

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

On Seeking Aid of the Messenger of Allah ﷺ and the 'Awliya Habib Umar b. Hafiz¹

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What is the meaning of the word 'madad', as in a person's saying, 'Madad O Messenger of Allah' or 'Madad O shaykh so-and-so'?

May Allah grant you success, expand your breast [i.e. ease your anxiety] and lead you to all goodness. The meaning of the word *madad* is providing aid by means of anything that is physical or spiritual. Thus all that a person is given and aided with is a *madad* for him, whether it is physical, such as monetary aid or material aid or weaponry and so forth; or spiritual, generally being aid through supplication and aid by turning to Allah - Blessed

¹ Habib Umar bin Hafiz is a descendant of the Prophet, peace and blessings be upon him, through his grandson Imam Hussain, may Allah be pleased with him. He was born in Tarim, Hadramaut in Yemen, and raised in a household that possessed a tradition and lineage of Islamic scholarship and righteousness, his father being the famous martyr, scholar, and caller to Islam Al-Habib Muhammad bin Salim.

Having memorized the Qur'an at a very early age, Habib Umar also memorized the core texts in fiqh, hadith, Arabic Language, and other religious sciences. He studied many sciences including spirituality from his father Al-Habib Muhammad bin Salim, acquiring from him a deep love and concern for da'wah and religious counsels in the way of Allah. He attended numerous circles of knowledge held by many traditional scholars, such as Muhammad bin Alawi bin Shihab and al-Shaikh Fadl Baa Fadl. Later, he enrolled at the Ribat of al-Bayda', where he began to study the traditional sciences under the expert tutelage of Al-Habib Muhammad bin Abd-Allah al-Haddar, as well as under the Shafi'i jurist and scholar Al-Habib Zain bin Sumait. Habib Umar was given permission to teach soon after.

Afterwards, he began to visit many neighboring towns and communities across Yemen and studied with the mufti of Ta'iz, al-Habib Ibrahim bin Aqil bin Yahya, who began to show him much love and attention. He received similar treatment from his Shaikh al-Habib Muhammad al-Haddar, who gave him his daughter's hand in marriage after being impressed by his uprightness and intelligence. Al-Habib Umar then traveled to the Hijaz and studied several books with prominent scholars, including Al-Habib Abdul Qadir bin Ahmad al-Saqqaf, Al-Habib Ahmed Mashur al-Haddad, and Al-Habib Attas al-Habashi.

Wherever Habib Umar has gone, no stone has been left unturned in his attempt to revive the love of Allah and His Messenger, peace and blessing be upon him, in the hearts of people. After returning to Tarim, he established Dar al-Mustafa, an educational institute to which students from across the world have come to study. Habib Umar currently lives in Tarim, where he oversees the development of Dar al-Mustafa and the many schools that have been set up under his management. [Source: www.sunnipath.com]

and Exalted is He. It is said that so-and-so has aided us with his righteous supplications, meaning he directed himself with his supplications in beseeching The Real - Transcendent and Exalted is He – concerning our affair and matter. Likewise, it is also aid by way of solicitude, when a person is apprehensively concerned for your affair, attentive towards it, turning himself to The Real - Transcendent and Exalted is He – in regards to it, and doing what he can to assist. What is now widespread amongst the Muslims in the mention of *madad* from the prophets, the pure ones and the saints is the desiring of their turning to Allah - Blessed and Exalted is He - in concern for the affair of the said person, his pursuits, and his needs with Allah - Blessed and Exalted is He.²

The one who calls upon the *'Awliya* (saints), is it forbidden or permitted?

As for calling upon any creation: if it is a call that is not accompanied with the conviction of divinity in the one being called upon and not accompanied with the conviction of the independence [of the one called upon] in the affair [of the caller] without Allah's (Most High) permission, then such a call is that which is indicated by the words of Allah (Most High): *"Do not make [your] calling of the Messenger among yourselves like your calling of one another"* [24:63]. Nothing is [blameworthy] in this nor is it repudiated. As for when it [such calling upon] is accompanied by the belief in any of the aforementioned, then that, as is known, is a departure from the reality of faith in Allah, alone is He without any partner.³



ما معنى كلمة (مدد) كأن يقول الإنسان مدد يا رسول الله أو مدد يا شيخ فلان؟²

وفقكم الله وشرح صدوركم وأخذ بأيديكم إلى كل خير، معنى كلمة المدد هي الإمداد بأي شيء كان حسياً أو معنوياً، فكل ما أعطيه الإنسان وأمدّ به فهو مدد له سواء كان حسياً من إمداد بمال أو إمداد بمادة أو إمداد بسلاح وما إلى ذلك، أو كان معنوياً ومن جملة ذلك الإمداد بالدعاء والإمداد بالوجهة إلى الله تبارك وتعالى، ويُقال أمدنا فلان بدعوته الصالحة أي توجه بدعوته يدعو الحق سبحانه وتعالى في شأننا وأمرنا، وكذلك الإمداد بالاعتناء بأن يكون الإنسان معتنياً بأمره وملاحظاً له ومتوجهاً فيه إلى الحق تبارك وتعالى وفاعلاً ما يستطيعه، والذي هو منتشر بين المسلمين في ذكر المدد من الأنبياء أو الأصفياء والأولياء فيراد به وجهتهم إلى الله تبارك وتعالى في شأن ذلك الإنسان ومساره وحاجاته إلى الله تبارك وتعالى

الذي يدعو الأولياء حرام أم حلال؟³

وأما الدعاء لأي مخلوق كان؛ فإن كان نداءً لا يقترن به اعتقاد ألوهية في المنادى، ولا استقلال في الأمر بدون إذن الله تعالى؛ فذلك الدعاء هو المشار إليه بقول الله تعالى: (لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضاً) لا شيء فيه ولا إنكار عليه. وإن اقترن باعتقاد شيء مما ذكر؛ فذلك كما هو معلوم خروج عن حقيقة الإيمان بالله وحده لا شريك له