

(وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الأنعام: 17)
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الأنعام: 18)

If Allah causes you harm, there is no one to remove it except He Himself; and if He causes you good, then He is powerful over everything. He is Dominant over His servants, and He is the All-Wise, the All-Aware.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 35)

O, you who believe, fear Allah and seek means of nearness (Waseelah) to Him, and carry out Jihad in His way, so that you may succeed.

Nothing is like Him. And He is the All-Hearing, the All-Seeing. [42:11]

(Aqeedah Education Programme Series on)

Waseela, Tawassul

(The Correct Position in Islam) &

(The Two Deviated Extremes)

(Opposition of Waseelah & Misuse of waseelah)

Presented By

**CENTRE FOR PROMOTION OF ISLAMIC DAWAH, EDUCATION,
PEACE AND HUMAN VALUES**

AQEEDAH EDUCATION PROGRAMME

(The Basic Points)

1. ISLAMIC AQEEDAH IS VERY EASY FOR UNDERSTANDING

As Aqeedah is most important part of Islam and of a muslim life,
So Allah has kept it very easy and simple.
All can understand Islamic Aqeedah very easily.

Islamic Aqeedah is very simple and clear without any confusion and well described in Quran and Ahadith and has been well explained by Salfussalehin.

2. THE BASIC THEME OF AQEEDAH EDUCATION PROGRAMME

This book is Part of Series on Educating Muslim Ummah on Aqeedah (Faith) of Islam based on Quran and Hadith as believed by Sahaba and Salafus Salehin.

“My Aqeedah is same as the Aqeedah of
my Prophet Muhammad ^{صلى الله}
^{عليه وسلم}”

With this Series The Primary aim will be to educate that much Islamic Aqeedah to every Muslims that is required for a muslim to be successful on the questioning of day of Judgment.

3. AQEEDAH EDUCATION IS NOT FINAL STEP

As Heart is the Place of Faith and believe. Word `aqidah is derived from the triconsonantal root "A-Q-D", which means to tie or knot. al-Aqad, which is to 'tie something (firmly).

After Education of Aqedah the most critical step will still be left. That is to transfer the believe from

Tongue to Heart & From Knowledge to Firm Believe.

4. THE SALAFUSSALEHIN IMAM QUOTES ABOUT AQEEDAH

Imam Tahawi R.A. has Advised us in these word

We agree that holding together is the true and right path and that separation is deviation and torment.

وَدِينُ اللَّهِ فِي السَّمَاءِ وَالْأَرْضِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ، كَمَا قَالَ اللَّهُ تَعَالَى:

بَيْنَ عِنْدَ اللَّهِ الْإِسْلَامُ إِنَّ الدِّ

يَ: لَاعَتَ لَأَقُو ،

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

يَ: لَاعَتَ لَأَقُو ،

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says: "Surely religion in the sight of Allah is Islam." (Al `Imran 3: 19) And He also says: "I am pleased with Islam as a religion for you." (al-Ma'ida 5: 3)

IMAM SHAFEE R.A. the Imam of Hadith and Fiqh has Advised in these word

"I believe in what Allah revealed according to the meaning that Allah willed, and in what the Messenger of Allah conveyed according to the meaning that the Messenger of Allah willed."

MAY ALLAH HELP THE UMMAH

Title: Waseela,Tawassul: The Correct Position in Islam

(&The Two Deviated Extremes Opposition of Waseelah &Misuse of waseelah)

Contributed By

A Group of Islamic Scholars

Presented By

CENTRE FOR PROMOTION OF ISLAMIC DAWAH, EDUCATION, PEACE
AND HUMAN VALUES

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على الظالمين , والصلاة والسلام على
خاتم الأنبياء والمرسلين محمد سيد بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم
بإحسان إلى يوم الدين .

In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

1. What is Islamic perspective of Waseela. Islamic waseela is not correctly reflected only by its literal meaning.
- 2. Tawheed is anchor sheet of Islamic faith it is most important Fact in Islam.**
- 3. Then what is concept of waseelah?**
4. Ayats in Quran explaining power of Allah?
5. Ayats in Quran permitting waseelah and what are the Hadith that explains different types of waseelah.
6. What is difference between A.Waseelah B.Dua and C.Shirk.
7. What are the types of waseelah and its explanation for which there is no difference between Muslim Ummah.
8. There is only one type of waseelah for which difference of opinion among Muslim Scholars. What is that type. Related Ahadith over it.
9. The Unislamic Rituals at graves of Aulia Allah etc or any similar things are nothing to do with waseelah. No Quranic Ayats Hadith or any Islamic Scholar endorses these.

This book has been compiled by a group of Scholars. In this treaty Insha Allah we will touch all these point and try to present an Islamic perspective from Quran and Hadith. We will explain that scholars are agreed on waseelah and three types of waseelah. In one type of Waseelah there is difference of opinion among scholars. Please point out any mistake for correction on onlineislamicschool1@gmail.com.

Requesting for Dua

Jazakallah o Khair

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SUBHEADINGS OF THE BOOK

- What is Waseela Tawassul literal Meaning
- There are three things 1.Dua 2.Waseela.3.Shirk There understanding.
- Quran Ayats and Translation that give light on Allah power and way of doing things.
- Waseela in Quran. Its permissibility
- What are 4 Types of Waseelah
- No difference among scholar on 3 types of Waseela.
- The difference of opinion among scholars on 4th type of waseela.
- 1st group of Ignorant Muslims Who oppose Waseelah without understanding and brand waseela as shirk.
- 2nd group of Ignorant Muslims who misuse waseela and do Rituals at grave of Aulia Allah.
- Some common point on waseelah that all scholars agreed.
- Example of king-minister or ladder to reach is totally wrong to explain waseela.
- Ahadith that support 4th Type of Waseela.
- Salafus salehin Imam Scholars Position on Waseelah
- Position of those who argue that 4th type of waseelah is not Permissible.
- Issue of Tawassul and Shirk
- Some Wrong practices on the name of Waseela.
- Among Muslim group Polemicists Waseela and Tawassul is one of the most commonly debate topic on internet forums/face book.

There are three things

1. Dua 2. Wassela 3. Shirk

1. Dua

Almighty Allah says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (غافر):

[40:60]

Your Lord has said, .Call Me, I will respond to you. Definitely those who show arrogance against worshipping Me shall enter Jahannam (Hell) with disgrace. [Surah al-Ghafir, Verse 60]

The Almighty Allah states:

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ (الأنعام):

[6:43]

Why then, did they not supplicate in humility when a calamity from Us came upon them? Instead, their hearts were hardened and Satan adorned for them what they were doing. [Surah al-An'am, Verse 43]

It is narrated by Hadhrat Anas radhiallaahu anhu,

«الْعِبَادَةُ حُجْمُ الدُّعَاءِ» :

‘Supplication is the essence of worship’ (Tirmidhi)

In another version, “Dua is Ibadah”

As dua is Ibadat (worship) and Ibadat can only be done to Allah so making dua other than Allah is wrong and not permitted at all. There

is no confusion over it, all scholars are agreed that Ibadat can be done only for Allah)

Hazrat Rasoolullah SallAllaho Alaihi wa Sallam states that Almighty Allah says:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

I am as My servant thinks of Me.

[Recorded in Bukhari (Hadith 7239), Muslim, Tirmidi, Nisa'i and Ibn Maja on the authority of Sayyiduna Abu Hurayrah]

HADITH

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

There is nothing nobler to Allah than Du‘a.

[Recorded in Tirmidi, Ibn Maja, Ibn Habban and Hakim narrated by Sayyiduna Abu Hurayrah.]

2. Wassela

Allah Most High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 35)

O you who believe, fear Allah and seek means of nearness to Him, and carry out Jihad in His way, so that you may succeed.” (Surah al-Ma’ida, V: 35)

(All Scholars agreed that waseela is permissible. Great Majority of Scholars permits four types of Waseelah, Some Some permit 3 types.)

Waseela has very clear support for permission from Quran and Hadith.

But.....

Doing Dua other than Allah, Doing Sajda to Graves.....Other Rituals at grave is nothing to do with waseelah, No scholar permit it

3. Shirk

Shirk is opposite to Islam. That is to make partner to Allah is shirk. Islam is for tawheed

وَأِدَّ قَالَ لُقْمَانُ لِأَبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (لقمان):

[31:13]

(Remember) when Luqman said to his son, while he was advising him, .My dear son, do not ascribe partners to Allah. Indeed, ascribing partners to Allah (shirk) is grave transgression..

i.e. only Allah has to be Worship, Only he is the creator sustainer and lord of everything, He has no partner and association in his names and attributes.

Making any association with Allah will become shirk. Shirk will not be Pardoned

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (النساء: 48)

[4:48]

Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin.

These are three things.

Dont mix true waseelah with shirk.....

Please dont mix them.

Important Clarification

We are not here to prove
the position of any
particular group/Scholar.

We will present Islamic
Position based on Quarn
Hadith as understood by
Salafus Salehin.

Literal Meaning of Waseela

WASEELA or TAWASSUL (Arabic:توسل) literally meaning is seeking closeness. To make a request or supplicate through a means. WASEELA or TAWASSUL are used interchangeably for the same meaning.

The some other meaning of Waseelah that has been mentioned in ARABIC dictionary are Rasta (way),Zaria (Medium),Taqarrub hasil karne ka zaria (way for seeking closeness). Sometimes it is also translated as Intermediary or Intercession.

But the Islamic understanding of Wseela and Tawassul is not synonymous to these terms and their literal meaning. Through Tawassul Muslims seeks nearness to Allah and ask for acceptance for his dua to Allah.

Some of the Quran Ayats that give light on Allah power and ways of doing things.

Allah pak say

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (البقرة: 255)

"Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in

guarding and preserving them. And He is the Most High, the Most Great. " Sutatul Baqarah 2:255

Allah says:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (الأنعام: 18)

"And He is the Irresistible, above His slaves, and He is the All Wise, Well Acquainted with all things." Suratul-An'am 6:18).

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ يَغْيِرُ حَقًّا إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتِ سَوَامِعُ وَبِيَعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (الحج: 40)

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (الحج: 41)

(They are) the ones who were expelled from their homes without any just reason, except that they say .Our Lord is Allah.. Had Allah not been repelling some people by means of some others, the monasteries, the churches, the synagogues and the mosques where Allah_s name is abundantly recited would have been demolished. Allah will definitely help those who help Him (by defending the religion prescribed by Him.) Surely Allah is Powerful, Mighty.

[22:41]

(The ones who help Allah are) those who, when We give them power in the land, establish Salah, pay Zakah, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters.

Allah says:

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (الشورى: 11)

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." Suratush-Shura 42:11

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (النور: 55)

[24:55]

Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me. And those who turn infidel after that are the transgressors.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذاريات: 56)

[51:56]

I did not create the Jinns and the human beings except for the purpose that they should worship Me.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَيَالِ الْوَالِدِينَ إِحْسَانًا وَيَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (النساء: 36)

[4:36]

Worship Allah, and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side and the wayfarer and to those (slaves who are) owned by you. Surely, Allah does not like those who are arrogant, proud,

84 (قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (المؤمنون: 84).

85 (سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَذَكَّرُونَ (المؤمنون: 85).

86 (قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (المؤمنون: 86).

87 (سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (المؤمنون: 87).

88 (قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (المؤمنون: 88).

89 سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَا تُسْحَرُونَ (المؤمنون: 89).

[23:84]

Say, .Whose is the earth and all those therein if you have knowledge?.

[23:85]

They will say, .Allah=s.. Say, .Would you still pay no heed?

[23:86]

Say, .Who is the Lord of the seven heavens and the Lord of the Great Throne?.

[23:87] They will say, .(All this belongs) to Allah.. Say, .Would you still not fear Allah?.

[23:88]

Say, .Who is the One in whose hand lies the kingdom of every thing and who gives protection, and no protection can be given against him, if you have knowledge?.

[23:89] They will say, .(All this belongs) to Allah.. Say, .Then by which magic are you drawn crazy?.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (يونس: 31)

[10:31]

Say, .Who gives you sustenance from the heavens and the earth? Or, who controls the (powers of) hearing and seeing? And who brings forth the living from the dead, and brings forth the dead from the living? And who manages everything?. They will say, .Allah.. Then, (you) say, .Would you not, then, fear Allah (by desisting from holding others as gods)?.

Allahsays:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي (الأنبياء: 25)

[21:25]

We did not send before you any messenger but We revealed to him that there is no god but I, so worship Me.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
(عَظِيمٍ) (الأعراف: 59)

Surely We sent Nuh to his people. So he said, .O my people, worship Allah. You have no god other than Him. I fear for you the punishment of a great Day.

Then What is Waseela??

Allah himself has permitted and has asked to seek Waseela.

Allah Most High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 35)

“O you who believe! Fear Allah and seek a means (waseelah) to him”
(Surah al-Ma’ida, V: 35)

Allah Almighty says:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (النساء: 64)

"If they had only, when they were unjust to themselves, come to you (Prophet, Sallallahu Alayhi Wasallam) and asked Allah's forgiveness and the Messenger of Allah had asked forgiveness for them, they would have found Allah indeed forgiving and Most Merciful". (Surah al-Nisa, V: 64).

So there is no difference of Opinion among Scholars that Waseelah is Permissible.

All Scholars are Agreed on Waseela. And there is no controversy on its permissibility

Waseela perse (itself) is Permissible and recommended.

Allah Most High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 35)

“O you who believe! Fear Allah and seek a means (waseelah) to him”
(Surah al-Ma’ida, V: 35)

All Scholars are agreed on following type of Waseela

1. First type of waseela

To make Tawassul with the names and attributes of Allah Taala

Allah Almighty says

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

‘And Allah has beautiful names, so call unto Him through them.’ (Surah A’araaf v.180)

2. Second type of waseela

To make Tawassul to Almighty Allah due to one having performed a certain good deed. It is permissible and unanimously accepted.

It is supported by the Hadith of Sahih Bukhari in which three people were trapped in a cave. Each of them made Duaa to Allah Taala to move the obstructing rock and they requested Allah Taala to accept their duaas due to some good deed that each of them had done.

Hadith of Bukhari Shareef

Volume 3, Book 36, Number 472:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you Tom this rock but to invoke Allah by giving referenda to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out."

The Prophet added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there."

The Prophet added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking."

3. Third type of Waseela

Some scholars include a third type of Tawassul, where a person requests some living pious servant of Allah to make du'aa for him: This is also unanimously accepted.

(Difference of opinion among Scholars is on 4TH type of Waseela)

4. Fourth 4th Type of Waseelah

Waseelah by supplicating to Allah Ta'ala through the rank and position of certain individuals in the sight of Almighty Allah, alive or deceased.

Where one makes Tawassul through individuals that are alive or deceased by saying, 'O Allah, I beseech you to accept my Du'aa due to the status that Rasulallah [Sallallaahu Alayhi Wasallam] (or some other pious person) hold in Your eyes.

This includes the Prophets alayhimus salaam, the martyrs and any other pious servant of Allah like Siddiqeen Shuhada and Saliheen.

For example; if one says, 'Oh Allah, I beseech you to accept my du'aa due to the status of Rasulallah Sallallaahu Alayhi Wasallam in Your eyes, this form of Tawassul is permissible according to the vast majority of the Ulama and it has in fact remained part of their practise.

Difference of opinion among Scholars is on 4TH type of Waseela

Great Majority of Islamic Scholars , Salafus Salehin Imams

Permits it. But some other Scholars donot permit it. We will discuss all the Ahadith and respective points in detail Insha Allah shortly.....

Some Agreed point on waseela by all Islamic scholars

(Either permitting or not the 4th type.)

Principles that are agreed by all Scholars is essential to know

1. Waseela is not Dua from anyone other than Allah. Dua is an Ibadat that can be done only for Allah.
2. When one uses Waseela in supplication, one does not ask and seek from anyone other than Allah.
3. While explaining/**for understanding Waseela the example of King and person closer to king, Example of ladder/steps to reach the building is totally wrong.**
4. **These are dangerous example and not proper at all and will lead to deviated thought sometimes may lead to the Shirk.** Allah power/his way of doing things should never be compared it is free from all assistance.
5. Waseela permissibility is only if
 - a. Someone asks Allah Ta'ala for a particular need and in doing so, he uses some Pious personality as his Waseela (means)
 - b. Without thinking or believing that the person is being supplicated to or that he will fulfil his need.
 - c. **CAUTION 1:** If one asks directly from the deceased and believes that the Anbiyaa [alayhimus salaam] and the pious [rahimahumullah] independently possess the power to provide, then this would be Shirk (polytheism) because he is now ascribing partners to Allah in the quality of 'Providing'.

6. Some contemporaries Who oppose Waseela have mixed both these forms in their oppose
 - a. asking from the deceased and,
 - b. asking Allah Alone, through the waseela of some pious deceased
 - c. **CAUTION 2:** Passing common ruling of Shirk for both forms and branding waseela as Shirk is not correct. We should be fearful to Allah for branding any Muslim as Mushrik. This is clearly a mix error on their path.
7. Allah always command for best way. As waseela is way of quran and sunnah. So chances for acceptance of dua are more with waseela. Waseela is not only permitted, rather recommended.
8. Also, one should not have the belief that the supplication (Dua) is not accepted without Waseela. Waseela is not a compulsory thing for a dua to be accepted. One can do dua without Waseela also.
9. At the same time, one should be precautious in not having any wrong belief in Aqidah. There should be the conviction that Allah Almighty alone has influence over everything, direct or indirect, complete or partial, outwardly and inwardly.
10. Our Beloved Prophet (S.A.W.) was biggest caller of Tawheed and all the Aulia Allah were and have called towards and spreaded Tawheed.
11. In major part of Indian subcontinent the lamp of Tawheed was spreaded by Aulia Allah which has almost half of total Muslim of the world (approx 60 crores out of total 120 crores) Tawheed and Love respect of Prophet and AuliA Allah is fully compatible with each other.

But...At Ground.....among general Muslim...

**there are two extreme groupsand Big
Confusion on Waseela Understanding**

**This confusion is much beyond the actual matter
and leading to unwanted situation and
discussions**

**There are two extreme views among general
Muslims at ground.....and also among
firebrand speakers on internet/you tube/TV
Channels.....**

1st Extreme :

**(Who oppose Waseela out of Ignorance and Brand
Waseela as Shirk and those doing waseela as Mushrik)**

2ND Extreme :

**(Who misuse Wassela out of Ignorance and do rituals at
graves of Aulia Allah that is nothing to do with waseela)**

**.....They are not from any group. No Scholars support their stand.
They are simply less knowledgeable and Ignorant and their extremes
are**

1. 1st **Extreme** : (Who oppose Waseelah out of Ignorance)

- a. Some Ignorant general Muslims consider Waseelah as just similar to Shirk.
- b. They consider that waseelah is prohibited and taking Waseelah is like Shirk.
- c. They even brand many Muslims who take Permissible type of Waseelah as Mushrik.
- d. They have no knowledge that all most all of Great Scholars, Salafus Salehin Imams based on authentic Hadith has permitted Waseelah **through individuals that are alive or deceased by saying, ‘O Allah, I beseech you to accept my Du’aa due to the status that Rasulullah [Sallallaahu Alayhi Wasallam] (or some other pious person) hold in Your eyes.**
- e. So they are in grave mistake and ignorance as by Branding this fourth type of waseelah as shirk they are making all great scholars and Slafus salehin who have permitted this 4th type as Mushrik.
- f. This branding by ignorant Muslims of one extreme will make almost all Slafus salehin Hadith Scholars, scholars of Islam, Imam as Mushrik.(Nauzubillah)
- g. There are some so called Scholars on internet/you tube/Tv Channels also who do like ignorant Muslims in branding all Muslims as Mushrik because of 4th type of Waseelah. They have little knowledge Many of them even don’t know Arabic language to understand deep knowledge of Quran and Hadith.They have been falsely accepted as Scholars.
- h. There is urgent need teach Islamic principles to General Ignorant Muslims and so called scholars of TV

Channels/Internet/You tube in the light of quran and Sunnah and Slafus salehin understanding.

i. May Allah guide these ignorant group of Muslims.

2. 2ND **Extreme** : (Who misuse Wasseelah out of Ignorance)

a. Some Ignorant general Muslims consider Waseelah means asking to Prophet or Aulia Allah for any help or need.

b. They take refuge of Waseelah for making many types of rituals at the grave of Aulia Allah.

c. It is very common and sad scene to see that on the graves of Aulia Allah many people do Sajdah (Prostration).

d. Although all those who do sajdah (Prostration) at graves or do rituals at graves are not Muslims for e.g in India Many Hindu brothers also visit the graves of Muslim Aulia. (May Allah guide all mankind)

e. But it is a hard fact that many of by birth Muslims also do these rituals out of ignorance.

f. There are some others who despite knowing that it is wrong don't stop these prostration and rituals. If they want they can persuade many of the the ignorant Muslims from doing this. But there are angles of money collection etc involved.

g. These ignorant Muslims have love for Aulia Allah, So they should be convinced that these Aulia Allah actually spreaded Tawheed and they stopped all types of shirk and Bidats.

h. All Aulia Allah were the caller of Tawheed of Allah and they were the true follower of the biggest caler of tawheed our beloved prophet Muhammad صلى الله عليه وسلم

i. **Love and Respect to Aulia Allah is must. It is a fact beyond doubt that in India Allah saved Islam on the hand of the chain**

of Aulia Allah Most notably Mujaddid Alfasani, Sheikh Moinuddin Chishti, Sultanul Mashaekh Hazrat Nizamuddin Aulia, Hazarat Sharfuddin Yahya Maneri, Sheikh Bakhtiyar Kaki and many others Rahmatullah Alaihi. Maulana Abul Hasan Ali Nadvi rahimullah has writtten the biography of all of them in Urdu. Unfortunately english translation is not available.

- j. There is urgent need to teach Islamic principles to General Ignorant Muslims and so called scholars of TV Channels/Internet/You tube in the light of quran and Sunnah and Slafus salehin understanding.
- k. May Allah guide these ignorant group of Muslims.

Discussion on Fourth 4th Type of Waseelah

That is Waseelah by supplicating to Allah Ta'ala through the rank and position of certain individuals in the sight of Almighty Allah, alive or deceased.

- (1. We have used the word Sunni Scholars (For those permitting this 4th type) and Salafi Scholars (for those not permitting this 4th type) just for understanding only.
- (2. Otherwise all muslims Scholars (other than Shia Muslims) are called Sunni Scholars. We accept this broad definition but to explain Waseela difference as there was no other choice as there were many subgroups of scholars.
- (3. Because among those call emphatically themselves as sunni.Scholars e.g in Indian subcontinent (deobandi,barelvi,2 factions of Kerala Sunni etc) and those who call themselves Salafi (Jamiat Ahle Hadith,Gurba Ahle Hadith,3-4 Factions of Mujahid groups of kerala Madkhali,Qutubi in other part of world etc) so many subgroups are there so we cannot take any particular group name.
- (4. Indian subcontinent constitutes nearly 50% of the total Muslims in the world. And in India with the word Sunni and Salafi/Ahle Hadith people will easily understand about those who are supporting or opposing this 4th type of Waseelah.

Followings are Sunni scholars (those permitting this 4th type)
Evidences to support their position on Waseela.

(Permitting Waseela by supplicating to Allah Ta'ala through the rank and position of certain individuals in the sight of Almighty Allah, alive or deceased.)

HADITH NO 1.

Sayyiduna Uthmaan ibn Hunayf [radhiallaahu anhu] narrates that once a blind person came to Rasulallah [sallallaahu alayhi wasallam] and said:

“فِي رَبِّي إِلَىٰ بِكَ تَوَجَّهْتُ إِيَّيْ مُحَمَّدٌ، يَا الرَّحْمَةَ، نَبِيِّ مُحَمَّدٍ بِنَبِيِّكَ إِلَيْكَ وَأَتَوَجَّهْ، أَسْأَلُكَ إِيَّيْ اللَّهُمَّ،
”فِي شَوْعَةِ اللَّهِ لِي، فَتَقْضِي هَذِهِ، حَاجَتِي“

'O Rasulallah [sallallaahu alayhi wasallam]! Ask Allah to cure me.'
Rasulallah [sallallaahu alayhi wasallam] replied, 'If you wish I will make Du'aa or else you may be patient and this is better for you.' The man said,

'Make Du'aa instead', Rasulullah [sallallaahu alayhi wasallam] then commanded him to make Wudhu properly and that he recites the following Du'aa, 'Oh Allah, verily, I ask of you and I turn to you through your prophet, the prophet of mercy, O Muhammad [sallallaahu alayhi wasallam], verily, I have turned to my Lord through you so that my need be fulfilled. Oh Allah, accept his intercession on my behalf.'

(Musnad Ahmad vol.4 pg.138; Sunan Tirmidhi; Sunan ibn Majah; Mustadrak Haakim and others).

(Imaams Tirmidhi, ibn Khuzaymah and Haakim have classified this Hadith as authentic.

Ibn Majah transmitted it in his Sunan, book of Iqamat al-salat wa al-sunnat (establishing prayer and its sunnahs)[Page 197, Hadith No#1385] **In Sunnan Ibn Majah then it says:**Imam Abu Ishaq (rah) said: **This hadith is "SAHIH"** [ibid]

► Tirmidhī in al-Jami-us-sahīh, book of da‘awat (supplications) ch.119 (5:569#3578) where he declared it "**HASAN SAHIH GHARIB**"

► Nasa'i, ‘Amal-ul-yawm wal-laylah (p.417#658-659)

► Ahmad bin Hambal in his Musnad (4:138 #17246-17247)

► Hākim, al-Mustadrak (1:313,519) where he declared it "**SAHIH**"

► Nawawī, al-Adhkār (p.83)

► Ibn Kathīr, al-Bidāyah wan-nihāyah (4:558)

► Ibn Hajar Haythamī, al-Jawhar-ul-munazzam (p.61)

► Ibn Mājah, Hākim and Dhahabī have declared it a sound (sahīh) tradition while Tirmidhī graded it hasan (fair) sahīh, gharīb (unfamiliar or rare)

Sayyiduna Uthmaan ibn Hunayf [radhiallaahu anhu] taught this du'aa to someone after the demise of Rasulullah [sallallaahu alayhi wasallam]. That person's need was also fulfilled.

Abu Umaamah ibn Sahl ibn Hunayf [radhiallaahu anhu] reports that a person requested Sayyiduna Uthmaan ibn Affaan [radhiallaahu anhu] to fulfil his need. Sayyiduna Uthmaan [radhiallaahu anhu] did not attend to him. The person complained to Sayyiduna Uthmaan ibn Hunayf [radhiallaahu anhu] about his plight. Sayyiduna Uthmaan ibn Hunayf [radhiallaahu anhu] told him to make Wudhu, go to the Musjid, offer 2

Rakaats of Salaat and recite the following Du'aa: 'O Allah, verily I ask you and I turn to you through our prophet, the prophet of mercy (Rasulullah - sallallaahu alayhi wasallam). O Muhammad! Verily, I have turned to our Lord through you so that He may fulfil my need.' The person then went to Sayyiduna Uthmaan ibn Affaan [radhiallahu anhu] who then [radhiallaahu anhu] immediately fulfilled his need and told him to return whenever he had any need in the future.

(al-Mu'jamus sagheer vol.1 pg.184; al-Mu'jamul Kabeer vol.9 pg.17; Dalaailun-nubuwwah of Imaam Bayhaqi vol.6 pg.167-168)

Imaam Tabrani has mentioned that this Hadith is authentic. (al-Mu'jamus sagheer vol.1 pg.184). Allamah Mahmood Zaahid Al- Kawthari has also classified the chains of Baihaqi to be Saheeh (authentic). (Maqaalatul-Kawthari pg.391). For a detailed analysis refer to al-Raddul Muhkamul Mateen of Shaykh Abdullah Siddique al-Ghumarie pgs.141-157; Raf'ul Manaarah of Shaykh Mahmood Sa'eed Mamdooh pgs.125-131

The words, 'I turn to you through your prophet' clearly proves Tawassul through the position of a person. Rasulullah [sallallaahu alayhi wasallam] also told him that he should make the same supplication whenever he needed to. (al-Raddul Muhkamul Mateen pg.145)

HADITH NO 2

When a person leaves the Musjid, the following du'aa is recorded,

'Allaahumma inniy as-aluka bi haqqis-saa-ileena alayka, wa bi haqqi mamshaaya haaza...'. (Translation: Oh Allah, I ask you through the right of those who ask you and through the right of the act of my walking...)

In this narration, Tawassul through people is established, '...through the right of those who ask' and Tawassul through one's deeds is supported by the second part.

This Hadith is recorded in Sunan ibn Maajah, Musnad Ahmad (vol.3 pg.21), Musannaf ibn Abi Shaybah and others.

The following Muhadditheen have regarded it as authentic:

Imaam ibn Khuzaymah (Kitaab Tawheed pg.17),

Hafiz Abdul-Ghani al-Maqdisi (al-Naseehah),

Hafiz Abul-Hasan al-Maqdisi - teacher of Allaamah Munzhiri (refer al-Targheeb vol.3 pg.273),

Allamah al-Iraqi - Ustaadh of Hafiz ibn Hajar (Takhrijul Ihyaa),

Hafiz ibn Hajar al-Asqalaani (Nataa-ijul Afkaar vol.1 pg.272),

Hafiz Dimiyati (Al-Matjarur-raabih).

Some Ahadith that give indirect evidence to Sunni (those permitting this 4th type) **Position**

HADITH 3.

Imam Tabrani narrates: A person came to Uthman Ghani radhiallaahu anhu with regards to seeking some assistance, but he was unable to attract the attention of the Khalifah on every attempt. The same person met Uthman bin Haneef radhiallaahu anhu, and told him his problem. Uthman bin Hunayf gave him some advice which was: ‘Perform Wudhu, pray two rak’at Nawaafil and then supplicate in this way: “Ya Allah, I ask You through the Waseela of Your Messenger Muhammad sallallaahu alayhi wasallam. The person acted accordingly and again went to Uthman bin Affan radhiallaahu anhu who helped him with his work and also said ‘If you ever need my help in future, I will be there for you.’”

Hafidhh Ibn Taymiyya after writing this narration comments: ‘Maqdasi states that this narration is Sahih and Hakim declares that it fulfils the conditions of Bukhari,’ Hafidhh Ibn Tayymiah goes on to say: ‘The opinion of Uthman bin Hunayf is that it is permitted to supplicate in this way even after our Prophet sallallaahu alayhi wasallam passed away. But since this is not evident from any other companion it does not prove that it is Wajib.’ (Al-waseela Hafidhh Ibn Taymiyah page 98)

Hadith 4.

Narrated by Abdullah bin Dinar;

My father said, “I heard Ibn ‘Umar reciting the poetic verses of Abu Talib:

“And He is of a white complexion (i.e. the Prophet) through whose face rain of the clouds is sought and who is the refuge of the orphans and is the guardian of widows.”

In another narration Ibn ‘Umar said, “The following poetic verse occurred to my mind while I was looking at the face of the Prophet sallallaahu alayhi wasallam while he was praying for rain. He did not get down until the rain water flowed profusely from every roof-gutter:

“And He is of a white complexion (i.e. the Prophet sallallaahu alayhi wasallam) through whose face rain is sought from the clouds and who is the refuge of the orphans and is the guardian of widows. And these were the words of Abu Talib.” (*Bukhari Volume 2, Book 17, Number 122*)

Sunni (those permitting this 4th type) **view about the Hadith of Umar Raziallah Anhu in Sahih Bukhari at the time of dua for rain.**

In the Hadith recorded by Imam al-Bukhari Rahimullah and others, it is stated that at the time of Istisqaa (praying for rain) Hadhrat Umar radhi Allahu Anhu made Tawassul through the uncle of the Messenger of Allah sallallaahu alayhi wasallam, namely Sayyiduna Abbas radhi Allahu Anhu,

Umar Ibn Khattab used to pray to Allah resorting to and through Abbas Ibn Abdul Muttalib during drought to get rainfall. He used to say: “O Allah we always did beseech you by petitioning through your Prophet (s.a.w) and you used to send us rain. Now we beseech you by petitioning through the Uncle of the Prophet sallallaahu alayhi wasallam. So let the rain fall. He says: “The people would get rain.” (*Bukhari Volume 2, Book 17, Number123*)

Sunni Scholars (those permitting this 4th type) **view about this Hadeeth.**

- 1. The usool (principle) of the muhadditheen, Imams, and the fuqaha (jurists) is that ‘leaving something out is not daleel (Basis) of impermissibility.’**
2. Hadhrat Umar used Hadhrat Abbas to show people the status of the Prophet’s family within the society and teach people to respect them, as **Ibn Hajar Asqalani said in explanation of the report of Hadhrat Anas:**”It is desirable to seek the intercession of saintly people and the relatives of the Prophet sallallaahu alayhi wasallam, and it shows Hadhrat Abbas’s great merit and that of `Umar due to the latter’s humbleness before al-`Abbas and his recognition of his due right.” (*Fathul Bari, volume 3, page 632, beirut*)

3. Hadhrat Umar radhi allahu anhu did this to make it clear that it was permissible to seek intercession through others besides the Prophet sallallaahu alayhi wasallam, i.e. the people of righteousness and good whose barakah is hoped for. **This is why we read in Fath-ul-Bari, after the story of Umar seeking intercession through Hadhrat Abbas radhi allahu anhu: “We can deduce from the story of Hadhrat Abbas that it is recommended to seek the intercession of the people of righteousness and good, and the people of the House of the Prophet.”**
4. The use of the Prophet’s uncle shows that tawassul is essentially through the Prophet sallallaahu alayhi wasallam, as the importance of Hadhrat Abbas radhi allahu anhu in this respect is only in his relationship to the Prophet as **‘Umar himself states with the words “the uncle of your Prophet” and as Hadhrat Abbas radhi allahu anhu states:”O Allah, The people have turned to you by means of me because of my position in relation to your Prophet sallallaahu alayhi wasallam.”Mentioned from al-Zubayr ibn Bakkar’s narration in al-Ansab by Ibn Hajar in Fath al-Bari (2:497).**
5. Imam Hakim has mentioned in his Mustadrak that Hadhrat Umar radhi allahu anhu addressed the people:”O’ people, verily the Prophet sallallaahu alayhi wasallam would hold Hadhrat Abbas radhi allahu anhu in very high esteem as a son would his father, so follow the Prophet sallallaahu alayhi wasallam in [his relationship towards] his uncle and make him a means to Allah in whatever befalls you.” (Musatadrak-e-Hakim Volume 3 Page 334)

Great Imams and Scholars supporting this 4TH type of Waseela of pious

Imam Ahmad Ibne Hnbal and Tawassul:

نم حي حصلا ىلع حل اصل لجرلاب لسوتلا زوجي "... (2:456) فاصنإلا يف يوادرملا :
هئاعد يف ملسو هيلع هلا ىلص يبنلاب لسوتي : يذورملا دمأ مإلا لاق . يُستحب : ليقو ، بهذملا
ريغو بعوتسما يف هب مزجو

Al-Mardawi said: "The correct position of the [Hanbali] madhhab is that it is permissible in one's du'a to use as one's means a pious person (saalih), and it is said that it is desirable (mustahabb). Imam Ahmad said to Abu Bakr al-Marwazi: 'Let him use the Prophet as a means in his supplication to Allah.'"

(Al-Insaf 2:456) This is also cited by Ibn Taymiyyah in Majmu' Al-Fatawa (1:140).

Imam Ahmad bin Hambal (RA) has also encouraged making Tawassul through Rasulullah [sallallahu alayhi wasallam] in ones duas.

(Fataawa ibn Taimiyyah vol.1 pg.140, Also see Mafaaheem pg.137)

Imam Shawkani and Tawassul:

هلا ىلص هلا لسو رب لسوتلا زاوج ىلع ليلد ثي دحل ا يفو : نيركا اذلا ةفحت يف ينالكوشلا لاق
ام عنامل او يطعملا هنأو ، ىلاعتو هناحبس هلا وه لعافلأ نأ داقتع عم لجو زع هلا ىلا ملسو هيلع
34 Tuhfatul Dhakireen (يذوحألا ةفحت) "نكي مل أشي مل امو ناك /10). ءاش

Al-Shawkani said, in Tuhfatul Dhakireen:

"And in this hadith is proof for the permissibility of tawassul through the Prophet [s] to Allah, with the conviction that the [actual] doer is Allah, and that He is the Giver and the Withholder. What He wills is, and what He does not will, will never be."

Haafiz Shamsud-Deen Al-Sakhawi (RA), the grand student of Haafiz ibn Hajr Al-Asqalaani(RA) made Tawassul on many occasions through Rasulullah [Sallallahu Alayhi Wasallam] in his books,

see for example Al-Tuhfatul-Lateefah vol.1 pg.3, 17; al-Ibtihaj bi azkaaril musaafiril haaj

Imam Ibne Kathir

Narrated the incidence of 'Utbi and Araabi and considered it Hikayat al "MASHUR"

[Ibn Kathir, Tafsir-ul-Qur'an al-azim Vol 004, Page No. 140, Under the Verse 4:64]

(In Tafseer Ibne Katheer, Please Refer Arabic Tafseer Some of the English Translations has omitted this part.)

This incidence also mentioned by [Imam Nawawi in Kitab ul Adhkaar, Page No. 179, Published by Dar ul Ma'rifah, Beirut, Lebanon].

Ibn Hajar'Asqalānī (Foremost commentator of Bukhari Shareef) He has in his books al-Isābah fī tamyīz-is-sahābah (3:484) and Fath-ul-bārī (2:495-6) **narrated the incident of the man who visited the Prophet's grave for rain through his mediation (page 230).**

Imam Nawawi on Tawassul:

لوألا هفقوم إلا عجري مث: (جحل باتك) بذهمل حرش عومجمل ا يف يوونلا
،هسفن قح يف هب لسوتيو ملسو هيلع هلا لىلص هلا لوسر هجو قلابق
ىلاعتو هباحبس هبر هب عفشستسيو

[The pilgrim] should then face the shrine of the Messenger of Allah (s) , make him an intermediary [to Allah], and intercede through him to Allah...

(Majmu' Sharh Al-Madhhab – Kitab Al-Hajj)

Imam Nawawī in the sixth chapter of his book al-Īdāh has mentioned the issue of intermediation. Besides, he has recorded in al-Adhkār a number of

supplications which prove the reality of intermediation(Page 212)

Imam Ibn Khuzaymah and Tawassul:

تعمسو (يروباسينلا مكاحلا) لاق 339) بيذتهتلا بيذتهت يف رجح نبا 7/):
ثي دحلا له امام عم انجرخ لوقي يسي ع نب نسحل انب لمؤملا نب دمحم ركب ابأ
كاذ ذام هو انخياشم نم ةعامج عم يفقثلا يل ع يبأ هل يدعو قميزخ نب ركب يبأ
نم تيأرف لاق سوطب يضرلا يسوم نب يل ع ربق ةرايز يلا نورفاوتم
ام اهدنع هعرضتو اهل هعضاوتم ةعقبلا كلتل قميزخ نبا ينعي هميظعت
انريحت.

Ibn Hajar (Tahdhib 7:339) narrates the account of the Imam of Hadith Ibn Khuzaymah, under the entry of the same Ali bin Musa Al-Ridha. He relates that Ibn Khuzaymah also performed tawassul at the grave of Al-Ridha.

These are not simple scholar or polemic debater of today. Rather they are authority on Hadeeth and Jurisprudence and scholars of undisputed integrity. So their view is based on Ahadith. And this is the position taken by great Majority of scholars of Hanafi, Shafai, Maliki, Hanbali fiqh worldwide.)

SALAFI (those not permitting this 4th type) POSITION ON 4TH TYPE OF WASEELA

1. Salafi Scholars do not permit taking Waseela from Prophet Muhammad Sallallahu Alaihi Wasallam and the pious Aulia Allah.
2. They present the above mentioned Hadith of Umar Raziallahu Anhu action at the time of Istisqa as their Proof and say that in this hadith he has sought waseela from Prophet's uncle who was alive and not from Prophet.
3. In the Hadith recorded by Imam al-Bukhari and others, it is stated that at the time of Istisqa (praying for rain) Hadhrat Umar radhi Allahu Anhu made Tawassul through the uncle of the Messenger of Allah sallallahu alayhi wasallam, namely Sayyiduna Abbas radhi Allahu Anhu, Umar Ibn Khattab used to pray to Allah resorting to and through Abbas Ibn Abdul Muttalib during drought to get rainfall. He used to say: "O Allah we always did beseech you by petitioning through your Prophet (s.a.w) and you used to send us rain. Now we beseech you by petitioning through the Uncle of the Prophet sallallahu alayhi wasallam. So let the rain fall. He says: "The people would get rain." (Bukhari Volume 2, Book 17, Number 123)
4. **Imam Ibne Taimiyya is not supporting this Waseelah from Pious Aulia Allah.** It is an open secret that Most of the Salafi Scholars (those not permitting this 4th type) of today take his word as almost final for all Practical Purposes.

The Sunni Scholars (those permitting this 4th type) Position is that They respect Imam Ibne Taimmiya but say

.....

- a. *Sheikh Abul hasan ali nadvi has written biography of Imam Ibne taimmiya Rahimullah . In the footnotes after quoting Imam Ibne Taimmiya writing on Waseela he writes*
“But Majority of Imams and Scholar has a difference of opinion from him (Ibne Taimmiya) on this issue.
(Tareekh e dawat o Azeemat vol 2 page no 208)
- b. The Imam, despite having vast knowledge, in many issues chose a path which was different from the path of the majority of the Ummah, and they did not accept his views in this case.
- c. Allamah Taqee-ud-Deen Al-Subki(RA) and other Muhadditheen have stated that Haafiz Ibn-Taimiyyah(RA) - who passed away in the year 728 Hijri - was the first to refute the permissibility of this form of Tawassul (*Shifaa-us-Siqam pg.293*)
- d. Abu-Abdillah Al-Tilmisani Al-Maaliki(RA) (a renown scholar of the 7th century) has written a book concerning how this remained the practise of the entire Ummah since its existence. (*Refer Maqaalatul Kawthari pg.397*)

BUT.....

**There is a difference in Imam Ibne Taimmiya
Rahimullah stand**

and

**Stand taken by present day debaters who oppose
waseela.**

1. Imam Ibne Taimmiya has not branded the waseela of this type as shirk As branded by present day debaters.
2. Ibne Taimmiya has classified different type of invocation and finally wrote about this type.

His statement is

“The third situation is one beseech Allah in this manner : ‘I request you, O our Lord Allah, in the name o f such and such prophet or Aulia, whom you love or have special status to extend me a helping hand and bless me with this.’ So this Invocation is practice of so many people but no companion of the Prophet or his successor is reported to have addressed his prayers even in this manner. Many of the great scholars of faith permit imploring Allah in this way only with the name of the Prophet while there are others who hold that such practice was only in the life-time of the Prophet but not after his death.”

Ibne Taimmiya book Risala Zeyaratu Qaboor, Majmua Rasail, pp. 106-112

.(This translation has been done as urdu to English from book of sheikh abul hasan ali nadvi biography of Imam Ibne taimmiya in Tareekh e dawat o Azeemat vol 2 page no 208. In the footnotes after quoting Imam Ibne Taimmiya words translation he writes “But Majority of Imams and Scholar has a difference of opinion from him on this issue.

Issue of Tawassul and Shirk ????????????????

Discussing permissibility or non permissibility of this type of

Waseelah is different thing

and

making it the issue of Emaan and Shirk is totally different.

We all are aware that some individuals and organizations/Group are making it issue of Shirk and accuse all those taking this type of waseela as Mushrik. (maaz Allah).

This is very strange rather an issue of grief and bereavement that our group mentality has taken us far away from Islam.

Those who consider Tawassul as shirk are on very weak wicket. Has no support at all not even from Ibne Taimmiya Rahimullah.

(May Allah help us on understanding and wisdom)

CONCLUSION

1. All Islamic Scholars are agreed As **dua is Ibadat (worship)** and Ibadat can only be done to Allah so making dua other than Allah is wrong and not permitted at all. There is no confusion over it, all scholars are agreed that **Worship (Ibadat) can be done only for Allah.**
2. **Waseelah** by supplicating to Allah Ta'ala through the rank and position of certain individuals in the sight of Almighty Allah, alive or deceased **is not dua to anyone else so not shirk.**
3. Great Majority of scholars has permitted and practiced on waseela. **It has strong evidence from Quran and Sunnah.**
4. For understanding Waseela the example of King and person closer to king, Example of ladder/steps to reach the building **is totally wrong.**
5. These are dangerous example and not proper at all and will lead to deviated thought sometimes **may lead to the Shirk.** Allah power/his way of doing things should never be compared it is free from all assistance.
6. The practices i.e **Grave worship/unislamic Rituals at the Grave** of Aulia Allah/Doing any form of Ibadat for anyone other than Allah/Asking directly for help from other than Allah these **all are is being condemned by all scholars of Islam.**
7. **No one should mix the above practices with** the original issue of **Waseela.**
8. Waseela and Tawassul is one of the most commonly Polemic debate topic on internet forums/face book among Muslim groups. On you tube/TV Channel/Internet You will never find actual great Scholars of Quran Tafseer or Hadith Scholars in this debates.

9. You will find either non scholars Polemicists arguing on so called Islamic forum or some group affiliated speakers on you tube or TV channels/Internet.
10. **There is urgent need to teach** Islamic principles to **General Muslims** and so called **speakers of polemic debates on TV Channels/Internet/You tube** in the light of quran and Sunnah and Slafus salehin understanding.

Whatever is good from Allah, and bad from us and from the shaytaan.

We ask Allah to show us the truth as truth and help us to follow it; We ask Him to show us falsehood as falsehood, and to help us to avoid it. And we ask Him to help us to be sincere in word and deed, and to help us to do that which He loves and which pleases Him.

In the end I beseech Allah (SWT) to give us the correct understanding of the truth and to follow it, to give us the fervour of doing righteous deeds and to grant us the Tawfeeq of Ikhlas (sincerity) and action, to protect us from the evil of our Nafs (self) and the evil of our desires and Shaytaan and to grant honour to His Deen, to elevate His Kalima and to strengthen our kingdom with Islam and to strengthen Islam with it and verily He (SWT) is the owner of it and has control (over it).

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Our beloved Hazrat Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

APPENDIX

THE DETAIL AQEEDAH (ISLAMIC CREED) OF AHLE SUNNAT WAL JAMAAT FROM Aqeedatut Tahawi by IMAM TAHAWI (R.A).

**THE DETAIL AQEEDAH (ISLAMIC CREED) OF AHLE
SUNNAT WAL JAMAAT FROM Aqeedatut Tahawi by
IMAM TAHAWI (R.A).**

We should also have a comprehensive knowledge of our Aqeedah so that we should not be misled. So Muslims who seek full detail of Islamic Aqeedah/creed Aqeedatutahawia is masterpiece book. This is an scholarly and complete explanation of Quranic Ayats and Ahadiths that are related to muslim beliefs/Aqeedah.

For these explanation many books from Ulemas of past and present is available.

I have chosen the book of Aqeedatutahawiah written by Imam of Hadith **Abu Ja'far Ahmad ibn Muhammad At-Tahaawee**, (843 or 853 to 935) because of following reason.

1. Tahawi's "Doctrine" (al-`Aqida), very comprehensive and basic text for all times, listing what a Muslim must know and believe and inwardly comprehend. It is considered a source book by all sunni scholars. There is consensus among all the leading Islamic scholar and authorities such as the four Imams and their authoritative followers on the doctrines enumerated in this work, which are entirely derived from the undisputed primary sources of Religion, the Holy Qur'an and the confirmed Hadith.

2.As Aqeedah is derived from Quran and Hadith so it is very important, and it has been written by an undisputed scholar and Imam of Hadith **Abu Ja'far Ahmad ibn Muhammad At-Tahaawee**, (843 or 853 to 935).

A brief biography of Imam Tahawi will be in next posting.(InshaAllah).

He was the great scholar of Hadith ,has been described in these words by other greats of Islamic History.

[Al-Dhahabi](#) said in his [Major History of Islam](#):

"He (Imam Tahawi) was the Faqeeh, the Muhaddith, the Haafidh, one of the elite personalities, and he was reliable, trustworthy, knowledgeable of fiqh and intelligent."

Hafith [Ibn Kathir](#) said in [Al Bidayah wa al-Nihayah](#):

"He was one of the reliable, trustworthy and brilliant scholars of Hadeeth (Haafidh)."

3. He has not only explained but has also described the limit of explanation at appropriate place and has refrained and warned the muslims not to indulge in those detail that has not been considered important by Hazrat Muhammad Sallallahu Alaihi wasallam and Sahaba Karam and Pious scholars of earlier generation of muslims. And it is a fact that the most of the so called Aqeeda difference among muslims groups and scholars is due to overexplanation and considering their explanation only as true (These details will be dealt separately Insha Allah).

4. This book is accepted by all the scholars of Ahl al-Sunna wa al-Jama`a (sunni) of four school of thought (Hanfi,Shafai,Maliki,Hanbali) and salafi brothers also.

5. It is hoped that the quotation of the entire text of Tahawi's "Doctrine," which is considered as the doctrine of Ahl al-Sunna wa al-Jama`a, will be of benefit to the reader.

(This English translation along with arabic text is from <http://www.central-mosque.com> with thanks.)

TAHAWI'S STATEMENT OF ISLAMIC DOCTRINE (AL-`AQIDA AL-TAHAWIYYA):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Merciful, the Compassionate Praise be to Allah, Lord of all the worlds.

The great scholar Hujjat al-Islam Abu Ja'far al-Warraaq al-Tahawi al-Misri, may Allah have mercy on him, said: This is a presentation of the beliefs of Ahl al-Sunna wa al-Jama`a,

according to the school of the jurists of this religion, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of the worlds.

نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ، بِتَوْفِيقِ

We say about Allah's unity, believing by Allah's help that:

إِنَّ اللَّهَ تَعَالَى وَاحِدٌ لَا شَرِيكَ لَهُ،

1. Allah is One, without any partners.

وَلَا شَيْءٌ مِثْلُهُ،

2. There is nothing like Him.

وَلَا شَيْءٌ يُعْجِزُهُ،

3. There is nothing that can overwhelm Him.

وَلَا إِلَهَ غَيْرُهُ،

4. There is no god other than Him.

قَدِيمٌ بِلَا ابْتِدَاءٍ، دَائِمٌ بِلَا انْتِهَاءٍ،

5. He is the Eternal without a beginning and enduring without end.

لَا يَفْنَى وَلَا يَبِيدُ،

6. He will never perish or come to an end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ،

7. Nothing happens except what He wills.

لَا تَبْلُغُهُ الْأَوْهَامُ، وَلَا تُدْرِكُهُ الْأَفْهَامُ،

8. No imagination can conceive of Him and no understanding can comprehend Him.

وَلَا تُشْبِهُهُ الْأَنَامُ

9. He is different from any created being.

حَيٌّ لَا يَمُوتُ، قَيُّومٌ لَا يَنَامُ،

10. He is living and never dies and is eternally active and never sleeps.

خَالِقٌ بِلَا حَاجَةٍ، رَازِقٌ لَهُمْ بِلَا مُؤَنَّةٍ،

11. He creates without His being in need to do so and provides for His creation without any effort.

مُمِيتٌ بِلَا مَخَافَةٍ، بَاعِثٌ بِلَا مَشَقَّةٍ.

12. He causes death with no fear and restores to life without difficulty.

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ. لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَاتِهِ، وَكَمَا كَانَ بِصِفَاتِهِ أَرْثِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا.

13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.

لَيْسَ مُنْذُ خَلْقِ الْخَلْقِ اسْتِقْدَادَ اسْمِ الْخَالِقِ، وَلَا بِإِحْدَاثِهِ الْبَرِيَّةِ اسْتِقْدَادَ اسْمِ الْبَارِي

14. It was not only after the act of creation that He could be described as "the Creator" nor was it only by the act of origination that He could he described as "the Originator."

لَهُ مَعْنَى الرَّبُّوبِيَّةِ وَلَا مَرْبُوبٌ، وَمَعْنَى الْخَالِقِيَّةِ وَلَا مَخْلُوقٌ،

15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.

وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَاهُمْ، اسْتَحَقَّ هَذَا الْأَسْمَ قَبْلَ إِحْيَائِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِثْنَائِهِمْ،

16. In the same way that He is the "Bringer to life of the dead," after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them.

ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11)

خَلَقَ الْخَلْقَ بِلَعْمِهِ،

18. He created creation with His knowledge.

وَقَدَّرَ لَهُمْ أَقْدَارًا،

19. He appointed destinies for those He created.

وَضَرَبَ لَهُمْ أَجَالَ،

20. He allotted to them fixed life spans.

لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِهِمْ قَبْلَ أَنْ يَخْلُقَهُمْ، وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ،

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.

وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاَهُمْ عَنِ مَعْصِيَتِهِ،

22. He ordered them to obey Him and forbade them to disobey Him.

وَكُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَمَشِيئَتِهِ. وَمَشِيئَتُهُ تَنْفُذٌ، وَلَا مَشِيئَةَ لِإِعْبَادٍ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ.

23. Everything happens according to His degree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.

يَهْدِي مَنْ يَشَاءُ وَيَعْصِمُ وَيُعَافِي مَنْ يَشَاءُ فَضْلًا، وَيُضِلُّ مَنْ يَشَاءُ وَيَخْذُلُ وَيَبْتَلِي عَدْلًا

24. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.

وَ كُلُّهُمْ مُتَقَلَّبُونَ فِي مَشِيئَتِهِ ، بَيْنَ فَضْلِهِ وَعَدْلِهِ

25. All of them are subject to His will either through His generosity or His justice.

وَ هُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

26. He is Exalted beyond having opposites or equals.

لَا رَادَّ لِقَضَائِهِ، وَلَا مُعَقِّبَ لِأَمْرِهِ، وَلَا غَالِبَ لِأَمْرِهِ،

27. No one can ward off His decree or delay His command or overpower His affairs.

أَمَّنَّا بِذَلِكَ كُلِّهِ، وَأَيُّقِنَّا أَنَّ كُلًّا مِنْ عِنْدِهِ.

28. We believe in all of this and are certain that everything comes from Him.

وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى، وَنَبِيِّهِ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى،

29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen Servant and elect Prophet and His Messenger with whom He is well pleased,

خَاتِمُ الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ، وَحَبِيبُ رَبِّ الْعَالَمِينَ،

30. And that he is the Seal of the Prophets and the Imam of the godfearing and the most honored of all the messengers and the Beloved of the Lord of all the worlds.

وَكُلُّ دَعْوَةٍ نُبُوَّةٍ بَعْدَ نُبُوَّتِهِ فُغْيٌ وَهَوَى؛

31. Every claim to Prophet-hood after Him is falsehood and deceit.

وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى، الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَى

32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى، بَدَأَ بِهَا كَيْفِيَّةً قَوْلًا، وَأَنْزَلَهُ عَلَى نَبِيِّهِ وَحَيًّا، وَصَدَقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا، وَأَيَّقُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ لَيْسَ بِمَخْلُوقٍ كَكَلَامِ الْبَرِيَّةِ، فَمَنْ سَمِعَهُ فَرَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ، وَقَدْ نَمَّ اللَّهُ تَعَالَى وَعَابَهُ، وَأَوْعَدَهُ عَذَابَهُ، حَيْثُ قَالَ:

سَأَصْلِيهِ سَقْرَ

فَلَمَّا أُوْعِدَ اللَّهُ سَقْرَ لِمَنْ قَالَ:

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ

عَلِمْنَا أَنَّهُ قَوْلُ خَالِقِ الْبَشَرِ، وَلَا يُشْبِهُهُ قَوْلَ الْبَشَرِ،

33. The Qur'an is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He: "I will burn him in the Fire." (al-Muddaththir 74:26) When Allah threatens with the Fire those who say "This is just human speech" (74:25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

وَمَنْ وَصَفَ اللَّهَ تَعَالَى بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ، فَمَنْ أَبْصَرَ هَذَا اعْتَبَرَ، وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ انْزَجَرَ، وَعَدِمَ أَنَّ اللَّهَ تَعَالَى بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ.

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

وَالرُّؤْيَا حَقٌّ لِأَهْلِ الْجَنَّةِ بِغَيْرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ، كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا حَيْثُ قَالَ:

وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ - إِلَى رَبِّهَا نَاطِرَةٌ

وَتَفْسِيرُهُ عَلَى مَا أَرَادَهُ اللَّهُ تَعَالَى وَعِلْمُهُ، وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ أَصْحَابِهِ رِضْوَانِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَهُوَ كَمَا قَالَ، وَمَعْنَاهُ وَتَفْسِيرُهُ عَلَى مَا أَرَادَ، لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِأَرَائِنَا وَلَا مُتَوَهِّمِينَ بِأَهْوَائِنَا، فَإِنَّهُ مَا سَلَّمَ فِي دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ تَعَالَى وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَرَدَّ عَدِمَ مَا اشْتَبَهَ عَلَيْهِ إِلَى عَالِمِهِ،

35. The Seeing of Allah by the People of the Garden is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their Lord." (al-Qiyama 75:22-3) The explanation of this is as Allah knows and wills. Everything that has come down to us about this

from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

وَلَا يَثْبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالْإِسْتِسْلَامِ، فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَلَيْهِ، وَكَمْ يَقْتَعُ بِبِالتَّسْلِيمِ فَهْمَهُ، حَاجِبَهُ مَرَامُهُ عَنْ خَالِصِ التَّوْحِيدِ، وَصَافِي الْمَعْرِفَةِ، وَصَدِيحِ الْإِيمَانِ، فَيَتَذَبذَبُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ، وَالتَّكْذِيبِ، وَالْإِقْرَارِ وَالْإِنْكَارِ، مُوسَّسًا تَانِيهَا، زَانِعًا شَاكِسًا، لَا مُؤْمِنًا مُصَدِّقًا، وَلَا جَادِدًا مُكْذِبًا.

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

وَلَا يَصِحُّ الْإِيمَانُ بِالرُّؤْيَا لِأَهْلِ دَارِ السَّلَامِ لِمَنْ اِعْتَبَرَهَا مِنْهُمْ بِوَهْمٍ، أَوْ تَأَوَّلَهَا بِفَهْمٍ، إِذَا كَانَ تَأْوِيلُ الرُّؤْيَا وَتَأْوِيلُ كُلِّ مَعْنَى يُضَافُ إِلَى الرُّبُوبِيَّةِ تَرْكُ التَّأْوِيلِ وَلُزُومُ التَّسْلِيمِ، وَعَلَيْهِ دِينُ الْمُرْسَلِينَ وَشَرَائِعُ النَّبِيِّينَ. وَمَنْ لَمْ يَتَوَقَّ النَّهْيَ وَالتَّشْبِيهَ زَلَّ، وَكَمْ يُصِيبُ التَّنْزِيهَ؛ فَإِنَّ رَبَّنَا جَلَّ وَعَلَا مَوْصُوفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ، مَنْعُوتٌ بِشُعُوتِ الْفِرْدَانِيَّةِ، لَيْسَ بِيَمَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ،

37. Belief of a man in the seeing of Allah by the People of the Garden is not correct if he imagines what it is like or interprets it according to his own understanding, since the interpretation of this seeing or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission.

This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified and the Exalted, can only possibly be described in terms of oneness and absolute singularity and no creation is in any way like Him.

تَعَالَى اللَّهُ عَنِ الْحُدُودِ وَالْغَايَاتِ، وَالْأَرْكَانِ وَالْأَدْوَاتِ، لَا تَحْوِيهِ الْجِهَاتُ السِّتُّ كَسَائِرِ الْمُبْتَدَعَاتِ.

38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

وَالْمَعْرَاجُ حَقٌّ. وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِجَ بِشَخْصِهِ فِي الْيَقْظَةِ إِلَى السَّمَاءِ، ثُمَّ إِلَى حَيْثُ شَاءَ اللَّهُ تَعَالَى مِنَ الْعُلَى، وَأَكْرَمَهُ اللَّهُ تَعَالَى بِمَا شَاءَ،

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (مَا كَذَبَ الْفُؤَادَ مَا رَأَى) فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى

39. Al-Mi`raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him, "and his heart was not mistaken about what it saw" (al-Najm 53:11). Allah blessed him and granted him peace in this world and the next.

وَالْحَوْضُ الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَى بِهِ غِيَاثًا لَأُمَّتِهِ حَقٌّ

40. Al-Hawd, the Pool which Allah has granted the Prophet as an honour to quench the thirst of his Community on the Day of Judgement, is true.

وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا اللَّهُ لَهُمْ كَمَا رُوِيَ فِي الْأَخْبَارِ

41. Al-Shafa`a, the intercession which is stored up for Muslims, is true, as related in the hadiths.

وَالْمِيثَاقُ الَّذِي أَخَذَهُ اللَّهُ تَعَالَى مِنْ آدَمَ عَلَيْهِ السَّلَامُ وَدُرِّيَّتِهِ حَقٌّ.

42. The covenant which Allah made with Adam and his offspring is true.

وَقَدْ عَلِمَ اللَّهُ تَعَالَى فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ، وَيَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً، لَا يَزَادُ فِي ذَلِكَ الْعَدَدِ وَلَا يَنْقُصُ مِنْهُ؛

43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.

وَكَذَلِكَ أَعْمَالُهُمْ، فِيمَا عَلِمَ مِنْهُمْ أَنَّهُمْ يَفْعَلُونَهُ. وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ. وَالْأَعْمَالُ بِالْخَوَاتِيمِ. وَالسَّعِيدُ مَنْ سَعِدَ بِقَضَاءِ اللَّهِ، الشَّقِيُّ مَنْ شَقِيَ بِقَضَاءِ اللَّهِ

44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is eased towards what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.

وَأَصْلُ الْقَدْرِ سِرُّ اللَّهِ فِي خَلْقِهِ، لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ. وَالتَّعَمُّقُ وَالتَّنَطُّرُ فِي ذَلِكَ ذَرِيعَةُ الْخِذْلَانِ، وَسَلْمُ الْحَرَمَانِ، وَدَرَجَةُ الطُّغْيَانِ. فَالْحَدْرُ كُلُّ الْحَدْرِ مِنْ ذَلِكَ نَظراً أَوْ فِكْراً أَوْ وَسْوَسةً؛ فَإِنَّ اللَّهَ تَعَالَى طَوَى عِلْمَ الْقَدْرِ عَنْ أَنْبِيَاءِهِ، وَنَهَاهُمْ عَنْ مَرَامِهِ، كَمَا قَالَ فِي كِتَابِيهِ:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

فَمَنْ سَأَلَ: لِمَ فَعَلَ؟ فَقَدْ رَدَّ حُكْمَ كِتَابِ اللَّهِ، وَمَنْ رَدَّ حُكْمَ كِتَابِ اللَّهِ تَعَالَى كَانَ مِنَ الْكَافِرِينَ.

45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).

Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

فَهَذَا جُمْلَةٌ مَا يَحْتَاجُ إِلَيْهِ مَنْ هُوَ مُتَوَرِّقٌ قَلْبُهُ مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى، وَهِيَ دَرَجَةُ الرَّاسِخِينَ فِي الْعِلْمِ؛ لِأَنَّ الْعِلْمَ عِلْمَانِ: عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ، وَعِلْمٌ فِي الْخَلْقِ مَفْقُودٌ؛ فَإِنْكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ، وَالدَّعَاءُ الْعِلْمِ الْمَفْقُودِ كُفْرٌ. وَلَا يَصِحُّ الْإِيمَانُ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ، وَتَرْكِ طَلْبِ الْعِلْمِ الْمَفْقُودِ.

46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is disbelief, and claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.

وَيُؤْمِنُ بِاللَّوْحِ، وَالْقَلَمِ، بِجَمِيعِ مَا فِيهِ قَدْ رُقِمَ. فَلَوْ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ كَائِنٍ لَمْ يَقْدِرُوا عَلَيْهِ. جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. وَمَا أَخْطَأَ الْعَبْدُ لَمْ يَكُنْ لِيُصِيبَهُ، وَمَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ.

and in everything written on the (the Pen)Qalam and al (the Tablet)Lawh- We believe in al .47 whose ,to exist Even if all created beings were to gather together to make something fail .former And if all created .they would not be able to do so ,existence Allah had written on the Tablet they ,beings were to gather together to make something exist which Allah had not written on it ing written down all that will be in existence The Pen has dried hav .would not be able to do so and ,Whatever a person has missed he would have never got.until the Day of Judgement .whatever he gets he would have never missed

وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ شَيْءٍ كَائِنٍ مِنْ خَلْقِهِ، وَقَدَّرَ ذَلِكَ بِمَشِيئَتِهِ تَقْدِيرًا مُحْكَمًا مُبْرَمًا، لَيْسَ فِيهِ نَاقِضٌ وَلَا مُعَوِّبٌ، وَلَا مُزِيلٌ وَلَا مُغَيِّرٌ، وَلَا مُحَوِّلٌ، وَلَا زَائِدٌ وَلَا نَاقِصٌ مِنْ خَلْقِهِ فِي سَمَاوَاتِهِ وَأَرْضِهِ. وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأَصُولِ الْمَعْرِفَةِ، وَالْإِعْتِرَافِ بِتَوْحِيدِ اللَّهِ وَرُبُوبِيَّتِهِ؛ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ: وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا وَقَالَ تَعَالَى:

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا

فَوَيْلٌ لِمَنْ صَارَ لَهُ اللَّهُ فِي الْقَدْرِ حَاصِمًا، وَأَحْضَرَ لِلنَّظَرِ فِيهِ قَلْبًا سَقِيمًا، لَقَدْ أَلْمَسَ بِيَوْمِهِ فِي مَحْضِ الْغَيْبِ سِرًّا كَتِيمًا، وَعَادَ بِمَا قَالَ فِيهِ أَقْبَاكَ أَثِيمًا.

48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's oneness and Lordship. As Allah says in His Book: "He created everything and decreed it in a detailed way." (al-Furqan 25: 2) And He also says: "Allah's command is always a decided decree." (al-Ahzab 33: 38) So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

وَالْعَرْشُ وَالْكُرْسِيُّ حَقٌّ

49. Al-`Arsh (the Throne) and al-Kursi (the Chair) are true.

وَهُوَ عَزَّ وَجَلَّ مُسْتَعْنٍ عَنِ الْعَرْشِ وَمَا دُونَهُ،

50. He is independent of the Throne and that which is beneath it.

مُحِيطٌ بِكُلِّ شَيْءٍ وَيَمَّا فَوْقَهُ، قَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقَهُ.

51. He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.

وَنَقُولُ: إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَكَلَّمَ مُوسَى تَكْلِيمًا، إِيْمَانًا وَتَّصَدِيقًا وَتَسْلِيمًا.

52. We say with belief, acceptance and submission that Allah took Ibrahim as an intimate friend and that He spoke directly to Musa.

وَيُؤْمِنُ بِالْمَلَائِكَةِ وَالنَّبِيِّينَ، وَالْكِتَابِ الْمُنزَلَةِ عَلَى الْمُرْسَلِينَ. وَنَشْهَدُ أَنَّهُمْ كَانُوا عَلَى الْحَقِّ الْمُبِينِ.

53. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.

وَنُسَمِّي أَهْلَ قِبَلَتِنَا مُسْلِمِينَ مُؤْمِنِينَ مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مُعْتَرِفِينَ، وَلَهُ بِكُلِّ مَا قَالَ وَأَخْبَرَ مُصَدِّقِينَ غَيْرَ مُكَذِّبِينَ.

54. We call the people of our qibla Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about.

وَلَا نَخُوضُ فِي اللَّهِ، وَلَا نُمارِي فِي دِينِ اللَّهِ تَعَالَى.

55. We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.

وَلَا نُجَادِلُ فِي الْقُرْآنِ؛ وَتَعْلَمُ أَنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ، فَعَلَّمَهُ سَيِّدَ الْمُرْسَلِينَ، مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَكَلَامُ اللَّهِ تَعَالَى لَا يُسَاوِيهِ شَيْءٌ مِنْ كَلَامِ الْمَخْلُوقِينَ. وَلَا نَقُولُ بِيَخْلُقِ الْقُرْآنَ؛ وَلَا نُخَالِفُ جَمَاعَةَ الْمُسْلِمِينَ.

56. We do not argue about the Qur'an and we bear witness that it is the speech of the Lord of all the Worlds which the Trustworthy Spirit came down with and taught the most honoured of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the speech of Allah and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the Congregation (jama`a) of the Muslims regarding it.

وَلَا نَكْفُرُ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ بِذَنْبٍ، مَا لَمْ يَسْتَحِلْهُ

57. We do not consider any of the people of our qibla to be unbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful.

وَلَا نَقُولُ: لَا يَضُرُّ مَعَ الْإِسْلَامِ ذَنْبٌ لِمَنْ عَمِلَهُ؛

58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.

نُؤْتِبُهُمْ. نَشْهَدُ لَهُمْ بِالْجَنَّةِ، وَنَسْتَغْفِرُ لِمُسِيئِهِمْ. وَنَخَافُ عَلَيْهِمْ وَلَا وَتَرْجُو لِلْمُحْسِنِينَ مِنَ الْمُؤْمِنِينَ، وَلَا نَأْمَنُ عَلَيْهِمْ، وَلَا

59. We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it will definitely happen and that they will be in the Garden. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.

وَالْأَمْنُ وَالْإِيَّاسُ يَنْقُلَانِ عَنِ الْمَلَّةِ؛ وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ،

60. Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies between the two.

وَلَا يَخْرُجُ الْعَبْدُ مِنَ الْإِيمَانِ إِلَّا بِجُحُودٍ مَا أُدْخِلَهُ فِيهِ.

61. A person does not step out of belief except by disavowing what brought him into it.

وَالْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَالتَّصَدِيقُ بِالْجَنَانِ،

62. Belief consists of affirmation by the tongue and acceptance by the heart.

وَأَنَّ جَمِيعَ مَا أَنْزَلَ اللَّهُ فِي الْقُرْآنِ، وَجَمِيعَ مَا صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الشَّرْعِ وَالْبَيَّانِ كُلُّهُ حَقٌّ.

63. And the whole of what is proven from the Prophet, upon him be peace, regarding the Shari`a and the explanation (of the Qur'an and of Islam) is true.

وَالْإِيمَانُ وَاحِدٌ وَاهْلُهُ فِي أَصْلِهِ سِوَاءٍ. وَالتَّفَاضُلُ بَيْنَهُمُ بِالتَّقْوَى وَمُخَالَفَةُ الْهَوَى وَ مِلَازِمَةُ الْاَوَّلَى

64. Belief is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allah, their opposition to their desires, and their choosing what is more pleasing to Allah.

وَالْمُؤْمِنُونَ كُلُّهُمْ أَوْلِيَاءُ الرَّحْمَنِ، وَأَكْرَمُهُمْ أَطْوَعُهُمْ وَأَتَّبِعُهُمْ لِلْقُرْآنِ

65. All the believers are Friends of Allah and the noblest of them in the sight of Allah are those who are the most obedient and who most closely follow the Qur'an.

وَالْإِيمَانُ: هُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْبَعْثُ بَعْدَ الْمَوْتِ، وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ؛ وَحَلْوُهُ وَمُرُّهُ مِنَ اللَّهِ تَعَالَى.

66. Belief consists of belief in Allah, His angels, His books, His messengers, the Last Day, and belief that the Decree -- both the good of it and the evil of it, the sweet of it and the bitter or it -- is all from Allah.

وَنَحْنُ مُؤْمِنُونَ بِذَلِكَ كُلِّهِ، وَلَا نَفْرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَنُصَدِّقُهُمْ كُلَّهُمْ عَلَى مَا جَاءُوا بِهِ.

67. We believe in all these things. We do not make any distinction between any of the messengers, we accept as true what all of them brought.

وَأَهْلُ الْكِبَايِرِ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّارِ لَا يُخَدِّدُونَ إِذَا مَاتُوا، وَهُمْ مُوَحَّدُونَ وَإِنْ لَمْ يَكُونُوا تَائِبِينَ بَعْدَ أَنْ لَقُوا اللَّهَ عَارِفِينَ مُؤْمِنِينَ، وَهُمْ فِي مَشِيئَتِهِ وَحُكْمِهِ إِنْ شَاءَ عَقَرُ لَهُمْ، وَعَقَا عَنْهُمْ بِفَضْلِهِ، كَمَا قَالَ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) وَإِنْ شَاءَ عَذَّبَهُمْ فِي النَّارِ بِقَدْرِ جَنَائِبِهِمْ بَعْدَ ذَلِكَ، ثُمَّ يُخْرِجُهُمْ مِنْهَا بِرَحْمَتِهِ وَشَفَاعَةِ الشَّافِعِينَ مِنْ أَهْلِ طَاعَتِهِ، ثُمَّ يَبْعَثُهُمْ إِلَى جَنَّتِهِ، وَذَلِكَ بِأَنَّ اللَّهَ مُؤَلَّى أَهْلِ مَعْرِفَتِهِ، وَلَمْ يَجْعَلْهُمْ فِي الدَّارَيْنِ كَأَهْلِ نُكْرَتِهِ الَّذِينَ خَابُوا مِنْ هُدَايَتِهِ، وَلَمْ يَنَالُوا مِنْ وِلَايَتِهِ. اللَّهُمَّ يَا وَلِيَّ الْإِسْلَامِ وَأَهْلِيهِ مَسْكِنَا بِالْإِسْلَامِ حَتَّى نَلْقَاكَ بِهِ.

68. Those of the Community of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Fire, but not forever, provided they die and meet Allah as believers affirming His unity even if they have not repented. They are subject to His will and judgement.

If He wants, He will forgive them and pardon them out of His generosity, as is mentioned in the Qur'an when He says: "And He forgives anything less than that (shirk) to whomever He wills" (al-Nisa' 4: 116); if He wants, He will punish them in the Fire out of His justice, and then bring them out of the Fire through His mercy, and for the intercession of those who were obedient to Him, and send them to the Garden.

This is because Allah is the Protector of those who recognize Him and will not treat them in the hereafter in the same way as He treats those who deny Him, who are bereft of His guidance and have failed to obtain His protection. O Allah, You are the Protector of Islam and its people; make us firm in Islam until the day we meet You.

ونرى الصلاة خلف كل بر وفاجر من اهل القبلة ، ونصلى من مات منهم

69. We agree with doing the prayer behind any of the People of the Qibla whether rightful or wrongful, and doing the funeral prayer over any of them when they die.

ولا ننزل احداً منهم جنة ولا ناراً ، ولا نشهد عليهم بكفر ولا شرك ولا نفاق مالم يظهر منهم من ذلك شيء ، و نذر سراعرهم الى الله تعالى

70. We do not say that any of them will categorically go to either the Garden or the Fire, and we do not accuse any of them of kufr (disbelief), shirk (associating partners with Allah), or nifaq

(hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allah.

ولا نرى السيف على احداً من امة محمد الا من وجب عليه السيف

71. We do not agree with killing any of the Community of Muhammad, may Allah bless him and grant him peace, unless it is obligatory by Shari`a to do so.

ولا نرى الخروج على ائمتنا و ولاية امورنا وان جاروا ولا ندعو على احداً منهم ، ولا ننزع يدا من طاعتهم من طاعة فريضة مالم يامروا بمعصية وندعو لهم بالصلاح والمعافاة

72. We do not accept rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, the Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and ask for pardon for their wrongs.

وَتَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ، وَتَجْتَنِبُ الشُّذُوذَ وَالْخِلَافَ وَالْفِرْقَةَ

73. We follow the Sunna of the Prophet and the Congregation of the Muslims, and avoid deviation, differences and divisions.

وَتُحِبُّ أَهْلَ الْعَدْلِ وَالْأَمَانَةِ، وَتُبْغِضُ أَهْلَ الْجَوْرِ وَالْخِيَانَةِ

74. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.

ونقول الله اعلم فيما اشتبه علينا علمه

75. When our knowledge about something is unclear, we say: "Allah knows best."

وترى المسح على الخفين في السفر والحضر، كما جاء في الأثر

76. We agree with wiping over leather socks (in ablution) whether on a journey or otherwise, just as has come in the hadiths.

وَالْحِجَّ وَالْجِهَادَ فَرُضَانِ مَاضِيَانِ مَعَ أَوْلِي الْأَمْرِ مِنْ أُمَّةِ الْمُسْلِمِينَ بَرَّهْمُ وَفَاجِرُهُمْ لَا يُبْطِلُهُمَا شَيْءٌ، وَلَا يَنْقُضُهُمَا.

77. Hajj and jihad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

وَتُؤْمِنُ بِالْكَرَامِ الْكَاتِبِينَ، وَأَنَّ اللَّهَ قَدْ جَعَلَهُمْ حَافِظِينَ

78. We believe in the the noble angels who write down our actions, for Allah has appointed them over us as two guardians.

وَتُؤْمِنُ بِمَلَكِ الْمَوْتِ الْمُوَكَّلِ بِقَبْضِ أَرْوَاحِ الْعَالَمِينَ.

79. We believe in the Angel of Death who is in charge of taking the spirits of all the worlds.

وَبِعَذَابِ الْقَبْرِ لِمَنْ كَانَ لَهُ أَهْلًا، وَبِسُؤَالِ مُنْكَرٍ وَنَكِيرٍ لِلْمَيِّتِ فِي قَبْرِهِ عَنْ رَبِّهِ وَدِينِهِ وَتَبْيِيهِ، عَلَى مَا جَاءَتْ بِهِ الْأَخْبَارُ عَنْ رَسُولِ رَبِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَنْ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

80. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion and one's prophet, as has come down in the hadiths from the Messenger of Allah, may Allah bless him and grant him peace, and in reports from the Companions, may Allah be pleased with them all.

وَالْقَبْرِ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةً مِنْ حُفْرِ النَّارِ.

81. The grave is either one of the meadows of the Garden or one of the pits of the Fire.

وَتُؤْمِنُ بِالْبَعْثِ وَبِجَزَاءِ الْأَعْمَالِ يَوْمَ الْقِيَامَةِ، وَالْعَرْضِ وَالْحِسَابِ، وَقِرَاءَةِ الْكِتَابِ، وَالنَّوَابِ وَالْعِقَابِ، وَالصِّرَاطِ. وَالْمِيزَانَ يُوزَنُ بِهِ أَعْمَالُ الْمُؤْمِنِينَ مِنَ الْخَيْرِ وَالشَّرِّ وَالطَّاعَةِ وَالْمَعْصِيَةِ.

82. We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgement, and the exhibition of works, and the reckoning, and the reading of the book, and the reward or punishments, and the Bridge, and the Balance; and the deeds of the Muslims, good evil obedient and disobedient are weighed by it.

وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ لَا يَفْتَنِيَانِ، وَلَا يَبِيدَانِ. وَإِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ وَالنَّارَ، وَخَلَقَ لَهُمَا أَهْلًا. فَمَنْ شَاءَ إِلَى الْجَنَّةِ أَدْخَلَهُ فَضْلًا مِنْهُ، وَمَنْ شَاءَ مِنْهُمْ إِلَى النَّارِ أَدْخَلَهُ عَذَابًا مِنْهُ. وَكُلٌّ يَعْمَلُ لِمَا قَدْ فُرِعَ مِنْهُ، وَصَائِرٌ إِلَى مَا خُلِقَ لَهُ.

83. The Garden and the Fire are created things that never come to an end and we believe that Allah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills goes to the Garden out of His bounty and whoever He wills goes to the Fire through His justice. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.

وَالْخَيْرُ وَالشَّرُّ مُقَدَّرَانِ عَلَى الْعِبَادِ،

84. Good and evil have both been decreed for people.

وَالِاسْتِطَاعَةَ الَّتِي يَجِبُ بِهَا الْفِعْلُ مِنْ نَحْوِ التَّوْفِيقِ الَّذِي لَا يَجُوزُ أَنْ يُوصَفَ الْمَخْلُوقُ بِهَا تَكُونُ مَعَ الْفِعْلِ، وَأَمَّا الْإِسْتِطَاعَةُ مِنَ الصِّحَّةِ وَالْوُسْعِ وَالْتَّمَكُنِ، وَسَلَامَةِ الْأَلَاتِ فَهِيَ قَبْلَ الْفِعْلِ، وَبِهَا يَتَعَلَّقُ الْخِطَابُ، وَهُوَ كَمَا قَالَ اللَّهُ تَعَالَى: لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا

85. The capability in terms of divine grace and favor which makes an action certain to occur cannot be ascribed to a created being. This capability is integral with action, whereas the capability of an action in terms of having the necessary health and ability, being in a position to act, and having the necessary means, exists in a person before the action. It is this type of capability which is the object of the dictates of the Shari`a. Allah the Exalted says: "Allah does not charge a person except according to his ability." (al-Baqara 2: 286)

الْعِبَادِ مِنَ وَكَسَبِ تَعَالَى اللَّهُ بِخَلْقِ هِيَ الْعِبَادِ وَأَفْعَالُ

86. People's actions are created by Allah but earned by people .

تفسير لا حول ولا قوة الا بالله ، نقول : لا حيلة لأحد ، [ولم يكلفهم الله تعالى إلا ما يطيقون ، ولا يطيقون إلا ما كلفهم . وهو والثبات عليها إلا حركة لأحد عن معصية الله ، الا بمعونة الله ، ولا قوة لأحد على إقامة طاعة الله ولا تحول لأحد] ، ولا بتوفيق الله .

87. Allah, the Exalted, has only charged people with what they are able to do and people are only capable of doing what Allah has granted them to do. This is the explanation of the phrase: "There is no power and no strength except by Allah." We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allah except with Allah's help; nor does anyone have the strength to put obedience to Allah into practice and remain firm in it, except if Allah makes it possible for him to do so.

وَكُلُّ شَيْءٍ يَجْرِي بِمَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ وَعِلْمِهِ وَقَضَائِهِ وَقَدَرِهِ.
 غَلَبَتْ مَشِيئَتُهُ الْمَشِيئَاتِ كُلَّهَا، وَعَلَبَ قَضَاؤُهُ الْحِيلَ كُلَّهَا، يَفْعَلُ مَا شَاءَ وَهُوَ غَيْرُ ظَالِمٍ أَبَدًا.
 تَقْدَسَ عَنْ كُلِّ سُوءٍ، وَتَنَزَّهُ عَنْ كُلِّ عَيْبٍ وَشَيْنٍ،
 (لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

88. Everything happens according to Allah's will, knowledge, predestination and decree. His will overpowers all other wills and His decree overpowers all stratagems. He does whatever He wills and He is never unjust. He is exalted in His purity above any evil or perdition and He is perfect far beyond any fault or flaw. "He will not be asked about what He does, but they will be asked." (al-Anbiya' 21: 23)

وَفِي دُعَاءِ الْأَحْيَاءِ لِلْأَمْوَاتِ وَصَدَقَتِهِمْ مَنَفَعَةٌ لِلْأَمْوَاتِ

89. There is benefit for dead people in the supplication and alms-giving of the living.

وَاللَّهُ تَعَالَى يَسْتَجِيبُ الدَّعَوَاتِ، وَيَقْضِي الْحَاجَاتِ،

90. Allah responds to people's supplications and gives them what they ask for.

وَيَمْلِكُ كُلَّ شَيْءٍ، وَلَا يَمْلِكُهُ شَيْءٌ

وَلَا يُسْتَعْنَى عَنِ اللَّهِ تَعَالَى طَرْفَةَ عَيْنٍ، وَمَنْ اسْتَعْنَى عَنِ اللَّهِ طَرْفَةَ عَيْنٍ فَقَدْ كَفَرَ، وَصَارَ مِنْ أَهْلِ الْخُسْرَانِ.

91. Allah has absolute control over everything and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.

وَإِنَّ اللَّهَ تَعَالَى يَغْضَبُ وَيَرْضَى لَا كَأَحَدٍ مِنَ الْوَرَى

92. Allah is angered and He is pleased but not in the same way as any creature.

وَنُحِبُّ أَصْحَابَ النَّبِيِّ وَلَا نَقْرَطُ فِي حُبِّ أَحَدٍ مِنْهُمْ، وَلَا نَتَبَرَّأُ مِنْ أَحَدٍ مِنْهُمْ. وَنُبْغِضُ مَنْ يُبْغِضُهُمْ، وَبَعِيرُ الْحَقِّ لَا نَذْكُرُهُمْ؛ وَتَرَى حُبَّهُمْ دِينًا وَإِيمَانًا وَإِحْسَانًا، وَبَعْضُهُمْ كُفْرًا وَشِقَاقًا وَنِفَاقًا وَطُغْيَانًا .

93. We love the Companions of the Messenger of Allah but we do not go to excess in our love for any one individual among them; nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them. Love of them is a part of Islam, part of belief and part of excellent behavior, while hatred of them is unbelief, hypocrisy and rebellion.

وَنُتَبِتُ الْخِلَافَةَ بَعْدَ النَّبِيِّ أَوْلَى لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَفْضِيلًا وَتَقْدِيمًا عَلَى جَمِيعِ الْأُمَّةِ، ثُمَّ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ. وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ، وَالْأَنْمَةَ الْمَهْدِيُونَ، الَّذِينَ قَضَوْا بِالْحَقِّ وَكَانُوا بِهِ يَعْدِلُونَ .

94. We confirm that, after the death of Allah's Messenger, peace be upon him, the caliphate went first to Abu Bakr al-Siddiq, thus proving his excellence and superiority over the rest of the Muslims; then to `Umar ibn al-Khattab; then to `Uthman; and then to `Ali ibn Abi Talib; may Allah be well pleased with all of them. These are the Rightly-Guided Caliphs and upright leaders.

وَإِنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ . نَشْهَدُ لَهُمْ بِالْجَنَّةِ كَمَا شَهِدَ لَهُمْ رَسُولُ اللَّهِ . وَقَوْلُهُ الْحَقِّ، وَهُمْ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَسَعِيدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَأَبُو عَبِيدَةَ بْنُ الْجَرَّاحِ، وَهُوَ أَمِينُ هَذِهِ الْأُمَّةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

95. We bear witness that the ten who were named by the Messenger of Allah, may Allah bless him and grant him peace, and who were promised the Garden by him, will be in the Garden, as the Messenger of Allah, peace be upon him, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, `Umar, `Uthman, `Ali, Talha, Zubayr, Sa`d, Sa`id, `Abd al-Rahman ibn `Awf, and Abu `Ubayda ibn al-Jarrah whose title was the Trustee of this Community, may Allah be pleased with all of them.

وَمَنْ أَحْسَنَ الْقَوْلِ فِي أَصْحَابِ النَّبِيِّ وَأَرْوَاجِهِ وَذُرِّيَّاتِهِ فَقَدْ بَرِيَ مِنَ النِّفَاقِ

96. Anyone who speaks well of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

وَعُلَمَاءُ السَّلَفِ مِنَ الصَّالِحِينَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْخَيْرِ وَالْأَثَرِ، وَأَهْلِ الْفِقْهِ وَالنَّظَرِ، لَا يُذَكَّرُونَ إِلَّا بِالْجَمِيلِ، وَمَنْ ذَكَرَهُمْ بِسَوْءٍ فَهُوَ عَلَى غَيْرِ السَّبِيلِ.

97. The learned men of the Predecessors, both the first community and those who immediately followed: the people of virtue, the narrators of hadith, the jurists, and the analysts-- they must only be spoken of in the best way, and anyone who says anything bad about them is not on the right path.

وَلَا نُفَضِّلُ أَحَدًا مِنَ الْأَوْلِيَاءِ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ. وَنَقُولُ: نَبِيٌّ وَاحِدٌ أَفْضَلُ مِنْ جَمِيعِ الْأَوْلِيَاءِ،

98. We do not prefer any of the saintly men among the Community over any of the Prophets but rather we say that any one of the Prophets is better than all the awliya' put together.

وَتُؤْمِنُ بِمَا جَاءَ مِنْ كَرَامَاتِهِمْ، وَصَحَّحَ عَنِ النَّبَاتِ مِنْ رَوَايَتِهِمْ

99. We believe in what we know of the karamat or marvels of the awliya' and in the authentic stories about them from trustworthy sources.

وَتُؤْمِنُ بِأَشْرَاطِ السَّاعَةِ مِنْهَا: خُرُوجُ الدَّجَالِ، وَنُزُولُ عِيسَى عَلَيْهِ السَّلَامُ مِنَ السَّمَاءِ، وَبَطْلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجِ دَابَّةِ الْأَرْضِ مِنْ مَوْضِعِهَا.

100. We believe in the signs of the Hour such as the appearance of the Antichrist (*dajjal*) and the descent of `Isa ibn Maryam, peace be upon him, from heaven, and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth.

وَلَا نُصَدِّقُ كَاهِنًا وَلَا عَرَافًا، وَلَا مَنْ يَدَّعِي شَيْئًا بِخِلَافِ الْكِتَابِ وَالسُّنَّةِ وَاجْتِمَاعِ الْأُمَّةِ.

101. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who affirm anything which goes against the Book, the Sunna, and the consensus of the Muslim Community (*umma*).

وَتَرَى الْجَمَاعَةَ حَقًّا وَصَوَابًا، وَالْفِرْقَةَ زَيِّغًا وَعَذَابًا.

102. We agree that holding together is the true and right path and that separation is deviation and torment.

وَدِينُ اللَّهِ فِي السَّمَاءِ وَالْأَرْضِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ، كَمَا قَالَ اللَّهُ تَعَالَى:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

، وَقَالَ تَعَالَى:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

، وَقَالَ تَعَالَى:

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says: "Surely religion in the sight of Allah is Islam." (Al `Imran 3: 19) And He also says: "I am pleased with Islam as a religion for you." (al-Ma`ida 5: 3)

وَهُوَ بَيْنَ الْعُلُوِّ وَالْتَقْصِيرِ، وَالتَّشْبِيهِ وَالتَّعْطِيلِ، وَالْجَبْرِ وَالْقَدْرِ، وَالْأَمْنِ وَالْيَأْسِ.

104. Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (*tashbih*) and divesting Allah of attributes (*ta`til*), between determinism and freewill, and between sureness and despair.

فَهَذَا دِينُنَا وَاعْتِقَادُنَا، ظَاهِرًا وَبَاطِنًا
وَبَيِّنَاهُ نَبْرًا إِلَى اللَّهِ تَعَالَى مِمَّنْ خَالَفَ الَّذِي ذَكَرْنَاهُ، وَتَحْنُ

105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear.

وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُبَيِّنَنَا عَلَيْهِ وَيَخْتِمَ لَنَا بِهِ، وَيَعْصِمَنَا مِنَ الْأَهْوَاءِ الْمُخْتَلِطَةِ وَالْآرَاءِ الْمُتَفَرِّقَةِ، وَالْمَذَاهِبِ الرَّدِيَّةِ،
كَالْمُشَبَّهَةِ وَالْجَهْمِيَّةِ وَالْجَبْرِيَّةِ وَالْقَدْرِيَّةِ وَغَيْرِهِمْ مِمَّنْ خَالَفَ السُّنَّةَ وَالْجَمَاعَةَ، وَاتَّبَعَ الْبِدْعَةَ وَالضَّلَالَةَ، وَتَحْنُ مِنْهُمْ بَرَاءً،
وَهُمْ عِنْدَنَا ضَلَالٌ وَاللَّهُ أَعْلَمُ بِالصَّوَابِ، وَإِلَيْهِ الْمَرْجِعُ وَالْمَأْبُوتُ.

We ask Allah to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions and evil schools of view such as those of the Mushabbiha, the Mu`tazila, the Jahmiyya, the Jabriyya, the Qadariyya, and others like them who go against the Sunna and Jama`a and have allied themselves with error. We renounce any connection with them and in our opinion they are in error and on the path of destruction. We ask Allah to protect us from all falsehood and we ask His Grace and Favour to do all good.
