

# WASEELA

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## WHAT IS WASEELA

Waseela is an Islamic religious practice which is to offer supplication to Allah (swt) through an intermediary. This is a good deed, a name or attribute of Allah (swt) or a living/deceased person, and without thinking or believing that the person himself will fulfil his need. Yes, if one asks directly from the deceased and he believes that the person independently possesses the power to provide or to solve his problem then this indeed would be shirk (polytheism).

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**There are many forms of Waseela**

- 1) **Tawassul** to Allah (swt) using the medium of good deeds which is supported by the hadith of the Prophet (peace & blessings of Allah be upon him) in Sahih Al-Bukhari, in which three men were trapped in a cave. Each of them forwarded a good deed that they had done to Allah (swt) and asked Allah to remove that obstructing rock.
- 2) **Tawassul** to Allah (swt) using the medium of Allah's (swt) names and attributes which is supported by the following Quranic verse: -

وَلِلّٰهِ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

**“And Allah (swt) has beautiful names, so call unto him through them” (urah a’araaf v.180)**

- 3) **Tawassul** to Allah (swt) using the medium of the rank and status of certain pious and accepted servants of Allah (swt), living or deceased. This will include Prophets, Martyrs and the Owliya of Allah (swt).

There is consensus of the Muslim scholars on the permissibility of the first two forms of Waseela that I have mentioned. However the third form of Waseela is where the consensus breaks.

Since the first two forms of Waseela are agreed upon throughout the Muslim community there is no reason for me to set forth evidence for them. Hence I am only providing sufficient evidence to support the third form of Waseela.

The Sunni community believe and practice all three forms of Waseela for which they have Quranic verses and authentic Ahadith to support this Islamic religious practice.

I will provide evidence of the following:

- **Waseela** was practised before the Prophet (peace & blessings of Allah be upon him)
- **Waseela** was practised in the lifetime of the Prophet (peace & blessings of Allah be upon him)
- **Waseela** was practised after the life of the Prophet (peace & blessings of Allah be upon him) in this world
- **Waseela** through pious people

I will finally conclude by giving a list of the great Islamic authorities who are recognised and accepted by the vast majority of the Muslim community. I pray to Allah (swt) to enable us to understand and practice the true teachings of Islam according to the Quran and Sunnah

Ameen Ya Rabula'lamin!

**QURAN:**

**Ayah 1) وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ**

**“And seek means of Approach to Him” (Surah Al-Ma’idah V.38)**

In this verse of the Holy Quran the word Waseela has been used in a general format, it has not prescribed a certain form of Waseela neither has it prohibited any other form of Waseela, therefore according to this verse of the Holy Quran any form of Waseela can be used as a medium to Almighty Allah (swt).

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**Ayah 2)**

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

**“And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the messenger should intercede for them, then surely they would find Allah most Relenting Merciful” (Surah An-Nisa V. 64))**

Clearly Allah (swt) is instructing the Muslims that they use Prophet Muhammad (peace & blessings of Allah be upon him) as a medium and Waseela to seek forgiveness from Al-Mighty Allah (swt)

From these two verses of the Holy Quran we have understood that using a medium to Almighty Allah (swt) is of course NOT of any form of polytheism (Shirkh).

## WASEELA BEFORE THE PROPHET (PEACE & BLESSINGS OF ALLAH BE UPON HIM)

Imam Hakim reports on the authority of Hazrat Umar (ra) that the Prophet (peace & blessings of Allah be upon him) said: “When Prophet Adam (as) ate from the forbidden tree he said”

ا رب اسئلك بحق محمد لما غفرت لى

“O my Lord! I ask you for the sake of Muhammad so that you may forgive me”

Allah (swt) then asked:

يا آدم و كيف عرفت محمد ولم اخلقه

“O Adam! How have you recognised Muhammad (peace & blessings of Allah be upon him) yet I have not even created him” (i.e. His body)

Prophet Adam (as) replied: “O my Lord! When you created me and blew with your ultimate power my soul into my body and I raised my head and I saw the name of Muhammad (peace & blessings of Allah be upon him) written on your blessed throne.

لا اله الا الله محمد رسول الله

‘So I concluded the fact that the name which is written next to your name would indeed be the most beloved creation that you have ever created.’

Allah (swt) replied:

“O Adam! Indeed you have spoken the truth, surely He (peace & blessings of Allah be upon him) is the most beloved to me than all my creation, now you have prayed to me with His (peace & blessings of Allah be upon him) intermediary, hence I forgive you, if I did not create Muhammad (peace & blessings of Allah be upon him) then I would not have created you.

**This hadith has been classified as authentic (Al-Mustadrak vol 2, pg.615 and Dalaailun Nabuwwah vol 5 and pg. 489)**

## **WASEELA IN THE LIFE OF THE PROPHET** **(PEACE & BLESSINGS OF ALLAH BE UPON** **HIM)**

1) Hazrat Uthman Ibn Hanif (ra) narrates that once a blind Companion approached the Prophet (peace & blessings of Allah be upon him) and asked

“O Rasulallah! Ask Allah (swt) to cure me”

Rasulallah (peace & blessings of Allah be upon him) replied: “If you wish I will make du’aa or else you may be patient and this is better for you”

The blind companion said “make du’aa instead”

Rasulallah (peace & blessings of Allah be upon him) prescribed to make Wudu and recite the following Du’aa:

اللَّهُمَّ أَنْتَ اسئَلُكَ وَاتَّوَجَّهُ إِلَيْكَ يَا مُحَمَّدُ نَبِيَّ الرَّحْمَةِ يَا مُحَمَّدُ أَنْتَ  
تَوَجَّهْتَ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذَا التَّقْضَى لِي حَاجَتِي

“O Allah! Verily I ask of you and turn to you through your prophet the prophet of mercy O Muhammad! Verily I have turned to my Lord through you so that my need be fulfilled O Allah! Accept his intercession on my behalf”

Rasulullah added and if you have any other need do the same.

**(Sunnan Tirmidhi, Ibn Majah, Ahmad Mustadrak, Hakim and others)**

This narration clearly supports the third form of Waseela that I have mentioned.

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- 2) Hazrat Anas ibn Malik (ra) reports that when the mother of Hazrat Ali (ra) passed away Rasulullah (peace & blessings of Allah be upon him) made the following du'aa before burying her:-

“O Allah! The one who gives life and death, and who is living and will never die, forgive my mother Fatima bint Asad and make the answering of Munkar and Nakeer easy and make her grave spacious for her.

بحق نبيك ولانبياء الذين من قبله

I ask you through the right of your last Prophet and all the Prophets before me, verily you are most merciful”

**(Al-Muajmal Awsat vol. 1)**

This narration clearly indicates to the fact that the Prophet (peace & blessings of Allah be upon him) practised the belief of Waseela himself during his own lifetime.

## **WASEELA AFTER THE PROPHET (PEACE & BLESSINGS OF ALLAH BE UPON HIM)**

1) Hazrat Malik Al Daar narrates that once the people of Medina were experiencing a drought in the era of Hazrat Umar. Hazrat Bilal Bin Haris went to the resting place of the Prophet (peace & blessings of Allah be upon him) and said:

“O Rasulullah I ask for rain on the behalf of your ummah, for verily, they are being destroyed”

There after Hazrat Bilal bin Haris (ra) was instructed in his dream to go to Hazrat Umar (ra) give my regards and inform him that the rain will soon come.

**(Hafiz ibn Hajar has indicated to the authenticity of this narration in Fathul Bari)**

اصاب الناس قحط في زمان عمر بن الخطاب رضي الله عنه  
فجاء رجل الى قبر النبي صلى الله عليه واله وسلم فقال:  
يا رسول الله استبق الله لاقتك فانهم قد هلکوا فاتاها رسول الله  
في المنام فقال انت عمر فاقر له السلام واخبره انهم يسقون ه

This narration proves the permissibility of Waseela after the era of the Prophet (peace & blessings of Allah be upon him).

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2) A narration from Bukhari also mentioned in Al-Azkar, that once a man's foot became numb, He was told to say the name of the dearest person to him, so he shouted out O Muhammad! Soon after he was relieved from the pain. Hence from this narration we



Conclude that the Waseela of the prophet (peace & blessings of Allah be upon him) is accepted in the court of Allah (swt)

كنا عند عبد الله بن عمر رضى الله عنه  
فخدرت رجله فقال له رجل انكر احب الناس  
اليك فقالك يا محمد فكانما نشط من عقال

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3) Hazrat Abul-Jawzaa Anas Ibn Abdullah (ra) narrates that once the people of Medina were experiencing a severe drought. They complained to Hazrat Aishah (ra), she advised them to make a hole in the ceiling of the tomb of the Prophet (peace & blessings of Allah be upon him) so that the grave is exposed to the skies, so when they did so, heavy rains descended and crops also began to grow.

## WASEELA THROUGH PIOUS PEOPLE

The supplication for drought which was recited by Hazrat Umar (Ra)

اللهم ان كنا نتوسل اليك نبينا صلى الله عليه وآله وسلم  
فتسقينا وانا نتوسل اليك بعم نبينا فاسقنا قال فيسقون

“We bring forth the Waseela of the uncle of the Prophet (peace & blessings of Allah be upon him)”

This narration supports that Waseela is not just of the Prophet (peace & blessings of Allah be upon him) but also Muslims use the Waseela of other Muslims, as in this narration Hazrat Umar (ra) used the

Waseela of Hazrat Abbass (ra) who was the uncle of the Prophet (peace & blessings of Allah be upon him).

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## **WASEELA AND THE FOUR IMAAMS OF JURISPRUDENCE**

- 1) Imaam Shafi'ee used the Waseela of Imam Abu Hanifah according to an authentic narration which is recorded in the beginning of *Tarikh Al-Khatib*
- 2) Shaykh Hanabilah Abu ul Wafa Bi n Akeel has wrote in detail the permissibility of Waseela according to the Hanbali School of jurisprudence in his book *Tazkira*
- 3) Imam Abu Hanifah wrote a famous poem which is titled as *Qasida Nuamaniya* in which he seeks the Waseela of the Prophet (peace & blessings of Allah be upon him) himself
- 4) Imam Malik once instructed a person who visited the resting place of the Prophet (peace & blessings of Allah be upon him) to face and seek His (peace & blessings of Allah be upon him) and His (peace & blessings of Allah be upon him) Fathers and Hazrat Adam (As) Waseela  
(*Ashifa Qadi Iyad*)

**HERE UNDER FOLLOWS A LIST OF SOME OF THE MOST RENOWNED SCHOLARS OF AUTHORITY WHO HAD PRACTISED THE THIRD FORM OF WASEELA**

- 1) Hafiz Al-Zarkashi (ra) has made Tawassul in the introduction to his commentary of Sahih Al-Bukhari entitled Al-Tanqeeh
- 2) Hafiz Taqi-Uddin-Al-Subki has approved this form of Tawassul in his book entitled Shifaa-v-Siqam
- 3) Imam Ahmed Bin Hanbal (ra) has also approved this form of Tawassul in Fataawa Ibn Taimiyyah
- 4) Hafiz Shams-Uddin Al Sakhawi (ra) has also approved this form of Waseela in Al-Tuhfatul-Lateefah
- 5) Imam Shaafi'ee (ra) has approved this form of tawassul in Maqaalaatul Kawthari
- 6) Imam Nawawi (ra) has also approved this form of tawassul in Manaasikul-Imaam-Al-Nawawi
- 7) Imaam Al-Shawkaani (ra) has also approved this form of in Tahfatul Zaakireen
- 8) Imam Abu Bakr Al-Bayhaqi (ra) has also approved this form of tawassul in Dalailul Nabuwwah
- 9) Imam Abul Farj Ibn-e-Jawza (ra) has also approved this form of tawassul in his book Al-Wafaa
- 10) Imam Al-Mufassir Abu Abdullah (ra) has also approved this form of tawassul in Al-Qurtubi
- 11) Imam Al-Hafiz Jalal-Uddin Sayuti (ra) has also approved this form of Tawassul in Al-khasais Al-Kubra

- 12) Imam Abu Abdullah Al-Hakim (ra) has also approved this form of tawassul in his book Al-Mustadrak
- 13) Imam Muhammad Bin Ali Al-Shoqani (ra) has also approved this form of tawassul in Tuhfaul-Zakireen
- 14) Imam Al-Qadi Iyad Al-Maliki (ra) has also approved this form of tawassul in Ashifaa
- 15) Allaama Ahmed Sahab Uddin Al Khefaji (ra) has also approved this form of tawassul in his commentary on Ashifaa

And many more religious scholars have the same opinion of the fifteen which I have mentioned. Please refer to Maqaalatul Kawthari.

Lastly Muslims have mixed both these forms up:

- 1) Asking directly from the alive or deceased.
- 2) Asking Allah (swt) alone through an intermediary

**The doctrine of the Ahle-Sunnah Wal Jamma' is that asking directly from the alive or deceased is Shirk and asking Allah (swt) alone through an intermediary is of course permissible.**

AND AS ALWAYS ALLAH (SWT) KNOWS BEST.....

*By, Ijaz Ahmad Shaami*

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