

Intercession and Imploration

Intercession

The Definition of Intercession from the View Point of Lexicon Experts

Kahlil Ibn Ahmad Farahidi (died in 150), in Al-Ein, says:

الشافع : الطالب لغيره ، وتقول استشفعت بفلان فتشفع لي إليه فشفعه في . والإسم : الشفاعة .
واسم الطالب : الشفيع .

Al-Ein v 1 p 260

“The interceder is someone who asks for intercession for someone else, not himself; he demands Allah to intercede someone because of him. The noun is intercession and the one who is interceded is called intercedee”

Ragheb Isfahani, in Al-Mofradat, says:

الشفع : ضم الشيء إلى مثله ويقال للمشفوع شفع .

Al-Mofradat p 263

الشفع به معنای ضمیمه کردن چیزی به مثل خودش است و به مشفوع گفته می شود

Zobeidi, in Taj Al-Arus v 5 p 401, says the same thing.

The Definition of Intercession from the View Point of Shia Lexicon Experts

Sayyed Morteza says:

وحقیقة الشفاعة وفائدتها : طلب إسقاط العقاب عن مستحقه ، وإنما تستعمل في طلب إيصال المنافع مجازا وتوسعا ، ولا خلاف في أن طلب إسقاط الضرر والعقاب يكون شفاعة على الحقيقة .

Rasael Al-Morteza v 1 p 150, Chapter of Masalat Al-Vad and Al-Vaeed and Al-Shafaat

“Sayyed Morteza says: “The true nature of intercession to speak in support of someone, especially in order to try prevent those who must be punished; of course the word “intercession” is also used for asking for benefits for someone; but there

is no doubt that the word “intercession” means to speak in support of someone, especially in order to try to prevent those must be punished”

He also says:

وشفاعة النبي (صلى الله عليه وآله) إنما هي في إسقاط عقاب العصي لا في زيادة المنافع ، لأن حقيقة الشفاعة تختص بذلك

Rasael Al-Morteza v 3 p 17 / the chapter of Mayajeb Eteghad and Abvab al-Adl Kolaha

“When Prophet intercedes, he only does this save someone from being punished; and it is not for asking for benefits for someone; because the whole nature of intercession is to try to prevent someone from being punished”

Sheikh Tusi says:

حقيقة الشفاعة عندنا أن تكون في إسقاط المضار دون زيادة المنافع ، والمؤمنون عندنا يشفع لهم النبي (صلى الله عليه وآله وسلم) فيشفعه الله تعالى ويسقط بها العقاب عن المستحقين من أهل الصلاة لما روي من قوله عليه السلام : (ادخرت شفاعتي لأهل الكبائر من أمتي) ... والشفاعة ثبتت عندنا للنبي (صلى الله عليه وآله وسلم) وكثير من أصحابه ولجميع الأئمة المعصومين وكثير من المؤمنين الصالحين
“Al-Tebyan, Sheikh Tusi, 213-214

“What believe about the definition of intercession is that it means to try to prevent someone from being punished not ask for personal benefits. We believe that used to intercede the believers and Allah accepted his intercessions; and Allah deprive them, those who should have been punished, from being punished (of course those who used to pray). Because Prophet Muhammad said: “ I intercede for my nation, those who have done great sins...” Sheikh Tusi says: “We twelve-Imam Shias believe that Allah has given the privilege of intercession to Prophet, many of his companions, all his infallible children and many of the righteous beleivers”

The Definition of Intercession from the view Point of Sunni Lexicon Experts

Abu Hafs Al-Nasafi (died in 538 Hejira), in Al-Aghaed Al-Nasafie, says:

الشفاعة ثابتة للرسول والأخيار في حق الكبائر بالمستفيض من الأخبار .

Al-Aghaed Al-Nasafie, Le Abi Hafs Al-Nasafi p 148

“It is proven, based on news and many traditions, that Prophet and the righteous believers have given the privilege of interceding for those who commit great sins”

Naser Al-Din Ahmad Ibn Muhammad Ibn Al-Monir Al-Eskandari Al-Maleki, in Al-Entesaf, says:

وأما من جحد الشفاعة فهو جدير أن لا ينالها ، وأما من آمن بها وصدقها وهم أهل السنة والجماعة فأولئك يرجون رحمة الله ، ومعتقدهم أنها تنال العصاة من المؤمنين وإنما ادخرت لهم

Al-Entesaf Fima Tazmanat Al-Kashaf Min-al-Eteraz , Al-Imam Naser al-Din Al-Eskandari Al-Maleki Al-Matbu Behamesh Al-Kashaf v 1 p 214

“Those who deny the issue of intercession should not be blissed with intercession but those people who believe in intercession like Sunnis and many others, those who believe that in god`s blessing and mercy and those who believe that intercession is for those who commit great sins, will be blissed by intercession. Prophet said: “I will intercede the people of nation who commit great sins”

قَالَ الْقَاضِي عِيَّاضُ : مَذْهَبُ أَهْلِ السُّنَّةِ جَوَّازُ الشَّفَاعَةِ عَقْلًا وَوَجُوبًا سَمْعًا يَصْرِيحُ قَوْلُهُ تَعَالَى : { يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا } وَقَوْلُهُ : { وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى } وَأَمثالهما ، وَيَخْبَرُ الصَّادِقُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَقَدْ جَاءَتْ الْأَثَارُ الَّتِي بَلَغَتْ يَمَجُّوعِهَا التَّوَاتُرُ يَصِحَّةُ الشَّفَاعَةِ فِي الْأَخِرَةِ لِمُذْنِبِي الْمُؤْمِنِينَ . وَأَجْمَعَ السَّلَفُ وَالْخَلَفُ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ السُّنَّةِ عَلَيْهَا. . . .

إثبات الشفاعة وإخراج الموحدين من النار . Sharh Sahih Moslem Al-Navavi v 3 p 35, chapter of

“Ghazi Ayaz says: “Sunni people consider intercession as something rational and religiously obligatory; based on verse 109 Surah Taha which says: “On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth” and verse 28 Surah Anbia , “They called Our revelations false with strong denial” and many other successive traditions which are about the authenticity of intercession in hereafter for guilty people. All Sunni people, from past up to now, believe the authenticity of intercession”

So intercession means mediating Prophets, Imams and righteous men between god and people for forgiving those who have committed sins. Intercession is in two kinds: 1. Intercession in hereafter 2. Asking Prophet for interceding us in hereafter

Intercession, an Essential part of Islamic Sects

Intercession, considering its mentioned conditions, is regarded as an essential part of all Islamic sects, something which is believed by all Muslim scholars; there are a lot of verses in Quran about this issue:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ . الضحي / 5 .

“But lo! with hardship goeth ease”

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا . الإسراء / 79 .

“And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.”

All the Sunni and Shia scholars believe that that the word مقام محمود refers to issue of intercession which Allah promised it to Prophet.

Prophet Muhammad says:

أُعْطِيْتُ خَمْسًا... وَاعْطَيْتِ الشَّفَاعَةَ فَادْخَرْتُهَا لِأُمَّتِي فَهِيَ لِي مَنْ لَا يَشْرِكُ بِاللَّهِ شَيْئًا .

“Allah has given me five privileges, one of which is intercession which I have kept it for my nation; I intercede those who are not polytheists.”

Mosnad Ahmad v 1 p 301 , Chapter: Mosnad Abdullah Ibn Abbas / Sonan Nesaee v 1 p 211 / Chapter: Al-Tavaf Al-al-Nesa Fi Ghosl Vahed; Sonan Daremi v 1 p 323 chapter: Al-Arz Kolaha Tohur

There is also another tradition in which Prophet says:

انا اول شافع و اول مشفع

“I am the first one who intercedes and the first one whose intercession will be accepted”

Sonan Termezi v 5 p 248 / Chapter: Maja Fi Fazl Al-Nabi, chapter 22 hadith no 3695; Sonan Daremi v 1 p 26; Chapter Ma Aata Al-Nabi Sal-al-Allah Vasalam Al-Fazl

Fakhr Razi, a great Sunni scholar and interpreter, about this issue says:

أجمعت الأمة على أن لمحمد صلى الله عليه وسلم شفاعة في الآخرة وحمل على ذلك قوله تعالى (عسى أن يبعثك ربك مقاما محمودا) وقوله تعالى (ولسوف يعطيك ربك فترضى) .

Tafsir Al-Razi v 3 p 55

“All Islamic nations believe that Prophet Muhammad has the privilege of interceding in hereafter; and these two mentioned verses prove this issue”

Late Sheikh Mofid, about this issue, says:

اتفقت الإمامية على أن رسول الله (صلى الله عليه وآله وسلم) يشفع يوم القيامة لجماعة من مرتكبي الكبائر من أمته ، وأن أمير المؤمنين (عليه السلام) يشفع في أصحاب الفئوب من شيعته ، وأن أئمة آل محمد (عليهم السلام) كذلك ، وينجي الله بشفاعتهم كثيرا من الخاطئين .

Avael Al-Maghalat Fi Al-Mazaheb and Al-Mokhtarat p 29; Researched by: Mahdi Mohaghegh

“Imamie all believe that Prophet, in hereafter, intercede those have committed great sins; they also believe that Amir-al-Momeneen and other Imams will intercede for guilty people; and by their intercession, Allah will forgive many guilty people”

Alame Majlesi says:

أما الشفاعة فاعلم أنه لا خلاف فيها بين المسلمين بأنها من ضروريات الدين وذلك بأن الرسول يشفع لأتمته يوم القيامة ، بل للأمم الأخرى

Bahar Al-Anvar v 8 p 29-63

“All Muslims believe that intercession is an essential part of the religion. And it means that Prophet intercedes both his and other nations”

And Navavi, a great Sunni scholar and one the explainer of Shahih Bokhari , quotes from Ghazi Ayaz Ibn Musa:

قال القاضي عياض رحمه الله مذهب أهل السنة جواز الشفاعة عقلا ووجوبها سمعا بصريح قوله تعالى (يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا) وقوله (وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى) وأمثالهما ويخير الصادق صلى الله عليه وسلم وقد جاءت الآثار التي بلغت بمجموعها التواتر بصحة الشفاعة في الآخرة لمذنبى المؤمنين وأجمع السلف والخلف ومن بعدهم من أهل السنة عليها .

Sharh Moslem, Al-Navavi v3 p 35

“Ghazi Ayaz says: “Sunnis believe that intercession is something rational and religiously obligatory; because Allha explicitly, in Quran, says: “On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth” he also says: “They called Our revelations false

with strong denial” and verses like these. They also believe in intercession because the successive traditions in which Prophet promises the guilty believers his intercession. All Sunni scholars, from past up to now believe the authenticity of intercession”

Taj Al-Islam Abubakr Al-Kalabazi (died in 380 Hejira) says:

إن العلماء قد أجمعوا على أن الإقرار بجملة ما ذكر الله سبحانه وجاءت به الروايات عن النبي (صلى الله عليه وآله) في الشفاعة واجب ، لقوله تعالى : (وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى) ولقوله : (عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا) وقوله : (وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى) . وقال النبي (صلى الله عليه وآله) : " شفاعتى لأهل الكلبئر من أمتي " .

“All Sunni scholars believe that they have to confess what Allah and Prophet said about intercession; because Allah said: “Soon Allah bless you, so that you will be happy” he also said: “he only intercedes those he likes”; Prophet also said: “ I will intercede people from my nation”

Lataraf Lemazhab Ahl Al-Tasavof p 54-55, Researched by: Abdul Halim Mahmud, Sheikh Al-Azhar

Even Ibn Teimie believes in intercession in hereafter; he says:

للنبي (صلى الله عليه وآله) في يوم القيامة ثلاث شفاعات... وأما الشفاعة الثالثة فيشفع في من استحق النار وهذه الشفاعة له (صلى الله عليه وآله) ولسائر النبيين والصديقين وغيرهم في من استحق النار أن لا يدخلها ويشفع في من دخلها .

“Prophet, in hereafter, intercedes three groups of people; he will intercede those who must be burn in hell; Prophets, righteous people and others intercede to prevent people from burning in hellfire; they also intercede those who are in hellfire”

Majmue Al-Rasael Al-Kobra v 1 p 403-404

Muhammad Ibn Abdul Wahhab says:

وثبتت الشفاعة لنبينا محمد (صلى الله عليه وآله) يوم القيامة ولسائر الأنبياء والملائكة والأولياء والأطفال حسبما ورد ، ونسألها من المالك لها والأذن فيها بأن نقول : اللهم شفّع نبينا محمدا فينا يوم القيامة أو اللهم شفّع فينا عبادك الصالحين ، أو ملائكتك ، أو نحو ذلك مما يطلب من الله لا منهم ... إن الشفاعة حق في الآخرة ، ووجب على كل مسلم الإيمان بشفاعته

“Prophet Muhammad, other prophets, angels and the great men of Allah undoubtedly intercede in hereafter. We ask the owner of intercession this way:

“Oh Allah, assign our Prophet as our interceder in hereafter” or we say: “Oh God, assign your righteous men and angels as our interceder in hereafter” we demand all these from Allah not someone except him. All Muslims who believe in intercession will be interceded in hereafter”

These were some few examples of Sunni and Shia scholars` beliefs about intercession.

Wahhabis` doubt about intercession

Among all Islamic sects, only Wahhabis do not believe in intercession; they always stand against this issue and they consider this as nothing but apostasy and polytheism. Ibn Teimie, Muhammad Ibn Adul Wahhab and his followers believe that if anyone asks Prophet, either in this world or in hereafter, for intercession in the presence of Allah, it is nothing but polytheism; they say when someone considers Prophet as the mediator between himself and Allah (and he does not directly ask Allah for favor) or if someone asks someone except Allah for intercession, it is as if somebody considers a partner for Allah. But if someone prays this way: “Oh Allah, assign your Prophet as our interceder in hereafter so that he can forgive my sins” Muhammad Ibn Abdul Wahhab says:

من جعل بينه وبين الله وسائط يدعوهم ويسألهم الشفاعة كفر إجماعاً.

Muhammad Ibn Adull Wahhab, Majmue Al-Moalefat v 1 p 358 , v 6 p 9, 68, 213

“Those who consider someone as the mediator between him and his god for intercession are apostates”

He also says:

قال النبي (صلي الله عليه و سلم) : أعطي الشفاعة وأنا أطلبه مما أعطاه الله . فالجواب : إن الله أعطاه الشفاعة ونهاك عن هذا ، فقال : (فلا تدعوا مع الله أحداً) الجن / 18 . فإذا كنت تدعو الله أن يشفع نبيّه فيك فأطعه في قوله : (فلا تدعوا مع الله أحداً) .

Majmuat Al-Moalefat v1 p 166

“Prophet Muhammad said: “God has given me the privilege of intercession and I ask him for intercession.” Muhammad Ibn Abdul Wahhab says: “Allah has given

his Prophet the privilege of intercession, so you are not allowed to ask Prophet for intercession; Allah says:

فلا تدعوا مع الله أحداً . الجن / 18 .

“so pray not unto anyone along with Allah.”

“So if you ask Allah to assign his Prophet as your interceder, you have obeyed what you have been ordered”

He also says:

الميت لا يملك لنفسه نفعاً ولا ضراً فضلاً لمن سأله أن يشفع له إلى الله... .

Majmue Al-Moalefat v 1 p 296, v 4 p 42

“The one who is dead (referring to Prophets and righteous people) cannot either ask for personal benefits or deprive himself from harms, let alone interceding for someone else”

Muhammad Ibn Abdul Wahhab says:

قال تعالى : (وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَّا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَّا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ) يونس: 10/18 .
فأخبر إن من جعل بينه وبين الله وسائط يسألهم الشفاعة فقد عبدهم وأشرك بهم ، وذلك أن الشفاعة كلها لله ، كما قال تعالى : (قل لله الشفاعة جميعاً) الزمر : 44

“Allah says: “Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!” he also says: “They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!” Allah, in this verse, says that if anyone considers someone as the mediator between him and god, it is as if he is worshiping the mediators and he is considering a partner for Allah; and it is because the issue of intercession belongs to Almighty; as Allah, in Quran, says: “Oh Muhammad, intercession is all for God”

Answer:

Intercession in Quran

There are a lot of cases stated in traditions in which companions Prophets, either in his lifetime or after his demise, asked Prophet for intercession; and some of them, those in his lifetime, were stated in Quran; and we are going to talk about some of them:

Allah in Quran says:

ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا . النساء / 64 .

We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

And he, about hypocrites, says:

وإذا قيل لهم تعالوا يستغفر لكم رسول الله لوو رؤوسهم ورأيتهم يصدون وهم مستكبرون . المنافقون / 5 .

And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and thou seest them turning away, disdainful.

Since Allah considers avoiding asking Prophet Muhammad for intercession as a sign of hypocrisy, therefore the one asking intercession from Prophet is sign of faith. As you say Allah, in these two verses, not only does he considers asking Prophet for intercession as something allowed but also he regards it as a sign of faith.

Intercession in Traditions

The traditions about asking Prophet for intercession are in three kinds: 1. asking Prophet for intercession before his birth. 2. Asking Prophet for intercession in his lifetime. 3. Asking Prophet for intercession after his demise; and for now I am going to demonstrate the texts of these traditions.

Asking Prophet for intercession before his birth

Halabi, in Al-Sire Al-Halabie, quotes from Ibn Ishagh, in Al-Mabda and Ghesas Al-Anbia: “Someone called Tabe Ibn Hesan Al-Homeiri, before Prophet`s birth, wrote a letter to Prophet as follow:

أما بعد يا محمد فإني آمنت بك وبربك ورب كل شئ وكل ما جاءك من ربك من شرائع الإسلام والإيمان
وإني قلت ذلك فإن أدركتك فيها ونعمت وإن لم أدركك فاشفع لي يوم القيامة ولا تنسني.. وكتب عنوان
الكتاب إلى محمد بن عبد الله خاتم النبيين والمرسلين ورسول رب العالمين من اتبع لأول حمير أمانة الله
في يد من وقع هذا الكتاب في يده إلى أن يدفعه إلى صاحبه و دفعه إلي رأس العلماء المذكورين .

“Oh Muhammad, I believe in you, your god, the one that all creatures are under his control, and all the orders which been issued upon you by your god; so if I have understood your mission, I would like to be your servant; and I couldn’t live to understand your mission, I want you to intercede for and not forget about me.” Ibn Ishagh says: (he used this phrase as his letter heading): “This letter is from the first Atba, from the Homeir tribe, to Muhammad Ibn Abdullah, the last Prophet” He gave that letter to a scholar of the time to give to Prophet Muhammad.

Halabi quotes from Ibn Eshagh:

ثم وصل الكتاب المذكور إلى النبي صلى الله عليه وسلم على يد بعض ولد العالم المذكور حين هاجر وهو بين مكة والحدينة ... و بعد
قراءة الكتاب عليه صلى الله عليه وسلم قال مرحبا بتبع الأخ الصالح ثلاث مرات

“Then someone (Abi Leili) gave the letter to Prophet, between Mecca and Medina, while Prophet was immigrating to Medina... When Prophet read it, he, for three times, said: “Well done Taba, our righteous brother”

كان بين تبع هذا أي بين قوله إنه آمن به وعلى دينه وبين مولد النبي صلى الله عليه وسلم ألف سنة

Halabi quotes from Ibn Eshagh:

“Prophet Muhammad was born 1000 years after the time Taba wrote that letter. (It means he, 1000 years ago, asked Prophet for intercession)”

Al-Sire Al-Halabie, Halabi v 2 p 279-280

If what Taba did was polytheism, Prophet should have admonished him and talked about the inappropriateness of what he did; but he, instead, said: “Well done Taba, our righteous brother” for three times.

Asking Prophet for intercession in his lifetime

2- عن أنس بن مالك أنه قال : سألت النبي أن يشفع لي يوم القيامة فقال : أنا فاعل . قلت : فأين أطلبك ؟ قال أولا على الصراط ، قلت فإن لم ألقك ؟ قال : عند الميزان ، قلت فإن لم ألقك ؟ قال : عند الحوض فإنني لا أخطي هذه المواضع .

Sahih Termezi v 4 p 42 , chapter Maja Fi Shaan Al-Serat v 4 p 261 hadith no 22433

“Anas says: “I asked Prophet to intercede for me and he accepted and said: “I will do it for you” I told Prophet: “How can I find you” He, at first, said: “Near Serat” I said: “Where can I find you, if I couldn’t find you near Sarat?” He said: “Near Mizan” I said: “Where can I find you, if I couldn’t find you near Mizan?” he said: “Near Hoze” I undoubtedly look for Prophet near three places”

As you see, Anas Ibn Malek directly ask Prophet, in his lifetime, for intercession; he didn’t ask Allah for intercession; so, does that mean this companion should be considered guilty and polytheist for what he did?!!! Or maybe Anas asked Prophet for intercession because, god forbidden, Prophet didn’t heard the verse which says:

(الله الشفاعة جميعا وآيه و لا تدعوا مع الله احدا)

Or maybe Prophet has heard it but, god forbidden, he didn’t understand its meaning; but Ibn Teimie, Muhammad Ibn Abdul Wahhab and their followers understand the meaning of this verse or maybe Wahhabis think that Ibn Teimie and Muhammad Ibn Abdul Wahhab have the better sense of understanding of Quran` verses than Prophet and his companions!!!! You better judge.

3. Savar Ibn Ghareb visited Prophet; he recited some poems and asked Prophet for intercession:

وكن لي شفيعا يوم لا ذوشفاعة سواك بمغن فتिला عن سواد بن قارب.

Al-Esabat v 3 p 182, Under the translation of Savad Ibn Ghareb Al-Dusi Al-Sadusi no 3596 / Al-Ahadith Al-Taval p 85, hadith no 31 / chapter of Savad Ibn Ghareb; Al-Dora Sonaniat, Ahmad Zeini Dahlan p 27.

“Oh Prophet, be my interceder in hereafter, the day in which other intercessions would not be helpful for me at all”

Here in this case, Prophet, on the contrary to what Ibn Teimie and Muhammad Ibn Abdual Wahhab said, didn’t rejected Savad Ibn Ghareb, he didn’t say: “Why are

you asking me for intercession? Why are you asking someone except god? Why are you a polytheist? Intercession is only for god; you cannot ask someone else except god for intercession” So, we can come with an idea that what Wahhabis and their followers say is nothing but superstition because Prophet didn’t reject or admonish Savad Ibn Ghareb.

Asking Prophet for intercession after his demise

4. Muhammad Ibn Habib sasy:

ثم لما فرغ على من غسله وأدرجه في أكفانه كشف الأزار عن وجهه ثم قال بأبي أنت وأمي طببت حيا وطبت ميتا... بأبي أنت وأمي
اذكرنا عند ربك

Al-Tamhdi, Ibn Abd Al-bar v 2 p 162 / Sharh Nahj Al-Balaghe Ibn Abi Hadid v 13 p 42, chapter of The biography of Prophet after his demise

“Muhammad Ibn Habib says: “When Ali finished washing and shrouding the body of Prophet, he put the shroud aside his face and said: “You have lived virtuously and you will go to the presence of god virtuously as well; remember us in the presence of Almighty”

5- قالت عائشة وغيرها من أصحابه إن الناس أفحموا ودهشوا حيث ارتفعت الرنة.. حتى جاء الخبر أبا بكر
... حتى دخل على رسول الله صلى الله عليه وسلم فأكب عليه وكشف عن وجهه ومسحه وقبل جبينه
وخديه وجعل يبكي ويقول بأبي أنت وأمي ونفسي وأهلي طببت حيا وميتا اذكرنا يا محمد عند ربك

Tamhid Al-Avail and Talkhis Al-Dalael, Al-Baghelani p 488; Sabal Al-Hoda and Reshad v 2 p 299; the chapter of Samen and Ashrun Fi Bolugh Haza Khatb Al-Jasim Ela Sedigh Al-Karim; Dorar Al-Soniat Fi Al-Rad Ala Wahhabi, Ahmad Zeini Dahlan p 34; Mokhalefat Al-Wahhabi Lel-Ghoran and Sonat; Omar Abdul Salam p 33

“Aisha and also Prophet’s companions, after Prophet Muhammad’s demise, say: “People were all shocked, they were crying out loud... They let Abubakr know about Prophet’s demise; Abubakr entered and approached Prophet’s body; he put the shroud aside and touched Prophet’s face and forehead; while he was crying he said: “You lived virtuously and you passed away virtuously as well.... Oh Muhammad , remember me in the presence of Almighty”

- قال العلامة ابن حجر في الجوهر المنظم وروى بعض الحفاظ عن أبي سعيد السمعاني أنه روى عن علي بن أبي طالب رضي الله عنه وكرمه وجهه إنهم بعد دفنه صلى الله عليه وسلم بثلاثة أيام جاءهم أعرابي فرمى بنفسه على القبر الشريف على صاحبه أفضل الصلاة والسلام وحتى ترابه على رأسه وقال يا رسول الله قلت فسمعنا قولك ووعيت عن الله ما وعينا عنك وكان فيما أنزل الله عليك قوله تعالى ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا وقد ظلمت نفسي وجئتك مستغفرا إلى ربي فنودي من القبر الشريف إنه قد غفر لك وجاء مثل ذلك عن علي رضي الله عنه من طريق أخرى فهي تؤيد رواية السمعاني ويؤيد ذلك أيضا ما صح عنه صلى الله عليه وسلم من قوله حياتي خير لكم تحدثون وأحدث لكم ووفاتي خير لكم تعرض على أعمالكم ما رأيت من خير حمدت الله تعالى وما رأيت من شر استغفرت لكم

Tafsir Ghortobi v 5 p 265-266, under the verse 64 Surah Nesa; Tafsir Bajr Al-Mohit / Abuheyan Andolesi v 4 p 180 , chapter 60, under the verse 64 Surah Nesa ; Al-Dorar Sonaniat Fi-al-Rad Al-Wahhabi, Ahmad Zeini Dahlan. P 21-22

Ahmad Zeini Dahlan quotes from Ibn Hajar, in Al-Johar Al-Monazam:

“Some of the hadith reciters quoted from Abu Saeed Samani quoting from Ali Ibn Abi Taleb: “It was three days after the burial ceremony of Prophet Muhammad; an Arab came put himself over the tombstone of Prophet and threw the soil of grave over his head and said: “Oh Prophet, you told us something, we heard you; and like you obey the divine orders, we, as well, obey what you have ordered us; one of the verses which was revealed upon you was this:

ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا

“And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.”

“Oh Prophet I have had wronged myself and I have come to you to ask for forgiveness from of Allah for me” Then a voice came through the grave: “Allah forgives you”

Zeini Dahlan says:

“There is also another tradition quoted like this from Ali (pbuh) which proves this tradition; there is also another proof for this tradition which is a tradition quoted from Prophet; he said: “My life days are useful for you because I talk to you, you

talk to me (I narrate hadiths for you) and the days after my demise are also good for you because I will be aware of your deeds and if I see that you have done anything good I will thank Almighty and if I see that you have committed sins, I will ask for forgiveness of Allah for you”

Abuhyan and Nasafi, under the verse 64 Surah Nesa, say:

واستغفر لهم الرسول أي : شفيع لهم الرسول في غفران ذنوبهم والتفت في قوله : و استغفر لهم الرسول ، ولم يجيء على ضمير الخطاب في جاؤوك تفخيماً لشأن الرسول ، وتعظيماً لاستغفاره ، وتنبهياً على أن شفاعته من اسمه الرسول من الله تعالى بمكان ، وعلى أن هذا الوصف الشريف وهو إرسال الله إياه موجب لطاعته ...

Tafsir Bahr Al-Mohit / Abuhayan Andolesi v 4 p 180 chapter 64 under the verse 64 Surah Nesa; Tafsir Madarek Al-Tanzil and Haghaegh Al-Tavil; Tafsir Nasafi v 1 p 236 chapter 63 under the verse 64 Surah Nesa

“When Allah says: “and asked forgiveness of the messenger” means Prophet will intercede for them in the presence of Allah. Allah, in this verse, before getting to this verse, addresses his speech to his Prophet; but when he gets to the phrase:

(و استغفر لهم الرسول) he uses the third person and says: “and asked forgiveness of the messenger” and it shows how precious Prophet`s intercession is in the presence of Allah (he wants to say that Prophet`s intercession is more precious than an ordinary person); Allah wants to draw our attention to a specific point; he wants to say that it is really significant to ask Prophet for intercession. Besides.....”

Considering these traditions, it is really surprising that how Wahhabis still consider themselves as Salafies and followers of the companions.

Abdul Wahhab has another reason for rejecting intercession:

الميت لا يملك لنفسه نفعاً ولا ضرراً

“The one who is dead (he is pointing to the Prophets and righteous people) cannot ask for personal benefits or ward off any harms from himself”

I have to say that Abdul Wahhab and his followers` ideas are in contradictory with Quran`s verses and all the ideas of Islamic scholars. There are a lot of traditions in Sunnis sources that prove that Prophets are alive. I demand you to pay a close attention to the following statements. Allah, in Quran, says:

وَلَاتَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ* قَرِحِينَ يَمَآءَ آتِل-هُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ* يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ . العمران: 169 - 171 .

“Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision. (169) Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they grieve. (170) They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.”

In this verse martyrs` using Allah`s blessing and their happiness prove that they are alive. Now, the question is how is it possible that those who have been martyred for the sake of religion are still alive but Prophet, the one who brought religion, the one who is the leader of martyrs, cannot live after his death? Shokani admitted this fact; he, in Nil Awtar, says:

وَوَرَدَ النَّصُّ فِي كِتَابِ اللَّهِ فِي حَقِّ الشُّهَدَاءِ أَنَّهُمْ أَحْيَاءٌ يُرْزَقُونَ وَأَنَّ الْحَيَاةَ فِيهِمْ مُتَعَلِّقَةٌ بِالْجَسَدِ فَكَيْفَ يَا الْأَنْبِيَاءَ وَالْمُرْسَلِينَ .
وَقَدْ ثَبَتَ فِي الْحَدِيثِ { أَنَّ الْأَنْبِيَاءَ أَحْيَاءٌ فِي قُبُورِهِمْ } رَوَاهُ الْمُنْذِرِيُّ وَصَحَّحَهُ الْبَيْهَقِيُّ .

Nil Awtar v 3 p 305, Chapter Salat Al-Makhlughat Al-al-Nabi

“God explicitly about martyrs says that they are alive, they are being fed; they are physically alive; how about Prophets and messengers? (Can martyrs be alive but Prophets and messengers who are superior to martyrs cannot be alive”

Ibn Hajar Asghalani, a considerable Sunni scholar, in Majma Al-Zavaed, quotes from Abdullah Ibn Masoud as Prophet saying:

حياتي خير لكم تُحَدِّثُونَ و يُحَدِّثُ لَكُمْ، ووفاتي خير لكم، تُعْرَضُ عَلَيَّ أَعْمَالَكُمْ، فما رأيت من خير حمدت الله عليه، وما رأيت من شرٍّ استغفرت الله لكم»،

“Both my the days in which I am alive and the days after my death are blissful fro you; I will be aware of your deeds; if I see you have done great things, I will be happy and if I see you have done bad things, I will ask for forgiveness of Allah for you”

Then Heisami says:

رواه البزار ورجاله رجال الصحيح.

Majam Al-Zavaed v 9 p 24 / Chapter of «ما يحصل لأمته من استغفاره بعد وفاته» Al-Jame Al-Saghir v1 p 582, Kanzal Emal: v 11 p 407

Moslem, in Sahih Moslem v 7 p 102, quotes from Prophet Muhammad as saying: “I went for ascension and I saw Moses praying in his grave.”

مررت - على موسى ليلة أسرى بي عند الكئيب الأحمر وهو قائم يصلّي في قبره

Sahih Moslem v 7 p 102, Ketab Al-Fazael, Chapter of the virtues of Moses, Al-Mosaneef Abd Al-Razagh Al-Sanani v3 p 577, Al-Mojam Al-Awsat Al-Tabarani, v 8 p 13 and Kanz Al-Amal v 11 p 511

Samhudi, a considerable Sunni figure, quotes from Prophet:

علمي بعد و فاتي كعلمي في حياتي .

“ I am aware about the issues before death as much as the issues after death”

He also says:

الأنبياء أحياء في قبورهم يصلّون .

“Prophets are alive in their graves and prays”

He quotes many issues from Beihaghi, Abu Mansur Baghdadadi and others that all of them believe that Prophets are alive in their graves and Allah forbids soil from rotting Prophets` bodies:

إنّ الله حرّم على الأرض أن تأكل أجساد الأنبياء .

“Allah forbidden earth from eating Prophets` bodies”

Ibn Hajar Asghalani, a famous Sunni figure, quotes:

إنّ الأنبياء أحياء في قبورهم يصلّون .

“All Prophets are alive and say pray in their graves”

Fath Al-Bari v 6 p 352

Ghastalani, a great Sunni figure, in Al-Mavaheb Al-Medina, says:

ولاشك أن حياة الأنبياء عليهم الصلاة والسلام ثابتة معلومة مستمرة ، و نبينا أفضلهم ، و إذا كان كذلك فينبغي أن تكون حياته

Al-Mavaheb Al-Donie v 3 p 419

“There is no doubt that Prophets are alive and they live eternally; and since our Prophet is superior to other Prophets, his life after his demise will be more complete than the other Prophets”

Shokani, in Nil Awtar, says:

وَقَدْ ذَهَبَ جَمَاعَةٌ مِنَ الْمُحَقِّقِينَ إِلَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ بَعْدَ وَقَاتِهِ ، وَأَنَّهُ يُسَرُّ
بِطَاعَاتِ أُمَّتِهِ ، وَأَنَّ الْأَنْبِيَاءَ لَا يُبْلَوْنَ ، مَعَ أَنَّ مُطْلَقَ الْإِدْرَاكِ كَالْعِلْمِ وَالسَّمَاعِ تَأْتِي لِجَانِبِ الْمَوْتَى .

Nil Awtar v 3 p 305 chapter :

صلاة المخلوقات علي النبي صلي الله عليه وسلم وهو في قبره حي .

“Plenty of researchers believe that Prophet Muhammad is alive after his demise; and he will be happy due to the good deeds of his nation; Prophets will not be rot in their graves; besides all dead people are capable of hearing and understanding things (let alone Prophets and messengers)”

The other reason by which Muhammad Ibn Abdul Wahhab objected the intercession in verse 18 Surah Younes is that he says God says whoever consider a mediator between god and himself, it is as if he is worshiping the mediator and he considers him as a partner for Almighty; he says the whole intercession issue belongs to Allah; as Allah in Quran says: “Oh Prophet, tell them that intercession belongs to Allah”

We, as an answer, say that first of all, those who ask Prophets or infallible Imams for intercession are not worshiping them; they demand them to ask of Allah for intercession. As it is mentioned, believers and companions used to follow this verse in either lifetime or after Prophet Muhammad` demise. Ergo, Muhammad Ibn Abdul Wahhab and his followers, by objecting this verse, not only did they act against Quran but also they accused companions (Amir-al-Momeneen, Abubakr, Savad Ibn Ghareb,) of being polytheists and apostates. Second of all, this interpretation of Abdul Wahhab, like many others, not only is opposite with what Sunni scholars and interpreters believe but also it is in contradiction with the status of revelation of this verse. Since, it is not technically possible to show all the Sunni traditions; I just show you some them as examples:

أخرج ابن أبي حاتم عن عكرمة قال : قال النضر : إذا كان يوم القيامة شفعت لي اللات والعزى ، فأنزل الله { فمن أظلم ممن افترى على الله كذباً أو كذب بآياته إنه لا يفلح المجرمون ، ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله } .

Tafsir Dor Al-Mansur , Jalal al-Din Souti, under the verse 18 Surah Younes

“Souti says: “Abi Hatam quotes from Akrame that Nazr Ibn Haras said that the idols would intercede for him in hereafter and when he said that, this verse was revealed”

الضمير في ويعبدون عائد على كفار قريش الذين تقدمت محاورتهم . وما لا يضرهم ولا ينفعهم هو الأصنام ، جماد لا تقدر على نفع ولا ضرر ... وكان أهل الطائف يعجبون اللات ، وأهل مكة العزى ومناة وأسافاً ونائلة وهبل .

Tafsir Al-Bahr Al-Mohit, Abuhayan Andolesi, under the verse 18 Surah Younes

“Abuhayan says: “the pronoun in the word يعبدون refers to apostates from Ghoraysh about whom we previously talked. Idols are those who are not capable of asking for benefits or warding off the harms; he also says: “People of Taef used to worship the idol called Lat and people of Mecca used to worship the idols called Ezi, Menat, Asafa, Naele and Habi”

ينكر تعالى على المشركين الذين عبدوا مع الله غيره، ظانين أن تلك الآلهة تنفعهم شفاعتها عند الله، فأخبر تعالى أنها لا تنفع ولا تضر ولا تملك شيئاً، ولا يقع شيء مما يزعمون فيها، ولا يكون هذا أبداً...

Tafsir Ibn Kasir, Ibn Kasir Dameshghi, under the verse 18 Surah Younes

“Allah reject those who worship someone except Allah; they thought the intercession of their imaginary gods would help them, therefore Allah, in this verse, told them that their intercession would be of no use, they cannot ask for benefits or ward off any harms from you; they don't own anything; and none of your speculations about them would come true”

{ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ } حكاية لجناية أخرى لهم وهي عطف على قوله سبحانه : { وَإِذَا تَتْلَى عَلَيْهِمْ } [يونس : 15] الآية عطف قصة على قصة ... و { مَا } إما موصولة أو موصوفة ، والمراد بها الأصنام ، ومعنى كونها لا تضر ولا تنفع أنها لا تقدر على ذلك لأنها جمادات ... وكان أهل الطائف يعبدون اللات وأهل مكة العزى ومناة وهبل وأسافاً ونائلة { وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ } أخرج ابن أبي حاتم عن عكرمة قال : كان النضر بن الحرث يقول : إذا كان يوم القيامة شفعت لي اللات والعزى وفيه نزلت الآية .

Tafsir Al-Ruh Al-Maani, Alusi, under the verse 18 Surah Younes

“Alusi says: “This verse is taking about the sins which polytheists have committed and this sentence refers to verse 15 (this verse is also about polytheists); the word ما in the verse is a relative pronoun which refers to the idols; and « لا تضر ولا تنفع » means that they have no power to intercede because they are concrete things; he also says: “People of Taef used to worship the idol of Lat and people of Mecca used to worship the idols of Ezi, Menat, Asafa, Naele and Habl; and they considered them as their interceders. Ibn Abi Hatam quoted from Akrame that Nazr Ibn Haras said: “In hereafter the idols, Lat and Ezi, will intercede us; and then this verse was revealed”

Imporation

Imploration means considering Prophets, Imams, righteous people as mediators between them and god; as Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ . المائدة / 35 .

“O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.”

This verse orders all believers to resort to anything that might help them get them close to Almighty. So getting close to Almighty would not be possible without resorting; Fatima Zahra says:

وأحمد الله الذي بعظمته ونوره يبتغي مَنْ في السموات والأرض إليه الوسيلة ونحن وسيلته في خلقه .

“Whatever exists in the universe is like a tool to get close to Almighty; and we are the mediators and means between people and Allah”

Sharh Nahj Al-Balaghe, 16 p 211 Al-Saghifa and Fadak, p 101 and Al-Balaghat Al-Nesa, Baghdadi, 14

About Khavarej, it is quoted from Aisha that Prophet said:

هم شرّ الخلق والخليفة ، يقتلهم خير الخلق والخليفة ، وأقربهم عند الله وسيلة .

Sharh Nahj Al-Balaghe v 2 p 267 from Mosnad Ahmad; (Sunni people omitted this tradition) and Al-Managheb, Ibn Al-Maghazeli, Shafei p 56 hadith no 79

“Khavarej are the worst creatures; they will be killed by the best creature from the view point of Allah” It refers to Amir-al-Momeneen

Adam Imploring to Ahl-al-Beit

About Adam, it is quoted from Ibn Harire:

يا آدم هؤلاء صفوتي... فإذا كان لك لي حاجة فبهؤلاء توسل، فقال النبي: نحن سفينة النجاة من تعلق بها نجا ومن حاد عنها هلك، فمن كان له إلى الله حاجة فليسالنا أهل البيت .

Faraed Al-Mosatin v1 p 36 hadith no 1

“Oh Adam, these (Ahl-al-Beit) are my selected people. Whenever you have a request, consider them as the mediator. Prophet Muhammad said: “We are like the survival ship, whoever gets on it will be survived; and whoever does not get on it will be deviated it; and whoever has a request must consider us as the mediators”

Souti quotes that Adam used to ask for forgiveness from Allah as follow:

اللهم إني أسألك بحق محمد وآل محمد سبحانك لا إله إلا أنت، عملت سوءً، وظلمت نفسي فاغفر لي إنك أنت الغفور الرحيم، فهؤلاء الكلمات التي تلقى آدم .

Al-Dor Al-Mansur v 1 p 60

“Oh Allah, for the reputation of Allah and since you are the most purified one, forgive me for what I have done; you are merciful and affectionate”

Companions` imploring to Prophet after his demise

أصاب الناس قحط في زمن عمر بن الخطاب فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال: يا رسول الله استسق الله لأمتك فإنهم قد هلكوا . فأتاه رسول الله صلى الله عليه وسلم في المنام فقال : إيت عمر فأقره مني السلام وأخبرهم أنهم مسقون ، وقل له عليك بالكيس الكيس . فأتى الرجل فأخبر عمر فقال : يا رب ما آلوا إلا ما عجزت عنه . وهذا إسناد صحيح .

“There was a drought, in the time Omar Ibn Khatab; Balal Ibn Hares visited the tomb of Prophet and said: “Your nation has been destroyed, ask Allah for rain” then he dreamt of Prophet at night; Prophet told him: “Go and visit Omar and tell him that there will be rain; and tell him to be more generous to people” He visited Omar and told him the story; Omar cried and said: “I will not be ignorant about the things I am capable of doing for Muslims”

Ibn Hajar Asghalani, a considerable Rejal Expert says that the document of this tradition is authentic.

There are also many verses that there is no problem imploring to someone except god:

يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ . يوسف / 97 .

“They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.”

In this verse Allah talks about the story of Joseph and his brothers; his brothers, after confessing their regret what they did, visited Jacob, the Prophet, and asked them for forgiveness of Allah. Jacob didn't tell them that why they didn't ask Allah himself but he, instead, promised them to ask for forgiveness of Allah for them.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ . يوسف / 98 .

“He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.”

Allah also, in verse 64 Surah Nesa, addresses his speech to Prophet and says:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا إِلَهًا تَوَّابًا رَحِيمًا .

This verse shows that for asking for forgiveness of Allah we have to ask someone with reputation so that may god answer our request because of him.

As you see, what Wahhabis say under the name of Islam is nothing but nonsenses.

والسلام علي من اتبع الهدى