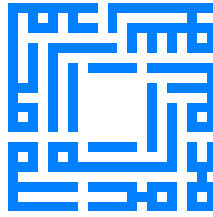




**Advanced Level Topics of Study for:
The Permissibility of Supplicating through the Holy Prophet (S)
'Calling on Someone Other Than Allah'**



**The Permissibility of Supplicating through the Holy Prophet
(*sallallahu alaihi wa sallam*) & 'Calling on Someone Other Than Allah'**

By Sayyid Ahmed Amiruddin

Q. Is it permissible to supplicate by saying '*Ya Rasulallah, Ya Muhammad (sallallahu alaihi wa sallam) help us and intercede to your Lord for us*'? Some people claim that to say "Ya" to anyone other than Allah is *shirk*. Is this correct, if not, what is the correct position of Ahlus Sunnah Wal Jama'ah?

A. *Wa Alaikum As Salam Wa Rahmatullahi Wa Barakatuhu.* The answer to your question is to supplicate with 'Ya Rasulallah' and 'Ya Muhammad' (*sallallahu alaihi wa sallam*), and ask Rasulallah for *Madad* (Aid, Help) is completely permissible. This is the correct position of the true Salaf of Ahlus Sunnah Wal Jama'ah. The Messenger of Allah (peace and blessings be upon him and his family) enjoined it upon his nation as a means through which to fulfill their needs.

A scholar of repute amongst Deobandi Muslims, *Shaykh ul-Hadith* Mawlana Zakariyya Kandhlawi includes the following narration in his book Virtues of Hajj, in the chapter 'The Adaab of Ziyarah' p.166,

"Ibn Hajra Makki (Shafi) says: 'Praying through the waseelah of Rasulallah (*sallallahu alaihi wa sallam*) has been the practice of the Saintly elders of Islam. Prophets and Saints have done the same. Hakim quotes a Hadith, which he says is correct: "When Hadrat Adam (*alaihi salam*) ate of the forbidden tree he prayed to Allah for forgiveness through the waseelah of Muhammad (*sallallahu alaihi wa sallam*)."

Allah asked: "O Adam, how did you know Muhammad?" Hadrat Adam (*alaihi salam*) replied: "O Allah when Thou didst create me and blew life into me, I looked up and saw written on the Holy Throne:

There is no God save Allah, Muhammad (sallallahu alaihi wa sallam) is His Messenger.'

Then I understood that Thou didst join to Thy name the name of him who is most beloved in Thy sight."

Allah replied: "Indeed is he the most beloved to Me among all beings and since you have asked for pardon through him, I have now forgiven your fault."

Further it is reported by Nasa'ee and Tirmizhi that a blind man came to Nabi (*sallallahu alaihi wa sallam*) asking him to pray for the return of his lost sight. The Nabi (*sallallahu alaihi wa sallam*) replied: "If you so wish, I shall pray on your behalf, but if you are prepared to suffer patiently it shall be better." The blind man desired that the Nabi (*sallallahu alaihi wa sallam*) pray for return of his sight. The Nabi (*sallallahu alaihi wa sallam*) said to him: "Perform wudhu properly and then pray to Allah in these words.

*"Ya Allah, I beseech Thee and I turn to Thee through Thy Nabi, the Prophet of Mercy Muhammad (sallallahu alaihi wa sallam);
Ya Muhammad (sallallahu alaihi wa sallam) through thee do I turn to my Lord for my great need that it may be fulfilled. Ya Allah do Thou accept the intercession of Muhammad (sallallahu alaihi wa sallam) on my behalf."*

This hadith has been noted as correct (*sahih*) by both Tirmidhi and Baihaqi. *The latter adds that after this prayer his sight was restored.*"(1)

Furthermore, Mawlana Zakariyya Kandhlawi mentions this dua *again* in Episode 33 of the same book, wherein he cites traditions tracing back to the Messenger of Allah (peace and blessings be upon him) which direct us beseech Allah, and to beseech His Rasul (*sallallahu alaihi wa sallam*) for help to fulfill our needs. In Story No. 33 (Episode) of Virtues of Hajj, Mawlana Zakariyya writes,

"Hadrat Uthman bin Haneef (*radhi Allahu anhu*) reports: "A certain man came to see Hadrat Uthman (*radhi Allahu anhu*) on more than one occasion for some need but found that the Khalifa paid no attention to him and neither did he try to assist him in his need. This man then complained to Hadrat Ibn Haneef (*radhi Allahu anhu*) who advised him thus: "Perform wudhu and go to pray two rakahs in the mosque of Rasulullah (*sallallahu alaihi wa sallam*). Then recite this dua:

"Ya Allah I beseech Thee and I turn to Thee through the Nabi Muhammad (sallallahu alaihi wa sallam), The Prophet of Mercy. Ya Muhammad, through thee I turn to thy Lord that my need be fulfilled."

Then having read this put your need before Allah. The man did as he was advised. Thereafter he went to Hadrat Uthman (*radhi Allahu anhu*) when he reached there he was surprised to see the gate keeper coming out to meet him and guide him into the presence of Hadrat Uthman (*radhi Allahu anhu*) who met him with great honor and respectfully begged his pardon for not having been able to assist him. Hadrat Uthman (*radhi Allahu anhu*) then asked him about his needs and very quickly settled and assisted him saying: "And if there is any further need for my help in future then inform me thereof without any hesitation."

The man left and returned to Hadrat Ibn Haneef (*radhi Allahu anhu*) to thank him for his advice and said: "Through your intercession and pleading, my problem is settled." Hadrat Ibn Haneef (*radhi Allahu anhu*) replied: "I never did any pleading on your behalf. The truth of the matter is that I was once in the presence of Rasulullah (*sallallahu alaihi wa sallam*) when a blind man came to complain of his blindness. Rasulullah (*sallallahu*

alaihi wa sallam) said: "If you so wish, then have patience and if you so wish, I shall pray to Allah for your sight." The man said: "O Rasulallah (*sallallahu alaihi wa sallam*), I even have no guide to lead me: and suffer great discomfort." Thereupon Rasulallah (*sallallahu alaihi wa sallam*) told him to make wudhu, perform two rak'ahs and then recite this same prayer; thereafter problem to Allah. It was not long afterwards that the same man came along healed of his blindness with no loss of sight at all." (The story of the blind man already passed under number thirty two of 'Adaab of Ziyaart') (2)

For more clarification on this subject, I encourage you to read the section 'Calling on Someone Other Than Allah' from the article 'Fitnatul Wahabiyya' (the Wahabi Menace) by Mawlana Shaykhu-l-Islam Ahmad Zayni Dahlan al-Makki ash-Shaf'i, Chief Mufti of Mecca al-Mukarramah, may Allah be pleased with him, wherein he states,

'Calling on Someone Other Than Allah'

"Among of what was mentioned concerning calling on someone other than Allah, whether that one is present, absent, dead or alive, is the saying of the Prophet:

"If the animal of anyone of you went out of control in the wilderness, then call: `O slaves of Allah, help me", since there are slaves of Allah [i.e. the angels] who will respond to him.

There is another hadith related by al-Bazzar in which the Prophet said:

" If one of you lost something or needs help while in an open land, then let him say: "O slaves of Allah, help me."" Another narration says: *Rescue me, because Allah has created slaves whom you do not see."*

When traveling at nightfall the Prophet, *sallallahu 'alyhi wa sallam*, used to say:

" O earth, my Lord and your Lord is Allah."

When the Prophet visited the grave of Muslims, he used to say:

" O people of the graves, peace be upon you."

In the Tashaddud in as-Salah the Muslim says:

"O Prophet of Allah, may Allah protect you from infirmities, and have mercy and blessings on you."

There is no harm in calling on and performing tawassul by someone unless one believes that someone other than Allah actually creates things. Hence, as long as one believes that only Allah creates them, there is no harm in performing tawassul. Likewise, attributing a certain doing to other than Allah does not harm unless one believes this doer actually creates. So once it is established the person does not believe the creating is for other than Allah then attributing a doing to other than Allah is understood in its proper context.

When one says: "This medicine benefited me," or "This particular righteous Muslim benefited me," he is merely exposing the created reason of the benefit. These statements are also similar to when one says: "This food satisfied my hunger," or "This water quenched my thirst," or "This medicine cured me." When Muslims say such statements, they understand them in their proper context, i.e., food, water, and medicine are only reasons, and Allah is the Creator of their benefit. (3)

And Allah Knows Best!

Sayyid Ahmed Amiruddin

1, 2. (Virtues of Hajj. Shaykh ul-Hadith Mawlana Muhamamd Zakariyya Kandhlawi, English translation by Waterval Islamic Institute. Johannesburg , South Africa , 2000. p. 166, 199-200)

3. Fitnatul Wahabiyya (The Wahabi Menace). By Mawlana Shaykhu-l-Islam Ahmad Zayni Dahlan al-Makki ash-Shaf'i, Chief Mufti of Mecca al-Mukarramah.

