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Alal--Madad: The : The HelpHelp
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1428 H

The meaning of the word ‘*alal--Madad*’

The meaning of the word *al-madad* varies with respect to the disparity of the intention of its proponent.

With regards to the meaning of the word ‘*madad*’, it has been mentioned in the ‘*Lisān al-‘Arab*’:

‘We have helped the nation,’ that is, ‘we have aided them with partisans and help.’
‘The leader supported his army with horses and men and he aided them,’ and

‘He granted them with lots of wealth and he made them wealthy.’

Al-Madad: troops which affiliate with military expeditions [carried out] in the path of Allāh .

Imdād [:] is that one dispatches² aid (*madad*).³³

Imām Alfayawmī said: ‘I aided him with help: I supported him and strengthened him by it.’⁴⁴

Thus, when the Muslim says: ‘*Madad Yā Allāh!* (Help, O Allāh!)’, that is ‘Support me’ ‘Help me with Your power’, ‘Assist me against Your enemy’, ‘Increase me with mercies and blessings’ and ‘Help me with the aptitude to Your obedience and to combating my ego and my demon.’⁵⁵

¹¹ Translated from Shaykh Yūsuf KhaJJār MuXammad’s masterpiece, *al-Mawsū‘at al-Yūsfiyya fī bayān Adillat al-Ōūfiyya* (p. 124-134) published by Dar al-Taqwā, Damascus. This unique work is endorsed by the most prominent scholars of Damascus, such as ‘Abdul RaXman al-Shāghūrī, Shaykh Mu>Jafā al-Turkmānī and Shaykh Adīb Kallās, may Allāh protect him.

²² This means ‘to provide with...’ because one’s providing another with physical or intangible particulars does not always require its dispatchment.

³³ *Lisān al-‘Arab*, Article * * A

⁴⁴ *Al-Mi>bāX al-Munīr*, Article * * A

⁵⁵ The word used here is ‘my Satan’, which denotes anything or anyone which has the potential

to lead man astray from the path to Allāh

When he says: ‘*Madad Yā Awliyā’ Allāh!* (Help, O Saints of Allāh!)’, it means: ‘Teach us of what Allāh has taught you,’ ‘Help us with what Allāh ₃ has helped you with of sciences and intuition’, ‘Assist us with that what will benefit us in our journey’, ‘Guide us in our comportment (*sulūk*) to the love of Allāh, with His leave;’ ⁶⁶ This does not occur other than due to most of the creatures missing out from the mercy of their Lord and He disciplines them with Islām, with the poises of the leader of all men [Prophet MuXammad] ù, therefore, they are in need of him who assists them and aids them with knowledge, He teaches them the manners of journey and comportment.

³

Al-madad, according to the meaning which we have mentioned [above], exists, in our lives, in theory and [also] in substance. Nobody can deny that humans seek aid by means of transportation like the car, plane, steamship and train in order to fulfil his worldly needs and conveyance by means of them from one land to another; humans cannot reach it without them but with [suffering] personal arduousness.

³

Surely, mariners and aviators seek the direction of their journey in the sea and in the air by means of a metallic object which is called ‘*al-bū>ola* (the compass)’; it points them to the desired direction and this [fact] cannot be denied! So, does seeking help from metal evict [one] from the [Muslim] nation? Is valuable assistance denied [from] him [who] presents it to us, who has experience in the comportment of the path to the love of Allāh, which [itself] is surrounded by various kinds of perils, to [its] achievement⁷, without that aid, and that assistance without arduousness and hardship? It is known that the least of the enemies in this path is the ego, Satan and desire?!

³

From here, it is evident to us that man is in need of aid to many items from the creations of Allāh, so that they may help him with assistance for which Allāh has made subservient to him upon the hands of His creation and their manufactured articles, be they of whatever kind.

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[[*Madad* in the Qur’ān]ān] n]n]

³

There is a difference between the aid of the Creator ₃ and the aid of the creature. The word ‘*madad*’ comes with the meaning of ‘*musā’ada*₃ (mutual assistance)’ and ‘*mu’āwana* (mutual support)’, and it is recommended in all kinds of goodness, in all the paths to which the orthodox Canon (*Shar’*) permits.

³

Isti’āna (seeking/acquiring cooperation)’ of people, one to the other, in affairs, is inevitable and indispensable; man is enjoined with it, particularly in affairs of goodness and God-wariness. Allāh ₃ says:

^{3 3}

‘And assist one another in goodness and Allāh--wariness, and do not mutually cooperate in sin and hostility.’⁸⁸_{3 3}

³

Therefore, mutual cooperation between creatures is *madad*, that is, *musā’ada* and the assistance of some of them [given] to the others. If someone seeks help from someone of his own genus,

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⁶⁶_{3 3} The Saints of Allāh ₃ do not perform actions or omissions but with the leave of Allāh ₃, hence the proclamation of seeking their assistance with the authority granted to them by Allāh ₃. ⁷⁷_{3 3} of the love of Allāh ₃.

⁸⁸_{3 3} Ōurat al-Mā’idah (5), Verse 2.

then that does not mean that he seeks from him as if he seeks from his Lord, but [it means] the help and power which Allāh has helped the latter with.

³
Imdād, according to the meaning mentioned, is of two types:

³
[1.] The First Type: It is *madad*³ administered from Allāh³. It is [that] what does not come to pass in reality but from Him and it does not become succour to the creation but through Him³. Allāh the Exalted says:

^{3 3}
'Out of the bounty of your Lord, we aid one and all, these ⁹⁹ as well as those. ¹⁰¹⁰ And the bounty of your Lord is not prohibited [to anyone].'¹¹¹¹³

³
meaning, as Imām al-Shawkānī³ has said: 'We extend Our bounty to him in such that it pursues him limitlessly; We bestow to the believers and to the disbelievers, the obedient and the sinful.'¹²¹²³

³
[2.] The Second Type: It is [that] what Allāh³ passes:

[i[..] through the hands of His noble Angels, out of whatever Allāh gives to]]
them of strength and secrets,

[i[... through the hands of His Prophets, may peace be upon them,]]³ by means of miracles (*mu'jizāt*), and

[iii.] through the hands of his Saints by means of miracles (*karāmāt*).

³
The difference is clearly very manifest; Allāh³ helps whomsoever He wills from amongst His creatures, out of the treasures of His grace and His mercy, with support, aid and assistance against the disbelievers and the polytheists, whenever He wills, howsoever He wills and His bounty does not cease on the authority or consent of anyone.

³
With regards to His Prophets and His Saints, their provision of support to the seekers does not pass but with the authorisation of Allāh, His will and His consent. In reality, it is procured from the provisioning by Allāh³. Examples for that are very numerous.

³
Allāh³ has placed Angels in this world for whom there are visible and [also] secret assignments and activities, by which they serve the creation of Allāh³ with what Allāh has ordained them for.

³
Imām al-Rāzī³ says, in his exegesis of the noble verse:

'From Allāh, Lord of the Ways of Ascentāā.'¹³¹³³

³
...according to me, there is a fourth aspect, and that is that these heavens are as if they were disproportionate in loftiness and depression, magnitude and minuteness, and their power and the extremity of power is according to the logic of this world (meaning, according to the command of Allāh³ to the power). Perhaps light is a bestowment of Allāh and the effect of the grace of His mercy, not reaching this world but by means of those spirits, either naturally or otherwise.¹⁴¹⁴^{3 3}

⁹⁹
^{3 3} who seek the mundane.

¹⁰¹⁰
^{3 3} who seek the divine.

¹¹¹¹
^{3 3} Ōūrat al-Isrā' (17), Verse 20.

¹²¹²
FatX al-Qadīr, 3:211.

¹³¹³
Ōūrat al-Ma'ārij (70), Verse 3.

¹⁴¹⁴
^{3 3} Tafsīr al-Fakhr al-Rāzī, 24:122

3

He ³ also said, in the exegesis of the Word of Allāh the Exalted: '(And the Angels say:) Not one of us but has a Not one of us but has a station assigned to to him to to.' ¹⁵¹⁵₃

3

This proves that for each one of them there is a rank which he does not exceed, and a stage from where he does not overstep. These stages are a reference to their statuses in the dispossession of the bodies of this world. ¹⁶¹⁶₃

Allāh has indeed employed the Angels to knowing and to recording the actions of the creatures by an order from Himself ³. He applies to Himself, simultaneously, the informing and the recording, [by] saying:

3

'Verily, We shall raise the dead to life, and We record that which they send before and the traces which they leave behind, and of all things have We kept count in a Clear Book (of evidence).' ¹⁷¹⁷_{3 3}

3

Imām al-Tabarī ³ says: '...meaning, [that] We record that what they have sent forth of good and bad in the world and of pious actions and evil ones.' ¹⁸¹⁸₃

3

With regards to the Angels, [Allāh] the Exalted says: 'Not a word he utters but there is a sentinel by him ready (to note it down).' ¹⁹¹⁹_{3 3}

3

He has also made them subservient for the safeguarding of the creatures, and likewise, He attributes the protection to Himself ³ as He says:

'So, Allāh is the best guardian, and He is the Mostāā--Merciful of those who show mercy.' ²⁰²⁰_{3 3}

3

With regards to the Angels, He ³ also says:

3

'For each (person) there are (For each (person) there are (A"Angels) coming in succession before him and behind himAA. They guard him by the command of Allāhāā.' ²¹²¹_{3 3}

3

He has enjoined the Angel of Death to seizing souls, and simultaneously, He attributes that to Himself, as He says:

'It is Allā"āh who creates you and takes your souls (at death)āā.' ²²²²_{3 3}

3

With regards to the Angels, [Allāh] ³ says:

3

'Say, 'The Angel of Death, appointed over you, will take your souls: then shall you be brought back to your Lord.' '' ²³²³_{3 3}

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In this verse, the action refers to the Angel of Death by the command of Allāh ³, and His leave.

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¹⁵¹⁵_{3 3} Ōūrat al-Sāffāt (37), Verse 164.

¹⁶¹⁶_{3 3} Tafsīr al-Fakhr al-Rāzī, 26:174

¹⁷¹⁷_{3 3} Ōūrat Yā-Sīn (36), verse 12.

¹⁸¹⁸ Ōafwat al-Tafāsīr, 3:8.

¹⁹¹⁹_{3 3} Ōūrat Qāf (50), Verse 18.

²⁰²⁰_{3 3} Ōūrat Yūsuf (12), Verse 64.

²¹²¹_{3 3} Ōūrat al-Ra'd (13), Verse 11.

²²²²_{3 3} Ōūrat al-NaXI (16), Verse 70.

²³²³_{3 3} Ōūrat al-Sajdah (32), Verse 11.

Thus, verily, Allāh ﷻ has assisted the Angels with classified [knowledge] with which they safeguard the creatures of Allāh with subservience to Him ﷻ. He is a doer of whatever He wills. Whenever miracles and strange happenings occur from the Angels, they are in reality not from them because they²⁴ are subservient to the command of Allāh. With regards to them, our Lord ﷻ says:

‘They disobey not Allāh āāin what He has commanded, but they do whatever they are commanded.’²⁵²⁵ ﷻ ﷻ

³
In this world, Allāh ﷻ has prepared assignments and actions of evident and hidden nature for His creatures²⁶, [that] what he has prepared for His Noble Angels ‘*alayhim al-salām* ﷻ and He supports them with spiritual assistances and abilities.

³
Allāh has bestowed His Prophets, His Messengers and His Saints with something from the secrets upon which they render themselves to rely upon for the sake of victory of the creed of Allāh.

³
With them, they help those whom they will, with leave from their Lord, and His pleasure, for the establishment of the creed of Allāh ﷻ. Imām al-Bayhaqī ﷻ says, in his exegesis of the word of Allāh ﷻ :

‘They do not compass any of H‘is knowledge but what HHe wills.’²⁷²⁷ ﷻ

³
meaning ‘They do not know [anything] from His knowledge except what He wills that He himself teach them with His own educating.’²⁸²⁸ ﷻ

³
In his exegesis of the word of Allāh ﷻ, with reference to Sayyidunā KhiUr ﷻ, [Imām] al-Baghawī ﷻ says:

‘We taught him knowledge from Our own presence.’²⁹ ﷻ

³
meaning ‘the knowledge of the esoteric by way of intuition.’³⁰³⁰ ﷻ

³
The Prophets, blessings and peace be upon them, are of a higher status and greater in rank with Allāh than the Angels, peace be upon them, and hence, He has assisted them with some of His own attributes and He has made to pass upon their hands some miracles which, if one who denies [the belief in such] help in the first instance, and he does not know that they occurred from a known Messenger, he hears of them, he will surely decree disbelief upon its proponent and his eviction from the [Muslim] nation immediately! Evidence to this has been provided regarding what Allāh made to pass on the hand of Sayyidunā ‘Īsā ﷻ. We should listen to the word of Allāh ﷻ where He attributed the reviving of the dead to Himself saying:

‘It is Allāh āāh h — He is the protector, and it is He Who gives life to the dead; the dead; it is He Who has power over all things.’³¹³¹ ﷻ ﷻ

³ ﷻ

²⁴²⁴ ﷻ ﷻ the Angels.

²⁵²⁵ Ōūrat al-TaXrīm (66), Verse 6.

²⁶²⁶ ﷻ ﷻ other than the Angels.

²⁷²⁷ Ōūrat al-Baqarah (2), Verse 255. ²⁸²⁸ ﷻ ﷻ *Al-Asmā’u wal-Ōifātu lil-Bayhaqī*

(Imām al-Bayhaqī; Names and Attributes), p.143. ²⁹²⁹ Ōūrat al-Kahf (18),

Verse 65. ³⁰³⁰ ﷻ *Ma’ālim al-Tanzīl fi al-Tafsīr* (Characteristics of Revelation in

Exegesis) (3/584) ³¹³¹ Ōūrat al-Shūrā (42), Verse 9.

Thereafter, with regards to Sayyidunā 'Īsā ۃ, He says: 'And when you bring forth the dead by My leave.' 3232 ۃ ۃ

Likewise, He attributes the cure of sickness to Himself ۃ, saying: 'And when I fall ill, it is He Who cures me.' 3333 ۃ ۃ

Thereafter, with regards to Sayyidunā 'Īsā ۃ, He says: 'And you heal the born--blind and the leper by My leave.' 3434 ۃ ۃ

He attributes creation to Himself ۃ, saying: 'It is He Who created all things, and ordered them in due proportions.' 3535 ۃ ۃ

Thereafter, with regards to Sayyidunā 'Īsā ۃ, He says: 'Behold, behold, you may you make out of clay , as it were, the figure of a bird, by My leave, and you breathe into it and it becomes a bird by My leave.' 3636 ۃ

That is not all. After Allāh has provided Sayyidunā 'Īsā with these qualities, we see him speaking with the tongue of divine assistance and he attributes the means to himself, and the real action to its provider, as he says:

'I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allāh's leave: his leave: and I heal the born--blind and the leper, and I bring forth the dead by Allāh's leave.' 3737 ۃ ۃ

This verse is greater evidence on the validity of referring suchlike words, from a figurative aspect of which there is no possibility of denial, to those upon whose hands Allāh has rendered abilities, as we have passed in the 'Chapter of Intercession (Tawassul)'.
3

This, in essence, is greater than the words of assistance in their subject and their meaning. The blessings and goodness which Allāh ۃ helps one of his creatures with, all those believers around him [also] achieve benefit from it. With regards to Sayyidunā NūX ۃ, Allāh ۃ says:

'O O O N NūNNūXūX! Come down (from the Ark) with Peace from Us, and blessings upon you and on the Peoples (who will come) from those with thee.' 3838 ۃ

meaning 'and great goodness be upon you, upon the progeny of those with you from those of the Ark'. 3939 ۃ ۃ

[Imām] al-Qurtubī ۃ says: 'Every believer, up until the Day of Resurrection, is included in this.' 4040 ۃ

3232 Ōūrat al-Mā'idah (5), Verse 110.

3333 Ōūrat al-Shu'arā' (26), Verse 80.

3434 Ōūrat al-Mā'idah (5), Verse 110.

3535 Ōūrat al-Furqān (25), Verse 2.

3636 Ōūrat al-Mā'idah (5), Verse 110.

3737 Ōūrat āl Imrān (3), Verse 49.

38 Ōūrat Hūd (11), Verse 48.

3939 Ōafwat al-Tafāsīr (2/17)

4040 Tafsīr al-Qurtubī (9/48)

[[Madad in the 3 3 Sunnah]]]]

3
The Saying of the Messenger ù: ‘The similitude of a pious companion and an evil companion is as a man standing with musk, and a man stoking a furnace.’ ⁴¹⁴¹ 3 3

3
With whatever Allāh 3 assists His Messengers and His Prophets, that is by way of establishing evidence and spreading invitation [to the true path]. We know that Sayyidunā MuXammad ù is the most excellent of the prophets, absolutely, just as the author of ‘al-Jawharah’ 3 says:

3
*‘wa afUal al-khalqi ‘alā al-iJlāqi
Nabiyyunā, fa-mal ‘an al-
shiqāqi’*
[The Best of Creation with certainty,
is our Prophet undoubtedly.]

3
With this, [it is clear that] the assistance given to him ù by Allāh 3 is better and greater than all that what He bestowed to all of the Prophets and Messengers, because Allāh appointed every Prophet as a missionary and a caller for his own nation but the appointing of the Beloved Mu>Jafā was for [all of] the creation collectively.

3
One of the righteous said:

3
Surely, the helping which Allāh gives forth to His Prophets is like a leased trust with them so that they may work for the guidance of the creatures to the obedience of their Lord by means of it.

3
In honour of His Prophet ù. has Allāh 3 not said: ‘And verily you guide (men) to the Straight Path.’ ⁴²⁴² 3 3

3
He 3, in his honour ù, also says:

3
‘It “ is He Who sent amongst the unlettered a Messenger from among themselves, to rehearse to them His signs, to sanctify them and to instruct them in Scripture and Wisdom, even though, they had been, before, in manifest error. ’ ’ ⁴³⁴³ 3 3

3
So, as long as Sayyidunā MuXammad ù is the bearer of mercy and divine kindness to the worlds, and of the secrets of sanctification for the entire world, then this remains such that he helps the creatures with mercy and kindness, by the leave of Allāh.

3
The noble verse is clear with regards to the word ‘yuzakkīhim (he sanctifies them)’, hence, by the grace of Allāh and by the means of the bestowment of Allāh to him, he is able to apply sanctification to whomsoever follows him and obeys him.

3
Thus, he has rectified those who were the most evil of people during the [period of] Ignorance (*jāhiliyyah*) and the most uncouth in killing and disbelief, and thereafter, they became the most noble of people and the most beautiful of them in manners, religion and faith.

⁴¹⁴¹ 3 3 related by Bukhārī (2101), Muslim (6635), AXmad (4/408), Ibn ṅabbān (561), Mawqūf by al- Tayālasī (515), al-QaUāī (1380), from Abū Mūsā related by al-Baghawī (3483) ⁴²⁴² 3 3 Ōurat al-Shūrā (42), Verse 52.

⁴³⁴³ 3 3 Ōurat al-Jumu‘ah (62), Verse 2.

It has come [to us] in a noble *ñadīth*, also from Sayyidunā ‘Utbah ibn Ghazwān ³, that he said:

³

‘The Messenger of Allāhāhāh hh ù said: ‘Whenever any of you lose something, or he seeks help, and that he is in a land without a friend, he should say: ‘OO slaves of All slaves of AllāOOāh! Help me! h! Help me! OāāO OO slaves of Allāh! Help me!h! Help me!’āā’, for All, for Allā”āhāh the Exalted the Exalted has has hh many many slaves whom we do not see .’ ⁴⁷⁴⁷ ^{3 3}

³
Al-ñāfi\ says: ‘With regards to the *ñadīth* of ‘Utbah ³, it is a testimony to the *ñadīth* of Ibn ‘Abbās ³ that the Prophet ù said:

³

‘Verily, Allāh has Angels in the land, other than the *āñāfaññāfafaalāla aa* (Angels of Protection), who write [even] that leaf of a tree which falls away. So, whenever any of you suffer hobbling in deserted land, he should call out: ‘OO slaves of All slaves of AllāOOāh, come to my aidāā.’ ⁴⁸⁴⁸ ^{3 3}

³

Helping, here, is not like the helping of Allāh to his creation; in fact it is the teaching, informing, guiding and aiding by the leave of Allāh.

³

There is evidence in these narrations that surely Allāh ³ has specified some slaves for classified knowledge and helping so that they may serve the believers therewith whenever there are vast distances between the caller and the replier [to the call]. All of that is with the command of Allāh. This is a clear proof of the permissibility of seeking help from the slaves of Allāh.

³

This does not contradict the *ñadīth* ‘Whenever you ask, ask from Allāhāhāh, and whenever you seek aid, seek aid from Allāhhāh’āāh’ h’h’ ⁴⁹⁴⁹ ^{3 3}

³

as has passed us in the [section on] Intercession (*tawassul*) and Seeking Help (*istighātha*).

³

³

((Na\Na\ra\rahrah, SympathySympathy), , ()): ::

³

Whatever has been said with regards to the meaning of help and seeking it from Allāh by mediation of the living and the moving, the similar has been said with regards to the meaning of *Na\rah* (Sympathy); whoever says the word ‘*Na\rah*’, is making intercession or seeking help. He intends, when he says:

‘Have sympathy on me (*un\ur ilayya*) (O Messenger of Allāh, or O Saints of Allāh). A glance of mercy and aid, and mediate for me with Allāh that He fulfil my need.’

³

This is the essence of the meaning of ‘*aghīthūnī*³ (help me)’, ‘*a’inūnī*³ (support me)’, ‘*yā MuXammad, yā MuXammadāh* (O MuXammad)’, and words other than these which have passed us in relation to the discussion of evidences.

³

They sought help from Prophets and the Righteous; they do not give it to them ⁵⁰⁵⁰ but that their acknowledgement to their inadequacy in presenting that what Allāh has enjoined upon them is in

⁴⁷⁴⁷ ^{3 3} It was related by al-Tabarānī, *al-FatX al-Kabīr* ((1/83) ⁴⁸⁴⁸ Shaykh ‘Abdul Qādir Arna’ūJ says: ‘al-ñāfi\ said: ‘This is a *ñadīth* of [grade] *Xasan* chain of narration.’ (*al-Adhkār li al-Nawawī*, pp. 192)’ ⁴⁹⁴⁹ It was related by Tirmidhī (2516). He said: ‘This *ñadīth* is [graded] *Xasan* >*aXīX*. *AXmad* [also relates it] (1/293)

⁵⁰⁵⁰ ^{3 3} the creatures/people.

completeness, and their inability to reach the stations of *iXsān* (beneficence).⁵¹⁵¹ Thus, they sought the helping and assistance from Allāh by means of the chosen righteous people and the pious saints, for whom there is strength and great capacity, by the grace of Allāh, in obedience, honesty, sanctity, worship, sincerity and intuition with the etiquettes of veneration. This is nothing but the emulation of whatever Allāh commanded the Companions of Sayyidunā MuXammad ù, in His word:

‘And “ if they, when they have wronged their own souls, come humbly to you [O[[O OO dear Prophet MuXXammad]ammad] and seek forgiveness from AllāXXāh, and the Messenger intercedes for āā them, thethe they will certainly find Allāāh āā as the Most Acceptor Of Repentance, the Most Merciful.’ ”⁵²⁵²

3 3

The blessed verse guides us to the etiquettes of asking and seeking. [1.] Firstly, He commanded us to approach the Messenger of Allāh ù, thereafter, [2.] the seeking of forgiveness by the sinner for himself in the presence of the Messenger of Allāh ù, thereafter, [3.] his confession to his lack of ability in seeking from Allāh due to the blackness of his slate [of deeds] with Allāh. So, [4.] he seeks from the Messenger ù that he seek forgiveness for him.

3

This is not but that the seeking of forgiveness of the Messenger ù for them is more excellent and closer to acceptance than them, because he possesses sincerity, sanctity of the heart and firmness in obedience much greater than what the repenting petitioner possesses.

3

The petitioner first asks his Lord, and from there, he seeks help from he who is higher than him whilst confessing to his [own] incapacity and that he [himself] is unqualified for the [fulfilled] return of his supplication. Therefore, he becomes bound by the Book and the Sunnah, by deed and by word.

3

The statement of the petitioner: ‘*Madad Yā Rasūl Allāh* (Help! O Messenger of Allāh)’

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meaning, ‘Ask forgiveness for me and teach me of what Allāh has taught you, by His leave.’ Likewise, when he says:

‘*Madad Yā Awliyā’ Allāh* (Help! O Saints of Allāh),’

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meaning [that] he seeks the means to Sayyidunā MuXammad ù from them, seeking intercession, forgiveness and beneficence. Every human who is a beginner in the affairs of religion and sanctification is dependent on knowledge which would advance him in this area.

3

Whosoever goes to the doctor and seeks help from him with his saying: ‘O Doctor, rid me of my pains.’,

3

is he at fault because he sought help from a human to help him with healing by means of drugs? Certainly not! [This is] because Allāh has rendered means and causes amongst his creation. The striving of the slaves [of Allāh] in search for livelihoods, and likewise the pharmacologist’s treating of a woman with drugs and medicines, is definitely with knowledge, for Allāh is the provider to the slaves with wealth and children, which does not contradict the word of Allāh:

⁵¹⁵¹ The creatures who ask for such help must acknowledge their own incapacity in reaching the stations of *iXsān* and in beseeching Allāh in a befitting manner.

⁵²⁵² ³ *Ōūrat al-Nisā’* (4), Verse 64.

‘And will aid you with wealth and sons’^{3 3} 5353

And that in which there is no doubt is that verily Allāh^{3 3} has made the creatures dependent upon one another, with His wisdom, so that they may provide benefit to one another, by His leave. Each species provides benefit to its own kind. The sun throws its own light onto the moon at night, and the moon reflects its light onto the earth. This phenomenon is called ‘the aid of reflection’.

From here we see that man acquires benefit from these created lights by means and mediations. Allāh³ has the power to illuminate the earth without the sun or the moon, and nor is He in need of either of the two and nor of [anything] other than them from His creatures.

He³ says: ‘It ‘is He Who created the sun radiating and the moon a light’^{3 3} 5454

The sun or the moon are not greater than the Messenger of Allāh^ù, to whom He has gifted power greater than the sun and the moon, which illuminates the world of hearts with the light of the lamp of his [own] heart, by leave of his Lord, as the word of [Allāh]³ [says]:

‘O Herald of the Hidden! ! !^{3 3} 5555 We have indeed sent you as an observing present witness and a Herald of glad tidings and warning. And as a caller towards Allah, by His leaveleave, , , and as a sun that enlightens.’^{3 3} 5656

Surely, the seeking of aid by a disciple from his teacher is nothing but the reflection of the heart of the complete sage (*al-walī al-kāmil*), which is more excellent with Allāh upon the heart of the disciple, than the sun and the moon,. Undoubtedly, the teacher (Shaykh³) is one of the heirs of the Prophet^ù, as he^ù said:

‘Verily, the scholars are the heirs of the Prophets,,,’^{3 3} 5757

and in that very ṅadīth, he says, ‘the superiority of a scholar over a worshipper is like the superiority of the moon over all the stars’..^{3 3} 5858

He said ‘like the superiority of the moon’ because he^ù is the illuminating sun. Just as the sun shines its light on the moon, and [in turn] the moon reflects its light onto the earth, likewise, the Messenger of Allāh^ù shines his light on the hearts of the Saints, and [in turn] they reflect that light onto the disciples.

When the acquiring of help between inanimate bodies is proven, how can it then be denied between creatures of the humankind, in so much that Allāh has created man in the best formation and He has dignified the children of Ādam [*‘alayhi ’s-salām*]?!³

5353 Ōūrat NūX (71), Verse 12.

5454^{3 3} Ōūrat Yūnus (10), Verse 5.

5555 A more correct meaning to the Arabic word ‘*Nabī*’ in relation to its more commonly used English translation ‘prophet’.

5656^{3 3} Ōūrat al-AXzāb (33), verses 45 – 46.

5757 It was related by Ibn ṅabbān (1/88), Abu Dawūd (3641), Ibn Mājah (223), Dārimī (1/98), AXmad (5/196) and Tirmidhī (2682)

5858^{3 3} *Ibid.*

The MuXaddith, ⁵⁹⁵⁹ the ascetic, the jurist, Imām Ibn Abū Jumrah al-Andalūsī ³, in his commentary to the ṅadīth of ‘lying’ says:

³

...This is the reason why he rendered the meeting of a believer with his believing brother with a cheerful mien as charity, because the believer acquires support from his brother according to whatever is evident from his exterior, just as the esoterics acquire aid from each other according to whatever is in their inner selves... ⁶⁰⁶⁰ ³

³

The jurist, Imām MuXammad Amīn Effendī, also known as Ibn ‘Ābidīn [al-Shāmī], mentions in his treatise ‘*al-Fawā'id al-Mukha>>a>a* (Specific Benefits)’ where he says:

³

...I saw, therein, two memorandums: the first from ‘*Umdat al-MuXaqqiqīn, Faqīh al-Nafs, Abūl Ikhilā>*, al-Shaykh ṅasan al-Sharanbulalī al-Wafā’ī ³, and the second from *HaUrat al-Ustādh*, one who grasped both the exoteric and the esoteric sciences, guide of the seekers and trainer of ascetics, Sayyidī ‘Abdul Ghanī al-Nabulsī, may Allāh ennoble his secret, and may He repeat us with his blessings, Amen. So, I decided to mention the contents of whatever is in these two memorandums, seeking the aid of Allāh ³, seeking the assistance of these two great Imāms...

³

This great Imām, Ibn ‘Ābidīn, is he, the scholarly status of whom, is not hidden from any student of noble knowledge, seeks aid from the helping of nobles, and that he ³ knows for sure that the one who provides help to these nobles is indeed Allāh ³. He seeks the help of his Lord by means of the righteousness and the Allāh-wariness of these nobles. There are very many examples to this.

³

From here, the permissibility of seeking the aid of the Saints (meaning to seek help from them) is now clear to us ³, with the condition that whilst seeking, one firmly believes that there is nothing in this world which passes but by the leave of Allāh ³, with His will and with His knowledge.

³

Surely, the Saint, when he helps the seekers, he helps them with that what Allāh has provided him help with. He does not benefit the people with anything from other than Allāh. Verily, the giver of loss and the provider of profit is indeed Allāh ³. All of the benefits which manifested at the hands of the Prophets, peace and blessings be upon them, and the Saints ³, of mysterious miracles and supernatural occurrences, they are not but indications to the bounties of the Great Munificent ³, that appear at the hand of him who has been favoured upon from [amongst] the Prophets, the Truthful, the Martyrs and the Righteous. Surely, Allāh’s providing of help to His Messengers and His Saints is according to what Allāh intends and wills, and the providing of help by the Messengers and the Saints to the rest of the slaves is also according to what Allāh intends and wills. There is no verse [of the Qur’ān] nor any ṅadīth which attributes the charge of apostasy to him who seeks aid, legally valid procurement of support, with the Prophets and the Righteous, and he who claims [otherwise], he is bound [to furnish] evidence:

‘Bring your proof if you are truthful.’ ⁶¹⁶¹ ^{3 3}

³

The conclusion of our message is with praise to Allāh, Lord of all the worlds.

⁵⁹⁵⁹ ^{3 3} Master of ṅadīth.

⁶⁰⁶⁰ ^{3 3} Bahjat al-Nufūs (3/62 – 63)

⁶¹⁶¹ Ōurat al-Baqarah (2), Verse 111.