

Is there any verse in Quran letting us to resort to dead guys?

Questioner: Mansur Eftekhari

Description:

Both resorting Josef's brothers to Hadrat "Jacob" and resorting to prophet Muhammad [PBUH] occurred when these to prophets [PBUTH] were still alive, that's why I'm looking for a verse in "Quran" in which resorting to dead guys has been mentioned.

Please respond.

First response:

Verse number 64, chapter AN-NISA contains resorting to prophet [PBUH] after demise:

Following verse is one of verses which are about resorting to messenger of god [PBUH] and Shia and Sunni scholars have relied on it:

“وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا”

If, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful.

Chapter AN-NISA / 64

Going to Prophet Muhammad [PBUH] asking him asking god for forgiveness is general and contains when he's alive and after his demise.

Sunni scholars have very interesting words about this verse, "Nuwi" writes about pilgrimaging prophet Muhammad [PBUH]:

ثم يرجع إلي موقفه الأول قبالة وجه رسول الله صلي الله عليه وسلم ويتوسل به في حق نفسه ويستشفع به إلي ربه سبحانه وتعالى ومن أحسن ما يقول ما حكاه الماوردي والقاضي أبو الطيب وسائر أصحابنا عن العتبي مستحسنين له قال (كنت جالسا عند قبر رسول الله صلي الله عليه وسلم فجاء أعرابي فقال السلام عليك يا رسول الله سمعت الله

يقول (ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا) وقد جئتكم مستغفرا من ذنبي مستشفعا بك إلي ربي ثم أنشأ يقول.

يا خير من دفنت بالقاع أعظمه فطاب من طيبهن القاع والاکم

نفسى الفداء لقبر أنت ساكنه فيه العفاف وفيه الجود والكرم

ثم انصرف فحملتني عيناى فرأيت النبي صلى الله عليه وسلم فى النوم فقال يا عتبي الحق الاعرابى فبشره بان الله تعالى قد غفر له)

Then you get back to your first position in front of the appearance of Prophet Muhammad [PBUH] and resort to him and ask him to intercede for you with god.

Amongst best sayings are what "Mawerdi" and "Qazi Abu Talib" and others have quoted from "Atabi" and they've praised his saying, he said: I was pilgrimaging prophet [PBUH]'s grave that a Bedouin came and said: O messenger of god! peace be upon you. I've heard of god {god's saying in Quran} that If, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful.

And I've come to you, I ask forgiveness due to my sin and put you interceder with god, then he read this poem:

O the best person, who is buried in the best position that its good smell has spread everywhere.

May my soul be sacrificed to the grave that you're in, the grave in which perfect patternof benevolence is buried.

Then he returned. I fell asleep and saw prophet [PBUH] in my dream, he told me: O "Atabi"! go to that Bedouin and tell him that god forgave you.

Al-Majmu'- Muhyi al-Din al-Nuwi- v 8, p 274

"Damyati" writes:

"ثم بعد زيارة الشيخين يذهب للسلام على السيدة فاطمة رضي الله عنها في بيتها الذي داخل المقصورة للقول بأنها مدفونة هناك ، والراجح أنها في البقيع فيقول : السلام عليك يا بنت المصطفى ... ويتوسل بها إلي أبيها (ص) . ثم يرجع إلي موقفه الأول قبالة وجهه الشريف ، فيقول : الحمد لله رب العالمين . اللهم صل على سيدنا محمد ، وعلى آل سيدنا

محمد . السلام عليك يا سيدي يا رسول الله . إن الله تعالى أنزل عليك كتابا صادقا ، قال فيه : (ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا) وقد جئتك مستغفرا من ذنبي مستشفعا بك إلي ربي

After pilgrimaging "Abu-Bakr" and "Umar" you shall go to Fatimah [AS]'s house greeting, because there is a quotation that she's buried there, but best quotation is that she's buried in "Al-Baqi'" cemetery, then you say: O daughter of selected messenger, peace be upon you... so, you resort to his father byher, then you get back to your first position in front of holy face and say: praise belongs to god, the lord of two worlds, god solute on our lord "Muhammad" and his dynasty. O messenger of god! Peace be upon you, indeed, god sent his book down to you in which he says:

"If, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful". So I've come to you while I ask forgiveness due to my sins and I ask you interceding for me with me.

"Al-Bakri al-Damyati"- I'anat al-Talibin- v 2, p 357

ثم تأتي القبر فتولي ظهرك القبلة وتستقبل وسطه وتقول السلام عليك أيها النبي ورحمة الله وبركاته ... اللهم انك قلت وقولك الحق (ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا) وقد اتيتك مستغفرا من ذنوبي ، مستشفعا بك إلي ربي ... ثم يتقدم قليلا ويقول السلام عليك يا أبا بكر

Then you go to prophet [PBUH]'s grave and say: peace be upon you, O messenger of god, god you have said: "If, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah the Turner, the Most Merciful". I've come to you while I'm asking forgiveness for my sins and I ask you to be my intercessor with my lord... then you move little forward and say: peace be upon you, O "Abu-Bakr"...

"Al-Mughny"- Abd Allah bin Qadamah- v 3, p 590 – 591

As it was said, even Sunni scholars have found out from this verse that we can ask intercession form prophet [PBUH] whether he's alive or after his demise.

Second response:

Prophets [PBUTH] and martyrs are alive:

We respond you in another way: Are divine prophets [PBUTH] dead? Are Shia Imams [AS] dead?

Shia and Sunni believe that divine prophets [PBUTH] are alive and according to Quran verses martyrs are alive either, so resorting to them is resorting to an alive person.

“Alusi” says about prophets’ [PBUTH] life:

أما حياة الأنبياء عليهم الصلاة والسلام الحياة البرزخية التي هي فوق حياة الشهداء الذين قال الله تعالى فيهم بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فأمْرٌ ثَابِتٌ بِالْأَحَادِيثِ الصَّحِيحَةِ.

Prophets’ [PBUTH] life is a purgatory life and is better than martyrs’ life whom god says about them: “You must not think that those who were killed in the way of Allah are dead. But rather, they are alive with their Lord and have been provided for”. And it’s a proved matter by authentic narratives.

“Alusi”- Al-Ayat al-Bayyinah- v 1, p 39

”ومن ثم قال الإمام السبكي حياة الأنبياء والشهداء كحياتهم في الدنيا”

That’s why that Imam “Sabki” has said that the life of prophets [PBUTH] and martyrs is like their life in this world.

“Al-Sira al-Halabiyyah”- v 2, p 432

Our Imams [AS] {Shia Imams} are all martyred either and according to **chapter AL-E-IMRAN, verse 169**

”وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ”

You must not think that those who were killed in the way of Allah are dead. But rather, they are alive with their Lord and have been provided for.

Exegete of the book “Sahih Bukhri” writes:

”أحدها أن الأنبياء أفضل من الشهداء والشهداء أحياء عند ربهم فكذلك الأنبياء”

One of things which has been said about prophets’ [PBUTH] life after their death is that they are better than martyrs and martyrs are alive with their lord, so do prophets [PBUTH].

Fath al-Bari- v 6, p 487

As it was said Sunnis believe that after their death, prophets [PBUTH] are actually alive. there are narratives in Sunni resources that prove prophets' [PBUTH] purgatory life. It's been quoted in "Sahih Bukhari" that messenger of god [PBUH] said: at the ascension night, I saw "Moses" saying prayer in his grave:

“حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ قَالَا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَّانِيِّ وَسُلَيْمَانَ التَّمِيمِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَيْتُ وَفِي رِوَايَةِ هَدَّابٍ مَرَرْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي عِنْدَ الْكُتَيْبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ”

Prophet Muhammad [PBUH] said: I went to or passed by "Moses" at the night that I was taken to sky, and he was saying prayer in his grave.

"Sahih Muslim"- v 4, p 1845

There are many narratives in "Sahih Bukhari" and "Sahih Muslim" in this regard and "Al-Bayhaqi" Sunni famous scholar has collected some of these narratives in the book "prophets' life after their demise".

And because it's been restated in Quran that we can resort to alive guys, so resorting to prophets [PBUTH] and Shia Imams [AS] after their demise is permissible.

Good luck.

