets the power to stay undefiled with the help of Allah in this sinful world. [35]

Conclusion:

When a person acquires nearness to Allah through piety and humbleness, then Allah counts him in the list of his specified men. They are called Auliya (saints). Allah exposes the nobility and dignity of these Auliya through unusual actions on their hands. These unusual and blessed actions are called karamaat (revelations). Karamaat are not conditioned for a wali but Karamaat only expose the truthfulness of a Wali (saint). Wali does not control the occurrences of karamat but reveals when Allah wants to reveal. These karamaat considered as a miracle of the prophet of that time because these karamaat shows the truthfulness of the prophet. Karamaat are proved through the course of shariah and also logically it is a possible activity. so imam Razi claim is proved conventionally as well as logically.

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