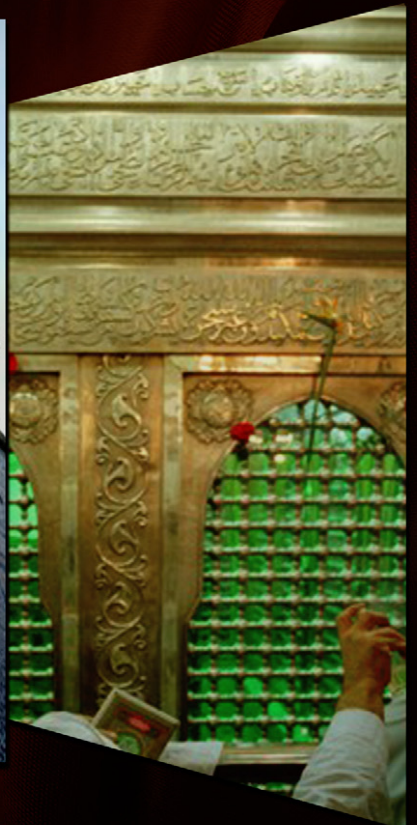


# Beseeching Allah by Virtue of the Status of the Awliyâ and the Righteous





## Beseeking Allah by Virtue of the Status of the Awliyâ and the Righteous

All praise and thanks be to Allah Alone, and peace and blessings of Allah be upon the last and seal of the Prophets.

The spread of many polytheistic practices, innovations, and myths has increased in our time due to the people's abandonment of the commandments of Allah and their ignorance of their religion. One of these practices which are widely spread is glorifying some Muslim individuals of whom they call the Awliyâ' (devoted and sincere worshippers) and the righteous and supplicating them instead of supplicating Allah. People believe that those Awliyâ' and the righteous can cause harm or bring benefit to them, so they glorify them and circumambulate their graves. Those people claim to supplicate them as a means for Allah to fulfill their needs and relieve their suffering during adversities. However, if those ignorant people referred to the Noble Quran and the Sunnah and comprehended what is stated in them regarding supplication, they would have understood the real meaning of the prescribed Tawassul (beseeking Allah by the virtue of the status of an intermediary).

The permissible prescribed Tawassul is that which is done by being obedient to Allah and His Messenger, through performing the acts of worship, refraining from prohibitions. It is done through drawing close to Allah by doing the righteous deeds and supplicating Him by the virtue of the status of His Most Beautiful Names and Sublime Qualities. These are the means of seeking to be near to Allah, it is the way that makes one attain His Mercy and Pleasure. As for making Tawassul by rushing to the graves of the dead and circumambulating them, offering sacrifices to the dead and throwing oneself on the doorsteps of their graves to fulfill his needs and relieve him from adversities, none of these actions is included in the prescribed Tawassul. It is, rather, a kind of practicing one of the major forms of Shirk (polytheism and associating others with Allah Almighty in worship) and Kufr (disbelief in Allah).

As for the story of 'Umar, may Allah be pleased with him, when he made Tawassul through Al-'Abbâs, may Allah be pleased with him, which some people may quote as evidence on the permissibility of making Tawassul; 'Umar did not implore (for rain) by virtue of the status of Al-'Abbâs, but rather he requested him to supplicate Allah (to send rain). Making Tawassul with the supplication of a person differs from making Tawassul by the virtue of the status of this same person, provided that he is alive. That is because asking for Allah Almighty by the virtue of the supplication of a living person is one of the permissible approved forms of Tawassul, provided that he is a



## Beseaching Allah by Virtue of the Status of the Awliyâ and the Righteous

righteous person.

Moreover, the dead to whom the person goes to ask Allah Almighty by the virtue of his status and seek his help does not own anything to himself and cannot benefit himself in any way after death. In such a case, how can one benefit people when he is not able to benefit himself? No sensible person would approve the claim that a dead person, who cannot move and who is without any functioning senses, can benefit himself after his death not to mention benefitting others. The Prophet (prayers and peace of Allah be upon him) negated the claim that the dead can perform any deed after his death when he said, «When the son of Adam dies, he loses benefit from his deeds except from three. A charity that is continuous in benefit, knowledge that is beneficial, and a righteous son that supplicates for him.» [Reported by An-Nasâ'î and al-Albâni deemed it authentic]

«إذا مات الإنسان انقطع عمله إلا من ثلاثة: من صدقة جارية، وعلم ينتفع به، وولد صالح يدعو له» رواه النسائي وصححه الألباني

This Hadith proves that a dead person is the one who is in need for people to supplicate Allah and ask Him to forgive him, and not the other way around (i.e. the living person is not the one who needs the supplication of the dead). If the Hadith stated that the son of Adam loses the benefit of his deeds after his death, then how can anyone think that the dead is alive in his grave in a manner that enables him to communicate with others and provide them with any kind of provisions? How can we believe in something like this while the one who lacks something cannot, in any way, give it to another? The dead person cannot hear no matter how long one stays by his grave and supplicates him. Allah Almighty says, {And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). [13]. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them.} [Surat Fâtir 35:13-14]

{وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١٣) إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ} فاطر: ١٣-١٤

Transliteration: waallatheena tadAAoona min doonihi ma yamlikoona min qitmeerin



## Beseeching Allah by Virtue of the Status of the Awliyâ and the Righteous

(13) In tadAAoohum la yasmaAAoo duAAaakum walaw samiAAoo ma istajaboo lakum wayawma alqiyamati yakfuroona bishirkikum

Allah negated their ownership and ability to hear the supplication, and it is known that the one who does not possess any power is helpless and cannot grant anything. Similarly, it is also known that the one who cannot hear will never respond or be aware of what people are asking of him. These verses also clarified that the ones (whoever they may be) from whom people seek help instead of Allah will never fulfill any request.

They also stated that the worship that is dedicated to anyone other than Allah is invalid and rejected. Allah Almighty says, {«And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers). [106] And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills.} [Surat Yûnus 10:106-107]

{وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ (١٠٦) وَإِنْ يَمَسُّكَ  
اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ} يونس: ١٠٦-١٠٧

Transliteration: Wala tadAAu min dooni Allahi ma la yanfaAAuka wala yadurruka fain faAAalta fainnaka ithan mina alththalimeena (106) Wain yamsaska Allahu bidurrin fala kashifa lahu illa huwa wain yuridka bikhayrin fala radda lifadlihi

These verses clarify that any one that is called upon for help other than Allah has no power to cause harm or bring benefit. Therefore, what is the benefit of supplicating them or worshipping them? These verses prove that those innovators who say, «We went to the grave of so and so, or supplicated so and so who is a Wali, and we got what we requested, are pure liars and uttered lies against Allah. In the event that something does happen and a need is fulfilled for these people, then it is for one of two reasons:

1- If it is something, which is within the power of the creation of Allah, then devils fulfilled it. This is possible because the devils are always present around the graves, since no grave or idol is worshiped instead of Allah but that the devils attend around it



## Beseaching Allah by Virtue of the Status of the Awliyâ and the Righteous

in order to whisper and influence people. Those who seek approach to Allah through some «Awliyâ'» are a type of idolaters, therefore, the devils add to their misguidance as they did with idolaters in the old times. They appear to them incarnated in the shape of the dead person (whose help is sought), and talk to the people, as the devils do with soothsayers. They tell them about things some of which could be true, but most of what they (devils) would say to them is false. Some of what the people need may actually get fulfilled, or some of what they hate or fear may be stopped, all within that which creatures are usually capable of accomplishing. As a result, those naive people would think that it was the «Wali» who came out from his grave and fulfilled it for them, but the fact of the matter is that it was the devil that incarnated in the shape of the dead and did it in order to misguide the polytheist who seeks the help of the Wali. Just as the devils would enter into the idol and speak to its worshippers and fulfill some of their needs as a lot of the scholars have stated.

2- However, if it is something which only Allah can do, like giving life, health, richness, poverty and the like of the things which can only be done by Allah, then these things have been pre-ordained by Allah. Allah has decreed such things fifty thousand years before He has created the heavens and the earth. He has made it occur in this time, at this moment, and it did not at all happen as a result of supplicating the person in the grave, as they claim.

Accordingly, a sensible person should not believe in these nonsense superstitions. He should have his heart attached to Allah, and seek His help whenever he is in need until it is fulfilled. One should not turn to the created beings because they are all weak and poor, and that some of them are ignorant and unable. Furthermore, how can one ask his needs from another created being like him? While this created being may even be dead; does not hear nor see and own nothing. Rather, he is unable to even raise an atom of dust that covers his body. In fact, this is nothing but the pure kind of misguidance, ignorance, and deviation from the proper path. However, the Devil made fair-seeming to them that which they used to do. It sufficient foolishness and meanness of this work is that the one who does it declares his need to the created beings and turns away from the Creator Glorified and Exalted. By Allah, this is the real blindness of the eyes and death of the hearts.



## Beseaching Allah by Virtue of the Status of the Awliyâ and the Righteous

### Claimed Miracles:

Many people misunderstood and became greatly confused regarding the reality of the miracles and Karamât (Supernatural abilities or events). They did not know how to perceive them correctly to be able to distinguish between the real miracles and Karamât that come from Allah Alone in order to perfect His message to the people, support His Messengers, or as a kind of honoring to some of His real righteous Awliyâ'. People could not distinguish between this and the superstitions and myths that some imposters invent and call it miracles and Karamât to deceive people and consume their properties unjustly.

Some ignorant people thought that miracles and Karamât are things which a person can develop in his personality, and it is within the human power and capability. They thought that people perform these miracles willingly and by their own choice, and by this wrong belief they thought that a «Wali» and the righteous person have the power to perform any miracle and Karamât at any time he desires. This is due to the ignorance of the people of their Lord and of the reality of their religion.

To answer this we say, picturing the things which take place by those imposters as miracles or Karâmat of this or that Wali are mere lies. Rather, all of these incidents are either machinated by the help of the devils, or they are fabricated by a cunning mind in a very smart way and called it miracles and Karamât. Such fabrications and cunning occur in order to cast fake glory and honor over these dead in their graves so that people would magnify them. Thus, naive people are attracted to visit these graves and seek their blessings. They beseach those who are in them for their needs. Consequently, this will bring vows, money, and gifts for the imposters, which is a forbidden livelihood and earnings for every idle person who does not want to work, so he seeks to deceive people and consume their properties unjustly.

No sensible person whose innate nature is still uncorrupted could believe that a dead person can perform any deed after his soul has departed his body, he has no power to move anymore, worms have eaten up his corpse, and his bones have become worn out. Who would believe in these unmasked claims except for an ignorant or a naive person? This is because it is impossible for a living person, let alone the dead, to perform the actions they claimed to be performed by the dead. Should we discard



## Beseeching Allah by Virtue of the Status of the Awliyâ and the Righteous

our brains that Allah has granted us, and simply believe this nonsense? Sound minds and uncorrupted human natures refuse to accept this nonsense because they openly oppose all the Islamic and natural laws, which Allah has set.

### The polytheists in the past and today

Many people from those who visit the graves and shrines say, «The polytheists in the past used to worship idols, but we have no idols. Instead we have some graves for some Sheikhs and righteous pious people, whom we do not worship, but we supplicate Allah to fulfill our needs by the virtue of their status and honor, and worshipping is something totally different from supplicating.»

We answer these people saying, seeking help or blessing from the dead, in essence, is supplicating them. It is the same as the people in the pre-Islamic period used to supplicate their idols. There is no difference between the idols the early polytheists used to worship and the graves that people worship their inhabitants today. Idol, grave and Tâghût (The word Tâghût covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), but the one who does not accept to be worshipped will not be considered as a Tâghût, i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as Tâghûts Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed) are names that bear the same meaning. It is names for everything that is worshiped instead of Allah whether it is man; living or dead, an inanimate object, an animal, or the like. When the polytheists were asked about the reason they supplicate their idols, their answer was what is stated in the words of Allah Almighty, {«We worship them only that they may bring us near to Allâh.»} [Surat Az-Zumar 39:3]

{ مَا تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ } الزمر: ٣

Transliteration: ma naAAbuduhum illa liyuqarriboona ila Allahi

They took their idols as mediators between them and Allah to fulfill their needs. Thus, it becomes evident that there is no difference between the claim of the earlier pre-Islamic period, and the claims of the worshipers of graves who belong to Islam in the



## Beseaching Allah by Virtue of the Status of the Awliyâ and the Righteous

present time. The common factor they share is associating others with Allah and sup-  
plicating others than Him.

### Polytheism in love

Devoting the heart and feelings to any creature with love and glorification of what cannot be ascribed except to Allah is a kind of worship to this creature. Those who claim that they only love the dead from the Awlyiâ' and the righteous people, yet in reality they honor them and praise them to an extent that exceeds the prescribed Islamic limits, are in fact worshipping them. This is because they direct all their love to them and thus they devoted themselves to them by celebrating their birthdays, offering vows to them, circumambulating their graves as they circumambulate the Ka'bah, calling upon them and seeking their help and support.

Had they not exaggerated glorification of them, they would not have done this for the dead. Another proof of how the people exaggerate their glorification to them is that they swear by their names to indicate that they are telling the truth, whereas they find no sin in swearing by Allah while they are lying or joking. In addition, some of them might hear a person cursing Allah and would not become angry or touched by this, but if he hears anyone cursing his Sheikh, he becomes extremely angry.

Is not this an extreme exaggeration that they glorify their Awlyia' and Sheikhs more than they glorify Allah? Is it not that their love to them exceeds their love to Allah? Allah Almighty has said, {And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else).} [Surat Al-Baqarah 2:165] this kind of polytheism is called polytheism in love.

{وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنَدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ} البقرة:

١٦٥

Transliteration: Wamina alnnasi man yattakhithu min dooni Allahi andadan yuhibboonahum kahubbi Allahi waallatheena amanoo ashaddu hubban lillahi





## Beseaching Allah by Virtue of the Status of the Awliyâ and the Righteous

### Allah is Near to His slaves

Allah Almighty is Near to His slaves. Allah Almighty has said, {And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright} [Surat Al-Baqarah2:186] So there is nothing between

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ} البقرة: ١٨٦

Transliteration: Waitha saalaka AAibadee AAannee fainnee qareebun ojeebu daAAawata alddaAAi itha daAAani falyastajeeboo lee walyuminoo bee laAAallahum yarshudoona

Allah and His slaves that can prevent them from directly invoking upon Him and asking their needs from Him without turning to the graves of the dead, beseaching Allah by virtue of the status of them or supplicate them to intercede for them with Allah. There is no need to ask the people of the graves what they will never be able to fulfill and have no power to do.

Actually, one should rush directly towards his Lord, supplicate Him with his own tongue, and seek nearness to Him through the permitted prescribed means. Such means includes performing the acts of obedience and righteous deeds, supplicating Him using His Most Beautiful Names and Sublime Qualities, firmly believing that Allah is the only One Who can grant honor, give life, cause death, The Provider, The One Who can benefit, The Sustainer, The only One Who can harm or benefit. One also should know that no one, no matter how great status he has in the eyes of Allah or people, could bring benefit or cause harm to him with something except with that which Allah has preordained for him.

The Prophet, (prayers and peace of Allah be upon him) said, «Know that if all the people unite to benefit you with something, they will be unable to benefit you except with that which Allah has preordained for you. And if all of them intend to do harm to you they will not be able to afflict you with anything except that which Allah has



## Beseeching Allah by Virtue of the Status of the Awliyâ and the Righteous

predestined against you.» [Reported by At-Tirmidhi in his book: Sahîh]

«واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء، لم ينفعوك بشيء إلا قد كتبه الله لك، وإن اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك» رواه الترمذي وصححه الألباني

If all the people unite to benefit or harm someone, they will be unable to do so except with that which Allah has preordained. Consequently, it is more probable that the individual, whether alive or dead, cannot bring benefit nor cause harm except with that which Allah has preordained. Then what is the need to supplicate that which cannot benefit or harm? Is this not the utmost of ignorance and misguidance? By Allah, it is.

Therefore, anyone who is practicing any of these polytheistic, innovated and superstitious acts like circumambulating the graves, glorifying them, asking their people to fulfill certain needs and relieve calamities should repent to Allah from this corrupt deed. This act, in essence, is associating partners to Allah Almighty. This entitles those who do so to an eternal life in Hellfire, we seek refuge in Allah. Allah Almighty has said, {Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.} [Surat Al-Ma'idah 5:72]

{إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ} المائدة: ٧٢

Transliteration:innahu man yushrik biAllahi faqad harrama Allahu AAalayhi aljannata wamawahu alnnaru wama lilththalimeena min ansarin

A person should be sincere in performing his worship and in every aspect of his life to Allah Alone without partners if he was truthful in his claim of Islam. Furthermore, one should not turn to any creature in invocation or other things to which no one is able but Allah. One should also adhere firmly to the Book of Allah and the Sunnah of His Messenger. One should not mix with people of innovations (in religion), nor should he mix with those who do practices of polytheism so as not to be influenced by them or imitate them, and consequently be destroyed along with them and lose the worldly life and the Hereafter. And Allah knows best.

Prayers and peace of Allah be upon our Prophet Muhammad and upon all his family and companions.