200862 - Can You Ask the Prophet for Help?

the question

I was born into a sunni family. And by hearing lot of speeches and looking to this site i found that the most of sunnis belief are bid'ah in some of them r form of Shirk. I introduce d matter. Manqooz moulid has been widely spread book in kerala which every one read at their home for fulfilling their need. But there are some group in kerala called salafis tell that manqooz molood contain many Shirk lines. One of such lines is as follows; "irthakkab'thu alalkhatha..
Khaira has'rin va adadin...
laka ashkoo fi hiya...
sayyidee khairan nabee..."
is there any Shirk in above line..? Reading it should be haram..?
Pls help me to protect our deen..? U will get great reward from allah if u make me clear about this so that i cn tell it to everyone.. There may be so many grammer mistake. So U can change this question to understandable form..

Summary of answer

Calling upon Prophet Muhammad and asking of him, besides Allah, and seeking his help is a major Shirk (polytheism) that puts one beyond the pale of Islam.

Detailed answer

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Review of the book `Manqoos Moulid’

The book referred to is a book of myths, fables, Shirk and innovation. The author wrote it to give evidence, falsely, that it is Islamically prescribed to celebrate the Prophet’s birthday and to

exaggerate about the Prophet (blessings and peace of Allah be upon him), and to seek his help and ask of him – and other Prophets and righteous people – besides Allah. Hence it is full of falsehoods, fabricated Hadiths and strange stories. If we were to examine it and critique it, it would take a very long time. Almost every single line of it requires some comment and refutation.

Among these lies and fabrications is what he (falsely) attributes to Imam Abu Hanifah (may Allah have mercy on him), saying that he used to seek the help of the Prophet (blessings and peace of Allah be upon him) and ask him besides Allah, saying:

“O Master of masters, I have come to you, hoping that you will be pleased with me and will offer me your protection.

By Allah, O Best of creation, I have a heart that is longing for you and does not want anyone but you.

By your virtue, I am in love with you, and Allah knows how much I love you.

O you who are the best of the two races (mankind and the jinn), bestow on me your generosity; I am happy if you are pleased with me.

I am hoping for your generosity, as Abu Hanifah has no one else in this world but you.”

Then he says that Imam Ash-Shafi`i (may Allah have mercy on him) said:

“The family of the Prophet are my means to reach Him and they would lead me to Him.

I hope by virtue of them that I will be given my record in my right hand on the Day of Resurrection.”

This is undoubtedly a lie about these two great imams who affirmed the Oneness of Allah. Otherwise, let him prove that from them with sound chains of narration going back to them, or even a weak chain of narration via which such a report could be transmitted. But they can never do that!

The polytheistic material narrated in this book includes the following:

“It should be noted that seeking help from the beloved ones of Allah, may He be Exalted, such as the Prophets, the Awliya’ (close friends of Allah) and the righteous is permissible during their lifetimes and after their deaths…

“… Thus it is known that it is permissible to seek help by saying `O Messenger of Allah, help me’ or `O Ghawth (source of help), O Muhiy Ad-Din `Abd Al-Qadir Al-Jilani and so on.”

Another example of this polytheistic material that is contained in this book is that which is mentioned by the questioner, “artakabtu Al-khataya, laka ashku ya sidi ya khayr an-nabiyyin (I have committed sins, I complain to you, O my master, O best of the Prophets).”

This comes under the heading of major polytheism, because repentance from sins can only be to Allah alone, and complaining about the consequences of sins and their impact can only be done to Allah alone.

In the answer to question no. 179363, we explained that the words (interpretation of the meaning): {If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad blessings and peace of Allah be upon him)…} [An-Nisa’ 4:64] were applicable only during the lifetime of the Prophet (blessings and peace of Allah be upon him) and not after his death.

Shaykh Ibn Baz (may Allah have mercy on him) said:

“This verse encouraged the Ummah to come to him if they had been unjust to themselves (or wronged themselves) by committing sin or falling into that which was more serious than that, namely Shirk. They were to come to him, repentant and regretting what they had done, so that he (blessings and peace of Allah be upon him) could pray for forgiveness for them. What was meant by that coming was coming to him (blessings and peace of Allah be upon him) when he was still alive. Coming to him after his death for this purpose is not permissible. The evidence for that is the fact that the Companions and those who had deep knowledge of Islam did not do

that, and because the Prophet (blessings and peace of Allah be upon him) did not have the power to do that after he died." (End quote from *Majmu` Fatawa Ibn Baz*, 6/189-190)

Can you ask the Prophet for help?

Calling upon the Prophet (blessings and peace of Allah be upon him) and asking of him besides Allah, and seeking his help, is a major Shirk that puts one beyond the pale of Islam, so how about seeking the help of anyone other than him?

The scholars of the Standing Committee said:

"Calling upon the Prophet (blessings and peace of Allah be upon him) and seeking his help after his death to meet one's needs or relieve one of distress is major Shirk that puts one beyond the pale of Islam." (End quote from *Fatawa Al-Lajnah Ad-Da'imah*, 1/473)

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said:

"Calling upon the Prophet (blessings and peace of Allah be upon him) or any lesser person is Shirk and misguidance, because these people cannot respond. What one must do is repent to Allah from this Shirk and not call upon anyone except Allah. We all know that the Messenger of Allah (blessings and peace of Allah be upon him) himself did not possess any power to bring benefit or cause harm, except by the will of Allah. Allah, may He be Exalted, instructed him to declare that to his Ummah, as Allah said to him (interpretation of the meaning):

{Say (O Muhammad blessings and peace of Allah be upon him): `I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.} [Al-A`raf 7:188]

{Say (O Muhammad blessings and peace of Allah be upon him): `I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration'.} [Al-An`am 6:50]

The Messenger himself used to pray to Allah , may He be Glorified, seeking forgiveness and mercy for himself, and for his companions. If he had been able to grant forgiveness to anyone or bestow mercy on him, he would not have needed to pray to Allah, may He be Glorified, for that. But all of creation is in need of Allah, and it is Allah alone Who is Free of all wants and needs, Worthy of all praise, as He, may He be Exalted, says (interpretation of the meaning): {O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise} [Fatir 35:15]. Were it not for the devils toying with the minds of these people they would realise that the Messenger (blessings and peace of Allah be upon him) and others do not possess any power to benefit or harm anyone, and they would call upon Allah alone, with no partner or associate: {Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any god with Allah?} [An-Naml 27:62]" (End quote from *Majmu` Fatawa wa Rasa'il Al-`Uthaymin*, 21/218-219)

The point is that complaining about one's situation and one's sin, admitting it and repenting from it to any human being, or seeking help and aid from him, comes under the heading of Shirk or ascribing partners to Allah, may He be Glorified and Exalted. Indeed it comes under the heading of pure acts of worship which it is not permissible to devote to any except Allah, may He be Exalted.

In Sahih Muslim (2577) it is narrated that the Prophet (blessings and peace of Allah be upon him) said, narrating from his Lord, may He be blessed and Exalted: " `O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you.'"

Shaykh Al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

"With regard to that which no one but Allah, may He be Exalted, is able to do, it is not permissible to seek it from anyone except Allah, may He be Glorified; it should not be sought

from the angels or from the Prophets or from anyone else. It is not permissible to say to anyone other than Allah: `Forgive me' or `Grant us rain or `Grant us victory over the disbelieving people' or `Guide our hearts' and so on. Hence At-Tabarani narrated in his Majma` that at the time of the Prophet (blessings and peace of Allah be upon him) there was a hypocrite who used to annoy the believers, so they said: Let us go and seek the help of the Messenger of Allah (blessings and peace of Allah be upon him) against this hypocrite. So they came to him and he said: "Help should not be sought from me; rather it should be sought from Allah." (End quote from *Majmu` Al-Fatawa*, 1/329)

And Allah knows best.