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Ruling of *Tawassul* in Islam

Khairunnisak

Universitas Islam Negeri Ar-Raniry Banda Aceh

Email: khairunnisa250589@gmail.com

Abstract: The difference in the nature and quality of taqwa between one person and another is like a ladder. The higher a person's taqwa, the closer he is to Allah SWT. A person who has committed many sins against his Lord and he wants to ask Allah for his needs, sometimes he feels inappropriate to do so, when in fact it is okay for him to do so. This causes him to look for intermediaries who can help him to pray for him. Asking for help like this is what is called *tawassul*. Thus this paper wants to examine the main issue, namely: What are the proofs and arguments about *tawassul*?. This writing uses qualitative research methods. This type of research is only in the form of words, in which case the author does not use data in the form of numbers directly. Then proceed with the data collection method that the author uses the library research method, which means that the author collects data by reading books, journals, or other forms of scientific work. The result of this writing is that *tawassul* with the asma of Allah SWT, with the Prophet SAW, with the Wali Allah and with our good deeds and good deeds is allowed based on the arguments that the author has described above. So far, the scholars who allow *tawassul* and do it do not have the slightest belief that they (who are used as intermediaries) are the ones who grant requests or who give harm. They believe that it is Allah who has the right to grant and reject the prayers of His servants.

Keywords: Law, *Tawassul*; *Wasilah*; Quality of taqwa.

PENDAHULUAN

The difference in the nature and quality of taqwa between one person and another is like a ladder. The higher a person's taqwa, the closer he is to Allah SWT. A person who has committed many sins against his Lord and he wants to ask Allah for his needs, sometimes he feels inappropriate to do so, when in fact it is okay for him to do so. This causes him to look for intermediaries who can help him to pray for him. Asking for help like this is what is called *tawassul*. However, some of the *tawassul* practiced by some Muslim communities needs to be straightened out,

because this *tawassul* was never done by the best generation of this ummah. So this problem needs to be studied properly, using accurate references and the right *istidlál*.

RESEARCH METHODS

This writing uses qualitative research methods. This type of research is only in the form of words, in which case the author does not use data in the form of numbers directly. Then proceed with the data collection method that the author uses the library research method, which means that the author collects data by reading books, journals, or other forms of scientific work.

DISCUSSION/RESULTS AND DISCUSSION

Definition of *Tawassul*

Tawassul has to do with *wasilah*, because *tawassul* is a *masdar* form of the word *tawassla*, which means using *wasílah*. While *wasílah* means as mentioned by Ahmad al-Fayúmiy in his dictionary entitled *al-Misbáh al-Munír* is something that is used to get closer to others. A similar definition is also mentioned in *al-Mu'jam al-Wasit*. An example of the use of the word *wasilah* is: 'the car is a *wasilah* to get to the destination,' 'working is a *wasilah* to earn money, and so on.'

The meaning of *tawassul* in terminology is to draw closer to Allah by doing something that is pleasing to Allah.¹ So, when it is said that a person makes *tawassul* to his Lord, it means that he draws closer to his Lord by doing charity.

The word *tawassul* is defined by Sheikh Abdul Halim Mahmud, a master teacher who is the former supreme leader of Al-Azhar institutions, Egypt as an effort to get closer to Allah SWT. by using *wasilah*, because indeed the word *tawassul* is rooted in the word *wasilah*.² The word *wasilah* is similar in meaning to the word *washilah*, which is something that connects something to another. *Wasilah* in the religious sense is something that connects and brings a person closer to Allah, based on the strong desire of the person concerned to get closer to Him. *Tawassul* in the above sense is justified by all scholars, because it is clearly found Allah's command in the al'quran to do so.³

Al-wasilah is also interpreted as an approach, intermediary, and something that can be used to convey and get closer to Allah and some argue that *wasilah* means a high place in heaven, a place closest to the

¹ Abu Ja'far Muhammad ibn Jarir al-Tabariy, *Jami' al-Bayan 'An Ta'wil Ay al-Qur'an*, Vol. 8 (Kairo: Dar Hajar, 1422 H/2001 M), hlm. 403.

² Quraish Shihab, *Wawasan Al-Quran tentang Zikir dan Doa*, (Jakarta: Lentera Hati, 2006), hlm.305-306.

³ Quraish Shihab, *Wawasan Al-Qur'an tentang ...*, hlm. 226.

Arsh.⁴ *Wasilah* in the Qur'an is a way to get closer to Allah by doing everything that is obligatory. *Wasilah* that Mu'minin should seek, includes all things that are obligatory and mustahab (recommended).

All things that are forbidden, disliked and permissible are not included in the category of *wasilah*. In the hadith, the *wasilah* is only specific to the Messenger of Allah and we are commanded to ask Allah for it. He tells us that the *wasilah* is only for one of Allah's servants, and it is hoped that he is that servant. We are commanded to ask for *wasilah* for the Messenger. And it is stated that whoever supplicates for him will have his intercession on the Day of Judgment, because the reward is commensurate with the deed done. When they prayed for the Prophet, they were entitled to be prayed for by the Prophet, and intercession is a kind of prayer. *Wasilah* according to the Companions, *Tawassul* through the Prophet SAW. According to the Companions is *tawassul* with his prayer and intercession. *Wasilah* according to the muta'akhirin scholars. *Tawassul* according to the understanding of those after the Companions (muta'akhirin) means swearing and supplicating by the name of the Prophet (PBUH), as those who previously swore by the names of the Prophet, the righteous, and people who are considered good.⁵

From the definition of *tawassul* and *wasilah* above, the author can conclude that *tawassul* is everything that is sought and done to get closer to Allah SWT. by means of *wasilah*, namely by intermediaries, connecting something that Allah loves and is essentially addressed to Allah SWT.

Regarding the opinions of the scholars, there are several explanations related to the existence of *tawassul*, including:

- a) Quraish Shihab, in his book *Tafsir Al-Misbah*, Vol. 3. argues that *tawassul* is to draw closer to Allah by mentioning the name of the Prophet and the saints or people who are close to Him, by praying to Allah in order to achieve the intended desire for the Prophets or pious people loved by Allah SWT.⁶
- b) KH. Siradjuddin Abbas, in his book *40 Religious Problems*, argues that *Tawassul* is doing something charitable that can bring us closer to God. Thus it can be concluded that *tawassul* or *washilah* is praying to Allah SWT, through the intermediary of the Prophets, saints, or righteous people so that our prayers are quickly answered by Allah SWT.⁷

⁴ Darwis Abu Ubaidah, *Tafsir Al-Asas*, (Jakarta: Pustaka Al-Kausar, 2012), hlm. 370.

⁵ Ibnu Taimiyah, *Tawassul dan Wasilah*, terj. Su'adi Sa'ad, (Jakarta: Pustaka Panjimas, 1987), hlm. 63-65.

⁶ Quraish Shihab, *Tafsir al-Misbah*, Vol. 3, (Jakarta: Lentera Hati, 2001), pp. 82.

⁷ Siradjuddin Abbas, *40 Masalah Agama*, (Jakarta: Pustaka Tarbiyah Baru, 2008), hlm. 130.

- c) Shaykh Abu Saif al-Hamamy, states that *tawassul* is a practice of *ubudiyah* that brings *anbiya* and *aulia* as *wasilah* (intermediary). However, in reality, there are many people who outwardly beg and complain not to Allah but they beg and complain to the *Anbiya* and *Aulia* who are the mediums. *Tawassul* like this is called polytheism.⁸
- d) Sheikh Abdullah Zaini Adzdzimawi is of the opinion that *tawassul* is a prayer (request) submitted to Allah SWT, by intermediating the greatness / greatness of those who are close to Allah SWT. That *tawassul* to *anbiya* and *aulia* is justified, allowed to be carried out.⁹
- e) Shaykh Muhammad bin Ali Al Syaукany, in his treatise, *Al-Dur Al-Nahdid Fi Ikhlash Al Tauhid* (the jewel that is composed to purify *tawheed*), that *tawassul* to Allah with one of His creations, with a request that humans address to their god, according to Shaykh bin Abdus Salam is not justified, except *tawassul* with the Prophet (SAW).¹⁰
- f) Ibn Taymiyyah, does not completely prohibit *tawassul* with the Prophet or with others. According to him, if *tawassul* to the Prophet Muhammad is intended as a form of faith and love for him then it is allowed.¹¹
- g) Abu Hanifah and his followers stated that it is not permissible to supplicate to fellow creatures. They said: it is not permissible to supplicate to fellow creatures, nor should one say: I supplicate to You on behalf of Your Prophet. Abul Husayn al-Quduri in his very famous book (in *fiqh*), *Sharh al-Karkhi*, states that it is *makrooh*, which is also adopted by some followers of Imam Hanafi. Basyar bin Walid reveals Abu Yusuf's narration that Abu Hanifah said: it is not proper for a person to pray to Allah except with it.¹²
- h) The Maliki school, such as Ibnul Haj in his book *Al-Madkhal 1/259-260* states: *tawassul* to the Prophet Muhammad is a place to erase the dependents of sins and mistakes. Because the blessing of the Prophet's intercession and the Prophet's greatness in the sight of his Lord cannot be defeated by sin. Hence, his intercession is greater than all. So rejoice those who make a pilgrimage to his grave and pray to Allah with the intercession of His Prophet. As for the one

⁸ Abdul Hakim, *Implementasi Aswaja dalam Beribadah kepada Allah*, (Cirebon: Pustaka Syahadat, 2009), hlm. 206.

⁹ Abdul Hakim, *Implementasi Aswaja dalam*, pp. 207.

¹⁰ Alawy Al Maliky, *Mafahim Yajib An Tushahhah*, diterjemahkan oleh Indri Mahally Fikry dengan Judul *Paham-Paham yang Perlu diluruskan*, (Jakarta: PT. Fikahati Aneska, 1994), hlm. 165.

¹¹ Ibnu Taimiyah, *Tawassul dan Wasilah*, Terj. Su'adi Sa'ad, (Jakarta: Pustaka Panjimas, 1987), hlm. 119.

¹² *Ibid*, hlm. 119.

who has not visited the Prophet's grave, may Allah not hinder his intercession with his honor by your side. Whoever believes differently from this, then he is the one who is hindered (mahrum).

- i) Imam Nawawi in Al-Majmuk, the Book of the Attributes of Hajj: Chapter on Pilgrimage to the Prophet's Grave, page 8/274 said: The pilgrim (of the Prophet's grave) should return to his first place by facing the face of the Prophet and making *tawassul* with him in his right and asking for the Prophet's intercession with his Lord.
- j) Imam Ahmad ibn Hanbal, the founder of the Hambali madhhab, permitted *tawassul*, as quoted by al-Mardawi in al-Inshaf "The Book of Istisqo Prayers", page 2/456: "Faidah: It is permissible to *tawassul* with the righteous according to the correct view of the madhhab. It says: it is recommended. Imam Ahmad al-Mardawi said: It is permissible to *tawassul* with the Prophet in prayer. This view was confirmed by al-Mardawi in al-Mustaw'ab and others.
- k) Ibn Usaimin divides *tawassul* into two, namely correct *tawassul* (sahih) based on sharia and incorrect *tawassul* or bid'ah. First, the correct *tawassul* is *tawassul* that uses the correct *wasilah* (intermediary) that can lead to the desired goal. The correct *tawassul* according to Ibn Usaimin is six, namely: 1) *Tawassul* using the asma or name of Allah; 2) *Tawassul* to Allah with the attributes of Allah; 3) *Tawassul* to Allah with faith in Allah and His Messenger; 4) *Tawassul* to Allah with good deeds that he has done; 5) *Tawassul* to Allah by mentioning the circumstances and needs of the person praying. 6) *Tawassul* to Allah with the supplication of a righteous person who is expected to be answered.

Secondly, improper *tawassul* is *tawassul* to Allah with intermediaries or *wasilah* that are not recognized by sharia. In this case there are two, namely: 1) *Tawassul* to Allah by praying to the dead in the hope that this dead person can pray for him; 2) *Tawassul* with the Prophet Muhammad.

***Tawassul* in the Quran and Hadith: The Command to Seek a Way to Allah SWT**

Every human being needs an intermediary / medium towards Allah SWT. Because the universe that humans inhabit rests on the mechanism of causes and effects, as well as the law of causality created and held as sunnatullah. Therefore, it is very difficult for someone to walk towards Allah SWT without *wasilah* or special intermediaries. For example, Allah SWT uses the intermediary angel Gabriel and the Prophet Muhammad SAW, to transmit His revelation. Vice versa, humans need *wasilah* (intermediaries) to go to Allah SWT. Without this intermediary, it is very difficult not to mention impossible for humans to arrive at divine emanations and reach the degree of *taqarrub* to Allah SWT. The following

is Surah al-Maidah verse 35 which instructs humans to seek *wasilah* towards Allah SWT,:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe! Fear Allah and seek the means to draw near to Him, and strive (fight) in His way, that you may be fortunate." (QS. Al-Maidah: 35).

According to as-Sa'adi in Tafsir al-Sa'adi, Surah al-Maidah verse 35 above is an order from Allah SWT to believers to seriously try to be pious to Him, avoiding things that can bring His wrath such as heart, tongue and body sin. In carrying out all of that, a believer must ask Allah SWT for help because He is the Decider.

In addition, this verse also instructs believers to look for means that bring themselves closer to Allah SWT. *Wasilah* here according to as-Sa'adi is an obligation given by Allah SWT. These obligations consist of two forms, namely heart practices such as love, *khauf* and *raja'* to Him and physical practices such as prayer, zakat, fasting and hajj. Each of these obligations can bring a servant closer to Allah SWT.

According to Quraysh Shihab quoting Ibn Abbas there are many ways used to get closer to the pleasure of Allah SWT, but all of them must be justified by Him based on the Qur'an and hadith. Thus, when someone feels the need for Allah SWT, he can walk towards Him in all ways as long as it does not conflict with the main teachings of Islam.

For some scholars, Surah al-Maidah verse 35 is a proof of the permissibility of *tawassul*, which is asking for help from Allah SWT, using an intermediary (mediator) in order to fulfill his wishes in obtaining benefits or rejecting harm. For example, someone prays to Allah SWT regarding success or favor with the intermediary of the Prophet Muhammad SAW, or the saints.

Imam al-Alusi, one of the scholars who allowed *tawassul*, explained that there is nothing wrong with praying to Allah SWT while *tawassul* on behalf of the Prophet Muhammad SAW, either when he was alive or dead. This is done in the sense that the supplicant prays to Allah for His love for the Prophet Muhammad SAW, not asking him. Through the intermediary of the Prophet SAW, hopefully Allah will grant the request.

Contrary to al-Alusi, some other scholars forbid *tawassul* either with the Prophet Muhammad or the saints. This prohibition is because they fear that it (*tawassul*) will be misinterpreted by ordinary people or they may suspect that it is the Prophet Muhammad SAW or the saints who grant their requests and not Allah SWT. Whereas in essence Allah is the One who grants the prayers of His servants.

Tawassul which is permissible in the Qur'an is mentioned in several categories, including:

a. *Tawassul* the names of Allah SWT. (Asmaul Husna)

By understanding and living this beautiful name, it will be clear to us that we are creatures, by his good names and his glorious attributes. As he says in the Qur'an surah al-A'raf (7) verse 180:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

Meaning: Allah's are the beautiful names, so invoke him by them, and forsake those who deviate from the truth in his names. they will be recompensed for what they used to do.

This verse explicitly commands the servants of Allah to pray to him using his names. Because prayers that use his names and attributes are easily and more closely granted. In practice, the Prophet SAW, gave an example that can be used as a guide by this people. Anas bin Malik mentions whenever the Prophet felt burdened or saddened by an issue, then he said: "O essence of the living, O essence that continues to take care of his creatures (self-sufficient), with your mercy I ask for help. (HR. At-Tirmidhi).¹³

The purpose of *tawassul* is to Allah SWT. it is only used as a guide or mediator to get closer to Allah SWT.. One of the recommended acts which Islam has emphasized upon is cutting of nails in whatever manner or way it may be.¹⁴

b. *Tawassul* with Allah's Wali

The scholars differed in determining whether or not it is permissible to have *tawassul* with Allah's wali. Fiqh scholars argue that *tawassul* to the Guardian is not permissible, because they think the guardian of God is not entitled to intercede for humans and also they are not infallible from mistakes. While the scholars of *Tariqah* allow *tawassul* with the wali of Allah, because they are people who are loved by Allah, so that through their intermediaries (*tawassul*) Allah will accept the prayer.¹⁵

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ ۖ وَلَكِنَّ لَّا تَشْعُرُونَ

Meaning: And do not say of those who are killed in the way of Allah that they are dead; nay, they are alive, but you perceive not. (QS. Al-Baqarah (2) verse 154).

¹³ Darwis Abu Ubaidah, *Tafsir Al-Asas*, (Jakarta: Pustaka Al-Kausar, 2012), hlm. 373.

¹⁴ Abdul Hakim, *Implementasi Aswaja dalam Peribadatan kepada Allah*, (Cirebon: Pustaka Syahadat, 2009), hlm. 57.

¹⁵ Ahmad Mufid A. R., *Risalah Kematian (Merawat Jenazah, Tawassul, Ta'ziyah, dan Ziarah Kubur)* (Jakarta: Total Media, 2007), hlm. 94.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Meaning: Do not think that those who are killed in the way of Allah are dead; rather, they are alive with their Lord for sustenance. (QS. Ali Imran (3) verse 169).

Tawassul with the beloved of Allah means to make the beloved of Allah as an intermediary towards Allah in achieving the intention, because of the position and honor in the sight of Allah that they have, along with the belief that they are servants and creatures of Allah SWT. he is the source of all grace and mercy. In fact, the person who *tawassul* it does not ask for his wish to be granted except to God and still believe that God Is The Giver and The Reject, not other. He leads to Allah with those whom Allah loves, because they are closer to him, and he accepts their prayer and his intercession and because of his love for them and because of their love for him. Allah loves the good and the pious.¹⁶

c. *Tawassul* with the Prophet Muhammad

Tawassul in the way of the Prophet (peace and blessings of Allah be upon him). by the way of *taqarrub* (near) to him by carrying out the obligatory and circumcisions. By *Tawassul* in what the Prophet (peace and blessings of Allah be upon him) said. and carry out all that is obligatory and circumcise, then people will get to the divine pleasure and will eventually get to his Paradise. The Prophet (peace and blessings of Allah be upon him) used to laugh at the Prophet (peace and blessings of Allah be upon him). When he was alive, and *tawassul* with his intercession, and this also in the form of direct prayer to Allah SWT:

"Whoever, when he hears the call to prayer, says, ' O Allah, The Lord of this perfect call and the prayer to be established, grant Muhammad the *wasilah* and the *fadilah* and the degrees of praise that you have promised him, ' he will be entitled to my intercession on the day of Resurrection."

(H.R. Priest Four).

The two of you are the two of you, the two of you, the two of you, the two of you. As stated by the Prophet., *wasilah* is a degree in paradise that is not obtained except by a servant of the servant of Allah, and the Prophet said. and I hope that I am that servant. So, whoever invokes (prays) Allah for the Prophet SAW. he is worthy to be worshipped in the hereafter. This form of *tawassul* is a form of prayer. The Companions of the Prophet (peace and blessings of Allah be upon him). and the Prophet (peace and blessings of Allah be upon him) SAW them. in their

¹⁶ Zaenal Abidin Al-Maliki Al-Husaini *Tanya Jawab Akidah Ahlussunnah Wal Jama'ah*, terj.M. Fadlil Sa'id An-Nadwi, Cet. 1, (Surabaya: Khalista, 2009), hlm. 74.

understanding and their words, is *tawassul* with prayer and intercession of the Prophet, as outlined above.

d. Laugh at The Good Deeds

In understanding *tawassul*, there are several opinions that prohibit *tawassul* on the grounds that *tawassul* is identical to asking for help from other than Allah, in which case shirk is punished. However, they do not blame the person who *tawassul* with righteous deeds. The one who fasts, prays, reads the Quran, means that he is laughing with his fasting, his prayer, and the recitation of the Qur'an to get the pleasure of Allah. In fact, *tawassul* is meant to give more optimism for acceptance and achievement of goals.¹⁷

Tawassul it is permissible to *tawassul* through the medium of charity. This is based on a long hadith narrated by al-Bukhari in his book Juz 3 page 37. The evidence used as an argument is a hadith about three people who were covered by the mouth of the cave when they were in it. One of them trusted in Allah with his *birrul walidain*, the second trusted in Allah with his attitude away from evil and the third trusted in preserving other people's property, so that Allah lightened or opened the mouth of the cave.¹⁸

This hadith shows how great the faidah deeds of sincere behavior, so that it can be used *tawassul* to God in an effort to avoid the dangers that are afflicting. It also shows that man should give priority to the parents of the wife's children. It is also a reminder of the power of forgiveness and the power of forgiveness.¹⁹

A Critique of the Argumentation Justifying *Tawassul*: An Attempt to Close the Loophole of Wrongdoing

There are several arguments put forward by those who consider it permissible to offer *tawassul* with physical beings, places, times, rights and positions, including the following:

a. First Argument

The hadith about the *tawassul* performed by Umar ibn al-Khattab to Abbas that we mentioned above. According to those who consider the permissibility of *tawassul* with dhawat (physical), rights and positions, this *tawassul* of Umar ibn al-Khattab was *tawassul* with the special position of Abbas in the sight of Allah, which he did by simply mentioning Abbas' name in his prayer. As for why Umar did not directly *tawassul* with the Prophet, it was because he wanted to explain the permissibility of *tawassul*

¹⁷ Abdul Hakim M., *Mencari Ridho Allah*, (Cirebon: FKPI, 2009), hlm. 207.

¹⁸ Ahmad Mufid A. R., *Risalah Kematian (Merawat jenazah, Tawassul, Ta'ziyah, dan Ziarah Kubur)*, (Jakarta: Total Media, 2007), hlm. 94.

¹⁹ Abu Zakaria Yahya bin Syarif, *Tarjamah Riadhus Shalihin*, Terj. Salim Bahreijis, (Bandung: Alma'arif, 1986), hlm. 22.

with the one who was not superior in this case was Abbas - even though the superior was in this case the Prophet.

The above argument is criticized in the best way, namely that the best way to understand the text is to look at other texts related to the issue to be assessed, thus errors in understanding the text can be avoided.

After the Prophet (SAW) passed away, when the Companions were afflicted with a trial, they came to the righteous among those who were still alive.²⁰ In the story of Umar's *tawassul* with Abbas, Umar did not *tawassul* with his position or his physique but with his prayer, because there is a narration that mentions the prayer uttered by Abbas in response to Umar's request. Ibn Hajar al-Asqalaniy quoted from al-Zubayr ibn Bakkar that the prayer uttered by Abbas read: *O Allah, indeed trials do not come except because of sin, and they do not disappear except because of repentance. This people have relied on me to appear before You because of my position with Your Prophet, these are our hands full of sins, these are our foreheads begging for repentance, send down rain on us*²¹.

As for why 'Umar did not directly make *tawassul* with the Prophet, it was not because he wanted to explain the permissibility of *tawassul* with the one who was not superior at the time when the superior was present, but because *tawassul* with a deceased person is not permissible, 'Umar's *tawassul* with Abbas occurred after the death of the Prophet. This can be understood from the statement of Anas ibn Malik who narrated this hadith: "When there was a drought, Umar ibn al-Khattab asked for rain through Abbas ibn Abd al-Muttalib", indicating that Umar's request to Abbas was repeated. If Umar's request was only to explain the permissibility of *tawassul* with a non-major when a major one is available, then surely the request to Abbas would have been a one-off and not a continuous one. Thus, the continuous *tawassul* to 'Abbas implies that *tawassul* with the deceased is not permissible.

In addition, what was done by Mu'awiyah and the people of Damascus who *tawassul* with the prayer of Yazid ibn al-Aswad al-Jarashiy is also evidence of the impermissibility of *tawassul* with the dead. If *tawassul* with people who have died is allowed, then of course Mu'awiyah does not need to look for Yazid ibn al-Aswad to betawassul with him, he certainly directly *tawassul* with the most noble creature in the side of Allah, namely the Prophet Muhammad SAW.

b. Second Argument

A hadith says: *Put your trust in my position, for my position is very great in the sight of Allah.*

Arguing with the above hadith, then criticized with the argument that the Hadith is "considered" as a fabricated Hadith by some people, is

²⁰ Muhammad ibn Ahmad ibn Muhammad 'Abd al-Salam Khidr, *al-Qawl al-Jaliy Fi Hukm al-Tawassul Bi Al-Nabiy Wa al-Waliy*, hlm. 24

²¹ Nasir Din Albaniy, *al-Tawassul anwa'uh Wa Ahkamuh*, (Riyad, Maktabah al-Ma'arif, 2001), hlm.62.

not found in the books of the Muslims who became the reference of Hadith experts, never mentioned by any of them, even though it is true that the position of the Prophet Muhammad, it is greater than the position of other prophets and apostles. The position of a creature in the presence of Allah is not like the position of a creature in the presence of a fellow creature, because whoever the creature will never be able to intercede (help) except by the permission of Allah.²²

c. Third Argument

When Adam fell into sin, he said, ' My Lord, I ask you to forgive me. He said: O Adam, how do you know about Muhammad when I have not created him?. Adam said: "O My Lord, when you created me with your hands and you breathed into me your spirit, I raised my head, at that time I saw on qawa"m "arash an inscription: "There is no God but Allah, and Muhammad is the messenger of Allah", then from this I know that you cannot dedicate to your name other than the creature you love the most. Allah said: I have forgiven you, had it not been for Muhammad, I would not have created you.

This hadith clearly mentions the *tawassul* of the Prophet Adam with the right of the Prophet Muhammad, for the sake of obtaining forgiveness from Allah SWT, this means that it is permissible to do *tawassul* with the right of being.

The above argument is strongly criticized with the statement that, it is true that this hadith clearly mentions the *tawassul* of the Prophet Adam by the right of the Prophet Muhammad, for the sake of obtaining forgiveness from Allah swt, but is this hadith valid? Let us see how the commentaries of the Hadith scholars relate to this issue.

This hadith is the Hadith of *maudu'*, because among those who narrated this hadith was 'Abdurrahman ibn Zayd, he muttahaam (accused) as the one who made up the hadith, the same as 'Abdullah ibn Aslam ibn Rushayd who made up the Hadith and relied on Malik, Layth and Ibn Lahi'ah. al-Albaniy quoted Al-Dhahabiy's comment on this hadith, he said: this Hadith is the Hadith of *maudu'*, 'Abdurrahman is much mistaken²³. If this hadith is a sahih or hasan Hadith then we will no doubt say that it is permissible to laugh with creatures, but in fact this hadith is *maudu'*, and cannot be used as an argument.

d. Fourth Argument

The fact of life justifies the reason why it is permissible to laugh at the *dhawat* (physical) of righteous people, that is, when the common people need the help of the dignitaries, both the king and his ministers, it

²² Ibn Taymiyyah, *Qa,,idah Jaliyyah Fi al-Tawassul Wa al-Wasilah* (Beirut: Dar al-Kitab al-Arabiy,1405 H/1985 M), hlm. 168-169.

²³ Muhammad Nasir al-Din al-Albaniy, *al-Tawassul anwa,,uh Wa Ahkamuh* (Riyad: Maktabah al-Ma,,arif, 1421 H/2001 M), hlm. 104.

is not appropriate for him to go directly to them, he must go through an intermediary who can deliver it to them so that their needs are met by the King. This is the same with us as people who are smeared with Sins who want to ask for forgiveness from Allah The Great and Exalted, we do not deserve to directly pray to him, we must use the intermediaries of people who are close to Allah, such as the dhawat of the prophets and righteous people so that Allah is pleased to grant our prayers.

The above argument is then criticized with another argument, this kind of reason is inappropriate, even should not be, because it contains qiyas against the flow of Scripture, qiyas like this is not valid in the science of fiqh. This fourth reason equates God with his creatures, namely Kings and ministers, even though there is a great difference between God and his creatures. Allah SWT, has revealed his inequality with the creatures he created while saying in Q.S. as-Shura verse 11.

Ibn Katsir in interpreting this verse says: do not liken him to anything.²⁴ That is, there is no creature like him, because he is the Lord on whom all things depend, One and there is no one like him (equal to him).

***Tawassul* Tradition in the Archipelago**

Based on the above information, *tawassul* is an action that has a basis in religion, namely *tawassul* which is permitted. In reality, there are actions that are said to be *tawassul* but have no basis, namely *tawassul* that is not allowed either containing shirk or bid'ah. On the other hand, it turns out that there is also *tawassul* which is still debated about the permissibility of *tawassul*, namely *tawassul* to the dead. For people who do not allow the reasoning that *tawassul* to the dead there is no evidence or explicit information from the sharia either in the Qur'an or the sunnah of the Rasulullah SAW.

CONCLUSION

From the discussion that has been described above, it can be concluded: that *tawassul* with the asma of Allah SWT, with the Prophet SAW, with Wali Allah and with our good deeds and good deeds is allowed based on the arguments that the author has described above. So far, the scholars who allow *tawassul* and do it do not have the slightest belief that they (who are used as intermediaries) are the ones who grant requests or who give harm. They believe that it is Allah who has the right to grant and reject the prayers of His servants.

²⁴ Abu al-Fida Ismail ibn Kathir al-Dimashqiy, *Tafsir al-Qur'an al-Azim*, (Kairo: al-Faruq al-Hadithah, 1421 H/2000 M), hlm. 333.

Tawassul is a matter of khilafiyah among the scholars, some of whom allow it and some of whom forbid it. In addressing the issue of *tawassul* we should not be easily trapped by issues of heresy and should not easily accuse Muslims who practice *tawassul* of committing heresy and heresy. Indeed, there are still many mistakes made by ordinary people in doing *tawassul*, such as assuming that those who are used as intermediaries for *tawassul* have power, or even asking for money from those who are used as intermediaries for *tawassul*, *tawassul* with people who are not pious but community leaders who have died, or *tawassul* with the graves of previous people, asking for the graves of Allah's guardians, and not *tawassul* to the scholars and the love of Allah SWT. Such conditions are a challenge for our da'wah together and must be straightened out in accordance with the concept of *tawassul* as explained above. Thus it is clear that *tawassul* is one of the permissible ways for a prayer to be answered, except *tawassul* which contains shirk and *tawassul* bid'ah.

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