



Second question from Fatwa No. 1328:

Q: Is it permissible for a Muslim to beseech Allah by virtue of the status of the prophets and the righteous? I came across some opinions of scholars that Tawassul (supplicating to Allah) through the Awliya' is permissible, for Du`a' (supplication) in this case is offered to Allah. However, other scholars said otherwise. What is the ruling of the Shari`ah on this matter?

A: A **Waliy** is someone who believes in Allah, abides by His obligations and refrains from what He has prohibited; the messengers and the prophets (peace be upon them) achieved the highest grade in this respect. Allah (may He be Exalted) says, ﴿ No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. ﴾ Those who believed (in the Oneness of Allâh, Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ﴾

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Tawassul to Allah by virtue and honor of His Awliya' is of several kinds:

Firstly, when a person asks from a living Waliy to supplicate to Allah for him so that Allah may

extend his provision, cure his disease, or guide him to the right path. This is permissible, and some of the Sahabah (Companions of the Prophet) asked the Prophet (peace be upon him) to supplicate to Allah for rainfall and the Prophet (peace be upon him) invoked his Lord who responded to his Du`a' for rain, and subsequently rain fell heavily. The Sahabah themselves asked Al-`Abbas ibn `Abdul-Muttalib to invoke Allah for rain during the caliphate of `Umar (may Allah be pleased with him). They called upon him to beseech Allah for rain. Al-`Abbas made Du`a' to his Lord after which they said, "Amen." There were other similar incidents that took place during the lifetime of the Prophet (peace be upon him) and after him. Muslims used to ask one another to supplicate to Allah to bring benefit or ward off harm.

Secondly, seeking to draw close to Allah through the love of His Prophet and following his Sunnah, and also through loving His Awliya' (pious people) by saying, "O, Allah, I beseech you by my love for Your Prophet and following his Sunnah, and by my love for Your Awliya' to grant me such-and-such." This is permissible because it is a Tawassul from a slave to his Lord through the good deeds he has done. It is authentically narrated in a Hadith that three people entered a cave, and after a rock fell and blocked their way out, they asked Allah to save them by virtue of their best deeds. 🗨️

Thirdly, seeking to draw close to Allah through the virtue and honor of His Prophets or one of His Awliya' by saying, "O, Allah, I beseech You by virtue of Your Prophet or by the honor of Al-Husayn," for example. This kind of Tawassul

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is not permissible. Though the honor of the Awliya' is great, especially that of the Prophet Muhammed (peace be upon him), it cannot be relied on as a means of accepting the Du`a' by Allah. That is why when the Sahabah suffered from drought, they did not beseech Allah for rain by virtue of the Prophet. They asked Allah for rain through the honor of the Prophet's uncle Al-`Abbas although the Prophet's esteem is the greatest. Moreover, it has never been narrated on the authority of any of the Sahabah (may Allah be pleased with them) that they made Tawassul through the Prophet (peace be upon him) after his death, while they are the best of Muslim generations, and the best to abide by the Prophet's rights and the most loving of him.

Fourthly, when a slave asks His Lord to grant him his need swearing by one of His Awliya' or Prophets, or by their virtue saying, "O, Allah I beseech You to grant me such-and-such thing by virtue of so-and-so or the right of Your Prophet so-and-so. This again is impermissible because the mere adjuring a person by the life or virtue of another is prohibited; and is even more prohibited when it comes to Allah. Furthermore, no Slave of Allah, for the mere piety and obedience he shows towards Him (may He be Exalted), is entitled to such status that others might adjure Allah or beseech Him by him or through his virtue. This opinion is supported by legal proofs, and on the basis of which the Islamic creed is protected, and is regarded a means to block the avenues leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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