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Q: 190 ? Title: I know a brelwi brother from my family and he said to me your aquidah is wrong. He said you have to believe that you could ask dua from the awliya(that pasted away) , the...

Question

I know a brelwi brother from my family and he said to me your aquidah is wrong. He said you have to believe that you could ask dua from the awliya(that pasted away) , the prophet (SAW) is haazir naazir and alimul ghayb. They also read something called fatiha on food. if you know to know what that is is its makind dua in front of food on a special day like a pious person death day and they read surah fatiha then ikhlaas falaq and naas and then they say to send the reward to that person. i want to know if this is allowed and also can the other stuff i mentioned. Can you please give me a full detailed fatwa on this and also can you tell me any kitabs

Answer

In the name of Allah, Most Gracious, Most Merciful

Assalaamu `alaykum waRahmatullahi Wabarakatuh

Your query has four parts to it:

1.) Can one ask the Awliya to grant ones Duas?

It is not permissible to ask the Awliya to fulfill ones Duas. However, it is permissible for one to ask Allah (Subhanah WaTa'ala) through the Wasila of the Awliya. This is done by asking Allah (Subhanah WaTa'ala) to fulfill ones such and such Dua through the love that one has for the Awliya. Thus, one is not directly asking the Awliya, rather he is, in essence, asking from Allah (Subhanah WaTa'ala) who alone is capable of fulfilling Duas.

2.) Is the Prophet (SalAllahu Alahi Wasalaam) Hazir Nazir?

It is incorrect to believe that the Prophet (SalAllahu Alahi Wasalaam) has the ability to be present everywhere. Rather, Allah (Subhanah WaTa'ala) is the only One who has the ability to witness all things at one time. To believe the Prophet (SalAllahu Alahi Wassalaam) is Hazir Nazir is completely disrespectful to Allah (Subhanah WaTa'ala) and the Prophet (SaAllahu Alahi Wassalaam).

For example, some have the belief that the Prophet (SalAllahu Alahi Wassalaam) actually attends gatherings where Durood is recited upon him. Rather, the correct belief is that the Prophet (SalAllahu Alahi Wassalaam) is informed of our actions and Salaams are conveyed to him through angels, not that he actually comes to the gatherings. It is mentioned in Hadith by the Prophet (SalAllahu Alahi Wassalaam)

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The Prophet (SalAllahu Alahi Wassalaam) said: "Verily, Allah has angels that travel the Earth and convey my Ummah's salutations to me" (al-Darami)

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The Prophet (SalAllahu Alahi Wassalaam) said: "My life is good for you [since] you commit acts and its verdicts are given to you [through me].? And my death is [also] good for you [since] your deeds are presented to me.? I praise All?h for the good I see and I ask Him for your forgiveness for the evil I see" (al-Ah?d?th al-Muntaq?h)

These two Ahadith clearly show that our Salaams and actions are presented to the Prophet

3.) Is the Prophet (SaAllahu Alahi Wassalaam) Alim ul-Ghayb?

The Prophet (SalAllahu Alahi Wassalaam) was given knowledge of many things of the unseen, yet his knowledge was still limited. The ability to have complete knowledge of everything is the characteristic of Allah (Subhanah WaTa'ala) alone and no one else. This is proven through many Ayaat of the Quran a few of them are as follows:

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Say: ?None in the Heavens and the earth knows the Ghayb (Unseen) except Allah? (Quran 27: 65)

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: 50)

Say (O Muhammad SalAllahu Alahi Wassalam): I do not tell that with me are the treasures of Allah, nor (that) I know the Unseen (Quran 6: 50)

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Say (O Muhammad SalAllahu Alahi Wassalaam): ?I possess no power over benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. (Quran 7: 188)

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And with Him (Allah) are the keys of the Ghayb (all that is hidden), none knows them but He (Allah). (Quran 6: 59)

Clearly, these aayaat prove that no one other than Allah (Subhana WaTa'ala) has the knowledge of the Ghayb. Furthermore, in one incident, Aishah (Radhi Allahu Anhaa) was falsely accused of indecency and, thus, the Prophet (SalAllahu Alahi Wassalaam) was worried for a long period of time. Until Allah (Subhanah WaTa'ala) sent down the Wahy to inform him of the truth. If he was knowledgeable of the Ghayb, then he would have known the reality of the situation. Many other instances, besides this one, have clearly shown that the beloved Prophet (SalAllahu Alahi Wassalaam) did not have knowledge of the Ghayb.

4.) Is it permissible to read Fatiha on food?

The method mentioned in the query has no basis in Islam and therefore, is not permissible. To specify a certain day to do this and to do it for the Awliya makes this act impermissible. Rather any act of worship must be performed for the sole pleasure of Allah (Subhanah WaTa'ala). However, if one feeds the poor and then intends its reward for the Awliya, then this method is permissible.

The desire to send reward to ones deceased loved ones also existed at the time of the Sahabah, Tabieen, Tab-e-Tabieen, and so on, but not one incident is recorded of them doing it in the manner mentioned in the query. The method prescribed above has been mentioned, rather preferred, by the great Ulema of our Deen. Therefore, it is only appropriate to do this in the manner proven by Shariah. May Allah (Subhanah WaTa'ala) give all of us the Tawfiq to act upon his commands and the Sunah of our beloved Prophet (SalAllahu Alahi Wassalaam) in the best and purist of ways. Ameen.

The following Kitabs may be read for more information:

1.) *Ilm Ghayb* by Hazrat Maulana Qari Muhammed Tayyab Sahab

2.) *Mutala'a Barelwiyyat* by Dr. Allama Khalid Mahmood Sahab

3.) *Ankhonki Tahandak* by Hazrat Maulana Muhammed Sarfaraz Khan Sahab

4.) *Barelwi Fitna Ka Naya Roop* by Maulana Muhammed Arif Nadwi Sahab

(*Fatawa Mahmoodiya*, 1/278, 345-358, 471-591, Farooqiya)

(*Nizam ul-Fatawa*, 1/191-192, Taj)

(*Bahisti Zewar*, 1/26-30, Zam Zam)

(*Fatawa Rahimiya*, 2/115-116, 248, Isha'at)

And Allah knows best

Wassalamu Alaikum

Darul Iftaa, Madrassah In'aamiyyah