

MEDIATION

وسيله

SHAIKH MIR ASEDULLAH QUADRI

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(وسيله)

Written By

SHAIKH MIR ASEDULLAH QUADRI

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Mediation (Wasila) is sought in order to get close to someone. In a religious context, it means that we seek things, act upon certain things by which we can get close to Allah (عَزَّ وَجَلَّ).

It is in Quran - [O' You who believe, be mindful of Allah and fear the consequence of disobeying Him and seek the means of approach to Him and strive earnestly in His path that you may succeed] (**Al-Ma'ida - 35**).

All virtuous deeds are Wasila with which we seek to get close Allah's (عَزَّ وَجَلَّ) and His favors. Sahih Iman, Salah, Zakat, Fasting, Hajj, and taqwa, all are included in it. However, among all virtuous deeds, the love of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) is supreme.

We have discussed **in this book** that Waseelah from Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah, Aamma and Awliya Allah is an essential part of Islamic faith.

This book is an important read for all Muslims.

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MEDIATION (وسيله) OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)

If someone wants to be close to Allah (عَزَّ وَجَلَّ), it is important for him to first get close to the Apostle of Allah (صلى الله عليه و آله وسلم). As a matter of fact, Iman is not complete, if someone does not love the Prophet (صلى الله عليه و آله وسلم) as per the guidelines provided by Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم).

It is in Quran - النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ [The Prophet (صلى الله عليه و آله وسلم) is more close to the believers than their own selves.] **(Al-Ahzaab - 33)**

It is in Hadith - Anas (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said 'None of you will have Iman till he loves me more than his father, his children and all mankind. **(Bukhari)**

It is in Hadith - Anas (رضي الله تعالى عنه) reported that a man asked the Apostle of Allah (صلى الله عليه و آله وسلم) about the Hour (the Day of Judgment) saying, "When will the Hour be?" The Prophet (صلى الله عليه و آله وسلم) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم)." The Prophet (صلى الله عليه و آله وسلم) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (صلى الله عليه و آله وسلم). Therefore, I love the Prophet (صلى الله عليه و آله وسلم), Abu Bakr and Umar (رضي الله تعالى عنهما), and I hope that I will be with them because of my love for them though my deeds are not similar to theirs. **(Bukhari)**

The above Quranic verse and Ahadith confirm that the most important mediation (waseela) for us to get close to Allah (عَزَّ وَجَلَّ) is Prophet Mohammad (صلى الله عليه و آله وسلم).

It is in Quran - فَذُجَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ [There has come to you from Allah a light and a clear Book.] **(Al-Maa'ida - 15).**

The above verse describes Prophet Mohammad (صلى الله عليه و آله وسلم) as 'Noor' from Allah (عَزَّ وَجَلَّ).

In the exegesis (Tafseer) of the above verse, many Ulema have confirmed that the "light" refers to Prophet Mohammad (صلى الله عليه و آله وسلم). Some of these reference are : **(1) Suyuti in Tafsir al-Jalalayn. (2) Feruzabadi in the Tafsir Ibn Abbas entitled Tanwir al-miqbas (p. 72). (3) Imam Fakhr al-**

Din al-Razi, in his Tafsir al-kabir (11:189). (4) Qadi Baidawi in his Tafsir entitled Anwar at-Tanzil. (5) Al-Baghawi in his Tafsir Ma`alim at-Tanzil (2:23). (6) Al-Shirbini in his Tafsir Al-Siraj Al-Munir (p. 360). (7) The author of Tafsir Abi Sa`ud (4:36). (8) Thana`ullah Pani Pati in his Tafsir Al-mazhari, (3:67). (9) Shaikh Mohammad Abdul Qadeer Siddiqui (رحمته الله عليه) in his Tafseer-e-Siddiqui. (10) And many Ulema-e-Ahle Sunnah in their translations and Tafaseer of the Quran.

If we take the meaning of 'Waseelah' as 'approach' or proximity to Allah (عَزَّ وَجَلَّ), then we need to walk towards Him in the light of Noor-e-Mohammadi (صلى الله عليه و آله وسلم). This means, we need to follow Prophet Mohammad (صلى الله عليه و آله وسلم) in all our deeds. Thus, for achieving proximity with Allah (عَزَّ وَجَلَّ), Prophet Mohammad (صلى الله عليه و آله وسلم) is the primary Waseelah.

To get close to Prophet Mohammad (صلى الله عليه و آله وسلم), we need to achieve excellence in all virtuous deeds. For this purpose, we need to follow the four rightful Caliphs (**Khulfa-e-Rashideen**). Their love is also important. You cannot accuse or abuse any one of them.

We also need to follow the four Imams of Fiqh, Imam Abu Hanifa, Imam Maalik, Imam Shafi'i, and Imam Hanbal to walk on the guidelines of Khulafa-e-Rashideen. We also need to purify our Nufoos in the company of Awliya Allah.

It is in Quran - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ [Certainly did Allah confer (a great) favor upon the believers when He sent among them an Apostle from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.] (**Aal-i-Imran - 164**).

Three things; **teaching, training and purification**, have been mentioned in the above verse. The process of training and purification of Sahabah was as follows.

(i) Sahabah first accepted Islam on the hands of Prophet Mohammad (صلى الله عليه و آله وسلم). They gave promise of allegiance (Ba'it - بيعت) by reciting Islamic testimony (كلمة طيبه).

It is in Quran - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ - [Indeed, those who pledge allegiance to you, (O' Prophet - صلى الله عليه و آله وسلم) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he

who fulfills that which he has promised Allah - He will give him a great reward.] (Al-Fath - 10).

Sometimes, the Prophet (صلى الله عليه و آله وسلم) took promise of allegiance (بيعت) as repentance for one's past wrong doings. Sometimes the pledge (بيعت) was taken to shed the last drop of blood in the cause of Islam, as it happened at the time of the conflict of Hudaibiya. The Promise of allegiance was also taken from women.

(ii) After Sahabah became Muslims, Prophet Mohammad (صلى الله عليه و آله وسلم) taught them Quran.

(iii) Prophet Mohammad (صلى الله عليه و آله وسلم) then trained Sahabah in their day to day living. He also taught them wisdom.

It is in Quran - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا [Indeed in the Apostle of Allah (صلى الله عليه و آله وسلم) you have an excellent example to follow; for him who hopes in (the meeting with) Allah (عَزَّ وَجَلَّ) and the Last Day and does Zikr of Allah (عَزَّ وَجَلَّ) extensively.] (Al-Ahzaab - 21)

(iv) When Sahabah sat in the company of Prophet Mohammad (صلى الله عليه و آله وسلم) their worldly thoughts and ordinary consideration got extinct from their minds and they became exceptionally pious. This aspect is referred in the above Quranic verse as **أُوذِرْتُمْ**.

It is in Hadith - Hanzalah Al-Usayyidi (رضي الله تعالى عنه) said, "O'Apostle of Allah (صلى الله عليه و آله وسلم), when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon the Apostle of Allah (صلى الله عليه و آله وسلم) said, "By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in the Zikr of Allah, the angels will shake hands with you in your beds and in your roads. (Muslim -part of the Hadith).

(v) After Prophet Mohammad (صلى الله عليه و آله وسلم) left this world, the teaching, training and purification of people was carried out by Khulafa-e-Rashideen, Sahabah, Aamma and **Shuyookh of Ihsan**.

Thus, for purification of Nafs (**Tazkia Nafs**), we need to follow the Shyookh of Ihsan/Awliya Allah, like Shaikh Abdul Qader Jeelani, Khwaja Moinuddin Chishti, Bahauddin Naqshban, Abul Hasan Shadhuli, and others (رضى الله تعالى عنهم اجمعين) .

Imam Abu Hanifa said, 'if I was not in the company of Imam Ja'afar Sadeq (رضى الله تعالى عنه), I would have been perished".

All the above deeds are covered in the meaning of Mediation (Waseelah).

MISUNDERSTANDINGS OF THE DEVIANT SECTS

Salafis, Deobandis and their likeminded groups mislead people by saying that Prophet Mohammad (صلى الله عليه و آله وسلم) is not the waseela, rather his Dua is Wasila. They also say that since Prophet (صلى الله عليه و آله وسلم) is dead, he is no more a Wasilah. These are the attempts by these people to downgrade the respect of Prophet (صلى الله عليه و آله وسلم) in the eyes of the people. With their rhetoric they aim to equate the Prophet (صلى الله عليه و آله وسلم) with sinful human beings.

The following supplication (Dua) is mentioned in many Ahadith books like Tirmidhi, Nasai, Tabrani, Ibn Huzeema, Hakim, Baihaqi, etc. The Dua confirms the fact that his waseelah is equally important both during of his physical span of life, after his death, on the day of Judgment and beyond. The people of the book used to take his waseelah even before his birth and their supplications were answered by Allah (عَزَّ وَجَلَّ).

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِحَبِيبِ الْمَصْطَفَى عِنْدَكَ يَا حَبِيبِنَا يَا مُحَمَّدُ إِنِّي نَتَوَسَّلُ بِكَ إِلَى رَبِّكَ فَشَفِّعْنَا لِنَا عِنْدَ الْمَوْلَى الْعَظِيمِ بِإِنْعَمَةِ الرَّسُولِ الطَّاهِرِ اللَّهُمَّ شَافِعْنَا فِيْنا بِجَاهِ عِنْدَكَ

[O'Allah (عَزَّ وَجَلَّ), I implore, I beg to you with the mediation (wasilah) of your revered beloved Prophet (صلى الله عليه و آله وسلم) who is chosen by you. O' Beloved of the Al-mighty, O' Mohammad (صلى الله عليه و آله وسلم) we implore to Allah (عَزَّ وَجَلَّ) with your mediation (Wasilah). Kindly mediate for us with Allah (عَزَّ وَجَلَّ). O' Sacred Apostle (صلى الله عليه و آله وسلم), O' Allah (عَزَّ وَجَلَّ), kindly accept the intercession (*Shafa'a*) of

our Prophet (صلى الله عليه و آله وسلم) for us in view of the "**honor and grace** he has with you.]

As a matter of fact our Dua will not be accepted if we do not send Durood on Prophet Mohammad (صلى الله عليه و آله وسلم) before and after the Dua and seek Allah's (عَزَّ وَجَلَّ) favor by the mediation (Waseelah) of Prophet Mohammad (صلى الله عليه و آله وسلم).

It is in Hadith - A blind man came to the Prophet (صلى الله عليه و آله وسلم) and said : "Invoke Allah (عَزَّ وَجَلَّ) for me that he help me." He replied : "If you wish I will delay this, and it would be better for you, and if you wish I will invoke Allah (عَزَّ وَجَلَّ) (for you)." He said: "Then invoke Him." The Prophet (صلى الله عليه و آله وسلم) said to him : Go and make an ablution, pray two raka, then say : "O Allah, I am asking you (as'aluka) and turning to you (atawajjahu ilayka) with your Prophet Mohammad (صلى الله عليه و آله وسلم) (bi nabiiyika Prophet Mohammad (صلى الله عليه و آله وسلم), the Prophet of mercy (صلى الله عليه و آله وسلم); O' Mohammad (صلى الله عليه و آله وسلم) (Ya Mohammad - صلى الله عليه و آله وسلم), I am turning with you to my Lord regarding my present need/I am asking my Lord with your intercession concerning the return of my sight (inni atawajjahu bika ila rabbi fi hajati). In another version of the Hadith, it is - inni astashfi`u bika `ala rabbi fi raddi basari) so that He will fulfil my need; O'Allah (عَزَّ وَجَلَّ), allow him to intercede (with you) for me (allahumma shaffi`hu fiyya)." (**Tirmidhi**)

The Prophet (صلى الله عليه و آله وسلم) was not physically present at the assigned time of the invocation, since he said to the blind man : "Go and make ablution," without adding : "and then come back in front of me." Despite the Prophet's (صلى الله عليه و آله وسلم) physical absence, the wording for calling upon his intercession is direct address : "Ya Mohammad (صلى الله عليه و آله وسلم)" The Prophet (صلى الله عليه و آله وسلم) added, "**And if there is some need, do the same.**"

In the above Hadith, the Prophet (صلى الله عليه و آله وسلم) did not say that do like this till I am alive. He ordered the blind man to recite the above Dua whenever he was in need of anything. Thus, this Prophetic commandment is for all time, during Prophet's (صلى الله عليه و آله وسلم) life as well as after it.

It is in Hadith - It is narrated from Abu Bakr al-Minqari : He said : At-Tabarani, Abush-Shaykh, and I were in the Haram of the Apostle of Allah (صلى الله عليه و آله وسلم) in a bad situation. Hunger had affected us and we continued fasting that day. When the time of Isha' arrived, I came to

the Rawhdha of the Apostle of Allah (صلى الله عليه و آله وسلم) and said : O' Apostle of Allah (صلى الله عليه و آله وسلم), hunger, hunger; and I left. Abu ash-Shaykh told me : Sit down, either there will be provision (for food) or death. Abu Bakr said : Abu ash-Shaykh and I slept, while at-Tabarani was sitting looking into something. An Alawi (a descendant of Prophet Muhammad - صلى الله عليه و آله وسلم) came and knocked the door. He had two servants, each had a big straw bag full of food. We sat, ate, and thought that the rest will be taken by the servant. But, he left the rest with us and departed. When we finished eating, the Alawi said : O' people, did you complain to the Apostle of Allah (صلى الله عليه و آله وسلم)? I saw the Apostle of Allah (صلى الله عليه و آله وسلم) in the dream; he ordered me to carry this food to you. (**Abd-ur-Rahman Ibn al-Jawzi** mentioned in his book "**Al-Wafa bi Ahwal-il-Mustafa**" and **ad-Diya' al-Maqdisi** also mentioned this Hadith)

It is in Hadith - A man came to `Uthman ibn Affan (رضي الله تعالى عنه) for a certain need, but the latter could not pay him any attention nor look into his need (in view of his overwhelming Caliphate responsibilities), upon which he complained of his condition to `Uthman ibn Hunayf (رضي الله تعالى عنه) who told him : "Go and make ablution, then go to the mosque and pray two raka, then recite (this dua)," and he mentioned the invocation of the blind man, "then go (to `Uthman - رضي الله تعالى عنه)." The man went, did as he was told, then came to `Uthman's (رضي الله تعالى عنه) door. The door was opened, and an attendant came, took his hand and brought him to `Uthman (رضي الله تعالى عنه) who sat with him on top of the carpet, and said: "Tell me what is your need." After this the man went out, met `Uthman ibn Hunayf (رضي الله تعالى عنه) again, and said to him: "May Allah (عَزَّ وَجَلَّ) reward you! Previously (he was so busy) he could not look into my need nor pay attention to me, until you spoke to him." He replied : "I did not speak to him, but I saw the Prophet (صلى الله عليه و آله وسلم) when a blind man came to him complaining of his failing eyesight," and he mentioned to him the substance of the previous narration. He not only called to Allah (عَزَّ وَجَلَّ), but to Prophet (صلى الله عليه و آله وسلم) also. Thus the Sahaba taught invoking the Prophet (صلى الله عليه و آله وسلم) even after his death. (**Baihaqi, Abu Nu`aym in the Ma`rifa, Mundhiri Targhib 1:473-474, Haythami, and Tabarani in the Kabir 9:17-18 and the Saghir 1:184/201-202**)

Look, in the above Ahadith, the words "**Bijaahih Indaka**" is there, which means '**honor, grace, dignity**'.

The Hadith also confirms that we can call '**Ya Mohammad, Ya Mustafa, Ya Habeebana, Ya Rasulullah** (صلى الله عليه و آله وسلم), after the death of Prophet Mohammad (صلى الله عليه و آله وسلم).

Salafis and their like minded groups do not believe in this Hadith narrated in so many Ahadith books and say that the mediation of Prophet Mohammad (صلى الله عليه و آله وسلم) is only with his Dua and not with his honor and grace that has been bestowed to him from Allah (عَزَّ وَجَلَّ). They also claim that we cannot call 'Ya Rasulallah (صلى الله عليه و آله وسلم), because the Prophet (صلى الله عليه و آله وسلم) is dead now (Asthaghfirullahal Azeem).

It is in Quran - **إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ -** [(And mention) when the angels said, "O Maryam (عليها السلام), indeed Allah gives you good tidings of a word (son) from Him, whose name will be the Isa Ibn Maryan - عليه السلام - distinguished (and elevated) in this world and the Hereafter and (he will be) among the Muqarriboon.] **(Aal-e-Imran - 45).**

When Prophet Isa (عليه السلام) is so dignified, then what will be the status, rank and dignity of Prophet Mohammad (صلى الله عليه و آله وسلم) in this world and in Hereafter!

Salafis, deobandis and their like minded groups, say, as lip service that they accept Prophet Mohammad's (صلى الله عليه و آله وسلم) supreme status among prophets as bestowal of Almighty; but in the same breath, they equate him with ordinary sinful people. Their claim of respect of Prophet Mohammad (صلى الله عليه و آله وسلم) is a blatant lie as his respect is only on their tongues, while their hearts are completely devoid of his respect.

Those who consider Prophet Mohammad (صلى الله عليه و آله وسلم) as ordinary, and not graceful, they themselves are disgraced in this life and in Hereafter. They are oppressors who do not understand Allah (عَزَّ وَجَلَّ) or His beneficence and Mercy. Their foul-mouth is the result of their jealousy and disrespect they have developed for the Prophet (صلى الله عليه و آله وسلم).

It is in Quran - [Allah and His angels send blessings (and salutations) on Prophet Mohammad, O'you who believe, send your salutations and reverence on him and salute him with all respect.] **(Al-Ahzaab - 56)** (اللهم صلِّ وسلم على سيدنا محمد وعلى آله وصحبه وسلم).

The above Quranic verse is in present tense. It is not that the Durood was sent on Prophet Mohammad (صلى الله عليه و آله وسلم) during his life time only. This is a continuous process. This establishes the fact that the treatment of Prophet Mohammad (صلى الله عليه و آله وسلم) remains the same, during his life time as well as after his death.

As a matter of fact, the treatment of Prophet Mohammad (صلى الله عليه و آله وسلم) by Allah (عَزَّ وَجَلَّ), His angels, human kind, Jinns and all creatures, essentially remained the same before his birth, during his life time and after his death, and will remain so till the resurrection and beyond.

It is in Quran - وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ [Behold, Allah took the covenant of (all) the prophets, saying " I give you a book and wisdom; then comes to you an Apostle (Mohammad - صلى الله عليه و آله وسلم), confirming what is with you, do you believe in him and render him help', Allah said : do you agree, and take this my covenant as binding upon you? They said : 'We agree. He said : then bear witness, and I am with you among the witnesses.] (**Aal-e-Imran 81**).

It is in Hadith - Abu Hurairah (رضى الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) was asked since how long he is the Prophet, he replied, when Adam (عليه السلام) had not yet had his spirit joined to his body.](Tirmidhi)

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) gives and I distribute.] (**Bukhari**)

We are dependent on both Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم), in this life and in Hereafter and his waseela is the ultimate source of our success in this world and salvation in Hereafter.

It is in Hadith - Anas ibn Maalik (رضى الله تعالى عنه) reports that when Fatima bint Asad (رضى الله تعالى عنها), the mother of Hadhrat Ali (رضى الله تعالى عنه) passed away (the Apostle of Allah ﷺ) supplicated, before burying her in the grave, as follows.

'O Allah, The One who gives life and death, and Who is living and will never die, forgive my mother Fatima bint Asad (رضى الله تعالى عنها), and make her arguments known to her, make the answering of Munkar and Nakeer easy, and make the grave spacious for her. (I ask you) **through the mediation of your Prophet and all the prophet's before me**, for verily You are Most Merciful.'

References - al-Mu'jamul awsat vol.1 pg.152; Hilya vol.3 pg.121, 'Bi haqqi nabiyyika' (through the waseelah of your prophet). This narration is classified as authentic according to the standards of **Ibn Hibbaan and Haakim**. (Raf'ul Manaarah pg.147; Maqaalaatul Kawthari). **Haafiz Ibn Hajar Al-Haytami** said in al-Manaseik of Imam Nawawi that its chain of narrators is good.

It is in Hadith - Aws ibn Abdullah (رضى الله تعالى عنه) reported that once, the people of Madinah were experiencing a severe drought. They complained to Ummul Momineen Aisha (رضى الله تعالى عنها). She advised them that they should make a hole in the tomb of the roof of Apostle of Allah (صلى الله عليه و آله وسلم) so that his pious grave is exposed to the skies. He says, 'When they made a hole, heavy rains came down and crops also began to grow.'(Sunan Darimi)

MEDIATION (وسيله) OF SAHABAH, IMAMS AND AWLIYA ALLAH

It is in Hadith - When a person leaves the Mosque, the following du'a is recited, اللهم إني أسألك بحق السائلين عليك، وبحق ممشاي هذه [Oh Allah, I ask you through the right (Haq - waseelah) of those who ask you and through the right (Haq) of the act of my walking.]

The above Hadith is recorded in Sunan **ibn Maajah**, **Musnad Ahmad** (vol.3 pg.21), **Musannaf ibn Abi Shaybah** and others. The following Muhadditheen have regarded it as authentic: Imaam ibn Khuzaymah (Kitaab Tawheed pg.17), Hafiz Abdul-Ghani al-Maqdisi (al-Naseehah), Hafiz Abul-Hasan al-Maqdisi - teacher of Allamah Munzhiri (refer al-Targheeb vol.3 pg.273), Allamah al-Iraqi - Ustaadh of Hafiz ibn Hajar (Takhrijul Ihyaa), Hafiz ibn Hajar al-Asqalaani (Nataa-ijul Afkaar vol.1 pg.272), Hafiz Dimyati (Al-Matjarur-raabih).

In the above narration, **Tawassul through people is established**, 'through the right of those who ask' and Tawassul through one's deeds is supported by the second part.

Intercession is also a Mediation (Wasila)

On the day of Judgment, Prophet Mohammad (صلى الله عليه و آله وسلم) will intercede, then the prophets will intercede and then Aamma, Sahabah, Awliya Allah and all pious people will intercede for the sinful people to take them out of Hell fire.

It is in Hadith - It is narrated by Abu Sa'id al-Khudri and Anas (رضي الله تعالى عنهما) that the Prophet (صلى الله عليه و آله وسلم) said : "One will be told : Stand, O So-and-so, and make intercession, and he will stand and make intercession for his tribe and his family and for one man or two men or more according to his works (good deeds)." **(Tirmidhi, Al-Bazzar)**

Imam Shafi'ee used to make tawassul at the pious grave of Imam Abu Hanifah. **(Tarikh Baghdaad, Maqalat al-Kawthari, page-381)**

Imam Ahmad made tawassul through the Prophet (صلى الله عليه و آله وسلم) as a part of every Dua. This is reported by Ala' al-Din al-Mardawi in his book 'al-Insaf fi ma`rifat al-rajih min al-khilaf `ala madhhab al-Imam al-mubajjal Ahmad ibn Hanbal (3:456). The correct position of Hanbali School of Thought is that it is permissible in one's supplication (du`a) to use as means a pious person (dead or alive), and it is desirable.

All Fuqaha, Muhadditheen, Quraa have practiced tawassul throughout the history of Islam.

There is no difference between asking directly from the Prophet (صلى الله عليه و آله وسلم) and asking Allah (عَزَّ وَجَلَّ) through the mediation of Prophet Mohammad (صلى الله عليه و آله وسلم). This is one and the same.

We recite Kalima Shahadah and believe in it to become Muslims. What is Kalima Shahadah? It is - اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ [I testify that there is no real God except Allah, the one only, without partner and I testify that Mohammad (صلى الله عليه و آله وسلم) is His servant and Apostle.]. Once we testify it from our mouth and believed its truthful meanings in our heart, all possibilities of Shirk have been eliminated from us.

It is the belief of all Muslims that Allah (عَزَّ وَجَلَّ) is only one Who gives. He is independent and self-subsistent. Other than Him are all his creatures, who are dependent on Him for their subsistence. A person who is dependent on the other, how can he give something to someone?

There are certain things in nature for which we can take independent decision and are required to act as per the laws of Sharia. If we act as per the commandments of Allah (عَزَّ وَجَلَّ), we get reward for it, and if do against it, we get punishment.

From a rich person, we can ask help directly and he is independent to help us as well. Similarly, if a person is sitting on a seat of authority/power in a Government, we can ask him directly to help us in some issue within his power.

(i) It is in Hadith in many authentic books of Ahadith - Abu Hurairah (رضي الله تعالى عنه) said - "once I complained to the Apostle of Allah (صلى الله عليه وآله وسلم) about my poor memory". He said, 'spread your shawl', I did that. He made some gesture on the shawl with his hands as if he was putting something in it, and said, 'now wrap this shawl around you'. I wrapped it around my chest. Since then, I have never forgotten anything that I had wished to remember.

(ii) It is in Hadith - Narrated Abdullah Ibn Abi Laila (رضي الله تعالى عنه) - "I asked my father to ask Hadhrat Ali (رضي الله تعالى عنه) why he wore summer clothes in winter and winter clothes in summer"? Hadhrat Ali (رضي الله تعالى عنه) said: "On the day of Khaibar the Prophet (صلى الله عليه وآله وسلم) summoned me when my eyes were sore. I said to him: O' Apostle of Allah (صلى الله عليه وآله وسلم)! I have ophthalmic. He blew on my eyes and said: O' Allah (عَزَّ وَجَلَّ)! remove from him hot and cold. I never felt hot nor cold after that day. (Ahmad, Ibn Majah)

(iii) It is in Hadith - It is narrated from Abu Bakr al-Minqari : He said : At-Tabarani, Abush-Shaykh, and I were in the Haram of the Apostle of Allah (صلى الله عليه وآله وسلم) in a bad situation. Hunger had affected us and we continued fasting that day. When the time of Isha' arrived, I came to the Rawhdha of the Apostle of Allah (صلى الله عليه وآله وسلم) and said : O' Apostle of Allah (صلى الله عليه وآله وسلم), hunger, hunger; and I left. Abu ash-Shaykh told me : Sit down, either there will be provision (for food) or death. Abu Bakr said : Abu ash-Shaykh and I slept, while at-Tabarani was sitting looking into something. An Alawi (a descendant of Prophet Muhammad - صلى الله عليه وآله وسلم) came and knocked the door. He had two servants, each had a big straw bag full of food. We sat, ate, and thought that the rest will be taken by the servant. But, he left the rest with us and departed. When we finished eating, the Alawi said : O' people, did you complain to the Apostle of Allah (صلى الله عليه وآله وسلم)? I saw the Apostle of Allah (صلى الله عليه وآله وسلم) in the dream; he ordered me to carry this food to you. (Abd-ur-Rahman Ibn al-Jawzi mentioned in his book "Al-Wafa bi Ahwal-il-Mustafa" and ad-Diya' al-Maqdisi also mentioned this Hadith)

(iv) It is in Quran - عَلَيْهِ السَّلَامُ - [قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا - (Jibreel - عليه السلام - said) O'Mariam, the reason I have come to you is to give you a son.] (Maryam - 19).

(v) It is in Quran - عَلَيْهِ السَّلَامُ - [وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۗ وَتُبْرِئُ ۗ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۗ (عليه السلام - Allah addresses Isa) And when you make a bird-like shape from the mud and blow into it your breath and it gets to life on My behest'. And you cure the person who is blind by birth, and to the person who is suffering from leprosy and you give life to the dead people on My behest. (Al-Ma'ida - 110).

Allah (عَزَّ وَجَلَّ) rewards his Awliya (truthful Sufi Shaikhs of Ihsan) with many bounties. Sometimes, the Shaikh is provided with unveiling (vision - kashf) with which he gets forewarned about certain things. However, he can only see what is desired by Allah (عَزَّ وَجَلَّ). This helps the Shaikh in people's training and occasionally forewarning them about some dangers.

For some Shaikhs, Aalam-e-Mithaal (the spiritual world) is opened and their personal contact with Prophet Mohammad (صلى الله عليه و آله وسلم) and other past dignitaries of Islam is established. This also helps them to serve people better.

Some Shaikhs are rewarded with exceptional will power. This is the result of their trust in Allah (عَزَّ وَجَلَّ) and Prophet Mohammad (صلى الله عليه و آله وسلم). This also helps them in training their Murideen.

Some Shaikhs are provided with exceptional effect in their speech and writings. Their Dua is granted quickly by Allah (عَزَّ وَجَلَّ).

Sometimes Shaikh says something and that thing comes into being instantly. These types of things are known as 'Karamat' (marvel). However, miracle or marvel is the work of Allah (عَزَّ وَجَلَّ). Shaikh has no role in it. Sometimes Allah (عَزَّ وَجَلَّ) performs miracles through some very prominent Shaikhs. Why is it so? It is to establish Shaikh's importance in society so that more people come to him for guidance. Once a few miracles become popular, lot many people throng to the Shaikh's door and through the Shaikh, Allah (عَزَّ وَجَلَّ) helps His servants.

Some big Shuyookh are provided with many bounties from Allah (عَزَّ وَجَلَّ). All these are given to help them in guiding the people better. Allah (عَزَّ وَجَلَّ) appoints His beloveds /Awliya Allah/truthful Sufi Shaikhs of Ihsan to help His servants in the world.

Thus if some needy Mureed comes to a Shaikh and describes his difficulty, if it is in his power (which is provided by Allah) to help him, he does it instantaneously. If he cannot do it, he prays Allah (عَزَّ وَجَلَّ) for alleviation of his problem.

Thus asking directly from the Prophets, Aamma, Awliya Allah, Shuyookh of Ihsan (dead or alive) is the practice of Sahabah and it is Sunnah. There is nothing wrong in it, and there is no iota of shirk in it.

CORRECT UNDERSTANDING OF THE VERSES OF QURAN

The founding Imam of Salafis/Wahhabis, Ibn Abdul Wahhab from Najd, Arabian Peninsula (1703-1792) claimed all Muslims before him were unbelievers and considered halal to kill them and take their possessions. When Salafis/Wahhabis came to power in Arabian peninsula, they killed hundreds of thousands of Muslims. They did not leave even the pious dead. They dug up the graves of over 60,000 Sahabah, Taba'een and Awliya Allah in the beginning of 20th century and disposed of their sacred bodies. No one knows what they did with the pious bodies of Sahabah and dignitaries of Islam.

Salafis and their likeminded groups are the worst kind of Kharijis ever witnessed in the history of Islam. They are worse than the Kharijis of Hadhrat Ali's (رضي الله تعالى عنه) time. They followed the old practice of their ancestor Kharijis of imposing Quranic verses meant for non-believers on Muslims and declare them as unbelievers and kill them en masse.

It is in Hadith - Abdullah bin Umar (رضي الله تعالى عنه) considered the Khawarij the worst of Allah's creation, and said, 'Verily they take the verses that were revealed about unbelievers and use them against the believers. He considered the Khawārij rebels to be the worst of Allah's creation and he said, "Verily, they take verses that were revealed about unbelievers and use them against the believers. (Bukhari)

Salafis quote certain verses of Quran meant for non-believers and impose them on Prophets, Sahabah, Aamma and Awliya Allah and claim 'Mediation' (Waseelah) as shirk.

It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ [O'You who belief, be mindful of Allah and fear the consequence of disobeying Him and seek the means of approach to Him and strive earnestly in His path that you may succeed] (Al-Ma'ida - 35).

Salafis and their like minded groups claim it is shirk to consider Prophet Mohammad (صلى الله عليه و آله وسلم) as Waseelah to Allah (عَزَّ وَجَلَّ). They say, only good actions like Salah, recitation of Quran, etc., are the Waseelah.

It is in Quran - إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْفِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ [Indeed, those you invoke besides Allah will never create a fly, even if they gathered together for that purpose. And if the fly should steal away from them a (tiny) thing, they could not recover it from him. Weak are the pursuer and pursued. (An-Hanl - 73)

It is in Quran - وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ [And those they invoke other than Allah create nothing, and they [themselves] are created.] (An-Hanl - 20)

It is obvious that the above two verses (and similar other verses in Quran) are meant for idol worshipers. But Salafis and their like minded groups impose these verses on Prophet Mohammad (صلى الله عليه و آله وسلم), Aimmah, dignitaries of Islam and Awliya Allah and claim that for Idol worshipers, the idols are standing in the temples, and for Muslims, their idols are lying in graves. And they call Muslims Grave worshipers. Taking these verses as excuse, they destroyed the pious graves of Sahabah, dignitaries of Islam, Ahle Bait-e-At Haar in Arabian peninsula, Syria, Iraq and other places in the world.

It is in Quran - إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ [Your guardian (or solver of grievances) can only be Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم) and those who believe, who establish Salah, and pay Zakat and bow down (in prayer) (Al-Maida - 55)

The above verse clearly establishes that Allah (عَزَّ وَجَلَّ) is the Guardian and solver of grievances of people. In addition, Prophet Mohammad (صلى الله عليه و آله وسلم) is also the guardian and solver of grievances of people in the sense that Allah (عَزَّ وَجَلَّ) listens to his prayers more than anyone else. Similarly, Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah are also guardians and solvers of grievances of people in the sense that their Dua is answered faster than the Dua of sinful Muslims.

The above Quranic verse clearly establishes the authenticity of Isteghatha (asking for help) and Tawassul (Mediation) of Prophet Mohammad (صلى الله عليه و آله وسلم), Sahabah (رضى الله تعالى عنهم اجمعين) and Awliya Allah, during their lives and after their deaths.