

Requesting Forgiveness from the Prophet?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Shaykh Abdul-Muhsin bin Hamd al-Abbaad al-Badr said:

‘As for the saying of Allaah Ta’ala :

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

[If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allaah’s Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allaah All-Forgiving (One Who accepts repentance), Most Merciful.]¹

Then this Ayaah is in regard to the Munafiqeen, this becomes clear from what preceded this Ayaah and what came after it. ‘Coming to’ the Prophet –sallallaahu alayhi wa sallam– is specific to, in his lifetime. What is established in ‘Saheeh al-Bukhaaree’ from the Hadeeth of ‘Aeysha –Radhi Allaahu anha– that when she said: ‘O my head is hurting!’ The Messenger of Allaah –sallallaahu alayhi wa sallam– said to her:

ذَلِكَ لَوْ كَانَ وَأَنَا حَيٌّ، فَاسْتَغْفِرْ لَكَ، وَأَدْعُ لَكَ

‘If you die and I am alive then I will seek forgiveness for you and I will pray for you. . . ‘

If the Prophet –sallallaahu alayhi wa sallam– was to seek forgiveness for anyone after his death then there would not have been a difference between him dying before her or her dying before him. Some of the people of Bida’ claim that which is much more than that, which is that the Prophet –sallallaahu alayhi wa sallam– brought his hand out of the grave and shook hands with one of the followers of the people of Bida’. What clearly invalidates this, is that the likes of this never occurred for the Companions –Radhi Allaahu anhum– and they are the best of this Ummah. The Prophet –sallallaahu alayhi wa sallam– said :

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ

¹ [Soorah an-Nisaa: 64]

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'I am the leader of the son of Aadam on the Day of Judgement and I am the first for whom the grave will be opened and I am the first to intercede and the first to be interceded.'²

And this opening of the grave will be when the resurrection takes place. Allaah Ta'ala said :

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

[Then (again), surely, you will be resurrected on the Day of Resurrection.]³

[Butlaan Qisatay by AbdurRahmaan al-Umaysaan p.179-180]

Shaykh Abdul-Muhsin bin Hamd al-Abbaad al-Badr also said:

'As for the saying of Allaah -Tabarak wa Ta'ala:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

[If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allaah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allaah All-Forgiving (One Who accepts repentance), Most Merciful.]⁴

Then the intent is not approaching his grave –sallallahu alayhi wa sallam– after his death, but rather the intent is come to him during his lifetime –sallallahu alayhi wa sallam– just as the Companions –Radhi Allaahu anhum– understood it. I clarified this is in a booklet called 'The Importance of Tawheed al-Eebaadah' (p.69) where I said:

'The inmates of graves are visited and Du'aa is sought for them and they are not supplicated to. Allaah is requested for them and nothing is requested from them, not Du'aa' nor cure nor to achieve benefit nor to repel harm. Since this is indeed requested from Allaah, Allaah - Subhanahu wa Ta'ala- is the One Who is supplicated to and to have hope in. Du'aa is made for anyone other than Allaah and is not supplicated to, the proof for this is that the Companions of the Messenger of Allaah –sallallahu alayhi wa sallam– used to request from him to make Du'aa during his lifetime and he would make Du'aa for them. After his death –sallallahu alayhi wa sallam– during his life of the Barzakeeyah they would not go to his grave –sallallahu alayhi wa sallam– and request Du'aa from him. This is why when the drought occurred at the time of Umar –Radhi Allaahu anha– he requested Du'aa for rain from al-Abbaas –Radhi Allaahu anha– and Umar requested him to make Du'aa'.

² [Saheeh Muslim]

³ [Soorah al-Mu'minoon : 16]

⁴ [Soorah an-Nisaa: 64]

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Indeed Bukhaaree collected in his book from Anas that Umar bin al-Khattaab used to request Du'aa for rain from al-Abbaas bin Abdul-Muttalib, if there was a drought and he would say: 'O Allaah indeed we used to come closer to You (make Tawassul) with Your Prophet –sallAllaahu alayhi wa sallam– and You [Allaah] would give us rain, and indeed we come closer to You with his uncle, so give us rain,' then the rain would come down.

So if the request for Du'aa from the Prophet –sallallaahu alayhi wa sallam– after his death was permissible Umar –Radhi Allaahu anha– would not have turned away from it and requested Al-Abbaas to make Du'aa' for rain.

[al-Eedhah wa Tibyeen fee Hukm al-Isteeghatha bil Amwaat wal Ghaibeen Page 33-34]