

SHIRK BY CALLING ALI OR HUSAYN (RADHI ALLAHU ANHUM) OR DEAD PEOPLE

By Mustafa Abdul Qadir

NEW!! - Email from a shia individual about this website & written response in regards to the email...

NEW!! - Correct Islamic tawassul and forbidden tawassul...(Fatwa of Shiekh Al-Munajjid)

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I greet you with the greeting words of paradise As Salamu Alaykum. All praise be to Allah the and may peace and blessings be upon his last messenger Muhammad sallallahu alayhe wa sallam. We seek His Help and we seek His Forgiveness. We seek refuge with Him from the evil of our souls and the evil of our actions. Whosoever Allah guides then none can misguide him, and whosoever Allah leaves to stray then none can guide him. I bear witness that there is none worthy of worship save Allah, the One Who has no partner and we bear witness that Muhammad (sallallahu alayhe wa sallam) is his servant and Messenger. The best speech is the Speech of Allah, and the best guidance is the guidance of Muhammad (sallallahu alayhe wa sallam), and the worst of all affairs are the newly invented matters (in the religion)" (Saheeh Muslim). Allah the Almighty says: "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion" (Surat Al-Maida 5: 04)

The topic that is going to be discussed is about people who have deviated from the truth (commonly from Shia sect, e.g. Rafida, etc....) who call, or rather invoke others besides Allah. A good example of this would be by calling people who are dead and in the grave, like Ali or Husayn, may Allah be pleased with them.

According to the Arabic language, 'Ya' is used for someone who can hear you and is near to you. For example: 'Ya Allah' or the saying of 'Ya RasoolAllah' when the prophet was alive. If one says 'Ya' believing that Ali or Husayn can themselves listen to what they are saying and help them and that they are EVERYWHERE then indeed this is unislamic because these qualities are for Allah alone. Now if Ali or Husayn can hear thousands of people calling him and respond to every single one then they are taking him as god. They decide to call them rather than Allah The Most High. They ask for help from them although they can't help nor respond to their invocations, Allah the Ever-Living, the Ever-Existent (Al-Hayy Al-Qayoom) says in Surat Fatir: **If you pray to (or call upon) them they cannot hear your prayers (or your call) and even if they could hear you they could not answer you (grant your request). On the Day of Resurrection they will deny your associating them with Allah. O mankind! None can inform you about all this except the One Who is All-Aware. (Surat Fatir 35:14)**

In our daily prayers we read the opening chapter of Quran, Surat Al-Faitha and in ayat 5 we read: **O'Allah! You Alone we worship and You Alone we call on for help. (Surat Al-Fatiha 1:05)**

This is a matter of importance because Allah forgives any sins except shirk (ascribing partners with Allah). Allah subhana wa Ta'ala has said in Surat An-Nisaa:

Surely Allah will never forgive the one who commits the sin of shirk and may forgive anyone else if He so pleases. One who commits shirk has indeed gone far away from the Right Way. (Surat An-Nisaa 4:116)

'Shirk' literally means sharing or associating partners. In Islamic terms it means associating partners with Allah and is equivalent to idolatry.

Bismillah

Surely Allah does not forgive shirk (associating any partner with Him); and may forgive sins other than that if He so pleases. This is because one who commits shirk with Allah, does indeed invent a great sinful lie. (Surat An-Nisaa 4:48)

...Whoever commits shirk (joins partners with Allah), Allah will deny him the paradise, and the hellfire will be his home. There will be no helper for the wrongdoers. (Surat Al-Maida 5:72)

This is the guidance from Allah; He bestows it upon whom He pleases of His devotees. If they had committed shirk (worshiped anyone else besides Allah) all their deeds would have become void. (Surat Al-An'am 6:88)

We have enjoined man to show kindness to his parents; but if they (your parents) force you to commit shirk with Me, of which you have no knowledge, do not obey them. To Me is your return and I will inform you of what you have done. (Surat Al-Ankabut 29:08)

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1. First of all lets discuss some ayahs that mention that the shaheed (martyr) is alive with references from hadeeth insha'Allah:

Do not say about those who are slain in the cause of Allah (martyrs), that they are dead. Nay, they are alive, but you do not perceive it. (Surat Al-Baqarah 2:154)

This does NOT mean that they are physically alive, so they cannot hear us, nor can they talk, nor can they walk, nor can they hold anything. Even if they are spiritually alive, they still have no contact with this world, because there is a barrier between this life and the next. Allah subhana wa Ta'ala tells us in Surat Al-Muminoon about death coming unto people and how there is a barrier between them and the world:

These people will never refrain from wrongdoing until when death comes to anyone of them, he will say: "O Rabb! Send me back, so that I may do good deeds in the world that I have left behind." Never! This is just a statement which carries no value, it will be too late because there will be a barrier between them and the world they have just left till the Day they are raised to life again. (Surat Al-Muminoon 23:99-100)

The shuhada (martyrs) are the throne of Ar-Rahman (the Most Merciful) and their souls live in the hearts of green birds. Let's have a look at an ayah and some hadeeth concerning this.

Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord. (Surat Alee-e-Imran 3:169)

Muslim reported that Abdullah narrated: It has been narrated on the authority of Masruq who said: We asked Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord...." (iii.169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: **The souls of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty.** They eat the fruits of Paradise wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more can we desire? We eat the fruit of Paradise wherever we like. Their Lord asked them the same question thrice. When they saw that they would continue to be asked and not left (without answering the question), they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy cause once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven). (Saheeh Muslim Number. 873)

Narrated Utbah ibn Abdus Sulami: Allah's Messenger (peace and blessings be upon him) said, "The slain are of three types: 1) **A believer who strives with his property and person in Allah's cause and when he meets the enemy he fights till he is killed. (Of him the Prophet said that that martyr who has suffered trial is in Allah's tent under His Throne and is not excelled by the prophets except in the degree of the prophetic office.)** 2) A believer who mingles a good deed with another which is evil, who fights with his person and property in Allah's cause, fighting till he is killed when he meets the enemy. (Of him the Prophet (peace and blessing be upon him) said that it is a cleansing agent which has obliterated his sins and his errors, for the sword obliterates errors, and he will be introduced by whichever of the gates of Paradise he wishes.) 3) A hypocrite who strives with his person and property, and when he meets the enemy fights till he is killed; but that one will go to Hell, for the sword does not

obliterate hypocrisy." (Tirmidhi Number. 1077)

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2. Secondly, everyone shall taste death. Let's have a look at Qur'anic evidences for this:

O Muhammad, We have not granted immortality to any human before you: so if you are to die, will these unbelievers live forever? Every soul is bound to have the taste of death. We are putting all of you to a test by passing you through bad and good conditions, and finally you shall return to Us.(Surat Al-Anbiyaa 21:34-35)

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3. Only Allah is Al-Hayy and Al-Qayoom – The Ever-Living, The Ever-Existent:

Put your trust in the Ever-Living (Allah) Who never dies: celebrate His praise, for He Alone is sufficient to be aware of the sins of His servants. (Surat Al-Furqan 25:58)

He is the Ever-Living. There is no god but Him. Therefore call upon Him with your sincere devotion. Praise be to Allah, the Rabb of the worlds. (Surat Ghafir 40:65)

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4. Now let's see what the Quran mentions about dying:

It is He Who gives life and cause you to die, and in His control is the alternation of the night and the day: then why don't you understand? (Surat Al-Muminun 23:80)

It is Allah Who has created you, then provides you your daily bread, then He causes you to die, and then He will bring you back to life. Is there any of your shoraka' (associates you have set up besides Allah) who can do any of these things? Glory be to Him, and exalted be He above the shirk these people commit. (Surat Rum 30:40)

O Prophet, you shall die and they too shall die. (Surat Az-Zumar 39:30)

So if Allah says in the Quran that He causes us to die then we must not reject it. Let's see more Qur'anic proofs:

Surely it is Allah to Whom belongs the kingdom of the heavens and the earth. He gives life and causes to die. You have none besides Allah to protect or to help. (Surat At-Tauba 9:116)

It is He Who gives you life and causes you to die. It is He Who when He decides to do something, needs only to say: "Be," and it is. (Surat Ghafir 40:68)

O Prophet tell them: "It is Allah Who gives you life and later causes you to die; then it is He Who will gather you all on the Day of Resurrection, about which there is no doubt, yet most people do not understand." (Surat Al-Jathiya 45:26)

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5. Now lets have a look at what the Quran says about those who call or invoke besides Allah:

O Prophet, say: "Have you ever considered your associate gods to whom you call upon besides Allah? Show me anything that they have created in the earth! Or what is their share in the creation of the heavens? Or have We given them a Book from which they derive a provision of shirk? Nay, in fact the wrongdoers promise each other nothing but delusions. (Surat Fatir 35:40)

Now pay attention to these ayats, in Surat Al-A'raf which clearly explains the shirk for those people who call on the dead.

Do they associate with Him those deities who can create nothing but are themselves created, they have neither the ability to help them, nor can they help themselves? (Surat Al-A'raf 7:191-192)

If you invite them to guidance they will not follow you. It will be all the same for you whether you call them or hold your peace. In fact those whom you call besides Allah are bondmen (slaves), like yourselves. Well call them, and let them answer you, if what you say is true! (Surat Al-A'raf 7:193-194)

Have they feet to walk with? Have they hands to hold with? Have they eyes to see with? Have they ears to hear with? O Muhammad, say: "Call on your shoraka' (partners you have set up besides Allah) and collectively plot against me and give me no respite! My protector is Allah Who has revealed this Book and He is the protecting friend of the righteous. (Surat Al-A'raf 7:195-196)

On the contrary, those whom you call besides Him have neither the ability to help you, nor can they help themselves. (Surat Al-A'raf 7:197)

Now let's see more Qur'anic evidences.....

Would you invoke Bal (their invented god) and forsake the best of the Creators (Surat As-Saffat 37:125)

Yet the unbelievers have taken besides Him other gods which can create nothing but are themselves created, which can neither harm nor help even themselves, and which have no power over life or death, or raising the dead to life. (Surat Al-Furqan 25:03)

O Prophet, tell them: "I have been forbidden to invoke those whom you invoke besides Allah. How can I do this when clear revelations have come to me from my Rabb, and I have been commanded to submit myself to the Rabb of the worlds." (Surat Ghafir 40:66)

Ask them: "Have you pondered on those whom you invoke besides Allah? Show me anything that they have created in the earth, or do they have any share in the creation of the heavens? Bring me any Book revealed before this, or some remnant of divine knowledge in support of your beliefs if you are telling the truth." And who could be more astray than the one who invokes those deities besides Allah who cannot answer him till the Day of Resurrection - which, in fact, are not even aware that they are being invoked? And when mankind shall be assembled on the Day of Judgement, they will become enemies of those who invoked them and deny their worship altogether. (Surat Al-Ahqaf 46:04 - 06)

Ask them to think carefully and answer: "When you face a disaster or the last Hour approaches you, do you call for help anyone other than Allah? Answer me if you are truthful!" No, on Him Alone you will call, and forget those whom you have set up as His partners; then if He pleases, He relieves you from the affliction about which you have prayed to Him.(Surat Al-An'am 6:40-41)

O Muhammad, tell them: "I am forbidden to worship those whom you call upon besides Allah." Say: "I am not going to follow your wishes: if I do, I would be lost and cease to be from the rightly guided." (Surat Al-An'am 6:56)

Ask the mushrikin: "Should we call on those, instead of Allah, who can neither benefit us nor harm us? Should we turn upon our heels after Allah has guided us to the Right Way? Like the one whom Shaitan has misled and is wandering around in the land, while his friends are calling him to the right way, shouting: "Come this way!" Tell them: "Allah's guidance is the only guidance. We are commanded to surrender (become Muslims) to the Rabb of the worlds (Surat Al-An'am 6:71)

Who can be more unjust than the one who invents a lie against Allah or rejects His revelations? Such people will have their destined portion from the Book (what was written for them to receive during their life on earth); until when Our messengers (angels of death) arrive to take away their souls, they will ask: "Where are those gods whom you used to invoke besides Allah?" They will reply: "They have forsaken us" and they will bear witness against themselves (admit) that they were indeed kuffar (unbelievers). (Surat Al-A'raf 7:37)

I am leaving you and those whom you invoke besides Allah: I will call upon my Rabb and I am sure my prayers to my Rabb will not be ignored". (Surat Maryam 19:48)

O mankind! Here is an example for your understanding, so listen to it carefully. Those deities whom you call besides Allah, cannot create a single fly, even if they all combined their forces, rather, if a fly snatches away anything from them they cannot even get it back; how feeble-minded are the supplicants and how powerless are those whom they supplicate! (Surat Al-Hajj 22:73)

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6. As for some people they say that intercession is allowed with Allah's permission, so Ali or Husayn (may Allah be pleased with them) is our intercessor with Allah. Let's see the evidence that some of them may bring.

On that Day, no intercession will avail except the one to whom the Beneficent (Allah) shall grant permission and would like to give him a hearing. (Surat Ta-Ha 20:109)

No intercession before Allah can avail anyone except for the one for whom He permits. Until when terror will be removed from their hearts, they shall ask the intercessors: "What has your Rabb ordained?" They will answer: "The Truth," He is the Most High, the Great. (Surat Saba 34:23)

How many are the angels in the heavens; yet their intercession can avail none unless Allah gives them permission in favor of whom He wants and is pleased with. (Surat An-Najm 53:26)

Allah! There is no god but Him: the Living, the Eternal. He neither slumbers nor sleeps. To Him belongs all that is in the Heavens and the Earth. Who can intercede with Him without His permission?..... (Surat Al-Baqarah 2:255)

Who has given them the right to intercede for the whole nation (Ummah)? or thousands of people? Let's have a look at few ayats and hadeeth concerning the issue of intercession.

Should I take other gods besides Him? If the Compassionate (Allah) should intend to harm me, their intercession will avail me nothing, nor will they be able to save me. (Surat Ya-Sin 36:23)

None of their shoraka' (gods which they had set up besides Allah), will be there to intercede for them and they themselves will disown their shoraka'. (Surat Ar-Rum 30:13)

Now let's see the Islamic perspective about intercession from the sunnah of Muhammad sallallahu alayhe wa sallam:

Abu Dawood reported that **Abud Darda' narrated:** The Prophet (peace and blessings be upon him) said: The intercession of a martyr will be accepted for *seventy members of his family*. (Abu-Dawood, Number. 1042)

Narrated Abu Hurayrah: The Prophet of Allah (peace and blessings be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah. (Muslim, Number. 87)

Narrated Abu Hurayrah: Allah's Messenger (peace and blessings be upon him) said: I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah). (Muslim, Number. 1065)

Narrated Jabir bin Abdullah:

Allah's Apostle said, "I have been given five things which were not given to any amongst the Prophets before me. These are:

1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due.
3. The booty has been made Halal (lawful) for me (and was not made so for anyone else).

4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind.
5. I have been given the right of intercession (on the Day of Resurrection.)

(Bukhari Volume 1. Number 429)

As for those who say that they (Ali or Husayn-may Allah be pleased with them) are our intercessors with Allah, then they have forged a lie. Allah Azza wa Jall has said in Surat Yunus:

Who can be more unjust than the one who himself forges a lie, then ascribes it to Allah or falsifies His real Revelations? Indeed, such criminals can never prosper. They worship other deities besides Allah, who can neither harm them nor benefit them, and they say: "These are our intercessors with Allah." O Muhammad, say to them: "Are you informing Allah of what He knows to exist neither in the heavens nor on the earth? Glory to Him! He is far above from having the partners they ascribe to Him!" (Surat Yunus 10:17-18)

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7. Does Ali, may Allah be pleased with him, help anyone in times of calamities?

Ali, may Allah be please with him, was killed without being aware of his assassin's scheme, nor was he able to protect himself from it. How then could it be alleged that he can ward off calamities from others after his death, when he could not ward it off himself when he was alive? He who believes that Ali or any dead person can extend a benefit to others, or help them obtain it, or ward of evil from them is a *Mushrik*, because these things are restricted to Allah, Glorious is He. Therefore, whoever believes that a creature can do that and he seeks his help, then he takes such one for a god. Allah, the Exalted, says:

If Allah afflicts you with a calamity, none can remove it but He; and if He intends to bestow a favor, none can withhold His bounty. He bestows it on whomsoever of His servants He pleases; He is the Forgiving, the Merciful." (Surat Yunus 10:107)

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8. We must do our duty to enjoin the good and forbid evil, however if they (mushrikin) start to deny it or ridicule the ayats then we should leave the conversation or change the topic as Allah the Most High has said:

He has already revealed for you in the Book that when you hear Allah's revelations being denied or ridiculed by people, you must not sit with them unless they change the topic of their talk, otherwise you

shall be considered guilty like them. Rest assured that Allah is going to gather the hypocrites and the unbelievers all together in hell. (Surat An-Nisaa 4:140)

When you see those who are engaged in arguments about Our revelations, turn away from them until they change their topic of discussion. If Shaitan ever makes you forget this commandment, then as soon as you realize, withdraw from the company of wrongdoers. (Surat Al-An'am 6:68)

Brothers and Sisters, you have seen the ayats which clearly explain the shirk that is involved in Calling others besides Allah. They cannot hear us, nor can they talk, nor can they walk, nor can they hold anything. The living and the dead are not alike, so what benefit are they getting? Spread this document or these ayats for the sake of Allah, and enjoin the good and forbid the evil...Allah has said in surat At-Tauba:

Those that turn to Allah in repentance, serve Him, praise Him, move about in the land for His sake, make Rakuh (bow down in prayer) and Sajud (prostrate themselves in prayer), enjoin what is good and forbid what is evil, and observe the limits (permissions and prohibitions) set by Allah (they are the ones who make such a bargain with Allah). O Prophet, proclaim the good news to such believers. (Surat At-Tauba 9:112)

And also in surat Alee'Imran Allah Subhana wa Ta'ala has said:

Let there arise from among you a band of people who should invite to righteousness, enjoin good and forbid evil; such are the ones who shall be successful. (Alee'Imran 3:104)

We can now see that it is shirk to call upon the dead, and if I have made any errors or mistakes then know that it is from me or Shaitan. I ask Allah to forgive me if I have made any mistakes or errors, and please do inform me if you see any errors by messaging me in paltalk – the username is “ Islam the best religion ” and I ask Allah to accept this from me and guide those who have gone away from the path of truth and deviated, ameen. I will finish by stating that the truth has been told, whether you accept it or reject it then that is your choice. Allah The Most High says in Surat Al-Kahf:

O Prophet proclaim: "This is the Truth from your Rabb. Now let him who will, believe in it, and him who will, deny it." As for those who reject it, for such wrongdoers We have prepared a Fire whose flames will hem them in like the walls of a tent. When they cry for help, they will be showered with water as hot as molten brass, which will scald their faces. What a dreadful drink and what a horrible residence! (Surat Al-Kahf 18:29)

For questions or comments, please email me at: mustafa_abdul_kadir@hotmail.com

Question #3297: Tawassul: Islamic vs. bid'ah

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Fatwa of Shiekh Al-Munajjid regarding tawassul....

Question :

aslamu aleyka

Ya sheikh, I have question regarding the tawassul, I was telling someone that seeking tawassul at graves and asking the person who died to make dua to Allah it's wrong, he told me what is wrong with if I asked pious person during his life to make Dua and when he died I asked him to make dua what wrong with it. So I want you to clarify to me how to answer the brother, what kind Tawassul is allowed and which one not allowed since a lot people have been misguided in this Area?

Answer :

Tawassul in Arabic means seeking to draw close. Allaah says in the Qur'aan (interpretation of the meaning): "...[they] desire means of access to their Lord..." [al-Isra' 17:57], i.e., means of drawing close to Him. There are two types of Tawassul, correct Islamic tawassul and forbidden tawassul.

Correct Islamic tawassul:

This means seeking to draw close to Allaah through acts of worship which He loves and which please Him; these may be waajib (obligatory) or mustahabb (encouraged), and may take the form of words, actions or beliefs. Some types are as follows:

1. Seeking to draw close to Allaah by means of His names and attributes. Allaah says (interpretation of the meaning): "*And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used to do.*" [al-A'raaf 7:180]. So when a person makes du'aa' to Allaah, he begins by calling on Allaah with the name that is most apt, such as "al-Rahmaan" (the Most Merciful) when seeking mercy and al-Ghafoor (the All-Forgiving) when asking for forgiveness, and so on.
2. Seeking to draw close to Allaah by means of faith and Tawheed. Allaah says (interpretation of the meaning): "*Our Lord! We believe in what You have sent down, and we follow the Messenger, so write us down among those who bear witness (to the truth).*" [Aal 'Imraan 3:53]

3. Seeking to draw close to Allaah through righteous deeds, whereby a person asks Allaah by virtue of the best deeds that he has done, such as salaah, fasting, reading Qur'aan, avoiding haraam things, and so on. An example of this is the saheeh hadeeth narrated in the *Saheehayn* about the three people who entered a cave, and a rock fell and blocked their way out. They asked Allaah by virtue of their best deeds (to save them). A person may also ask Allaah by virtue of his total dependency upon Him, as Allaah mentions in the Qur'aan (interpretation of the meaning): “[Ayyoob said:] ‘Verily, distress has seized me, and You are the Most Merciful of those who show mercy.’ [al-Anbiya’ 21:83]; or by admitting his own wrongdoing and his need for Allaah, as Yoonus is described as saying (interpretation of the meaning): “ ‘None has the right to be worshipped except You (O Allaah). Glorified (and exalted) are You. Truly I have been of the wrongdoers.’” [al-Anbiya’ 21:87]

The rulings on Islamically correct tawassul vary according to its type. Some types are waajib, such as seeking to draw close to Allaah through His names and attributes and through Tawheed (believing in His absolute Oneness), and some are mustahabb, such as seeking to draw close to Him by virtue of all kinds of righteous deeds.

Tawassul that is bid'ah and therefore forbidden:

This is the attempt to draw close to Allaah by means of things that He does not like and that do not please Him, whether they be words, deeds or beliefs. One example of this is trying to draw close to Allaah by calling on the dead or people who are absent, asking them for help, and so on. This is a form of major shirk (*shirk akbar*), which goes against Tawheed and means that a person is no longer considered to be a Muslim. Calling upon Allaah, whether it is for a purpose such as asking Him to grant some benefit or to ward off some harm, or as an act of worship to express humility and submission before Him, can only be addressed directly to Allaah. If du'aa's or prayers are addressed to anything or anyone else, this is shirk. Allaah says (interpretation of the meaning): “*And your Lord said: ‘Invoke Me (and ask Me for anything), I will respond to your invocation. Verily! Those who scorn My worship [i.e., do not invoke Me and do not believe in My Oneness], they will surely enter Hell in humiliation!’*” [Ghaafir 40:60]. In this aayah, Allaah explains the punishment of those who arrogantly refuse to call on Allaah, whether they call on someone other than Allaah or they do not call on Him at all, out of pride and self-admiration, even if they do not call on anyone else.

Allaah says (interpretation of the meaning): “*Invoke your Lord with humility and in secret...*” [al-A'raaf 7:55]. Allaah commands His slaves to call on Him and not anyone else.

Allaah says of the people of Hell (interpretation of the meaning): “[*They say:*] ‘By Allaah, we were truly in a manifest error when we held you (false gods) as equals (in worship) with the Lord of the Worlds.’ [al-Shu’ara’ 26:96-97]

Anything that results in equating something other than Allaah with Allaah in worship or acts of obedience is shirk, the crime of associating partners with Him. Allaah says (interpretation of the meaning): “*And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him until the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (one the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping.*” [al-Ahqaaf 46:5-6]

Allaah says (interpretation of the meaning): “*And whoever invokes (or worships) besides Allaah, any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, al-kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah) will not be successful.*” [al-Mu’minoos 23:117].

Allaah states that anyone who calls on anything other than him is taking that thing as a god, as He says (interpretation of the meaning): “*...And those, whom you invoke or call upon instead of Him, own not even a qitmeer (the thin membrane over a date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad), like Him Who is the All-Knower (of everything).*” [Faatir 35:13-14].

In this aayah, Allaah explains that He is the only One Who deserves to be called upon, because He, and no one else, is the Sovereign who is directing everything. Those things that are worshipped cannot hear du’aa’s, let alone respond to the one who invokes them, and even if they were able to hear, they cannot respond, because they do not have the power to either benefit or harm.

The mushrik Arabs whom the Prophet (peace and blessings of Allaah be upon him) was sent to call were disbelievers because of this shirk. They would call upon Allaah sincerely at times of difficulty, but they became disbelievers at times of ease and plenty, when they would call on others besides Him. Allaah says (interpretation of the meanings):

“*And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.*” [al-Ankaboot 29:65]

“*And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allaah Alone). But when He brings you safely to*

land, you turn away (from Him)...” [al-Isra’ 17:67].

“... till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allaah, making their Faith pure for Him Alone...” [Yoonus 10:33]

The shirk of some people nowadays goes even further than the shirk of people in the past, because they direct some acts of worship to something other than Allaah, calling upon them and asking them for help even at times of distress; *laa hawla wa laa quwwata illa Billaah* (there is no strength and no help except in Allaah). We ask Allaah to keep us safe and sound.

To sum up our response to what your friend mentioned: asking the dead for anything is shirk, and asking the living for anything that no one except Allaah is able to do, is also shirk. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com) ---

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=3297&dgn=4>

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From :
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To :
mustafa_abdul_kadir@hotmail.com

Subject :
A Comment On Your Islamic Artical

Date :
Sat, 01 Nov 2003 14:13:54 +0000

In The Name Of Allah the Most Merciful the Most Benefecient

May Allah's Peace and Blessings Be Upon The prophet Mohammed, the sealer of Prophecy and the Descended Mercy onto the Worlds, and His Purified Progeny.

Peace be upon you all,

Allah (swt) gave the humans the bounty of utilizing resources by the aid of their brains to facilitate things in life, and realize with every new discovery and advance the greatness of Allah (swt), as Almighty said in his Noble Book:

[35.28] And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

And so surely the more bounties we encounter in life should lead us to higher status of Certainty in the belief of Allah (swt) -Yaqueen -.

Amongst the very powerful resources that we have nowadays is the presence of this World Wide Web, and we can use it to learn more about our religion and gain more understanding of things in Islamic perspective, and we should be thankful to Allah for all his bounties.

The only problem is that, can we take for granted that everything in the World Wide Web as to be true and correct? - Of course Not!

Unfortunately many people claim to have knowledge and understanding of Islam and start uploading misleading and false information about Islamic concepts into their websites and so fool the innocent researcher.

How can this problem be eliminated one may wonder, there is only one simple solution that our holy prophet gave us for this, and that is to refer back to the holy Quran, and the Practical guide of the Quran - The Household of the Prophet. Now one may not agree about the latter but we shall see soon how truthful this is, and for the meantime I will only refer to Quranic verses and Hadiths from Sunni sources as for the sake of our Sunni brothers and sisters who are researching.

Amongst the very mistaken concept that has been brought forward by the anti Islamic-unity campaigners, is that which Accuse the followers of the household of the prophet Mohammed peace be upon him and them all, of committing the sin of "shirk", i.e. associating someone with Allah (swt).

I refer the reader to the following website, which was created solely to cause dissociation amongst the Muslim nation, that was set up by a person who claims to have knowledge about Islam, but as I will clearly show, this knowledge is nothing but shallow lines taken from anti-Muslim websites!

The website is :

http://shirk_to_call.ali.tripod.com/index.html

And the editor of this website is: Mustafa Abdul Kadir who doesn't speak Arabic.

This website is claiming that intercession (Tawassul) is a form of "shirk", i.e. association of a third party with Allah (swt) !

To make simple for the reader, I will commentate on each of the seven points he mentioned, and we shall see by means of logical comparison and evidence from the Quran who is correct!

But beforehand I would like to concisely define intercession and I shall bring the references at the end of this research.

Lexically speaking, and according to the Arabic lexicon Lisan al-'Arab Intercession (Tawassul) refers to: Tawassul is 'nearness' or a 'means' through which to reach a certain goal. For instance, when it is said wa wassala ila Allah, it means to perform a certain act for gaining proximity to God. Accordingly wasil here means being 'desirous of God'

The editor of the website, misleadingly defines intercession as : Calling or invoking others besides Allah (Swt).

He is a non-Arabic speaking person and gives no reference as to where he gained this definition.

Now I would like to encounter every single point he made using Quranic verses first of all and then I will discuss the Hadiths he used.

The first point he refers to is:

1. Is the shaheed (martyr) alive?

The editor refers to the following verses from the Noble Quran:

2.154] And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive

And

[3.169] And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord

He then concludes from these two verses that :

This does NOT mean that they are physically alive, so they cannot hear us, nor can they talk, nor can they walk, nor can they hold anything, rather they are under the throne of Ar-Rahman and their souls live in the hearts of green birds. let's have a look at an ayat and some hadeeth concerning this.

Subhanallah! Anyone who has a bit of common sense will know certainly that there is nothing said in the two verses about green birds and the throne of Almighty. There is nothing at all to say they cannot hear! In fact the reason Allah (swt) emphasizes in both verses "nay" they are alive, is the fact that the people used to think that when a person dies in the way of Allah swt, it will be the end of their connection in life! And truly that is not the case because reading on the following verse:

[3.169] And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

[3.170] Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

Note the underlined words of the holy verse, and think for a while about it. How can they Rejoice for the sake of those left behind them in life, How do they know about those who are left behind them? Is there any means of contact? Indeed, there is and it's only us who can contact them and talk to them. And that is why Almighty (swt) EMPHASIZED that the people who die in the way of Allah (swt) are alive.

Also as believers in the Quran, we Muslims should refer to the stories mentioned in the Quran when we encounter complexities since Allah swt give us a good examples to facilitate understanding concepts. He almighty said:

[7.175] And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.

[7.176] And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his

tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.

And

[12.3] We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.

Therefore it is very important to look at examples in the Quran related to the concept of the dead people hearing! Allah (swt) mention to us here about the story of prophet Salih (PBUH):

[7.73] And to Thamood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

[7.74] And remember when He made you successors after Ad and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore Allah's benefits and do not act corruptly in the land, making mischief.

[7.75] The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely we are believers in what he has been sent with

[7.76] Those who were haughty said: Surely we are deniers of what you believe in.

[7.77] So they slew the she-camel and revolted against their Lord's commandment, and they said: O Salih! bring us what you threatened us with, if you are one of the apostles.

[7.78] Then the earthquake overtook them, so they became motionless bodies in their abode.

[7.79] Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.

Subhanallah! A great story and looking this last verse, the prophet Salih (PBUH) is clearly addressing the dead people and talking to the dead people!

The other point I would like to tackle, is that how can the editor prove that the dead person cannot hear? There is no evidence scientifically speaking that have encountered what a dead person feels, and yes a dead person according to Quran does actually feel! Because happiness and sadness are feelings, and so when Allah (swt) says in his Noble Quran:

[3.170] Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

Rejoicing is another word for being happy! And happiness is a feeling and this verse is talking about dead people being happy and so this means dead people can hear and can feel! However, there is no indication by what we say that it is the BODIES of the dead people that hear, of course this is not the case because the bodies die and decompose after time, and therefore it is the soul! Even scientifically speaking and according to Tortora and Gabrawski principles of physiology :

"It is now known that Hearing, the detection of tones, rhythms, and harmonies are presumably functions of the brain. Like motion and patterns in vision, they remain shrouded in mystery."

So even in science it is proven that hearing is not solely physical, and whoever think this is a rather absurd idea then he will also think that the existence of Jinn is absurd because science does not prove its existence but rather remains in "shrouded mystery" while our mighty Lord states the Jinn existence clearly in Quran in numerous verses.

The Next points the editor talks about are:

2. Who shall taste death?
3. Who is the ever-living who never dies?
4. What does Quran say about dying?

It seems that the editor is only making these points with NO knowledge at all about the belief of the Path of Household of the prophet!

Of course everyone dies!

[55.26] Everyone on it must pass away.

[55.27] And there will endure for ever the person of your Lord, the Lord of glory and honor.

There is no disagreement between Muslims as whether everyone will die or not and who is to remain! The above 2 verses clearly states that everything will vanish except for Allah (swt) and anyone who disbelieves in a verse of the Quran is by no doubts a disbeliever and out of Islam!

Another daft aspect the editor mentions and really that shows how shallow he is, is the fact he claims that interceding means denying the death of a person!

No one what-so-ever says so in the Shia Path of Islam and no one rejects that Allah (swt) causes us to die and there is NO relevance between this and intercession!

5. What does Quran say about those people who call or invoke others besides Allah?

The editor claims now that intercession is actually associating someone with Allah (swt) and this is a rather illogical conclusion, especially referring to the verses he pasted:

[35.40] O Prophet, say: "Have you ever considered your associate gods to whom you call upon besides Allah? Show me anything that they have created in the earth! Or what is their share in the creation of the heavens? Or have We given them a Book from which they derive a provision of shirk? Nay, in fact the wrongdoers promise each other nothing but delusions.

Alongside with many other verses the editor of the website claims that these verses forbid intercession. What is truly ironic is the fact the He himself underlined the words "associate gods besides Allah" in all of the verses he mentioned from the Holy Quran, without realizing that the Path of the Prophet and his purified households NEVER believe in any GOD except for THE GOD i.e. ALLAH (swt). So True, these verse FORBID associating a god with Allah (swt), but whoever claims that the Shia worship anyone but Allah is nothing but a LIER! Because:

In the name of Allah, the Beneficent, the Merciful.

[112.1] Say: He, Allah, is One.

[112.2] Allah is He on Whom all depend.

[112.3] He begets not, nor is He begotten.

[112.4] And none is like Him.

--THE RESPONSE --

Bismillaheer Rahmaneer Raheem - Innal Hamdulillah, was salatu wa salam ala rasuulillah.

I have read through your reply to my website, and it seems interesting how you have taken some things out of context and in some cases have not mentioned my quranic proof at all.

First of all, i would like to remind you what Allah said in the Quran:

Verily this is My way, the Right Way; therefore follow it and do not follow other ways, for they will lead you away from Him. This is what He enjoined on you so that you may guard yourselves against evil. (6:153)

And also, in regards to following desires and not the truth Allah said:

So if they do not meet this demand, you should know that they only follow their own desires. And who is more misguided than the one who follows his own desires rather than the guidance from Allah? In fact, Allah does not guide such wrongdoing people. (28:50)

To proceed:

You have mentioned: "I will only refer to Quranic verses and Hadiths from Sunni sources as for the sake of our Sunni brothers and sisters who are researching."

However, throughout the article I didn't see a single hadeeth.

You mentioned: "The editor of the website, misleadingly defines intercession as Calling or invoking others besides Allah (SwT). He is a non-Arabic speaking person and gives no reference as to where he gained this definition."

Now where is such claim.. bring your proof if you are truthful. I have mentioned what the shia say in favor of their shirk that they commit by calling dead people. For example, I mentioned in the website "As for some people they say that intercession is allowed with Allah's permission, so Ali or Husayn (may Allah be pleased with them) is our intercessor with Allah"

In this sentence, I don't deny intercession but have rather mentioned what the shia say. Where is my definition in which you claim that i have said it ONLY means calling others besides Allah?

You mentioned: "Now I would like to encounter every single point he made using Quranic verses first of all and then I will discuss the Hadiths he used."

Now, my reply to this is that you haven't talked completely about all the ayats, and as a matter of fact, you haven't even mentioned a hadeeth.

You then later mentioned:

"He then concludes from these two verses that :

This does NOT mean that they are physically alive, so they cannot hear us, nor can they talk, nor can they walk, nor can they hold anything, rather they are under the throne of Ar-Rahman and their souls live in the hearts of green birds. let's have a look at an ayat and some hadeeth concerning this.

Subhanallah! Anyone who has a bit of common sense will know certainly that there is nothing said in the two verses about green birds and the throne of Almighty. There is nothing at all to say they cannot hear! In fact the reason Allah (swt) emphasizes in both verses "nay" they are alive, is the fact that the people used to think that when a person dies in the way of Allah swt, it will be the end of their connection in life!"

You see, the problem is - why don't you include everything that I have said and the proof I have given rather than taking bits and pieces out of context? As for the souls being in the hearts of green birds, then I have given hadeeth to back up my statement and as for them not being able to hear us and having NO contact with this life, my proof is clearly presented on the website which states the following:

"Even if they are spiritually alive, they still have no contact with this world, because there is a barrier between this life and the next. Allah Subhana wa Ta'ala tells us in Surat Al-Muminoon about death coming unto people and how their is a barrier between them and the world:"

These people will never refrain from wrongdoing until when death comes to anyone of them, he will say: "O Rabb! Send me back, so that I may do good deeds in the world that I have left behind." Never! This is just a statement which carries no value, it will be too late because there will be a barrier between them and the world they have just left till the Day they are raised to life again. (Surat Al-Muminoon 23:99-100)

It obviously seems that you are ignorant about that verse, and furthermore, Allah clearly says:

Nay they live finding their sustenance in the presence of their Lord. (Surat Alee-e-Imran 3:169)

As for the verse: [7.79] Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.

Scholars of Islam have agreed that this was a miracle for prophet Salih from Allah when the people who perished heard him. There is another example recorded in two saheehs about the prophet Muhammad sallallahu alayhe wa salam, which was also a miracle. The proof for this is the verse which i mentioned before:

O Rabb! Send me back, so that I may do good deeds in the world that I have left behind." Never! This is just a statement which carries no value, it will be too late because there will be a barrier between them and the world they have just left till the Day they are raised to life again. (Surat Al-Muminoon 23:99-100)

You mentioned: "And happiness is a feeling and this verse is talking about dead people being happy and so this means dead people can hear and can feel! However, there is no indication by what we say that it is the BODIES of the dead people that hear, of course this is not the case because the bodies die and decompose after time, and therefore it is the soul! Even scientifically speaking and according to Tortora and Gabrawski principles of physiology"

It doesn't surprise me when you people talk about the unseen you have different views than we Muslim do in some cases, because one of your beliefs is that you claim that the imams have the knowledge of the unseen. The proof for this is:

Chapter: The Imams have knowledge of All that was given to the angels and the prophets. (Al-Kafi vol.1 p.255)

Chapter: The Imams have knowledge of the past and future; and nothing is hidden from them. (Al-Kafi vol.1 p.260)

So looking at the statement you made, it seems to me that either 1. You claim you have knowledge of the unseen or 2. you believe in someone who claims to have the knowledge of the unseen.

No doubt that these words are clear Kufr (Disbelief) and Shirk (Polytheism), because the knowledge of the unseen is only for Allah alone .. These words with no doubt contradict what Allah said in Surah Luqmaan "Verily, Allah With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)" [Quran 31:34]

Then later, you have mentioned the following:

"Another daft aspect the editor mentions and really that shows how shallow he is, is the fact he claims that interceding means denying the death of a person! No one what-so-ever says so in the Shia Path of Islam and no one rejects that Allah (swt) causes us to die and there is NO relevance between this and intercession!"

This is indeed a great lie because i have heard with my own ears and many others also, the claim that the imams are not died, therefore having the ability to hear and they further bring the following verse as proof:

Do not say about those who are slain in the cause of Allah (martyrs), that they are dead. Nay, they are alive, but you do not perceive it. (Surat Al-Baqarah 2:154)

However, i have discussed this verse along with Surat Alee-Imran 3:169.

You have also mentioned: "whoever claims that the Shia worship anyone but Allah is nothing but a LIER!"

A prominent shia scholar, mullah Baqir al-Majilisi says in his book:

"Ali is God." (Jila-ul-Ayoun, Vol. No. 2, Page No. 66)

"Imams are God." (Jila-ul-Ayoun, Vol. No. 2, Page No. 85)

Well the fact is that you are only deceiving yourself. Allah says in the Quran:

He is the Rabb of the heavens and the earth, and of all that lies in between, so worship Him, be steadfast in His worship. Do you know any other being with the qualities like Him?" (Surat Maryam 19:65)

This just goes on to proof that no one has qualities like Allah, therefore if Allah is the All-Hearing, All-Seeing, The Ever-Living, The Eternal, how is it possible that Ali radhi Allahu Anhu can hear the call of every invocation, from around the globe??????

Furthermore Allah subhana wa Ta'ala says:

And who could be more astray than the one who invokes those deities besides Allah who cannot answer him till the Day of Resurrection - which, in fact, are not even aware that they are being invoked? And when mankind shall be assembled on the Day of Judgement, they will become enemies of those who invoked them and deny their worship altogether. (Surat Al-Ahqaf 46:5-6)

and also Allah subhana wa Ta'ala said:

Beware! Sincere true obedience is due to Allah Alone! As for those who take other guardians (worship the saints) besides Him and justify their conduct, saying: "We worship them only that they may bring us nearer to Allah." Surely Allah will judge between them concerning all that in which they differ. Allah does not guide him who is a liar and a disbeliever. (Surat Az-Zumar 39:03)

Allah has commanded us to call upon Him ALONE without anyone intermediate. Further proof is given below:

"The most beautiful names belong to Allah: so call on Him by them..." (7: 180)

Allah Azza wa Jall did not say: "So call on Him by the names of the Imams, their shrines, sights or ranks." However, Allah Subhana wa Tala says in the Quran:

And your Lord says: "Call on Me, I will answer your (prayer.) (40: 60)

If the condition of getting our prayers accepted by Allah were to supplicate to Him through the names of the Imams, He would have said: "Call on Me by the names of the Imams, I will answer your prayer."

Sincerity in prayer and supplication is one of the conditions that lead to the acceptance of our entire acts of worship and devotion to Allah Subhana wa Tala. Allah, the Most High says in the Quran: "Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it." (40: 14)

Allah Ta'ala also says: "... and call upon Him, making your devotion sincere as in His Sight." (7: 29)

As a matter of fact those Imams are humans like us they cannot bring about benefit or inflict harm on themselves. Allah says in the Quran: "Verily those whom you call upon besides Allah are servants like unto you. Call upon them, and let them listen to your prayers, if you are (indeed) truthful! (7: 194)

Allah Almighty did not distinguish in His worship, between His ordinary servants and saintly men or angels closest to Him or prophets who were sent. All in His worship are equal as His servants and creatures. Allah says in the Quran: "Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah)." (4: 172)

I conclude by mentioning the following verses from the Quran:

When it is said to them: "Follow what Allah has revealed." They reply: "Nay! We will follow what our forefathers practiced." Well! Even if their forefathers had no sense at all and lacked guidance? (2:170)

Say: "O people, follow what has been brought down to you from your Rabb and do not follow other patrons besides Him." Yet little do they take admonition. (7:3)

Wal hamdulillah, was salatu was salam alla rasuulillah.

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