

## Tawassul through the Aawliyyaa'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Question:** Is it permissible for a Muslim to make Tawassul (supplicate to Allaah through a means) by virtue of the status of the prophets and the righteous people? I came across some opinions of scholars that Tawassul through the Aawliyyaa' (pious people) is permissible, for Du'aa' (supplication) in this case is offered to Allaah. However, other scholars said otherwise. What is the Sharee'ah ruling on this matter?

**Answer:** A Walee (pious person) is someone who believes in Allaah, abides by His obligations and refrains from His prohibitions; the Messengers and the Prophets (عليهم السلام)<sup>1</sup> achieved the highest grade in this respect. Allaah (Exalted be He) says, No doubt! Verily, the Auliyyaa' of Allaah [i.e. those who believe in the Oneness of Allaah and fear Allaah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allaah 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 Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).

**Tawassul to Allaah by virtue and honour of His Aawliyyaa' is of several kinds:**

**Firstly**, when a person asks a living Walee to supplicate to Allaah for them that Allaah may extend their provision, cure their diseases, or guide them to the right path. This is permissible, and some of the Sahaabah (Companions of the Prophet) asked the Prophet (صلى الله عليه وسلم)<sup>2</sup> to supplicate to Allaah for rainfall and the Prophet (صلى الله عليه وسلم) invoked his Lord who responded to his Du'aa', and subsequently rain fell heavily. The Sahaabah themselves asked Al-'Abbas ibn 'Abd Al-Muttalib to invoke Allaah for rain during the caliphate of 'Umar (رضي الله عنه)<sup>3</sup>. They called upon him to make Du'aa' to Allaah for rain. Al-'Abbas made Du'aa' to his Lord and they all said, "Ameen" after him. There were other similar incidents that took place during the lifetime of the Prophet (صلى الله عليه وسلم) and after.

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<sup>1</sup> (عليهم السلام) Upon them peace

<sup>2</sup> (صلى الله عليه وسلم) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>3</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

## Tawassul through the Aawliyyaa'

Muslims used to ask others to supplicate to Allaah for them to bring benefit or ward off harm.

**Secondly**, asking Allaah through the love of His Prophet and following his Sunnah, and also through loving His Aawliyyaa' by saying, "O, Allaah, I ask you by my love for Your Prophet and my following his Sunnah, and by my love for Your Aawliyyaa' to grant me such-and-such." This is permissible because it is a Tawassul from a servant to his Lord through the good deeds he has done. It is authentically narrated in a Hadeeth that the people who were trapped in the cave asked Allaah to save them by virtue of their righteous deeds.

**Thirdly**, asking Allaah through the virtue and honour of His Prophets or one of His Aawliyyaa' by saying, "O, Allaah, I ask You by virtue of Your Prophet or by the honour of Al-Husayn..." and this kind of Tawassul is not permissible. Though the honour of the Aawliyyaa' is great, especially that of Prophet Muhammad (صلى الله عليه وسلم), it cannot be relied on as a means of answering the Du'aa'. That is why when the Sahaabah suffered from drought, they did not make Tawassul to Allaah for rain by virtue of the Prophet's honour. They asked the Prophet's uncle Al-'Abbas to supplicate to Allaah, although the Prophet's honour is the greatest. Moreover, it has never been narrated on the authority of any of the Sahaabah (رضي الله عنهم)<sup>4</sup> that they made Tawassul through the Prophet (صلى الله عليه وسلم) after his death, while they are the best of Muslim generations, who knew well his esteem and were the most loving of him.

**Fourthly**, a servant asking His Lord for their need swearing by one of His Aawliyyaa' or Prophets, or by their virtue saying, "O, Allaah! I ask You to grant me such-and-such thing by virtue of so-and-so or by the right of Your Prophet so-and-so." This again is impermissible because just adjuring a person by the life or virtue of another is prohibited; and is even more prohibited when it comes to Allaah. Furthermore, no servant of Allaah, no matter how pious and obedient they are, is entitled to such status that makes others adjure Allaah or beseech Him by their 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 ways leading to Shirk.

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

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<sup>4</sup> (رضي الله عنهم) (rad iyallahu 'anhum) May Allaah the Most High be pleased with them