Upholding The Methodology of The Master of Messengers

Peace Be Upon Him

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Praise be to *Allah* the Lord of the worlds. May *Allah* raise the rank of the last of all prophets, our master *Muhammad*, his Muslim Kin and his pure Companions, and protect his nation from that which he fears for it.

Undoubtedly, the scholars of this Muslim Nation are the guards of this great Religion and the guide to it. They raised the foundations of Islam and elucidated its rules by reaffirming the explicit ones and clarifying the implicit ones; may *Allah* reward them greatly. Despite their differences in some judgements pertaining to *Figh* (Islamic jurisprudence), these scholars upheld the Creed and the Methodology of Prophet *Muhammad*, peace be upon him. Their statements pertaining to the matters of belief are unified and complying with the *Qur'an* and the *Hadith*.

Throughout the different eras and in all countries, there were numerous scholars who stood tall defending the glorious Religion of Islam and spreading its teachings amongst people. *Allah*, *ta*^*ala*, said:

﴿ فَلَوْلا نَفَرَ مِن كُلِّ فِرْفَةٍ مِنْهُمْ طَآبِفَةٌ لِبَنَفَقَهُوا فِي اللِّينِ وَلِتُنذِرُوا قَوْمَهُمْ إذا رَجعُوّا إليّهم لَعَلَّهُمْ يَعْذَرُون ٢٠٠٠

Ayah 122 of Surat at-Tawbah means:

[Of every troop of them, a party only should go forth, so that those left behind may gain sound knowledge in Religion, and that they may warn their people when they return to them, so that they may be guarded (against evil)].

Prophet *Muhammad*, peace be upon him, said: <<*There will always be a group* of my Nation upholding and defending the truth, until the Day of Judgement>>. Related by *al-Bukhariyy* and *Muslim*.

In this concise book, we list the names of some scholars of Islam who were honoured to reside in the Region of <u>Hijaz</u> (such as *Makkah* and *Madinah*). In addition, we mention some of their sayings demonstrating that they were all carrying the same conviction and that they were very keen to propagate the noble teachings of Islam as per the guidance of Prophet *Muhammad*, peace be upon him. We ask *Allah* to make it of great benefit to all Muslims and to reward those who help in circulating it.

The Belief of the Scholars of <u>Hija</u>z

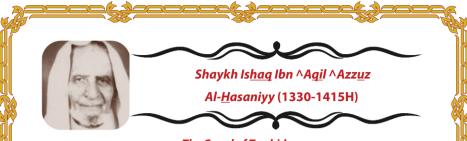
Based on their statements, one concludes that the Scholars of <u>Hija</u>z had the following belief:

• Believe that All<u>a</u>h is clear (free) of all the attributes of the creations, such as having bodily attributes or occupying a place or direction.

• Believe that it is permissible to ask All<u>a</u>h for things by the Prophets of All<u>a</u>h as well as the righteous Muslims (tawassul).

• Believe that visiting the Grave of the Prophet and seeking the blessings by his relics (a part of his body, such as his hair, clothes or belongings) is a praised act which all Muslims practised throughout all eras.

 \cdot Deem that commemorating Prophet $\mathcal{M}uhammads$ Birth is a good innovation which brings rewards for those who perform it for the sake of their love to the Prophet.



In his book 'Al-Qawlul-Wajih Fi Tanzihillah ^Anit-Tashbih', Shaykh Ishaq Ibn ^Aqil al-Makiyy said:

"All<u>a</u>h, the Exalted, is clear of corporeality and its inseparable characteristics, such as having a composition or parts, an image, a place, a direction, a distance either close or far, a movement or stillness. All<u>a</u>h said in the Holy Qur'<u>a</u>n:

﴿ سُبْحَنَ رَبِّكَ رَبِّ ٱلْعِزَةِ عَمَّا يَصِفُونَ ٢٠٠٠ ﴾

<u>Ayah 180 of Surat as-Saffat means: [Your Lord, the One attributed with ultimate</u> Power and Dominance, is clear of what they (i.e., the non-believers) attribute to Him]. All<u>a</u>h also said in the Holy <u>Qur'an</u>:

﴿ لَيْسَ كَمِثْلِهِ مَنْ أَنُهُ وَهُوَ ٱلسَّمِيعُ ٱلْمَصِيرُ () ﴾

<u>Ayah 11 of Surat ash-Shura means:</u> [Nothing is like <u>Allah</u> in anyway; and He is attributed with Hearing and Sight].

Hence, the one who attributes to All<u>a</u>h movement, transference or corporeality and its inseparable characteristics has exited the Religion of Prophet Ibrah<u>i</u>m (as well as the Religion of all the prophets, namely Islam)".

The Judgment of Visiting the Prophet's Grave

In his book 'Mashru^iyyatuz-Ziyarah Wa Ad^iyatiha' (The Permissibility of Visiting the Prophet's Grave and its Supplications), Shaykh Ishaq Ibn ^Aqil al-Makkiyy, said:

"From the Companions' Era until today, people continue to come from all countries to visit his Grave, peace be upon him, either before or after performing <u>hajj</u>. Based on their firm belief that visiting the Prophet's Grave is a great rewardable act, they expend tremendous amounts of money, travel long distances and often endure many hardships for the sake of visiting his Grave.

Therefore, he who claims that all these masses of people throughout the eras are mistaken is himself the wrong-doer and the deprived one of the blessings of visiting his honourable Grave. Century after century since the time of the Companions, the act of visiting the Prophet's Grave performed by Muslims, be they near or far,

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and sending the sal<u>a</u>m (greeting) to the Prophet from those who were unable to visit him, is a proof that visiting the Prophet's Grave is classified by consensus as an acceptable, inherited practice. All Muslims of different schools of Islamic Jurisprudence (madh<u>a</u>hib) have accepted and implemented this practice whether it is done before or after <u>H</u>ajj and even when it is done without performing <u>H</u>ajj.

Therefore, he who claims that all these masses of people throughout the eras are mistaken is himself the wrong-doer and the deprived one of the blessings of visiting his honourable Grave. Century after century since the time of the Companions, the act of visiting the Prophet's Grave performed by Muslims, be they near or far, and sending the salam (greeting) to the Prophet from those who were unable to visit him, is a proof that visiting the Prophet's Grave is classified by consensus as an acceptable, inherited practice. All Muslims of different schools of Islamic Jurisprudence (madhahib) have accepted and implemented this practice whether it is done before or after Hajj and even when it is done without performing Hajj".

The Judgement Pertaining to Celebrating Islamic Occasions

In his book 'Al-Ittiba^ wal-Ibtida^', Shaykh Ishaq Ibn ^Aqil al-Makkiy said:

"All the gatherings and celebrations to commemorate Islamic occasions and events fall under the category of recommended deeds approved by the Messenger of All<u>a</u>h, may All<u>a</u>h raise his rank. Hence, how can one oppose the Muslim nation when it celebrates an occasion of Islam, or of the Prophet of Islam, and describe this act as an innovation of misguidance, when in fact it is a time of glory and pride for Muslims."

Moreover, in his response to the person who asked him about fasting on Monday, the Messenger of All<u>a</u>h said: <<This is the day on which I was born>>. (<u>Sahih</u> Muslim). In his response, the Prophet indicated the importance of glorifying the Islamically distinguished days.

In conclusion, there is no harm in making the night on which the Prophet was born, and the night of Isr<u>a</u>' and Mi^r<u>aj</u>, nights of rejoice and goodness and commemorating them in joyous ways that exemplify love for the Prophet, may All<u>a</u>h raise his rank and protect his nation from that which he fears for it".





The Relater of <u>H</u>ad<u>i</u>th (Al-Mu<u>h</u>addith) Mu<u>h</u>ammad Y<u>a</u>sin Al-F<u>a</u>d<u>a</u>niyy (1335-1410H)

Stating the Judgement against the Mujassimah (plural of mujassim i.e., those who liken All<u>a</u>h to His creations by attributing bodily attributes to Him)

In his book, 'Bughyatul-Mushtaq', Shaykh Muhammad Yasin Al-Fadaniyy, said:

"Among those who are judged as blasphemers due to their bad innovations are the Mujassimah (i.e. those who liken All<u>a</u>h to His creations); even when they outwardly pray to the <u>Q</u>iblah and/or claim to be Muslim."

The statement of *AI-Fadaniyy* agrees with those of the scholars of Islam. Among the scholars who stated the judgement against the *Mujassimah* is Imam *ash-Shafi*/iyy who said: *"The Mujassim is a blasphemer"*. Relayed by Imam *As-Suyutiyy* in his book '*AI-Ashbah wan-Nadha*'ir'.

The term *mujassim* refers to the one who believes that *Allah* is a body or is attributed with bodily attributes such as shape, form, place or direction. Indeed, *Allah* is clear of any resemblance to His creations as mentioned in *Ayah* 11 of *Surat ash-Shura*:

﴿ لَيْسَ كَمِثْلِهِ - شَىنَ أُنَّ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ (٥) ﴾

Which means: [Nothing is like Allah in anyway; and He is attributed with Hearing and Sight].

Beneficial Information:

Shaykh ^Abdull<u>a</u>h al-Ghum<u>a</u>riyy, the Mu<u>h</u>addith (relater of <u>Hadi</u>th) of Morocco said amidst a large congregation during the <u>Hajj</u> season of 1410H, when he met with Shaykh Mu<u>h</u>ammad Y<u>asi</u>n Al-F<u>a</u>d<u>a</u>niy:

"Shaykh Muhammad Yasin Al-Fadaniy is inarguably the musnad of this era (i.e., the



most reliable *Muhaddith* of his era when relating the *hadiths* of the Prophet)." This is stated in the book, *'Tashniful-Asma^ Bishuyukhil-Ijazati was-Sama^*'.

Shaykh ^Abdullah al-Ghumariyy



The Judgement of Tabarr<u>u</u>k

In his book 'Tabarruku<u>s-Saha</u>bah bi <u>A</u>th<u>a</u>ri Ras<u>u</u>lill<u>a</u>h' (i.e. The Companions' act of seeking blessings by the relics of the Prophet), Shaykh Mu<u>h</u>ammad <u>Ta</u>hir Al-Kurdiyy said:

"Let it be known that seeking the blessings (tabarruk) by the relics of the prophets, may Allah raise their ranks, is a sunnah ma'thurah (i.e., an act that is approved by the Prophet and practised historically by the Muslim nation). Also, there is no doubt that crowds of Companions of the Prophet had witnessed many relics of the Prophet and sought their blessings. Moreover, those Companions formed a consensus on the permissibility of making tabarruk and the importance of gathering the relics of the Prophet for safekeeping. They were the guided ones and the guiding leaders of this



nation. They sought blessings by the hair of the Prophet, by his perspiration and by the virtuous remains of his wud<u>u</u>' water. They also sought blessings by his clothes and utensils, by touching his honourable body, and by other honourable relics of the Prophet as was authenticated and approved by credible scholars of Islam."

Khalid Ibn Al-Walid's act of seeking blessings by the relics of the Messenger of Allah

In his book 'Tabarrukus-<u>Saha</u>bah bi <u>Atha</u>ri Ras<u>u</u>lill<u>a</u>h' (i.e. The Companions' Act of Seeking Blessings by the Relics of the Prophet), Shaykh Muhammad <u>Ta</u>hir Al-Kurdiyy said:

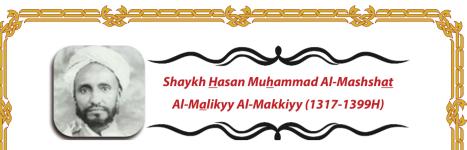
"Khalid Ibn al-Walid used to place some of Prophet Muhammad's hair in his head cap and fight in battles while wearing it. He used to seek victory in the battle by virtue of the blessed hair of the Prophet, may Allah raise his rank. Once, while he was fighting in the battle of Yamamah, his cap fell off his head. He went after it until he grabbed it. Being unaware of what was inside it, some companions disapproved of his behaviour thinking that, he had placed himself at risk of the enemy only to retrieve an invaluable head cap. Khalid said to them: "I did not do that for the sake of the value of the cap; however, I hated the thought of the cap falling into the hands of those who associate partners with Allah, knowing that it contained the hair of Prophet Muhammad. For that, the companions approved his behaviour and commended him."

The Judgement of Visiting the Grave of the Prophet

In his book 'Tabarrukus-Sahabah bi <u>Athari Rasulilla</u>h' (i.e. The companions' act of seeking blessings by the relics of the Prophet), Shaykh Muhammad <u>Ta</u>hir Al-Kurdiyy said:

"Visiting the Grave of the Prophet is happening at our time as we are now in the year 1393H, as it happened in the past. It is witnessed every year, how all the pilgrims (<u>hujjaj</u>) who come to the Two Honourable Mosques, experience a great deal of hardship and tiredness and spend a lot of money in order to reach Mad<u>i</u>nah and visit the Grave of the Messenger of All<u>a</u>h, may peace be upon him, and the graves of his Muslim relatives (<u>A</u>I) and honourable Companions, may All<u>a</u>h accept their deeds.

After one arrives at his Honourable Mosque and becomes honoured by visiting the Prophet, may peace be upon him, one's heart becomes full of tranquillity and comfort. At that moment, the hearts of the virtuous scholars and eloquent poets become highly inspired, and thus, they start authoring and reciting various poems praising the Messenger of Allah may peace be upon him, whom Allah sent as a mercy to the world."



In his book' *AI-Bahjah AI-Sanniyyah'*, *Shaykh <u>H</u>asan Mu<u>h</u>ammad AI-Mashsh<u>at</u> said about <i>All<u>a</u>h*, the Exalted:

"It is not permissible to attribute any direction to All<u>a</u>h, thus, one cannot say that He is above or below, to the left or the right of, behind or in front of a body. All<u>a</u>h is clear of being attributed with connection or disconnection. Hence, one cannot say that He is connected to or disconnected from the world. This is so because these matters are among the attributes of the creations. However, All<u>a</u>h, the Exalted, Has no beginning to His Existence and consequently is not a creation."

The Judgement of Seeking Blessings by the Relics of the Messenger

In his book 'In<u>a</u>ratud-Duj<u>a</u>', Shaykh <u>Hasan al-Mashshat</u> mentioned that the Companions of the Messenger of All<u>a</u>h, peace be upon him, used to seek blessings by the water with which the Messenger of All<u>a</u>h used to perform wud<u>u</u>'. Moreover, they used to keep any of his hair that fell (for blessings).

Note: In his book 'Ath-Thabatul-Kab<u>i</u>r', Shaykh <u>H</u>asan al-Mashsh<u>at</u> mentioned that when he came to the land of Ash-Sh<u>a</u>m in the year 1377H, he visited some of the scholars of Ash-Sh<u>a</u>m accompanied by Shaykh ^Abdull<u>a</u>h al-Harariyy. May All<u>a</u>h have mercy upon the scholars of Islam whose hearts were united by the same creed and sincere friendship.







The Benefits of Commemorating the Birth of the Prophet

In the collection of his letters and *fatwas* (Islamic edicts) on the benefits of commemorating the Prophet's Birth (*Al-Mawlid*), he said:

"Al-Mawlid comprises three matters:

First: It comprises mentioning the following great matters; his name (peace be upon him); his lineage; how he was born and the great signs that took place upon his Birth; how he was raised and the great events that took place when he accompanied his uncle during the business trip to ash-Sham; the beginning of the revelation; the events that followed receiving the revelation; the harm and tribulations that befell him when spreading the Call of Islam and conveying the Qur'an; his Immigration (Hijrah); the events that took place during the battles; his stances regarding different circumstances and situations; and his death.

Would a person of sound mind doubt the fact that studying the biography of the Master of the creations is a way to perfect one's love for the Prophet and a way of increasing one's knowledge about him?

Second: The Mawlid is a reason for making <u>Salah</u> and Sal<u>a</u>m upon the Messenger of All<u>ah</u> (peace be upon him), that are wanted of us by the saying of All<u>a</u>h:

﴿ إِنَّ اللَّهَ وَمَلْتَجِكَتُهُ، يُصَلُّونَ عَلَى النَّبِيَّ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا صَلُوا عَلَيْهِ وَسَلِمُوا نَسْلِيحًا ٢٠٠

<u>Ayah 56 of Suratul-Ahzab means</u>: [Allah raises the rank of the Prophet and His angels ask Him to raise the Prophet's rank. O you who believe, make <u>Salah</u> and Salam upon him].

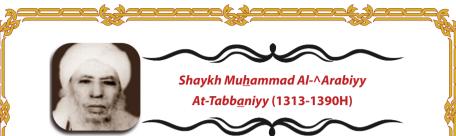
The benefits of making <u>Salah</u> and Sal<u>a</u>m upon the Prophet are so numerous.

Third: It comprises talking about his honourable manners, esteemed way, and ethics bestowed upon him by his Lord. Knowing about this would encourage people to follow him, be inspired

to emulate his example and embrace his etiquette.

Moreover, the <u>Had</u>ramiyy scholars took the Mawlid gathering as an opportunity to meet with the lay people and teach them, and as a means to guide them. In this there are a general benefit and guidance to the Straight Path".





In his book 'Bar<u>a</u>'atul-Ash^ariyy<u>i</u>n Min ^A<u>qa</u>'idil-Mukh<u>a</u>lifin' (Ash^ariyys' Renunciation of the Deviants' Creeds), Shaykh Mu<u>h</u>ammad Al-^Arabiyy At-Tabb<u>a</u>niyy Al-Makkiyy said:

"The highly ranked scholars of Ahlus-Sunnah amongst the four schools of Islamic Jurisprudence (madhahib) (i.e., Shafi^iyy, Hanafiyy, Malikiyy and Hambaliyy) and others, are all in agreement that All<u>a</u>h is clear of being attributed with directions, bodily attributes, limitations, places and resemblance to the creations".



The Judgement of Asking Allah by Prophet Muhammad

In his book 'Bar<u>a</u>'atul-Ash^ariyy<u>i</u>n Min ^A<u>qa</u>'idil-Mukh<u>a</u>lifin' (Ash^ariyys' Renunciation of the Deviants' Creeds), Shaykh Mu<u>h</u>ammad Al-^Arabiyy At-Tabb<u>a</u>niyy Al-Makkiyy said:

"Asking All<u>a</u>h by Prophet Mu<u>h</u>ammad peace be upon him (Tawassul) is permissible in all cases whether it is done before or after his birth, during or after his lifetime".

The Judgement of Visiting the Grave of Prophet Muhammad

In his book 'Bar<u>a</u>'atul-Ash^ariyy<u>i</u>n Min ^A<u>qa</u>'idil-Mukh<u>a</u>lifin' (Ash^ariyys' Renunciation of the Deviants' Creeds), Shaykh Mu<u>h</u>ammad Al-^Arabiyy At-Tabb<u>a</u>niyy Al-Makkiyy said:

"Every year after performing Pilgrimage (<u>Hajj</u>), Muslims would visit the Grave of Prophet Mu<u>h</u>ammad, peace be upon him. Some of them visit the Grave of the Prophet before performing <u>Hajj</u>, and there is no doubt in this matter. They would travel long distances and spend a lot of money to visit the Grave of the Prophet, even if it is not on their route. They do so as they believe that such an act is undoubtedly rewardable, thus, they would do it seeking All<u>a</u>h's rewards. Consequently, he who claims that all these masses of people are mistaken in doing so is himself the wrong-doer".

The Judgement of Commemorating the Birth of Prophet Muhammad

In his book 'Bar<u>a</u>'atul-Ash^ariyy<u>i</u>n Min ^A<u>qa</u>'idil-Mukh<u>a</u>lifin' (Ash^ariyys' Renunciation of the Deviants' Creeds), Shaykh Mu<u>h</u>ammad Al-^Arabiyy At-Tabb<u>a</u>niyy Al-Makkiyy said:

"Commemorating the Birth of the Prophet - although it is a practice initiated after the Era of the Righteous Salaf (the first three hundred years after Hijrah) - does not disagree with the Book of Allah, the Methodology of the Prophet or the Consensus of the Muslims. Hence, no one with a sound mind and minimal knowledge of the Religion would judge such a matter as dispraised".

Graduates of <u>Hija</u>z Islamic Schools held the Creed

of Ahlus-Sunnah Wal-Jam<u>a</u>^ah

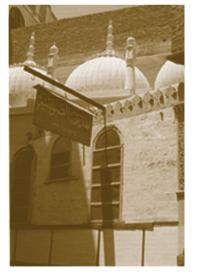
Among the oldest official schools in <u>Hijaz</u> were A<u>s</u>-<u>S</u>awlatiyyah and Al-Fal<u>ah</u>. Each school took care to teach curriculum of Ahlus- Sunnah Wal- Jam<u>a</u>^ah. Among the creedal texts that A<u>s</u>-<u>S</u>awlatiyyah School taught was the Creed of As-San<u>u</u>siyyah.



One of the statements mentioned in this book is the following; "Among what is impossible to be an attribute of Allah is resemblance to the creations, such as stating that Allah has a body that occupies a certain amount of empty space, or stating that Allah is in a direction with regards to another body or in any direction or stating that Allah is confined to space or time."







A<u>s</u>-<u>S</u>awlatiyyah School Established in Makkah 1291H

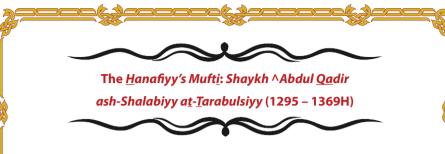
Adhering to the Methodology of Muslim Masses All<u>a</u>h, ta^<u>ala</u>, said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنْ بَعْدِ مَا نَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَّـلِهِ جَهَنَّهُ وَسَآءَتْ مَصِيرًا (١٠) ﴾

<u>Ayah 115 of Surat an-Nisa</u>' means: [And he who opposes the Messenger after the guidance had been shown to him, and follows other than the believers' way, <u>Allah</u> will leave him to what he has chosen and torture him in Hellfire, and that would be his miserable end].

Im<u>a</u>m Ash-Sh<u>a</u>fi^iyy and others deduced from this <u>Ayah</u> that the scholarly consensus on a certain matter is classified as proof for the Religion. Therefore, following a way different from that of the Muslim Masses means deviating from the Jam<u>a</u>^ah (Majority of Muslims), which is <u>hara</u>m. Hence, following the Majority of Muslims and adhering to their path is an obligation because <u>Alla</u>h threatened those who oppose the Messenger and follow a way different from that of the Muslim Masses with torture. This proves that the consensus of the Muslim nation's top scholars can be used as proof for the Religion.

The Prophet, <u>sallallahu</u> ^alayhi wa sallam, said in the <u>hadi</u>th narrated by Al-Bayha<u>q</u>iyy that All<u>a</u>h Willed for this nation never to agree on a misguidance.



Upholding the Suniyy Creed

Shaykh ^Abdul-Qadir Ash-Shalabiyy al-Madaniyy praised the Ottomans' Caliphs and their Sunniy creed. In his book 'Ad-Durarul-<u>Hisa</u>n,' he stated the following:

"Among the Ottoman's Caliphs' merits is their adherence to the creed of Ahlus-Sunnah and their avoidance of the innovations of misquidance



and the bad inclinations. It is known that those caliphs had followed the Suniyy creed as per Ab<u>u</u> Man<u>sur</u> al-M<u>a</u>tur<u>i</u>ddiyy's methodology. This creed includes asserting that All<u>a</u>h is free of all the creations' attributes as stated in 'the Book of al-^A<u>qi</u>dahu<u>t-Tah</u>awiyyah'.

Among what is written in it is the following:

All<u>a</u>h is clear of having quantities, extremes, sides, limbs and small parts. The six directions do not encompass Him, as they do encompass the created things".



The M<u>a</u>likiyy Muft<u>i</u>: Shaykh Mu<u>h</u>ammad al-Kha<u>d</u>ir ash-Shan<u>qit</u>iyy al-Madaniyy (1290 – 1354 H)

The Creed of Taw<u>hi</u>d

In his book 'Isti<u>ha</u>latul-Ma^iyyah bidh-dh<u>a</u>t', Shaykh Mu<u>h</u>ammad al-Khadir ash-Shan<u>qit</u>iyy said:

"All the people of truth have unanimously agreed that All<u>a</u>h exists without being in a direction. He is not above or below, to the right or the left, in front or behind".

Innovations are of Two Types

In his book '*Qam^u Ahliz-Zayghi wal-'Il<u>ha</u>d', Shaykh Mu<u>h</u>ammad ash-Shan<u>qitiyy al-Madaniyy said:</u>*

"Ash-Shafi^iyy, may Allah have mercy on him, said: The innovation that contradicts the Qur'an, the Hadiths of the Prophet, the sayings of the Companions or their Followers, or the Scholarly consensus is an innovation of misguidance. However, the good innovation that does not contradict any of the aforementioned is not dispraised".





In his manuscript called '<u>Ha</u>shiyah ^ala ^A<u>qi</u>dat Ahlis-Sunnah', Shaykh A<u>h</u>mad Ibn Zayn<u>i</u> Da<u>hla</u>n said:

"All<u>a</u>h, ta<u>ala</u>, is clear of being confined in a place or encompassed by time for He is the Creator of time and place. All<u>a</u>h exists without a place before and after He created the place. He does not resemble His creations in His Self, Attributes, or Doings. He is clear of change and transference".

The Judgment of Making Tawassul by the Prophet

In his book 'Ad-Durarus-Saniyyah', Shaykh Ahmad Ibn Zayni Dahlan said:

"It is explicitly and undoubtedly narrated from the texts of the Prophet, peace be upon him, his Companions, the Predecessors (Salaf) and the Successors (Khalaf) of this Muslim Nation that making tawassul by the Prophet, visiting his Grave and asking him for intercession are all permissible. Furthermore, these matters are considered among the greatest rewardable acts. As for making tawassul by the Prophet, it occurred before he was created, during his life and after his death".

The Judgment of Commemorating the Prophet's Birth

In his book 'Ad-Durarus-Saniyyah', Shaykh Ahmad Ibn Zayni Dahlan said:

"Among the ways of honouring and extolling the Prophet is to commemorate

۲۵ می کند ۲۵ می کند می ۲۰ مو ۲ his Birth by rejoicing the Night of the Mawlid, reading the story of the Prophet's Birth, providing food to people and other good deeds. This was the practice of many great scholars who composed many writings full of proofs and evidence about the permissibility of such a practice".

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The <u>H</u>ambaliyy Muft<u>i</u>: Shaykh ^Abdull<u>a</u>h al-<u>Q</u>add<u>u</u>miyy an-N<u>a</u>bulsiyy al-Madaniyy (1247 – 1331H)

In his book 'al-Manhajul-A<u>h</u>mad', Shaykh ^Abdull<u>a</u>h al-Qadd<u>u</u>miyy an-N<u>a</u>bulsiyy al-Madaniyy said:

"One must firmly believe that All<u>a</u>h is not a body. Neither creations dwell in Him nor does He dwell in them. Whoever believes that the Self of All<u>a</u>h is everywhere or in a particular place is a blasphemer. All<u>a</u>h, ta<u>ala</u>, is the only One Whose Existence is without a beginning, whereas the existence of everything other than All<u>a</u>h has a beginning. Thus, All<u>a</u>h exists without a place before and after He created the place".

The Judgment of Making Tawassul by the Prophet

In his book 'ar-Ri<u>h</u>latul-<u>Hija</u>ziyyah', Shaykh ^Abdull<u>a</u>h al-Qadd<u>u</u>miyy al-<u>H</u>ambaliyy al-Madaniyy said:

"Imam Ahmad and his Companions deemed making tawassul by the Prophet and/or the righteous Muslims at times of calamities permissible".

The Judgment of Visiting the Prophet's Grave

In his book 'ar-Ri<u>h</u>latul-<u>Hija</u>ziyyah', Shaykh ^Abdull<u>a</u>h al-<u>Q</u>add<u>u</u>miyy al-<u>H</u>ambaliyy al-Madaniyy said:

"It is sunnah for men and women to visit our Prophet's Grave as well as the graves of his two Companions (i.e., Ab<u>u</u> Bakr and ^Umar) due to the

مد الرحالة المراد با با ما الميارية والرياس مد الرحالة المراد با ما الميارية والرياس القرار الى وقد الما يه مد المالي مد المعرب أوري من الله فراد المراحات اليها وقيه آمين تمين اليها وقيه آمين تمين الرياس المراج ما المراحات الرياس المراح ما المراحات المراح المراح ما المراحات المراحات المراح المراحات المراح المراح المراح ما المراحات المراح المراح ما المراحات المراح المراح المراحات المراح المراح المراحات المراح المراح المراحات المراح المراح المراح المراحات المراح المراح المراحات المراح المراح المراحات المراح المراح المراح المراحات المراح المر

abundance of religious texts that indicate its permissibility. Moreover, Islamically, there is no objection to traveling to visit the Islamic monuments and the graves of the Prophets and the righteous Muslims".



The Creed Of The Messenger Of Allah

The Messenger of Allah, peace be upon him, also said:

<< Allah is eternally existent and nothing else is >>.

In his book "al-I^ti<u>qa</u>d" (The Creed) Im<u>a</u>m al-Bayhaqiyy said when elucidating the meaning of this <u>Hadi</u>th: "This indicates that eternally nothing existed other than All<u>a</u>h; no water, no ^Arsh (The Throne) and no other creation, they are all classified as other than Allah".

The Messenger of Allah, peace be upon him, said:

<< O All<u>a</u>h, You are adh-Dhahir (a<u>dh-Dha</u>hir is a name of All<u>a</u>h which means that His Existence is definite and further confirmed by proofs and logic) and there is nothing above You, and You are al-B<u>at</u>in (al-B<u>at</u>in is a name of All<u>a</u>h which means that the reality of All<u>a</u>h is not conceivable in the mind) and there is nothing beneath You >>.

In his book 'al-Asm<u>a</u>' wa<u>s-Sifa</u>t' (The Names and Attributes of All<u>a</u>h) the Im<u>a</u>m and <u>Hafidh</u>, A<u>h</u>mad Ibn al-<u>H</u>usayn al-Bayha<u>q</u>iyy (died 458 AH) said:

"Some of our companions used the saying of the Prophet: <<You are a<u>dh-Dha</u>hir and there is nothing above You, and You are al-B<u>at</u>in and there is nothing beneath You>> as evidence to refute the allocation of the concept of place to All<u>a</u>h, they concluded that since there is nothing above Him and nothing beneath Him, therefore, He exists without a place".