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INTRODUCTION

Duaa literally means to call. In the shariah, duaa means to ask Allaah تَبَارَكَ وَتَعَالَى for ones needs - whether they are worldly needs or needs regarding the hereafter – with the utmost humility and meekness.

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated, “Duaa is the crux of ibaadah.” (Tirmidhi)

The object of ibaadah is to humbly stand before Allaah تَبَارَكَ وَتَعَالَى with one's life, wealth, time, mind and soul. A Muslim believes that in this universe there is none besides Allaah تَبَارَكَ وَتَعَالَى who can fulfil his needs – no angel, nabi, wali, king can do anything without His permission. When a person makes duaa with this belief in his heart, stretching out his arms before the Creator and Sustainer of the universe, he is making a practical demonstration of his belief. His heart, limbs and tongue are engaged in imploring Allaah تَبَارَكَ وَتَعَالَى to remove whatever calamities he is facing, and to grant him his needs. Duaa is only sought from Allaah تَبَارَكَ وَتَعَالَى.

There are many etiquettes of duaa. When these are fulfilled, then this leads to greater acceptance of duaa. Amongst the etiquettes prescribed by the ulamaa, one is to utilize a wasilah so that ones duaas can be more readily accepted. This does not mean that one asks anybody else. All that is meant is that one asks Allaah تَبَارَكَ وَتَعَالَى to accept his duaa by the blessings of one of His names, some righteous action, some pious person, etc. This has been an accepted practise from the time of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ till this era. However a

minority group have regarded one form of wasilah to be shirk. They thus brand the majority of the ahlus-sunnah wal-jamaaah as astray and misguided. Wasilaah is no compulsory action. It is amongst the etiquettes of duaa. If a person does not do it his whole life, he will not be a sinner. However, if utilized, there is greater hope in the acceptance of one's duaas.

A senior scholar of Marlborough, Moulaanaa Yunus Daayaa Saheb (daamat barakaatuhu) once requested my honourable Sheikh, Hadrat Moulaanaa Abdul Hamid Saheb (daamat barakaatuhu) that something should be written on this topic as most people are completely unaware of this important means of acquiring greater acceptance of one's duaas. Hadrat directed Moulaanaa Yunus Saheb to this servant, who then complied with this request. Thus the object of this booklet is twofold:

- 1.) To point out the permissibility of tawassul and its different accepted forms so that people can utilize it in their duaas.
- 2.) To refute those who refer to certain permissible types as shirk and brand the majority of the ummah as misguided.

May Allaah تَبَارَكَ وَتَعَالَى simplify this matter for me, grant us true understanding of din and guide us to follow in the footsteps of our pious predecessors! May Allaah تَبَارَكَ وَتَعَالَى make this booklet beneficial and a means of guidance for all this the Day of Qiyaamah! Amin

WASILAH – IN THE LIGHT OF THE QURAAAN AND SUNNAH

THE LITERARY AND SHARI MEANING OF WASILAH

Literally, the word wasilah means to join and connect. It is read with a sin and saad. The difference is that wasala (with a saad) is used only for joining and connecting in all cases, whereas wasala (with a sin) refers to uniting and linking with love and desire. (Mufradaatul-Quraan).

Thus wasilah (with a saad) refers to everything which creates a connection and link with something else, whereas wasilah (with a sin) refers to that thing which creates a link and connection to something else with love and desire. Thus, that which is a means to acquire the closeness to Allaah تَبَارَكَ وَتَعَالَى is referred to as wasilah. The author of Taajul Urus, Allaamah Murtadaa Zabidi Hanafi writes

الوسيلة ما يتقرب به الي الغير

“Alwasilah is every such thing by which one will attain closeness to another.” (Taajul Urus vol.15 page 774 baabul laam)

Therefore wasilah to Allaah تَبَارَكَ وَتَعَالَى is every such thing which with love and desire will cause one to become close to Allaah تَبَارَكَ وَتَعَالَى. For this reason, the Sahaabah and taabiin explained the verse (وَاتَّقُوا اللَّهَ الْوَسِيلَةَ) to mean obedience, imaan and righteous actions. (Edited from Ma'aariful Quraan vol. 3, page 126)

From the above, we learn that whatever is a means of acquiring the pleasure and closeness of Allaah تَبَارَكَ وَتَعَالَى is a wasilah for man to become close to Allaah تَبَارَكَ وَتَعَالَى. Just as imaan and righteous actions is included therein, the company and love of the ambiyaa and the pious is also a wasilah. They are also amongst the means which will lead one to acquire divine pleasure, draw the mercy of Allaah تَبَارَكَ وَتَعَالَى and be a means for acceptance of duaas.

The crux of the above is that the shari meaning of tawassul is that one makes duaa to Allaah تَبَارَكَ وَتَعَالَى by the means and agency of those personalities, actions or words which are accepted and beloved to Allaah تَبَارَكَ وَتَعَالَى stating, “O Allaah, by the blessings of these, forgive our sins, and bless us with the bounties of this world and the hereafter.”

THE DIFFERENT TYPES OF WASILAH

There are 4 wasilahs by means of which it is desirable to supplicate:

- 1) Asmaaul Husnaa
- 2) Good actions
- 3) Special servants of Allaah
- 4) Blessed things mentioned in the Quraan and sunnah

1.) ASMAAUL –HUSNAA

Allaah تَبَارَكَ وَتَعَالَى states, “And the most beautiful names belong to Allaah, therefore supplicate to Him by means of them.” (A’raaf verse 180)

A person should therefore call out to Allaah تَبَارَكَ وَتَعَالَى utilizing His blessed names or qualities.

The supplication of Sulaimaan عَلَيْهِ السَّلَام is mentioned in Surah Naml, “O my Sustainer! Inspire and bestow upon me the ability that I may be grateful for Your favours which You have bestowed upon me and upon my parents, that I may do righteous deeds which will please You, and admit me by Your mercy among Your righteous slaves.” (Naml verse 19)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this duaa before salaam in salaah, “O Allaah, by Your knowledge of the hidden and unseen, and Your power over the creation, grant me life for as long as You know that life is good for me, and grant me death when death is good for me.” (Nasai)

When any matter grieved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would supplicate, “O Ever-Living, O Sustainer and Protector of all that exists, by Your Mercy, I beg for Your help.” (Tirmidhi, Haakim)

These are just a few examples of the many found in the ahaadith.

2.) TAWASSUL OF GOOD ACTIONS:

Using righteous and goods actions as a wasilah whilst making duaa is accepted according to all the scholars of the Ahlus-Sunnah Wal-Jamaa’ah. The clear texts of the Quraan make clear that belief in Allaah تَبَارَكَ وَتَعَالَى and obedience to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is one of the best and most virtuous wasilah.

1.) “O our Sustainer, we have heard a caller calling to imaan, “Believe in Your Sustainer,” so we believed. O our Sustainer,

therefore forgive for us our sins and remove our wrongdoings, and grant us death with the pious.” (Ale-Imraan verse 193)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ
كَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

2.) “O our Sustainer, we have believed in that which You have revealed and we have followed the messenger, therefore include us amongst those who testify.” (Ale-Imraan verse 53)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

3.) “One group amongst My servants used to supplicate, ‘O our Sustainer, we have believed, therefore forgive us and shower mercy upon us, and You are the best of those who show mercy.” (Muminun verse 109)

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

4.) The famous hadith of Bukhaari and Muslim Sharif wherein three travellers were forced to take refuge in a cave during a storm also shows the permissibility of utilizing one’s acts of worship as a wasilah. A boulder blocked the mouth of the cave. Due to its heavy weight, it could not be moved. Finally, the three decided to make duaa using some good action as a wasilah. Each of their duaas was accepted, and the boulder eventually moved, allowing them to emerge safely. (This incident is famously known as ‘hadithul ghaar’).

Imaam Nawawi writes in the commentary of this hadith,

“From this hadith, our companions have deduced that it is mustahab (preferable) for a person to make duaa to Allaah تَبَارَكَ وَتَعَالَى by the blessings and means of his righteous actions at the time of distress, whilst making duaa for rain, etc, since these people had done so, and their duaa was accepted. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned this incident in a way which showed that he was praising them and mentioning it as an attribute of their beautiful conduct.” (Sharh Muslim vol.2, page 353)

This hadith has been mentioned 4 times in Bukhaari Sharif. Allaamah Hafiz ibn Hajar Asqalaani has in great detail commentated on this hadith. From this hadith, he has stated that in to utilize one’s righteous actions in duaa as a means to be accepted is mustahab. (Fathul Baari vol. 7, page 185-192)

3.) TAWASSUL OF THE SPECIAL SERVANTS OF ALLAH تَبَارَكَ وَتَعَالَى:

This can be done in one of three ways. Some are permitted and some are prohibited. Hadrat Thanwi in Bawaadirun Nawaadir (vol. 2, page 706) writes:

ان التوسل بالمخلوق له تفاسير ثلاثة الاول دعائه واستغاثته كديدن المشركين وهو حرام اجماعا الثاني طلب الدعاء منه – الى قوله – ولم يثبت فالмит بدليل فيختص هذا المعنى بالحي والثالث دعاء الله ببركة هذا المخلوق وهذا قد جوزة الجمهور

“Tawassul by means of the creation is of three types:

- 1) To supplicate to some-one and seek his help and assistance as was the practise of the polytheists – this is prohibited by ijmaa (the consensus).

- 2) Requesting one to make duaa on his behalf.... Since this is not proven for the dead, this form is restricted to the living.
- 3) To make duaa to Allaah تَبَارَكَ وَتَعَالَى by the blessings of an accepted servant – this has been regarded as permissible by the jumhur (majority of scholars).”

EXPLANATION OF THE THREE TYPES

1) Asking from those besides Allaah is open shirk – This form is when one asks directly from the pious to fulfil their needs, thinking that this pious person will fulfil his needs, since Allaah تَبَارَكَ وَتَعَالَى has granted him some power. The object is not to ask Allaah تَبَارَكَ وَتَعَالَى. This is open shirk and ignorance, which is not permissible according to any scholar.

2) Requesting the pious servants of Allaah تَبَارَكَ وَتَعَالَى for duaas – this refers to requesting the pious and accepted servants of Allaah تَبَارَكَ وَتَعَالَى to make duaa to Allaah تَبَارَكَ وَتَعَالَى for the fulfilment of one’s needs. This is not only permissible and commendable, but in fact sunnah. Every person has been given the right to ask from Allaah تَبَارَكَ وَتَعَالَى. In fact, man has been commanded to make duaa, to make apparent his servitude. However the internal and external purity of a person as well as possessing a strong connection with Allaah تَبَارَكَ وَتَعَالَى has been regarded as effective for the acceptance of duaas. Promise has been mentioned for the acceptance of such people’s duaas. In a hadithe-qudsi, Allaah تَبَارَكَ وَتَعَالَى states,

“(Whoever proves his truthfulness by obedience and righteous actions becomes My beloved...) If he asks Me, I will grant him. If

he seeks protection from Me, I will grant it to him.” (Mishkaat vol.1, page 198)

In the ahaadith, many such incidents are mentioned where-in the duaas of the pious were sought and accepted. A few examples are:

1) Some person in Kufah wrongfully complained to Umar رَضِيَ اللَّهُ عَنْهُ against Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, who made three supplications against him, which were all accepted. (Bukhaari and Muslim)

2.) A lady by the name of Arwaa bint Aus brought a suit against Sa'id ibn Zaid رَضِيَ اللَّهُ عَنْهُ, claiming that he had wrongfully taken possession of her land. Sa'id supplicated, “O Allaah! If she is a liar, deprive her of her eye-sight and cause her to die in her land.” She eventually became blind. Once whilst walking in this piece of land, she fell down into a pit and died. (Bukhaari and Muslim)

3.) Once Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked regarding Anas ibn Nadhir رَضِيَ اللَّهُ عَنْهُ, “Verily, amongst the servants of Allaah are those who if they take an oath on Allaah's name, He will fulfil it.” (Bukhaari)

4.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Umar رَضِيَ اللَّهُ عَنْهُ to request Uwais Qarni رَضِيَ اللَّهُ عَنْهُ to seek forgiveness on his behalf. (Muslim)

5.) After an accepted Hajj, a person returns pure, just like the time his mother gave birth to him. Since he is so pure, the chances of his duaas being accepted are greater. Thus we have been instructed to meet him and request him to seek forgiveness on our behalf before he becomes involved in the engagements and activities of

the world. Nabi ﷺ said, “When you meet a haaji, then greet him, shake his hands, and request him to seek forgiveness on your behalf before he enters his house, because he has been forgiven.” (Mishkaat)

In fact, even a person of superiority can request those under him to make duaa for him. When Umar رَضِيَ اللَّهُ عَنْهُ asked Nabi ﷺ permission to proceed for umrah, Nabi ﷺ after granting permission, remarked, “O my brother, include us in your duaa, and do not forget us.” (Tirmidhi)

REQUESTING THE DECEASED TO MAKE DUAA

This is based on a famous difference of opinion amongst the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ referred to as simaae-mautaa i.e. whether the deceased (besides the Ambiyaa عَلَيْهِمُ السَّلَامُ) can hear or not. As for those who state that the deceased can hear, it will be permissible according to them to request the deceased to make duaa on their behalf. As for those who opine that the deceased cannot hear, then it will be futile according to them to request the deceased. Since this mas’alah has been a subject of contention from the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, and it will not be possible to form a definite opinion, it is best that one abstains from requesting the deceased (besides the ambiyaa عَلَيْهِمُ السَّلَامُ) when visiting their graves. There has never been the practise of the pious predecessors of requesting the deceased to make duaa from them. Thus abstaining from doing so is better.

As for presenting oneself before the blessed graves of the Ambiyaa عَلَيْهِمُ السَّلَام, more-so that of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it is preferable to recite salaah and salaam, and request duaa and intercession. According to the ijmaa of the ummah, the Ambiyaa عَلَيْهِمُ السَّلَام are alive in their blessed graves (just like their worldly and real life). Thus, the Ambiyaa عَلَيْهِمُ السَّلَام being able to hear is proven without any difference. Therefore, to request them to make duaa and seek intercession is definitely allowed. There is no doubt in its permissibility. (This will be discussed later)

3.) Making duaa to Allaah تَبَارَكَ وَتَعَالَى by the wasilah of an accepted servant

This means to make duaa to Allaah تَبَارَكَ وَتَعَالَى by the wasilah (means) of the Ambiyaa عَلَيْهِمُ السَّلَام or the awliyaa and pious servants of Allaah تَبَارَكَ وَتَعَالَى e.g. O Allaah, fulfil his work of mine by the wasilah of Nabi رَحِمَهُ اللَّهُ عَنْهُ, by the tufail of Sayyiduna Abu Bakr Siddique رَحِمَهُ اللَّهُ, by the barkat (blessings) of Imaam Abu Hanifah رَحِمَهُ اللَّهُ, or by the hurmat (honour) of Shaikh Abdul Qadir Jilaani رَحِمَهُ اللَّهُ, etc. This action is permissible, and in fact meritorious and better since it is a means for the acceptance of duaas. This is referred to as *tawassul bidh-dhaat*. By using these accepted and beloved servants as a means, the possibility of one's duaa being accepted increases.

Thus if a person making duaa utilizes the honourable beings of the Ambiyaa عَلَيْهِمُ السَّلَام and the pious servants of Allaah تَبَارَكَ وَتَعَالَى as a wasilah (means), then according to the majority of scholars, this is a correct practise. The manner of doing so is, “O Allaah, the Being

who possesses complete power, through the blessings of so-and-so beloved one, accept my duaa.” Here the object is that one is using the mercy of Allaah تَبَارَكَ وَتَعَالَى which is pouring on this accepted servant, as a means for the acceptance of his duaas.

Mufti Abdur Rahim Lajpuri رَحْمَةُ اللَّهِ writes, “Tawassul actually refers to the mercy of Allaah تَبَارَكَ وَتَعَالَى which is granted to an accepted servant of Allaah تَبَارَكَ وَتَعَالَى (Nabi or Wali). To make duaa using the wasilah of any Nabi or Wali means to utilize this special mercy which is descending on this servant as a means (for acceptance of one’s actions).” (Fataawaa Rahimiyyah vol. 3, page 6)

Hakimul Ummah Moulana ‘Thaanwi رَحْمَةُ اللَّهِ states regarding the reality of permissible tawassul, “According to the status of a person in the sight of Allaah تَبَارَكَ وَتَعَالَى, so much of mercy descends upon him. Tawassul means “O Allaah, through the blessings of the mercy directed towards him, and the closeness which he has with You, grant me such-and-such thing, since this person has a connection with me. Similarly, tawassul of good actions have been mentioned in the ahaadith. The meaning of this is the same – “O Allaah, send down Your mercy through the blessings of the status of that action in Your sight, which we had done.” (*Anfaase –Isaa page 18*)

In Nashrut Tib (page 248), Moulana writes, “The meaning of tawassul in duaa is, “O Allaah, so-and-so servant is a recipient of Your mercy. Possessing love and respect for the recipients of Your mercy is also a cause of drawing Divine mercy. We have love and respect for him. Thus shower Your mercy upon us also.”

In Shifaaus-Siqam (page 122), Allaamah Subki رَحْمَةُ اللَّهِ has mentioned a similar meaning.

Hereunder are a few incidents which support this practise:

1.) Adam عَلَيْهِ السَّلَامُ used Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a wasilah, due to which his repentance was accepted.

2.) The Jews used to attain victory over their disbelieving enemies, by the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3.) During the era of droughts in Makkah Mukarramah, Abdul Muttalib made duaa for rain, with the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (when he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was only two years old), and the duaa was accepted.

4.) A blind Sahaabi made duaa, using the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - a duaa which was taught to him by Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His vision was thus restored.

5.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made duaa for the expansion of the grave of Ali رَضِيَ اللَّهُ عَنْهُ's mother, using the wasilah of himself and the previous Ambiyaa عَلَيْهِمُ السَّلَامُ.

6.) During a drought, Umar رَضِيَ اللَّهُ عَنْهُ made duaa for rain, using the wasilah of Abbaas رَضِيَ اللَّهُ عَنْهُ. Allaah تَبَارَكَ وَتَعَالَى accepted this duaa. (These incidents will be mentioned in detail In-shaa-Allaah.)

PROOF OF TAWASSUL FROM QURAAN

FIRST VERSE OF TAWASSUL

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

“And when a book came to them from the side of Allaah, verifying that which is with them- and from before this, they used to seek victory over the disbelievers- then that which they knew came to them, they disbelieved in him, thus curses be on the disbelievers.” (Baqarah verse 89)

In Tafsire-Qurtubi, Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states, “When the Jews of Khaibar used to fight against the Ghitfaan tribe, the Jews would be defeated. The Jews then begin to recite this duaa,

إِنَّا نَسْأَلُكَ بِحَقِّ النَّبِيِّ الْأَمِيِّ الَّذِي وَعَدْتَنَا أَنْ تَخْرِجَهُ لَنَا فِي آخِرِ الزَّمَانِ أَنْ تَنْصُرَنَا عَلَيْهِمْ

When they faced Ghitfaan thereafter, they defeated them. However when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent, they disbelieved.”

This tafsir is the more accepted view in Tafsire Jalaalayn, Tafsire Baghawi, Zamakhshari, Ruhul-Ma’aani, Qurtubi, Khaazin, Mazhari, Tashil-Liulumit ‘Tanzil, Tafsire-Haqqani, Ma’aariful Quraan, Uthmaani, etc. wherein the word refers to ‘seeking victory’ (the *sin* being for talab (seeking)). Another meaning taken by some commentators, which is the less-preferred meaning is ‘to inform’ (the *sin* being for mubaalaghah (intensity)).

This verse shows us the actions of a past nation. According to the principles of fiqh, these are of 4 types:

- a.) Those actions mentioned of the past nations in the Quraan and sunnah, and then there is proof in our shariah for this action e.g. fasting.
- b.) Those actions which our shariah has clearly refuted e.g. some foods were prohibited for the Jews, as a punishment. However, we will not follow their actions, as the permissibility of those foods are found in our shariah.
- c.) Those actions not mentioned in the Quraan or sunnah, but are found in the Tawraah or Injil only. These actions cannot be practised upon as there are many portions in their scriptures which have been interpolated.
- d.) Those actions mentioned of past nations in the Quraan and sunnah, but there is no clarity or allusion to show whether the ruling remains or whether it is abrogated. According to us, the shariah of past nations is binding upon us when Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mention it without any refutation, either in that place or somewhere else.

Thus from this verse, the ulama state that it is permissible to make tawassul of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and have actually regarded it as an etiquette of duaa, stating that there is greater hope that one's duaa will be accepted by using these personalities as a wasilah.

SECOND VERSE OF TAWASSUL

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O those who believe, fear Allaah, choose a wasilah (means) to reaching Him, and strive in his path so that you may be successful.

(Maaidah verse 35)

From the previous pages, we have learnt that wasilah refers to any such action or thing which will be a means of drawing the mercy or pleasure of Allaah تَبَارَكَ وَتَعَالَى, whether it is an accepted righteous action or an accepted righteous personality. In both these cases, the actual object is to draw the mercy of Allaah تَبَارَكَ وَتَعَالَى. After doing a righteous action, Allaah تَبَارَكَ وَتَعَالَى's mercy descends. One places this action before Allaah تَبَارَكَ وَتَعَالَى hoping that through the mercy which descended through this action, Allaah تَبَارَكَ وَتَعَالَى will complete his work. The same applies to righteous souls. Because they are accepted in the Court of Allaah تَبَارَكَ وَتَعَالَى, one places their names before Allaah تَبَارَكَ وَتَعَالَى, hoping that through the mercy which Allaah تَبَارَكَ وَتَعَالَى descends upon them, Allaah تَبَارَكَ وَتَعَالَى will complete his work. In utilizing a wasilah, one is not asking those people directly, nor regarding them as the beings who can cause an effect in one's duaas being definitely accepted. One is merely seeking Allaah تَبَارَكَ وَتَعَالَى's mercy.

In short, righteous actions and pious personalities are both a means of drawing Divine Mercy. Therefore, many ulama have stated that the word tawassul in this verse can also include wasilah of the accepted servants of Allaah تَبَارَكَ وَتَعَالَى. Amongst these scholars are: Ibn Ajeebah in Al-Bahrul-Madeed, Sha'raawi in Tafseerush Sha'raawi, Ibn Aabidin in Shaami, Allamah Sakhaawi in Al-Qawlul-

Badi', Ibn Hajar Haythami in Ad-Durrul-Mandood, Mufti Shafi' Sahebin Ma'ariful Quraan and Allaamah Kawthari in Muhiqqut Taqawwul fi masalatit Tawassul, etc. Allamah Alusi in Ruhul-Ma'ani has also mentioned that both meanings can be used from this verse.¹

THIRD VERSE OF TAWASSUL

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

(Allaah تَبَارَكَ وَتَعَالَى states regarding the hypocrites) “And if they come to you after they had oppressed themselves (sinned), then they seek Allaah’s forgiveness, and the Rasul seeks forgiveness for them, then they will find Allaah to be Most Forgiving, Most Merciful.” (Nisaa verse 64)

This verse clearly shows that during the life of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, to seek his intercession was correct. However the generality of the verse shows that after the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, if a person presents himself at the Raudah, seeks forgiveness from Allaah

¹ Some people have tried to establish that Allamah Alusi was against this form of wasilah of pious personalities. Some of his texts in Ruhul-Ma'ani have been quoted out of text. Moulana Showkat Ali in Taskeenul-Kawaatir (page 222-241) has clearly explained the texts of Ruhul-Ma'ani and he has shown the true position of Allamah Alusi's stance in this matter. Mufti Radhau-Haq Saheb has mentioned in Ad-Durratul Fardah (vol. 2 page 683) at least 26 places in Ruhul-Ma'ani where Allamah Alusi رَحِمَهُ اللَّهُ utilized wasilah of pious personalities.

تَبَارَكَ وَتَعَالَى for his sins and requests Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to seek forgiveness on his behalf, then this is completely permissible.

Under this verse, Ibn Kathir رَحِمَهُ اللَّهُ has narrated the narration of Utbi who states, “I was at the Raudah when a village dweller presented himself at the blessed grave, recited the above-mentioned verse, and then began saying whilst crying, “O Rasulullaah, I acknowledge my sins. I seek Allaah’s forgiveness. Now I come to you. In the court of Allaah, make duaa for my forgiveness.” After saying this, this village-dweller walked away. Utbaa states, “I was overcome by sleep at this very place. I was blessed with a vision of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who commanded me to run behind the village-dweller and convey to him the glad tidings that Allaah تَبَارَكَ وَتَعَالَى had forgiven his sins. According to one narration, this Bedouin then recited the following poetry whilst crying and departed,

يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاكمل
نفسى الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم

Allamah Suyuti has also quoted the incident in Ad-Durrul-Manthoor (vol. 1 page 571) and Bayhaqi has quoted it in Shuabul-Imaan (vol. 3 page 495).

Great ulama have mentioned this incident in their books and have accepted it like Ibn Jawzi, Ibn Katheer, Imam Nawawi, Allamah Sakhaawi, Imam Bayfhaqi, Ibn Asaakir, Allamah Suyuti, Allamah Nasafi, Allamah Subki, Allamah Qastallaani, Allamah Zurqaani, etc....This incident has been mentioned in tafseer books, fiqh books, history books and books specially prepared on Hajj.

A similar incident is mentioned by Ali رَضِيَ اللَّهُ عَنْهُ who states, “Three days after burying Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a Bedouin came to the Raudah Sharif and fell down there. Crying abundantly, he recited the above verse, acknowledged his sins and then submitted, “O Rasulullaah! I have presented myself before you so that you can supplicate for forgiveness on my behalf.” According to the statements of those who were in the masjid at that time, they state that a voice emerged from inside the Raudah stating, “You have been forgiven.”

This incident has been mentioned by great personalities such as Allamah ibn Hayyan Andalusi, Allamah Tha’labi, Allamah Muttaqi Hindi, Allamah Suyuti, Allamah Samhoodi, Allamah Sam’aani, Mufti Muhammad Shafi’ Saheb, etc.

There are many differences between the two narrations, showing that they were two completely different incidents. Even though there is weakness in the sanad, they corroborate one another, giving strength to each other.

Note: Any Muslim performing any action or uttering any statement in the presence of great Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, without being reproached or reprimanded is a proof of the permissibility of the action. If such an action was of shirk, no Sahaabi would have ever tolerated it more-so before the blessed presence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

These different incidents point to the fact that even after the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it is commendable to make dua, using the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and this has a greater effect for the acceptance of duaas.

The ahaadith and statements of the succeeding generations also proves the permissibility of making tawassul of a person, whether he is alive or dead, whether he is a nabi or not. All these narrations are found in the books of ahaadith. Here for the sake of ease, we will mention each of them separately in two chapters

Chapter one: Making tawassul by means of the Ambiyaa- this is found in one of three conditions:

- a) Before his birth
- b) During his lifetime
- c) After his demise.

Chapter two: Making tawassul by means of those who are not Ambiyaa (e.g. one Sahaabi seeking tawassul by means of another Sahaabi, tawassul by means of other accepted servants of Allaah (تَبَارَكَ وَتَعَالَى).

PROOF OF TAWASSUL FROM AHAADITH

The jumhur (majority of scholars) are unanimous that to make duaah by the blessings and wasilah of the Ambiyaa عَلَيْهِمُ السَّلَامُ, especially of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is mustahab, desired and a very good means for the acceptance of one's duaas. This is found during their lives and after their demise. Allaamah Subki رَحِمَهُ اللَّهُ writes, "Verily tawassul of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is permissible in every condition i.e. a) before his birth b) during his life in the world c) after his demise whilst in Barzakh d) after being resurrected on the planes of Judgement e) in Jannah for an increase in ranks." (Shifaa us Siqaam page 120)

TAWASSUL BEFORE THE BIRTH OF NABI ﷺ

1.) As mentioned before, the Jews used to make dua of victory against the Arab polytheists, using the wasilah of Nabi ﷺ, before he ﷺ was even born.

2.) In Mustadrak Haakim, Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “When Adam عَلَيْهِ السَّلَامُ erred, then in his dua and repentance, he placed his request before Allaah تَبَارَكَ وَتَعَالَى using the wasilah of Nabi ﷺ, “O Allaah! I ask You by the means of the right of Nabi, forgive my sin.” Allaah تَبَارَكَ وَتَعَالَى asked, “O Adam! How do you know Muhammad when he has not been created as yet?” Adam عَلَيْهِ السَّلَامُ replied, “O Allaah! When You created me by Your power and blew Your soul into me, I raised my head towards the Arsh (Throne) and I saw the kalimah ‘Laa ilaaha illallaah Muhammadur Rasulullaah’ written there. I realized that You will only join the name of your most beloved to Your name.” Allaah تَبَارَكَ وَتَعَالَى remarked, “O Adam! You are correct. He is My most beloved servant. When you asked by his wasilah, then I forgave you.” (Mustadrak Haakim vol. 2, page 615; Dala’il Al-Nubuwwa of Imam al-Bayhaqi vol.5 pg.489; al-Mu’jam al-Saghir of Imam al-Tabrani vol.2 pg.82)

The status of this narration has been extensively disputed by the various Muhaddithin. Some have accepted it to be authentic and others rejected it. However, there is another narration that supports this narration recorded by Imam Abul-Hasan ibn Bishran on the authority of Sayyidatuna Maysarah رَضِيَ اللَّهُ عَنْهَا. The chain of narrators

for this Hadith is totally different from the previous one. And in fact, Hafiz Ibn Hajar has stated concerning a completely different narration which has the very same chain of narrators, that this chain of narrators is strong. (al-Radd al-Muhkam al-Matin pgs.138-139; al-Ahadeeth Al-Muntaqa pg.14, both of Shaykh ‘Abdullah Siddiqui al-Ghumari). These narrations have all proven beyond a shadow of doubt that this form of tawassul is permissible and was widely practiced as well.

Another narration which gives credence to this hadith is the following incident:

Once when the Khalifah Abu Ja’far Mansoor had performed Hajj, and had then proceeded to Madinah Munawwarah to convey salaam and salaam at the Raudah, Imaam Maalik رَحْمَةُ اللَّهِ was present in Masjide-Nabawi at that time. The Khalifah asked him, “O Abu Abdullaah, should I face the qiblah and make duaa, or should I turn towards the Raudah and make duaa?” Imaam Maalik رَحْمَةُ اللَّهِ said, “Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a wasilah for you, and he was a wasilah for the acceptance of the duaa of your great grandfather, the father of the Ambiyaa عَلَيْهِمُ السَّلَام, Sayyiduna Adam عَلَيْهِ السَّلَام. How can you dare face your back towards such a blessed and great personality? Remember! At the time of duaa, face towards the Raudah, and let your back face the Qiblah, so that there is no disrespect shown. At the time of duaa, turn to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and beg him to intercede because Allaah تَبَارَكَ وَتَعَالَى accepts his intercession.”

Qadhi Iyaad has mentioned this narration in Shifaa with a sahih (sound) sanad. Other great ulama like Allamah Subki, Allamah Samhoodi, Allamah Ibn Hajr, Allamah Qastallani, Allamah Zurqaani, Allamah Diyaa Hanafi and Allamah Muhammad ibn

Yusuf Salihi Shaami have also mentioned this incident and many of them have stated that the sanad is sahih (sound). Since this narration was contrary to the temperament of Ibn Taymiyyah رَحِمَهُ اللهُ, he attempted to establish it as unreliable. Other ulama have answered all his objections stating that without reason he has tried to show the narration to be unfounded, whereas all the narrators are of high ranking.

For this reason, jurists of all four madhabs have mentioned in Kitaabul-Hajj the permissibility of requesting Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for duaas at his blessed grave, and seeking his intercession.

TAWASSUL DURING THE LIFE OF NABI صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Sahaabah رَضِيَ اللهُ عَنْهُمْ were convinced of the reality that problems and difficulties were removed by the duaas, blessings and wasilah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Thus when any difficult occurrence in which they were unable to do anything transpired, they would hasten to the court of nabuwwat to remove their difficulties, and would request him to supplicate on their behalf.

1) The first such incident happened when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was only two months old. In Makkah Mukarramah, there was such a severe drought that the people's bones were actually manifesting themselves. All plans had failed. Finally, Abdul Muttalib decided to supplicate for rain, using the wasilah of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. All people gathered in a field. Abu Talib carried this newborn, honourable child in his own hands, firmly against his chest, to his father Abdul

Muttalib. Abdul Muttalib took Nabi ﷺ in his arms, and facing the heavens remarked, “O Our Sustainer, grant us rain, through the blessings of this beautiful child. We place him as a wasilah in Your court.” He repeated this thrice. Suddenly the sky which was cloudless for a long period suddenly filled up with clouds. Rain began to falling in such torrents that the drains on the roof began flowing like rivers. (Zurqaani vol. 1, page 155)

This scene of the blessings and acceptance of Nabi ﷺ was so ingrained in the mind of Abu Talib that approximately 45 years later, he had not forgotten this incident. When the Banu Hashim were detained in the valley of Abu Talib, Abu Talib wrote a powerful poem, in which he reminded the people of Makkah of this incident. He asked them, “How can we hand over to you such a blessed personality? We will defend him with our lives, children and all our possessions.” One stanza of the poem reads,

وابيض يستسقي الغمام بوجهه ثمال اليتامى عصمة للارامل

“He is that handsome one by whose blessings rain is sought, he is the guardian of orphans and the protection of widows.”

(Al Milal wan Nihal page 240)

Allaamah Aini commenting on this incident writes,

“The meaning of this statement of Abu Taalib in reality was placing the wasilah of the nabi in the court of Allaah تَبَارَكَ وَتَعَالَى, because he was present when Abdul Muttalib supplicated for water and Nabi ﷺ was present with him. The people then being satiated with water was due to the blessings of the noble being of Nabi ﷺ. (Umdatul Qaari vol.7, page 30)

ibn Umar رَضِيَ اللَّهُ عَنْهُ said, “Many times I remembered that poem of Abu Talib when I would look at the face of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ engaged in duaa for rain. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not even descend from the mimbar (pulpit), and the drains would be gushing with water.” (Bukhaari vol. 1 page 137)

2) Uthmaan ibn Hunaif رَضِيَ اللَّهُ عَنْهُ narrates that a blind man went to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and requested, “Make duaa to Allaah to cure me.” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you wish, I will make duaa for you, and if you wish, you may bear patiently, and this is better for you.” The man requested Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make duaa for him. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded him to make wudhu (perform two rakats of salaah), and to supplicate with the following words, “O Allaah, I ask You and I turn towards You by the wasilah of Your Nabi, Muhammad, the nabi of mercy. (O Rasulullaah), I turn to My Sustainer, using you as a wasilah, in this need of mine, so that this need may be fulfilled. O Allaah, accept his intercession on my behalf.” (Sunan Tirmidhi, Sunan Nasai, Sunan ibn Majah page 100, Mishkaat, Mustadrak Haakim page 313, Targhib wat Tarhib page 341, Al Bidaayah wan Nihaayah vol. 6, page 61, Kitaabul Azhkaar page 168) Imam Tirmidhi has stated that this hadith is sahih, Haakim has stated that this hadith is according to the conditions laid out by Imaam Bukhaari and Muslim, which was affirmed by Allaamah Dhahabi (In his narration, there is an added portion (the man after making duaa stood up, able to see.) Allaamah Kawthari after narrating this hadith states, “Approximately 15 huffaaz of hadith have regarded this hadith as sahih.”

From this hadith, two points are learnt:

- 1) It is permissible to request a pious person to supplicate on one's behalf as this man had done.
- 2) It is permissible to make duaa using the wasilah of an accepted servant of Allaah ﷻ, since Nabi ﷺ himself commanded the man to make duaa using him as a wasilah.

TAWASSUL AFTER THE DEMISE OF NABI ﷻ

Some people have confined this action of tawassul to the life of Nabi ﷻ stating that after his demise it is not correct. However there is no logical reason or proof for this difference, since the basis of tawassul is the connection and love the person supplicating has for that personality who is accepted in the sight of Nabi ﷻ. This is found whilst one is alive and after one's demise as well. Therefore from this hadith, where tawassul by a pious being is established during his lifetime, it should also be allowed after one's demise. The following narration of Tabraani in Kabir gives credence to this point, wherein Uthmaan ibn Hunaif رضي الله عنه (the narrator of the previous hadith) narrates that a person used to go to Uthmaan رضي الله عنه for the fulfilment of some work. Uthmaan رضي الله عنه did not pay attention to him (possibly due to being very engaged in his work). The person mentioned this (inattentiveness of Uthmaan رضي الله عنه) to Uthmaan ibn Hunaif رضي الله عنه who told him to make wudhu, proceed to the masjid (and after reading two rak'ats) to recite the duaa mentioned in the preceding narration. The man did as told, and then when he went to Uthmaan رضي الله عنه, the khalifah honoured him greatly and fulfilled his needs.

Allaamah Subki رَحْمَةُ اللَّهِ has added an extra portion that when Uthmaan رَضِيَ اللَّهُ عَنْهُ fulfilled his work, and the man went out, he met Uthmaan ibn Hunaif رَضِيَ اللَّهُ عَنْهُ (who taught him the duaa). He said to him, “May Allaah تَبَارَكَ وَتَعَالَى reward you greatly! First the khalifah paid no attention to my needs, but after you interceded for me, my needs were fulfilled.” Ibn Hunaif رَضِيَ اللَّهُ عَنْهُ said, “I did not intercede on your behalf. However a blind person came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and requested him to supplicate on his behalf for eyesight. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught him that duaa. By Allaah, that blind person performed wudhu properly, read two rak’ats in Masjide Nabawi, and then recited the above duaa. When he returned, there was no flaw in his eyes. By the blessings of this same duaa, your needs were also fulfilled.” (Shifaaus Siqaam page 125, Majmauz Zawaaid vol. 2, page 279) Imaam Tabraani said, “The hadith is sahih.” (Mu’jamus Saghir page 184), Mu’jamul – Kabeer vol. 9 page 17, Dalaailun-Nabuwwah of Bayhaqi vol. 6 page 167) Allaamah Mundhiri quoted this hadith in At-Targhib (vol.1, page 242) thus giving credence to the classification of Tabraani. Allaamah Subki رَحْمَةُ اللَّهِ writes, “This narration proves that it is correct to make tawassul of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after his demise also.” (Shifaaus Siqaam page 125)

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also made duaa using the tawassul of previous Ambiyaa عَلَيْهِمُ السَّلَام. In Mustadrak Haakim and Sahih Ibn Hibbaan, Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Ali رَضِيَ اللَّهُ عَنْهُ’s mother, Faatimaah bint Asad رَضِيَ اللَّهُ عَنْهَا passed away, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived, sat at her head-side and said, “O Mother! May Allaah shower mercy on you! After the demise of my mother, you were in place of her.

You would remain hungry and thirsty, but feed us the best. You would don us in the best and cleanest clothing. Instead of eating all delicacies, you would feed it to me. Your object of showing such love, compassion and beautiful character was only to attain the pleasure and happiness of Allaah تَبَارَكَ وَتَعَالَى.”

Thereafter Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded that she be bathed. At the end of the bath, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself poured camphorated water. Then Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ removed his kurtaa and used it as a shroud for her. Over this, another piece of cloth was placed. Thereafter Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded Usaama ibn Zaid, Abu Ayub Ansaari, Umar and an Abyssinian slave رَضِيَ اللَّهُ عَنْهُمْ, to dig a grave, which they did. At the end, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself dug some portion. Then, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went into the grave, and lying on his side, recited the following duaa;

“All praise is for Allaah who grants life and death, and He is alive and will never die. O Allaah, forgive me and my mother, Faatimah bint Asad, grant her the ability to answer the questions of Munkar and Nakir, and widen her grave, by the wasilah of your Nabi (bi haqqi nabiyyik) and the Ambiyaa عَلَيْهِمُ السَّلَام. Verily You are the most merciful of those who show mercy!”

After this duaa of forgiveness, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, together with Abbaas رَضِيَ اللَّهُ عَنْهُ and Abu Bakr Siddique رَضِيَ اللَّهُ عَنْهُ placed the deceased into the grave. (Mu'jamul-Awsat vol.1 page 152, Hilyatul-Awliyya vol. 3, page 121) Ibn Hibbaan and Haakim have regarded this hadith as sahih. In the sanad of Tabraani Kabir is the narrator Ruh

ibn Salaah, which Ibn Hibbaan and Hakim have declared to be reliable. The remaining narrators are those which have been used in Bukhaari Sharif, as Haithami has mentioned in Majmauz Zawaa'id.)

This hadith proves the correctness of using the wasilah of the Ambiyaa عَلَيْهِمُ السَّلَامُ who have already departed from this world.

After the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, asking by the the wasilah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the Raudah is established by numerous narrations.

The famous Taabiee, Abul Jawzaa, Aus ibn Abdillahi رَحِمَهُ اللَّهُ states that once during a period of severe drought in Madinah Munawwarah, they mentioned their difficulties and worries to Ummul-mu'minin, Aa'ishah رَضِيَ اللَّهُ عَنْهَا (so that she could supplicate for rain and mention some plan of action). She said to them, "Turn to the grave of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (and by the tawassul of the inhabitant of the Raudah ask for rain. Added to this) open a portion of the roof of the Hujrah towards the heavens so that there is no barrier between the blessed grave and the heavens." The people did accordingly. So much rain came down (that not only did the drought come to an end, the gardens and plantations became lush and green.) So much of fodder grew that the animals ate to their fill, that their stomachs were actually bloated." (Daarimi no. 93 (Its narrators are reliable.))

Mullaa Ali Qari رَحِمَهُ اللَّهُ writes,

“During the life of Nabi ﷺ, during droughts people used to seek rain by the wasilah of the Being of Nabi ﷺ. When Nabi ﷺ departed from this world, Aa’ishah رَضِيَ اللَّهُ عَنْهَا commanded them to open a portion of the roof above the grave of Nabi ﷺ, so that the mercy of Allaah تَبَارَكَ وَتَعَالَى may come in torrents and send down rain. The object of making this hole above the roof of the grave was to make this request more effective.”

In Baihaqi, another incident is mentioned of a Sahaabi who made tawassul at the grave of Nabi ﷺ. The treasurer of Umar, Maalik ibn Iyaadh (aka Maalikud Daar) رَضِيَ اللَّهُ عَنْهُ, narrates that during the khilaafah of Umar رَضِيَ اللَّهُ عَنْهُ, there was such severe famine, which shook the hearts of people. Its harmful effects remained for nine months. During this lengthy period, the people as well as animals became a mass of bones. Hunger and thirst had snatched away potency from the bodies. In this condition, a Sahaabi Bilaal ibn Haarith Muzani رَضِيَ اللَّهُ عَنْهُ presented himself before the Raudah and said, “O Rasulullaah! Seek rain from Allaah from Allaah, since people are being destroyed due to the harsh famine.” Whilst in a state of slumber at the Raudah, this Sahaabi saw Nabi ﷺ in a dream saying to him, “Go, convey my salaams to Umar, and inform him that soon the rains of mercy will fall, and there will be fertility all over.” This soon came to pass. (Musannaf ibn Abi Shaibah no. 32665, Al-Isaabah fi Tamayyuzis Sahaabah vol. 6 page 216, Dalaailun-Nabuwwah of Bayhaqi vol. 7 page 47, Fathul Baari vol. 3, page 183, Al Bidayah wan Nihaayah vol. 1, page 91 Hafiz Ibn Kathir has stated that the chain of narrators is ‘good and strong’ (Musnad al-Faruq vol.1 pg.223). Hafiz Ibn Hajar has also indicated to its authenticity in Fathul-Baari.)

Allaamah Kawthari, after narrating this incident states, “From this hadith, we learn that this Sahaabi used Nabi ﷺ as a means (tawassul) for seeking rain. Nabi ﷺ heard this request in his barzakhi life (life of the grave), and made duaa. No other Sahaabi objected to this Sahaabi. Umar رَضِيَ اللَّهُ عَنْهُ was informed of this incident, and he too did not dispute this action. This incident therefore is a clear proof of making tawassul of a person after his demise. Imaam Bukhaari has also mentioned this incident of tawassul in Tarikhe-Bukhaari.” (Muhiqqut Taqawwul page 12)

TAWASSUL OF THOSE PERSONALITIES WHO ARE NOT AMBIYAA عَلَيْهِمُ السَّلَامُ

In Bukhaari, Kitaabul-Istisqaa, the famous incident of tawassul of Umar رَضِيَ اللَّهُ عَنْهُ is mentioned. Greater detail of this narration has been mentioned in Istiaab of Ibn Abdul Barr which states, “In the 17th year of hijri, during the khilaafat of Umar رَضِيَ اللَّهُ عَنْهُ (famously known as Aamur-Ramaad), when there was severe famine, (which lasted approximately 9 months as is mentioned in Fathul Baari vol. 3, page 186, the people were greatly perturbed due to the lands becoming completely dry), then Ka’b Ahbaar proceeded to the Khalifah and said to him, “O Amirul-Mu’minin, when a calamity of this nature would fall on the Bani Israa’il, then the ulamaa of the Bani Israa’il would make duaa of rain, using the wasilah of the group of Ambiyaa.” Umar رَضِيَ اللَّهُ عَنْهُ said, “The uncle of Nabi ﷺ and the leader of Banu Hashim, Abbaas رَضِيَ اللَّهُ عَنْهُ is present amongst us. We will make duaa by his wasilah.”

Umar رَضِيَ اللَّهُ عَنْهُ then went to Abbaas رَضِيَ اللَّهُ عَنْهُ and got him ready for the duaa. The next day, people gathered in a field. The pulpit was erected. Umar رَضِيَ اللَّهُ عَنْهُ seated Abbaas رَضِيَ اللَّهُ عَنْهُ next to him on the pulpit, and then began making duaa.

The narration of Mishkaat states that it was the practise of Umar رَضِيَ اللَّهُ عَنْهُ that when there was droughts, then he would supplicate for rain, using the tawassul of Abbaas رَضِيَ اللَّهُ عَنْهُ, in the following manner,

اللَّهُمَّ انا كنا نتوسل اليك بنبيينا فتسقينا و انا نتوسل اليك بعم نبينا فاسقنا

“O Allaah, verily we used to supplicate for rain to You, using the wasilah of Your Nabi, then You would send down rain. We are now using the uncle of our Nabi as a wasilah, thus send down rain.” Then it would begin raining. (Bukhaari vol. 1, page 137 no. 1010, Mishkaat page 132)

Thereafter, Umar رَضِيَ اللَّهُ عَنْهُ requested Abbaas رَضِيَ اللَّهُ عَنْهُ to also supplicate, which he did in the following words,

“O Allaah! You send down difficulties because of our sins. You do not remove it except with repentance. Now, he has turned to You, using me as a wasilah, thus send down rain. O Allaah! Accept our intercession for ourselves and our families. (Aini vol. 7, page 33)

As soon as the duaa was over, the heavens opened its doors. Clouds like mountains enveloped the area, until abundance of rain fell. The land became lush and green. The common masses breathed a sigh of relief, upon which Umar رَضِيَ اللَّهُ عَنْهُ said, “This, by Allaah, is wasilah in the court of Allaah.” (Istiaab vol. 3, page 99)

Since Abbaas رَضِيَ اللَّهُ عَنْهُ was the paternal uncle of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he had believed in him, and had attained his companionship, Umar رَضِيَ اللَّهُ عَنْهُ placed him in front for dua.

Hafiz Ibn Hajar Asqalaani, Allaamah Aini and Qadhi Shawkani wrote in the commentary of this hadith,

“From this incident of Abbaas رَضِيَ اللَّهُ عَنْهُ, we deduce that it is mustahab (preferable) to used as wasilah the people of goodness, the people of piety and the family members of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Fathul Bari vol. 3, page 86, Umdatul Qari vol. 3, page 427, Nailul Awtaar vol. 4, page 8)

Allaamah Subki writes that in reality this dua was accepted through the blessings of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. (Tabaqaat Subki vol. 2, page 69)

Moulana Thaanwi رَحِمَهُ اللَّهُ writes in Nashrut Tib, “From this hadith, we learn that it is permissible to make tawassul of a non-Nabi, when one has some connection with the Nabi, whether it be physically (like the family members of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), or spiritually (as is the case with all the pious). So actually, this is another form of tawassul bin-Nabi. The people of understanding have stated, “Umar رَضِيَ اللَّهُ عَنْهُ made tawassul using Abbaas to point out the fact (that it is permissible to make tawassul of a non-Nabi), and not because of the non-permissibility of making tawassul of the Nabi after his demise, since there are other narrations showing its permissibility. Since no Sahaabi objected to this tawassul, there is ijmaa of the Sahaabah (Ma’nawi taur par). (Nashrut Tib page 350)

DOUBT

Here the doubt should not arise that Umar رَضِيَ اللَّهُ عَنْهُ made tawassul through Abbaas رَضِيَ اللَّهُ عَنْهُ because he regarded only tawassul of the living as correct, and not the deceased. Since Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had left this world, to make tawassul through him was incorrect.

ANSWER

By utilizing Sayyiduna Abbaas رَضِيَ اللَّهُ عَنْهُ, three things were gathered. Abbaas رَضِيَ اللَّهُ عَنْهُ made duaa, tawassul of his being was made, and tawassul of a family member of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was made. Great other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were present there, including some members of the Ashara-Mubasharah. Umar رَضِيَ اللَّهُ عَنْهُ did not utilize any of them. The reason for this was the connection and family relationship Abbaas رَضِيَ اللَّهُ عَنْهُ had with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus in actual fact, the aim of this tawassul was the blessed being of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. A few indications of this are:

- a.) Umar رَضِيَ اللَّهُ عَنْهُ said, “We are now using the uncle of our Nabi as a wasilah.” He رَضِيَ اللَّهُ عَنْهُ did not say, “We are now using Abbaas as a wasilah.”
- b.) According to one narration, Abbaas رَضِيَ اللَّهُ عَنْهُ said, “O Allaah! The people have turned towards You by means of me due to my connection with Your Nabi.” (Fathul-Baari vol. 2 page 497)
- c.) This action was done after Ka’b Ahbaar explained to Umar رَضِيَ اللَّهُ عَنْهُ how the ulama of the Bani Israaeel would utilize the wasilah of the group of Ambiyaa عَلَيْهِمُ السَّلَام.

Normally, in times of droughts, a person places his needs before Allaah تَبَارَكَ وَتَعَالَى, showing his complete want and neediness. By placing a close family member of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forward, it was hoped that Allaah تَبَارَكَ وَتَعَالَى's mercy would come down in torrents, as the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were showing the difficulty the family members of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were going through. If wasilah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was made directly, this benefit would not have been derived, as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not in need of any physical needs which are to be found on the surface of the earth.

THE LIFE OF NABI صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ IN THE GRAVE

It is the ijmaai (unanimous view) of the Ahlus-Sunnah wal-Jamaa'ah, proven in the light of Quraan aand hadith that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well as the other Ambiyaa عَلَيْهِمُ السَّلَامُ are alive in their graves, with their physical bodies, just as they were in their worldly life. Their life in the Barzakh is a bodily and physical life. This belief is proven from the Quraan, Sunnah and Ijmaa' (concensus) of the ummah. Very briefly, we will mention some proofs

1) Allaamah Kashmiri رَحِمَهُ اللَّهُ writes under the verse:

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا

the following:

يَسْتَدِلُّ بِهِ عَلَى حَيَاةِ الْأَنْبِيَاءِ

This verse can be used to prove the life of the Ambiyaa عَلَيْهِمُ السَّلَامُ. (Mushkilaatul Quraan page 234, Ad-Durul Manthur vol. 6, page 16, Ruhul Maaani vol. 4, page 88)

2.) After quoting the verse

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ

And do not say regarding those who have been killed in the path of Allaah that they are dead, but in fact they are alive.

Hafiz Ibn Hajar states,

“The clear text of the Quraan establish that the martyrs are alive, and the Ambiyaa عَلَيْهِمُ السَّلَامُ are more virtuous than the martyrs.” (Fathul Baari vol. 6, page 379)

3.) Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The Ambiyaa are alive in their graves, performing salaah.” (Many scholars of hadith have declared this hadith to be correct. For details, refer to Taskinus Sudur page 109)

4.) Aws ibn Aws رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Verily Allaah has prohibited the earth to eat the bodies of the Ambiyaa.” (Abu Daawud, Nasaai, Ibn Maajah, etc.)

5.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites salawaat (durud) upon me by my grave, I hear it, and whoever conveys salawaat from a distance, I am informed of it (via the angels).” (Mishkaat)

In the light of the above, the ulama have always accepted the belief of the life of the Ambiyaa عَلَيْهِمُ السَّلَامُ.

Here are some of the famous ulama who held this view

Mufasssirin: Allaamah Suyuti, Allaamah Alusi

Muhaddithin : Haafiz Ibn Hajar Asqalaani, Allaamah Aini, Allaamah Bayhaqi, Mullaa Ali Qari, Allaamah Samhudi, Allaamah Subki, Imaam Badrud Din Ba’li Hambali

Mutakallimin : Imaam Abul Qasim Qushairi states, “According to them (the Ashaaairah), Muhammad ﷺ is alive in his grave.” (Ar Rasaailul Qushayriyyah page 10)

Fuqahaa : Allaamah Shurumbulaali, Allaamah Shaami as well as great jurists from all the four madhabs.

This same view is held by the ulamaa of Deoband as mentioned in their writings. Amongst them are Moulana Qasim Naanotwi, Moulana Rashid Ahmad Gangohi, Moulana Ashraf Ali Thanwi, Allaamah Shaah Anwar Kashmiri, Moulana Husain Ahmad Madani, Moulana Khalil Ahmad Sahaaranpuri, Moulana Manzur Nu’maani Saheb رَحْمَةُ اللهِ عَلَيْهِ.

As mentioned before, all the fuqaha of all four madhabs are unanimous that a person can request duaas and intercession from Rasulullaah ﷺ at his blessed grave.

DUAA BY THE TAWASSUL OF OTHER ACCEPTED SERVANTS

In At-Takash-shuf, Moulana Thaanwi رَحْمَةُ اللهِ عَلَيْهِ writes, “Amongst the sufiyaa, making duaa through the tawassul of other accepted servants of Allaah تَبَارَكَ وَتَعَالَى (besides the Ambiyaa عَلَيْهِ السَّلَام) is common. This practise is proven from the Ahaadith Sharif.

1) Umayyah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to make dua'a of victory through the tawassul and blessings of the extremely poor muhaajirin.” (Mishkaat vol. 2, page 447) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would supplicate in the following way, “O Allaah! Assist us against our enemies by the blessings of the poor muhaajirin.”

2.) Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Seek me amongst the poor on the Day of Judgement, because (the poor are so virtuous that) you are granted sustenance and aided due to the blessings of your weak ones.” (Abu Daawud, Miskat page 447) Moulana Thaani thereafter states, “These two ahaadith prove that it is permissible to make tawassul by the Beings of the accepted servants of Allaah تَبَارَكَ وَتَعَالَى.” He then writes, “The object and reality of reciting the Shajarah which is a common practise amongst the sufiyaa is the same (i.e. tawassul of the pious).”

3.) Sa'd رَضِيَ اللَّهُ عَنْهُ narrates, “I thought that I had obtained virtue over the other Sahaabah. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me, “Allaah assists this ummah, by the blessings of your weak, their duaas, and their sincerity.” (Nasaai vol. 2, page 64)

4.) A narration of Bukhaari Sharif reads, “You are assisted and granted sustenance through the blessings of your weak.”
From this hadith, we learn that it is permissible to make dua'a by the wasilah of the being, actions and sincerity of the accepted servants.

5.) Once in Damascus, there was famine. Under the leadership of Muaawiyah رَضِيَ اللَّهُ عَنْهُ, people gathered in a field. Muaawiyah رَضِيَ اللَّهُ عَنْهُ

called a very pious person of the time, Yazid ibn Aswad, to the pulpit. He رَضِيَ اللَّهُ عَنْهُ stood up, and sat at the side of Muaawiah رَضِيَ اللَّهُ عَنْهُ on the pulpit.

Muaawiyah رَضِيَ اللَّهُ عَنْهُ then made duaa by his wasilah in the following words,

اللَّهُمَّ انا نستشفع اليك بخيرنا و افضلنا يزيد ابن اسود

O Allaah! Verily we place before You our best and most virtuous,
Yazeed ibn Aswad.

Thereafter, Muaawiyah رَضِيَ اللَّهُ عَنْهُ requested Yazeed to raise his hands and supplicate. As soon as Yazeed رَضِيَ اللَّهُ عَنْهُ lifted his hands and supplicated, torrents of rain began coming down. It was difficult for people to even return home. (Mughni of Ibn Qudaamah vol. 2 page 439)

6.) During the era of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there were two brothers. One would frequent the gathering of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (since he had no family, thus he was free from concern for livelihood). The other would be engaged in farming, etc. (and both brothers would eat together). He complained to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that his brother does not assist him (nor does he work independently. Thus I am forced to bear all his expenses.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after hearing this, said, “Perhaps you are being granted sustenance due to his blessings.” (Mishkaat)

7.) Abu Said Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever leaves his home intending to perform salaah, and then recites the following duaa, then Allaah will appoint 70000

angels to protect him, who will continue supplicate on his behalf until he completes his salaah.” (Ibn Maajah) According to another narration, “His (other) duaas will be accepted.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَأَسْأَلُكَ بِحَقِّ مُمْسَايِ هَذَا، فَإِنِّي لَمْ أَخْرُجْ أَشَرًا وَلَا بَطَرًا وَلَا رِيَاءً وَلَا سُمْعَةً، وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ وَابْتِغَاءَ مَرْضَاتِكَ، فَأَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ

“O Allaah, I ask You by the right of those who ask of You, and by the right of this walking towards You, for verily I have not emerged arrogantly, nor with pride, show and ostentation. I have only emerged to save myself from Your anger and to seek Your pleasure. I ask You to save me from the Fire and to forgive my sins, because no-one forgives sins besides You.”

In this narration, tawassul through people is established, ‘...through the right of those who ask of You’ and tawassul through one’s deeds is supported by the second part.

This hadith is recorded in Sunan ibn Majah, Musnad Ahmad (vol.3 pg.21), Musannaf ibn Abi Shayba and others. The following Muhaddithin have regarded it as authentic: Imam Ibn Khuzayma (Kitab al-Tawhid pg.17), Hafiz Abdul-Ghani al-Maqdisi (al-Nasiha), Hafiz Abul-Hasan al-Maqdisi - teacher of Allama Mundhiri (refer al-Targhib vol.3 pg.273), Allama al-Iraqi - Ustadh of Hafiz Ibn Hajar (Takhrij al-Ihya), Hafiz Ibn Hajar al-‘Asqalani (Nata’ij al-Afkar vol.1 pg.272), Hafiz Dimyati (Al-Matjar al-Rabih). These are six great Muhaddithin that have accepted this hadith to be authentic, hence, there remains no doubt at all concerning its acceptability.

Hereunder follows a list of some of the many illustrious ‘Ulama of the past who had practiced upon tawassul through the rank of the pious, deceased or alive:

1. Imam Hasan ibn Ibrahim al-Hallal رَحْمَةُ اللَّهِ has stated that whenever he had any urgent need, he would go to the grave of Imam Musa ibn Ja’far رَحْمَةُ اللَّهِ and make tawassul through him. Allaah تَبَارَكَ وَتَعَالَى would fulfill his need. (Refer Tarikh Baghdad)
2. Imam Shafi’i رَحْمَةُ اللَّهِ would make tawassul at the grave of Imam Abu Hanifa رَحْمَةُ اللَّهِ. (Tarikh Baghdad). Allama al-Kawthari has classified this incident as authentic. (Maqalat al-Kawthari pg.381)
3. Allama Tajuddin al-Subki رَحْمَةُ اللَّهِ has mentioned that the people would go to the grave of Imam Ibn Furak رَحْمَةُ اللَّهِ, the teacher of Imam al-Bayhaqi رَحْمَةُ اللَّهِ and make dua and their duas would get accepted.
4. Hafiz Al-Zarkashi رَحْمَةُ اللَّهِ has made tawassul in the introduction to his commentary to Sahih al-Bukhari entitled, ‘al-Tanqih’.
5. Hafiz Taqiuddin al-Subki رَحْمَةُ اللَّهِ, the father of Tajuddin al-Subki رَحْمَةُ اللَّهِ, has approved of this form of tawassul and has written a detailed treatise on this topic. (See his book: Shifa al-Siqam pgs.293-318)
6. Allama Nawawi رَحْمَةُ اللَّهِ has mentioned that from among the etiquettes of visiting the grave of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one should make tawassul through Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Allaah تَبَارَكَ وَتَعَالَى to accept his duas. Thereafter, Allama Nawawi states, ‘...and one of the best things that one should do is what has been related by

Allama al-Mawardi رَحْمَةُ اللَّهِ, al-Qadi Abu Tib رَحْمَةُ اللَّهِ and all our ‘Ulama and they have all regarded it as commendable, and that is the incident of al-Utbi رَحْمَةُ اللَّهِ that he said, ‘I was once seated by the grave of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, when a Bedouin came and said, ‘Peace be upon you, O Messenger of Allah. O Messenger of Allah, I have heard Almighty Allaah say in the Qur’an “And if they, when they had been unjust to themselves, had come to you (Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and begged Allaah’s forgiveness and the Messenger had begged forgiveness for them, indeed they would have found Allaah All-Forgiving. Most Merciful. (Al-Nisa verse 64) Hence, I have come to you in a state that I seek forgiveness of my sins by seeking your intercession by my Lord’, thereafter he recited a few couplets and departed. Utbi رَضِيَ اللَّهُ عَنْهُ states, ‘I then fell asleep and I saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructing me by the words, ‘O Utbi, go to that Bedouin and give him the glad tidings that Allaah has forgiven him.’ (Refer al-Majmu’ vol.8 pg.456 - Cairo and Manasik al-Imam al-Nawawi pg.498-499 Maktaba Salafiyya.)

This incident has been related by many ‘Ulama in their respective compilations. Some of them are: Hafiz Ibn-Kathir in his Tafsir, Allama Abu-Muhammad ibn Qudamah in Al-Mughni vol.3 pg.556, Imam Abul-Faraj in Al-Sharhul-Kabeer vol.3 pg.495, etc.

7. Imam Ahmad bin Hanbal رَحْمَةُ اللَّهِ has also encouraged making Tawassul through Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in ones duas. (Fatawa ibn Taimiyya vol.1 pg.140, Also see Mafahim pg.137)

8. Hafiz Shamsuddeen Al-Sakhawi رَحْمَةُ اللَّهِ, the grand student of Hafiz Ibn Hajr Al-‘Asqalani رَحْمَةُ اللَّهِ made tawassul on many occasions through Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his books, see for

example Al-Tuhfatul-Latifa vol.1 pg.3, 17; al-Ibtihaj bi Adhkar al-Musafir al-Haj

9. Allama Muhammad ibn-ul-Jazri رَحْمَةُ اللَّهِ the famous muhaddith and master of qira'at has mentioned that from amongst the aadaab (etiquettes) of dua is that one makes tawassul with through Ambiyaa and the pious ones.(Al-Hisn al-Hasin)

10. Imam Al-Shawkani Al-Salafi رَحْمَةُ اللَّهِ has also permitted tawassul. (Tuhfat al-Dhakirin pg.50)

These are ten 'Ulama of different fields (i.e. some are fuqaha, some muhaddithin and some are qurra'). All have either practiced on tawassul or at least permitted it. And the list could go on. (Refer to Maqalat al-Kawthari pg.378-397). After contemplating on all that was mentioned above, any person with sound intelligence would believe without a shadow of doubt in the permissibility of this form of tawassul.

More so when one realizes that this remained the practice of the ummah for centuries. Allama Taqiuddeen Al-Subki رَحْمَةُ اللَّهِ and other muhaddithin have stated that Hafiz Ibn-Taimiyya رَحْمَةُ اللَّهِ - who passed away in the year 728 Hijri - was the first to refute the permissibility of this form of tawassul (Shifa Al-Siqam pg.293) In fact, Abu-Abdillah Al-Tilmisani Al-Maliki رَحْمَةُ اللَّهِ (a renown scholar of the 7th century) has written a book concerning how this remained the practice of the entire ummah since its existence.

(Refer Maqalat al-Kawthari pg.397)

BI HAQQI FULAAN

As for du'a "through the right of so and so" and "through the rank of so and so" then its ruling at the outset would depend on the meaning intended by it. Thus, if the one saying it intended that he has a binding right over Allaah تَبَارَكَ وَتَعَالَى due to the essence of the one through whom a means is taken, this is clear error. If on the other hand, he intended by it that from the grace of Allaah تَبَارَكَ وَتَعَالَى is His promise to reward the righteous and this may be construed as a right over Him, this is a correct meaning. Likewise if he intended that the one through whom a means is taken has a rank in the sight of Allaah تَبَارَكَ وَتَعَالَى i.e. an acceptable rank due to his faith and good deeds, then there is no harm in this also.

However, du'a through the means of this right or rank has two possible meanings: First that one believes that whenever he mentions the right of that pious man or his rank in du'a it is obligatory on Allaah تَبَارَكَ وَتَعَالَى to respond to him, then this too is haram, because this is not obligatory on Allaah تَبَارَكَ وَتَعَالَى in any circumstance. Second, that one intends that the mutawassal bihi (the person whose name is utilized in the wasilah) has an acceptable rank in the sight of Allaah and I love him, and through the means of my love for him I seek the help of Allaah تَبَارَكَ وَتَعَالَى and I seek to draw His mercy; this is a correct meaning, which is not proscribed as has just passed.

However, since his statement "the right of so and so" or the "rank of so and so" bears the corrupt meaning also, rather the corrupt meaning is more obvious, the fuqaha (jurists) have deemed it

undesirable. It was narrated from Abu Hanifah رَحْمَةُ اللَّهِ and his companions that they forbade it. Al-Haskafi رَحْمَةُ اللَّهِ said in Al-Durr al-Mukhtar, "... and he disliked his statement 'by the right of Your Messengers, Prophets and Saints.'" Ibn 'Abidin رَحْمَةُ اللَّهِ said in Radd al-Muhtar (6:397), "Merely the conception of what is impermissible in the phrase is sufficient [reason for its] prohibition as we have set forth earlier...And for this reason, and Allaah knows best, our imams have unconditionally declared its prohibition." (Takmilah Fathul Mulhim)

TABARRUKAAT

In the past pages, you have seen that the majority of scholars regard tawassul of the pious as correct and permissible. Similarly, to take blessings (tabarruk) from the pious is also correct. This is of two forms:

1) To take blessings from that which was connected to them e.g. the hair of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the jubbah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2) To take blessings from the places where the Ambiyaa عَلَيْهِمُ السَّلَامُ and the pious resided, worshipped, and sacrificed.

1.1) In Surah Baqarah, the Quraan Sharif makes mention of the Tabut, which was a blessed box, containing the tabarrukaat of Musaa عَلَيْهِ السَّلَامُ and Harun عَلَيْهِ السَّلَامُ e.g. the staff, clothing and shoes of Musaa عَلَيْهِ السَّلَامُ, the turban of Haarun عَلَيْهِ السَّلَامُ, portions of the tablet of the Tawraah. When both these Ambiyaa عَلَيْهِمُ السَّلَامُ passed away, the Bani Israail kept these tabarrukaat stored away very safely

in this box. Whenever any difficulty would afflict them, or they had to fight some enemy, then with great humility they would plead, “O Allaah, we are sinners. We are Your servants. We place as a wasilah before you the tabarrukaat of your beloved servants. Grant us dominance over Your enemies and save us from being disgraced at the hands of Your enemies.” Due to the blessings of these tabarrukaat, they would successfully return victorious.

1.2) Just as making tawassul through the blessed being of Nabi ﷺ is the head of imaan (ra’sul-imaan), to revere and take blessings from those things which are connected to Nabi ﷺ in any way, is a proof of perfect imaan, and extreme love for Nabi ﷺ, whether it is the blessed hair of Nabi ﷺ, the jubbaa, the shoes, or any other object which Nabi ﷺ placed his blessed hand on. There can be no doubt for any lover of Nabi ﷺ, nay, for any person of imaan, that to honour and revere these things and to take blessings from them, is in actual fact, showing honour and reverence to Nabi ﷺ. The proof for this is found in many sahih ahaadith and in the narrations and actions of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

a.) Blessings of the blessed hair - Uthmaan ibn Abdullah ibn Mauhib رَضِيَ اللَّهُ عَنْهُ states, “My wife sent me to Umme Salmah رَضِيَ اللَّهُ عَنْهَا with a container of water. It was the habit of people that when anyone was afflicted with an evil eye or some sickness, then they would send to Umme Salmah رَضِيَ اللَّهُ عَنْهَا a container of water. She would take out the blessed hair of Nabi ﷺ, which she would keep in a silver container. She would place this hair in the

water, and move it around. The sick person would then drink from there. I bent over and looked into the container, where I saw a few red hairs. (Bukhaari)

b.) Blessings of the jubbaa of Nabi ﷺ - Asmaa رَضِيَ اللَّهُ عَنْهَا (the sister of Aa'ishah رَضِيَ اللَّهُ عَنْهَا) took out a Tayaalisi Kusruwaani jubbaa, which possessed a coolar with a silken edging. Its two slits were also embroidered with silk. She رَضِيَ اللَّهُ عَنْهَا said, "This is the jubbaa of Rasulullaah ﷺ, which was by Aa'ishah. When she passed away, I took it. Nabi ﷺ used to wear it. Now we wash it, and give its water to the sick to drink, so that they can attain cure through its blessings." (Muslim)

c.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Nabi ﷺ went to Minaa. He ﷺ then pelted the Jamarah. Thereafter Nabi ﷺ returned to the place he was residing at in Minaa. He ﷺ thereafter performed qurbaani, called the barber, and made him shave the right side. Then Nabi ﷺ called for Abu Talhah Ansaari رَضِيَ اللَّهُ عَنْهُ, and gave it to him. He ﷺ then presented the left side and commanded the barber to shave it. After the hair was removed, Nabi ﷺ gave this hair again to Abu Talhah and said, "Distribute it amongst the people." (Bukhaari, Muslim)

d.) Qadi Ayaadh has mentioned in Shifaa that in the topi of Khaalid Ibn Walid رَضِيَ اللَّهُ عَنْهُ were a few of the blessed hairs of Rasulullaah ﷺ. In one battle, the topi fell down. To retrieve this topi, he made a severe attack, in which many people had to be utilized. His companions were not pleased with this. Khaalid رَضِيَ اللَّهُ عَنْهُ

explained to them, “I was not perturbed over my topi, but I was perplexed because I had within it the blessed hairs of Nabi ﷺ. I was afraid that it must not fall into the hands of the disbelievers, and I would be deprived of its blessings.

e.) Qadi Ayaadh has written that people saw Ibn Umar رَضِيَ اللَّهُ عَنْهُ placing his hand on the mimbar where Nabi ﷺ sat, then he رَضِيَ اللَّهُ عَنْهُ would place it on his forehead.

These are but a few of the many examples, which show how much love the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had for those things connected to Nabi ﷺ, and how they would attain blessings through them. For the sake of brevity, we have sufficed on these few.

However two points are worthy of note:

1) To derive blessings from these should be done as proven in the ahaadith and aathaar – one should not invent his own method and way, in which there is some Shari prohibition or definite proscription, since this will lead to an innovation in din, and one will be acting on a prohibition.

2) One should derive blessings from those things which are correctly attributed to Nabi ﷺ. If things are attributed to Nabi ﷺ, having no proof, then they cannot be given the same status as those things which are correctly attributed to him ﷺ. If one does not have proper proof, then it is best that one remains silent regarding them.

2.1) Attaining blessings and tawassul from the blessed places of the Ambiyaa عَلَيْهِمُ السَّلَام and the pious is proven from many incidents and

texts of the Quraan and ahaadith.

a) Maqaame Ibraahim – Allaah تَبَارَكَ وَتَعَالَى states,

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Make the standing place of Ibraahim a place of salaah.

This Maqaame-Ibraahim refers to the rock Ibraahim عَلَيْهِ السَّلَام used to stand upon whilst building the House of Allaah. It would move up and down. Miraculously, the footprints of Ibraahim عَلَيْهِ السَّلَام became engraved on this rock. However, with the passing of time, the effects of these have become negligible. This stone is a memorial of Ibraahim عَلَيْهِ السَّلَام.

Many actions of Hajj, especially Qurbaani are the memorials of the great Ambiyaa عَلَيْهِمُ السَّلَام. If this is not deriving blessings from their honourable places and honouring their ma'aathir, then what is it?"

b) The places of Minaa, Arafat, Muzdalifah, etc. are all memorials of previous Ambiyaa عَلَيْهِمُ السَّلَام. When these places are blessed, then how can the resting place of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not be the most blessed, as well as those places, wherein Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ worshiped Allaah تَبَارَكَ وَتَعَالَى and made sacrifice for Him.

c) Ibn Umar رَضِيَ اللَّهُ عَنْهُ used to search for the blessed places, wherein Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed salaah (especially on the road between Makkah Munawwarah and Madinah Munawwarah). Ibn Umar رَضِيَ اللَّهُ عَنْهُ would make it a habit to perform salaah in this place. (Bukhaari) Saalim used to do the same, following in the footsteps

of his father. (Bukhaari) Hafiz Ibn Hajar writes, “The summary of these narrations is that Abdullaah Ibn Umar رَضِيَ اللَّهُ عَنْهُ used to take blessing from those places.” (Fathul Baari, vol. 2, page 147)

DOUBT AND ITS ANSWER

Once, Ibn Umar and his companions stopped at such a place to perform salaah. Umar رَضِيَ اللَّهُ عَنْهُ, who had accompanied them on this journey, asked, “What place is this?” It was said, “Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed salaah in this place.” Umar رَضِيَ اللَّهُ عَنْهُ said to them, admonishingly, “For whomsoever it is the time of salaah, let him perform it, else continue, because the people of the Book, the Jews and Christians had made such places of their Ambiyaa a site of worship, due to which they were destroyed.”

After mentioning this incident, Hafiz Ibn Hajar Asqalaani answers the doubt raised here by saying that the object of Umar رَضِيَ اللَّهُ عَنْهُ was to save them from exceeding the bounds. To take blessings from these places and objects is undoubtedly permissible, but there should not be such excesses that they are placed on the rank of waajib and fardh, that even during one’s journey, one must stop over despite it not being a time of fardh, to perform this nafl. Now a person is giving such importance to a nafl as is given to fardh - then the people of latter times will regard it to be waajib.”

d.) Itbaan Ibn Maalik رَضِيَ اللَّهُ عَنْهُ, a famous Ansaari Sahaabi, requested Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “O Rasulullaah, whenever there are strong rains, then I am unable to attend salaah with jamaa’at (due to weakness in my eyes). Come to my house and perform two rak’ats salaah

therein, so that I can make it a place of salaah. Nabi ﷺ agreed to do so. The following day, Nabi ﷺ proceeded to his house, and in corner of the house, performed salaah with jamaa'ah. (Bukhaari, Muslim)

Imam Nawawi writes under this hadith, “(From this sentence, we learn that) it is mustahab to take blessings from the pious and their aathaar (relics) and to perform salaah in the places wherein they had performed salaah, and to attain blessings from there.”

Hafiz Ibn Hajar writes, “In this hadith is proof of attaining blessings from all those places in which Nabi ﷺ performed salaah or even placed his foot.” In another place, he writes, “This hadith is a proof in deriving blessings from the aathaar (relics) of the pious.”

e.) During the journey of Israa, Nabi ﷺ dismounted from the Buraaq at four places, and performed salaah there with Jibraail عَلَيْهِ السَّلَام. These places are 1.) Yathrib (i.e. Madinah Munawwarah, where Nabi ﷺ would eventually migrate) 2.) Mount Sinaai (where Allaah تَبَارَكَ وَتَعَالَى spoke to Musaa عَلَيْهِ السَّلَام), Madyan (the residence of Shuaib عَلَيْهِ السَّلَام), and Bethlehem (the birthplace of Isaa عَلَيْهِ السَّلَام) (Nasai vol. 1, page 78, Kitaabus Salaah) The narration of Bethlehem is found in many books of ahaadith. This hadith of Nasai, which appears with a strong sanad, is also found in Bazzaaz, Tabrani, and in Dalaailun Nabuwwah of Baihaqi (with tashih of the sanad) from Shaddaad ibn Aws رَضِيَ اللَّهُ عَنْهُ. The narration of Nasai is narrated from Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ.

In all these blessed places, Nabi ﷺ performed two rak'ats of salaah. Is the Cave of Hiraah any less than Madyan in sanctity? Is the house of Khadijah رَضِيَ اللَّهُ عَنْهَا any less than Mount Tur, whereas revelation descended there for many years? Tabraani has mentioned that there is ijmaa' that in the Haram of Makkah Mukarramah, there is no place more sanctified after Baitullah than the house of Khadijah رَضِيَ اللَّهُ عَنْهَا. Is the birthplace of Nabi ﷺ lower in rank than the birthplace of Isaa عَلَيْهِ السَّلَامُ, whereas Nabi ﷺ lived there for 26 years of his life?

Revelation descended 24000 times on Nabi ﷺ in Makkah Mukarramah and Madinah Munawwarah. If revelation came just once on a certain place, then this is sufficient to bless that place, what to say of so many times. Added to this is the great ibaadah, spiritual endeavours, and sacrifices done by Nabi ﷺ, the previous Ambiyaa عَلَيْهِمُ السَّلَامُ, the Sahaabah and the Awliyyaa throughout the centuries in these blessed places.

Allaamah Kashmiri states that if these places are not regarded as blessed, as according to Ibn Taymiyyah and Ibn Qayyim Jawzi, and an effort is made to destroy and conceal these great signs, then this is a proof of their deficient understanding.

CONCLUSION

We will conclude this booklet with an extract from Takmilah Fathul Mulhim by Mufti Taqi Uthmaani Saheb (daamat barakaatuhu). (Translated by Zaameelur Rahman)

“As far as tawassul through essences and persons is concerned, there has been much discussion on this between the ‘ulama, and many debates on it have taken place, one of the debaters often being led to accuse the other of deviance. If people were to look at the issue with the eye of judiciousness, free from sectarian bias, it will become clear that this dispute amongst the ‘ulama and people of truth is not traceable to much substance; rather, the debates were probably generated due to a poor understanding, and not specifying the intended meaning, of tawassul through essences. The reality is that the word tawassul is ambiguous and one cannot rush to make judgement on it except after specifying its intent. What becomes apparent after following [this discussion] is that this word bears the following meanings:

First: The purpose of the mutawassil (the one performing tawassul) is that the Real Giver is Allaah تَبَارَكَ وَتَعَالَى, but He authorises these matters to a servant from among His pious servants. So he remembers Allaah تَبَارَكَ وَتَعَالَى in du’a seeking blessing through His name, but the objective is du’a to the mutawassal bihi (the intermediary), because it is through his execution the matters come to pass according to his belief. This is shirk by ijma’ (consensus).

Second: One supplicates to Allaah تَبَارَكَ وَتَعَالَى with the intention that He authorises the matters to the mutawassal bihi presently, so he will accomplish his need. This also has the ruling of the first, because the disposer (mutasarraf) in all affairs is Allaah تَبَارَكَ وَتَعَالَى, and He has no partner in this.

Third: Tawassul in the sense of seeking du’a from the mutawassal bihi, because it is more hopeful that his du’a will be accepted by

Allaah تَبَارَكَ وَتَعَالَى due to his righteousness and virtue. Tawassul in this sense is permissible by ijma'. This kind of tawassul has not been established except through the living, so its permissibility is restricted to the living. This meaning [of tawassul] is the intent of the famous hadith of Anas رَضِيَ اللَّهُ عَنْهُ that whenever drought threatened them, 'Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ, used to seek rain through al-'Abbas ibn 'Abd al-Muttalib رَضِيَ اللَّهُ عَنْهُ. He said, "O Allaah! We used to take our Nabi as a means to You, and You would give us rain, and now we take the uncle of our Nabi as a means, so give us rain." Al-Bukhari transmitted it in Kitab al-Istisqa' (no. 1010, Chapter: 3).

Fourth: Tawassul in the sense of swearing to Allaah by the essence of the mutawassal bihi and this too is not permissible because swearing by creatures, as Ibn Taymiyyah رَحِمَهُ اللَّهُ said, is not permissible to another creature, so how can it be permissible to the Creator?

Fifth: One supplicates to Allaah تَبَارَكَ وَتَعَالَى taking as a means his relationship with a pious servant who it is hoped is one brought close to Allaah تَبَارَكَ وَتَعَالَى, and this is what some 'ulama described as du'a to Allah through the blessing of a pious servant. This includes the living and the dead.

It occurred to this weak servant that tawassul in this sense does not stem from anything besides tawassul through good deeds on the permissibility of which ijma' has occurred. This is because one who says, "O Allaah I seek a means to You through a certain servant of Yours", and does not intend by it the first three meanings, he does not mean by that anything besides, "I love that servant and I believe

in his virtue and righteousness, and perhaps he is beloved to You, so I seek to draw Your mercy through my relationship with him”. This in reality is seeking to draw the mercy of Allaah تَبَارَكَ وَتَعَالَى through one’s relationship with a pious man and his love for him.

If one were to clarify this in his du’a and say, “O Allaah! Indeed I seek a means to You through my love for the Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ”, then it appears that ‘Allamah Ibn Taymiyyah رَحِمَهُ اللَّهُ did not forbid it because he expressed the permissibility of tawassul through good deeds, and the love of the Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is from the most virtuous of good deeds by ijma’. I saw in the words of ‘Allamah ibn Taymiyya رَحِمَهُ اللَّهُ what is almost unequivocal in expressing this. He said, “Yes, if one asked Allaah through his belief in Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his love for him, and his obedience to him and his adherence to him, it would be asking Him through a great means which requires the du’a be accepted. Rather, this is the greatest of means and intermediaries.” (Qa’idatun Jalilatun fi l-Tawassuli wa l-Wasila by Ibn Taymiyya, p. 65)

Thus, if a man were to abbreviate his statement and say: “O Allaah! Indeed I take a means to You through the Nabi” and does not intend thereby anything besides this meaning we mentioned which is from the most obvious meanings of tawassul, then there is nothing in the Qur’aan and Sunnah or the principles established through them that prohibits this form of tawassul. Rather it is more deserving of being permissible than tawassul through other good deeds, because one who seeks a means by his prayer, fasting or charity, it may be tainted by the blemish of vanity in his good deed. As for one who seeks a means through his love for the Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or through the love of his Companions رَضِيَ اللَّهُ عَنْهُمْ, for

example, this is closer to humility, as it is akin to saying: “I do not have an action good enough for me to seek nearness to You by means of it, but I love these brought close [to You], and by the means of this love I seek Your help and I seek to draw Your mercy.”

This conforms to what Anas رَضِيَ اللَّهُ عَنْهُ narrated. He said, “A man asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the Hour saying, ‘When will the Hour be?’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, ‘What have you prepared for it?’ The man said: ‘Nothing, except that I love Allaah and His Messenger.’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘You will be with those whom you love.’” Anas said, “We had never been so glad as we were on hearing that saying of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘You will be with those whom you love.’” Anas رَضِيَ اللَّهُ عَنْهُ said, “I love Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Bakr and ‘Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.” Bukhari no. 3688, Muslim.

Tawassul in this sense is established from the Sunnah. Tirmidhi transmitted from ‘Uthman ibn Hunayf رَضِيَ اللَّهُ عَنْهُ that a blind man came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: “Pray to Allah to cure me.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you wish I will pray and if you wish you may be patient and that will be better for you.” He said, “Pray to Him.” The narrator said, “So Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to make ablution (wudu), perfect his ablution and then supplicate with this prayer: ‘Oh Allah, I ask You and turn to You through Your Nabi Muhammad, the Nabi of Mercy. I turn through you (O Muhammad) to my Lord in this need of mine, that it be fulfilled. O Allah, grant him intercession for me’”. Tirmidhi

said, “This hadith is good and authentic (hasan sahih), uncommon (gharib), we do not know it but from this route from the hadith of Abu Ja’far i.e. al-Khatami” (Kitab al-Da’wat, Chapter 119, Hadith 3478).

Al-Hakim transmitted this in al-Mustadrak (1:519) and his wording is: “Go to the basin and perform ablution, then pray two rak’ahs, then say: ‘O Allah! Indeed I ask You and turn to You through Your Nabi Muhammad, the Nabi of Mercy. O Muhammad! Indeed I turn through you to my Lord that He may restore to me my sight. O Allah, grant him intercession for me and grant me intercession for myself.’” Al-Hakim authenticated it and al-Dhahabi agreed with him. It was also narrated by Ibn Majah, al-Nasai and Ibn Khuzaymah in his Sahih.

Al-Shawkani said in Tuhfat al-Dhakhirin (p. 162) after transmitting this hadith, “Al-Tabrani transmitted it and said after mentioning its routes through which he narrated [the hadith], ‘The hadith is sahih.’” Ibn Khuzaymah authenticated it. Thus, these imams authenticated this hadith. Al-Nasa’i was alone in mentioning salah and al-Tabrani in some of the routes through which he narrated it agreed with him. The hadith contains proof of the permissibility of tawassul through Rasulullaah ﷺ to Allaah تَبَارَكَ وَتَعَالَى, with the belief that the Doer is Allaah تَبَارَكَ وَتَعَالَى and that He is the Giver and Withholder. Whatever He wills happens, and whatever He does not will does not happen.

As for ‘Allamah ibn Taymiyya’s response to this hadith after recognising its authenticity, that is his statement in his book Al-Tawassul wa ‘l-Wasilah (p 64), “There is no proof for them in the hadith of the blind man, since it is clear that it is only tawassul

through the du'a of Rasulullaah ﷺ and for his intercession”, it is an explanation that does not fit the context of the hadith because the man first sought du'a from Rasulullaah ﷺ, then Rasulullaah ﷺ commanded him to supplicate himself for himself seeking a means through Rasulullaah ﷺ. If the intent in tawassul here was seeking du'a from Rasulullaah ﷺ, Rasulullaah ﷺ would have supplicated for him and the matter would have ended, but he ﷺ taught him the method of du'a for himself for the future and taught him thereby to seek a means through his essence. The meaning of this here is nothing besides seeking a means to Allaah ﷻ through his love for Rasulullaah ﷺ. As for his saying: “O Allah grant him intercession for me”, the intent of it is the acceptance of his du'a, for it appears that Rasulullaah ﷺ promised him that he would soon supplicate for him, so he instructed him to supplicate for the acceptance of his intercession and du'a.

From that which proves the accuracy of what we said is that if it were the case that tawassul here is in the sense of seeking du'a from Rasulullaah ﷺ, this kind of tawassul would not be permissible after his death, according to the view that Ibn Taymiyyah took, but it occurs in the narration of al-Tabrani from 'Uthman ibn Hunayf that he instructed a man to supplicate with this wording after his death. The wording of the narration of al-Tabrani is: “it was narrated from 'Uthman ibn Hunayf that a man would come to 'Uthman ibn 'Affan due to a need he had, but 'Uthman did not turn to him nor consider his need. The man then met 'Uthman ibn Hunayf and complained of this to him. 'Uthman

ibn Hunayf said to him “Go to the basin and perform ablution, then go to the mosque, pray therein two rak’ats and then say: ‘O Allah! Indeed I ask You and turn to You through Your Nabi, the Nabi of Mercy...” Al-Haythami mentioned it in Majma’ al-Zawa’id and said: “Al-Tabrani said at the end of it: ‘the hadith is authentic.’”

All that we mentioned is the verification of the matter at hand. When, however, it is apparent the beliefs of the laity are corrupt, and they begin to intend by tawassul meanings that contain shirk or what comes close to it, then avoiding it is better even if it is [done] with a correct meaning, especially since this kind of tawassul has not been established except in a few incidents in the time of the Companions, and most of their supplications were devoid of it. There is no doubt that adherence to the transmitted supplications is more deserving and more hopeful of being accepted.

It would be best for me to end this short study with beneficial and comprehensive words from the teacher of our teachers Imam Ashraf ‘Ali al-Thanawi رَحِمَهُ اللهُ, translated into Arabic. He رَحِمَهُ اللهُ said in Imdaad al-Fatawa (4:372), “Indeed tawassul through those accepted by Allaah in du’a, whether they are living or dead, is permissible. The tawassul of ‘Umar رَضِيَ اللهُ عَنْهُ through al-‘Abbas رَضِيَ اللهُ عَنْهُ in seeking rain has been established and so has the tawassul through Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the story of the blind man after the death of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. There is therefore no doubt in the permissibility. Yes, when extremism in this matter becomes apparent in the laity of the people, and they were prohibited for that reason, the prohibition in this case is also correct. However, the belief that Allaah تَبَارَكَ وَتَعَالَى must respond to the tawassul, or aid

is hoped [directly] from those brought close (to Allaah) through whom a means is taken, or their names come to be like the names of Allaah تَبَارَكَ وَتَعَالَى, all of that is an increase in the Shari'ah.” Allaah تَبَارَكَ وَتَعَالَى knows best.” Takmilah Fath al-Mulhim, 5:477-481

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