

# Tawassul

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## 1. Introduction

This is answering-ansar's refutation to "Ya Allah or Ya Ali, Ya Hussain?" by Muhammad AlKhider on the ansar.org website. AlKhider begins his 'masterpiece' as follows:

*Ansar.org states:*

The Sunnies do like members of the Prophet's family. As such, they say it is incumbent upon every Muslim man or woman to love them. However, the Sunnies do resent the act of appealing for assistance from the members of the Prophet's Household that is commonly perpetrated by the Shiite Adherents.

To suggest that Ahl'ul Sunnah are 'resent' such a practice is nothing more than a false claim. Many renowned classical Sunni scholars accept the practice of "Tawassul" and advocated the legitimacy of asking help from the Holy Prophet (s), which shall be proved in this article.

AlKhider states:

*Ansar.org states:*

How can a reasoning person seek assistance in meeting his requirements and obtaining his needs from creatures other than their Creator, God Almighty?

AlKhider brought this question as an introductory sentence to condemn the practice of tawassul-seeking means of approach toward Allah. Let us therefore examine this matter and see whether AlKhider's beliefs are indeed representative of those ascribed to by the Ahl'ul Sunnah Sect that he claims to be a part of.

## 2. What is Tawassul?

The lexical meaning of tawassul is 'nearness' or a 'means' through which to reach a certain goal (see Lisan al-'Arab, Asas al-Balaghah and Tartib al-Qamus al-Muhit for meaning of wasala) For instance, when it is said wa wassala ila Allah, it means to perform a certain act for gaining proximity to God. Accordingly wasil here means being 'desirous of God'. According to the prominent Sunni scholar, Sayyid Muhammad Alusi al-Baghdadi, wasilah is a means of imploring in order to gain nearness to God through good deeds and abstaining from sins. For example when it is said "wasala ila kadha," it means a thing through which nearness is gained.

AlKhider had sought to 'prove' the illegitimacy of this practice, by citing an ayah of the Qur'an:

*Ansar.org states:*

Yet such a person repeats the following words of God in his prayer (sala't) at least seventeen times a day: "Thee do we worship, and Thine aid we seek." Chapter I (Surat Al-Fa'tiha)

Though this question is asking a "reasoning person" to answer, the question is in itself not reasonable because through historic references and the Qur'anic verses we see that in many places seeking assistance and using tawassul have been repeated by important Islamic characters.

It should be noted that intercession in no way diminishes the fact that everything is under Allah's sovereignty. When we use the means of approach toward Allah (SWT), it does not mean we are worshipping that means, thus in no way does it go against the verse, "Thee do we worship.." (1:4). However, Allah created secondary causes and means as He has encouraged us in the Holy Quran to use assistance. In Chapter AL-Ma-Idah Allah (SWT) tells those who believe: "او طلبوا وقتا اونما نى ذللا ادى اى هل سى وللا هى لا او غتت". "Oh you who believe! Fear Allah and seek the means of approach to Him, and strive hard in His way, that haply you may have success" (5:35).

If we analyse the words in this verse closely we see that "fear Allah" is a commandment to abstain from sin, while "seek an approach unto Him" is an order to perform worship and acts of devotion (see Ruh al-Ma'ani, vol. 6, p. 124-128). Ibn Abi'l-Hadid Mu'tazali, one of the highly respected Mutazzali ulema, says in his Commentary of Nahju'l Balagha, that "Sayyida Fatima Zahra referred to the meaning of this verse in the presence of the Muhajirs and Ansars, while delivering her address in connection with the usurpation of her estate of Fadak, in these words:

**"I praise Allah for Whose Dignity and Light the residents of the skies and the earth seek means of approach towards Him. Among His creation we are the means of approach."**

Ibn Abi'l-Hadid Mu'tazali, Sharhe Nahju'l Balagha, Volume IV, page 79

This saying is coming from a person who Allah (SWT) has said regarding her and her family in Chapter of Al-Ahzab: "Verily Allah intends but to keep off from you (every kind of) uncleanness, O you the people of the house, and purify you with a thorough purification. Quran, Chapter 33, Al-Ahzab, Verse 33.

One might complain that this verse is not about the Prophet's daughter, so to that we bring a hadith from Sahih Muslim, narrated from Aisha:

**"A'isha reported that Allah's Apostle (may peace be upon him) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said: Allah only desires to take away any**

**uncleanliness from you, O people of the household, and purify you (thorough purifying)."**

Sahih Muslim, Book 031, Number 5955

Bottom line is, when we say "Thine aid we seek"(1:4), according to verse (5:35) that aid can also be through secondary means. Whether we approach Allah without tawassul, or with tawassul, both means are acceptable in Islam. Shiites do not condemn the fact that asking Allah without using Shafee' (intercessor) will not get your prayer accepted. Through proof of Quranic verses and Prophetic narration's, Shiites have learned that asking shafee' only quickens the process due to the highly respected person we are taking as shafee'

### 3. The usage of tawassul

*Ansar.org states:*

Amazingly, you see such people who seek help from other than God Almighty Asking for help: O Hussein! O Ali! O Mahdi! And perhaps: O Abbas...! They appeal for help from the aforementioned relatives of the Prophet (PBUH) to assist them obtain their needs, or to help them remove lessen whatever overburdens them.

The asking of intercession from the intercessor, like the asking of du'a from a pious Muslim, in no way implies that the person who asks, believes any good can come apart from Allah (swt). In effect he is asking Allah (swt), but he is using the means that Allah put at his disposal, including the intercession of those who may be closer than himself to Allah. If you hear Shiites say O Mahdi! Or O Ali! it is not that the Shiite believe these two characters can do anything without the will and want of Allah (SWT). When you tell your clergy to pray for you, you know in your heart that the clergy cannot do anything unless Allah (SWT) wants for it to happen, but you believe since he is a man of worship and spends more of his time in the way of Allah, his prayer might get accepted faster. This ideology again takes us back to the secondary cause. One may feel too ashamed of one's bad actions and shall turn to Allah (swt) for forgiveness. To make the forgiveness process a bit quicker he brings with him someone who is dearer to Allah through his actions and intentions. Here is an example from the Holy Qur'an:

#### ***The Brother of Prophet Yusuf (as) asked that their father pray for their forgiveness***

An example of seeking forgiveness can be seen in the Holy Quran, Chapter of Yusuf, where the brothers of Prophet Yusuf (as) were ashamed of the act they had done, so they went to their father and said,

**"O our father, ask forgiveness for our sins, verily we are sinners. He said: 'Soon I will ask forgiveness for you from my Lord. Verily He is oft-forgiving, most merciful'."** (12:97-98).

## 4. Proof of tawassul from the Qur'an

Before I continue mentioning ahadith regarding tawassul toward or from the prophets, it would be best to first mention Quranic verses that legitimize tawassul.

**“Whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by his permission” (2:255); “Surely your Lord is Allah who created the heavens and the earth in six periods, and He is firmly established on the throne, regulating the affair; there is no intercessor except after His Permission.”**

Notice the words “but” and “except” in the above mentioned verses. These verses do not condemn the presence of an intercessor; they just put a condition for the fact of intercession. So far we are establishing the fact that intercession is not something condemned in Islam, rather it is something accepted highly by Islam. There are many more verses in the same context that explain the legitimacy of tawassul.

- “On that day shall no intercession avail except of him whom the Beneficent God allows and whose word He is pleased with” (20:109)
- “And intercession will not avail aught with Him save of him whom He permits” (34:23)
- “And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses” (53:26)
- “...And they do not intercede except for him whom He approves...” (21:28)
- “And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him)” (43:86)

The above verses only touch on the mere fact of intercession in Islam. However a verse in Chapter Nisaa', becomes more specific about the act of tawassul. In Chapter Nisaa' Allah explains:

**“We did not send a messenger but that he should be obeyed by Allah’s permission; and had they, when they had done injustice to themselves, come to you and asked Allah’s forgiveness; and the messenger (also) had asked pardon for them, surely, they would have found Allah oft-returning, merciful” (4:64)”.**

Here it has been made clear that the presence of the Prophet of Allah (SWT) has been a way for the people to use as a means of approach in asking forgiveness.

The above mentioned verses and many other ayats/verses in Quran encourage the practice of tawassul, but only if its to the right people and to the chosen people by Allah (SWT).

Al Khider attacked the Shi'a by stating that:

*Ansar.org states:*

*They appeal for help from the aforementioned relatives of the Prophet (PBUH) to assist them obtain their needs, or to help them remove lessen whatever overburdens them.*

If seeking the help to ease one's burden is reprehensible in the eyes of Al Khider then we would suggest that he take a closer look at the following replies:

### **Reply One - Prophet Musa (as) and Prophet Muhammad (s) both prayed for helpers to ease their burdens**

Right from the beginning of his mission Musa (as) prayed as follows:

"Musa said: O Allah! Assign me a Vizier from my family, (that is) my brother Haroon. Add to my strength through him, and make him share my task: that we may celebrate thy praise without stint... (Allah) said: "We granted your requests, O Musa" (The Qur'an 20:29-36)

Now here Musa (as) is asking for help, not from Allah (swt) alone but from his brother as well. He is NOT turning to Allah (swt) exclusively for help he is asking help from another human as well, is this an act of shirk?

Interestingly Suyuti in his commentary of the above verse sites the following tradition:

"When this verse descended, The Prophet (s) was on a mountain, straight after it's descent, The Prophet (s) prayed to Allah, 'Oh Allah! Through my brother Ali, ease the burden on my back', and Allah accepted this prayer"

Tafsir Durre Manthur, by Jaladin Suyuti, Vol 4 p 295

Why is Rasulallah (s) not asking Allah (swt) for help? Would Al Khider not assert that calling on others for help is Shirk? Yet here Rasulallah (s) is asking Allah (swt) that Ali (as) be made his helper. This being the case is it not Sunnah to seek help from Imam Ali (as)? Whose words should we deem to be more important, those of Al Khider or those of Rasulallah (s)?

## Reply Two - The Bani Israil turned to Prophet Musa (as) for help

In Surah Araf we read as follows:

"We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls (The Holy Qur'an 7:160)".

Here the tribe of Bani Israil were thirsty, rather than seek Allah (swt) for sustenance they turned to Hadhrath Musa (as) to answer their prayers. Now if seeking the aid of another is Shirk then surely Musa (as) would have condemned them and told them to pray to Allah (swt), but he did not. Here the 'rod' acted as a Wasila, Allah (swt) could have sent down rain from the skies, and yet Allah (swt) instructed Musa (as) to strike the rod on the rock. The Bani Israil turned to Musa (as) and it was through him (as) that Allah (swt) answered their prayers.

## Reply Three - Prophet Sulayman (as) sought the help of the people not Allah (swt)

And then we have these verses in Surah Naml:

38. He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"

39. Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

40. Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour !"

So here we learn:

- Prophet Sulayman (as) asked for the throne of Bilkis to be brought to him

- He (as) did not pray to Allah (swt) he asked for the help from his supporters
- A Servant with partial knowledge of the Book was able to bring the throne within the twinkling of an eye.

Now clearly a Prophet (as) has more power than an ordinary human being and yet he asked for help from one of his companions, if seeking the help from other than Allah (swt) is shirk, then why did Prophet Sulayman (as) seek the help from an inferior subject? Would you logic not deem this to be an act of shirk?

Now, if a Prophet (as) can seek the assistance of an individual with a partial knowledge of the Book why can't I seek help from Rasulullah (s) who was the talking Qur'an, or from Maula Ali (as) who declared that he had a complete knowledge of the Book? In this regards we have the testimony of the great Sahaba Ibn Mas'ud said:

**"The Holy Quran has outward and inward meanings, and Ali Ibn Abi Talib has the knowledge of both."** Hilyatul Awliyaa, by Abu Nu'aym, v1, p65

In addition contemplate these words of Imam Ali (as):

**"Ask me about the Book of Allah, because there is no Ayah but that I know whether it was revealed at night or in daytime, on the plain or in the mountain"**

History of the Khalifa's who took the right way by Jalaladeen Suyuti, English translation by Abdassamad Clarke, p 194

## 5. Tawassul in the eyes of Ahl'ul Sunnah

### Al Khider's false claim that he is representing the views of Ahl'ul Sunnah

Alkhider sought to become the voice of Ahl'ul Sunnah when he declared:

*Ansar.org states:*

*As far as the Sunni Muslims are concerned, when they are in distress, they only call Allah!*

If we want to base Islam only to what is being uttered by his mouth, the Nasibi is not stating the truth. It is unfortunate that Ansar.org have a habit of falsely claiming to represent the views of Ahl'ul Sunnah when in fact they hold opinions that are diametrically opposed to the fatwas of the four Imams!

### Reply 1. There is an ijma amongst the Ahl'ul Sunnah Ulema with regards to the validity of tawassal

All jurists including Imami, Shafi'i, Maliki, and later-day Hanafi scholars as well as others such as the Hanbalis, are unanimous on the permissibility of this way of supplication, whether it was in the lifetime of the Prophet (s), or whether it is after his passing away (Sharh al-Mawahib, vol. 8, p. 304; al-Majmu', vol. 8, p. 274; Ibn 'Abidin, vol. 5, p.254; al-Fatawa al-Hindiyyah, vol. 1, p. 266 and vol. 5, 318; Fath al-Qadir, vol. 8, p. 297, 298 and al-Futuhah al-Rabbaniyyah 'ala al-Azkar al-Nabawiyyah, vol. 5, p. 36).

### Reply 2. Imam Malik urged an Abbaside Khalifa to seek the tawassal of Rasulullah (s)

The Abbasid caliph, Mansur al-Dawaniqi, once asked Imam Malik ibn Anas whether he should turn towards the grave of the Prophet (s) or face the Qiblah for supplication? Malik answered him:

Why do you want to turn away from the Prophet (s) when he (Prophet Muhammad (s)) is the wasilah (means) for you and for your father Adam, towards Allah on the Day of Resurrection. Turn to him (the Prophet) and seek his intercession (shafa'at). [Taken from Al-Mughni ma' al-Sharh, vol. 3, p. 588; al-Sharh al-Kabir ma' al-Mughni, vol. 3, p. 494; al-Qadi `Iyad in al-Shifa (2:92-93)

### Reply 3. Imam Ahmad ibn Hanbal advocated making tawassal through Rasulullah (s)

Imam of Ahl'ul Sunnah `Ala' al-Din al-Mardawi said in his book *al-Insaf fi ma` rifat al-rajih min al-khilaf `ala madhhab al-Imam al-mubajjal Ahmad ibn Hanbal (3:456):*

"The correct position of the [Hanbali] madhhab is that it is permissible in one's supplication (du`a) to use as means a pious person, and it is said that it is desirable (mustahabb). Imam Ahmad said to Abu Bakr al-Marwazi: *yatawassalu bi al-nabi fi du`a'ih* -- "Let him use the Prophet as a means in his supplication to Allah".

### Reply 4. Imam Shaafi would make tawassal through the Ahl'ul bayt (as)

Imam of Ahl ul Sunnah Ibn Hajr Haytami has repeated in many places of his book al-Sawa`iq al-muhriqa li ahl al-dalal wa al-zandaqa (eg page 180) and al-Khayrat al-hisan (p. 69):

**"Imam Shafi`i made tawassul through the Family of the Prophet (Ahl al-Bayt) when he said:**

Al al-nabi dhari`ati wa hum ilayhi wasilati  
arju bihim u`ta ghadan bi yadi al-yamini sahfati

The Family of the Prophet are my means and my intermediary to him. Through them I hope to be given my record with the right hand tomorrow".

*Ibn Hajr Haytami, in Al-Sawa`iq al-muhriqa li ahl al-dalal wa al-zandaqa (eg page 180) AND in al-Khayrat al-hisan (p. 69) This has also been found in Diwan al-Shafi`i as edited by `Umar Faruq al-Dabbagh (Beirut: Dar al-arqam, n.d.) p. 50.*

### **Reply 5. Allamah Nawawi's tawassal supplication before the tomb of Rasulallah (s)**

The pilgrim should face the shrine of the Messenger of Allah (s), make him a means (*tawassul*) towards reaching God and seek his wasilah as intercession (*shafa'at*), in the same manner as the Bedouin who visited the Prophet's shrine and standing beside it said: 'Peace unto you O Messenger of Allah, I have heard Allah has said:

*...Had they, when they had wronged themselves, come to you and asked Allah's forgiveness and the Apostle had asked forgiveness for them, they would certainly have found Allah Most-Propitious, Most-Merciful. (Holy Qur'an 4: 64).*

Therefore, I have come to you for forgiveness of my sins and seeking your intercession with Allah. *Al-Majmu'*, vol. 8, p. 274; *Fayd al-Qadir*, vol. 2, p. 134; *I'ana al-Talibiyyin*, p. 315.

### **Reply 6. Ibn Qudamah Hanbali's tawassal supplication before the tomb of Rasulallah (s)**

Ibn Qudamah Hanbali, defining the manner of pilgrimage to the shrine of the Prophet (s), writes in the book *al-Mughni*

Stand beside the tomb of the Prophet (s), and say: I have come to you for forgiveness of my sins and to seek your intercession with Allah (*taken from Al-Mughni ma' al-Sharh*, vol. 3, p. 588; *al-Sharh al-Kabir ma' al-Mughni*, vol. 3, p. 494).

### **Reply 7. Imam Ghazzali al Shaafii's tawassal supplication before the tombs of Rasulallah (s) and Ahl'ul bayt (as)**

Imam of Ahl'ul Sunnah Abdul Hamid Ghazzali despite his Nasibi leanings (see our article on Imam Husayn) allotted a special section in his book *Ihya' 'Ulum al-Din* concerning the manners of pilgrimage to the shrine of the Prophet (s) in order to repent and seek forgiveness from Allah. He stated:

**The Prophet should be made the means (wasilah) and the intercessor (shafi'), and with face turned towards the tomb, the pilgrim should implore Allah for the sake and position of the Prophet with the words: "O Allah, indeed You have said, *Had they, who had wronged themselves, come to you and asked Allah's forgiveness and the Apostle had asked forgiveness for them, they would have certainly found Allah Most-Propitious, Most-Merciful (Holy Qur'an 4:64);***

O Allah, surely we have heard Your words and we obey Your command, by coming to Your Prophet to seek his intercession with You for our sins; how burdensome and heavy (are sins) on our backs! We repent of slipperiness, we confess our wrongs and our faults, accept our repentance for his sake, make Your Prophet intercessor for us, and exalt us for the sake of his position and his rights with You."

Al-Ghazzali also added:

**It is recommended the pilgrim should go daily to the Baqi' Cemetery and after saluting the Prophet (s), make pilgrimage to the tombs of (Imam) Hasan ibn 'Ali, (Imam) 'Ali ibn al-Husayn, (Imam) Muhammad ibn 'Ali and (Imam) Ja'far ibn Muhammad (Allah be pleased with them), and also perform the Salat in the Mosque of Fatimah (Allah be pleased with her).** (Taken from *Ihya' 'Ulum al-Din*, vol. 1, pp. 258-261)

The lone dissenting voice to the practice of tawassal amongst the Sunni Imams of Fiqh we have Imam Abu Hanifa. His later adherents however digressed with their Imam on this point and in they advocated the use of tawassal.

### **Reply 8. A Hanafi scholars research confirming the permissibility of tawassal**

The famous Hanafi scholar of India, Shaykh Khalil Ahmad Saharanpuri in his book *al-Muhannad 'ala al-Mufannid* has collected the *fatawa* or legal opinions of 75 leading Sunni scholars from different parts of the Islamic world on the permissibility of *tawassul* to the shrine of Prophet Muhammad (s). He writes:

**In our opinion and that of our teachers, pilgrimage to the shrine of the Master of Messengers (my soul be sacrificed for him) is the most exalted of proximities, the most important of blessings, and the greatest of means (wasilah) for attaining lofty ranks. It could be said that it is an enjoinder almost to the degree of obligations, even if it requires the trouble of a journey to perform it and there is no other option other than to make efforts with life and wealth.**

***Tawassul* to the Prophets, saints, pious persons, martyrs and the righteous during supplications, whether in their lifetime or after their death, is permissible in the following manner:**

***Allahumma inni atawassalu ilayka bi-fulan an tujiba da'wati wa taqdia hajati* (O Allah! I beseech you by means of so and so a person, accept my supplication and grant my request) ('Aqa'id Ahl al-Sunnah wa al-Jama'ah fi radd al-Wahhabiyyah wa al-Bid'ah, translated into Persian by 'Abd al-Rahman Sarbazi, p. 86).**

### **Reply 9. The Deobandi Ulema's supplication - seeking knowledge through Imam 'Ali (as)**

We will now cite a supplication used Hanafi / Deobandi from the Indian Subcontinent – since like Ansar.org these individuals tirelessly propagate that the Shi'a are kaafirs.

This supplication can be located in the following texts of leading Hanafi scholars:

- Ashraf Ali Thanvi in his Sharh Ahfaq "Taleem al Deen" page 171 (Dar al Ishaat Publishers, Karachi).
- Maulana Haji Imdadallah Muhajr Makki in "Irshad Murshid page 13 published by Ashrafeeya Deobandia Publishers).
- Maulana Husayn Ahmad Madani in "Silasil Tayibba" page 14 (Published by Dar al Islameeya, Anarkali, Lahore)

All three scholars have deemed it permissible to seek help via Imam 'Ali (as) due to his position as a Hadi (Guide), to the point that all three have recorded the following supplication in their books:

***"O remove ignorance from us, and enlighten us with realities and knowledge, through 'Ali, your true Guide of Knowledge".***

## **Reply 10. A Hanafi scholar's supplication to attain Wilayath (Mastership) via the help of Imam 'Ali (as)**

Qadhi Thana'ullah Panee Pathee is a classical Hanafi scholar, who wrote on a vast array of topics including Fiqh, philosophy and tawassaf. His most recognized / authority work is Tafseer Mazhari. In his commentary of Surah Aal-e-Imran Volume 2 page 140, he records the following supplication:

**"The heart and center of guidance towards miracles is Hadhrath 'Ali (may Allah enlighten his face). Amongst the Ummah, both past and present no one can attain the station of Wilayath without the assistance of 'Ali's soul, this station can only be claimed by the Imams, the sons of 'Ali through to Hasan al Askari" [Tafseer Mazhari Chapter Aal-e-Imran, Volume 2 page 140).**

Now our question is simple were Imam Maliks, Ghazzali, Nawawi, Thanvi, Thana'ullua, not Sunni Muslims? No doubt they were they were leading Sunni Muslims and in fact Imams of Fiqh who endorsed the practice of tawassal. That being the case, then how exactly has al Khider concluded that seeking the assistance of other than Allah (swt) is haraam / and not the practice of Sunni Muslims? Is this not clear proof of him adopting taqiyya to the Sunni masses and tactically seeking to incorrectly pass off his own Salafi aqeedah as that of all Ahl'ul Sunnah? If al Khider's Saudi pay masters don't believe in tawassal that does not mean that the one billion Muslims around the world ascribe to those views. Salafi aqeedah is just a drop in the ocean compared to Sunni adherents of the four schools, who believe in tawassal and for al Khider to claim that Sunnis reject tawassal is blatant deception. If al Khider cannot be trusted on such a clear-cut matter then what credence should be given to anything that this Nasibi says?

## **The Shi'a supplicate to Allah (swt) by using the Imams as wasila**

Allah (swt) relays that to attain his pleasure one must adhere to a prescribed route "Fear Allah and find a wasila to him (5:35)".

The definition of wasila is 'a means of approach', so worship is not direct it is attained via a means of approach, a guide. Despite the existence of this clear verse the Wahabie sect view the concept of wasila as Shirk (Polytheism) and Bida (Innovation) and adopt an assertion that only Allah (swt) can be a wasila. Our question to such people is this:

'If the means of approach is only directly through Allah (swt) then why did he send 124,000 Prophets on the earth?' After all, the belief of Ahl'ul Sunnah is that God has a face, He has hands, feet, a thigh which will be in hell on the Day of Judgement! This being the case then why didn't Allah (swt) appear himself and call the people to worship him?

The reality is Al Khider and his like minded supporters have failed to apply logic and to what wasila means. Wasila is a means of approach a means by which you can achieve your objective. Wasila governs every aspect of you life. When your car has broken down your toolbox acts as a wasila to repairing the defect. If you wish to cross-mainland England and go to France a ferry acts as a wasila it takes you to the prescribed destination. In present day modern communication the telephone play a pivotal role as a wasila. If one intends on contacting a relative in a far off land the wasila will be via the telephone that is the intermediary via which this aim can be accomplished. When you are unwell your wasila is the doctor, when your roof is leaking your wasila is a builder. A wasila covers every aspect of your daily life. You go to the experts in their respective fields. You put your faith in them to help you. Remember a wasila in one thing does not mean that he will be a wasila in all matters. A Doctor will not act as a wasila if your roof is leaking he lacks knowledge in this area - you will approach a doctor, an expert in that particular field. Even wasila's in a particular field can have limited knowledge. A Junior Doctor may be able to detect a patients ailment but he has limited skill and knowledge to remedy it, in such a circumstance he will refer him to a more superior wasila a consultant experienced in that particular field. Seeking the help from one more learned is practiced by all humans on countless occasions during the day.

With this common sense approach in mind, and in accordance with the fatwas of their Imams we have come across many Sunni brothers ask help from each other or go to the doctor when they are in need. Now Shiites on the other hand believe such that they go to the doctor because Allah wants them to work for gaining results, but they tell Allah, the doctor is merely but a tool (a wasila) and the true healer is Allah. Thus they say, 'Oh Allah we are putting the effort to make ourselves better, You are the true healer and so You heal us'.

Now if we take wasila's in every day life then why is al Khider taking issue if the Shi'a use the Imams as wasila when supplicating to Allah (swt)? When we ask Allah (swt) for help through them, as a means of forgiveness for our sins we turn to the Ahlul'bayt, because the Prophet (saws) said "My Ahlul'bayt are like the Gate of repentance for the children of Israel whoever entered therein was forgiven". (Tabrani, al Aswat hadith number 18).

Wasila covers all aspects of one's life and even plays a role at the time of death for death is taken by Allah (swt) through a Wasilah. In the 4th and 6th chapter of the Quran, Allah informs us that the messengers will be taking your lives:

**"And He is the supreme (dominant) over His servants, and He sends guards over you until, when death comes to one of you, Our messengers (angels) take him away, and they do not neglect" (6:61).**

**"Verily, as for those whom the angels take (in death) whilst they are unjust to themselves;" (4:97).**

Let it be concluded that Allah based many acts of this world through a wasilah. Allah (SWT) is al- hakim and based the order of this world on cause and effect. Thus, even the taking of life is done through a wasilah, which this time are the angels.

*Ansar.org states:*

*"It should be borne in mind that mankind, can neither inflict anybody with harm nor confer benefit to him whatever their ranks and prestige may be in the sight of God Almighty. For Only God Almighty can cause harm or bring benefit to us."*

Well, that quote can be easily refuted. In every day life you see people injure or kill each other. Is that considered to be an act of God or an act of the Satan? Thus being able to harm someone does not conclude that one is God. One of the aspects of Allah that we humans can never gain is that if he WANTS a harm or benefit to reach a person, none can stop it. He is the independent source that might even give you and me some strength to do something, but at the same time take that strength back leaving us with nothing.

## 6. The Shi'a practice of tawassal

*Ansar.org states:*

**"Some of the Shiite accounts have dedicated duties to each one of their Imams as regards conferring of benefits and infliction of harm to people.."**

### Reply 1.

I don't know with what proof, Brother Alkhider refers, "Shiite accounts". Quoting as Shiite account without giving enough references is not the logical and academic way of criticizing an idea. If by Shiite account he means the supplication in Bihar, then several factors should be taken into consideration. First, the narrated supplication does not set these duties for Imams. Second, Shiite account cannot be verified by only citing a single hadith. Shiite Muslims analyze narrations both from narrators and the content point of view. They have several firm and rigid rules in establishing a religious fact. Thus, referring one hadith does nothing helpful in this regard. Finally, from a Shiite viewpoint, the first, and the most important duty of the Holy Prophet and Imams (peace be upon them) is to be a true servant of Allah and to worship Him. Shiites DO NOT believe that the Holy Prophet and Imams were created to help or serve us, but rather they were created to serve Allah as his true worshippers. In almost all supplications Shiites refer the holy prophet and the Imams as "abdullah"- the servant of Allah- and confess that they devoted themselves to Allah and His desires at all times. By the way, worshipping Allah can be achieved by helping others, and also gives the Holy Prophet and Imams some special positions in this regard such as "maqaam al-mahmoud" (that almost all Sunni commentaries on Quran refer to it as the position of Shafaa'at, see commentaries like Aalusi, on Ayyah(48/baqareh(2))).

Shiites know quite clearly, that if they are using the prophet and his progeny as a "tawassul", it is Allah (SWT) that agrees for an act to happen or not. However, the presence of Wasilah can speed up the process. In Sura Al-Anfal of the Quran, when the prophet (PBUH) was faced with the allegations of the Kuffar regarding the Quran, it was revealed:

**"But Allah would not chastise them while you are in their midst, nor will Allah punish them while they seek forgiveness."(8:33)**

Ibn Hajar al-Makki says in his *Sawa-iq al Muhriqah* that this verse refers to the merits and excellence of the Ahlul Bayt.

*Ibn Hajar, Sawa-iq al Muhriqah, chapter 11, in the commentary of verse 33 of Sura 8* Basically it is understood that the Kuffar deserve punishment, but their punishment is held back because of the presence of the prophet. The presence of Prophet Muhammad (PBUH) amongst the people was a blessing from Allah for the people, whether they were Muslims, or not. Just as Allah (SWT) has said in Quran about the Prophet, "ننمىل اعلل هم حر الا كان لسرا ام و" - "And we sent you not but as a mercy unto the worlds" (21:107).

### Reply 2. Hadhrath Adam (as) made tawassal through the Ahl'ul bayt (as)

We would urge Al Khider to conduct some research into his own sources before attacking the Shi'a on this point, for the texts of Ahl'ul Sunnah also confirm that Prophets made tawassal by calling upon the Ahl'ul bayt (as). They confirmed this in their commentaries of this verse:

**"Then learnt Adam from his Lord words of inspiration and his Lord turned toward him; for He is Oft-Returning Most Merciful (Surah Baqarah verse 37)"**

In this regard we shall cite two narrations from *Tafseer Durre Manthur*, by Imam of Ahl'ul Sunnah al Hafidh Jaladeen Suyuti:

**“Hadhrath ‘Ali narrates that he asked Rasulullah ‘Which words did Allah (swt) teach Adam. He (swt) replied ‘O Allah I seek repentance through Muhammad and his family”.**

**“Ibn al Najjar narrates that Ibn Abbas asked Rasulullah (s) in connection with the above matter, and Rasul (s) stated, Adam send “Through Muhammad, ‘Ali, Fatima, Hasan and Husayn, please accept my repentance. Allah (swt) then accepted his repentance”.**

Tafseer Durre Manthur Volume 1 pages 60-61 by Imam of Ahl’ul Sunnah al Hafidh Jaladeen Suyuti

Imam of Ahl’ul Sunnah Mahmud Abdul Rauf also recorded this on the authority of Ibn Abbas in his book “Sayyadtun Nisa il’ Jana” page 87 and so did Ibn Maghazli in Manaqib Ameer’ul Momineen page 59.

Modern day Hanafi scholar Allamah Saim Chisti in his excellent biography of Imam ‘Ali (as) called Mushkil Kashah - Volume 2 pages 310-317 also affirmed that Prophet Adam (as) sought salvation through these personalities and as proof he cited several Sunni sources such as Tafseer Durre Manthur, Manaqib by Ibn Maghazli, Jazhb al Kulub page 338 by the renowned Indian hadith scholar Shah Abdul Haqq Dehlavi, Ya Nabi al mawaddah Volume 1 page 97, and Nazathul Majalis by Abdul Rahman Safree Volume 2 page 228.

### **Reply 3. A Deobandi’s claim that Hadhrath Nuh (as) made supplication through the rightly guided khalifas!**

Since the 1980’s in Pakistan, the Hanafi Deobandi Group “Sipaa-e-Sahaba-Pakistan” have initiated a baseless takfeer campaign against the Shi’a. This has included whipping up hatred in rallies, writing books, and adhering to the Sunnah of Mu’awiyah by killing thousands of Shi’a academics, professionals, poets and religious scholars. Their late leader Zia-ur-Rehman Faruqi as part of his efforts produced a book “Gustakh ai Sahaba ki Sharh Saza” (The punishment for those that disrespect the Sahaba). Whilst this Nasibi simply rants off the fatwas of his Nasibi Imams, he also takes the opportunity to set out the virtues of the Sahaba including this wonderful reference:

**“When Hadhrath Nuh would construct some parts of the Ark, at night would fall to the ground and complain before Allah (swt). Allah (swt) told him to “recite the names of those that I have created”. Nuh (as) asked “Who are they?”. Allah (swt) said “My Prophet Muhammad and his companions Abu, Umar, Uthman and ‘Ali”.**

[Taken from “Gustakh ai Sahaba ki Sharh Saza” page 11, Publishers Dar ul Ishaat al Ma’arif Faislabad].

Whilst we certainly reject this tradition we have presented it to answer those Deobandi’s who oppose tawassal and accuse the Shi’a of believing their Imams are superior to Prophets. This reference extolling the Sahaba not only proves tawassal, but also makes the four khalifas superior to the Ul’il Uzm Prophet Ibrahim (as) for the Qur’an deems Ibrahim (as) to be a Shi’a (follower) of Nuh (as). If Al Khider is attacking the Shi’a we suggest that he take time out and read the books in his own camp and then initiate a takfeer campaign against the Deobandis.

### **Do the Shi’a worship their Imams?**

*Ansar.org states:*

**““However, we cannot conceal the reality that, while they do not deify their Imams, they, in the long run bestow lavishly upon them distinctive attributes of divinity in one way or the other”**

What exactly does our brother mean by “distinctive attributes of divinity”? Calling the worthy, “Gates of Faith”, is an attribute of divinity? In many places Allah gives different attributes to his prophets and good servants. Being a “mercy unto the worlds” is an attribute, as was mentioned above. Or another example, in Chapter al Bara’at, Allah calls the prophet to be, “(he is) most solicitous for your welfare, (he is) most kind and merciful to the believers” (9:128). Wait, you might ask isn’t Allah the most kind and merciful to the believers? Isn’t this shirk? But Allah (SWT) is saying this Himself. Only people with open hearts come to understand that when Allah says the prophet is the most kind and merciful, it is because Allah himself has wanted this attribute to be in the prophet. He is the Wasilah that helps you grow closer to Allah (SWT). Again we see more verses on the attributes of the prophet, “مِظْعَلًا قَلْبًا وَيَلْعَلُ كُنَا”, “ Verily you (stand) on an exalted standard of sublime morality” (68:4). Again Allah (SWT) has given the prophet an attribute!! Allah (swt)’s powers are two-fold:

1. “Haqeeqi Zaathi” - Exclusive attributes – Those powers that are exclusively possessed by Allah (swt)
2. “Haqeeqi Ithahi” – Powers which whilst belonging to Allah (swt) have also been given to his Creation.

Eg. In the Qur’an examples of “Ilm” (Knowledge) an attribute of Allah (swt) has been given to people.

In Surah Fatir verse 28, Allah (swt) says “min abid al Ilma” among His Servants, who have knowledge (Yusuf Ali transliteration)

Likewise Allah (swt) possesses infinite wisdom; this has also been given to his creations: We read in Surah al Hijr verse 53 -They said: "Fear not! We give thee glad tidings of a son endowed with wisdom." - “Ba Ghilm Aleeyma”

In Surah Maryam verse 19 Allah (swt) sends Gibrael (as) to Hadhrath Maryam. He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

To announce is Ali’s own addition the verse actually reads: “I am a Rasul of your Lord I give you a holy son”. In this verse “la Hub” (Provide) is one of the merits of Allah (swt) but in this verse the power to provide has been given by Allah (swt) to Gibrael (as).

Similarly in Surah Nahl verse 40 we read “I will bring it to thee within the twinkling of an eye!” Here the power to bring “A Theeyn” whilst a power of Allah (swt) has been provided by the Wazeer of Nabi Sulayman (as).

The examples mentioned above states that Allah (swt) has given His powers to his servants. Thus, when we similarly ask the Rasulullah (s) or the Imam’s for help it is not because we deem them to be Allah (swt) – it is because we believe that Allah (swt) has given them the power to intercede on our behalf.

Intercession is an act highly accepted and recommended to us by Allah (SWT). However, those who deny this fact are in fact denying a law Allah has allowed lawful. Denying the legitimacy of intercession is doing a sin like Iblis. When Allah tells the angels to bow down to Adam, all did except “Iblis”, who was in trouble? The one who thought he was right, or the one that obeyed Allah? Isn’t it shirk to bow down to anyone but Allah? Oh, but there was an exception here, correct? And that exception was made by Allah.

Talking on exceptions, we can bring another example. In the Holy Quran, the only time the prophets have spoken of rewards, was in a matter pertaining to the belief of Allah (SWT). Through the following few verses of the Quran regarding this matter, I want to prove that when the prophets ask for rewards, it is either regarding the belief of Allah or expecting a direct reward from Allah. However, when Prophet Muhammad (SAWWS) asks for a reward, the reward he expects is slightly different.

In Chapter Ash Shu-ara prophet Noah mentions, “I do not ask of you any recompense for it; my

recompense is only with the Lord of the worlds." (26:109). In another place, the Holy Quran has stated, "If then you turn back, (remember) I have not asked any recompense from you. My recompense is only with Allah, and I am commanded to be one of those who submit (to Allah's will)" (10:72). Again the concept of wanting no reward was repeated. However, in Chapter Ash Shura, Allah (SWT) tells Prophet Muhammad to tell the people: "I do not ask of you any recompense for it (the toils of the prophetship) save the love of (my) relatives ;"( 42:23). Some argue that we do love Ahlul Bayt. But how is this love? Don't we love all the other prophet's families? What has been made specific about the close relatives of the prophet in this verse? Ibn Hajr in Sawa-iq, chapter 11, page 160 and Ibn Sad in Tabaqat in the account of Umar bin Khattab have accepted that the near relatives of the Holy Prophet are the Ahl ul Bayt. The same opinion is found in Tafsir Kashaf, Sahih Muslim, Musnad ibn Hanbal and Tafsir Durr al Manthur. This verse commands the Muslims to love the Ahl ul Bayt if they want to repay the Holy Prophet for his toils of prophethood, so that they should follow the Ahl ul Bayt in word and deed, because they have been thoroughly purified by Allah Himself, because they are the truthful, because they are the custodians of the word of Allah, because they alone know the true interpretation of the guidance sent for all mankind.

Thus let it be concluded, that the attributes given to the Ahlul Bayt or the Prophet, are not attributes that introduce shirk but it is because Allah (SWT) has given many of these attributes to them. We deem the Ahlul Bayt as a means of approach, seeking help from them because they are the greatest of his creations that have attained His (swt)'s pleasure. Worship is to Allah (swt) alone, in that there is no doubt. Allah (swt) has given the Ahlul Bayt powers such as intercession.

## 7. Proof of Tawassul/Intercession through Prophetic Sayings

Since the rest of the article on ansar.org regarding Tawassul is repeating all the points answered to above, it would be best to quote Prophetic sayings regarding intercession to further strengthen the reply to why Shiites so highly believe in Tawassul/Intercession.

It has been narrated by Ahmad in his Musnad, Abu Dawud in his Sunan, and al-Nasa'i in their Sunan, Prophet said to al-Firasi, concerning asking from people: "If you absolutely must ask from people, then ask from the righteous ones" (*in kunta la budda sa'ilan fas'al al-salihin*). Narrated by Ahmad in the Musnad, Abu Dawud, and al-Nasa'i in their Sunan. al-Dhahabi said: "Its chain is good" (*isnaduhu salih*). See Dhahabi, *Mu`jam al-shuyukh (Ta'if: maktabat al-siddiq, 1408/1988) 2:420 (#1028)*. This authentic narration explains in simple terms the legitimacy of Tawassul. Prophet not only does not condemn tawassul, but in fact gives directions to who he should seek tawassul from.

### **Intercession to the Prophet Before his physical creation:**

It has been noted in Mustadrak al Hakim, narrated by Umar ibn al khattab that: "When Prophet Adam (as) committed the mistake and became (tarkal owla) he turned toward the skies and said: Oh Allah I swear you to Muhammad (S) that you forgive me. Allah told him: How did you know Muhammad (S) before I have created him? Adam (as) said: Oh Allah! When you created me with your own hands and gave me of your special soul in my body, I raised my head and saw that on the bases of the sky it has been written "la ilaha illallah, Muhammad rasolallah" There is no God but Allah and Muhammad is His messenger. And I knew that you do not company your name with any other, unless you love him more than anyone. Allah (SWT) said, "(Indeed) you have said truth! I love him more than all my creations. And now (that) you have swore me to him, I have forgiven you. For if Muhammad was not there, I would not have created you."

*Mustadrak al Hakim, Book of History, End of the Book of Al-Ba3ath, Vol. 2, p. 615; Majma al-Zawa'ed, vol. 8, p. 253; And narrated from Tabarani in Al-Nosra muraghi p. 113-114*

### **Intercession to the Prophet During his life:**

#### THE HADITH OF THE BLIND MAN

Bukhari, Tirmidhi, and many others relate, through their chain of narrators from 'Uthman ibn Hunayf, that a blind man came to the Prophet (Allah bless him and give him peace) and said, "I've been afflicted in my eyesight, so please pray to Allah for me." The Prophet (Allah bless him and grant him peace) said: "Go make ablution (wudu), perform two rak'as of prayer, and then say:

"Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your intercession with my Lord for the return of my eyesight [and in another version: "for my need, that it may be fulfilled. O Allah, grant him intercession for me"]." The Prophet (Allah bless him and give him peace) added, "And if there is some need, do the same."

This hadith was recorded was recorded by Bukhari in his "al-Tarikh al-kabir", Ahmad (4:138 #17246-17247), Tirmidhi (hasan sahih gharib -- Da`awat Ch. 119), Nasa'i (Amal al-yawm wa al-laylat p. 417-418 #658-660), al-Hakim (1:313, 1:526), Tabarani in al-Kabir, and rigorously authenticated as sound (sahih) by nearly fifteen hadith masters including Ibn Hajar, Dhahabi, Shawkani, and Ibn Taymiyya.] by Ibn Majah in his Sunan (Book of Iqamat al-salat wa al-sunnat, Ch. on Salat al-hajat #1385), where he said it was rigorously authenticated (SAHIH), by Nasa'i in "Amal al-yawm wa al-layla", by Abu Nu'aym in "Ma'rifa al-Sahaba", by Baihaqi in "Dala'il al-nubuwwa", by Mundhiri in "al-Tarhib wa al-tahrib", by Haythami in "Majma' al

zawa'id wa manba' al-fawa'id", by Tabarani in "al-Mu'jam al-kabir", by Ibn Khuzayma in his "Sahih", and by others. Nearly 15 hadith masters have conformed that this hadith is Sahih.

This authentic (Sahih) narration proves the validity of "tawassul" through a living person. This is an explicit, unequivocal text from a prophetic Companion proving the legal validity of tawassul through the dead. The account has been classified as rigorously authenticated (SAHIH) by Baihaqi, Mundhiri, and Haythami.

If tawassul was idolatory (shirk), or if there were any suspicion of idolatory in it, the Prophet (Allah bless him and grant him peace) would not have taught it to the blind man when the latter asked him to supplicate Allah for him, though in fact he did teach him to make "tawassul" to Allah through him. So far we have shown seeks of approach to the prophet before his creation and during his lifetime.

Imam of Ahl'ul Sunnah Alusi al-Baghdadi quoted Ibn 'Abd al-Salam as saying that "it is permissible to invoke Allah for the sake of the Prophet (s), since Prophet Muhammad (s) is the leader of the children of Adam". Alusi concluded that tawassul was permissible and in support of his assertion cited the above mentioned and said:

"There is no objection in making tawassul to God by means of the dignity (jah) and prime position of the Prophet (s), whether it is in his lifetime or after his death, since dignity here refers to an attribute which is one of the attributes of Almighty Allah...tawassul by means of dignity of a person other than the Prophet (s) is also permissible, provided that the one who is being considered a wasilah has a station and position of dignity in the sight of Allah (Tafsir Ruh al-Ma'ani, vol. 6, page128).

### ***The second Khalifa would turn to Abbas as a wasila for rain***

It has been narrated in Sahih al Bukhari by Anas, "Whenever drought threatened them, 'Umar bin Al-Khattab, used to ask Al-Abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say,

"O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain." And so it would rain.

Sahih al Bukhari Volume 2, Book 17, Number 123 Chapter "Istisqaa", Narrated by Anas.

#### **COMMENT:**

Why was the second khalifa turning to Abbas as a Wasila? Why could he not ask Allah (swt) DIRECTLY for rain? Would Afriki not deem this as an act of Shirk? Why was he placing this matter into the hands of Abbas? Umar also admits that the Sahaba would ask Rasulullah (s) to supplicate for rain "We used to ask our Prophet to invoke You for rain" – why would they not supplicate for themselves? Did Rasulullah (s) reprimand these individuals and order them to pray DIRECTLY to Allah (swt)?

### **Tawassul to the Prophet After his Life Time**

We shall now cite evidence of tawassul toward the prophet after his lifetime. What the different time situations of Tawassul prove are that, if the Prophet and his family are able to intercede for one is only because Allah (SWT) has allowed and requested this act from His servants.

Tawassul in the form that Allah has requested it, is in fact another test for His servants, where some deny and some believe.

#### **THE HADITH OF THE MAN IN NEED**

Moreover, Tabarani, in his "al-Mu'jam al saghir," reports a hadith from 'Uthman ibn Hunayf that:

**a man repeatedly visited Uthman ibn Affan (Allah be pleased with him) concerning**

something he needed, but Uthman paid no attention to him or his need. The man met Ibn Hunayf and complained to him about the matter - this being after the death (wisal) of the Prophet (Allah bless him and give him peace) and after the caliphates of Abu Bakr and Umar - so Uthman ibn Hunayf, who was one of the Companions who collected hadiths and was learned in the religion of Allah, said: "Go to the place of ablution and perform ablution (wudu), then come to the mosque, perform two rak'as of prayer therein, and say:

'O Allah, I ask You and turn to You through our Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I turn through you to my Lord, that He may fulfill my need,' and mention your need. Then come so that I can go with you [to the caliph Uthman]." So the man left and did as he had been told, then went to the door of Uthman ibn Affan (Allah be pleased with him), and the doorman came, took him by the hand, brought him to Uthman ibn Affan, and seated him next to him on a cushion. Uthman asked, "What do you need?" and the man mentioned what he wanted, and Uthman accomplished it for him, then he said, "I hadn't remembered your need until just now," adding, "Whenever you need something, just mention it." Then, the man departed, met Uthman ibn Hunayf, and said to him, "May Allah reward you! He didn't see to my need or pay any attention to me until you spoke with him." Uthman ibn Hunayf replied, "By Allah, I didn't speak to him, but I have seen a blind man come to the Messenger of Allah (Allah bless him and give him peace) and complain to him of the loss of his eyesight. The Prophet (Allah bless him and give him peace) said, "Can you not bear it?" and the man replied, 'O Messenger of Allah, I do not have anyone to lead me around, and it is a great hardship for me.' The Prophet (Allah bless him and grant him peace) told him, 'Go to the place of ablution and perform ablution (wudu), then pray two rak'as of prayer and make the supplications.'" Ibn Hunayf went on, "By Allah, we didn't part company or speak long before the man returned to us as if nothing had ever been wrong with him."

*Tabarani, in his "al-Mu'jam al saghir", This is an explicit, unequivocal text from a prophetic Companion proving the legal validity of tawassul through the dead. The account has been classified as rigorously authenticated (SAHIH) by Baihaqi, Mundhiri, and Haythami.*

This is an explicit, unequivocal text from a prophetic Companion proving the legal validity of tawassul through the dead. The account has been classified as rigorously authenticated (SAHIH) by Baihaqi, Mundhiri, and Haythami.

If tawassul was idolatory (shirk), or if there were any suspicion of idolatory in it, the Prophet (Allah bless him and grant him peace) would not have taught it to the blind man when the latter asked him to supplicate Allah for him, though in fact he did teach him to make "tawassul" to Allah through him.

Ibn Hajar said in Sulayman ibn Sunayd ibn Nashwan's biographical notice in his *al-Durar al-kamina* that he performed forty pilgrimages. On the fortieth he was seized by fatigue and fell asleep by the side of the Noble Grave. Thereupon he saw the Prophet who told him: "O So-and-so, how many times have you come, and you have received nothing from me? Give me your hand." He gave him his hand, and the Prophet wrote upon it something against fever after which, if ever he suffered from it, he would be cured by Allah's permission. This invocation is: "I have sought refuge with a Master who never judges unjustly nor leads to other than victory. Go out, O fever, from this body, nor does pain of any sort follow this." *Ibn Hajar in Sulayman ibn Sunayd ibn Nashwan's biographical notice; Ajluni mentions it in Kashf al-khafa (#1175).*

*al-Hafiz* Ibn al-Jawzi relates in *Kitab al-Wafa*, (*al-hafiz*) Abu Bakr al-Minqari said: I was with (*al-hafiz*) al-Tabarani and (*al-hafiz*) Abu al-Shaykh in the Prophet's Mosque, in some difficulty. We became very hungry. That day and the next we didn't eat. When it was time for `isha, I came to the Prophet's grave and I said: "O Messenger of Allah, we are hungry, we are hungry" (*ya rasullallah al-ju` al-ju`*)! Then I left. Abu al-Shaykh said to me: Sit. Either there will be food for

us, or death. I slept and Abu al-Shaykh slept. al-Tabarani stayed awake, researching something. Then an `Alawi (a descendant of `Ali) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder but they left everything behind. When we finished, the `Alawi said: O people, did you complain to the Prophet? I saw him in my sleep and he ordered me to bring something to you. *Al-Hafiz Ibn Jawzi, Kitab al Wafa, Page 818, #1536*

## Clarifying the true definition of Shirk

Imam of Ahl'ul Sunnah Sa'dadeen Taftazani in Sharh Aqaid Nafeeah page 56 (Deoband edition) defines Shirk as follows:

"Shirk is to combine others in the oneness of Allah (swt), to believe that another entity is worthy of worship as is the case with idols, or believe that something is like Allah (swt)."

The Shi'a do not believe that none other than Allah (swt) is worthy of worship, nor do we worship anyone other than Allah (swt), and hence for these Nasibi whether they are Deobandi or Salafi to conclude that tawassul constitutes polytheism is baseless.

Alkhider ends the paper by repeating himself without going in depth what the verses truly mean,

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It is crystal-clear as stated in the Holy Qur'an that the mighty messengers of God used to invoke and supplicate to Allah, the Exalted in Might, by mentioning His name and attributes that confirm His Unity. Never did they pray to Him by mentioning the names of the Shiite Imams. Allah Almighty says in the Holy Qur'an regarding prophet Yunus [Jonah] (Peace be upon him):  
**"... but he cried through the depths of darkness: "There is no god but Thou: Glory to Thee: I was indeed wrong."  
 (21: 87)**

Yes we believe that there is no God but Allah. Yes the Prophets worship Allah. Yes the Imams worship Allah. Yes the Shiites worship Allah. But, what about when Prophet Adam used tawassul to Prophet Muhammad as in a hadith mentioned earlier? What about when the examples where people came to prophets seeking help, and the prophets fulfilling their needs. Are those known to be Shirk? What about when Allah HIMSELF is advising us to "seek means of approach"? Is He suggesting us to do Shirk?

I hope you know the answer to these questions. The final point is, Shiites do not commit shirk by asking Allah to forgive or help them for the sake of the godness of His beloved servants. They are only asking a respectful request.

Thus we conclude that intercession toward the prophet and his household in no way introduces polytheism, for it is an order from Allah through the holy Quran to "seek means of approach". In the course of this refutation, it has been made clear that not only is intercession accepted in Islam, but also it is a practice that was done by many prophets and religious scholars.

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