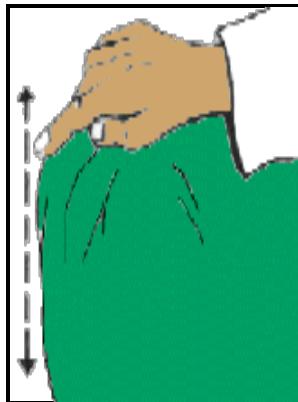


# Thawrah al-tiknulūjīyah wa-wasā' il al-ittīṣāl al-'Arabīyah.

**al-Munazzamah al-'Arabīyah lil-Tarbīyah wa-al-Thaqāfah wa-al-'Ulūm, Idārat al-Thaqāfah**  
- Tawassul



Description: -

-  
World War, 1939-1945 -- Personal narratives, Russian  
World War, 1939-1945 -- Campaigns -- Hungary  
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Artificial satellites in telecommunication.  
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- Thawrah al-tiknulūjīyah wa-wasā' il al-ittīṣāl al-'Arabīyah.  
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Al

So also is the Prophet's saws infallible progeny as , who along with the Book of Allah Holy Qur'an , is the immortal legacy of the Prophet and continuation of his path as borne out by the Hadith al-Thaqalayn which is unanimously confirmed by both Shia and Sunni 'ulama'. First, Abu Hanifah has approached this issue with aversion and a purely personal opinion, as is clear from the inclusion of istidlal and tamassuk in Bab al-Karahah of Abu al-Hasan Qadur's Sharh Karkhi.

**Tawassul**

It is a common sight in many countries to see the Ahl al-Sunnah approaches the graves of pious persons to pray and supplicate for their needs.

**Tawassul**

No matter how fervently these idols are called upon, they do not listen since they are inanimate objects, and suppose even if they were to listen, they cannot answer since they do not have the tongues.

**Yusuf Islam**

We repent of slipperiness, we confess our wrongs and our faults, accept our repentance for his sake, make Your Prophet intercessor for us, and exalt us for the sake of his position and his rights with you. First of all, the predecessors, whether the companions or the first and second generation of Muslims, never denied tawassul to the Prophet saws , either during his lifetime or after his passing away. In this regard contemporary scholars opposed to tawassul have quoted Abu Hanifah as saying: Do not say asaluka bi-haqqi anbiya'ika I invoke you by the right of Your Prophets.

Al

For example, when it is said **Allahumma asaluka bi-Nabiyyika Muhammad O Allah!** They are alive and are being sustained by their Lord. In their jurisprudential manuals, both Ayatullah Burujirdi and Sayyid Khumayni have the following to say concerning prostration at holy shrines, it is haram to prostrate to anyone except Allah.

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