



A Quranic Dialogue About meaning & purpose



How true is your belief in those you call gods?

“
«Indeed, those you
[polytheists] call upon
besides Allah are servants
like yourselves.
So call upon them and let
them respond to you, if you
should be truthful.»

(Qur'an: 7: 194)



The verse strips away the illusion: those invoked besides Allah are not above you; they stand on the same side of the equation created, owned, and dependent. When you raise your hands to them, you are simply calling one needy being from another needy being. If they truly possessed any independent power, they would respond at once.

This ayah invites you to test your belief: call them and see.

If a so-called god cannot hear you, cannot answer you, and cannot change your reality, then he is not a god but merely another servant trapped in the same fragile existence as you.

The idols and entities people worship besides Allah are not divine; they are *ibad* (servants/created beings) just like you. They have no power of their own.

If you believe they have power, try asking them for something and see if they respond. Logic dictates that a created being cannot be a god to another created being.



***Worship only belongs
to the One who creates.***

*If your so-called god cannot even
create a single thing, how can it
be worthy of your devotion?*

”

**«Do they associate with Him
those who create nothing
and they are [themselves]
created?»**

(Qur'an: 7: 191)



Who deserves worship the One who creates,
or the ones who are created?

Anything that began, that was formed, that
entered existence after non existence, cannot be
the source of existence for others.

Whether the object is stone, star, human, angel,
saint, or prophet if it is created, it is dependent.

A dependent being cannot be the ultimate
refuge. Worship belongs to the Originator,
not to the products of His creation.

A fundamental attribute of God is that He is
the Creator (Al-Khaliq). It is illogical to worship
something that cannot create a single thing but
was itself created.



• ***When you seek victory from
false gods, remember this:*** •

*They can't even help themselves.
How can they offer you what they
don't have?*

”

**“And they [the false deities]
cannot give them victory, nor
can they help themselves.”**

(Qur'an: 7: 192)



You look for protection in moments of fear and for victory in moments of confrontation. The verse asks: can your “gods” even defend themselves, let alone defend you? If they cannot repel harm from their own faces, how will they shield you from danger or fate?

You seek gods for support and victory, yet these false deities cannot even help themselves. True divinity must include power over harm and benefit.

When the object of worship has to be lifted, cleaned, and guarded by you, then the roles are inverted:

you are the protector, it is the protected.
That is not divinity; that is helplessness.



***Your calls to guidance fall
on deaf ears.***

*The silence of these false gods
speaks volumes—no answer, no
action, no life.*

**“And if you [O believers]
invite them to guidance, they
will not follow you.
It is all the same for you
whether you invite them or
you are silent.”**

(Qur'an: 7: 193)



The Quran exposes the dead silence at the other end of the prayer.

Whether you speak or remain quiet, the result does not change. The “god” neither hears nor responds, neither learns nor moves. It is locked in its own inability.

This is not a relationship; it is a one-sided performance.

Du'a (supplication) is meant to be a live connection with the All-Hearing. When you turn it into a monologue before stone or absent spirits, you have reduced one of the noblest acts to an exercise in futility.

False gods are inanimate or absent. It makes no difference whether you scream at them or stay silent; the result is the same silence.

This highlights the futility of Du'a to anyone other than the All-Hearing (As-Sami').



Consider this challenge:

Your so called gods lack the basic abilities you possess. How can they be worthy of your worship when you are more capable than them?

“Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], ‘Invoke your ‘partners’ and then conspire against me and give me no respite.”

(Qur'an: 7: 195)



Here the Quran uses your own senses as evidence.

You walk, move, see, hear, grasp, and think yet you bow to what has none of these abilities. How can the more capable submit to what is absolutely incapable?

The challenge is bold: gather all your supposed “partners,” summon all their alleged power, and still they cannot harm a single prophet without the permission of the true Lord.

The one who stands with Allah has no reason to fear those who cannot even move a step on their own.

Allah challenges the polytheists using logic: Do these idols have feet, hands, eyes, or ears? You, the human, are physically more capable than the object you worship. It is a humiliation for a human honored by God to bow to something that lacks basic sensory perception.



What drives the polytheists to seek help from powerless gods?

The illusion of protection blinds them to the truth of Allah's sovereignty.

“But they have taken besides Allah [false] deities that perhaps they would be helped.”

(Qur'an: 36: 74)



At the root of Shirk is a hope: “maybe they will help us.” Fear of the future, fear of enemies, fear of loss these emotions drive people to seek any imagined source of protection. Over time, that “help” becomes worship, offerings, vows, and absolute dependence.

Yet the verse exposes the illusion: you have placed your hopes in what has no control over the unseen, no command over destiny. You have turned your back on the One who truly holds victory and wrapped your heart around empty expectations. People take false gods hoping for Nasr (help or victory). They believe these intermediaries will aid them in this life or the Hereafter. This is the root of Shirk: the delusion that created beings can influence Allah's decree or offer independent help.



The roles are reversed:

the worshippers end up serving the powerless object of worship, protecting it, cleaning it, and defending it. This is not divinity; it is complete helplessness.

”

**“They are not able to help them,
and they [themselves] are for
them soldiers in attendance.”**

(Qur'an: 36: 75)



The image is reversed:

instead of a god serving its worshippers, it is the worshippers who stand guard over their “god.” You carry it, decorate it, build temples around it, argue for it, and even fight and die in its name while it remains frozen, unaware of your sacrifices.

Worship is meant to lift you, not to degrade you into the caretaker of something powerless.

True Tawhid restores dignity: you serve the Almighty, not a lifeless symbol that depends on you for its very preservation.

The irony of idolatry is that the worshipper ends up protecting the god. You have to guard, clean, and maintain the idol. It is a burden on you, appearing as a “soldier” serving it, while it cannot do a single thing for you.

True worship liberates you; Shirk enslaves you to helpless objects.



**What power do your idols truly hold?
If they cannot benefit or harm, how
can they intercede for you?**

*The only true intercession comes from
the One who is in control of everything.*

”

**“And they worship other than
Allah that which neither harms
them nor benefits them, and
they say, ‘These are our
intercessors with Allah.’...”**

(Qur'an: 10: 18)



Most polytheists do not claim their idols created the heavens and the earth. They say instead:

“We only use them as a means, as intercessors, as go-betweens.”

The Quran tears down this excuse. Worship is only for the One who owns harm and benefit; anything that owns neither cannot be a legitimate bridge.

Real intercession is not a parallel system that bypasses God's will. It belongs entirely to God, and He grants it to whom He wills, for whom He is pleased. To build rituals around powerless intermediaries is to fabricate a structure God never authorized.

The polytheists admitted their idols didn't create the universe but claimed, *“These are our intercessors (Shufa'a) with Allah.”*

Allah rejects this, stating that worshiping what neither harms nor benefits is a fabrication.

Intercession belongs wholly to Allah and is only granted by His permission to those He is pleased with, not to idols.



***After finding the truth in Allah,
why turn back to falsehood?***

Seeking false gods is not a path forward, but a regression into confusion and uncertainty.

”

“Say, ‘Shall we invoke besides Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us?’”

(Qur'an: 6: 71)



Once you know who Allah is His power,
His knowledge,
His nearness turning back to powerless objects is
not progress; it is relapse.
It is like a person who finally steps out of darkness
into daylight, then willingly walks backward into the
cave.

Shirk is not an alternative path; it is a reversal.
It drags you from clarity to confusion, from a direct
link with the Creator to dependence on those who
cannot control even their own fate.

Turning to false gods after knowing Allah is a
regression. It is like someone who found the safe
path but then allowed devils to confuse him, leaving
him wandering blindly in the wilderness.
Monotheism is guidance and stability;
Shirk is confusion and loss.



**Even a father is not immune
to the truth.**

Ibrahim (AS) challenges his own family, emphasizing that the worship of idols is not just misguidance, but a clear error.



**And [mention, O Muḥammad],
when Abraham said to his father
Āzar, “Do you take idols as
deities? Indeed, I see you and
your people to be in manifest
error.”**

(Qur'an: 6: 74)



Ibrahim did not begin by flattering the tradition of his forefathers. He measured it against reason and revelation. When he saw people bowing to crafted shapes, he named it clearly: obvious misguidance.

This is a call to break the inherited chain when it conflicts with truth.

Blood ties, culture, and ancestry cannot transform falsehood into truth.

Guidance is not genetic; it is a conscious submission to the One who created you and your fathers alike.

Ibrahim (peace be upon him) confronted his own father, proving that truth takes precedence over lineage.

A Muslim follows the revelation (Wahy), not the blind customs of forefathers.

If culture contradicts Tawhid, culture must be abandoned.



Fear what is truly dangerous:

not the idols, but the offense against the One who controls your destiny. True safety is found in surrendering to Allah alone.

“And how should I fear what you associate while you do not fear that you have associated with Allah... So which of the two parties has more right to security...?”

(Qur'an: 6: 81)



Here Ibrahim flips the emotional pressure. The polytheists tried to frighten him with their gods, yet he points out the real danger: not in rejecting idols, but in offending the true Lord by equating Him with others.

Security inner and outer is a fruit of Tawhid. The one who fears Allah alone is freed from fear of everything else.

The one who fears everything else besides Allah lives in constant anxiety, never certain which “god” he has failed today.

The polytheists tried to scare Ibrahim with their idols. He replied that the one who should feel unsafe is the one inciting the wrath of the Creator. Security (Amn) is the exclusive right of the Muwahhid (Monotheist). If you associate partners with God, you have no guarantee of safety.



- **Even after witnessing divine miracles, the Children of Israel still longed for physical idols.**
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This shows the danger of the heart's attachment to false gods, even when the truth is clear.



“And We took the Children of Israel across the sea, and they came upon a people intent in devotion to [some] idols of theirs. They said, ‘O Moses, make for us a god just as they have gods.’”

(Qur'an: 7: 138)



Even after witnessing miracles and liberation, some hearts still long for tangible, visible objects to cling to. Seeing a group stationed around idols, the people wanted something similar “a god we can see.”

The verse warns that imitation can be more powerful than conviction if the heart is weak. True faith is to accept that the Lord of all is unseen, beyond images and statues, and that lowering Him to a visible shape is not reverence but degradation.

When the Children of Israel saw people worshipping idols, they foolishly asked Moses for a visible god. This shows that ignorance can lead even believers to want to imitate the disbelievers.

We must be content with the Unseen God and not try to reduce Him to a physical shape or object like other nations do.



**A god that cannot hear, see,
or help is not a god;**

*it is an empty, powerless object that
cannot fulfill your most basic needs.*

”

**“[Remember] when he said to his
father, ‘O my father, why do you
worship that which does not hear
and does not see and will not
benefit you at all?’”**

(Qur'an: 19: 42)



Ibrahim's argument is gentle in tone yet sharp in content. He appeals to his father's mind: worship should go to the One who can at least hear you, see you, and benefit you.

To bow to something that fails even these basic criteria is to act against reason and dignity. Worship is born from need and gratitude. You need the One who controls all affairs, and you are grateful to the One who provides every blessing. A deaf, blind, powerless object cannot be the source of your sustenance or salvation.

This is the rational argument of Ibrahim to his father:

Why devote yourself to something that has fewer faculties than you? Worship is based on gratitude and need; you should worship the One who hears, sees, and provides, not the object that is deaf, blind, and useless.



***If there were multiple gods,
chaos would reign.***

*The order of the universe proves
the absolute oneness of its Creator.*

”

**“Had there been within them
[i.e., the heavens and earth] gods
besides Allah, they both would
have been ruined.
So exalted is Allah... above what
they describe.”**

(Qur'an: 21: 22)



This is a pure rational proof.

If there were multiple gods, each with real independent will, they would eventually disagree: one willing life, another willing death; one willing motion, another willing stillness.

The universe would tear apart between competing commands.

The harmony and precision you observe from the orbits of galaxies to the cells in your body testify that the management is unified.

One Lord, one decree, one ultimate authority.

Multiplicity in gods would mean chaos; order in existence points to oneness in divinity.

This is the **“Argument of Mutual Prevention”** (Dalil at-Tamanyu’).

If there were multiple gods with independent wills, the cosmic order would collapse as they fought for dominance.

The perfect order of the universe is proof that the Administrator is One (Wahid).



- **Even if all your idols gathered together, they could not create the smallest of creatures.**

This is the true measure of their impotence compared to Allah's absolute power.

”

“O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose...”

(Qur'an: 22: 73)



The parable deliberately chooses the smallest, most despised creature: a fly.

All false gods combined cannot bring it into existence.

Their statues, shrines, saints, spirits, and imagined powers are collectively incapable of producing a single living insect.

And if that tiny fly takes something from them, they cannot retrieve it.

Both sides the worshipper and the worshipped are weak.

This scene is meant to shatter the aura of grandeur around anything worshipped besides Allah and to remind you that real greatness belongs only to the Creator.

This parable crushes the grandeur of all false gods. Even if they all united, they could not create a single fly. Worse, if a fly stole a crumb from their offerings, they couldn't retrieve it. Both the seeker (the worshipper) and the sought (the idol) are infinitely weak compared to Allah.



Whose love rules your heart?

If anything else competes with Allah in your love, it has become your idol an unspoken rival to the Creator.

”

“And [yet], among the people are those who take other than Allah as equals [to Him], loving them as they should love Allah.

But those who believe are stronger in love for Allah.”

(Qur'an: 2: 165)



Not all Shirk is kneeling before stone. Some of it is hidden in the heart as competing loves.

When something person, group, leader, desire, or system takes the place of Allah in your deepest love, fear, and hope, it becomes an unspoken rival.

The believer does not deny love for creation, but he refuses to let any love equal or surpass his love for the Creator.

His worship, loyalty, sacrifice, and ultimate obedience belong to Allah alone, and everything else is loved or hated through that lens.

Some people love their “**andads**” (rivals/idols) as they should love Allah.

This is Shirk in Love (Mahabbah).

The true believer's love for Allah is intense and superior to any worldly attachment.

We do not equalize the Creator with the creation in our hearts.



Even with immense power, Solomon (AS) never worshipped his creations.

The lesson: use creation to serve the Creator, not to replace Him.

“They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and fixed cooking cauldrons...”

(Qur'an: 34: 13)



Sulaiman was served by powerful beings who built for him magnificent structures and forms.

Yet he himself was never a worshipper of these things; he was a servant of Allah using creation as a tool, not as a lord.

The point is not to glorify the statues, but to show that even with such power at his disposal, a prophet of God never turned these objects into rivals to Allah.

In our law, any image or symbol that drags hearts toward reverence and worship is cut off at its root, so that servitude remains pure for the One who granted all power in the first place.

Prophet Solomon (peace be upon him) was given immense power, including control over jinn who made statues (which were permitted in his law but abrogated in ours).

The lesson here is not about the statues, but that he used these resources to serve God, not to be worshipped. We work in obedience, while avoiding the forbidden images that lead to Shirk.



If Ibrahim (PBUH) feared the temptation of idols, should we not be cautious?

Constant vigilance is necessary to protect ourselves from hidden forms of idolatry.

”

**“And [recall] when Abraham said,
‘My Lord, make this city
secure and keep me and my
sons away from worshipping
idols.’”**

(Qur'an: 14: 35)



The Friend of Allah, the destroyer of idols, did not feel safe from Shirk.

He asked for protection from it for himself and his descendants.

This is a warning to every soul:

no one is beyond the test of turning something into an idol wealth, status, ideology, person, or object.

True safety lies in constantly asking Allah to purify your heart from every rival and every attachment that challenges His supreme place in your life.

Tawhid is not a label you wear once; it is a lifelong du'a, a continual guarding of the heart.

If Ibrahim (peace be upon him), the “Breaker of Idols” and Friend of Allah, feared Shirk for himself and his children, then who are we to feel safe?

The Salaf said:

“Who can feel safe from tribulation after Ibrahim?”

We must constantly pray to be kept away from all forms of idolatry, hidden and apparent.