

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Subject: Tawassul

Dr. Ghazvini:

Our discussion is about how one of the main objectives of Wahabis is to accuse Shias and other Islamic Schools of thought, for committing Shirk through Tawassul to the Holy Prophets (PBUH) and Awliya (AS). I wish to briefly mention a few points and express my own thoughts/experiences in this area.

Usually, they do not see anything wrong with the idea of making Tawassul to Prophets (PBUH) and Awliya (AS) if/when they were alive.

There are verses in the Quran such as 12:97 and 4:64 that support this idea:

يَا أَبَا نَاسٍ اسْتَغْفِرْ لَنَا ذُنُوبَنَا

O our Father! Ask forgiveness of our faults for us, surely we were sinners.  
12:97

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

And We did not send any Messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.  
4:64

More often than not, they use the following hadith and say: "Umar bin al-Khattab said this in front of the companions, and no one complained about this. Had Tawassul to the dead permitted, there would be no need for Umar to make Tawassul to the uncle of the Prophet (PBUH & HF)."

Volume 2, Book 17, Number 123:

Narrated 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." (1) And so it would rain.

We need to be able to disprove the validity of what they use as proof, and prove our points based on logic and evidence.

In the aforementioned narration, there is NOTHING that disproves the permissibility of Tawassul to the Prophet (PBUH & HF). Umar does not say that Tawassul to the Prophet (PBUH&HF) is Shirk. He simply says we used to use the Prophet for Tawassul and now we use Abbas. Talking about one thing, does not disprove another thing. The claim would only be valid if Umar had said that they can no longer make Tawassul to the Prophet and doing so would be Haraam and Shirk.

I had an hour long meeting with the Grand Mufti of Saudi Arabia, Sheikh Abdulaziz bin Abdallah Aal Sheikh in which we discussed Tawassul among other things. The discussion was as follows:

**Me:** Is Tawassul to Prophets (PBUH&HF) and Awliya (AS) Shirk if it is done during their lifetime?

**Sheikh:** No.

**Me:** Proofs from the Quran and Sunnah say the same thing.

**Sheikh:** I agree.

**Me:** How can the matter of Tawassul, which was permissible and recommended during their lifetime be considered Shirk immediately after their death?

**Sheikh:** This is because once the Prophet left this world, he became unable to harm or benefit us, and therefore, Tawassul to him is Shirk.

**Me:** I disagree. In the worst case, asking a person who is unable to help is an invalid act, not Shirk. It is like someone asking a wall to feed them.

**Sheikh:** There are no reports that even one companion had never made Tawassul to the Prophet (PBUH & HF) after his lifetime.

**Me:** This exists in a lot of your books like Sunnan Bayhaqi and Musannaf Ibn Abi Syabah. They narrate:

أصاب الناس قحط في زمن عمر رضي الله عنه، فجاء رجل إلى قبر النبي صلى الله عليه و سلم فقال: يا رسول الله! استسق لامتك، فإنهم قد هلكوا، فأتى الرجل في المنام فقيل له : أنت عمر فأقرئه السلام ، وأخبره أنكم مسقون و قل له : عليك الكيس ! عليك الكيس ! فأتى عمر فأخبره فبكى عمر ثم قال : يا رب لا ألو إلا ما عجزت عنه.

When drought hit the people during the time of Umar bin al-Khattab, a man visited the grave of the Prophet (PBUH & HF) and said: "Oh Prophet of Allah! Your nation is dying, ask your Lord to give us rain." The man later saw the Prophet (PBUH & HF) in a dream and the Prophet (PBUH & HF) told him: "Go to Umar and give him my greetings, and tell him it will rain. The man visited Umar and told him his dream who then cried and..."

المصنف لابن أبي شيبة الكوفي، ج7، ص483 - فتح الباري لابن حجر، ج2، ص412 - تاريخ مدينة دمشق لابن عساکر، ج44، ص345 وج56، ص489 - الدرر السنية في الرد على الوهابية لأحمد زيني دحلان، ص9 - تاريخ الإسلام للذهبي، ج3، ص273 - البداية و النهاية لابن كثير، ج7، ص105 - تاريخ الطبري، ج3، ص192 - كنز العمال للمتقي الهندي، ج8، ص431 - الكامل في التاريخ لابن الأثير، ج2، ص556 - الإصابة لابن حجر، ج6، ص216

Al Munsif, IbnAbi Shaiba Al Koofiy, volume 7, page 483;

Fath Al Baari, Ibn Abi Al Hijr, volume 2, page 412;

Taareekh Madinat Dimashq (History of Damascus), Ibn Asaakir, volume 44, page 345; volume 56, page 489;

Al Durar Al Sunniyya fi Al Rad ala Al Wahhabiyya (The Sunni Pearls in Refuting the Wahhabism), Ahmad Zainiy Dahlaan, page 9;

Taareekh Al Islaam (History of Islam), Al Thahabi, volume 3, page 273;

Al Bidaaya wa Al Nihaaya (The Beginning and the End), Ibn Katheer, volume 7, page 105;

Taareekh AL Tabari(Histroy of Al Tabari), Al Tabari, volume 3, page 192;

Kanz Al 'Ummaal (Treasure of the Doers of Good Deeds), AL Muttaqi Al Hindi, volume 8, page 431;

Al Kaamil fi Al Taareekh (The Complete in History), Ibn Al Atheer, volume 2, page 556;

Al Isaaba, Ibn Hijr, volume 6, page 216.

**Sheikh:** It is a weak narration and we cannot rely on it.

**Me:** Two of your great scholars have said that the Hadith is Sahih.

**Sheikh:** Who are these scholars who claim that this narration is Sahih?

**Me:** Ibn Hajar Asqalani in Fath al-Bari and Ibn Kathir Damishqi in al-Bidaya wa al-Nahaya.

When I provided this narration with its sources, the Sheikh was shocked and tried to explain for 10 odd minutes until one of his advisors interrupted and said to him: "Your answer is not related to his question. He says Ibn Hajar and Ibn Kathir have declared the Hadith as authentic, please respond to him regarding the authenticity of the hadith."

I really liked what his advisor had said. The Sheikh then asked one of his colleagues to get the aforementioned books and after thoroughly going through the book, they realised what we said about the authenticity of the Hadith was correct.

Interestingly enough, someone who allegedly has the highest rank of Islamic knowledge in a country as well as the title of the 'Grand Mufti of Saudi Arabia' which we refer to as 'Ayatullah al-'Uzma' has been ignorant of this fact throughout his life.

A year before I had this meeting (with Sheikh Aal Sheikh), I had the same discussion with Sheikh Muhammed bin Jamil bin Zeno (author of 70 books) in his house in Mecca who was also unaware of this Hadith and its authenticity. In front of 40 students who were present there, he was speechless and said that he had to think and provide an answer some other time.

We need to be careful in our discussions. It is not right to avoid the main point for half an hour and try to make a scene. We need to pay attention in our research and try to find out the important points. We need to try to find out the approach that would leave the opponent speechless. One could research for 50 hours and find just 2 main points, but these points could be more valuable than more points in found in only a few hours.

Five hundred meetings like the ones mentioned above may not prove to be fruitful if people don't realise what they take back from them. What's important and valuable is the research which one conducts after facing a Wahabi or Sunni brother who has rejected their claims. I am of the opinion that those who want to be active in this field need to practice the art of debating. While travelling (domestically or overseas), they should also participate in discussions with local students and scholars. If they are unable to answer their questions, they have achieved 99% of the victory. This is because, when such people are unable to answer questions, they will want to research. And, as long as one does not feel the need for answers, they will not research them. My opinion is that, in any discussion which you may have, whether it is about Wilayah, Christianity, or anything else, as long as one does not partake in discussions and debates, gatherings (classes etc.) will serve them no profit.

I had quite a few discussions on this topic, and I have not yet seen a reply to this narration.

One of the great scholars of Ahl Sunnah, follower of the Shafeie doctrine, who has always been praised by other Ahl Sunnah scholars such as Zarakali in al-'Alam, wrote a book to refute the beliefs of Wahabis. He says:

**Ibn Taymmia says:**

«من استغاث بميت أو غائب من البشر، بحيث يدعو في الشدائد و الكربات و يطلب منه قضاء الحاجات ... فإن هذا ظالم ضال مشرك» هذا شيء تغشعر من الأبدان و لم نسمع أحدا فاه، بل و لا رمز إليه في زمن من الأزمان و لا بلد من البلدان، قبل زنديق حران - قاتله الله عز وجل و قد فعل - و جعل الزنديق الجاهل الجامد قصة عمر رضي الله عنه دعامة للتوصل بها إلى خبث طويته في الإزدراء بسيد الأولين و الآخرين و أكرم السابقين و اللاحقين و حط

رتبته في حياته و أن جاهه و حرمة و رسالته و غير ذلك زال بموته و ذلك منه كفر بيقين و زندقة محققة.

Ibn Taymmia says: "Those who use the intercession of the dead are misguided and are Mushriks." This saying of his brings shivers to one's body, and we have never heard this from anyone before this 'heretic Harran' (referring to Ibn Taymmia), nor has anyone even hinted about such matter in any time or location. This ignorant heretic is using the story of the Tawassul of Umar (ra) to Abbas, the uncle of the Prophet (PBUH), as a tool to reach his evil goal of distancing men from the Prophet; he tries to claim by the death of the Prophet (PBUH) that his rank and Prophethood have perished. Surely, this saying of his is Kufr (disbelief) and his is certainly a heretic.

**دفع الشبه عن الرسول للحصني الدمشقي، ص131**

Dafi' Al Shubha 'an Al Rasool (Driving Suspicion from the Prophet), Al Husniy Al Dimashqi, page 131.

These are extremely impactful comments, especially because they come from an accredited Shafeie scholar! Does one need anything more? Either this man is right, or he is wrong. If he is wrong, then he is a heretic and a disbeliever, which makes his judgement and Taqwa doubt worthy. If he is right, then the beliefs of Ibn Taymmia are doubt worthy.

We may bring 50 sayings of Allama Amini (RA). The Wahabis will bring 10 replies for them. But if we say that these are the type of things Ahl Sunnah scholars have said, then they will be left speechless. This is not a 'Shia versus Sunni' matter. It is a 'Sunni versus Wahabi' matter.

Ibn Taymmia has a completely different ideology to Muslims. He has been made into an idol by the Wahabis. It is important that our Hawzas try to break this idol. One simple way to do so is by using the sayings of this 'heretic Harran' himself. Some people may not be able to assess the sayings of this man but general Islamic knowledge, understanding and respect for the Ahlulbayt (AS) and Amirul Mu'mineen (AS) will reveal to people the truth about him. He has insulted Amirul Mu'mineen (AS) in such manners, that if known, it would sadden even the most extreme Wahabi.

One of the greatest scholars of Ahl Sunna, Ibn Hajar Asqalani, says:

**و كم من مبالغة لتوهين كلام الرافضي أدته أحيانا إلى تنقيص علي رضي الله عنه.**

Ibn Taymmia (in the book of *Minhaj al-Sunnah* written in refutation of the book of Allama Hilli) has exaggerated so much which insults and reduces the rank of Ali (RA).

**لسان الميزان لابن حجر، ج6، ص320**

Lisaan Al Meezaan (The Scale's Tongue), Ibn Hijr, volume 6, page 320.

**أخطأ في سبعة عشر شيئا، ثم خالف فيها نص الكتاب.**

Ibn Taymmia also claims that (Naudhubillah) 'Ali ibn Abu Talib (AS) opposed and disobeyed the Holy Quran on 17 different occasions.

Ibn Hajjar Asqalani says:

**و افترق الناس فيه شيئا منهم من نسبته إلي التجسيم ... و منهم من ينسبه إلى الزندقة لقوله: أن النبي صلى الله عليه و سلم لا يستغاث به و إن في ذلك تنقيصا و منعا من تعظيم رسول الله صلى الله عليه و سلم ... و منهم من ينسبه إلى النفاق لقوله: أخطأ علي في سبعة عشر شيئا، ثم خالف فيها نص الكتاب و لقوله: إنه كان مخذولا حيث ما توجه و إنه حاول الخلافة مرارا فلم ينلها و إنه قاتل للرياسة لا للديانة و لقوله: إنه يجب**

الرياسة و إن عثمان يحب المال و لقوله: أبو بكر أسلم شيخا يدري ما يقول و علي أسلم صبيا و الصبي لا يصح إسلامه ....  
فإنه شنع في ذلك، فالزموه بالنفاق لقوله صلى الله عليه و سلم: و لا يبغضك إلا منافق.

People have different views on Ibn Taymmia... Some people deem him to be a hypocrite. This is because he claims 'Ali had erred and violated the Quran on 17 occasions; and because he says: 'Ali was a weak man and tried many times to gain leadership but failed, and that he did not fight for the religion, but for its leadership. He loved leadership. When Abu Bakr accepted Islam, he could understand what Islam is, but when 'Ali accepted Islam, he was a child, and the acceptance of a child is not true acceptance and...

The Muslims at his time have called him a hypocrite, because the Holy Prophet (PBUH) had said to 'Ali: "No one but a hypocrite would hate you".

الدرر الكامنة لابن حجر، ج1، ص155

Al Durar Al Kaamina (The Underlying Pearls), Ibn Hijr, volume 1, page 155.

The above narration exists in Sahih Muslim:

إنه لعهد النبي الأمي صلى الله عليه و سلم إلى: أن لا يحبني إلا مؤمن و لا يبغضني إلا منافق.

صحيح مسلم، ج1، ص61

Zirr reported: 'Ali observed: "By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me."

Sahih Muslim, Book 1, Hadith 141

Sahih Muslim, Volume 1, Page 61

Ibn Taymmia has even said things about Lady Fatima al-Zahra (AS), which I am unable to narrate (due to their extremely disturbing nature).

Ayatollah Millani, has narrated the incorrect points, insults and his attacks on the Ahlulbayt (AS), and the enmity of this 'heretic Harran' towards Amirul Mu'mineen (AS) in detail in his book of *Dirasat fi Minhaj al-Sunna*.