

Lesson 23

[84] وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا هُمْ حَقًّا، كَمَا رُوِيَ فِي الْأَخْبَارِ.

[84] And the intercession (*ash-shafaa`ah*) which He has stored up for them is true, just as is reported in the narrations.

The Explanation – Point [84] (continued from Lesson 22)

(In the previous lesson, we ended with the saying of Shaykh Al-Fawzaan: This is the intercession which is confirmed, with its conditions, and it is of different types.)

From them are: some types which are specific for the Prophet *sallAllaahu `alayhi wa sallam* and there are some types which are shared between him and between other prophets, and angels and righteous people and the children who die before reaching puberty. All of these people will intercede with Allaah, the Perfect and Most High.

As for the intercession which is specific for the Prophet *sallAllaahu `alayhi wa sallam*, then there are various types for this.

Firstly: His intercession, *`alaybis-salaatu was-salaam*, interceding for the people of the *maqif* (الموقف – the standing place) when the standing becomes very prolonged on the Day of Resurrection, and when the distress becomes severe and when the crowding together of the people is severe and the sun is drawn close to the people's heads and tremendous distress comes about. Then the people in the gathering place will want someone to intercede for them for the Judgment to be carried out for them so that they can leave the stopping place and go either to Paradise or to the Fire. So they will go to Aadam *`alaybis-salaam* and he will excuse himself because of how dreadful and serious the standing will be. Then they will go to Nooh *`alaybis-salaam* – the first of the Messengers, and he will excuse himself. Then they will go to Moosaa – the one to whom Allaah spoke directly, and he will excuse himself. Then they will go to `Eesaa *`alaybis-salaam* and he will excuse himself also. Then they will go to Muhammad *sallAllaahu `alayhi wa sallam* and he will say,

أنا لها، أنا لها

“I am the right one for that; I am the right one for that.” Then he (*sallAllaahu `alayhi wa sallam*) will go and fall down in prostration (*sajdah*) in front of Allaah the Mighty and Majestic, and he will praise Him and repeat words of praise upon Him and he will make supplication to Him until it is said to him,

ارفع رأسك، وسل تعطه، واشفع تشفع

“Raise your head and ask and you will be given it! And intercede and your intercession will be accepted.”¹

(He will be granted that he can intercede) after he makes *du`aa* (supplication) and after he has sought permission; he will not just intercede straight away. Rather, he will make prostration (*sajdah*) and he will make *du`aa* (supplication) and he will repeat words of praise upon Allaah, and he will seek to draw nearer to Him by means of His Names and His Attributes. Then, permission will be given to him for him to intercede; then he will intercede for judgment to be passed between the creation, and Allaah will accept his intercession. And Allaah the Perfect and Most High will come to pass judgment between His servants. He, the One free of all imperfections, said,

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ ﴾

Explanation: **But no! When the earth is crushed to dust; and your Lord comes, and the angels – row upon row.**

(Sooratul-Fajr (89), *ayaat* 21-22)

And He, the One free of all imperfections, said,

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ﴾

Explanation: **Do they but await that their Lord comes, screened by clouds, and the angels, and the affair is ended.**

(Sooratul-Baqarah (2), *ayah* 210)

So this is his, *`alayhis-salaatu was-salaam*, intercession regarding judgment being passed between the creation. And this is a tremendous station (which Allaah will give to him) and through it, will give honour and nobility to the Prophet *sallAllaahu `alayhi wa sallam*. And this is *Al-Maqam Al-Mahmood* (المقام المحمود) – the Praiseworthy Station about which Allaah, the One free of all imperfections, said,

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾

Explanation: **And during the night get up and pray as something extra for you. Indeed Allaah will certainly raise you to a Praiseworthy Station.**

¹ *Hadeeth* reported by Al-Bukhaaree as *hadeeth* 3340, 4712, 7510 and by Muslim; it is from a longer *hadeeth* of Aboo Hurayrah *radhiAllaahu `anh*.

(Sooratul-Israa' (17), *aaayah* 79)

Because the first to the last of the people will praise him for it, and his, *`alayhis-salaatu was-salaam*, virtue will be made manifest in this tremendous station.

The second intercession which is particular for the Prophet *sallAllaahu `alayhi wa sallam*, is his interceding for the people of Paradise to enter into Paradise.² So, the first one who will request that the gate of Paradise is opened will be Muhammad *sallAllaahu `alayhi wa sallam*, and he will be the first one who enters into it.³ And the first nation who will enter it will be his nation *`alayhis-salaatu was-salaam*.

The third intercession which is particular to the Prophet *sallAllaahu `alayhi wa sallam*, is his interceding for the people of Paradise, that Allaah should raise their stations and levels. So, he will intercede for some people so that Allaah should raise their levels higher in Paradise; so Allaah will raise them higher through the intercession of the Prophet *`alayhis-salaatu was-salaam*.⁴

The fourth intercession: and it is shared (it's something for the Prophet *sallAllaahu `alayhi wa sallam* and for others besides him); it is the intercession with regard to the *Ahlil-Kabaa'ir* (أهل الكبائر – those guilty of major sins) from the believers, for those who deserved to enter into the Fire, (intercession) that they do not enter the Fire. And also with regard to those who have entered it, that they should

² From Anas ibn Maalik *radiyAllaahu `anh* that Allaah's Messenger *sallAllaahu `alayhi wa sallam* said,

أنا أول شفيع في الجنة

"I am the first one who will intercede regarding Paradise." Reported by Muslim

Translator's Side Point: In explanation of this *hadeeth*, At-Teebee said, "Meaning: I will intercede for the disobedient ones from my Ummah, for them to enter into Paradise. Or it is said: I am the first one who will intercede in Paradise with regard to raising the ranks of the people in it."

³ From Anas ibn Maalik *radiyAllaahu `anh*, who said, "Allaah's Messenger *sallAllaahu `alayhi wa sallam* said,

آتي باب الجنة يوم القيامة. فأستفتح. فيقول الخازن: من أنت؟ فأقول: محمد. فيقول: بك أمرت لا أفتح لأحد قبلك

"I will come to the gate of Paradise on the Day of Resurrection and I will request that it be opened. So the gatekeeper will say, "Who are you?" So I will say, "Muhammad." So he will say, "I have been commanded regarding you, that I should not open it for anyone before you."" Reported by Muslim

⁴ Translator's Side Point: Maybe there is a slight oversight in the text of the explanation here. *Shaykh* Al-Fawzaan *hafizahullaah*, says here that this intercession of the Prophet *sallAllaahu `alayhi wa sallam*, for the people of Paradise who are in Paradise to have their ranks raised higher than what they deserve so that they are given higher places than what they deserve. Here, he says that this is specific to the Prophet *sallAllaahu `alayhi wa sallam*. However, as we had when the *Shaykh* *hafizahullaah* explained Al-`Aqeedah Al-Waasitiyyah, he mentioned this type of intercession and he mentioned that it was not particular to the Prophet *sallAllaahu `alayhi wa sallam* – that it was for him and for others besides him as well from the Prophets, martyrs, righteous, and so on; they also have the right to this intercession. Likewise *Shaykh* Ibn Baaz *rahimahullaah* in his explanation of Al-Waasitiyyah, he mentioned the same point – that this type is not specific to the Prophet *sallAllaahu `alayhi wa sallam*. Wallaahu a`lam.

be taken out of it. This is the place about which the sects disagree. So the *Jahmiyyah* and the *Khawaarij* and their like, they deny this and they say, “Whoever enters into the Fire will not come out from it.” Whereas the *Ablus-Sunnab wal-Jamaa`ab* (the people of the *Sunnab* and the *Jamaa`ab*), they affirm it just as it occurs and they hold it as their creed and belief. And it is obligatory upon the Muslim that he holds this as his creed and belief and he has *eemaan* in it, and that he asks Allaah that He grants the right of intercession to His Prophet *`alayhis-salaatu was-salaam* in this regard, since he is in need of it.

The fifth intercession:

And it is particular to the Prophet *sallAllaahu `alayhi wa sallam*, and it is his intercession with regard to his paternal uncle Aboo *Taalib*. Aboo *Taalib* died upon *shirk* and upon the religion of `Abdul-Muttalib who was a *mushrik* (a person of *shirk*). And he said that he was upon the religion of `Abdul-Muttalib, and he died upon that; so he became of the people of the Hellfire who will remain in it forever. However, Allaah, the Mighty and the Majestic will grant His Messenger *`alayhis-salaatu was-salaam* the right to intercede for Him (Allaah) to reduce the punishment for him so that he will be in a shallow part of the Fire, but even so, he (Aboo *Taalib*) will still think that there is no one who is suffering a worse torment than him, even though he is the person out of the people of the Fire who is suffering the lightest punishment.⁵

And the intercession with regard to the people guilty of major sins is shared. So the angels will intercede, and the prophets will intercede and the beloved servants of Allaah (will intercede) and the righteous people will intercede,⁶ and the children who died below the age of puberty will intercede for their parents.

⁵ From Al-Abbaas ibn `Abdul-Muttalib *radhiyAllaahu `anhu*, that he said to the Prophet *sallAllaahu `alayhi wa sallam*, “Will you be able to suffice your uncle in anything since he used to look after you and become angry for you?” So, he *sallAllaahu `alayhi wa sallam* replied,

هو في ضحضاح من نار، ولولا أنا لكان في الدرك الأسفل من النار

“He will be in a shallow part of the Fire and if it were not for me, he would be in the lowest depth of the Fire.”
Reported by Al-Bukhaaree as *hadeeth* 3883, and also by Muslim.

⁶ So, from Aboo Sa`eed (Al-Khudree) *radhiyAllaahu `anhu*, from the Prophet *sallAllaahu `alayhi wa sallam*, that he said,

فيقول الله تعالى: شفعت الملائكة وشفع النبيون وشفع المؤمنون، ولم يبق إلا أرحم الراحمين، فيقبض قبضة من النار فيخرج منها قوماً لم يعملوا خيراً قط. قد عادوا حمماً فيلقينهم في نهر في أفواه الجنة يقال له نهر الحياة...

“Allaah the Most High will say, ‘The angels have interceded and the Prophets have interceded and the believers have interceded and none remains except for the Most Merciful of those who show mercy. Then He will take a handful out of the Fire and will bring out a people who never did any good; they will become charcoal and He will cast them in a river at the mouth of Paradise called the River of Life, then they will sprout like the sprouting of seeds on the bank of a torrent, and then they will be entered into Paradise.’” *Hadeeth* reported by Muslim.

❧ End of explanation of point [84]⁷ ❧

⁷ Translator's Side Point: Shaykh Al-Albaanee (*rahimahullaah*) said in his small notes with regard to the intercession: "It is something *mutawaatir* (something supported by *hadeeth* which has many, many narrators at every level of narration) also. And Ibn Abee `Aasim, in his book: As-Sunnah, he brings six chapters about it – from chapters 163 to 168, with *hadeeth* numbers 784 to 832. And the explainer (Ibn Abil-`Izz), he mentions a number of them, *rahimahullaah*, in his explanation, and they include the fact that his intercession, *sallAllaahu `alayhi wa sallam*, is of eight (8) different types."

Translator's Side Point: Sometimes the people of knowledge abridge the types of intercession and sometimes they mention them in detail. When they mention them in detail they mention that they are eight (8) different types – the first three (3) of them being particular for the Prophet *sallAllaahu `alayhi wa sallam*:

1. The greater intercession – which is the intercession for the Prophet *sallAllaahu `alayhi wa sallam* for the Judgment to be carried out when the people go to each of the Prophets and then they go to the Prophet *sallAllaahu `alayhi wa sallam*. And as we have heard that occurs in the authentic *ahaadeeth*, reported by Bukhaaree and Muslim: that he will make *sajdah* beneath the Throne and make *du`aa* to Allaah and praise Him and so on, and his intercession will be granted. This is the 'greater intercession' and the standing place there is the *Maqaam Al-Mahmood* (the Praiseworthy Standing Place) which will be granted to no one except the Prophet *sallAllaahu `alayhi wa sallam*.
2. The intercession for the people of Paradise to be able to enter into Paradise. Shaykh Al-Uthaymeen *rahimahullaah* mentions that after the people cross the bridge over the Hellfire, there will be an archway where they will be stopped and any remaining rancour or feeling in their hearts towards each other will be removed and after that is the gate of Paradise. It will not be opened until the Prophet *sallAllaahu `alayhi wa sallam* intercedes for it to be opened. The evidence being the *hadeeth* of Aboo Hurayrah *radhiyAllaahu `anh*, reported by Muslim: **"I am the first of those who will intercede with regard to Paradise."**
3. The intercession of the Prophet *sallAllaahu `alayhi wa sallam* for his uncle Aboo Taalib – that his punishment in the Fire is reduced.

These three types are particular to the Prophet *sallAllaahu `alayhi wa sallam*. The next five are general – for the Prophet *sallAllaahu `alayhi wa sallam* and for other than him. The first and greater intercession is agreed upon by all the sects. It is agreed upon by the people of the Sunnah and the deviant sects as well (*Mu`tazilah*, *Khaawarij* etc.).

4. The intercession for those people who deserve the Hellfire, from the people of *tawheed* who have committed major sins (the disobedient ones) – the intercession that they don't have to enter the Fire. Shaykh Al-Uthaymeen *rahimahullaah* mentions as evidence for this: the supplication that is said in the funeral prayer for the deceased. This type of intercession is denied by the *Mu`tazilah* and the *Khaawarij*.
5. For those people of *tawheed* - the disobedient ones guilty of major sins who deserve entry into the Fire and who have entered into the Fire, intercession that they should be taken out from the Fire. Shaykh Al-Uthaymeen mentions that there are many *ahaadeeth* to support this. Amongst them is a *hadeeth* of Aboo Sa`eed al-Khudree – one wording of which we heard – reported by Muslim and also in longer wording by Al-Bukhaaree as *hadeeth* 7439. Again, the *Mu`tazilah* and the *Khaawarij* deny this type.
6. For the ranks of the people of Paradise – that their ranks should be raised higher. The explainer of Al-Waasiyyah – Ibn Al-Fayaaq mentions that there is agreement about this type as well. An evidence for it is the *hadeeth* reported by Al-Bukhaaree as *hadeeth* 4323 – *hadeeth* of Aboo Moosaa *radhiyAllaahu `anh*, that the Prophet *sallAllaahu `alayhi wa sallam* made supplication for one of the Companions and said,



اللَّهُمَّ اغْفِرْ لِعَبْدِي أَبِي عَامِرٍ

“O Allaah! Forgive `Ubayd Aboo `Aamir.”

And that he said,

اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ

“O Allaah! On the Day of Resurrection, make him above many of Your creation from the people.”

7. The intercession with regard to believers whose good and bad deeds are equal - they are the people of ‘The Heights’ – *Al-A`raaf* (الأعراف) and are mentioned in the seventh *soorah*; the intercession that they should be allowed to enter into Paradise, and they will.
8. The intercession for some of the believers to enter into Paradise without there being any reckoning upon them. The evidence for that being the *hadeeth* of `Ukkaashah about the seventy thousand (70,000) people who would enter Paradise without reckoning. *Hadeeth* reported by Al-Bukhaaree, Muslim and others.

There is an excellent book on this topic of *ash-shafaa`ah* by Shaykh Muqbil *rahimahullaah*. *Ash-Shafaa`ah* (الشفاعة) where the Shaykh compiles all the different *hadeeth* about *ash-shafaa`ah*. It is more than 300 pages long.

At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah

By **Shaykh Saalih ibn Fawzaan al-Fawzaan hafizahullaah**

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Translated by Aboo Talhah Daawood Burbank, rahimahullaah, in 1426AH

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Points discussed in this excerpt include:

- The types of intercession specific for the Prophet *sallAllaahu `alayhi wa sallam* and the types shared between him and others
- From those specific for the Prophet *sallAllaahu `alayhi wa sallam*:
 1. For judgment to commence on the Day of Judgment
 2. For the people of Paradise to enter Paradise
 3. For some of the people of Paradise to have their stations and levels raised (there is a side point regarding this not being specific to the Prophet *sallAllaahu `alayhi wa sallam* alone)
 4. For his uncle Aboo Taalib to have his punishment reduced
- From those for the Prophet *sallAllaahu `alayhi wa sallam* and other than him: For *Ahlul-Kabaa'ir* from the believers to not enter the Fire and those who have entered to be removed from it
- Eight (8) types of intercession of the Prophet *sallAllaahu `alayhi wa sallam*