

Lesson 24

[84] وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا لَهُمْ 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 Lessons 22 and 23)

(Small side note added by Translator)¹

¹ Translator's Side Point: Shaykh Ibn Baaz (*rahimahullaah*) said in his notes to *At-Tanbeehaat Al-Lateefah* (التنبهات اللطيفة) – As-Sa`dee's notes to *Al-`Aqeedah Al-Waasitiyyah*, then Shaykh Ibn Baaz, in his footnotes to that, (*rahimahullaah*), he said:

The intercessions which will occur on the Day of Resurrection are six (6) intercessions which are well known from the Legislated evidences. From them, are three (3) intercessions particular to the Prophet *sallAllahu `alayhi wa sallam*, and they are:

Firstly: *Ash-Shafaa`atul-Uzmaa* (الشفاعة العظمى) – the greater intercession with regard to the people upon the standing place, so that judgment is carried out upon them.

Secondly: The intercession with regard to the people of Paradise for them to enter it.

Thirdly: His *sallAllahu `alayhi wa sallam* interceding for the punishment to be reduced for his uncle Aboo *Taalib*, so that he is placed in a shallow part of the Fire. And this intercession is particular to the Prophet *sallAllahu `alayhi wa sallam* with regard to Aboo *Taalib* – his uncle. And as for the rest of the unbelievers, then there will be no intercession with regard to them in accordance with the saying of Allaah, the Most High,

﴿فَمَا نَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

Explanation: **The intercession of those who intercede will not benefit them.**

Fourth and Fifth: His interceding with regard to those who deserve the Fire - that they should not enter it, and with regard to those who entered it – that they should be taken out from it.

Sixth: His interceding for the raising for the ranks of the people of Paradise. And this last intercession is general to the Prophet *sallAllahu `alayhi wa sallam* and to others besides him from the Prophets, and the righteous and the angels, and the young (children of the Muslims who die young).

And all of them are particular to the people of *tamheed* (except the one specific for Aboo *Taalib*). And as for the unbelievers, then they will remain forever in the Fire of Hell. They will not taste death in it, just as He, the Perfect and Most High, said,

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا﴾

Explanation: **They will not be put to an end and caused to die...**

...And the like of it from *ayyaat*.

❧ End of explanation of point [84] ❧

Whoever enters it from the disobedient people of *tanjeed*, then he will not remain forever in it; rather, he will be taken out of it after being cleansed and purified. And it is established in the Saheeh (of Al-Bukhaaree), hadeeth no. 22 from the Prophet sallAllahu `alayhi wa sallam that the disobedient ones will die in the Fire, then they will be taken out from it, having become like charcoal, and then they will spring there (meaning: they will be placed, as the hadeeth mentions, in a river at the gate of Paradise and they will spring and sprout and come back to life there).

[85] والميثاق الذي أخذهُ اللهُ تعالى مِنْ آدَمَ وَذُرِّيَّتِهِ حَقٌّ.

[85] And the covenant (*meethaaq*) which Allaah, the Most High, took from Aadam and his descendants, is true.

The Explanation – Point [85]

The *meethaaq* (ميثاق – covenant) which Allaah, the Most High, took from Aadam and his descendants, that they would worship Him and not associate anything in worship along with Him, this is true. Just as occurs in the *hadeeth* that the Prophet *sallAllaahu `alayhi wa sallam* informed us, that Allaah extracted the descendants of Aadam from his back, and they were like tiny red ants, and He caused them to bear witness upon themselves to His Unity. And He took their *meethaaq* (covenant) that they would worship Him, and not associate anything in worship along with Him.² So we have *eemaan* (true faith) in this. However, this agreement and covenant is not sufficient (in itself). Rather, it was essential along with it, to send the Messengers. So therefore, Allaah sent the Messengers. And if this had been sufficient alone, then Allaah would not have sent the Messengers. However, He sent the Messengers in order to remind by means of them, and to call the people to what is contained in it.

And as for His saying, He, the Most High,

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ﴾

Explanation: **And remember when your Lord took out from the descendants of Aadam, their offspring**

² From Ibn `Abbaas *radijAllaahu `anhumaa*, from the Prophet *sallAllaahu `alayhi wa sallam*, that he said,

إن الله أخذ الميثاق من ظهر آدم عليه السلام بنعمان – يعني عرفة – فأخرج من صلبه كل ذرية ذراها فنترها بين يديه،

ثم كلمهم قبلاً، قال: ﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا﴾ إلى قوله: ﴿الْمُبْطِلُونَ﴾

“Allaah took the covenant (*meethaaq*) from the back of Aadam `alayhis-salaam at Na`maan – meaning `Arafah – so He took out from his backbone every one of his descendants whom He was going to produce, and spread them out in front of Him, then He spoke to them and said, ‘Am I not your Lord?’ So they said, ‘Yes, indeed we bear witness...’ the aayaat until ‘...those who call upon other than Allaah’.” (Sooratul-`Araaf (7), 172-173).”

This *hadeeth* is reported by Ahmad and Al-Haakim and he declared it authentic, and Adh-Dhahabee agreed and Al-Haythamee said, “Its narrators are those of the Saheeh” and its chain of narration was declared authentic by Shaykh Ahmad Shaakir in his checking of the Musnad, and the *hadeeth* was declared authentic by Shaykh Al-Albaanee in As-Saheehah, no. 1623.

(Sooratul-A`raaf (7), *aayah* 172)

Some of the people of *Tafseer* (explainers of the Qur`aan), they hold that this refers to the agreement and the covenant which Allaah took from the descendants of Aadam; but that is not the case. Rather, it is something else. And Allaah says,

﴿ مِنْ ظُهُورِهِمْ ﴾

“**From their backs**” and He did not say, “...from the back of Aadam”. And the completion of the *aayah* is,

﴿ وَأَشْهَدُهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ﴾

Explanation: **And He caused them to witness upon themselves, “Am I not your Lord?” So they said, “Yes indeed!”**

(Sooratul-A`raaf (7), *aayah* 172)

And some of the scholars say the meaning of this is: the *fitrah* (الفطرة – the inborn nature) which Allaah created them upon, and the signs within the creation which Allaah set up; so that from them, they should know and be aware of their Lord.

So Allaah, the Perfect, created them upon the nature of *tawheed* and upon Islaam.³

³ From Aboo Hurayrah *radiy>Allaahu `anh*, who said, “The Prophet *sallAllaahu `alayhi wa sallam* said,

ما من مولود إلا يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه، كما تنتج البهيمة بهيمة جمعاء، هل تحسون فيها من جدعاء.

“There is no child who is born except that he is born upon the *fitrah* (natural way of Islaam). And then his parents turn him into a Jew or a Christian or a Magian. It is just like when an animal gives birth to a baby animal - do you find it mutilated?” Then Aboo Hurayrah recited the *aayah*,

﴿ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾

The natural way upon which Allaah created the people

(Sooratur-Room (30), *aayah* 30)

The *hadeeth* is reported by Al-Bukhaaree as *hadeeth* 1358.

﴿ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾

Explanation: **And set your face straight upon the Religion, turning away from shirk, which is the inborn way upon which Allaah created all of the people**

(Sooratur-Room (30), *ayah* 30)

And that (natural inborn way upon which Allaah created the people) is the religion of Islaam and the religion of *tawheed*. So, Islaam means: the *tawheed* which the Messengers came with. And that means: worshipping Allaah alone, and associating no partner with Him; and that is the straight and true Religion.

Yet, along with this, He set up evidences proving His Lordship, from that which they witness in themselves with regard to the amazing way in which they have been created and in the amazing signs which are a proof for the Creator, He the Perfect and Most High. And likewise, He set up for them, in front of them, in the heavens and the earth and in the created beings, that which is a proof for the Creator. For indeed these created things must have a Creator; they could not have just appeared or come about without a Creator.

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾
﴿ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴾

Explanation: **Is it that they were created by nothing, or are they the ones who created? Or did they create the heavens and the earth? No, they do not have certainty.**

(Sooratu-T_{oo}r (52), *ayaat* 35-36)⁴

⁴ Translator's Side Point: Regarding these *ayaat*, the great *Mufasssir*, Shaykh `Abdur-Rahmaan ibn Naasir As-Sa`dee, points out the way in which these *ayaat* are an evidence (in his *Tafseer*) and he said:

This is evidence upon them, using an affair which does not enable them (those who deny Allaah) to do anything except to submit to the truth, or to depart from what is necessitated by the intellect and the Religion. An explanation of that is to say that those people who deny Allaah's sole right to worship, and who deny His Messenger, that this necessitates their denying that Allaah created them. And it is confirmed in the intellect, along with the Legislation, that the affair cannot escape one of three affairs: either they were created by nothing, meaning that they have no Creator who created them; rather, they came about not having been brought into existence, and having nothing that brought them into existence; this is something impossible. Or, they are the creators of themselves, and this is also impossible because it cannot be imagined that something has produced itself. So, when these two affairs are nullified and are clearly impossible, then the third matter becomes certain - that it is Allaah who created them. And when that becomes certain,

فيا عجبًا كيف يعصى الإله أم كيف يجحده الجاحد
وفي كل شيء له آية تدل على أنه واحد

Explanation: So how amazing – how can the One deserving of all worship be disobeyed
Or how can the obstinate denier deny Him
When every single thing contains an evidence for Him
Proving that He is One!

So everything in front of you proves the Unity of Allaah and bears witness that He is alone in having created all these created things.

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ،﴾

Explanation: **Those things which you call upon besides Allaah could never create a fly, even if they gathered together to do it.**

(Sooratul-Hajj (22), *aayah* 73)

So, the Creator is Allaah, the Perfect. No one creates along with Him. So therefore, how can something else besides Him be worshipped, from those things which do not create and do not provide provision, and do not possess the ability to bring benefit for themselves nor harm?! So the meaning of the *aayah*:

﴿وَإِذْ أَخَذَ رَبُّكَ ...﴾

(Sooratul-A`raaf (7), *aayah* 172)

The 'witnessing' of this *aayah* refers to the witness of the correct inborn nature, and the witness of the created beings to the Unity of Allaah, the Perfect and Most High. And there is no possibility for anyone to have an excuse on the Day of Resurrection, and therefore say,

then it becomes known that Allaah, the Most High, He is therefore, the One alone who deserves to be worshipped and that He is the One for whom worship is right and befitting, and it is not right or befitting for anyone besides Him, He the Most High.

﴿ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ ﴾

Explanation:

We were unaware of this

(Sooratul-A`raaf (7), *aayah* 172)

So, using blind-following of others is not correct in the face of decisive proofs and clear evidences.

❧ End of explanation of point [85]⁵ ❧

⁵ Translator's Side Point: Shaykh Al-Fawzaan *hafiz* abullaah takes the view of those who explain the *aayah* (**And He caused them to witness upon themselves, "Am I not your Lord?" So they said, "Yes indeed!"** – Al-A`raaf (7), *aayah* 172) to refer to the inborn nature that Allaah has placed in the people, and that it doesn't refer to the taking out of the souls of the descendants of Aadam from him and their being verbally asked to bear witness. As he indicated, there are some people who held that (view). In that regard, Shaykh Al-Albaanee *rahimahullaah*, was one of those who held the other view – that the *aayah* from Sooratul-A`raaf and the *hadeeth* and this *meethaaq* is one and the same thing. Shaykh Al-Albaanee refutes those who disagree with that, and you will find it in As-Saheehah, Volume 4, pages 161-162 thereabouts, under *hadeeth* 1623. Part of what he mentions, is that he says:

Ibn Al-Anbaaree said, "The position of the people of *Hadeeth* and the major ones from the people of knowledge, hold that this *aayah* means that Allaah took out the descendants of Aadam from his back and then from the backs of his descendants. And they were in the form of little ants and then He took from them the covenant (*meethaaq*) that He is their Creator and that they are created beings. So they bore witness to that and accepted it, and this was after intellect had been given to them which enabled them to understand what was presented to them – just as happened to the mountain when it was addressed – intellect was given to it, and the camel when it prostrated, and the palm tree when it was heard."

Just as he (Ibn Al-Anbaaree) quoted from Ishaaq ibn Raahawayh, that he said, "The people of knowledge agreed that Allaah created the souls before the bodies and that He caused them to speak and bear witness."

Then, Shaykh Al-Albaanee goes on to explain that there is no contradiction between this *aayah* from Sooratul-A`raaf and between the *hadeeth* of Ibn `Abbaas *radiy>Allaahu `anhumaa*, and there is no reason that we should take it to be anything except what is apparent from it – that it refers to Allaah extracting the descendants of Aadam from his back and causing them to bear witness to this covenant.

Likewise, there is also mention by Al-Haafiz Al-Hakamee in Ma`arij Al-Qabool (معارج القبول). He mentioned the same thing as well – that there is no contradiction between these two. And Al-Haafiz Al-Hakamee mentioned that the covenants are actually three (3) covenants. The first covenant is when the people were taken from the back of Aadam and they bore witness to His Unity, and to the fact that none has the right to be worshipped besides Him. Then the second covenant that he mentions, is the *fitrah* – as was referred to in the *aayah* from Sooratur-Room. And the third covenant is what the Messengers came with – that Allaah sent the Messengers ordering the people and commanding the people to worship Allaah alone; and that third one is what establishes Allaah's proof upon the creation. Then Al-Haafiz Al-Hakamee said, "So there is no contraction between any of these; rather, they are all confirmed by the Book and the Sunnah." And he mentioned, "And as for the saying that this *aayah* from Sooratul-A`raaf refers to the covenant, and that



the descendants of Aadam were taken from his back and bore witness, then that was the saying of the great majority of the people of *Tafseer (rahimabumullaah)*.” Wallaahu A`lam.

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

By Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah*

Pages 102-105 (Point 85)

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

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- Shaykh Ibn Baaz's (*rahimahullaah*) categorization of the intercession into six (6) types
- The *meethaaq* (covenant) which Allaah took from Aadam *alayhis-salaam* and his descendants, is true
- The necessity of sending the Messengers
- The *ayaah* and *hadeeth* mentioning the *meethaaq*
- The different views on *ayaah* 172 in Sooratul-A`raaf being in reference to the *meethaaq* and the *fitrah*
- The existence of the creation necessitates a Creator and the right of the Creator to be worshipped alone