

What is Wilaayat?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A Wali is a pious Muslim, who due to his knowledge and closeness to Allah Ta'ala, has been given a specific position.
2. Usually this grade is given to a Wali due to his strict followance the Shari'ah and also his devotion and his worship.
3. Wilaayat is, however, sometimes given to a person from birth and, therefore, without devotion and effort.
4. From the Awliyah-e-Ummat-e-Muhammadi, the most superior Awliyah are the four Khulafa, namely Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali (*radi Allahu anhum*) and then all the Sahaba-e-Kiraam. All the Sahaba are also Awliyah. The source of the blessing for the Awliyah after these is Hazrat Ali (*radi Allahu anhu*). In other words, they are all blessed with Wilayah through the blessing of Hazrat Ali (*radi Allahu anhu*).
5. From the Awliyah of all the Ummah, the greatest Awliyah are from the Ummah of Rasoolullah (*sallal laahu alaihi wasallam*).
6. There have been Awliya in every era and there will always be Awliya in every era, however, their recognition may be difficult.
7. There are four famous Silsilas (Spiritual Orders) in the world of Spiritualism. "*Qaaderiyah*", whose Imam is Hazrat Sheikh Abdul Qadir Jilani (*radi Allahu anhu*), "*Chishtiyah*", whose Sheikh is Hazrat Khwaja Mu'eenudeen Chishti (*radi Allahu anhu*), "*Suharwardiyah*", whose Sheikh is Hazrat Khwaja Shahabudeen Suharwardi (*radi Allahu anhu*) and "*Naqshabandiyah*", whose Sheikh is Hazrat Khwaja Baha'udeen Naqshbandi (*radi Allahu anhu*). To follow the Holy Quran and the Hadith is the real aim of each one of them. Islam is one huge sea, and these four Silsilas are its rivers. From these four Silsilas' Hazrat Sheikh Abdul Qadir Jilani (*radi Allahu anhu*) is very great.
8. Their knowledge is extensive, till the extent that many give information of "*Makaana Wamaayakoon*" or what has happened and what will happen and on Lauhe Mahfooz.

CONCERNING THE AWLIYA

1. Allah Ta'ala has given the Awliya great strength. Whoever asks for their help is given that help even though they may be a great distance away.
2. After the demise of the Awliya their power and strength increases.
3. To visit the Mazaars (shrines, tombs) of the Awliya is to gain virtue, prosperity and blessing.
4. To present them with Esaale Sawab is a very good thing and a way of gaining blessings.
5. To perform the Urs (death anniversary) of the Awliya-e-Kiram, meaning that every year to recite the Quran, perform Fateha, speech ceremony, Esaale Sawab and send the Sawaab to the Awliya are all good things and are worthy of reward.

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6. However, as regard to bad acts and non-permissible actions like, dancing, playing music, etc. are all sinful deeds and are even more sinful when performed near Mazaars.
7. To make *Sajdah-e-Tazeem* (Prostration of Respect) to anyone other than Allah Ta'ala is totally Haraam. To make *Sajdah-e-Ibadah* (Prostration of Worship) to anyone other than Allah Ta'ala is undoubtedly and certainly Shirk and open Kufr. Sajdah-e-Tazeem for one's Peer-o-Murshid or Mazaar of a Wali is not permitted, but is a grievous sin and also Haraam.
8. Any ignorant person or a person of a Cult Sect (Wahabi, Shi'ite, etc) can never be a Saint.
9. Cleansing of the heart and to accept and follow the Prophet (*sallal laahu alaihi wasallam*) physically and spiritually and to follow the commands of Shari'ah is known as *Tassawuf*.
10. The Awliya can still assist us, traverse miles on end, listen and see things far and near with the Permission of Allah Ta'ala.
11. A Sahaba once pitched his tent on a plot of ground without realizing that he was doing so over a grave. After a while, he realized that his tent was over a grave for he could hear the recital of the Surah Mulk. He related the entire episode to the Prophet (*sallal laahu alaihi wasallam*), who replied that the recital of Surah Mulk indeed assists the person within the grave and protects him from pain and punishment. (*Tirmidhi Shareef*) From this episode, we see that the beloved servants of Allah are still alive within their graves, or else the Prophet (*sallal laahu alaihi wasallam*) would have merely disregarded the entire incident. But he did not do so. Rather, he commented on the excellences of the Sura Mulk, which means that he also accepted that the beloved servants of Allah Ta'ala are still alive within their graves.
12. It is recorded that in the period of Hazrat Mu'awiya (*radi Allahu anhu*) a canal was dug between Mecca and Medina. Co-incidentally, the canal passed through that plot of land where the Shuhada (Martyrs) of Uhud lay buried. A person while digging accidentally cut the foot of a Shaheed with a spade. As a result of this, blood began to flow from the blessed foot. We learn from this incident that aside from their souls, even the bodies of these great and beloved servants of Allah are alive. (*Jazbul Quloob, Sharahus Sudur*)
13. Imam Abu Na'eem (*radi Allahu anhu*) in his book, "*Hilyatul Awliya*", narrates from Hazrat Sa'eed (*radi Allahu anhu*). The great Saint states, "*By Allah, Hameed Taweel (radi Allahu Anhu) and myself were burying Hazrat Thaabit Nibhaani (radi Allahu anhu). As we were setting the final rocks, one rock accidentally fell into the grave. As I peeped into the grave, I saw that Hazrat Thaabit Nibhaani (radi allahu anhu) was about to perform the Salaah and he was imploring Allah in the following manner, 'O Allah, You have given certain of Your creation the permission to perform their Salaah within the grave, give me also the same permission'. It was indeed beyond the Mercy of Allah to refuse him.*" Hazrat Thaabit bin Aslam Nibhaani Basri (*radi Allahu anhu*) was a Taabi'in. He used to complete the recitation of the Holy Quran in one day and night. He also used to fast during the day. This proves that the Awliya are alive in their graves and perform Ibaadah as when they were alive in the physical world.
14. It is reported in the Hadith-e-Qudsi that Allah Ta'ala has stated: "*When My slave, becomes My beloved, then his words and attributes become the mirror of My Words and Attributes. Whatever he pleads for, I bestow it upon him. If he seeks refuge in Me, I protect him.*"
15. As we have seen, all these gifts are still found in the beloved servants of Allah even after they have departed from this world. It is due solely to this that the believing Muslims visit the graves of the Saints for they are indeed people who have been promised the mercy and assistance of Allah Ta'ala. We derive from these proofs, that if an individual goes to the Mazaar of a great Saint and implores to him in this manner, "*O beloved servant of Allah, you are indeed the beloved slave of Allah. Please ask the Almighty on my behalf,*" how, we ask of you, can this be termed Shirk, when the Allah Ta'ala Himself has promised them all these gifts?

16. After considering these facts, if any person feels that he cannot achieve any help and assistance by visiting a Mazaar of a great Saint, then he has not in any way insulted the Saint, rather he has doubted the promise of Allah Ta'ala whereas Allah Ta'ala has promised His slaves His assistance.
 17. The Beloved of Allah are *Ayat Rahmah* (Signs of Mercy). They take into their fold of mercy all those who remember and honour them and also focus their beams of mercy on them. Someone asked the King of the Awliya, Sayyiduna Ghousul Azam (*radi Allahu anhu*): "If any person takes your name in respect and honour though he may not be your Mureed or not initiated by you personally, would he be counted as your Mureed?" The great Ghous replied: "Allah will accept those who have any form of relation or connection with me and notes his name in my spiritual office. If such a person adopts any desired path, Allah will bless him with guidance and repentance. He will be under my spiritual banner. Verily, my Rabb, the All Powerful and Almighty, has promised me that all my Mureeds, all those who love me and all those who follow the path I am on, will enter Jannah (Paradise)". (*Bahjatul Asraar*)
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MIRACLES PERFORMED BY THE AWLIYA

1. Saints perform miracles at times, however miracles are not necessary a condition of Sainthood. The Saints (Awliya) regard obeying the Shari'ah conscientiously as the biggest miracle. Ghousal A'zam (*radi Allahu anhu*) said: "The miracle of a Wali is his complete compliance to the teachings of Nabi (*sallal laahu alaihi wasallam*)".
 2. Sheikh-e-Akbar, Muhayyuddin Muhammed Ibnul Arabi (*radi Allahu anhu*) explains the phenomenon of miracles:-
 1. One type of miracle is the *Hissi* (apparent) miracle, that is, it is evident and clearly seen by the general public. For example, flying in the air, walking on water, foretelling the future, traversing hundreds of miles in one step, etc..
 2. Another type of miracle is the *Ma'nawi* (spiritual) miracle, which can only be seen and perceived by special people. For example, control of carnal desires, adopting virtues by Divine Guidance, refraining from bad habits, and practicing all Waajibaat (compulsory acts) punctually and diligently. These types of miracles do not contain any connivance while it is probable those Hissi miracles to contain connivance. (*Futuhaate Makkiyah*)
 3. The steadfast adherence to the Shari'ah is the best Karaamat. A true Saint is righteous and follows the path laid down by the Holy Prophet (*sallal laahu alaihi wasallam*).
 4. Hazrat Bayazid Bustaami (*radi Allahu anhu*) cautions us: "If you see a person sitting cross-legged in the air, don't be fooled by his act! Observe his approach/attitude to the compulsory acts (*Fardh, Waajib*) and prohibited acts (*Haraam, Makruh Tahreemi*) and detestable acts (*Makrooh*) and other restrictions and etiquette's of the Shari'ah". (*Risaalah Qushayriya*)
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