

Tawassul in Hadith Perspective: Countering Heretical Rituals in Indonesia

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Abstract

Islam as a divine religion has guidance which its followers believe comes from Allah. So this guide is known as the holy kitab in the form of the Alquran. However, there are some Muslims who engage in behavior that deviates from Islamic teachings, one form of which is the error in the *tawassul* ritual. This research aims to explain how to provide an antidote to rituals among people affected by the behavior of praying to pious people who have died in wrong ways or rituals according to Islamic law. This research uses a systematic literature method with a phenomenological approach, the data source comes from scientific articles that have been published in google scholar and scopus, tafsir and hadith kitab, data analysis techniques by collecting information related to *tawassul* and religious rituals carried out by people in Indonesia. The findings show that there are three *tawassul* in Islam and mistakes in the *tawassul* ritual by some people in Indonesia are related to the way of *tawassul* to someone who has died. First, *tawassul* includes something that is prescribed in Islam, although in practice there is disagreement among scholars. Second, *tawassul* includes problems with the caliphate in Islam, until there are scholars who allow and prohibit it, and third, *tawassul* with *Asma' al-Husna* and *tawassul* with good deeds, the scholars agree about the Shari'at-his. The results of this research have been able to explain *tawassul* from the point of view of hadith that can counteract the ritual *tawassul* which is misguided by presenting the actuality of phenomena that have already occurred.

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INTRODUCTION

The development of the times has an impact on the increasingly complex problems faced by humans. There is just something new appearing in society. Some can accept it because it may not conflict with the Alquran and Sunnah. For example, when praying to Allah, some people understand that it is done directly by praying to Allah. However, there is still another way to get closer and ask Allah, namely by making *tawassul* (using an intermediary) to Allah (Wibowo & Afandi, 2021; Sagir & Hanafi, 2022; Rahmah & Maksum, 2024).

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Tawassul includes actions that are debated among scholars (Nengsih, 2020; Ilyas et al., 2024). Some allow and some prohibit. This difference lies in supplication or mediation through people. For an intermediary to pray by mentioning the names of God and by a person's righteous deeds, the scholars agreed to allow it (Mohamad, 2015; Siregar, 2017; Hikmawati & Saputra, 2019; Saidina & Luqman, 2022). This needs to be referred to the Quran which is universal and absolute, then efforts are made to explore the meaning and message contained therein by interpreting it, as well as the prophet's hadith which are *ḥabshi wurud* which is *ijtihad* Prophet Muhammad to explain and teach Islam to his people (Samsurizal & Thl, 2019).

A study of *tawassul* which the author tracked using Vosviewer analysis using keywords *tawassul* can be seen in the following image:

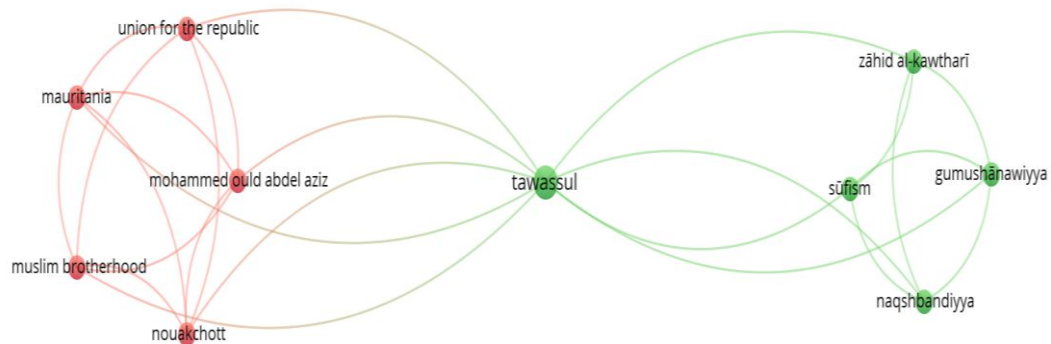


Fig 1. Several keywords that refer to *tawassul* by world researchers (Scopus database)

Then the author searches carefully using Google Scholar and *ScienceDirect*, so the author found several articles that contained related research that is in the form *tawassul* to someone who has died with all kinds of motivations and methods. As written by Puspitasari et al., (2012); Purwanto, (2017); Nugroho, (2020); Huda et al., (2020) found that there were many phenomenological studies in rural areas in Indonesia that made pilgrimages to mountains and hills a misguided goal. Then there were also studies found about sexual rituals without a legal marriage relationship in mountain areas as a form of *tawassul* to someone who has died. Next, there are also the results of the reasons for carrying out the ritual *tawassul*. This is done due to conditions of compulsion and desperation, so that individuals will seek justification for their actions even though they are contrary to legal order (social order).

Observing the worrying phenomenon above, the author is interested in studying that it is very necessary for the public to be given an understanding of *tawassul* which is correct according to Islamic law. One of the sources of Islamic teachings after the Alquran is hadith. So that it can have the correct effect on the problem in question. The author explains the explanation of the Quranic texts and hadiths, as well as the opinions of scholars regarding this matter in detail and systematically in this article, along with an understanding of the related hadiths.

METHODS

This research uses a qualitative phenomenological approach (*qualitative phenomenological approach*). A phenomenological approach to knowing the symptoms that arise from entities, expressing thoughts about religion and its teachings, what was experienced, felt, said, done, and how well the experience meant to him (Garwan, 2021; Umiarso, 2022; Irvan & Riauan, 2022; Defitri et al., 2024; Nisa et al., 2024). The data source comes from scientific articles that have been published in *google scholar* and *scopus*, tafsir and hadith Kitabs, data analysis techniques by collecting information related to *tawassul* and religious rituals carried out by people in Indonesia, then classified carefully and objectively with the help of Vosviewer analysis software

(Kasmar et al., 2019; Islamoğlu et al., 2022; Ath-Thukhi et al., 2022; Putri et al., 2022; Rizapoor et al., 2023).

RESULT AND DISCUSSION

Linguistically, *tawassul* comes from Arabic roots *wa-sa-la* which means getting closer to an intermediary (Ibn Manzur). The intermediary here can be a good deed or an intermediary for a pious person. While the word *be it* has several meanings, *First* position at the king's side, *second* degrees, *third* proximity, *fourth* intercession *Tawassul* which means getting closer to something desired by action. Basically the meaning is *that it* is anything that can bring you closer to something. This opinion is supported by al-Mubarakfuriy in *Tuhfat al-Ahwasiy* (al-Mubarakfuriy).

According to Nashiruddin al-Albaniy (1993), *al-wasil* is a person who wants to achieve something. Whereas *be it* means approach, intermediary, and something that is used to convey and get closer to something. Plural form of '*be*' is *wasa'il*. According to Ibn Faris quoted by al-Albaniy, *it* means desires and demands. It said *wa-sa-la* when it wanted to. While al-Raghib al-Asfahaniy which is also quoted by al-Albaniy, *be it* is the achievement of something with full desire. This means getting closer to Allah through worship.

The essence of it is guarding His way with knowledge and belief, and seeking the superiority of Sharia as worship (*sacrifice*). In the Alquran, it is repeated twice. First, in surah al-Maidah verse 35:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (35) إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ. (قرآن سورة المائدة/5: 35)

Meaning: "O people who believe! Fear God and seek a way to draw closer to Him, and strive (struggle) in His way, so that you may be successful" (QS. Al-Maidah: 35)

According to Ibn Katsir, said *al-wasilah* in the sentence above means closeness (*al-qurbah*). This opinion is supported by Mujahid, Abu Wa'il, al-Hasan, Qatadah, and Ibn Zaid. Qatadah said that the meaning of *al-wasilah* in the sentence is: "Come closer to Allah with obedience and deeds that are approved by Him" (Ibn Katsir: 1999). Second, found in the Qur'an Surah al-Isra' verse 57:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا. (قرآن سورة الإسراء/17: 57)

Meaning: "The people they call out to, they themselves are looking for a way to God which of them is closer (to God). They hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is something to be feared" (QS. Al-Isra': 57)

Hadith about *tawassul*

Wensink wrote in *al-Mu'jam al-Mufabras li al-Fazh al-Hadis*, say *tawassul* in the shape of *fi'il mudhari'* (نتوسل) is repeated twice in the Kitab *Sabih Bukhari* (Wensinck et al., 1969). While in form *be it* (وسيلة), repeated 10 times. These hadiths were narrated by Bukhari (twice), Muslim (once), Ahmad bin Hanbal (six times), Tirmidhi (once), Nasa'i (once) and Daud (once). So there are twelve in total as seen in the following table.

Table 1. The word *wasilah* in the hadith kitab

No.	Deep sentence <i>Mu'jam</i>	The number of words " <i>wasilah</i> " in the of Hadith
1.	الوسيلة درجة الله	حم 3، 83، 60
2.	و ما الوسيلة	ت مناقب 001، حم 2، 265
3.	فسلوا، و اسألوا (الله) لي، أن يؤتيني الوسيلة	م صلاة 11، د صلاة 36، ت مناقب 1، ن أذان 37، حم 2، 83 3، 265، 168
4.	أن ابن أم عبد من أقربهم الي الله عز و جل وسيلة	حم 5، 395
5.	فمن سأل الله (لي) الوسيلة حلت	م صلاة 11، د صلاة 36، ت مناقب 1، ن أذان 37، حم 2، 168

The author also explores the program *al-Maktabah ash-Shamilah*, say *be it* in the shape of *nakirah* found twice. Both were narrated by Imam Ahmad in *Musnad* his. Meanwhile in form *Alif lam ta'rif* (الوسيلة) is listed 23 times in seven famous Hadith Kitabs, with the following details: Bukhari (five times), Muslim (five times), Abu Daud (twice), Tirmidhi (three times), Nasa'i (twice), Ibn Majah (once), Ahmad (five times). However, after the author investigated, this different number occurred because of the word *al-wasilah*. In several narrations Bukhari and Muslim discuss the word *be it* which is found in Quran verse al-Maidah verse 35 and surat al-Isra' verse 57.

There are several hadiths that discuss *tawassul* in the hadith Kitabs. The majority of the hadiths that the author found are in the form of *al-wasilah*. There are two hadiths in the form of *fi'il mudhari'*. This is narrated by Anas bin Malik and written in the Kitab *Sahib Bukhari*. This hadith is what the author makes the main hadith in this discussion, Imam al-Bukhari said:

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِأَبِعَاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْنَ.

Meaning: "... a hadith from Anas bin Malik that Umar bin al-Khattab when faced with a long drought, they asked for rain through Abbas bin Abdul Muttalib, then Abbas said: "O my Lord, indeed we pray to you through our Prophet so send rain and we pray to the uncle of the Prophet we will make it rain, then it will rain" (Ibn Hajar)

Hadith this is confirmed by Bukhari in chap *Fadhail Ashaba al-Nabi* and chapters *al-Istisqa'* with the same matan and the same narrator, namely Anas bin Malik (Ibnu Hajar).

Shahih hadith about *tawassul*

After the author explored inside *Mu'jam al-Mufabras li al-Fazh al-Hadis al-Nabawiy*, hadith in form *fi'il mudhari'* (نتوسل) only appears in *Sahib Bukhari*. While the word *tawassul* in the shape of *masbdar* (وسيلة) is often listed in hadith Kitabs, both in *nakirah* as well as in form *Alif lam ta'rif*. Say *be it* has something to do with the call to prayer, because of the word *be it* always read in prayer after the call to prayer.

Say it is in the shape of *nakirah* listed in the Imam Ahmad *Musnad*, (1995) twice. First, the hadith from Hudzaifah's history is as follows.

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ قَالَ كُنْتُ قَاعِدًا مَعَ خَدِيفَةَ فَأَقْبَلَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقَالَ خَدِيفَةُ إِنَّ أَشْبَهَ النَّاسِ هَدْيًا وَذَلًّا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ فَلَا أَدْرِي مَا يَصْنَعُ فِي أَهْلِهِ كَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَاللَّهُ لَقَدْ عَلِمَ الْمُحْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عَبْدَ اللَّهِ مِنْ أَقْرَبِهِمْ عِنْدَ اللَّهِ وَسِبِيلَةَ يَوْمَ الْقِيَامَةِ.

Then secondly, Imam Ahmad also narrated another hadith with a different wording with the same narration:

حَدَّثَنَا عَفَّانُ حَدَّثَنَا شُعْبَةُ قَالَ أَبُو إِسْحَاقَ أَخْبَرَنِي عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ قُلْنَا لِحَدِيفَةَ أَخْبَرْنَا بِرَجُلٍ قَرِيبِ السَّمْتِ وَالْهَدْيِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى نَأْخُذَ عَنْهُ قَالَ مَا أَعْلَمُ أَحَدًا أَقْرَبَ سَمْتًا وَهَدْيًا وَذَلًّا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يُوَارِيَهُ جِدَارُ بَيْتِهِ مِنْ ابْنِ أُمِّ عَبْدِ وَلَمْ نَسْمَعْ هَذَا مِنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ لَقَدْ عَلِمَ الْمُحْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ ابْنَ أُمِّ عَبْدِ مِنْ أَقْرَبِهِمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَسِبِيلَةَ.

While the word *al-wasilah* in the shape of *Alij lam ta'rif*. The author found 23 hadiths. Among them are: first, a hadith from Jabir bin Abdillah.

حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ. رَوَاهُ حَمْزَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

This hadith is takhrij by Bukhari in *It's authentic*. This hadith was also narrated by Abu Daud (II, 127), Tirmidzi (I, 357), Nasa'i (1995: III, 72), Ibn Majah (II, 422) and Ahmad (XXIX, 338). After the author researched it, the hadith above discusses the issue of prayer after the call to prayer. Second, Hadith from 'Amru bin 'Ash.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ حَيْوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا عَنْ كَعْبِ بْنِ عَاقِمَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ.

This hadith is in *tabrij* by Muslim (II, 327), Abu Daud (II, 119) and Ahmad (XII, 318). After looking at *the women* In fact, the hadith above discusses the issue of the call to prayer and prayer after the call to prayer. In the prayer after the call to prayer, there is a sentence: *be it*, which in the hadith means a position in heaven. Hadith with *the women* the same above is also narrated by Abdullah bin Amr.

From the main hadith above, several important points can be concluded: first, it is prescribed to pray *istisqa'* if there is a prolonged dry season. This can be seen in the hadith that Umar prayed *Istisqa'* together with all the Muslims when they were hit by a drought. In *Fath al-Bari*, this event occurred in 18 AH (Ibn Hajar: II, 571). *Istisqa* itself comes from the Arabic root word سقى which means to give drink, part of drinking. Meanwhile, if added with *alif-sin-ta*, means asking to be given something to drink (Ibnu Manzhar: XIV, 390). Second, after looking at the main hadith above, it can be seen that it is permissible to *tawassul*, or pray to God through an intermediary. This is based on the word نتوسل in the hadith above.

Third, it is allowed to perform *tawassul* with the intermediary of someone whose piety and piety are believed. As stated in the hadith narrated by Bukhari above: We beg you through the uncle of our Prophet. This is one form of *tawassul*

which is permissible in Islam. This is done if a prolonged disaster occurs in a group. Fourth, the word قحطوا in hadith comes from Arabic from the root word *what-ha-tha* which means it doesn't rain (*ibtibas al-Matar*) (Ibn Manzhur: VII, 374). This also means drought which causes prolonged drought.

There is a difference between *tawassul* which is allowed in Islam and idolatry done by infidels. *Tawassul* in Islam only supplication and there is no element of worshipping the intermediary. While the disbelievers worshiped the intermediary, thus they have associated partners with Allah.

Tawassul prescribed

It is known that Allah commands His servants to pray and ask Him for help. As stated in the Quran surah al-Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ. (قرآن سورة البقرة/2: 186)

Meaning: "When My servants ask you (Prophet Muhammad) about me, indeed I am near. I grant the request of the person who prays when he prays to me. So, let them fulfill my (orders) and believe in me so that they are always in the truth" (QS. Al-Baqarah: 186)

Allah has decreed various kinds of *tawassul* yours sincerely. God will also grant those who *tawassul*, when the other prayer conditions have been met. There are at least three types of *tawassul* which are allowed by religion (Al-Albani, 1993). Among the first, *tawassul* to Allah with one of His good names (*al-Asma' al-Husna*), or with one of His noble attributes. For example, saying in du'a: "Ya Allah, I am truly begging you, because you are truly *al-Rahman al-Rahim*". Proof of ability *tawassul* this kind of as the meaning of God's word in the Quran surat al-A'raf verse 180 follows.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ. (قرآن سورة الأعراف/7: 180)

Meaning: "Only God's name belongs to God, so supplicate to Him by saying those names and leave those who deviate from the truth in (mentioning) His names later they will get a reward for what they have done" (QS. Al-A'raf: 180)

Second, *tawassul* to God with the good deeds done by the person praying himself. For example: "Oh God, with my faith in You, and my love for You, and my obedience to You, forgive me". According to al-Albani, this is an example of *tawassul* which is good and prescribed by God. Arguments about its permissibility *tawassul* this is stated in the Quran, Surah Ali Imran verse: 16 below.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ. (قرآن سورة آل عمران/3: 16)

Meaning: "... (namely) those who pray: O our Lord, we have truly believed, so forgive us all our sins and protect us from the torment of hell" (QS. Ali Imran: 16)

Whereas in the hadith, an example is the story of three men who were locked in a cave, then each prayed and *tawassul* to Allah with the good deeds they had done, so that the rock that had previously been blocking them, slowly shifted and allowed them to get out of the cave.

Al-Albani added, that a good deed will be pious, accepted and able to draw closer to God, if it fulfills two conditions, First, that charity must be addressed to Allah alone with sincerity. Second, the charity must be in accordance with what is stated in the law by Allah in the Quran or what the Messenger explained in his hadith. This is confirmed by Allah in the Quran, chapter al-Kahfi verse 110:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. (قرآن سورة الكهف/18: 110)

Meaning: “Say (Prophet Muhammad), “Indeed, I am only a human being like you who has revealed to me that your Lord is the One and Only God.” Whoever hopes for a meeting with his God should do righteous deeds and not make anything and anyone an ally in worshipping his God” (QS. Al-Kahfi: 110)

Third, *tawassul* to God with the prayers of the righteous. *Tawassul* in this way is done when someone or a lot of people have a misfortune, and he realizes his shortcomings in front of Allah SWT. Then they went to a person whose piety and piety were believed. Then they asked the pious person to pray to God for him, so that he would be freed from the calamity that befell him. *Tawassul*, something like this, is allowed in religion. This is as informed in the hadith narrated by Anas bin Malik. The author made this hadith the main hadith in the discussion, Imam Ahmad narrated:

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ كَانَ إِذَا فَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْنَ.

In this case, it should be noted that the conditions for the person being asked to pray are: i) present or able to hear the person's request; ii) still alive and able to perform the prayer; and iii) the heart must remain confident that only Allah will determine everything.

Scholars differ on this issue. The opinion of the majority of ulama says it is permissible, but some ulama say it is not permissible. However, if studied in depth, these differences are only external differences, not fundamental differences, because basically *tawassul* to *substance* (a person's entity) is essentially *tawassul* on his deeds, not on his person, so he falls into the category *tawassul*. Which is permitted by the ulama. *Tawassul* is generally related to asking for help. By 'Ubudiyah, *tawassul* closely related to prayer, where a person who has a desire to Allah SWT to have his prayer answered quickly then prays by way of *tawassul*. As explained in the Quran surat Al-Maidah verse 35 and al-Baqarah verse 186, a person prays steadfastly to be quickly recognized by Allah (Rahmah & Maksum, 2024).

Scholars' opinion about *tawassul*

There are several opinions of scholars regarding *Tawassul*. And it must be admitted, there are differences of opinion regarding *Tawassul*. According to Imam Taqiyuddin al-Subkiy, that *tawassul* is something that is good and was practiced by the Prophets and Apostles, the righteous Salaf, the ulama, and among Muslims no one denied this action until a scholar came who said that *tawassul* is something heretical.

According to Ibn Taimiyah, *tawassul* can be performed to Prophet Muhammad without distinguishing when he was alive or after he died. But if you look further at Ibn Taimiyah's opinion, he only specialized the prayer to the Messenger of Allah. Meanwhile, the opinion above is different from what Muhammad bin Abdul Wahhab said. He is of the opinion that *tawassul* is something makruh but has not yet reached the level of haram or bid'ah. But Abdul Wahhab condemned the infidels of those who performed *tawassul* with the righteous. Arguments *naqli* which is a reference by scholars who prohibit *tawassul* is Quran chapter al-Zumar verse 3:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ. (قرآن سورة الزمر/39: 3)

Meaning: "Know that only for Allah is the pure religion (from polytheism). Those who take protectors other than Him (say,) "We do not worship them, except (hoping) that they bring us as close to God as possible." Indeed, Allah will give a decision between them about what they disagree about. Verily, Allah does not give guidance to a liar and is very disobedient" (QS. Al-Zumar: 3)

When seen in this verse, *tawassul* to the pious as well as to the lovers of God, it is considered the same as the attitude of the infidels when they worship idols that they consider an intermediary to God. The above paragraph provides information about the differences between *tawassul* and intermediaries for disbelievers as mentioned in the verse, *tawassul* only in praying and there is no element of worshiping the created *be it*, while the disbelievers have worshiped intermediaries. Plus that *tawassul* in Islam with something that God loves, while the unbelievers perform *tawassul* with idols that God hates. Another argument they use is the Quran, chapter al-Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ. (قرآن سورة البقرة/2: 186)

Meaning: "When My servants ask you (Prophet Muhammad) about Me, indeed I am near. I grant the request of the person who prays when he prays to Me. Therefore, let them fulfill my (orders) and believe in me so that they will always be in the truth" (QS. Al-Baqarah: 186)

They reason that Allah is near and answers the prayers of those who pray to Him. If Allah is near, why do you have to *tawassul* and why use a barrier between a servant and Allah. This can be argued that although the verse above shows that Allah is near, pray through *tawassul* and intermediary is one way to pray. There are many paths to God and many ways to pray, one of which is through *tawassul*.

CONCLUSION

Tawassul viewed from a hadith perspective shows a form of praying to Allah and a method that is justified in Islamic law. But this is only an intermediary, not to be worshiped and believed to be the one who grants or provides help. Paying attention to the explanation from the previous discussion, the author concludes first, *tawassul* includes something that is prescribed in Islam, although in practice there is disagreement among scholars. Second, *tawassul* includes problems with the caliphate in Islam, until there are scholars who allow and prohibit it, and third, *tawassul* with *Asma' al-Husna* and *tawassul* with good deeds, the scholars agree about the shari'ah. But through someone's intermediary, differences of opinion occurred among the scholars. This third form is often applied incorrectly, so that Muslim communities in Indonesia believe that the rituals they perform can speed up the fulfillment of their wishes. It is hoped that this research will be easy to understand and generally accessible to the public in order to achieve the purity of true Islamic teachings.

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