

**Upholding
The Methodology of
The Master of Messengers**

Peace Be Upon Him

Darulfatwa of Australia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٣٣﴾﴾

Ayah 122 of *Surat at-Tawbah* means:

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

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

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

The Belief of the Scholars of Hijaz

Based on their statements, one concludes that the Scholars of Hijaz had the following belief:

- Believe that Allāh is clear (free) of all the attributes of the creations, such as having bodily attributes or occupying a place or direction.*
- Believe that it is permissible to ask Allāh for things by the Prophets of Allāh as well as the righteous Muslims (tawassul).*
- Believe that visiting the Grave of the Prophet and seeking the blessings by his relics (a part of his body, such as his hair, clothes or belongings) is a praised act which all Muslims practised throughout all eras.*
- Deem that commemorating Prophet Muḥammad's Birth is a good innovation which brings rewards for those who perform it for the sake of their love to the Prophet.*



Shaykh Ishaq Ibn ^Aqil ^Azzuz

Al-Hasaniyy (1330-1415H)

The Creed of Tawhid

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

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

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾﴾

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

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾﴾

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

Hence, the one who attributes to Allah movement, transference or corporeality and its inseparable characteristics has exited the Religion of Prophet Ibrahim (as well as the Religion of all the prophets, namely Islam)".

The Judgment of Visiting the Prophet's Grave

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

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

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

and sending the *salām* (greeting) to the Prophet from those who were unable to visit him, is a proof that visiting the Prophet's Grave is classified by consensus as an acceptable, inherited practice. All Muslims of different schools of Islamic Jurisprudence (*madhāhib*) have accepted and implemented this practice whether it is done before or after *Hajj* and even when it is done without performing *Hajj*.

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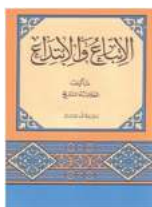
The Judgement Pertaining to Celebrating Islamic Occasions

In his book '*Al-Ittibā' wal-Ibtidā'*', Shaykh *Ishāq Ibn 'Aqīl al-Makkiy* said:

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

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

In conclusion, there is no harm in making the night on which the Prophet was born, and the night of *Isrā'* and *Mi'raj*, nights of rejoice and goodness and commemorating them in joyous ways that exemplify love for the Prophet, may Allāh raise his rank and protect his nation from that which he fears for it".





**The Relater of Hadith (Al-Muḥaddith)
Muḥammad Yaṣīn Al-Faḍāniyy (1335-1410H)**

Stating the Judgement against the Mujassimah (plural of mujassim i.e., those who liken Allāh to His creations by attributing bodily attributes to Him)

In his book, 'Bughyatul-Mushtaq', Shaykh Muḥammad Yaṣīn Al-Faḍāniyy, said:

"Among those who are judged as blasphemers due to their bad innovations are the Mujassimah (i.e. those who liken Allāh to His creations); even when they outwardly pray to the Qiblah and/or claim to be Muslim."

The statement of Al-Faḍāniyy agrees with those of the scholars of Islam. Among the scholars who stated the judgement against the Mujassimah is Imam ash-Shafī^ʿīyy who said: **"The Mujassim is a blasphemer"**. Relayed by Imam Aṣ-Ṣuyūṭīyy in his book 'Al-Ashbah wan-Nadha'ir'.

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

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾﴾

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

Beneficial Information:

Shaykh ^ʿAbdullāh al-Ghumariyy, the Muḥaddith (relater of Hadith) of Morocco said amidst a large congregation during the Hajj season of 1410H, when he met with Shaykh Muḥammad Yaṣīn Al-Faḍāniyy:

"Shaykh Muḥammad Yaṣīn Al-Faḍāniyy is inarguably the musnad of this era (i.e., the



Shaykh ^ʿAbdullāh al-Ghumariyy

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





Shaykh Muhammad Tahir
Al-Kurdiyy Al-Makkiyy (1321 – 1400H)

The Judgement of Tabarruk

In his book *Tabarrukus-Sahabah bi Athari Rasullillah'* (i.e. The Companions' act of seeking blessings by the relics of the Prophet), Shaykh Muhammad Tahir Al-Kurdiyy said:

"Let it be known that seeking the blessings (tabarruk) by the relics of the prophets, may Allah raise their ranks, is a sunnah ma'thurah (i.e., an act that is approved by the Prophet and practised historically by the Muslim nation). Also, there is no doubt that crowds of Companions of the Prophet had witnessed many relics of the Prophet and sought their blessings. Moreover, those Companions formed a consensus on the permissibility of making tabarruk and the importance of gathering the relics of the Prophet for safekeeping. They were the guided ones and the guiding leaders of this nation. They sought blessings by the hair of the Prophet, by his perspiration and by the virtuous remains of his wudu' water. They also sought blessings by his clothes and utensils, by touching his honourable body, and by other honourable relics of the Prophet as was authenticated and approved by credible scholars of Islam."



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

In his book *Tabarrukus-Sahabah bi Athari Rasullillah'* (i.e. The Companions' Act of Seeking Blessings by the Relics of the Prophet), Shaykh Muhammad Tahir Al-Kurdiyy said:

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

The Judgement of Visiting the Grave of the Prophet

In his book *Tabarrukus-Sahabah bi Athari Rasullillah'* (i.e. The companions' act of seeking blessings by the relics of the Prophet), Shaykh Muhammad Tahir Al-Kurdiyy said:

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

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



**Shaykh Hasan Muhammad Al-Mashshat
Al-Malikyy Al-Makkiyy (1317-1399H)**

The Creed of Tawhid

In his book 'Al-Bahjah Al-Sanniyyah', Shaykh Hasan Muhammad Al-Mashshat said about Allh, the Exalted:

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

The Judgement of Seeking Blessings by the Relics of the Messenger

In his book 'Inratud-Duja', Shaykh Hasan al-Mashshat mentioned that the Companions of the Messenger of Allh, peace be upon him, used to seek blessings by the water with which the Messenger of Allh used to perform wudu'. Moreover, they used to keep any of his hair that fell (for blessings).

Note: In his book 'Ath-Thabatul-Kabir', Shaykh Hasan al-Mashshat mentioned that when he came to the land of Ash-Sham in the year 1377H, he visited some of the scholars of Ash-Sham accompanied by Shaykh Abdullh al-Harariyy. May Allh have mercy upon the scholars of Islam whose hearts were united by the same creed and sincere friendship.





**As-Sayyid ^Alawiyy Ibn ^Abbas
Al-Malikiyy Al-Hasaniyy (1328 - 1391H)**

The Benefits of Commemorating the Birth of the Prophet

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

"Al-Mawlid comprises three matters:

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

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

Second: The Mawlid is a reason for making *Salah* and *Salam* upon the Messenger of Allah (peace be upon him), that are wanted of us by the saying of Allah:

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

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

The benefits of making *Salah* and *Salam* upon the Prophet are so numerous.

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



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



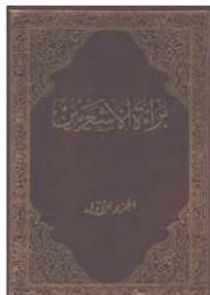


Shaykh Muḥammad Al-ʿArabiyy At-Tabḡaniyy (1313-1390H)

The Creed of Tawḥid

In his book 'Bara'atul-Ashʿariyyin Min ʿAqā'idil-Mukḥlifin' (Ashʿariyyis' Renunciation of the Deviants' Creeds), Shaykh Muḥammad Al-ʿArabiyy At-Tabḡaniyy Al-Makkiyy said:

"The highly ranked scholars of Ahlus-Sunnah amongst the four schools of Islamic Jurisprudence (madhahib) (i.e., Shafiʿiyy, Hanafiyy, Malikiyy and Hambaliyy) and others, are all in agreement that Allāh is clear of being attributed with directions, bodily attributes, limitations, places and resemblance to the creations".



The Judgement of Asking Allāh by Prophet Muḥammad

In his book 'Bara'atul-Ashʿariyyin Min ʿAqā'idil-Mukḥlifin' (Ashʿariyyis' Renunciation of the Deviants' Creeds), Shaykh Muḥammad Al-ʿArabiyy At-Tabḡaniyy Al-Makkiyy said:

"Asking Allāh by Prophet Muḥammad peace be upon him (Tawassul) is permissible in all cases whether it is done before or after his birth, during or after his lifetime".

The Judgement of Visiting the Grave of Prophet Muḥammad

In his book 'Bara'atul-Ashʿariyyin Min ʿAqā'idil-Mukḥlifin' (Ashʿariyyis' Renunciation of the Deviants' Creeds), Shaykh Muḥammad Al-ʿArabiyy At-Tabḡaniyy Al-Makkiyy said:

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

The Judgement of Commemorating the Birth of Prophet Muḥammad

In his book 'Bara'atul-Ashʿariyyin Min ʿAqā'idil-Mukḥlifin' (Ashʿariyyis' Renunciation of the Deviants' Creeds), Shaykh Muḥammad Al-ʿArabiyy At-Tabḡaniyy Al-Makkiyy said:

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

Graduates of Hijaz Islamic Schools held the Creed

of Ahlus-Sunnah Wal-Jamā[^]ah

Among the oldest official schools in *Hijaz* were *Aṣ-Ṣawlatiyyah* and *Al-Falah*. Each school took care to teach curriculum of *Ahluṣ-Ṣunnah Wal-Jamā[^]ah*. Among the creedal texts that *Aṣ-Ṣawlatiyyah* School taught was the Creed of *As-Sanusiyyah*.



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



***Al-Falah* School**
Established in *Makkah* 1320H



***Aṣ-Ṣawlatiyyah* School**
Established in *Makkah* 1291H

Adhering to the Methodology of Muslim Masses

Allah, ta[^]ala, said:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝١١٥﴾

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

Imam Ash-Shafi'iy and others deduced from this *Ayah* that the scholarly consensus on a certain matter is classified as proof for the Religion. Therefore, following a way different from that of the Muslim Masses means deviating from the *Jama'ah* (Majority of Muslims), which is *haram*. Hence, following the Majority of Muslims and adhering to their path is an obligation because Allah threatened those who oppose the Messenger and follow a way different from that of the Muslim Masses with torture. This proves that the consensus of the Muslim nation's top scholars can be used as proof for the Religion.

The Prophet, *sallallahu ^alayhi wa sallam*, said in the *hadith* narrated by *Al-Bayhaqiyy* that Allah Willed for this nation never to agree on a misguidance.

**The Hanafiyy's Mufti: Shaykh ^Abdul Qadir
ash-Shalabiyy at-Tarabulsiyy (1295 – 1369H)**

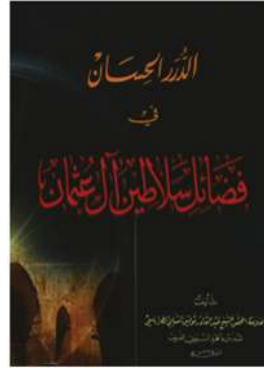
Upholding the Suniyy Creed

Shaykh ^Abdul-Qadir Ash-Shalabiyy al-Madaniyy praised the Ottomans' Caliphs and their *Sunni* creed. In his book '*Ad-Durarul-Hisan*,' he stated the following:

"Among the Ottoman's Caliphs' merits is their adherence to the creed of Ahlus-Sunnah and their avoidance of the innovations of misguidance and the bad inclinations. It is known that those caliphs had followed the Suniyy creed as per Abu Mansur al-Maturiddiyy's methodology. This creed includes asserting that Allah is free of all the creations' attributes as stated in 'the Book of al-Aqidahut-Tahawiyyah'.

Among what is written in it is the following:

Allah is clear of having quantities, extremes, sides, limbs and small parts. The six directions do not encompass Him, as they do encompass the created things".



**The Malikiyy Mufti: Shaykh Muḥammad al-Khaḍir
ash-Shanqīṭiyy al-Madaniyy (1290 – 1354 H)**

The Creed of Tawḥīd

In his book '*Istihālatul-Maʿiyyah bidh-dhat*', Shaykh Muḥammad al-Khaḍir ash-Shanqīṭiyy said:

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

Innovations are of Two Types

In his book '*Qamʿu Ahliz-Zayghī wal-Ilḥad*', Shaykh Muḥammad ash-Shanqīṭiyy al-Madaniyy said:

"Ash-Shafīʿiyy, may Allāh have mercy on him, said: The innovation that contradicts the Qurʿān, the Ḥadīths of the Prophet, the sayings of the Companions or their Followers, or the Scholarly consensus is an innovation of misguidance. However, the good innovation that does not contradict any of the aforementioned is not dispraised".



**The Shafīʿiyy Mufti: Shaykh Aḥmad Ibn Zaynī
Dahlan al-Makkiyy (1231 – 1304H)**

The Creed of Tawḥid

In his manuscript called ‘*Ḥaṣhiyah ʿala ʿAqīdat Ahlis-Sunnah*’, Shaykh Aḥmad Ibn Zaynī Dahlan said:

“Allah, taʿāla, is clear of being confined in a place or encompassed by time for He is the Creator of time and place. Allāh exists without a place before and after He created the place. He does not resemble His creations in His Self, Attributes, or Doings. He is clear of change and transference”.

The Judgment of Making Tawassul by the Prophet

In his book ‘*Ad-Durarus-Saniyyah*’, Shaykh Aḥmad Ibn Zaynī Dahlan said:

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

The Judgment of Commemorating the Prophet’s Birth

In his book ‘*Ad-Durarus-Saniyyah*’, Shaykh Aḥmad Ibn Zaynī Dahlan said:

“Among the ways of honouring and extolling the Prophet is to commemorate his Birth by rejoicing the Night of the Mawlid, reading the story of the Prophet’s Birth, providing food to people and other good deeds. This was the practice of many great scholars who composed many writings full of proofs and evidence about the permissibility of such a practice”.



**The Hambaliyy Mufti: Shaykh ^Abdullah
al-Qaddumiyy an-Nabulsiyy al-Madaniyy (1247 – 1331H)**

The Creed of Tawhid

In his book 'al-Manhajul-Ahmad,' Shaykh ^Abdullah al-Qaddumiyy an-Nabulsiyy al-Madaniyy said:

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

The Judgment of Making Tawassul by the Prophet

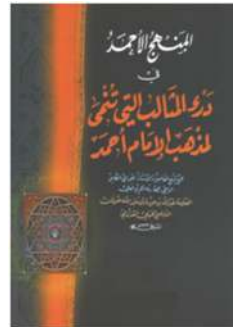
In his book 'ar-Rihlatul-Hijaziyyah,' Shaykh ^Abdullah al-Qaddumiyy al-Hambaliyy al-Madaniyy said:

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

The Judgment of Visiting the Prophet’s Grave

In his book 'ar-Rihlatul-Hijaziyyah,' Shaykh ^Abdullah al-Qaddumiyy al-Hambaliyy al-Madaniyy said:

“It is sunnah for men and women to visit our Prophet’s Grave as well as the graves of his two Companions (i.e., Abu Bakr and ^Umar) due to the abundance of religious texts that indicate its permissibility. Moreover, Islamically, there is no objection to traveling to visit the Islamic monuments and the graves of the Prophets and the righteous Muslims”.



The Creed Of The Messenger Of Allah

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

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

In his book "*al-I[^]tiqad*" (The Creed) *Imam al-Bayhaqiyy* said when elucidating the meaning of this *Hadith*: "***This indicates that eternally nothing existed other than Allah; no water, no [^]Arsh (The Throne) and no other creation, they are all classified as other than Allah***".

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

<< O Allah, You are adh-Dhahir (adh-Dhahir is a name of Allah which means that His Existence is definite and further confirmed by proofs and logic) and there is nothing above You, and You are al-Batin (al-Batin is a name of Allah which means that the reality of Allah is not conceivable in the mind) and there is nothing beneath You >>.

In his book '*al-Asma' was-Sifat*' (The Names and Attributes of *Allah*) the *Imam* and *Hafidh*, *Ahmad Ibn al-Husayn al-Bayhaqiyy* (died 458 AH) said:

"Some of our companions used the saying of the Prophet: <<You are adh-Dhahir and there is nothing above You, and You are al-Batin and there is nothing beneath You>> as evidence to refute the allocation of the concept of place to Allah, they concluded that since there is nothing above Him and nothing beneath Him, therefore, He exists without a place"