

The effect of prayer and supplication in healing difficult diseases

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Abstract

This article aims at that supplication and supplication for all Muslims is not a problem, as a theoretical concept, as many verses, narrations and heavenly books indicated it, and it was practiced by the prophets and saints, and there is no disagreement about it. To whom do I beseech and pray? The difference may occur in the same denomination, sect and sect, and they reached the limit of calling the one who opposes them in some cases, an infidel or a polytheist and an atheist, and in others he is killed, crucified, his neck is slashed and his limbs are cut off. With something specific, whether he is present or absent, and it is forbidden and blameworthy, so the infidel, the polytheist, the Buddhist, the devil and his tribe, the idols and idols of the wicked, the sun, the moon, the cow and the mouse... they are all blameworthy. Messengers, imams, saints, the Qur'an, righteous deeds, the honorable Kaaba, the Black Stone, the holy places, and the supplication of the Greatest Messenger, whether he was before or after the mission, whether he was alive or dead, there is nothing wrong with it, and what is proven to the Messenger is proven for others with the fulfillment of certain conditions... True matters are not false matters. And some of them were not permitted even in true matters, and some of them made a difference between the living and the dead... After the conclusion, it became clear that it is permissible to beseech someone other than God, provided that he is one of those who God permitted that and permitted it. It is fabricated and weak, and the issue is dependent on the evidence ... and reason is the best evidence, experience is the best proof, so if supplication is not permissible except by God, then it is more appropriate that prostration is only to God, so the Holy Qur'an tells us about prostrating to Adam: "So the angels prostrated themselves, all of them together"¹ In the story of Joseph, when the brothers and parents met Joseph in Egypt, the Almighty mentioned in his glorious book: "And he raised his parents upon the throne, and they bowed to him in prostration"² And when the Children of Israel came to Jerusalem, they prostrated when they entered the temple, as in the Almighty's saying: "And [recall] when We said, 'Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward].'"³

And these three verses mentioned above talk about prostration to other than God, so how do they reconcile with monotheism in worship!!!?. This prostration was by the command of God to God, and if the one being prostrated to him is not permissible to prostrate to him according to Islamic law, but it is permissible with reason, because it is just a direction and nothing more, as is the case with the Kaaba, it is just a direction we turn to in compliance with the command of Almighty... "And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing"⁴

¹ Hajjar:30

² Yosef:100

³ Albaqara:58

⁴ Albaqara:115

The reason for writing my article is in order to remove unfairness and doubt about tawassul through the prophets, saints and righteous people, as evidence and proof. For the Sunnah of the Messenger (peace be upon him) and according to the approach of the sacred Sharia, it is permissible, and the opposing one is an anomaly, his opinion has no value. And their benefit is doctrinal, spiritual, material and practical, all of which are closer to God, and depend on His approval. We have preceded the article with an introduction and a summary, then we divided the article into two sections, the first topic contains several demands, the first requirement is the types of aphoristic supplications, the second requirement is supplications in the Qur'anic verses, the third requirement is supplications in the Sunnah and Hadith, and the fourth requirement is supplications in belief and contains several points that I referred to in the article. And in the second topic, I dealt with supplication that repels the judiciary and cures incurable diseases, and it contains several demands, including the first requirement to pay off the suspicion of inadmissibility of begging, and the second requirement is begging in the Prophet's biography, then the results and background of research, discussion, criticism and references. thanks God first and last.

Introduction

The motive for writing my article is a response to the illusion that some Muslims have disrupted the duty of supplication and supplication, and it is one of the obligations that the Qur'an urges, as God has commanded us in many places that it is obligatory to pray and others that it is desirable and permitted: "And your Lord says, "Call upon Me; I will respond to you.""¹

And the word "call me" is an act of command, from the master to the servant, and from the high to the near, and the one who is responsible is only obligated to obey: "O you who have believed, obey Allah and obey the Messenger and those in authority among you"², And the one who does not call is called by God the arrogant, and the arrogant is with fire, because God Almighty says: "" Indeed, those who disdain My worship will enter Hell [rendered] contemptible."³.

They abandoned and prohibited visiting the graves of the saints under the pretext of begging them, and the visitor to them was described as a polytheist, as is the case with the Salafists in all its divisions.

The problem you raised (about the inadmissibility of tawassul) is an opinion adopted by the Salafist movement and some Muslim sects, and the forms were answered in its place

by practical methods. Infallible or honorable guardian, as a pure blessed spot.

As well as from the motives for writing the research are jealousy for Sharia and Islam, and not to miss the obligation and the good quality, and one of the principles of Islam, and practical morals because of its importance, and its importance is complemented in material, practical and moral benefits, especially spiritual perfection and self-transcendence, and ascending it to the lofty stations by traveling to the kingdom with acclamation The soul, through supplication and begging, opens the doors of morals and unseen realms, and so on, as well as refuting the flimsy evidence that wants to shed two virtues, namely supplication and begging.

My article was based on the Qur'anic concepts and the Prophet's approach in the biography of his life that he lived during the period of his immortal message, and relied on the methodology of the article and the research mechanism on the inference of the textual evidence - from the Qur'an and the Sunnah - and on the rational evidence, especially induction.

I have examined the two issues in a specific and general way, but the general is for all religions, regardless of their faith, and the specific is between Shiites and Wahhabism. I looked at Al-Khattabi's book, *Healing Al-Dua'*, and found it a valuable book. I turned to compare and criticize some of his ideas in my article.

¹ Gafer: 60

² Alnessa:58

³ Gafer: 60

* Supplication and supplication in the treatment of moral and material cases:

What is supplication and supplication? How did it appear? Who do I adopt? What are its noticeable results? Can its effectiveness be increased in order to cure incurable diseases? How do I benefit from it? What is treated from physical and psychological diseases?

First: Prayer is a language

It is originally a source from your saying: I called a thing, I call it a supplication, which is to incline something to you with a voice and words that are from you. Ahmad bin Faris Al-Razi¹, and he called the man in supplication and supplication: he called him. Name: Invitation. And I called so-and-so: i.e., you shouted at him and invoked him, and his origin is a supplication; Because it is the one I called, but the waw when it came to an extreme after the alif was hamzed².

Supplication has been defined by several definitions, including:

Supplication: It is the servant's invocation of his Lord, the Mighty and Sublime, for care, and seeking assistance from Him. And its reality: showing one's lack of God Almighty, renunciation of strength and power, which is the characteristic of slavery, and sensing human humiliation, and it contains the meaning of praising God Almighty, and adding generosity and generosity to it³. Ibn Manzur recognized him and said: It is the desire for God Almighty. Lisan Al Arab: Article (D.A.). To sum up the definitions: It is the severance and recourse of the servant - no matter how directed he is - towards his Creator in prosperity and adversity, because God is the Savior from all evil and there is no one else saver... such as shipwreck at sea, when sick and cut off, when death and when joy...

¹ A Dictionary of Language Measures, Dar Al-Fikr, Beirut: 2/279

² Muhammad bin Makram bin Manzoor, Lisan Al Arab, Dar Sader, Beirut: Article (D A W).

³ Hamad bin Muhammad Al-Khattabi, The Question of Du'a, House of Arab Culture: 4.

Second: Idiomatic supplication

It is the request of the one close to the action from the Almighty, in terms of submission and submission⁴. And the servant's supplication to his Lord Almighty: he asked for care from him, and he sought help from him. In the decisiveness of his dear book: "Indeed, those who disdain My worship will enter Hell [rendered] contemptible }⁵.

The first topic: the benefit of supplication in healing diseases

The first requirement: Types of aphorisms

Whether in the holy Qur'an or the Sunnah of the Prophet, it does not exceed one of three:

First: Invocations, which are the supplications that include all kinds of speech in repentance, seeking help, apologizing, showing love, humiliation, defeat, and reverence... for the sake of obtaining contentment from God Almighty. And she has her own books.

Secondly. Remembrances and wirts: whether they are at every hour, day and night, or morning and evening, which include renewing beliefs, seeking purposes and sustenance, repelling the plots of enemies, and so on, or drawing close to his beloved by remembrance of him frequently, as is the case with the seers and mystics, and one should strive in the presence of the heart. Direction and supplication when remembrance, in order to obtain closeness to God Almighty and perhaps access to the names and attributes of God Almighty, and in order to open the door to the world of the unseen, and open insight, to see the other spiritual worlds, so that the traveler is attracted towards his beloved by the abundance of his remembrance.

Third. Linguistically, as methods of demand (eleven).

⁴ Al-Fakhr Al-Razi, The Great Interpretation, House of Revival of Arab Heritage, Beirut: 5/97.

⁵ Gafer:60

The second requirement: supplication in the Qur'anic verses

The supplication was mentioned in the Holy Qur'an in several ways, and it was formulated: The Almighty said: {What was their call, when our punishment came to them, except that they said, "Indeed, we were wrongdoers"}¹ indicate the saying. And the Almighty said: {We will not call upon a god besides Him}². This indicates worship, and the Almighty's saying: {So say, "Come, let us call our sons and your sons and our women and your women and ourselves and yourselves"}³ on the herald. And he said: And the Almighty said: {And if you are in doubt about that which We sent down to Our servant, then produce a surah like it, and call upon the witnesses of God.}⁴ It indicates seeking help, and the Most High said: {My Lord, I have called my people day and night}⁵ indicates the urge. And Allaah says (interpretation of the meaning): "I invite them to their parents.

The third requirement: Supplication in the Sunnah and Hadith

It was reported in the report on the authority of Alaa bin Kamil, who said: Abu Abdullah (peace be upon him) said to me: You have to pray, for it is a cure for every disease⁶. This is what the Sharia and the mind have been following through the ages and times. The first person who initiated the supplication was the father of mankind, Adam (peace be upon him), and he actually practiced it, after he committed the sin (which is the first abandonment), as he hastened to repent in the form of a supplication and said, I asked the Prophet (peace be upon him) about God's saying: (Adam received words from his Lord, so he repented to him, for he is the Repentant, the Most Merciful) Surah Al-Baqarah: 37 He said: "God sent Adam down in Jibril to him, until he sent Al-

Baqara to India. O Adam, did I not create you with my own hands? Did I not breathe into you my soul? Did my angels prostrate to you? Did I not marry you to Eve of my nation? God accepts your repentance and forgives your sin. Say: O God, I ask you by the right of Muhammad and the family of Muhammad. Glory be to you, there is no god but you. I have done wrong and wronged myself, so forgive me that you are the Forgiving, the Merciful. So these are the words that Adam received⁷ ... And on the authority of Ali bin Ibrahim, on the authority of his father, on the authority of Ibn Abi Umair, on the authority of Ibrahim, the owner of barley, on the authority of Kathir bin Kalthama, on the authority of one of them (peace be upon him) in the saying of God Almighty: {So Adam received words from his Lord}⁸, he said: (There is no god but You, Glory be to You, O God, and praise be to You) I have done evil and wronged myself, so forgive me, and you are the best of those who forgive. There is no god but You, Glory be to You, O God, and with Your praise. In the Almighty's saying: (So Adam received words from his Lord) he said: He asked him for the sake of Muhammad, Ali, Al-Hasan, Al-Hussain and Fatimah (may God bless them all)⁹. Muhammad ibn Abdullah, on the authority of Shuja' ibn al-Walid Abu Badr al-Sakuni, on the authority of al-Amash, on the authority of Abu Salih, on the authority of Ibn Abbas, he said: The Messenger of God (PBUH) said: When sin descended on Adam, and he was expelled from Paradise, Gabriel (peace be upon him) came to him and said: O Adam prayed to your Lord, so he said: O my beloved Gabriel, what do I pray for? He said: Say, "My Lord, I ask you by the right of the five whom you will bring out of my loins at the end of time, will you not repent of me and have mercy on me?" Adam (peace be upon him) said to him, "O Gabriel, name them for me." He said: "O God, for the sake of Muhammad, your prophet, and for the right of Ali, the successor of your prophet, and for the right of Fatimah, the daughter of your prophet." And for the sake of al-Hasan and al-

¹ Albaqarah:60

² Alaraf: 5

³ Alkahaf:14

⁴ All Omran: 61

⁵ Fater :18

⁶Muhammad ibn Ya`qub al-Kulayni, The Origins of al-Kafi, The Islamic Library, Tehran: 4/234.

⁷ Aladdin Ali Al-Muttaki Al-Hindi, Treasure of Labor, Al-Resala International Press, Beirut, 2012, first edition: 2/358.

⁸ Surah Al-Baqarah: 37.

⁹ Al Kafi: Al Kulayni: 8/304.

Husayn, my grandson of your Prophet, do you not repent of me, so have mercy on me, so Adam supplicated for them, so God repented of him, and that is what God said: {Then Adam received words from his Lord, so he repented to him} And there is no distressed servant, who is sincere in intention, and prays to God for them,¹. So, supplication is a cure for every disease and illness, whether the diseases and ailments are material, such as diseases of the body, and their treatment is physical science, or spiritual and psychological, and their treatment is psychiatry of all kinds, ethics, gratitude, and science of beliefs.

The fourth requirement: supplication in the creed

This requirement stems from many of what is mentioned in the supplications mentioned by the prophets. This is the sheikh of the prophets and their father, the Prophet Ibrahim (peace be upon him)² calls for a request for sound belief, security and a request for sustenance: {Our Lord, and make us Muslims to you and from our offspring a Muslim mother to you³. Muslims have a great position as it is worship⁴, rather the brain of worship and the best types of worship, and prayer is a supplication and it is the best of duties in worship. The verses include the meaning of supplication, but there is an entire surah that includes the meaning of supplication, and it is the best surah in the Qur'an, which is Surat Al-Fatihah... The prayer - obligatory or desirable - is not completed without it, and that if it was recited to a dead person seventy times and the soul was returned to him, that would not be a wonder because of its greatness... So supplication for Muslims and others is an expression of a

¹ Muhammad Husayn al-Muhaddith al-Nouri: Mustadrak al-Wasa'il, publisher and investigator, Aal al-Bayt Foundation, peace be upon them, to revive

² Muhammad Husayn al-Muhaddith al-Nouri: Mustadrak al-Wasail, publisher and investigator, Aal al-Bayt Foundation, peace be upon them, for the revival of heritage, Qom: 5/238

³ Albaqareh :128

⁴ Albaqarah:126

servant's request from his Lord, and his return to Him with a broken heart, so he did my request, And the best supplication is prayer, which is a supplication and its meaning is the connection and connection between the creature and the Creator, and the servant with his Lord, and if it were not for supplication, Muslims would not have won wars as the Prophet's supplication to Ali (peace be upon him) in the battle of the parties... And the sick was never cured, the rain did not descend, and the sustenance was not divided except by supplication... He said May Allah reward you: Including the supplication of sustenance: as he used to supplicate to the Prophet (peace be upon him) and he said: (There is no god but God alone, He has no partner, His is the kingdom and His is the praise, and He is over all things Powerful.)⁵ And you have not guided people in their belief except with supplication, the supplication of one another...{People have no mercy on each other except by supplication...And the dead have no mercy except through supplication...And urgency, supplication, and hiddenness are among the conditions for supplication to be answered, He does not like the aggressors ⁶

The second topic: supplication restores justice and cures incurable diseases

The first requirement: supplication fills the creature's deficiency

And what we want from the decree and predestination, which are from the beliefs, that they are rejected sometimes by several things, including supplication, and remember the hadiths that supplication restores the decree even if it is revealed to the one who is accountable... For Omar bin Yazid said: I heard Abu Al-Hasan (peace be upon him) say: The supplication restores what has been decreed. He was destined and what was not estimated, I said, "What has been decreed?" He said: Not to be. And on the authority of Abu Abdullah (peace be upon him) he said: The supplication rejects the decree, and it came down from heaven and it was concluded.

⁵ Yonus:12

⁶ Noua: 12-10

And on the authority of Imam al-Ridha (peace be upon him) he said: Ali bin al-Hussein (peace be upon him) said: The supplication and affliction will be accompanied until the Day of Resurrection, for supplication to repel affliction and it has been concluded. And on the authority of Abu Al-Hassan (peace be upon him), he said: Ali bin Al-Hussein (peace be upon him) used to say: supplication repels the affliction that descends and what does not descend. On the authority of Abdullah bin Sinan, he said: I heard Aba Abdullah (peace be upon him) say: Supplication restores the judiciary after it has been concluded, so more than supplication, for it is the key to every chapter.¹

Every shortcoming and shortcoming is filled and forced by supplication. Sins and intractable needs that are difficult for a person are paid by divine success through the response to supplication, and sometimes the seeker wants to reach high positions that he cannot reach, so he finds an easy and short path except that of supplication, because it involves interruption and reverence on the condition of sincerity, so this is the condition of sincerity. Tears during supplication, with prostration or otherwise, are a sign of affection for the soul and acceptance of God. They fold homes, burn sins, soften a hard heart, and require divine mercy, so they are a reason to open closed spiritual doors.

The first to adopt supplication from the human race, they are the prophets first, then they taught it to humans - out of divine mercy and communication between the servant and his Lord - every dilemma that one cannot solve, so he solved it with a Creator by being kind to him, praying to him and talking to him, for he hears and sees and he is merciful and merciful. There are many diseases (physical and psychological), especially incurable diseases that human medicine has been unable to, and supplication and interruption to Him, Glory be to Him, is the only way to treat incurable diseases that medicine has been incapable of. The ability to speak in patients, or in the heart only, without the movement of the tongue and lips, and with an orientation to God Almighty - the Greatest

Physician - through supplication and supplication, especially urgency to him and interruption to him with refraction, was a reason for the descending of divine miracles that his condition became from one condition to another, where he was stunned. Laboratory scientists and physicians deal with this transition and the physical and psychological changes in patients, and God did not want a hand that was raised to Him asking for a specific need - legally and legally legitimate - and He would return it disappointed.

It has been proven, through science and experience, that supplication for the sick from others, especially relatives, and especially parents for their children, and from the patient himself for himself - because he knows himself what he wants and what he feels from pain, so he is broken and his pain only God knows - has an effect of healing and a cause for him, which Medicine and the doctor, treatments, and medicines are incapable of it, and sometimes the two share together, medicine and supplication, so both perform their work without intersection. Huraira: The Prophet (peace be upon him) said: God did not send down a disease except that He sent down a cure for it. Muhammad bin Ismail al-Bukhari², and on the authority of Jaber said: The Messenger of God (peace be upon him) said: Every disease has a cure, and if the medicine for the disease is infected, he will be cured by God's permission, the Almighty³. And what people say about me, the Prophet of God, goes to the doctor. God said, "O Moses, we did not create grass in vain." On one occasion, Moses (peace be upon him) fell ill and his stomach ache worsened, so he complained to God Almighty, so He showed him to a herb in the feces, so he ate from it and he was cured by God's permission. And I ate it a second time, and my disease increased, so he said: Because the first time you went from me to pastures, and there was healing in it, and the second time I went from you to pastures, and the disease increased, did you not know that the whole world is a deadly poison and its antidote is

¹Al-Kulayni: Al-Kafi: 4/233.

² Sahih, Dar Ibn Kathir, Beirut, 2018, Publication Date 1944 AD: Book of Medicine: 2215.

³ Muslim: Sahih: The Book of Peace: 2217.

my name.¹ It is not far from the medicine that supplication, because the disease is either spiritual, like sins, for supplication lifts them as well, or material, as morale affects the material and is a reason to remove it. Morally, as a result of pressure and psychological trauma that a person experiences, and resorting to God, the patient feels a positive and spiritual energy, capable of stimulating the patient's immune system, which makes him able to overcome the stage of danger and feel a glimmer of hope from God Almighty and complete recovery that the patient only obtains from him, as he Healer enough for every dilemma. The blessing of supplication and supplication grants a person:

Firstly. Prayer gives strength and determination to trust in God:

And we want with this requirement to clarify that supplication has a benefit and is a strength of determination for the one who is obligated, as God Almighty said in the decisive text of his dear book: {And Moses said, "O my people, if you believe in God, then rely on Him. }². So supplication gives guidance to the nation, as in the supplication of every prophet to his nation, and at the individual level, as the supplication of the believers among themselves {Lord, make me the one who establishes prayer and from my offspring.

Our Lord, and accept my supplication}³. So supplication and seeking is mentioned in the saying of God Almighty (Guide us to the straight path⁴.)

Secondly. Praying for the offspring:

By it we mean whether the child is missing for some reason, or in menopause, or for a specific disease that medicine and all its means are unable to, and only the mercy of the merciful and the merciful remains. The bone from me and I love the head of Shiba and I did not know your Lord, and I knew the pro from behind me and I had a mighty: {O Zakaria, we are named Baghmi named Yahya, we did not make him by a named,

the Lord said to me Gho.⁵ This supplication works miracles and blessings.

In any other: (there is a Zakaria Lord said, Lord said to me from a good offspring. Aaq said as well as God does what he wills, he said.⁶ " He has a wife. Indeed, they used to hasten to good deeds and called upon Us with desire and fear, and they were incapable of doing good deeds to us. The vast divinity. It is neither helpless nor chained.

Third. Prayer brings success:

And by it we mean that supplication brings forth every divine abundance, as God Almighty says: {Your Lord said: Call upon Me; I will respond to you} ⁷. As God Almighty said: {And if My servants ask you about Me, then I am near. And like the supplication of the Prophet or the guardian for a specific person, like the supplication of the Prophet to Ibn Abbas (God grant him understanding of religion) and parents for their children, especially the mother, is answered by the right of her child.

Fourthly. Prayer proves blessings:

What is meant by gratitude is lasting blessings, and gratitude is a type of supplication, and that the believer must fully realize that his life is safeguarded by supplication, as it is a mediation between fear, greed, and hope. , For integrity, if only one of them perished. And the encouragement to hope is coupled with the call to fear God and to avoid His punishment in all the verses of the Noble Qur'an, where His Majesty said: {Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment}⁸. Among the blessings are sound belief, steadfastness on the religion and the application of its rulings, abandoning evil and doing what is permissible, obedience to God and His Messenger, pleasing parents, and maintaining ties of kinship. God Almighty said:

¹ Al-Razi: The Great Interpretation: 1/141

² Surah Yunus: 84-85

³ Surah Ibrahim: 40.

⁴ Surah Al-Fatihah: 6

⁵ Surah Maryam: 1-6.

⁶ Surah Al Imran: 41.

⁷ Surah Al-Baqarah: 186.

⁸ Surah Al-Hijr: 49-50.

{And man supplicates for evil his supplication for good, and man is hasty} ¹, and the Almighty's saying: {Is he who answers the distressed when he calls upon him, and removes the evil and makes you successors with God on earth?} ²

v. Supplication as a reason for steadfastness in the obligatory duties and abandoning the forbidden:

This purpose deals with supplication from the point of view of belief, whether in the human mind and mind or in its heartfelt existence, because it is one of the actions of the hearts, as it is stated that supplication is success for monotheism, prophethood, imams, knowledge of God and all the foundations of religion, even its branches such as prayer and Hajj... and steadfastness in performing duties... Faith and belief...these good deeds must be reconciled, and the reason for success is supplication, and how many believers have slipped and sealed their last breath with deviation in belief, disbelief and sin, especially in matters of faith such as abandoning monotheism and belief in atheism and secularism, or denying prophethood or imam and resurrection {Our Lord, do not deviate our hearts from thee after Him. We have mercy from you, for you are the bestower.} ³

vii. The benefit of supplication to repel injustice:

Injustice is one of these types of psychological oppression, as in the soul, the leadership of evil, which is a cause of human destruction, for it is the inner devil of man, and it is the greatest Satan. ⁴. The soul acknowledges its inclination from the truth by affirming: {Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, we will surely be of the unfortunate} ⁵.

So supplication includes everything, whether it is belief, lawful, forbidden, conciliation, health and wellness, lifting of torment and entering Paradise on the Day of Recompense, supplication for parents and lifting injustice from the oppressed,

¹ Surah Al-Isra: 17

² Surah An-Naml: 27

³ Surah Al Imran: 8.

⁴ Surah Al-Shams: 10-7

⁵ Surat Al-A'raf: 23.

for injustice is darkness... God promised us to respond.

And the slave dares his master to eat forbidden money and suspicious food and drink; Often the blessing is wiped out from him and is a reason for doing forbidden things, and the blessing of the lawful does not come from good sustenance, as God commanded us to do in the sacred law.

The third topic: Tawassul in fulfilling needs and its legitimacy in Islam

pleading language:

Tawassul has several meanings, including drawing close to others, as Al-Jawahiri stated in his Sahih, and desire.

I see people do not know what he has commanded them, but everyone who has a religion to God and ask.

(Wasil means willing), and according to Al-Raghib Al-Isfahani in its vocabulary, it means "to reach something with desire." It is defined as drawing close to God Almighty with all that pleases Him of worship, and the intercession of His Prophets, His Messengers, and His servants, living and dead, to bring good or ward off harm. Based on this, the definition includes all the vocabulary of the language in the meaning of tawassul, and it is not polytheism, sharpening, or exaggeration.

The first requirement: to dismiss the suspicion of impermissibility of begging

In this demand we mean to reject and nullify the suspicions of Wahhabism and to establish evidence for the correctness of tawassul, as many evidences were mentioned in the Holy Qur'an, such as the Almighty's saying: {O you who have believed, fear God and seek the means to Him} ⁶. Tawassul gives a moral energy to the supplicant, especially if the side that is being used is a sacred and lofty side. On the one hand it is a supplication and on the other hand it is intercession in the world and the hereafter, and it is submission, worship and veneration. And the

⁶ Surah Al-Ma'idah: 35.

transfiguration of the hearts... The first doors of self-education are the science of practical ethics, then ascend to the science of theoretical and applied gnosticism, and then travel to its certain stations, and the first of their doors is repentance, and repentance is by pleading with God. The most beloved of creation to him are Muhammad and the family of Muhammad (peace be upon him) with repentance for the sake of divine proximity, and this repentance is called repentance of the private, as well as the common people, for all sins are dependent on repentance and depends on the correctness of actions, and this knowledge (purifying the soul, purifying and purifying the hearts) is from the science of ethics, psychology, and knowledge of gnosis. Depending on it, especially the practical ones, and in order to clarify the importance of tawassul in these chapters and its practical application, if they go back to the books of supplications and visits and the supplications contained in them concerning the prophets and saints since the time of Adam until the last prophet and guardian, we find them charged with those games Rat sign of begging, far from skepticism and atheism.

And here we would like to ask a question...Is it permissible to beseech other than God Almighty, and what is the legitimacy of begging in the human mind?

There is no doubt that begging God Almighty has legitimacy with all sects and sects, their sects and their solution...and this is undoubtedly legal, rational and customary, but the dispute occurred among them regarding the permissibility of begging other than God Almighty, and it has made people orientate and western others with their evidence and fatwas. God, and this is praised, but there was also a dispute about it, as it was proven by some of its evidence and not proven by others, and here is the topic of the talk in this article, for whoever faces his face did not have its legitimacy, it is forbidden by Sharia and rationality, and this is not spoken about, because it is agreed on its sanctity as mediation. Idols and idols... and this is pure polytheism, and its special and its reward is the entry into Hellfire as long as it is not repented of... The claimant of this saying is false (except for God the pure religion, and those who have taken guardians besides Him, we

do not worship them except to bring us closer to God) (), where God commanded us to avoid idolatry. It is an abomination from the work of Satan, and its reward is Hell to abide in it, {Indeed, what you worship besides God is Hellfire. As for tawassul in matters that are legitimate in terms of Sharia and reason, the Muslims are at odds among themselves over its legitimacy. The difference is according to belief in multiple moments, and in terms of narrations, in the sources of hadith on both sides, and as it is said in logic (Wrong premises lead to wrong results). The reason for the disagreement is that he has established and established doctrinal rules on wrong premises and rules, and builds on them and discusses on a wrong basis, then establishes a special approach on this basis and is known later on by it, and considers it one of its premises, and it is one of the necessities of his doctrine or sect, and is famous for it later. From this point of view, you can distinguish each group according to its belief ...

Here we can take tawassul as a model for that, and after reviewing the narrations and jurisprudential opinions, we come up with a positive conclusion, and let's start with Wahhabism: they are a purely political movement that later turned into a religious, founded by Muhammad ibn al-Wahhab by order of Britain, and then turned into a religious one whose goal is to destroy the religious buildings of Muslims and obey the rulers The matter - even if they were oppressors - were appointed by the English to achieve their goals, and the reason for establishing the movement was to strike the Ottoman Sunni state for its control and its conquest of many countries of the world, especially the western countries of the Roman Empire. And Muhammad bin Abd Wahhab benefited from the ideas of Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah, who are hard-line in belief, to make most Muslims atonement, and these do not take the permissibility of tawassul except by God. The door, like the narrations of tawassul, is the restoration of sight to the blind by the Noble Prophet (peace be upon him), and he came asking the Prophet (peace be upon him) to pray for him so that God might restore his sight, so he gave him the option, and he said: Leave him, so Once he performs ablution and performs

his ablution well, and supplicates with this supplication:

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said it is fabricated⁴. Al-Dhahabi followed it up by saying: I said: Rather it is fabricated, and Abdullah bin Aslam Al-Fihri, I do not know who it is. And in the Book of Tawassul: Its Types and Provisions, p. 113. Al-Albani has separated the saying in this hadith. All of these narrations and many other narrations were weakened and falsified by Sheikh Ibn Taymiyyah, Ibn al-Qayyim al-Jawzi, al-Dhahabi and al-Muhaddith al-Albani.

As for the rest of the schools of thought from the Hanbali, Hanafi, Shafi'i, Maliki and other Islamic sects, they all allow tawassul with everything that God Almighty permitted to tawassul with, such as saints and others, as well as the Sufis and their ways and all the Imami sects, and their evidence is the verse of tawassul itself, the aforementioned, and many of the narrations in the time of the Messenger and after him did not end the narrations. By means of tawassul with what is legislated with the provisions of Islam, and since the basic principle in beseeching other than God is non-existence, and whoever is permissible must come with evidence, this utterance must be singularly takes him out from releasing prohibition to singling out permissibility and ornamentation, so the verse and narration guarantee that as it will come.

The reason for the symptoms of Wahhabism about begging other than God is the Almighty's saying: {And if My servants ask you about me, then I am near. I respond to the supplication of the caller, if he calls, so let them respond to me and believe in me, so that they may be guided}⁵. And the interpretation of this verse does not contradict tawassul as they imagined, for once it is permissible to singularly and once to be plural, as is clear. Because it did not go out of their concept, and supplication is part of begging and prayer, which is a supplication, so it is permissible to invoke it as well, provided that it is for God and what God has commanded, and this is what they could not distinguish, so every act of worship and worship is purely for God. And without an intermediary, and tawassul here

¹ Al-Tirmidhi: Sunan: 3578

² حمد بن ناصر الألباني، أنواعه التوسل وأحكامه، مكتبة المعارف، تاريخ الإصدار: 1/يناير/1986م: 127.

³ Obaidullah bin Abdullah Al-Haskany, Evidence of Downloading, Al-Alamy Foundation, Beirut, 2010 AD: 2/615.

⁴ See: Al-Albani: Series of weak and fabricated hadiths, Knowledge Library: 1/38 Hadith 25

⁵ Surah Al-Baqarah: 186

with them is mediation by worship and good deeds for the servant only, it is only for him, and if we discuss the theory of independence in all places of religion, with a separate note, the words of the Wahhabi and the Salafi are true, because it contradicts with the unification of actions as it is clear, and it is a disposition of the universe and order on the side of independence. And this is a claim to lordship, rather divinity, and it is also false, and none of the creatures says this, neither among Jews and Christians, nor among Muslims other than Wahhabism. is yours M of the clay as the bird's body, he is blowing in it. And what Wahhabism went to is contrary to reason and transmission, as begging by the infallible in the general sense other than begging by the unbelievers and the polytheists, and this infallible has special qualities and powers that qualify him for the rank and position of begging with which to draw closer to God... The fancy to you about the path of God if those who misguide Allah, have a great torment, including the day of the account. " And also the Almighty's saying: {They said, "Our father, forgive us our sins, for we were sinners."} ¹. And the answer of the Prophet of God Jacob (peace be upon him): {He said, I will ask forgiveness for you, my Lord, for He is the Forgiving, the Merciful} ². (I will ask my Lord to pardon you for the sins you committed against me and in Yusuf) ³. And when they asked for repentance from the Messenger (peace be upon him), God Almighty commanded His Prophet by saying: {And if, when they were unjust to themselves, they came to you and sought God's forgiveness, and the Messenger sought forgiveness for them if they were to blame. ⁴ Here the word came to you as a noun and (the highest general formulas is what occurred in the context of the condition. And with a clearer statement: the verb in the meaning of the noun is to include a negative source, and the nominative that occurs in the context of the

negation or the condition has a status for the general) ⁵.

And benefit from this verse most of the Muslim scholars in the permissibility of visiting the Prophet (peace be upon him) and begging him alive and dead ⁶ This meaning confirms: "My life is better for you, and my death is better for you. You talk and it happens to you, and your deeds are presented to me, so when I find good I praise God, and when I find anything else, I ask forgiveness for you" ⁷.

The second requirement: tawassul in the biography of the Prophet

We have presented in this requirement a history of the biography of the Prophet, so the follower of the biography of the Prophet and what follows will find that the Prophet practiced tawassul, and followed the example of a group of companions, as he narrated (that a man used to disagree with Uthman bin Affan during the time of his caliphate in need, so he did not pay attention to him and did not consider his need, So he complained about this to Othman bin Hanif, and he said to him, "The ablution place came and he performed ablution, then he came to the mosque, separate and then say, O God, I ask you and I turn to you with our Prophet Muhammad, the prophet of mercy, O Muhammad, I turn to my Lord with you to fulfill my need, and remember your need, so the man went, and did that." Then he came to Othman's door, and the doorman came to him and took him by the hand and brought him to Othman, so I sat him with him, and said, "Mention your need, so he mentioned his need and he fulfilled it." Hear a need, so say: O God, I ask you for the sake of Muhammad and Ali, for they have with you a matter of concern and a measure of fate, for the right of that matter and for the right of that destiny, that you do to me such and such, for if the Day of Resurrection comes, there will be no close angel, nor a prophet

¹ Surah Yusuf: 97.

² Surah Yusuf: 98.

³ Surah An-Nisa: 64

⁴ Abdullah Al-Hakim, Al-Mustadrak, Dar Al-Kutub Al-Ilmia, Beirut: 1/316.

⁵ Muhammad bin Ali Al-Shawkani, Irshad Al-Fahl, The Endowment Library, 2000 AD: 122.

⁶ Abdullah Al-Siddiq Al-Ghamari, The Solid Refutation, Cairo Library, 2013: 44.

⁷ Nour El-Din Ali Al-Haythami, Al-Zawa'id Complex, Al-Qudsi Library, Cairo, year of publication 1994 AD: 9/24

sent, nor a believing servant, God has tested his heart for faith. Except he is in need of them on that day) 71. And on the authority of Ali bin al-Nu'man: (Whoever said this saying was with Muhammad and the family of Muhammad (peace be upon him), if he rises before God conquers Prayer: O God, I turn to You with Muhammad and the family of Muhammad, and I present them before my prayers, and I draw nearness to You with them, so make me worthy of them in this world and the hereafter, and among those who are close to you.¹ Close to this concept is the Witr prayer: (...O Allah, I beseech You by them, I draw near to You and turn to You, O Allah, make me worthy through them, O Allah, forgive me through them and forgive my sins through them, and have mercy on us through them and intercede for me through them. This world and the hereafter, you are over all things, O God, forgive us and have mercy on us, and repent to us and pardon us, and protect us and grant us and direct us and guide us and guide us, and be for us and do not be against us, and stop us from what is important to us from the affairs of this world and the hereafter and do not lead us astray and do not destroy us, and do not make us, and guide us to the right path. And we gave us what we asked of you and what we did not ask you, and please increase us that you are the kindness, O God, our Lord, give us good in this world and good in the hereafter and protect us from the torment of the fire, I ask forgiveness of God and repent to Him, Lord forgive and have mercy and transcend what you know, for you are the dearest, the most generous...)². Tawassul was mentioned in Surat Al-Qadr and Ayat Al-Kursi, and in many Suras and Verses of the Qur'an, and the Qur'an is an intercessor and intercessor.

And it may be said that the Qur'an is the word of God, and the tawassul by it is tawassul by God, then it is an attainment. Customary for glorification, such as ... figs, olives, dawn, intercession, morning and afternoon... Undoubtedly, there are conditions for tawassul.

¹ Suleiman bin Ahmed Al-Tabarani, The Lexicon, Ibn Taymiyyah Library, 16-May-2007 AD: 1/307.

² Muhammad Baqir al-Majlisi, Bihar al-Anwar, The Revival of Islamic Books, Qom: 84/215.

When the conditions are known, it vanishes and wonder is abolished... The most important of these conditions is that the one who seeks it is one of God's friends or one of His true creatures, in order to reach God with what It is legally permissible (from creation to the truth), and the reason is not always weak faith of the caller or the loss of the conditions of supplication, but perhaps it is due to the greatness and glorification of the beseeching and intercessor between you and God.

And every supplication has been rejected without mentioning the prayer upon Muhammad and his God, as in supplication, tawassul, and others. And there is a difference that the Wahhabi overlooked, which is begging for the infallible - a prophet, an imam, a guardian or a king - and begging by the infallible, and this does not involve exaggeration or deification as they think, so begging is through the infallible, but not to the infallible, but to God alone who has no partner, like prostrating on the dirt, once you prostrate On the dust for the sake of the dust and once prostrating on it in obedience to God, in order to reach - through humility, submission, humility and obedience - to God Almighty... and its path is dust, as in prostration on the ground and what it grows from unworn and eaten, as it was narrated from the Prophet (peace be upon him) The earth has been made a mosque and a purifier for me, so any man from my ummah who is caught up in prayer, let him pray . This resemblance fell into Satan (may God curse him) when he refrained from prostrating to Adam and began to measure between prostration to Adam and prostration to God, and he did not differentiate between them. In response to order {we may see your face in the sky. This is a false mental analogy that Satan fell into, and the result was expulsion and curse... So what prevents us from begging the infallible to ward off harm such as sickness, blindness and seeking forgiveness, such as Abraham asking forgiveness for his father Azer - his uncle - and Adam begging Muhammad for repentance, and the prayer of the Messenger (peace be upon him) to the repentant {Pray for them that your prayer residence for them} ³. {I ask forgiveness for them or do not ask forgiveness for them. If you ask

³ Surah Al-Baqarah: 144.

forgiveness for them seventy times, then God will not forgive them. That is because they disbelieved in God and His Messenger, and God does not guide the wicked people.} This indicates that tawassul is codified and not absolute as the Wahhabis claimed, so the one who seeks tawassul by it is specific, and whoever is subject to the act of tawassul also specifically, it does not include the polytheist, the unbeliever, the hypocrite, the sinner, the idols and the idols, and he does not beg for them..., and the Qur'anic examples are many.

And if we reviewed the interpretation of the aforementioned verse, we would find that each interpreter has his own opinion, for Allama al-Tabarsi went in his collection, that the Waseelah is the degree, and the highest station in Paradise, and what is meant by the degree is the sublime degree and the praised station in Paradise, where he says, "Ask me the Waseelah...or that in Heaven is a place that only one who has great fortune can attain, and I hope that it will be me. So ask me the means, as the Almighty says in the court of His Mighty Book: {And from the night, pray with it as a voluntary prayer for you, perhaps your Lord will raise you to a praiseworthy station}¹. The praised station is the station of intercession, and intercession is in This world and the hereafter, and it is not a place and a home for softening, as some of the commentators have said, because the Messenger has reached the highest rank in the world of this world, which is the seal of the prophets and messengers, and the highest station, which is the position of divine nearness {and it was just around the corner or less}². It was narrated on the authority of the Messenger (peace be upon him): (If you hear the muezzin, then say the same as he says, then pray for me, for whoever prays for me a prayer, may God bless him ten times.³

Al-Tabataba'i went in his balance, that the means is servitude, and it is achieved by the reality of servitude, and directing the face of misery and poverty to His grace, the Exalted, so this is the means. The reason for interpreting the means of

slavery is because Allama Tabataba'i is a gnostic philosophical method, and both sciences aim at monotheism. In his Scouts, al-Zamakhshari went to a more broad and open view. If it indicates the strength of his insight, he has adopted that tawassul in Islam is drawing close to God, whether it is through a person, a favour, or a specific act; And Al-Razi's pride is in his greatness, for he went to begging to be in good deeds, and Ibn Taymiyyah said that begging is in God alone and this is their building, and they justify their saying in order to prove monotheism and deny exaggeration. Their claim is that Wasilah and Tawassul is a Qur'anic topic, supported by many verses and narrations, such as the Almighty's saying: {Those who invoke seek the means to their Lord, which of them is nearer and hope for His mercy}⁴. And here we say what prevents us from beseeching the guardian, and he is God's guardian and his door and the source of his knowledge. The Messenger (peace be upon him) says: "I am the city of knowledge and Ali is its gate. And His saying, Glory be to Him, {And righteousness is not that you come to houses from their backs, but righteousness is one who has piety, and come to houses from their doors, and fear God that you may be successful}⁵. Here is a problem as to why the knowledge is not taken from the Qur'an directly or from the Messenger, considering the Qur'an and the Sunnah as arguments. The house, and the Prophet's hadith mentions the word Medina. Isn't it the first to unify the discourse by considering the Qur'an to be the word of God in word and meaning, and the hadith is the meaning from God and the wording is from the Messenger (peace be upon him). Start with yourself before others to enter the city of knowledge, and the city will be diverse, and the Commander of the Faithful (peace be upon him) said: (The Messenger of God (peace be upon him) taught me a thousand doors of knowledge that opens for me in every door a thousand doors...)⁶

⁴ Surah Al-Isra: 57.

⁵ Imad Al-Din Ibn Katheer, The Beginning and the End, Dar Al-Fikr Press, year of publication 1407 AH: 11/96.

⁶ Majlisi, Bihar Al-Anwar: 26/29.

¹ Surah At-Tawbah: 103.

² Surah At-Tawbah: 80

³ Muslim, Sahih: 1/288.

It means a million chapters of science, and humanity has not reached this number of sciences to this day. It is not reasonable to say that a thousand chapters are (halal and forbidden), as some have imagined, because halal and forbidden are from the merits of science. And the science of halal and haram falls under the heading of jurisprudence, which is one science and its issues may reach more than a million issues... It is also mentioned in the hadith "I am the house of wisdom and Ali is its gate"¹, and the house and the house are one. And this method - tawassul - has been followed by all creatures since the creation of creation to this day, and it is the way of the prophets, so the Qur'an tells us about it on the authority of Adam (peace be upon him) who begged for the sake of the five names. And Yusuf (peace be upon him) supplicates in the den and prison, for the sake of his fathers and grandfathers... It was narrated that (Abu Baseer said I said to Abu Abdullah al-Sadiq (peace be upon him) What was Yusuf's supplication in the den, we disagreed about it, so he said that Yusuf (peace be upon him) when he became in the pit and despaired of life He said: O God, if sins and transgressions have created my face before You, then you will not raise my voice to You, and you will not respond to my supplication. And I say: O God, if sins and transgressions have created my face with You, then they will not raise my voice to You, for I ask You by You, there is nothing like You. And on the authority of Shuaib Al-Aqraoufi, on the authority of Abi Abdullah (peace be upon him), he said: Yusuf Gabriel came to him and said to him: O Yusuf, the Lord of the worlds sends you peace and says to you: Who made you in the best of character? He said, so he shouted and put his cheek on the ground, then he said, "You, Lord." Then he said to him: He says to you, "Who loved you to your father without your brothers?" He shouted, and put his cheek on the ground, and said, "You, Lord." He said, "Who brought you out of the pit after you were thrown into it and convinced of death?" He shouted, and put his cheek on the ground, then said, "You, Lord." He said: "Your Lord has

appointed you a punishment for seeking help from someone else, so you stayed in prison for a few years."

He said, when the period expired and God permitted him to pray for relief, so he placed his cheek on the ground, then said, "O God, if my sins have made my face to You, then I turn to You in the face of my righteous fathers, Abraham Ismael, Isaac and Jacob, so God relieved him. He said, "Pray for the same, O God, if my sins have created my face with You, then I turn to You by Your Prophet, the Prophet of Mercy, Muhammad (PBUH), Ali, Fatima, Al-Hasan, Al-Hussein and the Imams (peace be upon them). Their saying is also narrated from the Messenger of God (peace be upon him): (Whoever visits me after my death, it is as if he visited me during my lifetime...)². And the Almighty's saying: "And if, when they were unjust to themselves, they had come to you and sought God's forgiveness, and the Messenger had sought forgiveness for them, they would have found God repentant" (Repentant). The reason for inferring the verse is that he (PBUH) is alive in his grave after his death, as in the hadith of the prophets, he is alive in their graves. This is supported by what has been proven that the martyrs are alive with their Lord, receiving sustenance in their graves, and the Prophet (peace be upon him) among them, and if it is proven that he is alive in his grave, visiting him after death is like visiting him before him. {And do not think that those who were killed in the way of God are dead rather they are alive with their Lord, provided with their lives}³. It will come from that he (peace be upon him) will return to him his soul upon greeting him, yes the hadith: (Whoever visits me after my death, it is as if he visited me in my life) and this hadith is an argument in the standing, and Ibrahim bin Abi Hajar Al-Aslami narrated on the authority of Abu Abdullah (peace be upon) he said: The Messenger of God said (s): (Whoever comes to Mecca as a pilgrim and does not visit me to Medina will be numb on the Day of Resurrection, and whoever comes to me for a visitor, my intercession will be required for him, and

¹ Ahmad ibn Hanbal, The Virtues of the Companions, Dar al-Kutub al-Ilmiyya, Publishing Date: 2-2-2008 AD: 2/634, Hadith 1081

² Ali bin Omar Al-Dar Qatni, Sunan, Dar Al-Maarifa Press, Publication Date: 2001: 2/244.

³ Surah Al Imran: 169.

whoever is required by my intercession will be obligated to Paradise). It is diminished by saying {God is the pure religion and who have taken without parents. Whoever infers the sanctity of tawassul, his saying is refuted by the noble verses that speak of the polytheists and the infidels, and the claim that they apply to Muslims (opposing you), is the act of the Kharijites.

Al-Shafi'i used to say:

The family of the Prophet is my pretext, and they are my means to Him.

I hope for them my paper will be given tomorrow by the right hand¹.

All sects are based on the doctrine of tawassul, and the science of practical gnosticism among its pillars is tawassul and spiritual extension, as is the case with the Shiites and the Sufis and their ways. It may be stated in this way: It is not permissible to worship anyone other than God, as it is specific to God Almighty, and it is not necessary to worship anyone other than God, because that is pure polytheism and is mentioned in some Qur'anic verses that speak of prostrating to other than God Almighty, such as what was mentioned in the story of Adam's creation and the order of angels to prostrate to him: { So the angels prostrated, all of them together}². If worshipping other than God Almighty was polytheism, then why was the command in this honorable verse to prostrate to Adam? And in the story of Joseph when the brothers and parents met Joseph in Egypt {and he raised his parents to the throne and they fell down to him in prostration}³. The sons of Jacob prostrated to Joseph, and Jacob a prophet also prostrated. And when the Children of Israel came to Jerusalem, they prostrated when they entered the temple, as in the Almighty's saying : (And we said, enter this village, they are, where you will like Raghda and entered the door, and they will say, and they will forgive your sins, and we will increase the benefactors. " And we should not forget the Prophet (peace and blessings of Allaah be upon him) seeking help from Ali (peace be upon him)

¹ The Burning Lightning: Ibn Hajar: 180.

² Surah Al-Hijr: 30

³ Surah Yusuf: 100.

on the night of the night in his bed, as in the Almighty's saying: {And among the people is he who sells himself to seek the pleasure of God, and God is merciful to His servants} (The servants). Likewise in wars (O Ali, return this battalion), is this considered shirk?

Results:

After analyzing the narrations in a scientific analysis, it became clear that ... there is nothing wrong with begging and supplication as long as there is no legal and rational presence in it, and for the sake of getting closer to God and healing from many diseases that physical medicine has been unable to do. More than others, this is if it is a sacred person for an aspect emanating from God Almighty and by His command, and is not in conflict with God and calls for others, then this aspect is a call to God in one way and another, even if implicitly, and God did not warn against that, but rather commanded it sometimes, and begging A type of supplication as we mentioned previously, but through the result of the weak faith of the supplicant or finding a shortcoming that calls for greater powers to intervene as a mediator in begging, due to the greatness of the intercession, and once to ward off the inevitable fate, and if it is not what was previously mentioned, it is not permissible to beg at all, and accordingly begging and supplication is legalized , by codifying the narration and the mind, and perhaps we should take into account the ways and words in that, and the intention is purely to God for the length of the work, and the best types of begging and supplication is what begged and prayed by the infallible, which is found in the books of hadiths and special supplications.

search background:

The purpose of my research is to urge Muslims to abstain from intellectual stagnation and mental liberation, justice and fairness in the matter, and to avoid blind imitation, fanaticism and sentimentality, and to follow the evidence and submit to it, and to demand that everyone who claims a particular idea prove it or criticize it with bright evidence, and if he wants to refute it with conclusive proof, According to scientific

balances, books have been written denouncing tawassul with Wahhabism, yet there are many gaps in them. I referred to these books with their contents, and these researches whose owners made a great effort were not successful in revealing the truth, but rather an idea and doctrine - which is not sound - has become twisted and revolved in order to prove it, While many of the facts are crystal clear on the fourth day of the day as soon as he sees them with the insight of justice and fairness, he leaves blind fanaticism and hidden hatred inherited, resulting from tribalism, revenge and bias towards certain people, because if he begs. He pleads with a certain group that he does not want to elevate its status and show its high status, and the reason is that it builds its premises on false foundations and premises. Neither the writer nor the reader has the right to be sentimental and intolerant towards his doctrine to believe in it without evidence. The good qualities were lost due to either a wrong understanding of a certain scholar who became a symbol of the sect that follows him, or he built his sect on the basis of dissenting from others so that his sect declared its hostility in everything to the primary principles of Islam.

The desired goal in the article is that every scholar and writer should explain his belief to others in a transparent, literary, and scientific manner through which his issues are clarified, leaving the reader the freedom to choose his belief, and be open to understanding the opinion and the other opinion. If we had such a balance of justice, We were able to end all the problems of the Islamic sects of faith, jurisprudence and philosophy that have been in dispute for a long time. Scientific analysis and accurate interpretation encourage the recipient to obey the truth in a modern, beautiful and wonderful way.

Discussion, conclusion and conclusion:

In my article, I concluded that supplication is the best way to connect the servant with his Lord, as it is speaking with God from the side of the creature as in prayer, and reading the Qur'an is the Creator speaking with His creature, and begging is the best way to mediate between the servant and his Lord, and because of the many sins and disobedience, one loses the response to

prayer directly. Except for the few, so this is why the servant resorts to begging, and he has proven their legitimacy, and I have seen the views of the Al-Albani scholar in his book *Al-Tawassul*, its types and provisions, and I found his book devoid of evidence for the rest of the sects. Islamic sects, as well as rational evidence, and he neglected many of the authentic transmission evidence, and began to weaken them in support of his idea and sect, and strengthen weak hadiths, to reach his goal.

I call upon all Muslims and mankind not to leave these two virtues of supplication and supplication, and not to pay attention to what is rumored about them by Wahhabi scholars, under the pretext of polytheism, atheism, monotheism and trust, for this is a word of truth intended to be false.

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