

Saying 'Ya Ali ^{asws} Madad' – Shia Perspectives

Table of Contents

Saying 'Ya Ali ^{asws} Madad' – Shia Perspectives	3
Summary:	3
Introduction:	4
Allah ^{azwj} Permits His ^{azwj} Rasool ^{saww} 's Intercession:	6
Who can be a ' <i>Wasila</i> '?	6
Who are 'Wali' (Mola) Besides Allah ^{azwj} ?	7
<i>Wasila</i> from those who have passed away?	7
Respecting 'Shaa'ir Allah' is also a ' <i>Wasila</i> ' to approach Allah ^{azwj}	8
Appendix I: Holy Verses forbidding Self-Made ' <i>Wasila</i> '	9
Appendix II: Who are Dead?	11
Appendix III: Respecting 'Shaa'ir Allah'	12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Saying ‘Ya Ali ^{asws} Madad’ –Shia Perspectives

Summary:

Can we say ‘Ya Ali ^{asws} Madad’ or ‘Ya Rasool Allah ^{saww} Madad’ as our intercessor? This question is frequently posed by those who neither believe in the concepts of ‘الْوَسِيلَةَ’, ‘الشَّفَاعَةَ’ (assistance and intercession) nor in presence of martyred¹ - that if one can invoke for help (*Wasila*) someone other than Allah^{azwj}. Is that going to fall under the polytheism (Shirk)? This is a centuries’ old question and has been answered several times - in essence it is indeed *Shirk* when one seeks assistance from the ‘Ghair’ (enemy) of Allah^{azwj} but not so when one asks for help from those nominated by Allah^{azwj} (the friends of Allah^{azwj}). There are several tasks reported in the Holy Quran, in which Allah^{azwj} has Liked that some of the Tasks should be Performed by His^{azwj} Angels^{as} and Prophets^{as} on His^{azwj} behalf.

There are several holy Verses in the Quran advocating the concept of ‘*Wasila*’ both in the world as well as in the Hereafter. We present those Verses here, clearly indicating that one can say ‘Ya Rasool Allah ^{saww}’, ‘Ya Ali ^{asws}’, ‘Ya Hassan ^{asws} /Hussain ^{asws}’, without any fear of being committing ‘Shirk’ but considering it not only permissible but also as per the Wish and Will of Allah^{azwj}. The Verses which are condemning those who take self-made ‘*Wasila*’ from the enemies of Allah^{azwj} are also given in Appendix I.

Also, some of those who only rely on Holy Quran, believe that ‘means of approaching Allah^{azwj}, (*Wasila*) is only through one’s good deeds’. In this article, through some of the Holy Verses, an attempt is made to under the issue of ‘*Wasila*’ and ‘*Shifaat*’ (assistance and intercession) based on Holy Verses of Quran.

¹ Concept of ‘Hazir o Nazir’ (present in front of us and can come into vision).

Introduction:

Below we quote some Verses from Holy Quran where ‘الْوَسِيلَةَ’ and ‘الشَّفَاعَةُ’ are mentioned. Usually, a Verse of Sura-e-Alhamd is frequently quoted:

‘إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ’ and emphasise ‘*You (alone) we worship; You (alone) we ask for help*’, while conveniently ignoring all those Verses of the Holy Quran which allow for the help of intercessors (e.g., 5:35, 21:28, 2:255, 20:109), we present those verses here.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {5:35}

O you who believe! Fear Allah and seek ‘الْوَسِيلَةَ’ the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]

In the above Holy Verse, Allah^{azwj} Says to Approach Him through a ‘Wasila’, Muslims may have different interpretations for the above Verse as per their beliefs and inclinations. A Hadith from Salman Al-Farsi^{ra} is presented below:

محمد بن الحسن الصفار: عن أبي الفضل العلوي، قال: حدثني سعيد بن عيسى الكريزي البصري، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن شريك بن عبد الله، عن عبد الأعلى الثعلبي، عن أبي تمام، عن سلمان الفارسي (رحمه الله)، عن أمير المؤمنين (عليه السلام)، في قول الله تبارك و تعالى: قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ: «أنا هو الذي عنده علم الكتاب». و قد صدقه الله، و قد أعطاه الوسيلة في الوصية و لا تخلى أمة من وسيلة إليه و إلى الله تعالى، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

Muhammad Bin Al Saffar, from Abu Al Fazal Al Alawy, from Saeed Bin Isa Al Karezy Al Basry, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A’ala Al Sa’alby, from Ibu Tameem, from

Salman Al-Farsi^{ra} (narrates) from Amir-Al-Momineen^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) regarding the Words of Allah^{azwj} Blessed and Exalted ***Say: ‘Suffice with Allah as a Witness between me and you and the one with whom is the Knowledge of the Book [13:43]: ‘I (Ali^{asws}) am the one with whom is the Knowledge of the Book. And Allah^{azwj} Ratified it, and He^{azwj} has Given it the intermediary (الوسيلة) in the Commandment. And the community will never be devoid of an intermediary (الوسيلة) to it and to Allah^{azwj}, so He^{azwj} Said: O you who believe! Fear Allah and seek the intermediary to Him [5:35].’***²

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَنِ فَلُوهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ {34:23}

² بصائر الدرجات: 21 / 236

And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ {2:255}

Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His;

who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

There are several other Verses which suggest use of 'Wasila', i.e.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {20:109}

On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109]

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى {53:26}

And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ {21:28}

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ {43:86}

And those they are supplicating to from besides Allah possess no power of intercession, except one who testifies with the Truth and they know (him) [43:86]

Allah ^{azwj} Permits His ^{azwj} Rasool ^{saww}'s Intercession:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {4:64}

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ
رَاغِبُونَ {9:59}

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59]

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا
إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۚ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا
أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {9:74}

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

Who can be a 'Wasila'?

The qualities of those who can act as a 'Wasila', i.e., Rasool Allah ^{saww}, and those who do not give their opinion but only speak under the Command of Allah ^{azwj}, as per the following Verse:

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {21:27}

They speak not until He had Spoken and they are only acting by His Command [21:27]

Who are ‘Wali’ (Mola) Besides Allah ^{azwj}?

Allah ^{azwj} Says in the Holy Quran, that Allah ^{azwj} is Wali/Mola, so is Rasool Allah ^{saww} (Wali/Mola), and the One (is Mola) who gave the Zakat while in Ruku (that is Ali ^{asws} Ibn Abi Talib ^{asws} the Mushkal Kusha, as agree by all historian that Ali Ibn Abi Talib ^{asws} gave the ring in Zakat to a begging while in the Ruku):

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ {5:55}

But rather, your Wali (Guardian/Mola) is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]

And also Allah ^{azwj} has clearly Warned:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {33:36}

And it is not appropriate for a believing man or a believing woman, when Allah and His Rasool (messenger) have decided an affair (for them), that they should (after that) claim any say in their affair; and whosoever is rebellious to Allah and His messenger, he is indeed on a clearly wrong Path [33:36].

Wasila from those who have passed away?

Some Muslims say that one cannot seek assistance (*Wasila*) from those who have passed away, as per some Verses of the Holy Quran, given in the appendix II. However, martyrs are not dead, see the following three Verses, as per the Holy Quran.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {3:169}

And think not of those who are martyred in the way of Allah as dead but, they are alive being sustained in the Presence of their Lord (3:169).

In the following two Verses Allah ^{azwj} further Says that they are aware of the affairs of those who they have left behind:

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {3:170} يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {3:171}

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171].

Respecting 'Shaa'ir Allah' is also a 'Wasila' to approach Allah ^{azwj}

There are so many historical accounts of the miracles of 'Shaa'ir Allah' as well as from Ahadith but we will only confine to the Holy Verses, see for example Prophet Yusuf ^{as} says:

اذهبوا بقميصي هذا فألقوه على وجه أبي يأت بصيرا وأتوني بأهلكم أجمعين {12:93}

Go with this shirt of mine and cast it upon my father's face, he would regain his vision, and come to me with your family altogether' [12:93]

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۚ لَوْلَا أَنْ تُفَنِّدُونِ {12:94}

And when the caravan departed, their father said: 'Surely, I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94]

See some Holy Verses in Appendix III.

Appendix I: Holy Verses forbidding Self-Made 'Wasila'

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {17:57}

They, those they are calling (as per their wish), seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]

Also,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا {4:48}

Surely, Allah does not forgive that anything (one) had associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin (4:48).

These Holy Verses, clearly indicate if someone makes 'something' out of one's own desire a 'Wasila' - which is not from Allah ^{azwj} so that would be a grave sin (Shirk).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {12:106}

And most of them do not believe in Allah except they are associating others (with Him)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَىٰ بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama'at, from Abu Baseer and Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah ^{asws} (Imam Jafar-e-Sadiq ^{asws}) regarding the Words of Allah ^{azwj} Mighty and Majestic [12:106] **And most of them do not believe in Allah except they are associating others (with Him).** He ^{asws} said: 'He obeys the Satan^{la} from where he does not even know, so he associates (commits Shirk)'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَىٰ عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكُ عِبَادَةٍ

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 3

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12:106] **And most of them do not believe in Allah except they are associating others (with Him)**. He^{asws} said: 'This is the *Shirk* (association) of obedience, and it is not *Shirk* (association) of worship'.

وَعَنْ قَوْلِهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالِ إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مَحْضاً .

And about the Words of the Mighty and Majestic [22:11] **And among men is the one who worships Allah superficially**. So he^{asws} said: 'The Verse was Revealed regarding a man, then it occurred also to be regarding his followers'. Then I said: 'Everyone who establishes anyone besides you^{asws}, so he is from the ones who worships Allah^{azwj} superficially?' So he^{asws} said: 'Yes, and it is purely that'.⁴

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

Appendix II: Who are Dead?

Allah^{azwj} Refers 'Dead' and 'Deaf' to those who are present but their hearts are dead and will not listen to the guidance, for example:

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {27:80}

You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80]

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۗ إِنَّ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {27:81}

Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs and they are submitters [27:81]

Similarly at another place, Allah Say, the same:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ {35:22}

And neither are the living equal to the dead. Surely, Allah Makes to hear one He so Desires to, and you cannot make hear the ones in the graves [35:22]

'From Ibn Abbas who said, 'The Words of the Mighty and Majestic: **And they are not equal, the blind one and the seeing one [35:19]**, said, 'The blind is Abu Jahl,

وَلَا الظُّلُمَاتُ وَلَا النُّورُ فالظلمات أبو جهل،

Neither the multiple darkness nor the light [35:20] - so the multiple darkness is Abu Jahl,

وَلَا الظُّلُّ وَلَا الْحَرُّ، و الحرور يعني جهنم لأبي جهل، ثم جمعهم جميعا،

Neither the shade nor the heat [35:21] - and the heat means Hell for Abu Jahl, then all of them were Gathered together.

و الأموات: كفار مكة.

Then Allah^{azwj} Said: **And neither are the living equal to the dead [35:22]:** And the dead are the Kafirs of Makkah' (an extract related to dead).⁵

⁵ شواهد التنزيل 2: 101 / 781، مناقب ابن شهر آشوب 3: 81، تأويل الآيات 2: 480 / 5.

Appendix III: Respecting 'Shaa'ir Allah'

Respecting 'Shaa'ir Allah' (شَعَائِرِ اللَّهِ) is also a 'Wasila' to approach Allah^{azwj}. For example, respecting 'Hajar-e-Aswad' and kissing it, is also a Wasila to approach Allah^{azwj}. Some Holy Verses related to 'Shaa'ir Allah' are presented below:

إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ {2:158}

Surely, Al-Safa and Al-Marwa are among the 'شَعَائِرِ اللَّهِ' (Shaa'ir Allah - Symbols of Allah); so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; and the one who does is voluntarily, it is better, for Allah is Grateful, Knowing [2:158]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرِ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهُدْيَ وَ لَا الْقَلَائِدَ وَ لَا آمِنَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَ رِضْوَانًا وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ لَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {5:2}

O you who believe! Do not violate the 'شَعَائِرِ اللَّهِ' (Shaa'ir Allah - Symbols of Allah) nor the Sacred Month, nor the offerings, nor the sacrificial animals, nor ones resorting to the Sacred House seeking the Grace from their Lord and Pleasure; and when you are free (from the Ihram), then (you can) hunt, and do not let hatred of a people (come to you) – due to their hindering you from the Sacred Masjid – make you exceed the limits; and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]

ذَلِكَ وَمَنْ يُعِظْمَنَّ شَعَائِرِ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ {22:32}

That; and one who magnifies the 'شَعَائِرِ اللَّهِ' (Shaa'ir Allah - Symbols of Allah), so it is from the piety of the hearts [22:32]

وَ الْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ أَطْعَمُوا الْقَانِعَ وَ الْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ {22:36}

And (as for) the sacrificial animals, We Made these for you to be from the 'شَعَائِرِ اللَّهِ' (Shaa'ir Allah - Symbols of Allah). There is goodness for you in these, therefore mention the Name of Allah over them in rows. So, when they fall down on their sides, then eat from these and feed the contented and the beggar. Like that, We Subject these for you, perhaps you would be thankful [22:36]