



# Seeking the help of the servants of Allah<sup>1</sup>

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Translated by Abu Hanzala

All Muslims must realise that the real remover of all difficulties, the seer, the hearer and the knower is only Allah. And by His granting, his chosen people are given knowledge, the power to remove difficulties and to hear and see. For example, he made our parents helpers in removing our difficulties. The Qur'an says:

**My Lord! bestow on them thy Mercy even as they cherished me in childhood.**<sup>2</sup>

Sayyidina 'Isa 'alaihi salam would cure the blind and lepers and give life to the dead. This is removal of difficulties and fulfilling needs of the highest order as the Qur'an declares:

**I heal those born blind, and the lepers, and I raise the dead, by Allah's leave.**<sup>3</sup>

Seeing and hearing and knowledge and understanding are attributes of humans which not even the most ignorant of people will deny. Allah says:

**So We have made him hearing, seeing.**<sup>4</sup>

And seeing and hearing are dependent on knowledge. Hence, Allah says:

**Taught man that which he knew not.**<sup>5</sup>

And it should also be known that death is for the body, not the soul. The body dies but the soul does not. The perceptions of the soul do not finish, in fact, they increase. It is in the hadith that the people of the grave hear our salam and also reply to it. The actual location of knowledge, perception and power is the soul, not the body. For the body there

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<sup>1</sup> The original work, *Dus gumrah kun sawalat ke iman afroz jawabat can be read at*

<http://www.razanw.org/modules/sunnibooks/item.php?itemid=111&page=0>

<sup>2</sup> 17:22

<sup>3</sup> 3:49

<sup>4</sup> 76:2

<sup>5</sup> 96:5

is the matter of near and far but not for the soul. For it, farness is also nearness and proof of this is that the soul hears and replies to salam. If the soul is in paradise, it replies from there.

It must also be borne in mind that the friends of Allah are the intermediaries [wasila] of Allah's help. To attribute words towards an intermediary is well known in the Shari'ah and colloquially. It is said that the rain grew the vegetation whereas in reality Allah grew it but the rain is the intermediary and that is why the act of growing is attributed to the rain. Similarly, it is said that the parents raised us whereas in reality Allah raised us.

Allah is the One who gives sight to the blind and respite to the lepers and it is Him who raises the dead but because Sayyidina 'Isa 'alaihis salam is the intermediary in these acts, Allah attributed them directly to him. He says:

**And you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission.<sup>6</sup>**

After this introduction, we shall now endeavour to answer some oft raised objections.

### **Question 1**

If someone apart from Allah can remove our difficulties, then tell us: If there is a distance of thousands of miles between the one beseeching and the one beseeched, can they hear this voice in their lifetime or from their grave?

### **Answer**

As has been previously explained, the real remover of difficulties is Allah and by His granting, the people of excellence remove difficulties and by the will of Allah, can hear the voices of people in need even if there is a distance of thousands of miles between them. It has been mentioned that the power of hearing is actually from the soul and in the grave, the soul is not bound. After demise, the powers of the soul multiply manifold and its every activity is miraculous. These are some proofs for this:

1. It is in the Sahih ahadith that the Prophet sallallahu 'alaihi wasallam said: When you lose something in the jungle and you need help, then say: Oh servants of Allah, help me. Oh servants of Allah, help me. Oh servants of Allah, help me.<sup>7</sup>
2. Hafidh ibn Kathir writes that during the battle of Yamama, the companions invoked the Prophet sallallahu 'alaihi wasallam in the time of difficulty and made Istighatha. Ibn Kathir writes:

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<sup>6</sup> 5:110

<sup>7</sup> Mu'jam al-Kabir Tabrani with reference to Hisn Haseen, p.110, Egypt

Hadrat Khalid bin Walid radiyAllahu ‘anhu raised the unique slogan of the Muslims and on that day, the sign of the Muslim army was *Ya Muhammadah*.<sup>8</sup>

Thus, the companions sought help from the Prophet sallAllahu 'alaihi wasallam.

Both these ahadith show that seeking help from the people of excellence is permissible and that Allah removes the boundaries of near and far for the soul. For it, helping from distances of thousands of miles becomes easy. Imam ‘Ali Qari Hanafi writes:

This is because the actions of the hereafter are based on miracles and abnormalities.<sup>9</sup>

## Question 2

Suppose it is proven that they can hear from this distance, then the question is raised that do they understand every language in the world? For example, a German will present his difficulty in German and an Englishman in English.

## Answer

It is in Sahih ahadith and narrated in the Sihah Sitta that when the deceased is placed in the grave, two angels come to him named ‘Munkar Nakir’ and ask him three questions. He answers the questions and the scholars have written that his answers are in Arabic or Hebrew. The deceased will know this language. Imam ‘Ali Qari gives precedence to Arabic and writes:

Even if the deceased is a non-Arab, he will know Arabic.<sup>10</sup>

When an ordinary Muslim and a Kafir can understand another language, then why is extraordinary for the souls of the pious?

It is in the hadith that when a woman argues with her husband and hurts him, the *Hoors* of paradise say:

May Allah destroy you. Do not harm him for he is your guest for a few days.  
Soon he will leave you to be with us.<sup>11</sup>

This hadith shows that even if a woman argues with her husband in English or any other language, the *Hoors* of paradise understand it. Hence, it is seen that the events of the hereafter are abnormal and cannot be equated and analogised with those in this world. Those things that are learned in this world are simply bestowed in the hereafter.

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<sup>8</sup> al-Bidayah wa al-Nihayah, vol.6, p.323, Beirut

<sup>9</sup> Mirqat Sharh Mishkat, vol.1, p.354, Makkah

<sup>10</sup> Mirqat Sharh Mishkat, vol.1, p.350, Makkah

<sup>11</sup> Mishkat with reference to Tirmidhi

### Question 3

Suppose it is proven that they understand every language, it is still left to answer that if thousands of people were to present their need to them simultaneously, can they hear each and everyone at one time or will there be a need for a queue?

### Answer

It is not difficult for the soul to hear thousands of voices at once and to differentiate between them. There are proofs for this:

1. The Prophet sallAllahu 'alaihi wasallam said:

Whoever passed by the grave of his Muslim brother whom he knew in the world; he should say salam to him because the deceased still recognises him and replies to his salam.<sup>12</sup>

2. Hadrat Abu Zarrin radiyAllahu 'anhu said to the Prophet sallAllahu 'alaihi wasallam:

Ya RasulAllah, I pass by a graveyard, what should I recite when passing? The Prophet sallAllahu 'alaihi wasallam replied: Assalamu 'alaykum ya ahla'l quburi mina'l muslimina wa'l mu'minina antum lanaa salafuw wa nahnu lakum taba'uw wa inna inshaAllahu bikum lahiqun.

Hadrat Abu Zarrin asked: Do the dead hear? The Prophet sallAllahu 'alaihi wasallam replied: They hear but cannot answer.

Imam Jalal al-Din Suyuti writes concerning this hadith:

The hadith means that the dead do not answer in a manner audible to the living; otherwise they do reply to the salam which we cannot hear.<sup>13</sup>

These two ahadith prove that even if thousands of people pass by a graveyard, the ordinary believers hear their salam and reply to it too. Then what of the people of excellence? Moreover, what about the Chief of the Prophets himself? Hence, the Prophet sallAllahu 'alaihi wasallam said:

When a Muslim says salam to me, Allah returns my soul to me and I reply to it.<sup>14</sup>

Hafidh ibn Qayyim narrates from Hadrat Abu Darda radiyAllahu 'anhu that the Prophet sallAllahu 'alaihi wasallam said:

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<sup>12</sup> Shifa' al-Siqam fi Ziyarat Khayr al-Anam, p.88, Maktaba Nuriya, Faisalabad

<sup>13</sup> Sharh al-Sudur bi Ahwal al-Mawti wa al-Qubur, p.84

<sup>14</sup> Mishkat, Chapter of al-Salat 'ala al-Nabi sallAllahu 'alaihi wasallam

When a person sends salutations upon me, wherever he may be, his voice reaches me. We asked: Even after your demise? The Prophet sallAllahu 'alaihi wasallam replied: Even after my demise [because] Allah has made it Haram for the Earth to consume the bodies of the Prophets.<sup>15</sup>

Everybody knows that there is not a moment in the day or night in which thousands of people, jinns and angels send salutations and salam upon the Prophet sallAllahu 'alaihi wasallam. The Prophet sallAllahu 'alaihi wasallam hears all of these and replies too.

Therefore, it is known that it is not at all difficult for souls to hear many different voices. It is ignorance to analogise the happenings of Barzakh to this world. The actions of this world are acquired whereas those in Barzakh are granted and those in this world transpire through normal means whereas in Barzakh, they are abnormally and miraculously bestowed.

Take the grave for example. If a person is given that much space in this world, he will sit uncomfortably; but in Barzakh, the space amount of space is expanded to 70 yards. If a room is confined such that air cannot enter from any direction, the sound from inside cannot out and vice versa but in the grave, the deceased is covered with soil yet he hears the sound of footsteps outside.

#### **Question 4**

Does this person ever feel sleepy or is he always awake? If he feels sleepy, then we should have a list of times when he is asleep and he is awake so that we only present our needs at this time or does he also listen when he is asleep?

#### **Answer**

Death is for the body, not the soul which is always alive. It is in the hadith that the deceased recognises those who bathe, shroud, carry and lower him into the grave. This recognition is by the soul, not the body. When the perceptions, knowledge, sight and hearing are intact even after death, then when did he die? Yes, his body died and sleep is the younger sister of death. Therefore, sleepiness will only affect those who have died; and that which does not die, sleepiness will not affect it. The Prophet sallAllahu 'alaihi wasallam said:

The deceased recognises those who bathe him and those who carry him and those who shroud him and those who lower him into the grave.<sup>16</sup>

#### **Question 5**

There is a man who cannot talk. He is in such a difficulty that his throat is closed. If he presents his need from his heart, then will this lamentation of his heart be heard?

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<sup>15</sup> Jala' al-Afham, p.64, Beirut

<sup>16</sup> Musnad Ahmad ibn Hanbal, vol.3, p.3, Beirut

## Answer

When the souls of the perfect believers can see and hear from thousands of miles away, then by the will of Allah, why can they not get to know the states of peoples' hearts? It is in the hadith:

Beware of the intuitive perception [farasat] of the believer, for indeed he sees with the *nur* of Allah?<sup>17</sup>

Commenting on this, Mawlana Wahid al-Zaman, writes:

Beware of the intuitive perception of the believer, for indeed he sees with the *nur* of Allah and gets to know the inner states of peoples' hearts.<sup>18</sup>

Imam ibn Hajar Haytami writes:

Some scholars were asked the meaning of *Farasat*. They said that some souls travel in the world of spirits [malakut]; hence, they become aware of hidden [ghuyub] matters and inform creation of them. When they talk of the secrets of Allah, they do so from seeing [mushahada] and not through conjecture and uncertainty.<sup>19</sup>

Imam 'Ali Qari has written extensively with regards to the *Nur of Farasat* of the believers. One incident is narrated here regarding Imam Yafi'i:

Imam al-Haramayn Abu'l Ma'ali bin Imam Abu Muhammad Juwaini was once teaching in the masjid after Fajr. Some ascetics passed by with their companions on their way to an invitation. Imam al-Haramayn thought to himself that is their only job to attend [food] invitations and perform *raqs*? When the Shaykh left the invitation, he passed by the masjid and said: Oh *Faqih*! What is your ruling for that person who offers the morning prayer in the state *Janaba* and teaches the Shari'ah and backbites? On hearing this, Imam al-Haramayn remembered that *Ghusl* was wajib upon him. Thereafter, he had great affection for the ascetics.<sup>20</sup>

We have seen how Allah grants his chosen people inner *nur* that they not only come to know the feelings of peoples' hearts; they even know those things that people have themselves forgotten.

We also learn that the *nur* of their vision is such that to get to know peoples' states, they are in no need of loud exclamations. They can read the condition of peoples' hearts and help them accordingly.

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<sup>17</sup> Tirmidhi, vol.2, p.614

<sup>18</sup> Lughat al-Hadith, Chapter of al-Fa' ma'a al-Ra'

<sup>19</sup> Fatawa Hadithiya, p.411

<sup>20</sup> Mirqat Sharh Mishkat, vol.3, p.89, Makkah

### Question 6

During his life, a man faces many difficulties – some big and some small. If Allah can relieve all these difficulties, then what is the need to turn towards anyone else? And if those other than Allah can relieve all difficulties, then why do we need Allah?

### Answer

It is Allah who removes all difficulties – big and small. His chosen people are intermediaries for His help. For example, it is Allah who grants cures and raises His creatures but doctors and parents are intermediaries for cures and upbringing respectively. Everyone in this world turns towards means and it is through this that the world exists. The same is the case for the Prophets and Saints. They are intermediaries for the help of Allah and creation turns to them with this in mind.

We can ask the questioner in his own words: If Allah can remove all difficulties from a person's birth till their death and if He can cure all illnesses; then why do people go to a doctor? If a doctor can relieve our illnesses, then what need have we for Allah?

### Question 7

If people besides Allah can remove our difficulties, then it is possible that some of them are removed by Allah and He has given the responsibility to remove some difficulties to others. Therefore, you should have a list of difficulties that can be removed by Allah and those that can be removed by others; so that a questioner can present his needs to whoever can relieve it.

### Answer

Even though this ridiculous question has been answered in **Question 6**, we shall repeat it with further clarity. It is Allah who removes all difficulties, so much so that it is in the hadith that when a person runs out of salt, then he should ask Allah for more and if his shoelace breaks, then he should ask Allah. All praise is to Allah that the belief of Ahlu's Sunnah is upon the fact that the real helper is Allah and His chosen people are manifestations of His help and their help is actually the help of Allah.

However, our experience shows that Wahabis do not act upon this. They ask for salt from the shopkeeper instead of Allah and ask a cobbler for a shoelace and ask people for monetary donations. Can Allah not relieve these difficulties? If He can, then why do they go to other than Allah? Yes, if a Wahabi is drowning in the river and there is someone to help him nearby; then we can guarantee that the Wahabi will consider him to be a means of help and will associate this helper to be a partner to Allah, nay, not just that, he will consider this helper to be a greater helper than Allah and will only call upon this helper and his monotheism will be unaffected. Yes, if he cannot see any helper; then he will call upon no other than Allah.

Now, we ask you in your own words: For some things you ask other than Allah and for others you call Allah alone. Have you got a list which you refer to and seek the help of Allah for some matters and seek it from others for other matters?

Yet you do not feel any shame.

### Question 8

Whoever can relieve a difficulty apart from Allah, can they also impart difficulties or is their job only to relieve? If they can only remove difficulties, then who creates them?

### Answer

Whether it is remove a difficulty or to impart it; to give benefit or harm; the real decider in all these matters is Allah and it is Allah who can make anyone of His creation give benefit or harm. He has made honey grant a cure, food to diminish hunger and water to quench thirst. He made the Earth a covering and the sky a roof. All these things give benefit. He made snakes and scorpions injurious, poison a killer and a heretic a killing agent; hence, all these things are harmful and their benefiting or harmful properties are by the will of Allah. The Qur'an says:

**And We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind.**<sup>21</sup>

The Prophet sallAllahu 'alaihi wasallam said:

Whoever has the ability to benefit a brother, then he should benefit him.<sup>22</sup>

1. In the battle of Hunayn when the Kuffar surrounded the Prophet sallAllahu 'alaihi wasallam, he stepped down from his ride and gathered a handful of dust and threw it at them with the words: Shahati'l wujuh [their faces worsened]. There remained none from the Kuffar whose two eyes were not filled. They ran off and Allah defeated them.<sup>23</sup>
2. When the Prophet sallAllahu 'alaihi wasallam wrote to the king of Iran, Chosroes, he tore the letter upon which the Prophet sallAllahu 'alaihi wasallam said:

May they be totally torn apart.<sup>24</sup>

The blessed tongue had uttered these words and soon after, Chosroes' own son killed him and the kingdom of Iran was destroyed.

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<sup>21</sup> 57:25

<sup>22</sup> Jami' Saghir, vol.2, p.162

<sup>23</sup> Mishkat, p.534

<sup>24</sup> Bukhari, vol.1, p.15

3. During the battle of Yamama, the companions sought help from the Prophet sallAllahu 'alaihi wasallam with the words *يا محمداه* . If it was only *يا محمد* , even then the meaning was achieved but the *alif* is for Istighatha. In this *Khayr al-Qurun*, these monotheists [companions] made the Prophet sallAllahu 'alaihi wasallam their helper against the enemies of Islam.

4. The Prophet sallAllahu 'alaihi wasallam said about the *Abdal* of Syria:

By their blessings, rain will fall and through their intermediation, victory will be gained against the enemies and due to their blessed beings, the people of Syria will be saved from punishment.<sup>25</sup>

5. During the caliphate of Sayyidina ‘Umar radiyAllahu ‘anhu, Hadrat Sariya radiyAllahu ‘anhu took an army to Nahawand which is approximately 2,500 km from Madina. They were engaged in battle against the Kuffar and one battalion of the enemy army planned to attack the Muslim army from behind the mountain. At the same time, Sayyidina ‘Umar radiyAllahu ‘anhu was on the pulpit delivering the Friday sermon in Madina. The battle plan was in his sights and before the enemy could fulfil their strategy, Sayyidina ‘Umar radiyAllahu ‘anhu informed Hadrat Sariya radiyAllahu ‘anhu of the danger and loudly exclaimed the words *Ya Sariyat al-Jabal* thrice. On hearing these words, Hadrat Sariya too altered his plan and saved the Muslim army from defeat.<sup>26</sup>

Hence, we learn that the chosen people of Allah are not only relievers of difficulty; they can even inflict difficulty, destruction and humiliation upon enemies, by the will of Allah.

### Question 9

In the end, the result is that Allah inflicts difficulties and those other than Allah remove them. Suppose one being is chosen to inflict difficulties and another is chosen to remove them; which of the two beings will take back their decision?

### Answer

This question is a mere deception of the questioner who, according to his ignorance, is trying to prove that power is shared between Allah and His chosen people and that some things are governed by Allah and others by His people. Since He has power over one thing, then it is possible that a conflict occurs and if one being is more powerful, then the other will have to revoke their decision.

This is said even though no Muslim in the world believes that power is shared by Allah and His people or that there can be a conflict. The essence of all power is Allah who is without a partner and the power of His chosen people is granted by Him. They do not use

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<sup>25</sup> Mishkat, p.583

<sup>26</sup> Mishkat, Chapter of Karamat; Tarikh al-Khulafa

their power against the will of Allah, rather the use their power is in accordance with the decision of Allah. This is a belief that will not be denied by anyone but an infidel.

Let us firstly see what the Qur'an says regarding the power given to the people of Allah and secondly, how they comply with the orders of Allah in using these powers:

1. Allah granted Sayyidina Sulaiman 'alaihi salam power over the winds and it blew according to his order. Hence, the Qur'an says:

**And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening.<sup>27</sup>**

In another place, Allah says:

**Then We made the wind subservient to him; it made his command to run gently wherever he desired.<sup>28</sup>**

In another place, the perfection of his control of the winds is described thusly:

**And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed.<sup>29</sup>**

2. Allah made metal turn soft for Sayyidina Dawud 'alaihi salam. He says:

**And We made the iron soft for him.<sup>30</sup>**

3. Allah granted Sayyidina 'Isa 'alaihi salam the power to heal the blind and lepers and to raise the dead and Sayyidina 'Isa 'alaihi salam announced this power with these words of the Qur'an:

**And I heal those born blind, and the lepers, and I raise the dead, by Allah's leave.<sup>31</sup>**

4. A companion of Sulaiman 'alaihi salam was given the power to bring the weighty throne of Bilqis before the blink of an eye, whereas it was a distance that would normally take two months' travel. Allah mentions the words of His accomplished servant thusly:

**I will bring it to you in the twinkling of an eye.<sup>32</sup>**

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<sup>27</sup> 34:12

<sup>28</sup> 38:36

<sup>29</sup> 21:81

<sup>30</sup> 34:10

<sup>31</sup> 3:49

<sup>32</sup> 27:40

5. When Sayyidina ‘Isa ‘alaihis salam talked about the power given to him by Allah, he did so with the words *Bi idhnillah*. On the day of judgement, Allah will recount the favours of His upon Sayyidina ‘Isa ‘alaihis salam and He will especially use the word *Idhn*. He says in the Qur’an:

**And you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission.**<sup>33</sup>

6. It is mentioned in the Qur’an about the companion of Sayyidina Musa ‘alaihis salam, Hadrat Khidr ‘alaihis salam, who talked of his perfection in some creational [takweeni] matters:

**I did it not of my own accord.**<sup>34</sup>

These six verses prove that Allah grants His chosen people authority in creational matters. They do not use these powers against the will of Allah in order for a conflict to occur, rather, they use these powers according to the order of Allah.

### Question 10

When offering the funeral prayer of a person, should we call upon Allah to seek forgiveness for them or to others who remove difficulties?

### Answer

This question, too, is based on ignorance and lack of knowledge because:

- Is there any Muslim in the world who seeks forgiveness from anyone other than Allah?
- Do we not recite *Allahummagh fir li hayyina wa mayyitina wa shahidina wa gha’ibina* in the funeral prayer of every adult Muslim?

It is only Allah that forgives sins:

**And who can forgive sins except Allah.**<sup>35</sup>

Yes, due to the blessings of supplications made by His pious servants, sometimes Allah grants forgiveness and this is why the funeral prayer is ordained so that these pious servants can seek forgiveness for the deceased and due to this, He grants it.

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<sup>33</sup> 5:110

<sup>34</sup> 18:82

<sup>35</sup> 3:135