

Seeking Intercession (Tawassul)

By

Najmuddin Tabasi

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Seeking Intercession and its Ideological Basis

Seeking intercession, Arabic '*tawassul*', has been defined as asking prophets, imams and the righteous to act as spiritual intermediary with Almighty God. Its legitimacy can be studied in two parts.

1- The Holy Qur'an

2- Traditions

1- The Holy Qur'an

There are some verses in the Holy Qur'an which we can raise to legitimate the seeking of intercession.

1. "O you who believe! Fear God and seek and approach to Him, and strive hard in His way."
(Chapter 5:35)

According to this verse, all Muslims have the duty of seeking for a means to gain closeness to Allah, without which, there is no way to gain closeness.

There is another verse in chapter al-Nisa:

2. " Since they were being unjust to their own selves, has they only come to you and sought forgiveness of God, and the Messenger (also) had asked pardon for them, surely they would have found God oft-Returning (to Mercy), most Merciful." (Chapter 4: 64)

The third verse is about Jacob's sons, when they returned to their father and regretted what they had done toward their brother Joseph. They asked Jacob to seek forgiveness for them, Jacob accepted and said: soon will I ask forgiveness for you from my God.

3. "They said: O father! Ask forgiveness for our sins; verily, we are guilty." "He said: soon will I ask forgiveness for you from my Lord" Verily He is oft-Forgiving, Most Merciful."
(Chapter 12:97, 98)

2- Traditions

Because there are many traditions about seeking intercession we will mention just some of them here.

1. Adam's Seeking of Intercession

Jalal al-Din al-Suyuti narrates that the Holy Prophet said: Adam has resorted to Almighty Allah in this way: “O my Lord, I ask you by the right of Muhammad and his Household, You are the only God. I have done an unsuitable and wrong action and have oppressed myself. So forgive me because you are the Kind and Merciful.”(*Dur al-Manthur* 1:60)

2. The Foresight and Emphasis of Prophet Muhammad

There is a narration which is narrated by Ayesha that Prophet Muhammad has pointed to the practice of seeking intercession. Ayesha relates that the Messenger of God said this about the Kharijites:

“They are the worse people in the world and they will kill the best person in the world who is the nearest means to Allah.” (*Sharh al- Nahj al- Balaghah* 2:267. *Manaqib ibn al-Mughazili* p: 56, *hadith: 79*)

3. Prophet Muhammad’s Command

Abu Hurayrah relates that the Prophet said this about Prophet Adam’s seeking of intercession, in which Allah addressed Adam:

“O Adam, these are (Prophet’s Ahl al- Bayt) My choice... whenever you need anything, take them as an intermediary.” (*Abu Hurayrah* (AH 57 or 58))

The Prophet continued: “We are the rescue ship (of salvation), anyone who boards this ship will be rescued but those who deny it will perish. If people need something from God, they must take us as intermediaries.” (*Fara'id al-Simtayn* 1:36, *hadith: 1*)

4. Hazrat Fatimah’s Emphasis

Fatimah al-Zahra, the dear daughter of Prophet Muhammad, says in her lecture:

“All things that exist in the sky and the earth are seeking for a means for gaining closeness to Allah, and we are Allah’s means and intermediary between He and His creatures.” (*Sharh al-Nahj al- Balaghah* 16: 211, *Balaghat al-Nisa Baghdadi* p: 14, *al- Saqifa wa Fadak* p: 101.)

5. The Companion’s Seeking of Intercession at the Prophet’s Grave

In the “*Fath al-Bari*”, Asqalani wrote:

“There is a quote by a correct chain of transmission that in the period of the second Caliph’s reign drought and famine happened. Balal ibn Harith went near the Prophet’s grave and addressed him: your nations are wiped out. Ask Allah for rain and mercy. Prophet Muhammad comes to his dream and informed that the rain of mercy will come down soon...” (*Fath al- Bari* 2:412)

6. Abu al- Hussein¹ Seeking of Intercession

Hakim al-Nishaburi narrates that I have heard from the legist Abu al- Hussein that:

“Whenever I have a religious or mundane dilemma I go to Imam al- Reza’s grave and I pray to God to solve my affairs. And God answered my request very well. This action became a habit for me, for every dilemma I go to his shrine because granting pray in that place has been proven for me.” (*Fara'id al-Simtayn* 2:220)

7. Abu al- Hussein bin Abi Bakr’s seeking of Intercession

Hakeem Neishaburi narrates: I have heard from legist Abu al-Hussein that he said: “All of my requests (which I have ever asked for) near Imam al-Reza's tomb were always answered. When I asked God for a son at the time I was hopeless for having one, He answered my request and gave me a son.” (*Fara'id al-Simtayn* 2:220)

8. Hakim al-Nishaburi’s Seeking of Intercession at Imam al-Reza’s Grave

Hakim al-Nishaburi puts forward his own experience:

“God acquainted me with Imam al- Reza’s divine graces, because I was a witness of the best Divine graces. For instance, for a long time I was suffering from a pain in my legs and I was hardly able to move my body. With all my pain, I visited Imam al- Reza's tomb, and stayed there for a night. In the morning when I woke up there was no sign of that pain in my legs.” (*Fara'id al-Simtayn* 2:220)

9. Zeid al- Farsi’s Requesting of Intercession at Imam al- Reza’s Grave

Hakim al- Nishaburi transmits this story from Zeid al- Farsi:

“For two years I was suffering from pain in my legs that meant I couldn’t pray while standing up. One night, a person came to my dream and told me: Why are you not going to visit Imam al- Reza’s grave? Why you are not rubbing the soil from inside his grave on the skin of your legs? And why are you not praying for a remedy there? When I woke up, I rented a horse immediately and came to Tus and rubbed the soil of the grave on the skin of my legs, and prayed for a remedy. Thanks to God the pain cured and since that time I have had no pain.” (*Fara'id al-Simtayn* 2:219)

10. Abu Nazr (Muazzin) Nishaburi’s Request for Intercession

Joveini al- Shafi’te, the writer of « *Fara'id al-Simtayn* », quotes from Abu Nazr with his own authority that:

¹ . Abu al- Hussein Muhammad ibn Ali ibn Sahl, the Shafi'i Scholar, AH 384

“I was suffering from a bad disease, my tongue became crippled and I lost the ability of speaking. Suddenly I thought to go to Imam al- Reza's shrine to ask God for healing. Therefore, I began my trip, I visited his tomb and I prayed two *rak'ats* near his grave. During my prayer I requested him for an intermediary between me and the Divine Threshold, and asked God to cure my illness. While I was prostrating, a dream came to me, in the dream I saw that the moon divided into two parts and one person came out of it, he came near me and said: O' Abu Nazr! Say « لا اله الا الله ، There is no God beside Allah » I indicated to him with my finger in order to ask, how can I say that when I can't speak?

Suddenly he cried: Are you denying God's power?! Say « لا اله الا الله There is no God beside Allah » my tongue was cured quickly and I repeated that sentence and woke up while I was repeating the same sentence. After that event my tongue's disability disappeared forever.”
(*Fara'id al-Simtayn* 2:217)

11. Abu Ali Khallal's Asking for Intercession at Imam al- Kazim's Grave

There is a story about the asking for intercession which is narrated by Khatib Baghdadi with two intermediators from the Hanbali's scholar. Hanbali's scholar and leader said:

“For every problem and dilemma I go to Imam al- Kazim's grave, and I seek intercession at his grave and God always solved and eased my dilemmas.” (*Ta'rikh Baghdad* 1:120)

12. Medina Resident's Request from the Prophet Muhammad's Tomb

Masoodi writes in his book « *Muruj adh-Dhahab* » that:

« In 53 A.H. Ziyad ibn Abih, (Emir of Iraq) wrote a letter to Muawiya ibn Abi Sufyan and said all of Iraq's land is in my right hand and the left one is empty, give me some other territory to reign over. In reply, Muawiya gave him the reign of Hejaz. When this news spread throughout Medina, all its people, men and women, young and old, came to the Prophet Muhammad's mosque because they were aware of Ziyad ibn Abih's tyranny and dictatorship. They wailed, shouted, and prayed near his grave and for three days they remained there and implored to him. As a result of this imploration he (Ziyad ibn Abih) died after three days.” ([Muruj adh-dhahab wa ma'adin al-jawhar](#) 3:32)

Now compare and judge these evidences about the seeking of intercession with the Wahhabis' arguments, who consider it as major polytheism (*shirk*), then make your own judgement.

Ibn Taymiyya says:

“There are two kinds of polytheism: the major polytheist has many types: one of them is asking God’s creatures for intercession.” (*Al-Kalimat un-Nafi’atu fil Mukaffirat il-Waqi’ah* p: 343; *al-Wahhab, al-Tawassul ila haqiqat al-tawassul* p: 12; *Majmua al-Rasail wa al-Masail* 1: 22.)

According to the Wahhabi beliefs, all Muslims from the early stage of Islam until now are major polytheists, and the only monotheists and believers in God are the Wahhabi of Najd.

Above all, according to their beliefs and points of view, all Islamic thoughts from the Qur’an’s verses, Prophet’s traditions and Companions behaviors are calling people to major polytheism, and the caller of unity and monotheism are the newcomer prophets like Ibn Taymiyya and Ibn Abd al-Wahhab, and the Paradise is completely in the hands of these messengers of England and his followers!

Intercession (Shafa'ah)

Critical Lessons of Wahhabiyyah: Intercession

In reality the meaning of intercession is asking for the removing of punishment from a guilty person, but it can be used figuratively in asking for some benefit for a person.

There is no difference of opinion about the first meaning among the scholars. (*Rasael Mortaza 1: 150, 3: 17.*) Sheikh Tusi says: we believe that Prophet Muhammad will mediate for the faithful and God will accept. As a result Allah will remove punishment and torture from them, if they were men of prayer. We believe that Allah has gifted Prophet Muhammad, many of his companions, immaculate Imams and many righteous persons the ability of intercession. (*Al-Tafsir al-Tebyan p: 213.*)

Abu Haffs al-Nasfi (538 A.H.), a Sunni scholar, believes that the miracle of mediation works for a person who has committed great sins and the prophets and righteous people have a right (permission from Allah) to perform this for them. (*Al-Aghaed al-Shi'i p: 148.*)

Muslims and Believing in Intercession

According to research, all Muslims believe in mediation. In regards to this, we will discuss two views.

1- Qadhi Iyadh says:

Sunnis scholars believe that mediation is rationally permissible and legally necessary. His reason for its necessity, are two verses of the Qur'an:

“On the day shall no mediation avail of whom the Beneficent God allows and whose word He is pleased with.” (*Chapter 20: 109.*)

And:

“And they do not intercede except for him whom He approves, and for fear of Him they tremble.” (*Chapter 28: 28*)

Of course there are other verses which prove the necessity of intercession. In addition, there have been many traditions narrated that have been in successive transmission from Prophet Muhammad and all Sunni scholars are in agreement with their correctness.

2- Nasir al-Din Maliki says:

Anybody who denies mediation does not deserve it. But people such as the Sunnis who believe in it and attest it, have hope in God's mercy and believe that mediation is for the

faithful who have done some disobedience and deserve it. There is a quotation about them from Prophet Muhammad:

“I have kept my miracle of intercession for that part of my nation that has committed major sins.” (*al-Intisaf fima Tadammanahu al-Kashshaf min al-Itizal 1:314.*)

Types of Intercession:

According to the range of intercession, it can be divided into different types.

1. Mediation on the Day of Judgment

This type of mediation refers to the prophets, imams, martyrs and righteous ones who will act as mediators between God and His sinful creation on the Day of Judgment. All the Muslims believe in this type of intercession, even the sect of Wahhabiyyah.

2. Seeking of Mediation in this World

In this type of mediation, we seek for it in this world from the prophets, imams and righteous, asking them to mediate for us in the other world. All Muslims believe in this type of intercession, except for the Wahhabis, who consider it as a kind of polytheism.

We can prove the first type of mediation in two ways: by referring to Qur’anic verses and secondly, by referring to authentic traditions.

The Qur’anic Perspective:

In a verse in the Qur’an we have:

“And during a part of the night pray Tahajjud beyond what is incumbent on you: maybe your Lord will raise you to a position of great glory.” (*Chapter 17:79*)

The exegists believe that the meaning of “a position of great glory” is the position of mediation.

The other verse:

“And soon will your Lord give you so that you shall be well-pleased.” (*Chapter 93:5*)

Traditional Perspective:

As we said before, many authentic traditions have been quoted, but here we will mention just two of them.

1) Prophet Muhammad said:

“God Has given me five blessings... intercession is one of them and I have kept it for my nation.” (*Musnad Ahmad* 1:301; *Sunan al- Nisai* 1:211.)

2) Prophet Muhammad said:

“I am the first one who will intercede and the first whose intercession will be accepted by God.” (*Sunan al- Tirmidhi* 5:248, section 22, *hadith*: 365.)

Islamic Scholars’ Perspectives:

Religious scholars have given their opinions about mediation in this way:

1. Al-Shaykh Al-Mufid:

The Shi'a are in agreement that our Prophet Muhammad on the Day of Judgment will mediate for a person who has committed major sins. Imam Ali and the other Shi'a Imams on that day will be the source of mediation, and because of them the sinner will be rescued from God's punishments. (*Awa'il al-Maqalat fi al-Madhahib wa-al-Mukhtarat*: 29)

2. Allamah Majlisi:

All Muslims believe that mediation is necessary within our religion. It means that Prophet Muhammad not only mediates for his nation but for people from other nations. (*Bihar ul Anwar*8:29-63)

3. Fakhr al-Din al-Razi:

According to the consensus of Muslims, Prophet Muhammad has the right of mediation on the Day of Judgment. These two verses “maybe your Lord will raise you to a position of great glory.” (*Chapter 17:79*) and “And soon will your Lord give you so that you shall be well-pleased.” (*Surah Ad-Duha* 93:5) from the Qur'an, attribute this meaning. (*Mafatih al-Ghayb* 3:55)

4. Abu Bakr Kalabazi (380 A.H.):

All scholars are in agreement that it is necessary for us to acknowledge all things that God and His Prophet have said about intercession. The reason for this necessity is the verse below in which God said:

“And soon will your Lord give you so that you shall be well-pleased.” (*al-Ta'arruf li Madhhab Ahl al-Tasawwuf* p: 54.)

It is mentionable that Ibn Taymiyyah and Ibn Abd al-Wahhab have confessed to this type of mediation and they cannot deny it. (*al-Rasa'il al-Kubra*:403; *al-Hidayah al-Sunnayah* 2:42)

Intercession in this World

Regarding intercession in this world from prophets, Imams and righteous, there are plenty of genuine and authentic traditions which permit us to do it. Asking the Prophet for mediation before his birth or after his death has happened throughout history, even he himself has indicated his support for this action.

The Prophet's companions have also sought intercession during his life and in front of him, but he never rejected their action. Here we will point out some examples of this type of mediation.

Seeking Intercession before the Prophet's Birth

There is a narration in history which shows Tabaa bin Hisan al-Homairy seeking mediation from Prophet Muhammad a thousand years before his birth. When the Prophet received the letter, he praised him and said: "Well done to our brother Tabaa!" This explication reveals the agreement, satisfaction and permission given to him for asking for intercession.

Ibn Ishaq, Imam Sadiq's contemporary, has recorded this event in « Al-Mabda Wa Qisas Al-Anbiya.» And Halabi (1044 A.H.) rewrote it in « Al-Sira Al-Halabiya » from Ibn Ishaq.

The letter of Tabaa ibn Hisan to Prophet Muhammad:

«O Muhammad! I have complete belief in you and your God, that all things are His creatures and under His power, and I have a complete belief in all commands and orders which He has appointed you for. So if I were still alive and understood your prophetic mission that's okay but If can't; now I ask you to mediate for me on the Day of Judgment and to not forget me on that critical day. »

Ibn Ishaq continues: A scholar who was one of the Abi Leila's children delivered this letter to Prophet Muhammad when he was emigrating from Mecca to Medina. After reading the letter, the Prophet said three times: "Well done to our brother Tabaa!"

Halabi adds: The time gap between writing this letter and the birth of the Prophet was thousands of years. (*Al-Sira Al-Halabiah* 2:279.)

Now there is a question that if seeking for mediation is a polytheistic action, so why Prophet Muhammad backed up and supported Tabaa's action and called him as his brother?! Is it true that Prophet Muhammad called a polytheist as his brother?!

- **Seeking Mediation from the Prophet during His Life**

With one glance at the traditions about the Prophet's life, it becomes obvious that his close companions asked him for mediation. Now we just point to two of them.

1. Anas Narration:

Anas ibn Malik said: I asked Prophet Muhammad for mediation on the Day of Judgment. He accepted and said: I will do it for you. I asked him: On that day how can I find you? He replied: Near the Bridge. What if I can't find you there? He said: Near the Balance (Scale). What if I can't find you there? He said: Near the Fountain of Kawthar, and I go nowhere except those three places. (*Sunan al-Tirmidhi* 4:621:22433)

2. Suwad bin Qarib's Narration:

It has been recorded in one tradition that: One day Suwad bin Qarib went to visit Prophet Muhammad and in the form of poetry asked him for mediation:

“O Prophet! Be my mediator on the Day of Judgment; when other's mediation is not worthy for Suwad bin Qarib.” (*Al-Isaba* 2:675, *hadith: 1109*; *Al-Ahadith Al-Tawil Tabarani* p: 256; *Ad-Durar as-Sunniyah fi ar-Radd 'ala al-Wahhabiyyah* p: 27.)

- **Asking for Intercession from the Prophet after His Death:**

Here we present some authentic traditions which show the Companions' asking for mediation from the Prophet after his death.

1. Imam Ali seeks for intercession from Prophet Muhammad:

Muhammad Ibn Habib narrates: When Imam Ali finished the Prophet's ablution (death ghusl) and wrapped the shroud around the Prophet's body; he pushed the shroud aside and addressed him: “May my mother and father be sacrificed for you, you lived a pure and clean life and you have traveled towards God pure and clean... May my mother and father be sacrificed for you, remember us whenever you go near your God.” (*Al- Tamhid*, 2:162; *Sharh Al-Nahj Al- Balaghah*, 13:42, number 23.)

2. Abu Baker Asks the Prophet for Intercession

Ayesha narrates: “When the news of the Prophet's death was received by Abu Bakr... he threw himself on the Prophet's body, touched the Prophet's face and forehead and while he was crying said: Oh Muhammad! Remember us (our names) near your God!” (*Tamhid al-Awail wa Talkhis al-Dala'il*, 1:488; *Ad-Durar as-Sunniyah fi ar-Radd 'ala al-Wahhabiyyah*:34; *Subul al-Huda wa al-Rashad* 2:299:28)

3. A Bedouin Seeks for Intercession in front of the Companions

In this case Ahmad Zaini Dahlan narrates a tradition from Ibn Hajar al-Asqalani that:

«Imam Ali says: Three days after Prophet's funeral a Bedouin came to Medina and threw himself on the Prophet's grave. While he poured the soil of the grave on his head he said: O God's Messenger! You have told us messages during your life and we accepted them and as you received God's commands we accepted them from you. This verse was one of God's messages:

“And had they when they were unjust to themselves, come to you and asked forgiveness from Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.” (*Chapter 4:64*)

And now, O God's Messenger! I have oppressed myself, and have come to your threshold to ask God to forgive me. »

At this time, a call came from the Prophet's grave that: God has forgiven you. (*Ad-Durar as-Sunniyah fi ar-Radd 'ala al-Wahhabiyyah* p: 21; *Tafsir Qurtubi* 5:265; *Tafsir Bahr Al-Mohit* 4: 180, chapter: 64.)

- **Prophets' lives after their death:**

There is no doubt that God's Prophets (and especially the last one) have an immortal life after their deaths. They can see and hear perfectly their servants as well as all their supplications and their nation's actions are presented to them.

This life is more valuable than a martyr's life, because surely the Prophet's position is higher than a martyr's position. Therefore asking mediation from the Prophet after his death is not regarded as asking mediation from a usual dead person. Concerning this subject, Muslim scholars and intellectuals have expressed their opinions.

Qastalani says:

“There is no doubt that all prophets are alive after their deaths, and this is a proven and obvious fact. On the other hand, because our Prophet has a higher position than other prophets, so his life after death is more complete than the other prophets of God.” (*al-Mawahib al-Ladunniyyah* 3:413.)

Mohammed bin Ali Shawkaani in his book «Nail al-Awttar» narrates:

« A group of researchers believe that: Prophet Muhammad is alive after his death and he becomes happy with his nation's prayers and the corpse of the Prophet never decomposes inside his grave, although absolute knowledge and hearing is not constant for usual dead people. According to the Qur'an, the martyrs are spiritually alive (and this state of remaining alive refers to their bodies) so it is more logical for prophets to be spiritually alive as well and benefit from the life of their bodies after death. »

Ibn Hajar al-Haythami in his book cites from Abd Allah bin Masud that Prophet Muhammad has said about his life after death that:

«Both my life in this world and the other world is beneficial for you; all of your actions are offered to me. If I see your good actions I will thank God and if I see your bad actions I will ask God for your salvation. »

Ibn Hajar refers to the validity of this tradition and says: The reporters of this tradition are the reporters of Sahih al-Bukhari and Sahih al-Muslim. (*Majma Al- Zawa'id* 9:24; *Kanz al-Ummal* 11:407.)

Muslim al-Nishaburi also has quoted from the Holy Prophet, in his book about this and said:

«When I was on the Night Journey, I saw Moses and he was praying inside his grave. » (*Sahih Muslim* 7:102; *Al- Mussanaf Abd al-Razzaq* 3:577.)

Seeking forgiveness from the Qur'anic Perspective:

Now is the time to study forgiveness and penitence from verses and traditions. Many verses exist in the Holy Qur'an which refers to the concept of seeking forgiveness:

1. «And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are inflated with pride. » (*Chapter 63:5*)

In this verse, declining the seeking of forgiveness- asking the Prophet for mediation - is regarded as a sign of hypocrisy. So asking for forgiveness, which means asking for mediation in this world, is a sign of faith. Therefore, not only asking for mediation in this world is not a sign of idolatry but it is a sign of faith.

2. "And had they when they were unjust to themselves, come to you and asked for forgiveness from Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful." (Chapter 4:64)

This verse obviously indicates the asking of forgiveness through the Prophet Muhammad, which is intercession.

- **Intercession from the Wahhabi Perspective:**

In the Wahhabiyyah sect, asking for intercession in this world is regarded as a taboo and discouraged practice.

Ibn Abd al-Wahhab says:

«Anyone who puts a mediator between himself and God and asks them for mediation, according to the opinion of all scholars, he is a non-muslim and polytheist. » (Majmu'ah al-Muallifat 1:385; 6:68.)

First we will bring some strong and incisive reasons for our claims and then with scientific and reasonable evidence, we will reject the Wahhabis' argument.

Above all, the first verse which the Wahhabiyyah use for their argument is this:

«And they serve besides Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him). » (Chapter 10:18)

Muhammad bin Abd al-Wahhab interprets it in this way:

« In this verse God wants to inform us that if anybody puts intermediaries between himself and God, surely he has worshipped the intermediary and has put him as a partner with God. » (Taufa Ithna Ashari p:751.)

Answer to This Perspective:

This kind of interpretation of this verse is unusual, and is but libel against Allah. In which part of the verse did they find that putting an intermediary between themselves and God is seeking a partner for God? Can this misunderstanding be a proof of this verse?:

«Has Allah Commanded you? Or do you forge a lie against Allah? «(Chapter 10:59) On one hand , the aim of this verse is worshiping the other creature and not putting intermediaries between others. This kind of interpretation about the verse is practicing sophistry for proving their argument or is a sign of misunderstanding; because surely whoever asks from prophets, imams or other righteous persons, does not worship them. On the other hand, the reason for the revelation of this verse also indicates that the verse has reproached the person

who worships the intermediary; not one who places them just as an intermediary. Here we point to some evidence.

Jalal Al- Din Al- Suyuti says: Nazr-one of the polytheists- said: Lat and Uzza-two idols of polytheists- will mediate for me on the Day of Judgment. At this moment this verse descended:

“Who is then more unjust than he or she who forgets a lie against Allah or (who) says lies about His Signs? Surely the guilty shall not be successful and they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).”(Chapter 10:17 -18)

Ibn Kathir interprets this verse:

“In this verse God has denied the polytheists’ concept of the capability for idols to mediate for them on the Day of Judgment. And that makes it clear for them that they neither harm you nor profit you. They do not possess anything and your concept of them will never take place.” (Tafsir al-Qur’an al-Azim 2:426)

Abu Hayyan Andalusi, also express his opinion concerning the issue:

«The pronoun in the verb “they serve beside Allah” refers to the Quraysh’s unbelievers. And the meaning of “neither harms them nor profits them” is the idols which are not capable of making profits or causing any harm... the residents of Ta’if worshiped the idol named Lat- and Mecca’s residents worshipped the idols named Uzza, Manat, Asaf, Na’ilah, and Hubal. (Tafsir al-Bahr al-Mohit 5:133)

Alusi has counted this kind of polytheistic worship as a crime and wrote:

«This verse reveals other crimes of polytheists and refers to the verse number 15 of the same surah which states “and when our clear communications are recited to them those who hope not for our meeting say: Bring a Qur’an other than this or change it”. On the other hand, the pronoun refers to the idols because they are just solid material and have no power for interceding. » Then he continues: «the residents of Ta’if worshiped the idol named Lat- and Mecca’s residents worshipped the idols named Uzza, Manat, Asaf, Na’ilah, and Hubal and they believed that they are our intercessors close to our Lord. »

Ibn Abi Hatam has cited from Akramah that: « Nazr Ibn Harith said: when the Day of Judgment comes, the idols named Lat and Uzza will intercede for me. After his speech, this verse descended: » (Tafsir Ruh al- Ma’ani 11:88.)

The Other Reason:

The second reason of the Wahhabiyyah for prohibiting the asking of mediation from His creatures is:

“A dead person (a metaphor for the prophets, imams, and the righteous neither harming nor profiting themselves,) cannot ask for intercession for someone else.” (Majmu’ah al-Muallifat 1:296; 4:42.)

The answer to this argument: we said before that prophets, imams, and the righteous, as well as martyrs, are alive and receiving God's graces and this is the proof for their resurrections after death. The Wahhabi's mistake is that they have regarded asking mediation from the prophets after their deaths as asking something from an ordinary dead person. It is as if they never read this verse or studied its meaning or maybe they have understood it only according to their own false interpretations:

“And don't think those who are killed in Allah's way are dead. Nay, they are alive (and) are provided with sustenance from their Lord. Rejoice in what Allah has given them out of His graces, and they rejoice for the sake of those who, (being left) behind them, have not yet joined them. They shall have no fear, nor shall they grieve. They rejoice on account of the favors from Allah and (His) graces, and that Allah will not withhold the rewards for the true believers.”(Chapter 3: 169-171.)

Samhudi has also quoted some traditions in his book « Wafa Al-Wafa bi-Ahwal Dar Al-Mustafa » about prophets' lives after their deaths:

“The Prophets are alive in their graves and they are praying there.”

“God has prohibited the Earth to decompose the Prophets' bodies.” (Wafa Al-Wafa bi-Ahwal Dar Al-Mustafa 4: 1349.)

In this field we have lots of traditions which prove the accuracy of prophets' lives after their deaths. And according to what we have said before, the belief of the Wahhabiyyah is in contrast with the beliefs of the majority of Muslims, which is based upon tens of verses and traditions.

It is because the Wahhabis could not bring obvious and clear reasons for their argument, so their beliefs have become contrasted with the Muslims, and in the words of Abd Al-Kafi Subki regarding Ibn Taymiyya: he and his believers are outside of the Muslim Ummah.» (Tabaqat Al-Shafi'iyah Al-Kubra 10:149)