

النداء بغير الله!

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كتاب الإيمان والعقائد

فتاوى نذيرية مجلد 1/159-161

ترجم باللغة الإنكليزية : ذوالفقار إبراهيم الميمني الأثري

Is it permissible to say ‘O Messenger of Allah’ (يا رسول الله) any where other than in the presence of the Prophet of Allah’s grave?

The phrase ‘O Messenger of Allah’! (يا رسول الله) is used to call upon and invoke the Messenger of Allah. However, when invoking someone, it is important that the one being called upon to be present or else he would not be able to listen to or respond the call.

There are some people who believe that the Messenger of Allah is omnipresent¹so according to their belief, the one that is omnipresent encompasses the knowledge of all things. However, the one that truly encompasses the knowledge of all things is none other than Allah, the Most High alone, and this is one of His unique attributes. To assign such a unique attribute to anyone other than Allah is to associate partners with Him, which is the greatest sin one can commit.

In his book entitled ‘*Miftahul-Quloob*’, Mulla Husain Khabbaz² has written that ‘To call upon the dead believing that they are omnipresent [as Allah is with His

¹Ahlu-Sunnah Wal-Jam’ah do not believe that Allah is omnipresent. Rather they believe that Allah’s knowledge is omnipresent [i.e. His knowledge encompasses all things apparent and hidden). Ahlu-Sunnah Wal-Jam’ah further believe that Allah, the Most high, is above the seven heavens, above His *Arsh*, and separate from His creation in a manner that befits His majesty. This is established from the Qur’an & Sunnah, as well as the consensus of the companions of the messenger of Allah. [TN]

² I could not find a biography of Mulla Husain Khabbaz. After asking Sheikh Uzair Shams Al-Hindee of Makkah, he informed me that in his opinion it may be that Imam Nadhir Husain Dehlawi quoted this reference from a manuscript, and Allah knows best. [TN]

knowledge], for example to say ‘O Messenger of Allah’! (يا رسول الله) or ‘O Shaykh Abdul-Qadir Jailaane!’³ etc., then know that this is disbelief. It is for this reason that in the books of [Hanafi] Fiqh⁴ it has been narrated that if a person was to conduct a marriage, bear witnessing that Allah & His Messenger are both his witnesses, then this marriage contract would be considered invalid, whilst the one who conducted this marriage would be considered a disbeliever because of their belief that the Prophet of Allah knows the knowledge of the unseen.’ Refer to *Bahrur-Ra’iq*⁵ and others.

I say [Sayyid Nadhir Husain Dehlawi] to make a distinction whilst calling upon somebody by saying ‘O so and so!’, whether it be a prophet or anybody else, whether

³ Abdul Qadir Jilani [in Arabic] or Gaylani [in Persian] was born in Ramadan 470 AH in the Persian province of Jilan in Iran south of the Caspian Sea. He went to Baghdad to seek knowledge when he was 18 years old, where he studied Aqeedah, Hadeeth and the Hanbali Fiqh with many scholars. Many fabricated books have been attributed to him along with false allegations of his involvement of a Sufi order known as Qadariyyah. What is known is that he was a man of Sunnah and upon the Aqeedah of Imam Ahmed bin Hanbal, and Allah knows best. He died in Baghdad in the year 561 AH at the age of 91 years. [TN]

⁴ For example refer to the English translation of *Fatawa-I-Qazi Khan*, Volume 1, page 34 with Arabic text relating to Islamic Law, by Fakhrudin Hasan bin Mansoor Al-Uzjandi Al-Farghani (d.592 AH), translated and edited into English by Maulvi Muhammad Yusuf Khan Bahadur & Maulvi Wilayat Husain, Published by Kitab Bhavan, New Delhi, India, reprinted 1994. The text is as follows: *A man marries a woman citing as witnesses Allah and His Prophet, the marriage is void, (on the authority of the Prophet himself, on whom be the blessings of Allah), the Prophet having laid down, that “There is no marriage except when there are witnesses,” whilst every marriage that takes place is witnessed by Allah: and some of the learned have held that such marriage involves Kufr (blasphemy or infidelism), because it involves belief that the Prophet knows the hidden things, which is blasphemy.* [TN]

⁵ ‘*Bahrur-Ra’iq*’ is an explanation of one of the most eminent books of Hanafi Fiqh known as *Kanzud-Daqa’iq* by Abul-Barakat Abdullah bin Ahmed bin Mahmood An-Nasafi (d.710 AH). It was authored by Zainul-Abedeem bin Ibrahim bin Nujaim Al-Hanafi who also authored ‘*Al-Ashbaa wan-Nadhaair*’ (another important book of Hanafi Fiqh). He died in the year 969/970 AH. For more details for his biography refer to Abdul-Hay Lucknowi’s marginal notes on *Al-Fawaaid-Al-Bahiyyah*, and the publisher’s introduction of *Al-Ashbaa wan-Nadhaair* page 20-21, Idaratul-Qur’an wa Uloomul-Islamiyyah, Karachi Pakistan, second edition 1424 AH/2004 [TN]. The text of ‘*Bahrur’Raiq*’ is as follows: “*If a person conducting a nikaah was to testify that Allaah and Muhammad were his witnesses, then this person has actually believed that Allah’s prophet has knowledge of the unseen, thus making him a kaafir*” [*Bahrur-Ra’iq* (5/16)].

it is whilst sending prayers on the prophet in Salaah or on any other occasion... then this is not feasible because you should only call upon somebody that is present and can hear you, and the Prophet is not omnipresent [as Allah's knowledge is omnipresent]. With regards to sending prayers upon the Prophet, then this is something that has been established in authentic Hadeeth where the angels convey the prayers that are sent upon him⁶.

Therefore the person who calls upon and invokes somebody that is not present is indicating that they believe that the one being called upon is omnipresent and it is this type of belief that has been defined as associating partners with Allah. Therefore, it is very important that a Muslim abstains from using such words and actions that imply such heretical beliefs i.e. associating partners with Allah.

If somebody was to argue by using the prayer 'Salaatul-Hajjah⁷' as a proof and evidence then the answer to that is that at the time when Salaatul-Hajjah was prayed,

⁶ Refer to Saheeh Ibn Hibban Hadeeth no: 2293 and Al-Hakim: 2/421 which has been graded *Saheeh* [authentic] by Imam Dhahabee. Also refer to Sunan Abee Daud Hadeeth no: 2041 graded *Saheeh* [authentic] by Imam Ibn Taymiyah. [TN]

⁷ In praying *Salaatul-Hajjah*, one is required to properly undertake Wudhoo, pray two rak'ahs, and then to single out Allah alone in supplication [asking only Allah for whatever one is in need of]. The supplication that was referred to by Imam Nadhir Dehlawi and by which some people take out of context and try to use as proof and evidence for their deviant ways is based on a Hadeeth reported by Uthmân bin Hunaif (may Allah be pleased with him) where a blind man afflicted with the sickness having lost his eyesight came to the Messenger of Allah (Allah bless him & give him peace) requesting him to supplicate to Allah for him to restore his eyesight. The wording of this supplication is as follows: *'Oh Allah, I ask you and turn to you through the intermediary of Muhammad, the prophet of mercy, O Muhammad! I turn to my Rubb through you [supplicating to Him alone] that He may restore [cure] my eyesight. O Allah! Accept his supplication [intercession] with respect to me, and accept this supplication of mine by giving me [good] health.* Reported by Imam Al-Bayhaqi in *Dalaail-An-Nubuwwah* 6/167-168, Imam Ahmed in his *Musnad* 4/138, Imam An-Nisa'ee in *Amalul-Al-Yawm wal-Lailah* 418, while Imam Al-Hakim declared it *Saheeh* [authentic] according to the conditions of Imam Bukhari & Imam Muslim. Imam At-Tirmidhee has reported another similar narration but with out the wording of 'pray two rak'ahs', refer to *Sunan Tirmidhee* Hadeeth no 3578 declared *Saheeh* [authentic] by Allamah Albani. An important factor in relation to understanding the aforementioned narration that was mentioned by Allamah Albani and is valuable in obtaining the proper understanding of this Hadeeth is that the blind man sought intermediary through the

the Prophet of Allah was alive and present amongst the believers, but now he is dead and no longer with us. Although the same wording is adopted, it is only said in its narrative form in the past tense, just as one does when he supplicates in the Tashhahud.

In his book entitled '*To attain the blessings of Allah by explaining the meaning of At-Tahiyyat* [Tashhahud], Sheikh Abdul-Huq Muhaddeeth Dehlawi⁸ has written:

'That the response to those who argue that in the Tashhahud we send prayers on the Prophet by addressing him in the first person [i.e. saying O Prophet!], although he is not present is as follows: The prayer upon the Prophet in the Tashhahud is in its narrative form in the past tense which occurred during the incident of Miraj. Further, it has been narrated by Imam Bukhari in his Saheeh on the authority of Abdullah ibn Masood who said:

'The messenger of Allah taught me the Tashhahud [with] my palm between his palms, the way he taught me the Surahs of the Qur'an [which began with the following words]: 'All compliments, prayers, and pure words are due to Allah, Peace be on you, O Prophet...'' This was while he was among us, but after he passed away, we

supplication of the Messenger of Allah, he did not seek the intermediary of the Messenger of Allah himself. For further details refer to the book of Allamah Albani *At-Tawassul its different types and its rulings*. [TN].

⁸ His full name is Shah Abdul-Aziz bin Al-Muhaddeeth Shah Waliullah bin Abdur Rahim Al-Muhaddeeth Ad-Dehlawi Al-Umaree Al-Farooqee. Born in the year 1159 AH, he started to memorise the Qur'an at the age of five. Among the books he authored are: 1. *Fathul-Aziz* which is an explanation of the Qur'an in Persian. 2. *Majmooah-Fatāwaa* 3. *Tauhfā Ithnaa-Ashariyyah* is a refutation of the Shias, and numerous other books. In the later period of his life he tried to reform the Muslims of India by calling them to follow the Sunnah and abandoning the blind-following of Madhabs. He died on the 7th Shawwal 1239 AH and was buried next to his father. Refer to *Taraajim Ulema Ahlil-Hadeeth fil al-Hind* page 84-94. [TN]

would say ‘Peace be on the prophet’⁹ Therefore, to use the aforementioned words as proof and evidence [is out of context and] is incorrect. And Allah knows best!

16th Ramadan 1267 AH

Sayyid Nadhir Husain Dehlawi¹⁰

Fatāwaa Nadheeriyah

Book of Iman and Beliefs

Volume 1 page 159-161.

Translated into English

By Zulfiker Ibrahim Almemoni Alatharee

⁹ Recorded in Saheeh Bukhari, vol. 8, The book of asking permission, Chapter 28, Hadeeth number: 6265 [English Edition, Darussalam] [TN]

¹⁰ He is Imam Sayyid Nadhir Husain Dehlawi. born in the year 1220 AH corresponding to 1805 CE. He left home at the age of 17 in search of Islamic knowledge. He arrived in Delhi on the 13th Rajab 1243 AH where he studied under the most prominent scholars of Islam of that era. From amongst his teachers include Allamah Shah Muhammad Ishaq Dehlawi (1192 AH-1262 AH) who was the grandson of Allamah Shah Abdul-Aziz Dehlawi. Imam Sayyid Nadhir Husain Dehlawi authored over 60 books, from amongst them is his Fatāwaa known as *Fatāwaa Nadheeriyah* in 2 volumes, and *Mayaarul-Huq* on the issue of Taqleed (blind-following a particular Fiqh Madhab). He called to Tahweed and taught Hadeeth and defended the Sunnah all his life. He is considered unanimously amongst Ahlus-Sunnah wal Jama’ah as one of the Imams of his time who revived Ad-Dawah-Salafiyyah in the Indian subcontinent. He died on the 10th Rajab 1320 AH corresponding to 15th October 1902 CE. Those amongst his senior students include Allamah Shamsul-Huq Adheemabaadee (d. 1329AH), Allamah Abdur-Rahmān Mubarakpuree (d.1353 AH), Allamah Thanauallah Amritsaree (d.1368 AH.) and many others. Refer to the introduction of *Fatāwaa Nadheeriyah* page 26-51 for a detailed biography of the Imam. [TN]