



Attaining  
**Help** from  
The **Prophets**  
and **Saints**

By:

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Translated by:

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Anjuman-e-zia-e-taiba

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Asking the Prophets and Saints for assistance is permissible when it is believed that the help is actually from Allah ﷻ Himself, and that these personalities are merely the reflections of His assistance. Muslims ascribe to this belief alone and there is no ignorant person who deems a saint to be Allah ﷻ. There are two chapters in this discussion.

### **PROOF OF ASKING HELP FROM OTHER THAN ALLAH ﷻ**

There are Quranic verses, Ahadith-e-Shaheeha, rulings of the Jurists, Muhadditheen as well as the opposition in proof of asking for help from someone besides Allah ﷻ (Ghairullah). We shall discuss each part separately. Allah ﷻ orders, "Besides Allah Baqarah, Verse 23

In this verse, the Kuffar are invited to produce a chapter like the Holy Quran and to call their supporters to help them. Taking assistance from other than Allah ﷻ is permitted in here.

"Hadrat Esa ﷺ asked, "Who is my helper in Allah's ﷻ deen? His companions (the Hawaaris) said, "We shall aid he deen of Allah ﷻ" <sup>1</sup>

This verse states that Hadrat Esa ﷺ asked the Hawaaris, "Who will help me?" Thus, Hadrat Esa ﷺ asked for help from other than Allah ﷻ.

"Help one another in good deeds and piety and not in sin and wrongdoing." Helping one another is ordered in this ayat.

"If you help the deen of Allah ﷻ He will help you." Allah ﷻ who is himself Al-Ghani (The Prosperous), commanded His servants to help his deen.

One the Day of Mithaaq, Allah ﷻ took a promise from the souls of all the prophets regarding his beloved Nabi ﷺ "You are to bring Imaan upon and aid him." <sup>2</sup>

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<sup>1</sup> Surah Aale-Imran, Verse 52

“Seek help through patience and salaah.” Muslims are ordered to attain help from patience and Salaah, which are both other than Allah ﷻ

“Help me with strength.” We see in this that Hadrat Zul-Qarnain عليه السلام asked the people for help while building the aluminum wall (surrounding Yajuj and Majuj).

Allah ﷻ states, “O Nabi عليه السلام! Allah ﷻ has strengthened you with His aid and through the Muslims.”<sup>65</sup> “Ya Nabi عليه السلام! Allah ﷻ and your faithful Muslims are sufficient for you.” “Allah ﷻ Jibraeel عليه السلام and pious Muslims are the helpers of the Rasool عليه السلام Thereafter are the angels his helpers.” “O Muslims! Verily Allah ﷻ His Rasool عليه السلام and those believers who perform Salaah and give out Zakaah are you helpers.”

And in another ayat, **وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ (توبه: 16)** It is known from this that Allah ﷻ the Rubb, is your Helper, as well as Muslims to each other. However, Allah is the direct (biz-zaat) Helper while the Muslims are indirect (Bil-ardh) helpers.

When Hadrat Musa عليه السلام was ordered to go to Firaun for propagation (Tabligh). He submitted, “O Allah ﷻ! Make my brother a prophet and a minister for me. Strengthen my back through his assistance.” At that point, Allah ﷻ didn't reply, “Why have you taken someone besides Me to be your helper? Am I not sufficient?” Rather, He accepted His request. We Know from this that to become the helper of the bondsmen is the characteristic (sunnah) of the prophets.

Hadrat Rabee'ah ibn Ka'ab Aslami رضي الله عنه narrates that the Holy Prophet عليه السلام said to him, “Ask.” I replied, “I ask you for your companionship in Jannat.” Upon this, he asked, “Is there anything else you desire to ask for?” I replied, “This is all.” Rasoolullah عليه السلام then said, “Help me assist you by performing extra nafl salah.”<sup>3</sup>

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<sup>2</sup> Surah Aale-Imran, Verse 81

<sup>3</sup> Mishkaat, Baabus-Sujood wa Fadhlihi.

This Hadith is clear that the Holy Prophet ﷺ was asked by Hadrat Rabee'ah ربهيه for Jannat. Note: he did not say in reply, "You have asked me for Jannat, leaving out Allah ﷻ. You have become a polytheist (mushrik)." Rather, the answer was, "Your request is accepted. Is there anything else you wish for?" This is also asking from other than Allah ﷻ for help. The Prophet ﷺ even said, "Help me assist you in this matter by performing nafl, "which is requesting assistance from other than Allah ﷻ. Shaikh Abdul-Haqq Muhaddith Dehlwi رحمه الله writes in the annotation of this Hadith, "Ask was said absolutely by the Prophet ﷺ. He did not restrict it to any specific thing. We know from this that all affairs are in the blessed hands of Sayyiduna Rasoolullah ﷺ. He bestows whoever he wishes to and with whatever he wants with the command of his Rubb because,

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَاحِبَهَا      وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

This world and Hereafter are from his (Sayyiduna Rasoolullah's ﷺ) generosity. The Knowledge of the Tablet and Pen is only a portion of what he knows (uloom).

If you desire the goodness of this world and of the next, present yourselves in his court and ask for whatever you wish." Ashiatul-Lam'aat, Sharah Mishkaat

There were 360 idols present in the Holy Kaaba which remained there for 300 years. It was later purified through the Holy Prophet ﷺ. Allah ﷻ established, "When My house didn't become pure without the help of my Beloved ﷺ, your hearts will not be purified without his assistance."

The Khutba of the book Noorul-Anwaar, discussing Khalq, says, "Blessing and bestowing both the worlds and himself being attentive to his Rubb is the characteristic of the Holy Prophet ﷺ." It is apparent that only the person who is the owner (Malik) of both worlds and whatever they possess can bestow and give from it.

This extract from Shaikh Abdul-Haqq رحمه الله decided that all of the blessings of the world and hereafter should be asked for from

the Holy Prophet ﷺ. Ask for wealth, children, Jannat, safety from Jahannam and even to attain Allah ﷻ Himself. A Sufi Poet states, “Ya Rasoolullah ﷺ! I ask you to bring me to Allah ﷻ O Allah ﷻ I ask You for the Holy Prophet ﷺ”

Hadrat Qibla-e-Aalam, Muhaddith Alipuri ﷺ states, “Allah states, “If those were oppressive on themselves come to your court ask for their forgiveness and this Rasool ﷺ also supplication for their forgiveness, they will attain Allah ﷻ by your court.” (But in what manner?) “Allah ﷻ will be merciful and accepting of their repentance.” In other words, they will attain Allah ﷻ by coming to you, Ya Rasoolallah ﷺ.

Like Ashiatul-Lam'aat, Mulla Ali Qaari writes under the same Hadith, “The Holy Prophet gives whatever he wants to whoever he wishes.”<sup>4</sup>

Imam Fakhruddin Raazi writes The third group from them is the prophets, who have been bestowed with so much knowledge (uloom) and cognizance by Allah that they know the secret conditions of the creation and have authority over their souls. They have also been blessed with so much power that they may have authority over the visible belings of the creation.”<sup>5</sup>

Under the ayat, **وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ (قره: ۳۰)** this very Tafseer Kabeer records a narration of Hadrat Abdullah ibn Abbas ﷺ [The Prophet ﷺ said] “The Following should be said by the person who becomes lost in a jungle or desolate place, “O Servants of Allah ﷻ Help me, Allah ﷻ will show mercy to you.”

Commenting on the ayat, **وَيَسْمَعُونَ فِي الْاَرْضِ فَسَادًا (مائد: ۶۴)** Allama Ismail Haqqi ﷺ writes that Shaikh Salahuddin ﷺ states, “Allah ﷻ has granted me so much power that I can make the sky fall on the earth. If I wish, I can destroy all of the people on Earth by His power, But I Only supplicate for goodness.”<sup>6</sup>

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<sup>4</sup> Mirqaat, Sharah Mishkaat

<sup>5</sup> Tafseer Kabeer

<sup>6</sup> Tafseer Roohul-Bayaan

Maulana Jalaaluddin Rumi رحمته الله writes, “The Saints have attained the power from Allah ﷻ to bring back the arrow which has left the bow” <sup>7</sup>

Shaikh Abdul-Haqq رحمته الله writes, “Imam Ghazzali رحمته الله states, “The help of a person who used to be asked for assistance during his lifetime should be asked from after his demise as well. A buzurg states, “I have seen four people who help the same, or with even more intensity, from their graves just as how they used to assist in their lifetime.” A group of people state that the help of those alive is more powerful. However, I say that the help of the deceased is. The Saints (Auliya) have governance over the worlds because their souls are kept intact.” <sup>8</sup>

The marginal notes on Mishkaat Sharif state, “Asking for dua from the inmates of the graves, besides our Holy Prophet ﷺ and other prophets, has been refuted by the Jurists (Fuqahaa). However, the Mashaikh of the Sufiya and some Jurists have proven that it is permissible. Imam Shafee رحمته الله states, “The grave of Imam Musa Kaazim رحمته الله is proven effective for acceptance of dua.” Imam Ghazzali رحمته الله states that help can be asked for from the person who used to be asked for assistance in his lifetime after his demise.” <sup>9</sup>

This extract proves that the Jurists have no disagreement in asking for dua from the Holy Prophet ﷺ and other prophets. There is only a difference of opinion in asking for dua from the graves of the Saints (Auliya). The Ulama of visible knowledge have refuted it but the Sufiya and Jurists who receive Divine revealing (Kashf) have deemed it to be permissible.

Hisnul-Haseen states, “When help is sought, say, “O Servants of Allah ﷻ help me! O Servants of Allah ﷻ help me! O Servants of Allah ﷻ help me!” <sup>10</sup>

<sup>7</sup> Mathnawi Sharif

<sup>8</sup> Ashiatul-Lam’aat, Baabu Ziyaaratil-Quboor

<sup>9</sup> Baabu Ziyaaratil-Quboor

<sup>10</sup> Pg. 202

Mulla Ali Qaari رحمۃ اللہ علیہ writes under this, “If the animal of a person runs away, he should proclaim the following, “O Servants of Allah ﷻ stop the animal!”<sup>11</sup>

Commentating on “Ibaadullah”, he writes, “Servants can mean any of the following: Angels, Muslims, Jinns or the Abdaals (Rijaalul-Ghaib).”<sup>12</sup>

And further states, “This Hadith is accepted (Hasan). Travelers have a dire need for this tradition and this practice is effective.”<sup>13</sup>

Shah Abdul-Azeez رحمۃ اللہ علیہ writes, “It should be understood that to ask for assistance from someone else, not believing that the help he gives to truly be Allah’s ﷻ and only on trust, is Haraam. However, if attention is made to Allah ﷻ and this person is thought to be the reflection (Mazhar) of his help, keeping in mind the procedure and reasons of Allah’s ﷻ works, and then asks for visible assistance, it is not far from Divine Recognition (Irfaan) and is permissible in the Shariah. This form of seeking assistance (istiaanat) from someone else has also been made by the Prophets and Saints. Actually, seeking help is not only asked from other than Allah ﷻ but is asked from Allah ﷻ Himself.”<sup>14</sup>

He further writes, “By ascribing Allah’s ﷻ works (e.g giving children, increasing sustenance, giving health back to the sick, etc) to the impure souls of the Mushrikeen and idol worshippers, these very people become Kaafirs. However, Muslims regard these things to be from the command of Allah ﷻ. We consider the following to be beneficial to the creation (e.g medicine, the good dua of Allah’s ﷻ pious servants) as these bondsmen ask in His court and complete the needs of people. The Imaan of these believers is not shaken through this.”<sup>15</sup>

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<sup>11</sup> Hirzuth – Thameen

<sup>12</sup> Ibid

<sup>13</sup> Ibid

<sup>14</sup> Tafseer Fathul-Azeez, Pg. 20

<sup>15</sup> Tafseer Azezi, Surah Baqarah, Pg. 460

In his book Bustaanul-Muhaditheen, Shah Abdul-Azeez رحمته الله records the following stanzas of Shaikh Abul-Abbas Ahmad Zardani رحمته الله "I am the collector of the various items of my disciple (mureed) when the problems of the time afflict him. If you are in any uneasiness or hardship, proclaim, "O Zaroq رحمته الله" and I shall immediately come to you."

Under the ayat, فَلَيْفَ فِي السِّجْنِ بِضَعِ سَيِّئِينَ (يوسف: ٣٢), Tafseer Kabeer, Roohul-Bayaan and Khaazin state, دَفْعَ الظُّلْمِ جَائِزَةٌ and beneath the verse, فَأَنسَهُ الشَّيْطَانُ (يوسف: ٣٢) Tafseer Khaazin also states, اِلْتِمَاعَهُ بِالْمَخْلُوقِ فِي دَفْعِ الضَّرْرِ جَائِزَةٌ. It is permissible to ask for assistance from the creation to alleviate hardships."

The following is done as an amal to find a lost item, "When something is lost and the owner wishes that Allah سُبْحَانَهُ return the item to him, he should stand on an elevated place facing the Qibla, recite Surah Fatiha and present its thawaab, first to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then to Sayyidi Ahmad ibn Alwaan رحمته الله. Thereafter, the following dua is to be read, "O my Ahmed ibn Alwaan رحمته الله! If you don't return my belonging to me, I shall take you out of the register of the Saints (Auliya)." Through this, Allah سُبْحَانَهُ will return the lost object with barkat." <sup>16</sup>

Syed Ahmad ibn Alwaan رحمته الله has been called, his help was requested and the lost item was asked from him in this dua. Who taught this supplication, you might wonder? It was the eminent Faqih of the Hanafi Muzhab and author of Durr-e-Mukhtaar, Imam Haskafi رحمته الله

Imam Abu Hanifa رحمته الله states, "O Most honored of all creation and treasure of Divine Blessings. Whatever Allah سُبْحَانَهُ has blessed you with, grant me some of it as well. Allah سُبْحَانَهُ has made you content (Raazi), so make me content. I am aspirant of your generosity and there is no one besides you in the creation for Abu Hanifa." <sup>17</sup>

<sup>16</sup> Durre-Mukhtaar, Vol.3, Baabul-Luqta

<sup>17</sup> Qasida Nu'man

In These verses, help has explicitly been asked for from the Holy Prophet ﷺ

Imam Busairi رحمته الله writes. “O Most excellent of all creation ﷺ. there is none besides you for me to seek refuge in at the time of difficulty<sup>18</sup>

If we had to compile every text wherein the Learned and Jurists of Islam asked the Holy Prophet ﷺ for help, many journals would be required. We make do with just this much.

From an extract of Shaami, in the discussion of undertaking a journey to visit the graves, Imam Shafee states, “Whenever I am faced with a need, I present my self in the mazaar of Imam Abu Hanifa رحمته الله and through this barkat, my need is fulfilled.”

Mulla AH Qaari رحمته الله records the statement of Hadrat Shaikh Abdul Qadir Gawthal-Azam رحمته الله. “Whoever asks for my assistance in any problem or sorrow, his difficulty will be removed. Whoever takes my name and calls out to me in any hardship, his hardship will be alleviated, and whoever uses me as an intermediary (waseela) to Allah ﷻ in any need, it will be fulfilled”.<sup>19</sup>

At the same juncture, it is written that Hadrat Ghauthal-Azam رحمته الله himself explains the method to perform Namaaz-e-Ghauthia: Two rakaats nafl should be read, with Surah Ikhlāas 11 times in both. After making Salaam, Du'ood and Salaam should be read 11 times each Then, take 11 steps towards Baghdad Sharif and, on every step, the name of Hadrat Ghauthul-Azam رحمته الله should be taken and the need submitted. These two stanzas must also be read,

أَيُّدُرُكُنِي حَاسِمٌ وَأَنْتَ دَجِيئَتِي وَأُظْلَمُ فِي الدُّنْيَا وَأَنْتَ نَصِيئَتِي  
وَعَاوُزٌ عَلَى حَائِيِ الْحَمَى وَهُوَ مُنْجِدِي إِذَا صَاعَ فِي الْبَيْتِ إِذِ عَقَلْتُ بَعِيئَتِي

<sup>18</sup> Qasida Burda

<sup>19</sup> Nuzhatul-Khaatiril-Faatirfi Tarjamati Sayyidi Abdil-Qaadir رحمته الله Pg 61

After writing this, Mulla Ali Qaari رحمته الله states, “This Namaaz-e-Ghauthia was tested many times. Its result was always correct and good.”

Hadrat Ghauthul-Azam رحمته الله teaches the Muslims to ask for his help in times of problems. A reliable scholar of the Hanafi muzhab recorded his teaching without any refutation and even testified to its effectiveness and validity. We know from this that asking for help from the Buzurgs after their demise is permissible and beneficial.

All of the above were proofs from the Holy Quran, Ahadith and rulings of the Fuqahaa, Ulama and Mashaikh. Now follows the opinions of the opposition themselves.

The Shaikhul-Hind of the Deobandis, Maulwi Mehmood Hasan, writes in his translation of the Holy Quran under the ayat, إِنَّا كُنَّا نَسْتَعِينُ “Yes, it is permissible to visibly ask for help from a bondsman, believing him to be a means of Divine mercy and non-permanent (Ghair-Mustaqil) because this seeking of help (istiaanat) is actually seeking help from Allah.” [It should be bared in mind that Maulwi Mehmood Hasan wrote marginal notes on only 4 paras of the Quran. The rest were completed by Maulwi Shabeer Ahmad Uthmaani for him] This extract has decided the matter. It is our claim that no Muslim believes any Prophet or Saint to be Allah or His son. They merely accept them to be the intermediate (Waseela).

The following question was posed to Maulwi Rasheed Ahmed, “What is the ruling of reading stanzas that say, “Ya Rasoolallah This is a plea to you. Ya Muhammad Mustapha! We have a request to ask of you. Help, O Muhammad Mustapha gg. For the sake of Allah Every moment. I request you.”?

He answers, “Reading such stanzas in love and solitude, with the thought that Allah will inform him (of those pleas) or in mere love without any thought at all is permissible.”<sup>20</sup>

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<sup>20</sup> Fataawa Rasheedia, Vol 1, Kitaabul-Hazr wal-Ibaaha, Pg. 64

Someone asked him as to what his rulling was on reciting the following stanzas as a wazifa,

يَا رَسُولَ اللَّهِ أَنْظِرْ حَالَنَا      يَا رَسُولَ اللَّهِ اسْمَعْ قَالَنَا  
إِنِّي فِي بَحْرٍ هَمٍّ مُغْرَقٌ      خُذْ يَدِي سَهْلَ لَنَا أَشْكَالَنَا

Or this verse of Qasida Burda,

يَا أَكْرَمَ الْخَلْقِ مَا لِي مِنَ الْوُدِّ بِهِ      سِوَالِكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمِيمِ

He answered that reciting such statements, whether in poetry or prose, is Makrooh-e-Tanzeehi, not infidelity (Kufr) and transgression (fisq)<sup>21</sup>

In both these extracts, asking the Prophet ﷺ for help has not been ruled as infidelity or polytheism, but as permissible and Makrooh-e-Tanzeehi at the most.

Maulwi Qaasim Nanautwi writes, “Grant help, O Mercy of Ahmed ﷺ because there is no helper besides you for this unfortunate Qaasim”<sup>22</sup>

Help from the Holy Prophet ﷺ was asked in this verse, and it was further said, “There is no supporter for me besides you.” What happened? Did he forget about Allah ﷻ?

Maulwi ismail Dehlwi writes, “These highly ranked individuals have authority and absolute permission in the Aalam-e-Mithaal and Aalam-e-Shahaadat.”<sup>23</sup>

Haaji Imdaadullah Makki رحمته الله states, “Ya Rasoolallah ﷺ Allah ﷻ has placed the ship of the Ummah in your control. You can now either make it sink before you or let it proceed on its course.”

Maulwi Rasheed Gangohi writes, “The following has been narrated in some traditions, “O Servants of Allah ﷻ Help me “Actually this is not a plea for help (istiaanat) from any deceased being. Rather, the “Ibaadullah” are those who are present in the wild, as Allah ﷻ has appointed them for this very task.”<sup>24</sup>

<sup>21</sup> Fataawa Rasheedia, Vol. 3. Pg. 5

<sup>22</sup> Qasaaid-Qaasimi

<sup>23</sup> Tanslation of Siraate-Mustaqeem, Pg 103

<sup>24</sup> Fataawa Rasheedia, Vol. 1. Kitaabul-Bidat, Pg. 99

This extract is explicit, that there are some servants of Allah ﷻ present in deserts, jungles and the wild and are there by His permission to help people. Seeking assistance from them is permissible. Asking for help (istimdaad) from the servants of Allah ﷻ is permissible is our claim as well. The question remains as to whether the Holy Prophet ﷺ helps or not. We have already written much about this and shall provide rational proofs for it in the next chapter.

Maulwi Mahmood Hasan writes, “Actually, the Holy Prophet ﷺ is the owner (Malik) of the world after Allah ﷻ. Animals, lifeless things like stones, mountains, etc; humans and non-humans all fall under his control. In short, he was truly the owner and it is for this reason that giving dowry (mehr) and Adl was not compulsory on him.”<sup>25</sup>

Maulwi ismail Dehlwi writes. “Hadrat Ali عليه السلام has a unique excellence over the first two Khalifas of Islam. It’s that those who are obedient to him are many and all stations of sainthood (wilaayat, incl. Qutbiyat, Ghausiyat, Abdaaliyat and other services) are in his medium from his time until the Day of Qiyaamat. He also has a major involvement in the kingship of kings and opulence of the wealthy. This is not obscured to those who have insight and travel the angelic realm.”<sup>26</sup>

From this, it is clear that kingship, governance, opulence, sainthood, gausiyat, etc. are attained by people from Hadrat Ali عليه السلام. The Peer and Murshid of the Deobandis, Haaji Imdaadullah Makki writes, “Reaching this rank, the bondsman becomes the viceroy of Allah ﷻ and people are made to come towards him. In the Zaahir, the bondsman’s secret becomes divinely infused. This is called Barzakh and both Wujoob and Imkaan are equal here. No one has mastery over anyone in this realm. Reaching this station, the Aarif becomes authoritative over the world.”<sup>27</sup>

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<sup>25</sup> Awwala Kaamila, Pg. 12

<sup>26</sup> Siraate-Mustaqeem, Pg. 60

<sup>27</sup> Zia-ul-Quloob, Pg.29

Pay attention! The Peer has accepted Divine infusion and authority over the world.

There was an article in the newspaper Jung (Monday, 9<sup>th</sup> July 1961) Wherein Maulana Ditishaamul-Haq Deobandi is reported to have tied an *Imam Zaamin* on the arm of the Pakistani President. Muhammad Ayub Khan, on his departure from Karachi to tour America. On Tuesday the 10<sup>th</sup> of July 1961, there was also a photo in the same newspaper wherein the above Maulana is tying a few notes of money on the arm of a president. Imam Zaamin means tying a few notes of money on the name of Imam Husain عليه السلام to the arm of a traveler. The Imam then becomes his protector (i.e. the traveler is in his control). When the traveler returns safely, Fatiha will be made with those notes of money on the name of Imam Husain عليه السلام in whose custody the traveler was placed.

See, help from Imam Husain عليه السلام was taken in this incident, Fatiha and Nazar was made on his name and the President was given in his custody. Subhanallah! What an Imaan-enlightening deed was performed Allah عز وجل be thanked that the Deobandis have accepted this part of Islam.

Maulwi Ashraf Ali Thanwi writes, "Seeking assistance from other than Allah عز وجل (Istiaanat and Istimdaad) made with the belief that the person (to whom it was made) has knowledge, power and is mustaqil (permanent) is polytheism. If help was asked without the belief of knowledge and power and the person asked is believed to be non-permanent (Ghair-Mustaqil), with his knowledge and power having been proven through a proof, then this is allowed, irrespective of whether the person beseeched is alive or has passed away."<sup>28</sup>

He has decided that asking for help (istimdaad) made to the creation is permissible with the acceptance that he has non-permanent power, even if help is asked from a person who has passed away.

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<sup>28</sup> Imdaadul-Fataawa, Vol. 4, Pg. 99

Maulwi Ashraf Ali Thanwi has translated the Arabic verses of Shiamul-Habeeb and named it Shiamut-Teeb in the end of his book, Nashrut-Teeb. In it, he passionately asks for help from the Holy Prophet The verses now follow.

**O My Nabi! Aid me, as only you are my guardian in difficulties.**

**Besides you, who is my refuge? The armies of rampage have overpowered me.**

**O Son of Abdullah This world is against me. O my Master ﷺ Attend to me,**<sup>29</sup>

### **RATIONAL PROOFS FOR ASKING THE SAINTS (AULIYA) FOR HELP**

This world is the reflection of the Hereafter and the affairs of it gesture as to how the affairs of the Hereafter occur. That is why the examples, For example, it states that greenery begins to appear when rain falls to the dry earth. This is shown to teach us how lifeless bodies will be given life again. It is also said that when you dislike having a partner over your slaves, why then do you accept idols to be partners over Allah's ﷻ governance? In short, the world is the reflection of the Hereafter.

It is noticed in the world that a king does not complete every work himself. Rather, he sets up various departments for the affairs of the kingdom and keeps different levels and categories of people in each department, e.g. an officer, someone below him, etc, Then, a prime-minister is appointed to oversee and be an authority over all these departments. In other words, everything and every affair occur according to the wish and desire of the king, but not directly through his hands. The king doesn't keep workers and administrators based on any helplessness. He can complete almost all needs of his existence by himself (i.e. he is able to drink water himself) but it is due to awe and dignity that he takes the service of servants for every work.

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<sup>29</sup> Ashraf Ali Thanvi, Nashrut-Teeb, Pg. 145

His subjects are guided that they turn to these appointed officials in their times of need in sickness, they should go to the doctor of the hospital or to the court and speak to the judge through lawyers in legal cases etc. The subjects going to these departments and having appointed people for their needs and problems is not rebellion or insolence to the king but is in accordance to his desire, because he appointed these officials and authoritative people for this very reason. Yes, if the subjects make another their king and thereafter request help from him, they will be deemed rebels against the first for abandoning the officially appointed people and making someone else (a ghair) their judge.

When this is understood, comprehending the works and affairs of Allah's ﷻ dominion (Sultanat) will be easy. Allah ﷻ has power to do and complete every minor and major task of His dominion Himself but doesn't choosing father to appoint angels, etc. over the running of the world and giving them separate factions and departments, e.g. the department of taking away life is run by Hadrat Izraa'il ؑ (the angel of Death). Likewise, there are other departments concerned with protecting humans making sustenance (rizq) accessible, ensuring it rains, producing the form and feature of the baby in the mother's womb, writing down the child's fate, asking the deceased the questions of the grave, blowing the trumpet (Soor) to destroy the world and bring it back to life again, giving life back to the dead, making Qiyaamat occur, etc. To sum up, many affairs of the world and Hereafter have been allocated and distributed amongst angels.

Similarly, Allah ﷻ has handed the management of the world to His beloved Servants and gave them special authority as well. A study of works in spirituality (Tasawwuf) will suffice in knowing how many groups of Saints there are and what their tasks and responsibilities are. This doesn't mean that Allah ﷻ is in need of them. No. Rather, this is the demand of the reflection of Dominion (Sultanat). They are also endowed with special authority through which they may say, "We can do this." This is

not based on their own deduction but is attested to by the Quran and Hadith.

Hadrat Jibraeel عليه السلام said to Sayyidah Maryam عليها السلام, "O Maryam عليها السلام! I am a Messenger of your Rubb and have come to give you a pure son."<sup>7-1</sup> From this, it is known that Hadrat Jibraeel عليه السلام gives children.

Hadrat Esa عليه السلام said, "I shall create for you the appearance of a bird from sand, and when I blow in it, it will become a bird by the command of Allah ﷻ." This proves that Hadrat Esa عليه السلام can give life to the lifeless by Allah's ﷻ permission.

"Say, "The Angel of Death عليه السلام will give you the death that has been appointed to you." We can deduce from this that Hadrat Izraa'il عليه السلام can make a living object lifeless. There are many ayats like these in which Divine works have been attributed to the servants.

Allah ﷻ states about the Holy Prophet ﷺ "My Beloved ﷺ purifies them and teaches them the Book and wisdom"<sup>30</sup>

"They have been made wealthy by Allah ﷻ and His Rasool ﷺ through His grace."<sup>31</sup>

We know from the above verses that the Prophet ﷺ purifies people from every kind of impurity and makes the poor wealthy.

"Take sadaqah from their wealth and cleanse them with it."<sup>32</sup>

Thus it can be ascertained that only the amal which is willed in the court of Rasoolullah ﷺ is accepted in Ailan's ﷻ presence

And it would have been good if they were content with what Allah ﷻ and His Rasool ﷺ gave to them and if they said "Allah ﷻ sufficient for us. Now Allah ﷻ and His Rasool ﷺ will grant us from His bounties."<sup>33</sup>

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<sup>30</sup> Surah Aale-Imran Verse 164

<sup>31</sup> Surah Tauba, Verse 74

<sup>32</sup> Surah Taub& Verse 103

<sup>33</sup> Surah Tauba, Verse 59

We know from this that the Holy Prophet ﷺ bestows. It is proven from these ayats that if a person says, "Rasoolullah ﷺ gives us respect wealth and children." it is correct because these ayats have illustrated this. However the intent will be that these blessed people are the officials of the Divine control. Allah ﷻ has given to them and they give to us. Likewise, asking the Prophets and Saints for help in problems similar to the servant of a king asking for assistance from the doctor or judge in their respective need.

The Holy Quran states "And if these sinners who have been oppressive upon themselves come to you (O Prophet ﷺ), ask Allah ﷻ for forgiveness and you also supplicate for their forgiveness; then Allah ﷻ will be found to be accepting of repentance and merciful." <sup>34</sup>

Aalamghiri states that people who visit the blessed Rauza of Rasoolullah ﷺ still recite this ayat <sup>35</sup>

So far, the discussion was confined to the dunya. In the grave, three questions are asked by Munkar and Nakeer (the angels who are assigned to ask the questions of the grave). The first question is, "What is your deen?" and he replies, "Islam." All the dimensions of the deen is incorporated in the answer of Imaan, but the questioning doesn't stop with it. The last question is, "What do you say about the Master of Madina ﷺ? When he answers, "Yes, I recognize him. He is my Nabi Muhammad ﷺ" the questioning stops. So, salvation is attained through the help of his name in the grave. On the Day of Qiyaamat being in complete misery, people will search for an intercessor. Upon reaching the court of the Holy Prophet ﷺ, the giving of account (Hisaab, Kitaab) will commence - and that too, with the Holy Prophet's ﷺ intercession. We can deduce from this that the entire creation being needy of Rasoolullah ﷺ is sanctioned by Allah ﷻ in the world, Hereafter and even in the grave. That is

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<sup>34</sup> Surah Nisaa, Verse 64

<sup>35</sup> Kitaabul-Hajj, Baabu Ziyaarat Qabrin-Nabi ﷺ

why He states, "Find a medium (waseela) to you Rubb." In other words, the mediation (waseela) of the Holy Prophet ﷺ is necessary.

If "waseela" here is taken to mean the mediation of good deeds, then sinful Muslims like us and those who die immediately after bringing Imaan will be without any. Good deeds are also attained through the blessings of the Holy Prophet ﷺ. Still too is the Noble Messenger's ﷺ mediation indirectly necessary. Even the Kuffaar accepted the Nabi ﷺ to be the waseela,

وَكَاؤُوا مِنْ قَبْلِ يَسْتَفْهِعُونَ عَلَى الدِّينِ كَفَرُوا (بقره: ٨٩)<sup>36</sup>

The Kaaba was cleansed from the filth of idols by the mediation of the Holy Prophet ﷺ, and through his waseela did it become the direction for Salaah (i.e. the Qibla).

فَلَتُورِيَنَّكَ قِبْلَةَ تَرْضَاهَا (بقره: ١٢٤)

Through his waseela, the Quran became classified as the Qur'an and its verses were categorized to be Makki or Madani by him being Makki or Madani. Otherwise, they would all be known as Arshi.

The cursed Shaitaan wants to reach Allah ﷻ without the means of the Prophets but is shot down by a meteor every time. If he went via Madina, he would never be treated so. This will be the same result of the person who says, "Accept Allah ﷻ and no one else."

This discussion of mine is clear. Asking the Prophets and Saints for help or believing them to be able to fulfill needs is neither polytheism nor is it insolence to Allah ﷻ. Rather, it is in complete accordance to Islamic Law and His desire. My friends! On the night of Me'raj, Salaah was originally made Fardh 50 times a day. Then, through Hadrat Musa's ﷺ request, it was reduced until it reached 5. Why? It was so that the creation may appreciate the help of Hadrat Musa in 50 Salaah becoming 5. In other words, the beloveds of Allah ﷻ give their help to us even

<sup>36</sup> Surah Baqarah, Verse 89

after their demise. With regards to polytheists (Mushriks) asking their idols for help, it is no doubt polytheism for two reasons,

1. Believing them to possess Divine effects and to be false gods. This is why they call these idols "gods" and partners, meaning they accept these idols to be the servants of Allah ﷻ and to also be a part of Divinity, just as how Christians accept "Jesus" to be Allah's ﷻ servant, His son, a part of the "Holy Trinity" or "God" Himself. Mu'mins, believing the Prophets and Saints to be Allah's ﷻ servants, accept them to be able to fulfill their needs just as how Deobandis accept the wealthy to be the supporters and helpers of their Madrassahs and Darul-Ulooms.
2. Allah ﷻ has not bestowed this power to the idols. It is the idol-worshippers who choose to accept these idols to be their helpers and ask them for help, etc. Therefore, they are criminals and rebels amongst the servants of Allah ﷻ. The example to better illustrate this has already been given.

Shah Abdul-Azeez رحمته اللہ علیہ based his judgement with this difference in mind. Thus, without comparison, an idol-worshipper becomes a polytheist by performing sajda towards a stone because he himself invented this action. Muslims prostrate in the direction of the Kaaba, which is also a building of stone. However, we do not become polytheists (Mushriks) because this sajda is for Allah ﷻ reality, not for the Kaaba, and is done on His command. On the contrary, the prostration of the polytheist to a stone is against the command of Allah ﷻ. This difference is necessary. Respecting the water of the Ganges is infidelity (kufr), but respecting the water of Zum-Zum is Imaan. Revering the stone in a temple is polytheism, but revering the Maqaame-Ibrahim is Imaan, even if it is also a stone.

## OBJECTIONS & ANSWERS TO SEEKING HELP FROM OTHER THAN ALLAH ﷻ

### OBJECTION 1

The Prophet ﷺ once said to Sayyidah Fathima Zahra رضي الله عنها, "I cannot help you."<sup>37</sup>

**When Rasoolullah ﷺ couldn't help Sayyida Fathima رضي الله عنها, what assistance can he give to others?**

**Answer** - Firstly, this incident is connected to acceptance of Islamic propagation (tabligh). The intent was, "O Fathima رضي الله عنها, if you hadn't accepted Imaan, I would not have been able to prevent punishment befalling you against the command of Allah ﷻ." An example of this was the son of Hadrat Nuh عليه السلام. That is why 'Minallah' was said here. It is the believers that Sayyiduna Rasoolullah ﷺ helps in every place. Allah ﷻ states, "Besides the pious, all friends will become an enemy to each other on the Day of Qiyaamat." The Prophet ﷺ will intercede for even major sinners and take care of those stumbling on that Day. He once said. "All bonds and relationships will break on the Day of Qiyaamat except for my bond and family tie."<sup>38</sup>

The Holy Prophet ﷺ will truly not assist the Deobandis. Alhamdulillah, we are Muslims and due to this he will definitely help us.

### OBJECTION 2

The Holy Quran states, "We make only Your (Allah's ﷻ) worship and only You do we beseech for help."<sup>39</sup>

**This proves that, like worship, help is to be asked for from Allah ﷻ alone. When the worship of someone besides**

<sup>37</sup> Mishkaat, Baabut-Tahzeer

<sup>38</sup> Shaami, Baabu Ghusli-Mayyit

<sup>39</sup> Surah Fatiha, Verses 4-5

**Him is polytheism (shirk), asking from someone besides Him also becomes shirk.**

**Answer** - Help here refers to actual help, meaning, "Believing You (Allah ﷻ to be the true Maker (of affairs to occur), we ask only You for help." With regards to seeking assistance from the servants of Allah ﷻ they are only asked for it with the sole belief that they are the means of Divine guidance, just as how the Holy Quran states, "There is no judgement except for Allah's ﷻ" or like how Allah ﷻ states in another verse, "Only for Allah ﷻ is everything of all the heavens and earth." However, we still accept the rulings of our judges and lay claims of ownership over our possessions. In other words, the ayat refers to actual (Haqeeqi) rule and ownership, but through Divine bestowal, they are proven for the bondsman as well.

Also, clarify what the connection is between Worship and seeking assistance. This ayat mentioned both of them. The connection is only that asking for help in the belief that Allah ﷻ is the true helper is also a branch of worship (ibaadat). Idol-worshippers ask for help at the time of worshipping their idols (e.g. "Kali Ma! We beseech you and ask for your help.") This is why both have been mentioned. If the meaning of the ayat is taken to be that asking any other besides Allah ﷻ (Ghairullah) for any kind of help is polytheism, then there will not be any Muslim on the face of the earth – neither the Sahaaba, nor the followers of the Quran, not even the opposition themselves! We have already proven this clearly. Even today, the help of the wealthy is asked for in donations for Madrassahs. A human being is in need of the bondsmen's help from birth until burial (his parents' affection and nurturing, the lessons of his teacher, etc); rather, he is even in need of it on Qiyaamat. When our entire lives are based on the generosity of the creation, how can we say that we don't request help from anyone? There is no restriction in this ayat as to which form of assistance or time.

### OBJECTION 3

Allah ﷻ states وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن دُونِ اللَّهِ وَلَا تَصِفُوهٗ

This proves that there are no Walis and helpers besides Allah ﷻ

**Answer** – Here, the Friends of Allah (Auliya-Allah) have not been rejected, but Wall min Doonillah (i.e. the idols and devils). Who the Kuffaar believed were their helpers and supporters. A Waliullah is someone who Allah ﷻ has made to be the helper of His servants, e.g. the Prophets and Saints. So, help should be attained from the people who are appointed for this task, not others who can't. When Allah ﷻ commanded Hadrat Musa عليه السلام to go to Firaun because he had become a tyrant, he said, "Make my brother, Haroon, my minister so that my arm is strengthened."<sup>40</sup>

Allah ﷻ didn't say in anger, "Why did you take the support of someone else besides Me?" Rather, He accepted the request. We know from this that taking the help of the pious servants of Allah & is the practice of the prophets.

### OBJECTION 4

Durre-Mukhtaar, Baabul-Murtadeen, under the discussion of Karaamaatil-Auliya, states قَوْلُ شَيْءٍ يَلُو قَيْلَ يَكْفُرُهُ We can ascertain from this that saying, "Ya Abdal-Qaadir Jilani Shai-an Lillah ﷻ is infidelity (kufr).

**Answer** - Here, "Shai-an Lillah" means, "For helping Allah's ﷻ need, give something." Is Allah ﷻ in need of anything? This meaning is without doubt infidelity. Shaami writes in its explanation, "If the correct meaning was intended, "Give something for the sake of Allah ﷻ, then this is permissible."

"Shai-an Lillah" has this very meaning according to us.

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<sup>40</sup> Holy Quran

**OBJECTION 5**

**Being Allah's ﷻ servants, why should we go to anyone else? We are His servants and present our needs to Him only<sup>41</sup>**

**Answer** - We go to His servants upon His command. The Holy Quran sends us to them. Allah ﷻ has sent these servants to the world for this very purpose. Refer to the previous chapter for a better understanding of this.

**OBJECTION 6**

**Speaking about the infidelity of the disbelievers, the Holy Quran states that they ask idols for help. They became polytheists (Mushriks) by asking the idols for help and you have also become polytheists by asking the Saints (Auliya) for help.**

**Answer** - You have become polytheists by asking the wealthy, policemen and government for help. We have already explained this difference in the section on rational proofs. Allah ﷻ states, "There is no helper for the person on whom Allah's ﷻ curse descends." The mercy of Allah ﷻ constantly descends upon the believers. This is why He has created many helpers for them.

**OBJECTION 7**

**Hadrat Mulla Ali Qaari ؒ writes that when Hadrat Ibraheem ؑ was put in the fire of Namrud, he didn't want any help from Hadrat Jibraeel ؑ after being offered. Instead, he said, "O Jibraeel ؑ, I have no need from you." If asking from other than Allah ﷻ was permissible, why didn't Hadrat Ibraheem ؑ seek the help of Hadrat Jibraeel ؑ?**

**Answer** - This was the time of a test. In the fear of saying something that could be equated to a complaint and being disliked by Allah ﷻ Hadrat Ibraheem ؑ didn't even make dua to Allah ﷻ. He said, "O Jibraeel ؑ I have no need from you. The One from who I do have a need knows what it is." Likewise, the

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<sup>41</sup> Taqwiatul-Imaan

Holy Prophet ﷺ informed people of Hadrat Husain's ﷺ martyrdom, but no one - not the Prophet ﷺ not Hadrat Ali ﷺ nor Sayyidah Fathima ﷺ made dua for these difficulties to be removed.

### OBJECTION 8

**Asking those alive for help is allowed but not to the dead. This is because the living have the power to help, not the deceased. Thus, this is polytheism (shirk).**

**Answer** - The Quran states, "We ask only You (Allah ﷻ) for help." Where is the differentiation between the living and the dead? Is the worship of the living permissible and the dead impermissible? Just as how the worship of anyone but Allah ﷻ (Ghairullah) is polytheism unrestrictedly, so should the requesting of help from the living or dead be. 2,500 Years after Hadrat Musa's ﷺ demise, he helped the Ummah of the Prophet ﷺ on the night of Me'raj by decreasing 50 salaah each day to only 5. Allah ﷻ knew that the Salaah would eventually be five, but to prove the help of the Buzurganeeden, He appointed it as 50. Then, through the dua of two of His beloveds, He decreased it to only 5. Refuters of asking for help from others but Allah ﷻ (istimdaad) should read 50 salaah because the help from other than Allah ﷻ is included in the 5 daily Salaah.

Also, the Holy Quran regards the Friends of Allah to be alive and states that they should not be called dead nor even thought to be so:

**"Do not call those who were killed in the path of Allah ﷻ "dead".  
Instead, they are alive but you have no realization of it."**

When they are alive, asking them for help will be permissible. Some say that this ayat is about the shaheeds who were martyred by swords in the path of Allah ﷻ. This is an unjust deduction because the ayat doesn't confine itself by mentioning this. Those who were martyred by the sword of Divine love are also included in this order -<sup>42</sup>

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<sup>42</sup> Roohul-Bayaan

It is for this reason that, according to the Hadith, the person who dies drowning, being burnt, by a plague; the woman who dies while giving birth or an Islamic student passing away while traveling, etc. are all shaheeds (martyrs). If only those killed by swords are alive while the others are dead, it would necessitate accepting the Holy Prophet ﷺ and Hadrat Abu Bakr ؓ to be dead (Allah ﷻ Forbid!) whereas it is the unanimous belief of all that they are alive with complete life. We have already presented the study into requesting assistance from the deceased and alive in the proof of this topic. The saying of Imam Ghazzali ؒ should be referred to. Further insight into this will be given in the discussion of kissing the relics (tabarrukaat) and undertaking a journey to visit the graves, Insha-Allah.

„ Under the ayat, **وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ (تقصص: ٢٢)** Tafseer Saawi states, "Here, "Laa Tad'u" means "Do not worship". Thus, there is no proof to validate the Khaarijies belief that asking from other than Allah ﷻ (Ghairullah) is pure ignorance, because asking others besides Allah ﷻ in the belief that Allah ﷻ gives benefit or harm through their mediation, is sometimes Waajib as this is the attainment of means. Only a dissenter or ignorant person will refute means of attainment."

There are three things that can be deduced from this extract,

1. Asking from someone besides Allah ﷻ is not only permissible but, in some instances, Waajib.
2. Only Khaarijies reject this beseeching.
3. 'La Tad'u' negates worshipping. It doesn't refute calling or asking for help.

## OBJECTION 9 [www.ziaetaiba.com](http://www.ziaetaiba.com)

**I The illustrious and pious servants are seen unable to walk in their old-age and are, after their demise, absolutely powerless. Therefore, asking help from such weak people is absurd, just as taking the help of idols is. Allah ﷻ has spoken of its detriment,**

**وَأَنْ يَسْأَلَهُمُ الدُّبَابُ شَيْئًا لَّا يَسْتَنْفَعُ دُونَهُ (ج: ٤٣)**

**These Saints cannot remove even a fly from their graves.  
What assistance can they give us?**

**Answer** - All of these weaknesses befall a physical body because the connection of the soul (rooh) with it is weakened with it. After demise, the soul doesn't experience any weakness at all, but becomes stronger. Proof of this is that the soul sees people outside of the grave while inside and even hears their footsteps. This is all especially proven for the souls of the prophets. Allah ﷻ states, "Every coming moment is better for you than the moment passed."<sup>43</sup>

Seeking assistance is made to the soul of the Saint, not his physical body. Those who the Kuffaar ask for help from are bereft of any spiritual (roohani) power. They also believe stones, which have no soul at all, to be their helpers.

Commentating on the ayat, **يُجْلُونَ عَامًّا وَيُحْمُونَ عَامًّا (توبه: ٣٤)**

Tafseer Roohul-Bayaan states that the Holy Prophet ﷺ drank poison at Khaibar. However, its effect only became apparent at the time of demise. He drank it while he was in the station of truth (haqeeqat), and poison has no effect in this station. At the time of demise, humanity (bashariyat) appeared, and death occurs on manhood. Therefore, the effect had now appeared. What to speak of removing a fly from the qabr - these Saints (Auliya) have the power to topple the world, but they pay no attention to this. Idols remained in the Kaaba for 300 years and Allah ﷻ didn't remove them. So was Allah ﷻ weak that He couldn't purify His house from filth?

**OBJECTION 10**

**If Hadrat Ali رضي الله عنه and Imam Husain رضي الله عنه had any power, why were they martyred at the hands of enemies? When they cannot remove their own problems, how can they remove your afflictions? Allah ﷻ States,**

**وَإِنْ يَسْأَلُهُمُ الدُّبَابُ شَيْئًا لَّا يَسْتَفْقِدُوا وَهْمَهُ (حج: ٤٣)**<sup>44</sup>

<sup>43</sup> Surah Duhaa, Verse 4

<sup>44</sup> Surah Hajj, Verse 73

**Answer** - Indeed, they had the power to remove these hardships but didn't use it because desire was for this to occur. The staff (asaa) of Hadrat Musa عليه السلام could've eaten Firaun, but he didn't use it. Imam Husain عليه السلام had the power to bring the Fountain of Kauthar to Karbala, so what was the river of the Euphrates? In the end, he chose to remain content with the pleasure of Allah سبحانه. In Ramadaan, we have water with us but don't use it due to Allah's سبحانه command. This is in contrast to idols that have no power at all. Thus, to fit these ayats on the Prophets and Saints is not a part of deen, as they are intended for idols. The grandfather of Imam Husain عليه السلام (i.e. Sayyiduna Rasolullah صلى الله عليه وسلم) made fountains of water flow from his fingers several times. This water used to come from Jannat.

