

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 55

[شَفَاعَاتُ النَّبِيِّ ﷺ]

وَلَهُ فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ: أَمَّا الشَّفَاعَةُ الْأُولَى: فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ بَعْدَ أَنْ يَتَرَجَعَ الْأَنْبِيَاءُ: آدَمُ، وَنُوحٌ، وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى بْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ. وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ: فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ. وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ. وَأَمَّا الشَّفَاعَةُ الثَّالِثَةُ: فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصَّادِقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ إِلَّا يَدْخُلُهَا، وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَنْ يُخْرَجَ مِنْهَا.

[THE INTERCESSIONS OF THE PROPHET ﷺ]

On the Day of Rising, he will have three intercessions: The first will be on behalf of mankind standing at the Place of Rising so that the Judgment may begin. This is after they have gone to the Prophets to request this: Adam, Nuh, Ibrahim, Musa, and 'Isa, the son of Maryam, each one declining until they finally go to him.

The second will be on behalf of the people of Paradise that they be allowed entry. These two intercessions are specific to him.

The third will be on behalf of those who are deserving of the Fire. This intercession is for him, for all the Prophets, for the sincerely truthful and for others. They will intercede on behalf of those who are deserving of the Fire that they not enter it, and on behalf of those who have entered the Fire that they be removed from it.

[شَفَاعَاتُ النَّبِيِّ ﷺ]

[THE INTERCESSIONS OF THE PROPHET ﷺ]

- The Sheikh continues to mention the events of the Day of Judgement. In this part of his treatise, he mentions the *shafa'aat* (intercessions) of the Prophet ﷺ on the Day of Judgement.

وَلَهُ فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ

On the Day of Rising, he will have three intercessions.

- The pronoun in the word (وَلَهُ) returns to the Prophet ﷺ as a continuation of the previous section of the treatise, where it was mentioned that he will be the first to request the opening of the door of Paradise, and that his *Ummah* will be the first to enter it.
- Linguistically, the verb *shafa'ah* means to make something even after it was odd. In its *Shar'i* sense, it means to intercede for another person to bring about benefit for them or to avert harm from them. The *Shar'i* derivation from the linguistic meaning is clear, because if you intercede for someone, you have become a double (even) with them.
- The *Shafaa'ah* is divided into two categories:
 1. The false *Shafaa'ah*: It is the intercession the polytheists attribute to their idols, claiming that by worshipping them, they will intercede for them before Allah.

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ﴾

And they worship other than Allah that which neither harms them nor benefits them, and they say: 'These are our intercessors with Allah.' [Yunus: 18]

2. The correct *Shafaa'ah*: For it to occur, it must meet three conditions:
 1. That Allah is pleased with the intercessor.
 2. That Allah is pleased with the one being interceded for. The exception to this is the Great Intercession, which is general for all people, whether Allah is pleased with them or not.
 3. Allah's permission for the intercession to take place.

These three conditions are evidenced in Allah's saying:

﴿وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى﴾

And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.

[al-Najm: 26]

The *ridha* (pleasure) mentioned in the *ayah* is general and includes the intercessor and the one being interceded for.

- The Prophet ﷺ will have three forms of intercession on the Day of Judgement.
 1. The Great Intercession, which is the *Maqaam al-Mahmoud* (Praised Station), where the Prophet ﷺ will intercede before Allah to judge among His servants after a prolonged wait.
 2. The intercession for the inhabitants of Paradise, so that they may enter it.
 3. The intercession for whoever deserves the Fire, that they do not enter it and for the ones who have already entered it to be removed from it.

أَمَّا الشَّفَاعَةُ الْأُولَى: فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ

The first will be on behalf of mankind standing at the Place of Rising so that the Judgment may begin.

- This is mention of the first intercession of the Prophet ﷺ, and it is the Great Intercession. The Prophet ﷺ will intercede before Allah to begin judgement among His servants after a long wait, and the people have approached the Prophets to intercede, but they have declined. The Prophet ﷺ will then carry out the intercession with the permission of Allah.

بَعْدَ أَنْ يَتَرَجَعَ الْأَنْبِيَاءُ: آدَمُ، وَنُوحٌ، وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى بْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ

This is after they have gone to the Prophets to request this: Adam, Nuh, Ibrahim, Musa, and 'Isa, the son of Maryam, each one declining until they finally go to him.

- Meaning, the people will approach the Messengers to intercede on their behalf, but each will decline and will refer them to the next messenger.
- Adam ﷺ will decline, citing his eating from the tree which Allah had forbidden him from. He will refer them to Nuh ﷺ. Nuh ﷺ will also decline, citing the *du'aa* he made upon his people. He will refer them to Ibrahim ﷺ. Ibrahim ﷺ will also decline, citing the three lies he uttered. He will refer them to Musa ﷺ. Musa ﷺ will also decline, citing his killing of a man whom he was not ordered to kill. He will refer them to Isa ﷺ. Isa ﷺ will also decline but will not cite any sins. He will refer them to the Prophet ﷺ.
- This is based on the lengthy *hadith* of Abu Hurayra. At the conclusion of the *hadith*, the Prophet ﷺ said:

«فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتِمُ النَّبِيِّينَ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، فَأَنْطَلِقُ فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَى، وَاشْفَعْ تُشْفَعْ»

They will come to Muhammad ﷺ and say: 'O Muhammad, you are the Messenger of Allah and the Seal of the Prophets, and Allah has forgiven your past and future sins. Intercede for us with your Lord; do you not see what we are experiencing?' So I will go and come under the Throne, and then I will fall prostrate before my Lord, Mighty and Majestic. Then Allah will inspire me with praises and glorifications of Him that He has not inspired anyone with before me. Then it will be said: 'O Muhammad, raise your head, ask and you will be given, intercede and your intercession will be accepted.' [Bukhari, Muslim]

- (حَتَّى تَنْتَهِيَ إِلَيْهِ) – ***'Until they finally go to him.'*** Meaning, they will eventually go to the Prophet ﷺ, as per the previous *hadith*. This is the Great Intercession, that will not be for anyone except the Prophet ﷺ. It is the greatest of all intercessions because it will relieve the people from the lengthy standing, the distress, and the grief that they are in.

وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ: فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ. وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ

The second will be on behalf of the people of Paradise that they be allowed entry. These two intercessions are specific to him.

- This is when the inhabitants of Paradise have crossed the *Siraat* and retribution (*qisas*) is taken from them at the *Qantara*. This retribution purifies their hearts and removes any malice and resentment from them. Once they are cleansed and purified, they will be allowed to enter Paradise.
- However, when they arrive at Paradise, they will find its gates closed. The Prophet ﷺ will then intercede for them so that they be allowed entry. The Prophet ﷺ said:

«آتَى بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَاسْتَفْتَحُ، فَيَقُولُ الْحَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ. فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»

I will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeeper will ask: 'Who are you?' I will say: 'Muhammad.' The gatekeeper will say: 'I was ordered not to open for anyone before you.' [Muslim]

- (وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ) – ***'These two intercessions are specific to him.'*** Meaning, the intercession for the people at the *Mawqif* to expedite the judgement, and the intercession for the people of Paradise to be admitted into it. They are specifically for the Prophet ﷺ. This is why Adam عليه السلام and the Messengers of Strong Resolve (*Ulul 'Azm*) will excuse themselves.

وَأَمَّا الشَّفَاعَةُ الثَّلَاثَةُ: فَيَشْفَعُ فِيْمَنْ اسْتَحَقَّ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصَّادِقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيْمَنْ اسْتَحَقَّ النَّارَ إِلَّا يَدْخُلُهَا، وَيَشْفَعُ فِيْمَنْ دَخَلَهَا أَنْ يُخْرَجَ مِنْهَا.

The third will be on behalf of those who are deserving of the Fire. This intercession is for him, for all the Prophets, for the sincerely truthful and for others. They will intercede on behalf of those who are deserving of the Fire that they not enter it, and on behalf of those who have entered the Fire that they be removed from it.

- This third *shafaa'ah* is for the disobedient believers. It is for those of them who are deserving of the Hellfire that they are not admitted to it, and for those who have already been admitted, to be removed from it.
- This *shafaa'ah* is not exclusive to the Prophet ﷺ, but for others as well. This is established in multiple authentic narrations. The Prophet ﷺ said:

«شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي»

My intercession will be for those among my Ummah who have committed major sins.

[Abu Dawud - Sahih]

«فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: شَفَعَتِ الْمَلَائِكَةُ، وَشَفَعَ النَّبِيُّونَ، وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ، فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ»

Allah, Blessed and Exalted, will say: 'The angels have interceded, the prophets have interceded, and the believers have interceded, and now only the Most Merciful of the merciful remains to intercede.' He will then take a handful from the Fire and bring out people who never did any good.

[Muslim]

«فَيَقَالُ لِي: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَسَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعَ فَأَقُولُ يَا رَبِّ أُمِّي أُمِّي. فَيَقَالُ لِي انْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ فَأَنْطَلِقُ فَأَفْعَلُ»

It will be said to me: 'O Muhammad, raise your head, speak, and you will be heard, ask, and you will be granted, intercede, and your intercession will be accepted.' I will then say: 'O Lord, my Ummah, my Ummah.' It will be said to me. 'Go, and whoever has in their heart the smallest, smallest amount of Iman equivalent to a mustard seed, bring them out of the Fire.' So I will go and do so. [Muslim]

«مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ»

There is no Muslim man who dies, and forty men who do not associate anything with Allah stand over his funeral, except that Allah grants them intercession for him. [Muslim]

- The *Mu'tazilah* and the *Khawaarij* denied this *shafaa'ah*, because they regard the one who commits a major sin as a disbeliever and is destined for the Hellfire for eternity. They are of the opinion that

the one who commits *zina* is like the one who commits *shirk* - the intercession will be of no benefit to them. Their false opinion is refuted by the many authentic narrations which are *mutawaatir* (narrated by many narrators in each level of the chain of narration).

Review questions

1. Explain how the *Shar'i* definition of the *shafaa'ah* is derived from its linguistic meaning.
2. What are the three conditions of the correct *shafaa'ah*?
3. What are the three intercessions that the Prophet ﷺ will be granted on the Day of Judgement? Which two are specific to him and which one is not?
4. '*Until they finally go to him.*' – What is the context of this statement?
5. Which *shafaa'ah* did the *Mu'tazilah* and *Khawaarij* deny and why did they deny it?