

'Ghair Allah'
Who are and Who Aren't

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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 وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

'Ghair Allah' (Who are and Who Aren't)

The word 'لِعَيْرِ اللَّهِ' has been used in the Holy Quran approximately seven times (2:173, 5:3, 6:14, 6:145, 6:164, 7:140, 16:115), in all these Verse, it means (reciting the name while slaughtering or seeking assistance from) 'other than Allah'. Allah^{azwj} has Commanded people to not take their own created gods and intercessors (Wasila) beside Him, as they will be 'لِعَيْرِ اللَّهِ' 'other than Allah'. To call upon all those who are 'لِعَيْرِ اللَّهِ' is therefore 'Shrik' and 'Haram' and one must avoid this in order to protect his/her Eman.

In summary, all man-made idols/god as dietary will be classified as 'لِعَيْرِ اللَّهِ', however, Allah^{azwj}'s Created angels, Prophets and Imam^{asws} cannot be deemed as 'لِعَيْرِ اللَّهِ' as they perform certain duties under the Commands of Allah^{azwj}, so their work is on behalf of Allah^{azwj}. And Allahazwj Approves them as being 'الْوَسِيلَةَ' (intermediary):

In the Holy Quran, we find:

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

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

ابن شهر آشوب، قال: قال أمير المؤمنين (عليه السلام) في قوله تعالى: وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ: «أنا وسيلته».

Ibn Shehr Ashub who said,

'Amir-Al-Momineen^{asws} said regarding the Words of the High ***and seek the intermediary to Him [5:35]***: 'I^{asws} am His^{azwj} intermediary (وسيلته)¹.

The 'salafis' (Wahabis) used to be of the opinion that calling upon anyone besides Allah^{azwj} is 'Shirk' and one must not do so otherwise one becomes a 'Mushrik' (polytheist). A similar thinking is now being developed within a minority of twelve Imamis, as inspired by the superficial thinking of 'Salafis', we present a short 'write-up' in Urdu in Appendix I: where

¹ المناقب 3: 75

basically they allege that the Infallible Prophets^{as} and Imams^{as} (i.e., Masomeen^{asws}) are ‘لَعَبْرُ اللَّهِ’, and then firm up their claim by asking: ‘if one can eat the meat of a permissible animal which is slaughtered when the name of masomeen^{asws} is recited instead of Allah^{azwj}?’

The question asked is not only absurd but childish, as the Masomeen^{asws} have conveyed the Divine Message in the form of Holy Quran and Ahadith, in which it is stated to ‘not recite but Allah^{azwj}’s name while slaughtering’, hence any violation of this will be the violation of the Command of Allah^{azwj} as well as the Masomeen^{asws}, since they^{asws} had acted on behalf of Allah^{azwj} and conveyed the Message. So how can one say anything else but the name of Allah^{azwj}?

Here we present a Hadith from Imam Jafar-e-Sadiq^{asws}, when Abu Hanifa objected to him^{asws} for thanking Rasool-Allah^{saww} along with Allah^{azwj} after eating food.

كَتَبُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ دَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَاماً مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَعْجَلْتَ مَعَ اللَّهِ شَرِيكاً فَقَالَ لَهُ وَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا تَقْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَيِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أُمَّ عَلَى قُلُوبِ أَفْقَاهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ²

It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq^{asws} was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq^{asws} expressed gratitude like this:

“I^{asws} thank Allah^{azwj} who is the Sustainer of all worlds, O Allah^{azwj} this was a blessing from You^{azwj} as well as from Your Prophet^{saww}.”

Upon hearing this Abu Hanifa said: “O Abu AbdAllah^{asws}! You have include ‘someone else’ (ghair Allah) along with Allah^{azwj}.”

Imam Jafar-e-Sadiq^{asws} replied: “Be Careful! Allah^{azwj} Says in His Book (9:59)³:

“If only they had been content with what Allah and His Messenger had given them, and had said, “Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:

And at another place Allah^{azwj} Says (9:74)⁴: **“.....And they only stayed in opposition because Allah and His Messenger enriched them out of His grace.....”**

² 240 47 بحار الأنوار

³ 9:(وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ) 59

⁴ 9:(74)..... وَمَا تَقْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ)

After listening to these Verses from Imam Jafar-e-Sadiq^{asws}, Abu Hanifa said: "By Allah^{azwj}! It seems I have never read or heard someone reciting these Verses of the Holy Quran before."

Imam Jafar-e-Sadiq^{asws} said: "No, it's not like this! You have not only heard these Verses before but also have read them. However, Allah^{azwj} Says for you and people like you (47:24): **"Will they then not meditate on the Qur'an, or are there locks on the hearts?"** and Says (83:14)⁵: **"Nay, but that which they have earned is rust upon their hearts."**⁶

Show-off is for 'Ghair-Allah':

Any deed to impress, please other than Allah^{azwj}, such as to 'show-off' will not be accepted:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لِعَبَّادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَيْلَكَ يَا عَبَّادُ إِيَّاكَ وَالرِّيَاءَ فَإِنَّهُ مَنْ عَمِلَ لِعَبْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from:

Abu Abdullah^{asws} having said to Abbad Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for'.⁷

Further Ahadith on showing-off are given in Appendix II.

⁵ 83:كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (14)

⁶ 240 47 بحار الأنوار

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

Appendix I: An Urdu write-up on " (other than Allah^{azwj})

صوفیوں اور غالیوں کو چیلنج

حضرت امام جعفر صادق علیہ السلام نے فرمایا: کوئی آدمی اس وقت تک مشرک نہیں بنتا جب تک ان تین کاموں میں سے کوئی کام نہ کرے۔

1. غیر اللہ کے لیے نماز پڑھنا

2. غیر اللہ کے نام پر جانور ذبح کرنا

3. یا غیر اللہ سے دعا و پکار کرے

وسائل شیعہ جلد نمبر 18 باب نمبر 10

اب جو غالی کہتے ہیں کہ محمد و آل محمد اللہ کے غیر نہیں تو لہذا ان سے مانگا جا سکتا ہے تو ان سے سوال ہے کہ جب لفظ غیر سید استعمال ہوتا ہے تو وہاں کیا یہ ترجمہ کیا جائے گا کہ غیر سید سے مراد ہے سید کا دشمن بلکہ اسکا ترجمہ یہ ہوتا ہے جو سید نہیں ہے یعنی کوئی اور قوم ہے

اسی طرح غیر اللہ کا مطلب ہے جو اللہ نہیں ہے

محمد و آل محمد بھی باقی مخلوق کی طرح غیر اللہ میں آتے ہیں یعنی اللہ نہیں ہیں

تو امام ع کے فرمان کے مطابق جو اس ذات سے رزق، شفا طلب کرتا ہے دعا کرتا ہے جو اللہ نہیں ہے تو ایسا شخص مشرک ہے یا تو غالی محمد و آل محمد کو اللہ ثابت کریں اور کہیں کہ امام نے غیر اللہ سے مانگنے سے روکا ہے اور اگر محمد و آل محمد کو اللہ ثابت نہیں کر سکتے تو پھر ڈوب مریں یا اپنے عقیدہ غلو سے توبہ کریں

ان لعنتیوں سے سوال ہے کہ قرآن میں جو آیا ہے کہ ذبح کے وقت غیر اللہ کے نام پر ذبح نہ کرو اب ان غالیوں کے مطابق چونکہ محمد و آل محمد غیر اللہ میں شامل نہیں تو محمد و آل محمد کا نام لے کر ذبح کریں بسم اللہ اللہ اکبر کی بجائے بسم محمد یا بسم علی یا بسم مہدی کہیں اور پھر ذبیحہ کو حلال شمار کر کے دکھائیں آج تک کسی ایک سنی یا شیعہ مفتی مجتہد کا فتویٰ دکھائیں کہ ایسا ذبیحہ حلال ہے اگر نہیں دکھا سکتے کہ تو پھر مان لیں کہ محمد و آل محمد غیر اللہ میں شامل ہیں اور ان سے رزق، شفا، زندگی --- مانگنا امام کے فرمان کے مطابق شرک ہے۔

او بھائیو جہاں قرآن و فرمان میں لفظ غیر استعمال ہوا ہے وہ اردو والا نہیں ہے۔

Appendix II: The 'show-off' is for 'Ghair Allah'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) اخْشَوْا اللَّهَ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ وَاعْمَلُوا لِلَّهِ فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى عَمَلِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Fear Allah^{azwj} with a fear not with an excuse, and perform deeds for Allah^{azwj} without any showing off and not to be heard of, for the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate him to his deeds'.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ قَالَ لِي الرِّضَا (عليه السلام) وَنَحْكَ يَا ابْنَ عَرْفَةَ اَعْمَلُوا لِغَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَا عَمِلَ وَنَحْكَ مَا عَمِلَ أَحَدٌ عَمَلًا إِلَّا رَدَّاهُ اللَّهُ إِنْ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Arafa who said,

'Al-Reza^{asws} said to me: 'Woe be unto you, O Ibn Arafa! For it is such that the one who does a deed for other than Allah^{azwj}, Allah^{azwj} would Allocate it to what he worked for. Woe be unto you! There is no deed which anyone does except Allah^{azwj} Returns it as such – so if it is good, so good, and if evil, so evil'.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِعَبَادِ بْنِ كَثِيرٍ الْبَصْرِيِّ فِي الْمَسْجِدِ وَتِلْكَ يَا عَبَّادُ إِيَّاكَ وَ الرِّيَاءَ فَإِنَّهُ مَنْ عَمِلَ لِغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said to Abd Bin Kaseer Al-Basry in the Masjid: 'Woe be unto you Abbad! Beware of the showing-off, for it is from the deeds (done) for other than Allah^{azwj}. Allah^{azwj} will Allocate him to the one he worked for'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كُلُّ رِيَاءٍ شِرْكٌ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ تَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ تَوَابُهُ عَلَى اللَّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al Magra'a, from Yazeed Bin Khaleefa who said,

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 17

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 5

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 1

'Abu Abdullah^{asws} said: 'Showing-off is Shirk (association with Allah^{azwj}). The one who does a deed for the people, his rewards would be upon the people, and the one who does a deed for Allah^{azwj}, his Reward would be upon Allah^{azwj}'.¹¹

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 3