

WASILAH AND TAWHID IN QS.AL MAIDAH [5]:35: STUDY THE BOOK OF MAFAHIM YAJIBU AN TUSAHHAH

Muhammad Rifqi Zainul Alam¹, Ulfah Rahmawati²

^{1,2} Fakultas Ushuluddin, Universitas Islam Negeri (UIN) Sunan Kudus, Kudus, Jawa Tengah, Indonesia

¹ rifqi.alam01@gmail.com, ² ulfahrahmawati@uinkudus.ac.id

Abstract

This article analyzes the meaning of wasilah and monotheism in QS al-Māidah [5]:35 according to the interpretation of Sayyid Muhammad Alawi al-Maliki in the book Mafahim Yajibu an Tusahhah. The focus of the research is directed at understanding tawassul as a means of getting closer to Allah without conflicting with the principle of monotheism. This research uses a qualitative method with a literature study approach. The book Mafahim Yajibu an Tusahhah is used as the main source, while classical commentaries and contemporary academic literature are used as analysis. The results of the study show that according to Sayyid Muhammad Alawi, tawassul through prophets, pious people and good deeds is not a form of shirk, but rather a practice that is in line with monotheism. This view emerged as a response to groups who rejected tawassul on the grounds of heresy and shirk. Thus, this research shows the relevance of tawassul in enriching contemporary thematic interpretation studies while strengthening the discourse of religious moderation in Indonesia by providing a theological foundation that is able to accommodate the diversity of religious practices without conflicting with the principle of monotheism. It is hoped that the results of this research can contribute to the development of thematic interpretation studies, especially in strengthening moderate understanding of the practice of tawassul in the contemporary Islamic context in Indonesia.

Keywords: Tawassul; Tawhid; QS. al-Māidah [5]:35; Sayyid Muhammad Alawi

Abstrak

Artikel ini menganalisis makna wasilah dan monoteisme dalam QS al-Māidah [5]:35 menurut tafsir Sayyid Muhammad Alawi al-Maliki dalam kitab Mafahim Yajibu an Tusahhah. Fokus penelitian ini diarahkan pada pemahaman tawassul sebagai sarana mendekati diri kepada Allah tanpa bertentangan dengan prinsip monoteisme. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi literatur. Kitab Mafahim Yajibu an Tusahhah digunakan sebagai sumber utama, sedangkan tafsir klasik dan literatur akademis kontemporer digunakan sebagai analisis. Hasil penelitian menunjukkan bahwa menurut Sayyid Muhammad Alawi, tawassul melalui para nabi, orang-orang saleh, dan amal baik bukanlah bentuk syirik, melainkan praktik yang sejalan dengan monoteisme. Pandangan ini muncul sebagai tanggapan terhadap kelompok-kelompok yang menolak tawassul dengan alasan bid'ah dan syirik. Dengan demikian, penelitian ini menunjukkan relevansi tawassul dalam memperkaya studi interpretasi tematik kontemporer sekaligus memperkuat wacana moderasi beragama di Indonesia dengan menyediakan landasan teologis yang mampu mengakomodasi keberagaman praktik keagamaan tanpa bertentangan dengan prinsip monoteisme. Diharapkan hasil penelitian ini dapat berkontribusi pada pengembangan studi interpretasi tematik, khususnya dalam memperkuat pemahaman moderat tentang praktik tawassul dalam konteks Islam kontemporer di Indonesia.

Kata kunci: Tawassul; Tawhid; QS. al-Māidah [5]:35; Sayyid Muhammad Alawi



© Author(s) 2026

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

INTRODUCTION

Differences in views regarding tawassul are still one of the theological issues that cause debate among Muslims. Some groups consider tawassul to be a valid practice, while others consider it to be contrary to the principle of monotheism. In Indonesia, this difference is clearly visible between traditionalist groups such as Nahdlatul Ulama (NU) which allows tawassul within certain limits and salafi-reformist groups which reject it absolutely.¹ This debate not only has implications at the theological level, but also social, affecting relations between groups of Muslims. Practices such as tahlilan, grave pilgrimages, are often misunderstood as acts of shirk by groups with scripturalist views. In fact, for traditional communities this practice is an expression of love for the Prophet Muhammad and his saints.² This phenomenon shows that the issue of tawassul not only concerns the legal dimensions of worship, but also religious identity, the authority of ulama, and Islamic social dynamics.³

Ibn Taymiyyah (d. 728 H) is known as a figure who rejected tawassul through human intermediaries after the death of the Prophet SAW.⁴ This view was later followed by Salafi figures who limited tawassul only through personal pious deeds.⁵ On the other hand, Ahlus Sunnah wal-Jama'ah scholars such as Imam Mālik, al-Qurtubī, Taqiyuddin al-Subkī, and al-Samhūdī allow tawassul as long as the prayer remains addressed to Allah SWT. In Tafsīr al-Qurtubī and Ibn Katsīr, the term wasīlah in QS. al-Māidah [5]:35 is interpreted as all efforts to get closer to Allah through pious deeds, prayer, or the person of a pious person who has a noble position at His side. Meanwhile, in modern interpretation, Buya Hamka, Quraish Shihab and Bishri Musthafa interpret it as all forms of spiritual efforts to gain the pleasure of Allah SWT.

¹ Zunly Nadia Nadia, "Perilaku Keagamaan Komunitas Muslim (Pemahaman Hadis Dalam NU Dan Salafi Wahabi Di Indonesia)," *Jurnal Living Hadis* 2, no. 2 (2018): 141, <https://doi.org/10.14421/livinghadis.2017.1327>.

² Sujud Jurnal Agama et al., "Islam Dan Tradisi Ziarah Kubur Perspektif Para Peziarah," *Sujud: Jurnal Agama, Sosial Dan Budaya* 1, no. 3 (2025): 390–95.

³ Mohammad Fattahun Ni'am, "Menakar Kembali Otoritas Ulama: Antara Kesalehan Dan Komodifikasi Agama," *Jurnal Kajian Islam Interdisipliner* 8, no. 2 (2023): 135–60, <https://doi.org/10.14421/jkii.v8i2.1349>.

⁴ Hamdan Maghribi et al., "Ibn Taimiyyah Dan Rancang Bangun Ta s Awuf Salafi Alfina Hidayah Arikhah Arikhah," *Esoterik: Jurnal Akhlak Dan Tasawuf* 08, no. December (2022): 193–216, <https://doi.org/10.21043/esoterik.v6i1>.

⁵ Eko Zulfikar and Beko Hendro, "Pemahaman Hadis Tawassul: Analisis Pro-Kontra Tawassul Dengan Dzat Seseorang," *Jurnal Studi Hadis Nusantara* 5, no. 1 (2023): 65, <https://doi.org/10.24235/jshn.v5i1.15034>.

A number of modern studies have reviewed tawassul from various points of view, Farih⁶ highlighting the ethical and spiritual dimensions in the practice of tawassul, whereas Nengsih⁷ emphasizes historical and argumentative aspects in the Islamic tradition of tawassul. However, studies that specifically examine the thoughts of Sayyid Muhammad Alawi al-Maliki in his work *Mafāhīm Yajibu an Tuṣāḥḥah* still show significant gaps. Some studies tend to place al-Maliki's thoughts solely as an apologetic response to Salafi criticism, without examining in depth the theological interpretive framework he built, especially in understanding the concept of *wasīlah* based on the Qur'an. Apart from that, not many studies have integrated analysis of the interpretation of the *wasīlah* verse in the QS. al-Māidah [5]:35 with a comparative approach between classical tafsir, al-Maliki's thought, and contemporary Salafi discourse.

In fact, Sayyid Muhammad al-Maliki's thoughts are important to study because they offer a moderate theological approach that bridges the differences between rejecters and supporters of tawassul. His work represents an effort to harmonize monotheism and respect for intermediaries who are blessed by Allah SWT. More than that, Sayyid Muhammad al-Maliki's views also present a contextual paradigm of theological interpretation, connecting the text of the Qur'an with the socio-religious dynamics of today's Muslims. In the context of contemporary theology, this thought is relevant to affirming the value of *wasathiyyah* (religious moderation) amidst the increasing tendency of theological extremism. Academically, this study also contributes to enriching thematic interpretation literature (*tafsīr mawḍū'ī*) which is oriented towards integration between texts, traditions and modern contexts, so that it can expand the discourse of moderate theology in Islamic studies. Apart from that, this research not only highlights Islamic theological thinking within the framework of *Ahlu Sunnah wal-Jamā'ah*, but also opens up space for comparative studies across schools of thought and religion. In an intra-Islamic context, the Shiite Imamiyah (*Ja'fariyah*) theological view provides an alternative perspective to the concept of *wasīlah* as a spiritual intermediary through the *Ahlul Bayt*. Meanwhile, in Catholic theology the concept of mediator which centers on the figure of Jesus Christ offers a parallel conceptual framework for understanding the relationship between humans and God through divine mediation. It is hoped that this cross-

⁶ Amin Farih, "Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby," *Jurnal Theologia* 27, no. 2 (2016): 279–304, <https://doi.org/10.21580/teo.2016.27.2.1069>; Lutfiya Nurmawanti and Muhammad Arwani Rofi'i, "Dimensi Tawassul Dalam Tafsir Al-Qur'an: Dialog Sufistik Dan Teologis Dalam Memahami Ayat-Ayat Wasilah," *Revelatia Jurnal Ilmu Al-Quran Dan Tafsir* 6, no. 1 (2025): 52–75, <https://doi.org/10.19105/revelatia.v6i1.17736>.

⁷ Desri Nengsih, "Tawassul Dalam Perspektif Hadis (Kajian Terhadap Hadis Kisah Tiga Pemuda Terperangkap Dalam Goa)," *Jurnal Ulunnuha* 9, no. 1 (2020): 74–92, <https://doi.org/10.15548/ju.v8i3.1293>; Arrief Salleh Rosman et al., "Tawassul Dan Istighathah Dengan Nabi Muhammad Dalam Amalan Mawlid Berzanji," *Al-Qanadir International Journal of Islamic Studies* 12, no. 2 (2018).

tradition approach can enrich understanding of wasīlah and tawassul, as well as broaden the horizons of Islamic theology in dialogue with other religious traditions.

Based on the background and literature review that has been described, this research is directed to answer three main questions, namely:

1. How Sayyid Muhammad Alawi al-Maliki interprets the meaning of wasīlah in the QS. al-Māidah [5]:35;
 2. What are the limits of tawassul within the framework of monotheism according to him;
- And
3. What is the position of al-Mālikī's interpretation compared to classical interpretation and contemporary Salafī currents?

Scientifically, this study is expected to provide three important contributions. First, develop a comparative framework for interpretation of wasīlah across traditions that displays the variations in approaches of commentators from classical to modern. Second, clarifying al-Mālikī's theological position towards the camp that prohibited tawassul through textual analysis of Mafāhīm Yajibu an Tusahhah, thus enriching the treasures of contemporary theological exegetical studies.

RESEARCH METHODS

This research uses a qualitative approach with library research methods. The study focuses on the book Mafāhīm Yajibu an Tuṣaḥḥah by Sayyid Muḥammad 'Alawī al-Mālikī al-Ḥasanī in three versions, namely the Arabic edition published by Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon,⁸ Dar Al Awqaf wa Al Syu'un Al Islamiyyah, Dubai⁹ and in the Indonesian translation by Haiyah Ash-Shofwah.¹⁰

This edition was chosen because it is an official translation that maintains the structure and content of the author's thoughts, even without the Arabic text. Data was collected through documentation techniques and reviewing primary and secondary literature relevant to the research theme. Additional data sources include various works of Islamic commentary and theology that enrich the context of analysis.

The analysis was carried out using a thematic-hermeneutic approach (tafsīr mawḍū'ī) to explore Sayyid Muḥammad Alawi al-Mālikī's ideas about washīlah and tauḥīd in relation to QS al-Māidah [5]:35. The researcher explores the key meanings, line of argumentation, and theological

⁸ Sayyid Muhammad Alawi Al Maliki, محمد علوي المالكي - تصحيح - مفاهيم يجب أن تصحح Pdf, Kedua (Dar AL Kotob Al Ilmiyah, 2009).

⁹ Sayyid Muhammad Alawi Al Maliki, محمد علوي المالكي - تصحيح - مفاهيم يجب أن تصحح, Ke sepuluh (دائرة الأوقاف (والشؤون الإسلامية, 1995).

¹⁰ Sayyid Muhammad Alawi Al Maliki, *Mafahim Yajibu An Thushahah (Pemahaman Yang Harus Di Luruskan)*, ed. Tim Tashih Ash Shofwah Al Malikiyyah (Haiyah Ash Shofwah Al Malikiyyah, 2020).

relevance of the author's explanation in the book in order to find the main message that he wants to emphasize regarding the relationship between tawassul and the purity of tauhīd.

Data validity is maintained through checking the suitability of meaning between parts of the text and comparing it with other sources that touch on similar themes. This step was taken to ensure that the interpretation of the translation remains in line with the author's intentions, so that the research results depict a complete and contextual understanding of Sayyid Muḥammad Alawi al-Mālīki's thoughts.

RESULTS AND DISCUSSION

Biography of Sayyid Muhammad Alawi Al Maliki Al Hasani

Sayyid Muhammad Alawi al-Maliki al-Hasani is one of the leading scholars from the Hijaz who has extensive authority in the discipline of tafsir and hadith. His nab continues directly to Rasulullah SAW via the path of Sayyiduna Idris al-Azhari to Sayyidah Fatimah.¹¹ From a young age he studied at the Grand Mosque, then continued his studies at Al-Azhar University, Cairo, until he succeeded in obtaining a doctorate at a relatively young age. After returning from Egypt, he returned to Mecca and actively taught at the Grand Mosque and several universities, including Umm Al-Qura University. His intellectual contribution can be seen in a number of scientific works, especially the book Mafahim Yajibu an Tusahhah which has become an important reference in theological discourse, especially regarding tawasul and monotheism. He died in Mecca on 15 Ramadhan 1425 AH/2004 AD.

A glance at the Book of Mafahim Yajibu An Tusahhah

Mafahim Yajibu's work An Tusahhah, written by Sayyid Muhammad Alawi al-Maliki, was prepared as an effort to straighten out various interpretations which were deemed not in line with the principles of Ahlus Sunnah wal Jama'ah. This book raises various contemporary problems in Muslim society with a moderate theological approach and is based on rational arguments. It is not surprising that this work has received wide recognition from Islamic world scholars, including leading figures in Al-Azhar and the Middle East region.¹²

In the Indonesian context, the existence of this book has its own significance. It can be seen as an answer to the phenomenon of the emergence of religious groups that have an exclusive attitude, easily labeling other people as infidels, shirk or heresy. This kind of mindset often gives rise to misunderstandings regarding the practice of wasilah, even to the point that it is considered

¹¹ Ahmad Nur Hamdani, "Al-Sayyid Muhammad Ibn Al-'Alawi Al- Maliki Dan Kontribusinya Dalam Peringkasan Mustalah Hadis," *Nabawi: Journal of Hadith Studies* 3, no. 1 (2022): 1–97.

¹² Sayyid Muhammad Alawi Al Maliki, *Mafahim Yajibu An Thushahah (Pemahaman Yang Harus Di Luruskan)*.

to be contrary to the principle of monotheism. Therefore, the study of wasilah is important to show that this practice, as long as it is within the corridors of the Shari'a, is actually a manifestation of the pure practice of monotheism.

Understanding Tawassul and Tauhid

Etymologically, the term tawassul comes from the word al-wasīlah which means getting closer or making something a means to achieve a goal. The words at-tawassul and at-tawashul have similar meanings, because the difference between the letters shād (ص) and sīn (س) does not affect the basic meaning.¹³ In the Al-Qur'an, the word wasīlah (وسيلة) which is written with the letter sīn is only mentioned twice, namely in QS. al-Mā'idah [5]: 35 and QS. al-Isrā' [17]: 57. This word is understood as a means of getting closer to Allah SWT. Apart from that, a number of verses were found that use words derived from the root waṣala (وصل), which etymologically means connecting or uniting. These verses are spread across several surahs, including al-Baqarah: 27, an-Nisā': 90, al-An'ām: 136, Hūd: 70 and 81, ar-Ra'd: 21 and 25, and al-Qaṣaṣ: 35 and 51.¹⁴

Etymologically, the word tawhid comes from the verb wāhhada yuwāhhidu in Arabic which means to make one or unite. Terminologically, tawhid is defined as the belief that Allah SWT is the only God who has the right to be worshiped without partners.¹⁵ In an epistemological context, monotheism is also the basis for the Islamic view of truth. Islam does not limit the source of knowledge to empirical experience alone, but places revelation and faith as the highest peak of knowledge that leads humans to the ultimate truth. Therefore, monotheism is established as a foundation of belief that erases doubts and guides humans in finding the true truth, which also includes belief in the holy books, angels, messengers, the last day, and the decrees of Allah SWT.¹⁶

In contemporary Islamic theological studies, the concept of monotheism is no longer understood solely as the doctrine of the oneness of God, but also as the moral and social foundation of human life. Muhsin Qiraati as quoted in explaining that monotheism has various dimensions of meaning which include theological, moral and social aspects. First, tawhid means recognizing Allah as the ruler of all things and believing in His oneness by rejecting the domination of desires that can lead humans astray. Second, monotheism contains the meaning of resistance to injustice and unjust

¹³ Baeti Salam Al Bantani, *Tawassul Yang Di Perbolehkan Dan Tawassul Yang Di Larang*, ed. Khalil Zubair (2010).

¹⁴ Naqiyah Mukhtar, "Ummy," *Ensiklopedia Qur'an*, 2007, 1038–40.

¹⁵ Rudy Hartanto, "Penanaman Pendidikan Tauhid di Taman Kanak-kanak Zahrawain Surakarta, Analisis Ontologi dan Epistemologi Filsafat Islam," *TSAQOFAH* 5, no. 2 (2025): 1587–97, <https://doi.org/10.58578/tsaqofah.v5i2.4877>; Muhammad Zali et al., *Peran Tauhid dalam Membangun Umat yang Berkualitas*, 9 (2025).

¹⁶ Youpi Rahmat Taher, "Konsep Tauhid Menurut Syaikh Nawawi Al-Bantani," *Jurnal Aqidah Dan Filsafat Islam* 2, no. 1 (2017); Bella Adelia et al., "Landasan Keimanan dan Keyakinan Muslim," *Reflection : Islamic Education Journal* 2, no. 2 (2025): 31–41, <https://doi.org/10.61132/reflection.v2i2.644>.

leaders, as emphasized in the QS. al-Nahl [16]:36 that every messenger was sent to call on people to worship Allah and avoid all forms of worship other than Him. Third, monotheism demands rejection of a life system built on greed and tyranny. Thus, monotheism is not just a recognition of the oneness of God, but also a moral and social commitment to uphold truth and justice.

If Muhsin Qiraati emphasized the social aspect in the realization of monotheism, then Ibn Athaillah al-Sakandari as quoted by Fauzi¹⁷ puts emphasis on the inner and spiritual dimensions. He emphasized that the spiritual journey towards Allah is a process of spiritual formation to achieve closeness to Him and obtain glory with Him. This perspective enriches the understanding of monotheism by emphasizing aspects of inner experience and deep spiritual awareness in the relationship between the servant and his God.¹⁸ Epistemologically, Qiraati and Ibn Athaillah's views reflect two important axes in Islamic theology: rational-moral and mystical-spiritual, both of which complement each other in forming a complete monotheistic paradigm. Thus, the concept of monotheism in Islam is multidimensional, encompassing the unity of theological confession, social commitment, and individual spiritual purification.

Confirmation of this can be found in Surah An-Nisa verse 171. Muhammad Yusuf al-Maqassari in *Sirr al-Asrar* explains monotheism through the concepts of ma'iyah (God's closeness to creatures) and iḥṭāḥ (everything is in God's power). Nevertheless, he emphasized that Allah is not similar to any creature, according to the QS. al-Shūrā: 11, and this understanding is in line with the principle of monotheism which rejects the likeness of Allah to creatures.¹⁹ In this context, humans need knowledge that goes beyond the limits of their abilities to understand the nature of God, because God's nature is absolute while humans are limited. Therefore, the revelation summarized in the Qur'an is the main means for humans to know and get closer to Allah.²⁰

¹⁷ Ahmad Fauzi, "Psikosufistik Pendidikan Islam Dalam Perspektif Pemikiran Syekh Ibnu Atha'illah," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 2 (2018): 229–40.

¹⁸ Muhammad Lutfi and Abdul Kadir Riyadi, "The Concept of Divine Oneness: A Synthesis Between Sufistic Tauhid and Mulla Sadra's Philosophy of Wujud," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 9, no. 1 (2024): 1–14, <https://doi.org/10.15575/jaqfi.v9i1.19065>.

¹⁹ Saifir Rohman, "Harmonisasi Doktrin Tasawuf Dan Al-Qur'an Dalam Kitāb al-'Ishq," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 10, no. 1 (2024): 44–60, <https://doi.org/10.18784/smart.v10i1.2232>.

²⁰ Hadis Kuno Salamuddin, "Pendidikan Tauhid: Cara Mengenal Tuhan," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 3 (2022): 645–58, <https://doi.org/10.30868/ei.v11i03.3762>.

Analysis of QS Tafsir. al-Mā'idah [5]:35 and its Relevance to the Concept of Wasilah in the Thought of Sayyid Muhammad Alawi al-Maliki

QS. al-Mā'idah [5]:35 reads:

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

35. O you who believe, fear Allah, look for wasilah (a way to get closer) to Him, and strive (struggle) in His path so that you will be successful.

This verse contains three interconnected aspects of faith: piety, self-approach (wasilah), and struggle in the path of Allah. Taqwa is an inner foundation, wasilah is a means of approaching oneself to Allah, while jihad is a real manifestation of active faith.²¹

Linguistically, the word wasīlah comes from the root word wa-sa-la which means to approach or connect. According to Al-Rāghib al-Aṣfahānī, the essence of wasīlah towards Allah is guarding His path with knowledge, worship and practice of the glory of the Shari'a.²² The meaning of wasilah in QS. al-Mā'idah [5]:35 has been explained extensively by classical commentators. Al-Ṭabarī, Ibn Kathīr, and al-Marāghī emphasized the aspects of good deeds and obedience as the path to Divine approval. Meanwhile al-Qurṭubī added that wasilah also includes the prayers and intercession of the Prophet SAW. As for KH. Bisri Musthofa as a commentator who continues the classical interpretation tradition understands wasilah as all spiritual efforts to obtain God's grace.

Differences in interpretation of the term wasīlah in QS. al-Mā'idah [5]:35 shows the existence of ta'ārudh baina al-adillah (differences in understanding the propositions) among the ulama. Some understand wasīlah textually as pious deeds, while others interpret it relationally through the mediation of prophets and pious people. Through the at-tarjīh approach, Sayyid Muhammad Alawi al-Maliki's view appears more comprehensive, because it places wasīlah within a monotheism framework which emphasizes that all forms of intermediary remain completely dependent on the will of Allah SWT.²³

In the context of contemporary thought, Sayyid Muhammad Alawi al-Maliki expanded the meaning of wasilah to become a spiritual tool that includes pious deeds, prayer, and intercession

²¹ Annantya Tri Angga Putu Salamun and Ainur Rhain, "Takwa Dan Ketenangan Jiwa, Tafsir Tematik QS. An-Naba'," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 4427–33, <https://doi.org/10.31004/jerkin.v3i4.1284>; Fithrotin Fithrotin et al., "The Concept of Wasilah in the Qur'an: Analysis of Tafsir Maqāsidi'S of Qs. Al-Mā'idah [5]: 35 and Qs. Al-Isrā' [17]: 57," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 1 (2023): 72–87, <https://doi.org/10.33650/mushaf.v4i1.6148>; Rumba Triana, "Internalisasi Jihad Dalam Pendidikan Karater," *Edukasi Islami : Jurnal Pendidikan Islam* 7, no. 01 (2018): 101, <https://doi.org/10.30868/ei.v7i01.208>.

²² Ḥusayn ibn Muḥamma Al-Rāghib al-Aṣfahānī, *Al-Mufradāt Fī Ghariḥ al-Qur'ān, Jilid II, Terjemahan*, in *Pustaka Khazanah Fawa' Id* (2017).

²³ Subairi Ahmad Azaim Ibrahimy, *Kaidah Dasar Ushul Fiqh*, Pertama, ed. Qism Nasyroh Hai'ah As Shofwah Al Malikiyyah (Hai'ah As Shofwal AlMalikiyyah, 2023).

among Allah's servants whom He pleases. In *Mafāhīm Yajibu an Tuṣaḥḥah*, he emphasized that tawassul through the Prophet Muhammad SAW or the saints is not a form of alliance, but recognition of their glory in the sight of Allah. This view shows that wasilah actually strengthens monotheism, because it recognizes that all causes still depend on the will of Allah SWT. From a theological perspective, QS. al-Māidah [5]:35 emphasizes the legitimacy of efforts to get closer to Allah through means that He approves. This verse rejects the extreme view that rejects intermediaries altogether, because Allah Himself commands humans to look for wasilah. Sayyid al-Maliki's thoughts make this verse the basis for harmonization between monotheism and tawassul, where love for the Prophet and saints is a form of love for Allah.

When compared with the interpretation of classical commentators, Sayyid Muhammad Alawi al-Maliki's approach to this verse is more contextual and relational. He not only emphasized wasilah as a theological concept, but also as a spiritual ethic that fosters love for Allah through love for the Messenger and His chosen servants. This perspective is also a criticism of literalistic readings which tend to ignore the spiritual dimension in humans' relationship with God. In this way, Sayyid al-Maliki's interpretation opens up a new space for understanding tawhid tawassuliy (tawhid that does not deny intermediaries), but places it within the frame of total recognition of the oneness of Allah SWT.

Types of Tawassul and Dimensions of Tauhid

Conceptually, tawassul can be grouped into two main forms, namely general tawassul and special tawassul. General Tawassul includes all acts of worship carried out by a Muslim solely to obtain the pleasure of Allah SWT. In the Islamic view, worship is not only understood as a ritual activity, but also functions as a means of getting closer to Allah as well as an effort to avoid His punishment.²⁴ QS. al-Isrā' [17]:57 suggests that even the creatures on which humans rely are actually still trying to get closer to Allah, hope for His mercy, and fear His punishment. Thus, this verse emphasizes that all forms of tawassul must ultimately lead to Allah as the final goal of every charity and prayer. Examples of general tawassul are pious deeds such as prayer, fasting and prayers which are a means of bringing servants closer to Allah.²⁵ In this context, the Qur'an also warns people not to fall into shirk (QS. Luqmān [31]:13), because all forms of tawassul must actually lead

²⁴ Maryani Yani, "Esensi Ibadah dan Pengamalannya Perspektif Hukum Islam," *Jurnal Literasiologi* 7, no. 1 (2021), <https://doi.org/10.47783/literasiologi.v7i1.273>.

²⁵ Dindin Moh Saepudin et al., "Iman Dan Amal Saleh Dalam Alquran (Studi Kajian Semantik)," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 2, no. 1 (2007): 10–20, <https://doi.org/10.15575/al-bayan.v2i1.1805>; Nengsih, "Tawassul Dalam Perspektif Hadis (Kajian Terhadap Hadis Kisah Tiga Pemuda Terperangkap Dalam Goa)."

to Allah as the only goal of worship. This message emphasizes the balance between pious deeds and monotheism as the basis of all spiritual practices in Islam.²⁶

Specifically, tawassul is understood as all forms of charity and efforts undertaken by humans in order to get closer to Allah.²⁷ The first form of this practice is praying by mentioning the names and attributes of Allah. An authentic history from Ibn Mas'ūd confirms that a servant is advised to pray using all of Allah's names, both those that He has assigned to Himself, those that have been revealed through His books, and those that He only knows in His occult knowledge. This shows the legitimacy of tawassul through Asmā' al-Ḥusnā.²⁸ In practice, a Muslim can ask for forgiveness by mentioning the nature of Allah who is the Most Forgiving or hope for His mercy by mentioning the nature of the Most Merciful. Apart from that, tawassul can also be done by making servants of Allah who have a noble position at His side as intermediaries in prayer.²⁹ The most important example is tawassul through the Prophet Muhammad SAW and the pious saints. The basis of this form of tawassul is explained in QS. al-Nisā' [4]:64, which emphasizes that when believers commit injustice, they are commanded to go to the Messenger of Allah and ask Allah for forgiveness, while the Messenger also asks them for forgiveness, Nur³⁰ citing the history contained in Tafsir al-Qurṭūbi about a Bedouin Arab who came to the grave of the Prophet Muhammad to confess his sins, then received forgiveness. This history is often used as a basis by classical scholars in justifying the practice of tawassul through the Prophet, even after his death. Apart from tawassul, another important aspect is understanding monotheism. According to 'Abd al-Ḥaq Ansari, tawhid includes four dimensions: belief in the oneness of Allah, internal and external appreciation of life according to this belief, an attitude of total surrender to Allah, and efforts to formulate theology and philosophy based on cultural experience. This understanding confirms that monotheism is not only

²⁶ Umma Farida Abdur Rahman Kasdi, (*Tafsir Ayat Ayat Ya Ayyuhal Ladzina Amanu*), Ketiga, ed. Lc Muslich Taman , Lc & Muhammad Yasir (Pustaka Al Kautsar, 2005).

²⁷ Ramadhani and Muhammad Hasan , Fuad Fansuri, Noorthaibah, “Relasi Tawassul Dan Tabarruk Menurut Sulaiman Al Jamal (Studi Penafsiran Terhadap Surah Al Maidah Ayat 35 Dan Surah Al-Baqarah Ayat 248),” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3485–506.

²⁸ Eko Zulfikar, “Kaidah Tafsir: Keistimewaan Al-Asma' Al-Husna Diakhir Ayat Al-Qur'an,” *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 3, no. 2 (2022): 169–93; Muhammad Nazmul Huda and Adel M. Abdulaziz Al-geriani, “[Compatibility in Reporting the Most Beautiful Names of Allah Between Ibn al-Qayyim and the Hanafi Scholars: Collection and Study],” *International Journal of Civilizational Studies and Human Sciences* 7, no. 1 (2024).

²⁹ Gasim Yamani and Nurdin Nurdin, “A Living Quran Exploration of Tawassul Practices in Palu City: A Shortcut or a Winding Road to God's Grace?,” *AL QUDS: Jurnal Studi Alquran Dan Hadis* 7, no. 2 (2023): 385, <https://doi.org/10.29240/alquds.v7i2.6474>; Nuniek Rahmatika, “Pemaknaan Tawassul Bil Dzat Dalam Penggunaan Teknologi: Studi Fenomenologi,” *Studi Islam*, 2022, 71–80.

³⁰ Faisal Muhammad Nur, “Konsep Tawassul Dalam Islam,” *Jurnal Substantia* 13 (2011); Farih, “Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby.”

a theological doctrine, but also the basis for the formation of spiritual intelligence which is visible in faith, obedience to the Shari'a, and noble morals.³¹

The Salaf generation of scholars also emphasized the importance of being careful in understanding the attributes of Allah. QS. al-Shura [42]: 11 emphasizes that there is nothing similar to Allah. Because of this, the ulama prohibit various forms of deviation such as ta'til (rejecting the meaning), taħrīf (changing the meaning), tashbih (likening creatures), tamthil (tanning), takyif (determining the true form), and tajsim (assuming that Allah has a body).³² This principle is an important basis in maintaining the purity of monotheism so that every form of wasilah should not be understood as an equation between Allah and creatures, but rather as a means of getting closer to Him in the corridor of the oneness of Allah SWT. In the perspective of Islamic belief, monotheism is the main foundation that every Muslim must believe in, while shirk is seen as the greatest sin because it turns worship away from other than Allah.³³

The ulama place monotheism as the core teachings of faith and creed. Even though they are often considered similar, creed and monotheism have fundamental differences. Etymologically, *aqidah* comes from the word *'aqada* which means bond or agreement, while *tawhid* emphasizes the unity of Allah as the core of this belief.³⁴

Classical and Contemporary Ulama Views

The View of Classical Scholars

In classical Islamic literature, scholars have different views regarding the practice of *tawassul* to the Prophet Muhammad SAW after he died. These differences can be categorized into two main streams, namely groups that reject and groups that allow.

First, the group of ulama who reject *tawassul* through the intermediary of pious people. They argue that this practice resembles a form of supplication to someone other than Allah SWT, so it is feared that it could lead to *shirk*. The most prominent figure in this view is Ibn Taymiyyah (d. 728 H). He emphasized the importance of returning to the Qur'an and hadith textually, and rejected all forms of prayer that involve intermediary creatures, whether prophets or saints who have died. According to him, prayer can only be addressed directly to Allah without any intermediary. Even though the intention is to maintain the purity of the faith, this approach is often

³¹ Yusof Ismail et al., *The Role Of Emotion And Spirituality In Counselling Sessions : The Islamic Perspective*, 27, no. 1 (2025): 203–58.

³² Mohd Zulfahmi Mohamad, "Reassessing The Translation Of Anthropomorphic Versis In The Quran By N . J . Dawood : A Critical And Comprative Analysis," *Jurnal Afkar* 27, no. 1 (2025): 295–340.

³³ Maslahah, "Kajian Syirik Dan Tauhid Dalam Perspektif Al Qur'an Dan Hadis," *Moderasi : Journal of Islamic Studies* 1, no. 2 (2021): 203–19.

³⁴ Ayi Darmana, "Internalisasi Nilai Tauhid Dalam Pembelajaran Sains," *Jurnal Pendidikan Islam* 27, no. 1 (2016): 66–84, <https://doi.org/10.15575/jpi.v27i1.496>; Nyimas Shoffah Shofiyatus Salamah, "Tauhid Dalam Studi Tasawuf," *Gunung Djati Conference Series* 24, no. 3418 (2023): 375–91.

criticized because it is considered to ignore the reality of the religious traditions of Muslims who have practiced tawassul for generations.³⁵ As explained in the research Khairunnisak³⁶, Imam al-Ālūsī was among the classical scholars who permitted the practice of tawassul. He explained that there is no prohibition on someone praying to Allah SWT while performing Tawassul in the name of the Prophet Muhammad SAW, whether when he was still alive or after he died. According to him, the essence of prayer is still directed only to Allah, not to the Prophet, but by using Allah's love for the Prophet SAW as an intermediary so that prayers are answered.

Sayyid Muhammad Alawi al-Maliki in Mafāhīm Yajibu an Tuṣahhah responds directly to Ibn Taymiyyah's logical construction. He acknowledged that faith and obedience are the highest wasīlah, but rejected limiting the meaning of wasīlah to only formal forms of worship. According to him, wasīlah also has a spiritual meaning: an intermediary approved by Allah to get closer to Him. He emphasized that the person who says, "O Allah, I put my trust in You through Your Prophet Muhammad SAW," does not leave the corridor of monotheism, because he continues to pray to Allah and makes the Prophet a blessed cause. He wrote which means:

"Whoever makes Tawassul through the Prophet, does not make him the one who is worshipped, but as a cause that is loved by Allah to draw closer to Him."

From this it appears that the difference between Ibn Taymiyyah and Sayyid Muhammad Alawi is not in their monotheism, but in their ushul approach. Ibn Taymiyyah adhered to the principle of sadd al-dharī'ah (closing potential deviations), while Sayyid Muhammad Alawi emphasized ta'zīm al-asbāb (respecting causes that are pleasing to Allah). Thus, according to Sayyid Muhammad Alawi, a total ban on tawassul actually weakens the mahabbah and adab aspects of Rasulullah SAW, even though both are part of living monotheism.

Second, the group of ulama who allow tawassul by using the Prophet Muhammad SAW, previous prophets, and pious people as prayer intermediaries, both while they are alive and after they die. This view is shared by many great scholars such as Imam Mālik, Taqīyuddin al-Subkī, Imam al-Nawawī, al-Samhūdī, and al-Shawkānī. They emphasized that tawassul remains within the framework of monotheism because the essence of prayer remains directed only to Allah SWT. In Risālah Irsyād al-Jawīyyin ila Sabil al-'Ulama' al-'Amilin, Tuan Guru Haji Abdul Qadir also emphasized that tawassul through the Prophet Muhammad SAW is a valid practice and does not conflict with the principles of Islamic faith.³⁷

³⁵ Moch Lukluil Maknun et al., "Countering Radicalism: Text Analysis on Online Da'wah in Indonesia," *Jurnal Ilmu Dakwah* 44, no. 1 (2024): 27–52, <https://doi.org/10.21580/jid.v44.1.20227>.

³⁶ Khairunnisak Khairunnisak, "Ruling of Tawassul in Islam," *Syarah: Jurnal Hukum Islam & Ekonomi* 12, no. 2 (2023): 167–80, <https://doi.org/10.47766/syarah.v12i2.2229>.

³⁷ Isma-ie Katih, "Patani Scholars' Views on Tawassul with the Prophet and Righteous: Analysis of Abd al-Qadir Bin Wangah's Risalah Irsyad Al-Jawiyān," *International Journal of Nusantara Islam* 11, no. 2 (2023): 260–67, <https://doi.org/10.15575/ijni.v11i2.30886>.

One history that is often used as a basis is the story quoted by al-'Utbī. It is said that a Bedouin Arab came to the grave of the Prophet Muhammad SAW, said hello, then read the verse:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

64. We did not send down this Book (Al-Qur'an) to you (Prophet Muhammad), except that you explain to them what they are disputing about and that it becomes guidance and mercy for the believers. (QS. an-Nahl [16]: 64)

After that, he asked for forgiveness through the intercession of the Prophet. In his sleep, he dreamed of meeting the Prophet Muhammad who conveyed the news that his sins had been forgiven. Although this narrated sanad is debated, many scholars use it as legitimacy that tawassul through the Prophet SAW is still valid even after his death.³⁸

Views of Contemporary Scholars

Several commentators provide various interpretations. Mustafa al-Marāghī interpreted wasīlah as a Muslim's attempt to gain Allah's approval by obeying His commands and avoiding His prohibitions.³⁹ In his interpretation, tawassul is understood as pious deeds and intercession of the Prophet SAW with an emphasis on ethical and moral aspects. Ibn Katsīr in Tafsīr al-Qur'ān al-'Azīm explains that wasīlah is a high position in heaven which is related to the maqām of the Prophet Muhammad SAW. According to al-Qurtubī, some ulama understand wasīlah as a form of intercession that the Prophet Muhammad SAW will provide on the day of judgment. However, other opinions interpret wasīlah as the highest position in heaven reserved specifically for him, as explained in the hadith about the primacy of al-wasīlah.⁴⁰ This double interpretation shows that wasīlah not only has theological value as a means of getting closer to Allah, but also has an eschatological dimension that confirms the special position of the Prophet SAW in the order of the afterlife.

Furthermore, M. Quraish Shihab interpreted wasīlah as an intermediary or bridge that connects a servant with his God. According to him, tawassul is a form of effort to get closer to Allah, as long as it remains in accordance with Islamic law.⁴¹ This view is in line with Buya Hamka's interpretation in Tafsir al-Azhar explaining that wasīlah includes worship, good deeds and prayer

³⁸ Rosman et al., "Tawassul Dan Istighathah Dengan Nabi Muhammad Dalam Amalan Mawlid Berzanji."

³⁹ Syaikh Ahmad Musthofa Al-Maroghi, *Al-Maraghy 06.Pdf*, in *Tafsir Al-Maraghy* (Musthofa Al-Babi Al-Halabi, Kairo - Mesir, 1946).

⁴⁰ Syaikh imam al Qurthubi, *Tafsir Qurthubi Jilid 6 Terjemah*, in *Pustaka Azzam* (Pustaka Azzam, 2009).

⁴¹ M. Quraish Shihab, *Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, in *V*, vol. 15 (2009).

as the main way for a servant to get closer to Allah.⁴² In Tafsīr al-Ibrīz, KH. Bisri Musthofa interprets wasīlah in QS. al-Māidah [5]:35 as all forms of efforts to get closer to Allah through obedience and pious deeds. The command to seek wasīlah, according to him, contains the meaning of encouragement for humans to try to gain Allah's approval by increasing good deeds and avoiding His prohibitions. Thus, wasīlah is not only understood as an intermediary in the form of a particular person, but rather as all deeds that bring a person closer to Allah SWT. This interpretation emphasizes the ethical and practical dimensions of the concept of wasīlah, namely the implementation of piety as a spiritual path to divine closeness.⁴³ Apart from the views of these mufasir, Sayyid Muhammad Alawi al-Māliki quoted the history of a friend which was also understood as legitimacy for tawassul. It was narrated by al-Haitsam bin Khannās that he was with Abdullah bin Umar RA when his leg experienced cramps. Someone then said to him: "Tell me the name of the person you love most." Ibnu Umar spontaneously said: "Prophet Muhammad." Instantly his leg healed. Another history from Mujāhid states that a man near Ibnu Abbas RA suddenly experienced cramps. Ibn Abbas then advised him to say the name of the person he loved most. The man immediately said: Muhammad SAW. Instantly his leg healed. According to al-Māliki, this history indicates that mentioning the name of Rasulullah SAW in prayer or in critical situations can be understood as a permissible form of tawassul, as long as the prayer remains addressed to Allah SWT.⁴⁴

Shia Theological View of Wasilah

Meanwhile, in Shia Imamiyah theology (Ja'fariyah school), the concept of wasīlah also occupies an important position as a means of closeness to Allah through the Prophet and Ahlul bait. According to Moravveji⁴⁵ a researcher in the Turkish Journal of Shiite Studies, the concept of intercession (shafā'ah) is understood as a manifestation of Divine grace channeled through those who have a high spiritual position before Allah. It is said that the Prophet Muhammad SAW will intercede for those who respect, love and do good deeds for the Ahlul Bayt.⁴⁶ This shows that love for the Prophet's family is a path (wasīlah) to Allah's mercy, not a form of allegiance to Him.

⁴² Abdul Malik Karim Amrullah, *Tafsir Al-Azhar Jilid 3 (Surah al-Maidah Dan Surah al-an'am)*, ed. - (Pustaka Nasional PTE LTD Singapura, 2003).

⁴³ Bisri Mushthofa, *Tafsir Al Ibriz* (Menara Kudus, 1964).

⁴⁴ Sayyid Muhammad Alawi Al Maliki, *Mafahim Yajibu An Thushahah (Pemahaman Yang Harus Di Luruskan)*.

⁴⁵ Mahdi Moravveji, "The Intercessory Role of the Prophet and the Holy Family through the Concept of the Hawd Al-Kawthar: A Critical Study of Mahmoud Ayoub's Thoughts," *Turkish Journal of Shiite Studies* 4, no. 1 (2022): 33–49, <https://doi.org/10.48203/siader.1021440>.

⁴⁶ Aziz Miftahus Surur, "Al-Sayyid Muhammad Alawi's Thoughts on The Hadith of Glorifying the Ahl Al-Bayt," *Millati: Journal of Islamic Studies and Humanities* 8, no. 2 (2024): 237–52, <https://doi.org/10.18326/millati.v8i2.546>.

Catholic Theological View of Wasilah

In the Catholic Christian tradition, the concept of intermediary (mediator) is also known through the figure of Christ, but its nature is theologically different from the concept of wasilah in Islam. According to Januszlekan⁴⁷ in his article *Jezus Chrystus, Zbawiciel człowieka: Teologia pośrednictwa* Josepha Ratzingera published in *Roczniki Teologii Dogmatycznej*, Christ's intercession has an ontological basis, because only He unites the divine and human natures. Lekan explains that Christ is the only way to the Father; only He is able to transcend the existential distance between Creator and creation and this is the ontological basis of His intercession for salvation. Thus, Christ is the main medium that connects humans with God, while all other forms of intercession in the Catholic Church such as the prayers of the saints, the role of the Virgin Mary, and the sacraments only have meaning insofar as they are rooted in the intercession of Christ Himself. Mary, for example, is called *Mediatrix* (mediator of grace), but her intercession is derivative and participatory, completely dependent on the saving work of Christ. Theologically, the concept of intercession is different from wasilah in Islam. In Islam, wasilah is understood as a spiritual means that helps a servant get closer to Allah through good deeds, prayer, or an intermediary that He pleases, but all forms of intercession remain completely dependent on the will and power of Allah SWT as the sole and ultimate goal of worship.

Limits in Bertawassul

After understanding the conceptual basis of wasilah through the interpretation of QS. al-Mā'idah [5]:35, this section turns to highlight the theological aspects and limitations of faith in the practice of tawassul. This discussion is important to ensure that understanding of wasilah does not stop at a theoretical level, but is also applied proportionally to remain in line with the principle of monotheism. In Islam, the perfection of faith is reflected in the confession of the heart, words and actions that are in line with the principle of monotheism; Therefore, every form of tawassul must be placed within the framework of devotion to Allah alone.⁴⁸

In the tawassul discourse, a number of fundamental principles need to be considered. Sayyid Muhammad Alawi al-Maliki emphasized that everything that Allah loves can be used as a wasilah (intermediary) to get closer to Him. This includes pious deeds, prayers of pious people, as well as individuals who are glorified by Allah, such as prophets and saints. Tawassul is not a form of transferring prayer to creatures, but rather a means of strengthening the relationship with Allah

⁴⁷ KS.Januszlekan, "Jezus Chrystus, Zbawiciel Człowieka Teologia Posrednictwa Josepha Ratzingera," *Roczniki Teologii Dogmatycznej* 4, no. 59 (2012).

⁴⁸ Muhammad Adam Ali Fikar Irhamni, "Kolokasi Bahasa Berbentuk Al-Ma'thuf Dan Al-Ma'thuf A'laihi: Kata Iman Dan Amal Shalih Dalam Al-Quran," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 5, no. 3 (2024): 427–44, <https://doi.org/10.58401/takwiluna.v5i3.1699>.

through intermediaries who are given a special position by Him.⁴⁹ In this perspective, reason and Sharia propositions do not conflict with each other, but rather complement each other. The accusation of shirk against tawassul is basically rooted in a misunderstanding in understanding it.⁵⁰ According to him, the goal of the request is still God, not creatures. On the other hand, scholars such as al-Albani and some Salafi figures reject tawassul with the Prophet after his death, on the grounds that there are no valid arguments to support it.⁵¹ This difference shows that tawassul is an ijthadiyyah area that requires caution.

The Qur'an explicitly commands believers to seek wasilah:

"O you who believe! Fear Allah and seek the path that brings you closer to Him..." (QS. al-Mā'idah [5]:35).

This verse is the normative basis that intermediaries are part of the mechanism for approaching Allah. The story of the children of the Prophet Ya'qub who said: "O our father, ask Allah for forgiveness for us" (QS. Yusuf [12]: 97-98) shows the legitimacy of tawassul through the prayer of a Prophet.⁵²

From the hadith side, the history of a blind friend who came to the Prophet SAW and was taught a special prayer to ask for healing is clear evidence. The Prophet said: "If you have a need, then pray with this prayer..." in which the name of the Messenger of Allah is mentioned as wasilah. The hadith about three people who were trapped in a cave and prayed by mentioning each other's best deeds also strengthens the basis of syar'i tawassul.⁵³

Groups that reject tawassul often argue with the hadith: "If you ask, ask Allah". However, this textual understanding often ignores context. This hadith does not prohibit humans from using the causes that Allah created, but rather emphasizes that the final result depends on Allah.⁵⁴ Rejecting all forms of tawassul actually has the potential to deny the sharia reality that Allah made creatures as the cause of His grace.⁵⁵ Furthermore, the absolute rejection of tawassul contains a contradiction. If partial pious deeds can be used as wasilah, then Rasulullah SAW, the noblest

⁴⁹ Misbahuzzulam, "Deskripsi Tawasul Dan Hukumnya," *Jurnal Dirasat Islamiyah* 2, no. November (2014): 135.

⁵⁰ Farih, "Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby."

⁵¹ S. A. Abed et al., "Examining The Addition of The Hadith of The Blind and Criticising Albāni's Views About It," *Journal of Contemporary ...* 5 (2023): 277–87.

⁵² Yuni Fatonah, "Konsep Tawasul Dalam Al-Qur'an: Kajian Komparatif Tafsir Klasik Dan Kontemporer," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2021): 1–18, <https://doi.org/10.58404/uq.v1i1.8>.

⁵³ Ahmad Zarkasyi and Abdul Halim, "Telaah Kualitas Hadist Tentang Tawassul," *Journal, Artikel* 4, no. 1 (2018): 43–56.

⁵⁴ Zulfikar and Hendro, "Pemahaman Hadis Tawassul: Analisis Pro-Kontra Tawassul Dengan Dzat Seseorang."

⁵⁵ Syafriyon and Rosniati Hakim, "Fenomenologi Fenomenologi Tawasul Dalam Berdo'a: Analisis Perspektif Al-Qur'an Dan Hadits," *Tadris : Jurnal Penelitian Dan Pemikiran Pendidikan Islam* 18, no. 2 (2024): 33–42, <https://doi.org/10.51675/jt.v18i2.893>.

creature, is more worthy to be used as an intermediary. Mentioning the Prophet's name in prayer does not mean begging him, but recognizing his glory as God's chosen servant.

CONCLUSION

The concept of tawassul in the view of Sayyid Muhammad Alawi al-Maliki as explained in Mafāhīm Yajibu an Tuṣāḥḥaḥ shows that the practice of tawassul does not conflict with the principle of tawhid, as long as the prayer remains addressed to Allah SWT. His thinking is in line with QS. al-Mā'idah [5]:35 which commands believers to be devout and seek wardship in approaching Him. Thus, Sayyid Muhammad Alawi al-Maliki's view emphasizes the balance between the purity of monotheism and respect for the Prophet and Allah's saints. This concept is relevant to affirming the value of wasathiyah (religious moderation) in contemporary Islamic practice, especially in the face of extreme views that reject tawassul absolutely.

BIBLIOGRAPHY

- Abdur Rahman Kasdi, Umma Farida. (*Tafsir Ayat Ayat Ya Ayyuhal Ladzina Amanu*). Ketiga. Edited by Lc Muslich Taman , Lc & Muhammad Yasir. Pustaka Al Kautsar, 2005.
- Abed, S. A., S. Zahedifar, A. Atigh, and ... "Examining The Addition of The Hadith of The Blind and Criticising Albāni's Views About It." *Journal of Contemporary ...* 5 (2023): 277–87.
- Agama, Sujud Jurnal, Sosial D. A. N. Budaya, and Ifa Nurhayati. "Islam Dan Tradisi Ziarah Kubur Perspektif Para Peziarah." *Sujud: Jurnal Agama, Sosial Dan Budaya* 1, no. 3 (2025): 390–95.
- Ahmad Azaim Ibrahimy, Subairi. *Kaidah Dasar Ushul Fiqh*. Pertama. Edited by Qism Nasyroh Hai'ah As Shofwah Al Malikiyyah. Hai'ah As Shofwal AlMalikiyyah, 2023.
- Al-Maroghi, Syaikh Ahmad Musthofa. *Al-Maraghy 06.Pdf*. In *Tafsir Al-Maraghy*. Musthofa Al-Babi Al-Halabi, Kairo - Mesir, 1946.
- Al-Rāghib al-Aṣḥānī, Ḥusayn ibn Muḥamma. *Al-Mufradāt Fī Gharīb al-Qur'ān, Jilid II, Terjemahan*. In *Pustaka Khazanah Fawa'Id*. 2017.
- Amrullah, Abdul Malik Karim. *Tafsir Al-Azhar Jilid 3 (Surah al-Maidah Dan Surah al-an'am)*. Edited by -. Pustaka Nasional PTE LTD Singapura, 2003.
- Annantya Tri Angga Putu Salamun, and Ainur Rhain. "Takwa Dan Ketenangan Jiwa, Tafsir Tematik QS. An-Naba'." *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 4427–33. <https://doi.org/10.31004/jerkin.v3i4.1284>.
- Bantani, Baeti Salam Al. *Tawassul Yang Di Perbolehkan Dan Tawassul Yang Di Larang*. Edited by Khalil Zubair. 2010.
- Bella Adelia, Febri Darmayanti, Puan Nayla Azzahra, and Shania Septi Maharani. "Landasan Keimanan dan Keyakinan Muslim." *Reflection : Islamic Education Journal* 2, no. 2 (2025): 31–41. <https://doi.org/10.61132/reflection.v2i2.644>.
- Bisri Mushtofa. *Tafsir Al Ibriz*. Menara Kudus, 1964.
- Darmana, Ayi. "Internalisasi Nilai Tauhid Dalam Pembelajaran Sains." *Jurnal Pendidikan Islam* 27, no. 1 (2016): 66–84. <https://doi.org/10.15575/jpi.v27i1.496>.

Muhammad Rifqi Zainul Alam, Ulfah Rahmawati: Wasilah and Tawhid in QS. Al Maidah [5]:35: Study the Book of Mafahim Yajibu an Tusahhah

- Farih, Amin. "Paradigma Pemikiran Tawassul Dan Tabarruk Sayyid Ahmad Bin Zaini Dahlan Ditengah Mayoritas Teologi Madzhab Wahaby." *Jurnal Theologia* 27, no. 2 (2016): 279–304. <https://doi.org/10.21580/teo.2016.27.2.1069>.
- Fatonah, Yuni. "Konsep Tawasul Dalam Al-Qur'an: Kajian Komparatif Tafsir Klasik Dan Kontemporer." *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2021): 1–18. <https://doi.org/10.58404/uq.v1i1.8>.
- Fauzi, Ahmad. "Psikosufistik Pendidikan Islam Dalam Perspektif Pemikiran Syekh Ibnu Atha'illah." *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 8, no. 2 (2018): 229–40.
- Fithrotin, Fithrotin, Khusnul Muttaqin, and Najihah Abd Wahid. "The Concept of Wasilah in the Qur'an: Analysis of Tafsir Maqāsidi'S of Qs. Al-Māidah [5]: 35 and Qs. Al-Isrā' [17]: 57." *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 1 (2023): 72–87. <https://doi.org/10.33650/mushaf.v4i1.6148>.
- Hamdani, Ahmad Nur. "Al-Sayyid Muhammad Ibn Al-'Alawi Al- Maliki Dan Kontribusinya Dalam Peringkasan Mustalah Hadis." *Nabawi: Journal of Hadith Studies* 3, no. 1 (2022): 1–97.
- Hartanto, Rudy. "Penanaman Pendidikan Tauhid di Taman Kanak-kanak Zahrawain Surakarta, Analisis Ontologi dan Epistemologi Filsafat Islam." *TSAQOFAH* 5, no. 2 (2025): 1587–97. <https://doi.org/10.58578/tsaqofah.v5i2.4877>.
- Huda, Muhammad Nazmul, and Adel M. Abdulaziz Al-geriani. "[Compatibility in Reporting the Most Beautiful Names of Allah Between Ibn al-Qayyim and the Hanafi Scholars: Collection and Study]." *International Journal of Civilizational Studies and Human Sciences* 7, no. 1 (2024).
- Irhamni, Muhammad Adam Ali Fikar. "Kolokasi Bahasa Berbentuk Al-Ma'thuf Dan Al-Ma'thuf A'laihi: Kata Iman Dan Amal Shalih Dalam Al-Quran." *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 5, no. 3 (2024): 427–44. <https://doi.org/10.58401/takwiluna.v5i3.1699>.
- Ismail, Yusof, Mohd Lokman Sapiee, Teknologi Mara, et al. *The Role Of Emotion And Spirituality In Counselling Sessions : The Islamic Perspective*. 27, no. 1 (2025): 203–58.
- Katih, Isma-ie. "Patani Scholars' Views on Tawassul with the Prophet and Righteous: Analysis of Abd al-Qadir Bin Wangah's Risalah Irsyad Al-Jawiyā«n." *International Journal of Nusantara Islam* 11, no. 2 (2023): 260–67. <https://doi.org/10.15575/ijni.v11i2.30886>.
- Khairunnisak, Khairunnisak. "Ruling of Tawassul in Islam." *Syarah: Jurnal Hukum Islam & Ekonomi* 12, no. 2 (2023): 167–80. <https://doi.org/10.47766/syarah.v12i2.2229>.
- KS.Januszlekan. "Jezus Chrystus, Zbawiciel Czđowieka Teologia Posrednictwa Josepha Ratzingera." *Roczniki Teologii Dogmatycznej* 4, no. 59 (2012).
- Lutfi, Muhammad, and Abdul Kadir Riyadi. "The Concept of Divine Oneness: A Synthesis Between Sufistic Tauhid and Mulla Sadra's Philosophy of Wujud." *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 9, no. 1 (2024): 1–14. <https://doi.org/10.15575/jaqfi.v9i1.19065>.
- Maghribi, Hamdan, Univesitas Islam, Negeri Raden, et al. "Ibn Taimiyyah Dan Rancang Bangun Ta s Awuf Salafi Alfina Hidayah Arikhah Arikhah." *Esoterik: Jurnal Akhlak Dan Tasawuf* 08, no. December (2022): 193–216. <https://doi.org/10.21043/esoterik.v6i1>.
- Maknun, Moch Lukluil, Agus Iswanto, Roch Aris Hidayat, Nurul Hasfi, and Islahuddin Islahuddin. "Countering Radicalism: Text Analysis on Online Da'wah in Indonesia." *Jurnal Ilmu Dakwah* 44, no. 1 (2024): 27–52. <https://doi.org/10.21580/jid.v44.1.20227>.
- Maliki, sayyid Muhammad Alawi Al. *مفاهيم يجب أن تصحح - محمد علوي المالكي*. Ke sepuluh. دائرة الأوقاف والشؤون الإسلامية, 1995.

- Muhammad Rifqi Zainul Alam, Ulfah Rahmawati: Wasilah and Tawhid in QS. Al Maidah [5]:35: Study the Book of Mafahim Yajibu an Tusahhah
- Maliki, Sayyid Muhammad Alawi Al. *مفاهيم يجب أن تصحح - محمد علوي المالكي*. Pdf. Kedua. Dar AL Kotob Al Ilmiah, 2009.
- Maslahah. “Kajian Syirik Dan Tauhid Dalam Perspektif Al Qur’an Dan Hadis.” *Moderasi : Journal of Islamic Studies* 1, no. 2 (2021): 203–19.
- Misbahuzzulam. “Deskripsi Tawasul Dan Hukumnya.” *Jurnal Dirasat Islamiyah* 2, no. November (2014): 135.
- Mohamad, Mohd Zulfahmi. “Reassessing The Translation Of Anthropomorphic Versis In The Quran By N . J . Dawood : A Critical And Comprative Analysis.” *Jurnal Afkar* 27, no. 1 (2025): 295–340.
- Mohammad Fattahun Ni’am. “Menakar Kembali Otoritas Ulama: Antara Kesalehan Dan Komodifikasi Agama.” *Jurnal Kajian Islam Interdisipliner* 8, no. 2 (2023): 135–60. <https://doi.org/10.14421/jkii.v8i2.1349>.
- Moravveji, Mahdi. “The Intercessory Role of the Prophet and the Holy Family through the Concept of the Hawd Al-Kawthar: A Critical Study of Mahmoud Ayoub’s Thoughts.” *Turkish Journal of Shiite Studies* 4, no. 1 (2022): 33–49. <https://doi.org/10.48203/siader.1021440>.
- Mukhtar, Naqiyah. “Ummy.” *Ensiklopedia Qur’an*, 2007, 1038–40.
- Nadia, Zunly Nadia. “Perilaku Keagamaan Komunitas Muslim (Pemahaman Hadis Dalam NU Dan Salafi Wahabi Di Indonesia).” *Jurnal Living Hadis* 2, no. 2 (2018): 141. <https://doi.org/10.14421/livinghadis.2017.1327>.
- Nengsih, Desri. “Tawassul Dalam Perspektif Hadis (Kajian Terhadap Hadis Kisah Tiga Pemuda Terperangkap Dalam Goa).” *Jurnal Ulunnuha* 9, no. 1 (2020): 74–92. <https://doi.org/10.15548/ju.v8i3.1293>.
- Nur, Faisal Muhammad. “Konsep Tawassul Dalam Islam.” *Jurnal Substantia* 13 (2011).
- Nurmayanti, Lutfiya, and Muhammad Arwani Rofi’i. “Dimensi Tawasul Dalam Tafsir Al-Qur’an: Dialog Sufistik Dan Teologis Dalam Memahami Ayat-Ayat Wasilah.” *Revelatia Jurnal Ilmu Al-Quran Dan Tafsir* 6, no. 1 (2025): 52–75. <https://doi.org/10.19105/revelatia.v6i1.17736>.
- Qurthubi, Syaikh Imam al. *Tafsir Qurthubi Jilid 6 Terjemah*. In *Pustaka Azzam*. Pustaka Azzam, 2009.
- Rahmatika, Nuniek. “Pemaknaan Tawasul Bil Dzat Dalam Penggunaan Teknologi: Studi Fenomenologi.” *Studi Islam*, 2022, 71–80.
- Ramadhani, and Muhammad Hasan, Fuad Fansuri, Noorthaibah. “Relasi Tawassul Dan Tabarruk Menurut Sulaiman Al Jamal (Studi Penafsiran Terhadap Surah Al Maidah Ayat 35 Dan Surah Al-Baqarah Ayat 248).” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3485–506.
- Rohman, Saifir. “Harmonisasi Doktrin Tasawuf Dan Al-Qur’an Dalam Kitāb al-‘Ishq.” *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 10, no. 1 (2024): 44–60. <https://doi.org/10.18784/smart.v10i1.2232>.
- Rosman, Arrief Salleh, Zulkiflee Haron, Juhazren Junaidi, Farahwahida Mohd Yusuf, Mohd Syukri Yeoh Abdullah, and Zuraini Mashrom. “Tawassul Dan Istighathah Dengan Nabi Muhammad Dalam Amalan Mawlid Berzanji.” *Al-Qanatir International Journal of Islamic Studies* 12, no. 2 (2018).
- Saepudin, Dindin Moh, M. Solahudin, and Izzah Faizah Siti Rusydati Khairani. “Iman Dan Amal Saleh Dalam Alquran (Studi Kajian Semantik).” *Al-Bayan: Jurnal Studi Ilmu Al- Qur’an Dan Tafsir* 2, no. 1 (2007): 10–20. <https://doi.org/10.15575/al-bayan.v2i1.1805>.

Muhammad Rifqi Zainul Alam, Ulfah Rahmawati: Wasilah and Tawhid in QS. Al Maidah [5]:35: Study the Book of Mafahim Yajibu an Tusahhah

- Salamah, Nyimas Shoffah Shofiyatus. "Tauhid Dalam Studi Tasawuf." *Gunung Djati Conference Series* 24, no. 3418 (2023): 375–91.
- Salamuddin, Hadis Kuno. "Pendidikan Tauhid: Cara Mengenal Tuhan." *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 3 (2022): 645–58. <https://doi.org/10.30868/ei.v11i03.3762>.
- Sayyid Muhammad Alawi Al Maliki. *Mafahim Yajibu An Thushahah (Pemahaman Yang Harus Di Luruskan)*. Edited by Tim Tashih Ash Shofwah Al Malikiyyah. Haiah Ash Shofwah Al Malikiyyah, 2020.
- Shihab, M. Quraish. *Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*. In *V*, vol. 15. 2009.
- Surur, Aziz Miftahus. "Al-Sayyid Muhammad Alawi's Thoughts on The Hadith of Glorifying the Ahl Al-Bayt." *Millati: Journal of Islamic Studies and Humanities* 8, no. 2 (2024): 237–52. <https://doi.org/10.18326/millati.v8i2.546>.
- Syafrion, and Rosniati Hakim. "Fenomenologi Fenomenologi Tawassul Dalam Berdo'a: Analisis Perspektif Al-Qur'an Dan Hadits." *Tadris : Jurnal Penelitian Dan Pemikiran Pendidikan Islam* 18, no. 2 (2024): 33–42. <https://doi.org/10.51675/jt.v18i2.893>.
- Taher, Youpi Rahmat. "Konsep Tauhid Menurut Syaikh Nawawi Al-Bantani." *Jurnal Aqidah Dan Filsafat Islam* 2, no. 1 (2017).
- Triana, Rumba. "Internalisasi Jihad Dalam Pendidikan Karakter." *Edukasi Islami : Jurnal Pendidikan Islam* 7, no. 01 (2018): 101. <https://doi.org/10.30868/ei.v7i01.208>.
- Yamani, Gasim, and Nurdin Nurdin. "A Living Quran Exploration of Tawassul Practices in Palu City: A Shortcut or a Winding Road to God's Grace?" *AL QUDS : Jurnal Studi Alquran Dan Hadis* 7, no. 2 (2023): 385. <https://doi.org/10.29240/alquds.v7i2.6474>.
- Yani, Maryani. "Esensi Ibadah dan Pengamalannya Perspektif Hukum Islam." *Jurnal Literasiologi* 7, no. 1 (2021). <https://doi.org/10.47783/literasiologi.v7i1.273>.
- Zali, Muhammad, Ani Sahara, Salsa Ayudi Tila Simangunsong, et al. *Peran Tauhid dalam Membangun Umat yang Berkualitas*. 9 (2025).
- Zarkasyi, Ahmad, and Abdul Halim. "Telaah Kualitas Hadist Tentang Tawassul." *Journal, Artikel* 4, no. 1 (2018): 43–56.
- Zulfikar, Eko. "Kaidah Tafsir: Keistimewaan Al-Asma' Al-Husna Diakhir Ayat Al-Qur'an." *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 3, no. 2 (2022): 169–93.
- Zulfikar, Eko, and Beko Hendro. "Pemahaman Hadis Tawassul: Analisis Pro-Kontra Tawassul Dengan Dzat Seseorang." *Jurnal Studi Hadis Nusantara* 5, no. 1 (2023): 65. <https://doi.org/10.24235/jshn.v5i1.15034>.