



The first question of Fatwa no. (4217):

**Q1: Tawassul (supplicating to Allah through an intermediary) through any of His creatures. Some say that this is**

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**a controversial issue among the Ummah (community), but that most of the scholars approved it , including Imam Ahmad , the Imam of Ahl-ul-Sunnah (those adhering to the Sunnah), [Ibn Qudamah](#) , Al-Nawawi , Al-Shawkani , Ibn Hajar Al-'Asqalani , Muhammad Ibn `Abdul-Wahhab and many other scholars. Did Sheikh Muhammad say this or not? Where does the truth lie regarding this issue with certified evidence to refute the claim that no one condemned this except Ibn Taymiyyah and Al-Albani; the only two scholars who prohibited Tawassul through any of His creatures.**

**A1:** Tawassul through the essence, honor, or right of creatures, whether prophets or righteous people is a subject of controversy among the scholars. The opinion of the Jumah (dominant majority of scholars) is prohibition, which was the opinion held by the Sheikh of Islam Ibn Taymiyyah and Sheikh Muhammad Ibn `Abdul-Wahhab.

The Committee was asked a similar question to which they replied:

**A Wali (pious person)** is anyone who believes in Allah and fears Him as He should be feared, and thus does what Allah ordains and abstains from what Allah has prohibited. The foremost of them were the Messengers and the prophets (peace be upon them). Allah states, ﴿ [No doubt! Verily, the Auliya' of Allāh \[i.e. those who believe in the Oneness of Allāh and fear Allāh much \(abstain from all kinds of sins and evil deeds which He has forbidden\), and love Allāh 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 Allāh - Islāmīc Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds). )(Surah Yunus, 10: 62-63).\

### **Tawssul to Allah through His Awliya' (pious people) takes many forms:**

**First:** that a person asks a living Waliy to supplicate to Allah on his behalf so that He grants him sustenance,

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cure from sickness, guidance, success and so on. All this is permissible, as some of the Sahabah (Companions of the Prophet) asked him to invoke Allah to send rain for them, so the Prophet (peace be upon him) invoked Allah to send rain, and his invocation was answered. The Sahabah also asked for rain with the honor of Al-'Abbas during the rule of `Umar (may Allah be pleased with both of them); they asked him to invoke Allah to send rain, so Al-`Abbas supplicated and the Sahabah said "Amin" after him. There are more incidents that took place during the lifetime of the Prophet (peace be upon him) and later which included asking a Muslim by another Muslim to supplicate to Allah for him to bring benefit or repel harm.

**Second:** Tawassul to Allah through loving His Prophet, following him and loving the Awliya', by saying, "O, Allah! I ask you by my love for your Prophet, following him and my love for your Awliya' to grant me such and such." This is permissible, because it is Tawassul from a servant to His Lord through righteous deeds. This is what was reported in the Tawassul of the three companions of the cave by their righteous deeds.

**Third:** supplicating to Allah through the honor of His prophets or one of His Awliya' saying, "O Allah! I ask You by the honor of Your Prophet or that of Al-Husayn ". This is impermissible, because although the Awliya' are greatly honored to Allah, especially our Prophet Muhammad (peace be upon him), this is not the manner approved by Shariah to have one's supplication answered. Thus, when the Sahabah suffered from draught, they changed their minds. Instead of Tawassul with the honor of the Prophet (peace be upon him), they made Tawassul with the supplication of his uncle Al-`Abbas , although his honor (peace be upon him)

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is greater than anyone else's. It is not known that the Sahabah (may Allah be pleased with them) y made Tawassul with the Prophet (peace be upon him) after his death, although theirs was the best generation who knew him and loved him most.

**Fourth:** asking Allah for something swearing by His Prophet, a Wali, or by the honor of His Prophet or Wali saying, "O Allah! I ask You for such and such, by Your Wali or by the right of Your prophet." This is impermissible, for swearing by a creature is prohibited for the creatures; it is even more prohibited when addressing the Creator. No creature, for the mere piety and obedience he shows towards Allah, is entitled to such status allowing others to swear by him upon Allah or beseech Him through his virtue. This is supported by evidence and means of protecting the Islamic 'Aqidah (creed) from the avenues leading to Shirk (associating others with Allah in worship).

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

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