

INTERCESSION ITS CONCEPT, TYPES, AND AN EXPLANATION OF WHO HAS INTERCESSION ESTABLISHED

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Research Summary:

Praise be to God, we praise Him, we seek His help, and we seek His forgiveness, and we seek refuge in God from the evils of ourselves and from the evils of our deeds, and whomever God guides, none will mislead him, and Whoever misleads, you will not find a guide.

As for what follows, one of the most honorable sciences and the highest in status at all is learning the Noble Qur'an and contemplating its meanings.

One of these meanings is the subject of intercession. It is from the mercy of God Almighty to His servants that He has made for them stations at which they stop to expiate their sins before the Day of Judgment and give the wrongdoers many opportunities. Finally, it saves them from the torment of the Hereafter, and the belief in intercession is part of the Islamic faith, and it is one of the matters that the Holy Qur'an has been exposed to in more than one place, and the honorable prophetic hadiths that came from the Prophet (PBUH) declared, and it is one of the doors of divine mercy that God Almighty opened and which was grateful God with it on the intercessor and the intercessor, and what I want to explain in this study is the concept of intercession in language and terminology, and the statement of the affirmative and the denial of it, and then an explanation of who are the intercessors, and the benefits of intercession.

In the end, I ask God Almighty to make this work purely for His sake, and to be an argument for me to obtain the intercession of the Prophet, may God's prayers and peace be upon him, intercession that will save me from the torment of God Almighty.

The first requirement: Intercession in language and terminology.

First: Intercession in language:

Al-Farahidi (T: 170 AH) said: "The pre-eminent one is not a number of pairs, you say: it was an odd number, so I interceded for him with the other until he became an intercessor." And he also said: "And the intercessor: the one who seeks other than him."¹

Ibn al-Atheer (T: 606 AH) said: It is said to intercede, to intercede, to intercede, for he is an intercessor and an intercessor, and al-Mushafi: the one who accepts intercession, and the one who intercedes (the one who intercedes)².

Al-Ragheb Al-Isfahani (T: 502 H) said: "The intercession is to combine something with its like, and it is said to the one who is interceded: to intercede"³.

Second: Intercession in terminology:

Al-Ragheb Al-Isfahani (T: 502 AH) said: "And intercession: joining another as a helper and a means for him, and what is most used in joining the one who is higher in sanctity and rank to the one who is lower, including: intercession on the Day of Resurrection"⁴.

Al-Sharif Al-Jurjani (T.: 816 AH) said: "Intercession: It is the question of transgression of sins against whom the felony occurred."⁴

Al-Qadi Abdul-Jabbar (died: 415 AH) said: "The question of others is to benefit others or to repel harm on their behalf"⁵

It is: the question about transgressing sins and crimes⁶

¹:The Book of Al-Ain, Al-Farahidi 1/260

²:The end in a strange hadith, Ibn al-Atheer 2/485.

³: Vocabulary in the stranger of the Qur'an, Al-Ragheb Al-Isfahani, p. 457.⁴:
The same source.

⁴: The Book of Definitions, Ali bin Muhammad Al-Jarjani, p. 127.

⁵:Explanation of the Five Origins, Judge Abdul-Jabbar bin Ahmed, p. 688.

⁶ The end in a strange hadith, Ibn al-Atheer 2/285.

The second requirement: the confirmed and denied intercession.

We can divide intercession into two types on the basis of the affirmative and the negative, as follows:

First: Intercession denied by the Holy Qur'an.

Ibn Qayyim al-Jawziyya (d. 751) defined it as: "The polytheistic intercession that they and their likes from the polytheists believed in, and it is the intercession of mediators for them with God, in bringing what benefits them and repels what harms them by themselves, without dependent on God's permission and His pleasure for whomever He wishes to intercede. In it is the intercessor"¹.

That is, the intercession that was and is still hoped and sought from other than God and without believing that the origin of intercession is from God Almighty and it is only after He authorizes it to whomever He wills. The following are some of the blessed Qur'anic verses that deny this type of intercession:

Allah says : "Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason(43) Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned(44)"²

In these two blessed verses, God Almighty denounces the polytheists for adopting these gods besides God, in order to be intercessors, to intercede for them with God, as they claim, or to bring them closer to God before me, as in the Almighty's saying "And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position Indeed"³, They possess neither benefit nor harm for the⁴, then then God Almighty addresses His Prophet (PBUH), as Al-Tabari (d. 310 AH) said: "Say to them: If you worship her for that, and she intercedes for you with God, then be sincere in your worship to God, and single Him out for divinity, for all intercession is for Him."⁴ Allah says: "(44)Say, "To Allah belongs [the right to allow] intercession entirely". Al-Thalabi (d:427 AH) in his interpretation: "He who intercedes with his permission, he will intercede"⁵.

¹: Explanation of the Five Origins, Judge Abdul-Jabbar bin Ahmed, p. 688.

²:The end in a strange hadith, Ibn al-Atheer 2/285.

³: The key to the house of happiness, Ibn Qayyim al-Jawziyya 3/1592.⁴

Az-Zumar: 43-44.

⁴: groups: 3

⁵: Jami" al-Bayan, al-Tabari 20/216.

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Allah says:” O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers.”¹

Al-Tabari (d. 310 AH) said in the interpretation of this blessed verse: “The meaning of this is: We deprived the infidels of help from friends, and intercession from parents and relatives, and we were not unjust to them in doing that to them, as this was a recompense from us for what preceded them of disbelief in God in Rather, it is the unbelievers who are the wrongdoers themselves due to what they did of the actions for which they enjoined punishment from their Lord.”²

In another verse, the Almighty said: “Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.”³

Al-Razi (T: 606 AH) said: “Some of them said: We acknowledge that the Creator of the heavens and the earth is one, the God of the heavens, and these idols are images of the planets from them are our victory and our strength. Help from other than God, and no intercession except by God’s permission⁴.

Second: The intercession that the Noble Qur’an proves.

And it is the intercession that is confirmed by the Qur’anic verses, which can only be obtained with the permission of the Creator (□) and with conditions that must be met by the intercessor and the intercessor.

Abu Al-Barakat Al-Alusi (T.: 1317 AH): “The confirmed intercession will not be after the permission on the Day of Resurrection, and the intercession is only for those who are satisfied. A guardian and no intercessor besides Allah, Glory be to Him.”⁵

Below we mention a number of blessed Qur’anic verses that prove intercession:

Allah says: “Who is there can intercede in His presence except as He permitteth?”⁶

¹: Al-Kashf and Al-Bayan, Al-Thalabi 8/238.

²: Qura: 254

³: Jami’ al-Bayan, al-Tabari 4/525.

⁴ Prostration: 4

⁵ : Al-Baqarah: 255.

⁶: Yunus : 3 .

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Almighty said: “Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?”¹

Allah says: “Who have no power of intercession, except those who have taken a covenant with the Merciful”²

Allah says: “He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory)”³

Allah Almighty said: “No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, „what is it that your Lord commanded?“ they will say,

„That which is true and just; and He is the Most High Most Great“.”⁴

¹: Maryam: 87.

²: The Prophets: 28.

³: Saba: 32.

⁴: Az-Zumar: 44.

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Third: Combining the affirmative and negative verses.

And after combining the affirmative verses and the verses denying intercession, the denial is meant by intercession that is sought from other than God, as He Almighty said: “To Allah belongs exclusively (the right to grant) intercession:”¹²

Sayyid Abd al-Ala al-Sabzwari (died: 1414 AH): “And that intercession is authentically established by God Almighty, and He is the owner of it, and it is only for those whom God Almighty has approved and authorized to intercede. The blessed verses indicate that they are not proven to other than Him, the Mighty and Sublime, as a suggestion by the people, and without the will and approval of God Almighty, so the verses that deny intercession are carried either on the intercession that is suggested for people, or on a time without a time, and the attribution of intercession to Him is blessed and exalted as the proportion of other matters pertaining to it. ³

The third requirement: Who are the intercessors?

Intercession is not limited to the Prophets (peace be upon them) only.

Rather, we find in the Qur’anic verses, the noble Prophetic hadiths and the narrations that prove it for the angels, martyrs, the righteous and the Holy Qur’an, as follows:

1 – The Prophets (peace be upon them), led by our Prophet Muhammad (PBUH).

Allah says : “We sent not an apostle, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah’s forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful. ⁴

Al-Shawkani (d. 1250 AH) said in its interpretation: “And if they had wronged themselves by forsaking your obedience and seeking judgment to others, they would come to you begging you, disavowing their crimes and opposing them, so ask God’s forgiveness for their sins and plead with you until you were their intercessor and you asked forgiveness for them”⁵.

Al-Fayd Al-Kashani said in the interpretation of the verse:”and the Messenger had asked forgiveness for them”: That they apologize to Him so that He may be made an intercessor for them. “found Allah indeed Oftreturning, Most Merciful.”⁶¹

¹:See: Mawaheb al-Rahman in the interpretation of the Qur’an, Sayyid Abd al-Ala al-Sabzwari, 4/193.

²: Women:64

³: Fath al-Qadeer , Al-Shawkani 1/558

⁴: Women:64

⁵: Al-safa fi tafsir Al-Qyr’an, Muhammad Muhsin Al-Kashani 1/219.

⁶: Star:26

And he (PBUH) said: ((I will be the first intercessor in Paradise. None of the prophets will believe what I have believed, and there is a prophet among his community that only one man believes in it))²

2- Angels:

Almighty Allah says: “How many an angel is there in the heavens whose intercession shall not benefit until Allah gives permission to whom He will and is pleased.”³

Shihab al-Din al-Alusi (d. 1270AH) said in the interpretation of this blessed verse: people of monotheism and faith”⁴, and this is proof of the intercession of the angels, but it is conditional that God Almighty will authorize it for those who are permitted to intercede

3- Martyrs

The martyrs in the language: the present⁵, and in the Sharia: the one who was killed for the sake of God⁶.

And it was said that the martyr was called a martyr because he witnessed when his soul departed what God Almighty had prepared for him of reward and dignity, and it was said because the angels of mercy witness him and take his soul, and it was said because he was attested by faith and the end of goodness in his apparent state, and it was said because he bears witness to his being a martyr, and it was said that he is a witness against them, and it was said that he is a martyr. On the Day of Resurrection, the Messengers will convey the message to them⁷, and there has been evidence in the Purified Sunnah of intercession for the martyrs, for the Prophet (peace and blessings of Allaah be upon him) was narrated that he said: “The martyr intercedes for seventy of his family”⁸.

¹: Interpretation of the spirit of meaning, Shihab al-Din al-Alusi 14/58

²: Bihar Al-Anwar Complex, Jamal al-Din Al-Hindi Al Gujarati 3/267

³: The Crown of the Bride, Al-Zubaidi 8/254

⁴: An-Nawawi's Commentary on Muslim, Yahya Bin Sharaf al-Din Al-Nawawi 13/24 Book: The Principality, Chapter: The Virtue of Testimony

⁵: The Way of God Almighty, Hadith No. 110 (1878).

⁶: Sunan Abi Dawood, Abu Dawood Al-Sijistani 4/176 Book: Jihad, Chapter: In the Shahid Intercession, Hadith No.: 2522, the investigator of Sunan Shuaib Al-Arnaout said: It is authentic for others, and this is a good chain of transmission.

⁷: Sunan al-Tirmidhi, Muhammad bin Issa al-Ramdhani 4/205 hadith number: 2438, Abu Issa said: This is a good, authentic hadith Strange .

⁸: Gayattan: Ghayya: Everything that shades a person over his head, such as clouds, dust, darkness, and so on. See: Al-Sahih is a crown Language, Al-Farabi 6/2451.

4- the righteous.

It was narrated from the Prophet (peace be upon him) that he said: ((Will he enter Paradise with the intercession of a man from my nation more than Bani Tamim? Allah says: “ except me”¹. And with this noble hadith, hadith, the Messenger of God (PBUH) proves the right of intercession for others from his ummah who have reached the level of faith and righteousness that would bring him to the station of intercession after God Almighty’s permission and approval.

5- The Holy Quran.

The pure Prophetic Sunnah emphasized the importance of the Holy Book of God, and the necessity of sticking to it, working with it, and reciting it during the night and the ends of the day, because of the many good that it brings in this world and the hereafter. □), he said: ((read the Koran it is the day of Resurrection interceding for his companions comes Reread Alzahrowin cow and Surat Al-Imran, they are two expressions the day of Judgment as if they were Gmamtan or if they were Gaaatan¹ or if they were Furkan²from a bird Sawaf Thajan for their companions read the Sura, the taken pond And he left it out of regret, and the heroine can’t do it³⁴

And it came from Imam Ali (□) in a long hadith in which he urges

Muslims to hold fast to the Qur’an and explains its virtue and its impact in this world and the hereafter, that he said: “Know that he intercedes with intercessors, and he says that he is attested, and that whoever intercedes with him, the Qur’an will intercede.”

So, God Almighty presents in a wonderful picture to these angels who are the noblest of His creatures, and they are the bearers of the Throne and those who surround it, exaggerating in showing mercy, love and support for Muslims and keenness to deliver the benefit to them, so they are keen that God Almighty will honor His faithful servants to forgive them and admit them to Paradise.⁵

¹:Furqan: The difference and the difference is a piece of something, see: A strange interpretation of what is in the two Sahihs, Muhammad bin Abi Nasr,Pg 478.

The fourth requirement: the benefits of intercession

If we reflect on the types of intercession, and who are the intercessors, which we mentioned previously, we will find that no intercessor will be accepted for any one of the people of monotheism except after the permission of God Almighty; Because the matter is in the hands of God (Glory be to Him).

He is the one who says: “Say thou: “Indeed, this affair is wholly Allah’s.”⁶

¹:The heroine: means the magicians, see: Gharib hadith, Jamal al-Din Ibn al-Jawzi 1/77.

²:Sahih Muslim, Imam Muslim 1/553 Book: Travelers’ Prayer and its Shortening, Chapter: The Virtue of Reciting the Qur’an and Surat Al-Baqarah, No.Hadith: 804.

³:Nahj al-Balaghah, Explanation: Sheikh Muhammad Abduh 2/92, and Explanation of Nahj alBalaghah, Ibn Abi al-Hadid 10/19.

⁴:
154.

⁵ : Al Imran: 128.

⁶ : Cow: 255

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Even the Noble Messenger, our master Muhammad (peace be upon him), will not intercede except with the permission of God Almighty. The Almighty said: “Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrongdoers”¹**1-Demonstrating the majesty and greatness of God Almighty**

This meaning is manifested in the verse: “Who is there can intercede in His presence except”²

In the words of Ibn Kathir on this verse; We know the secret of this intercession that is bound by those restrictions, and that its wisdom is to show God’s majesty and greatness. Ibn Kathir said: “This is from His greatness, majesty and pride (□), that no one dares to intercede with Him without His permission for him to intercede”³

It is well known that this verse came in response to the polytheists who said: We only worship these idols of ours⁴

¹:of the Great Qur’an, Ibn Kathir 1/679.

²:see : Jami’ al-Bayan, al-Tabari 5/390, Keys to the Unseen, al-Razi 7/8, Anwar al-Tanzil, al-Baidawi 1/154, Madarik al-Tanzil, al-Nasafi 1/209.

³: See: Tayseer Al-Karim Al-Rahman, Al-Saadi 1/110, Al-Tahrir and Al-Tanweer, Ibn Ashour 3/21.⁴: Ghafir: 7.

To bring us closer to God Zulfi! God Almighty replied to them that He is the owner of the heavens and the earth and what is in them, so they should not

Worshiping others, and forbidding them to worship idols that they claim bring them closer to Him, for they do not benefit them with Him and do not benefit them in anything. No one will intercede with him for anyone except with his permission, and in that is the despair of the extravagant on themselves from every creature except from the mercy of God¹. **2- A benefit receipt for the intercession.**

God, Glory be to Him, wanted good for the intercessor when He authorized him to intercede.

He has a moment before the intercession of the intercessor, so the intercession is all for God, but God Almighty, if He wants to have mercy on whomever He wills of His servants, then permits whoever wants to honor him from among His servants to intercede for whom He wants is to pardon him².

Including the intercession of the angels for the believers; Because of their intercession for the delivery of good deeds, blessings, and payment

The affliction, and evidence for that meaning is the saying of the Most High: “Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: “Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!”.

Whoever contemplates and contemplates this verse will notice that God Almighty has given the name of the Most Merciful to the station of majesty, and this is an indication that God’s permission for those who speak in speech has one of the effects of His mercy. Because he authorized what would benefit the people of monotheism, such as intercession or seeking forgiveness”

3- Demonstrate the honor and prestige of the intercessor.

God Almighty legislated intercession on the Day of Resurrection, and from the wisdom of its legitimacy is to show the dignity of the intercessor and his prestige among the creatures, and this meaning is understood from the context of the verses, and from it is the Almighty’s saying: “ That Day, no intercession will benefit except [that of] one to whom the

Most Merciful has given permission and has accepted his word.”

And the evidence is in this verse God’s saying: “ His word” may return to the intercessor, and he is the one who was authorized by the Most Merciful, and others said: He may return to the one who intercedes for him, if the verse is carried on the first meaning, the wisdom of intercession will be to honor the intercessor and explain his virtue, and this opinion is likely due to the strength of its rational evidence, which is that When God Almighty is pleased with someone, it is because God Almighty has been pleased with his words and actions, and here the wisdom of God Almighty is

¹: See: Al-Muharrar Al-Wajeez, Ibn Atiyah 2/238, and Zad Al-Misir, Ibn Al-Jawzi 2/160, Interpretation of the Great Qur’an, Ibn

²: Katheer 3/433, In the Shadows of the Qur’an, Sayyid Qutb 3/1377.

manifested in accepting his intercession, which is that he is pleased with the words of the intercessor out of his honor, i.e. for the intercessor. The permission to intercede and its acceptance became a title on the honor of the intercessor with God Almighty ¹.

4- Encouragement to do good:

Doing good is a general and comprehensive word for everything that God Almighty loves and is pleased with, and on top of that is faith

With God Almighty, God Almighty says: “Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: “Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!” ²

And the evidence is in this verse God’s saying: “and implore Forgiveness for those who believe” And the angels asking forgiveness for the believers is tantamount to intercession.³

And God’s saying: “ for those who believe”Evidence and a statement of the virtue of faith and believers⁴, and in that urge and motivate the person to be from this group of believers united in God.

God Almighty shows that one of the great virtues and benefits of faith is that the angels who have no sins ask forgiveness for the people of faith, so the Almighty told a news that honors the believers and magnifies hope for them, which is that the angels who carry the throne and those around the throne, and these are the best angels asking forgiveness for the believers and asking God for mercy and heaven for them , and in that urge and motivate the person to be from this group of believers united in God.

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Conclusion

¹:See: Al-Wajeez, Al-Wahidi 1/706, Keys to the Unseen, Al-Razi 22/102, Anwar Al-Tanzil, Al-Baidawi 4/39.

²: See: Zad Al-Masir, Ibn Al-Jawzi 3/176, Tayseer Al-Karim Al-Rahman, Al-Saadi 1/513

³: See: Al-Tahrir and Al-Tanweer, Ibn Ashour 30/409.

⁴:Ghafir : 7 .

⁵:See: Jami’ al-Bayan, al-Tabari 21/502, Maalim al-Tanzil, al-Baghawi 7/275, Anwar al-Tanzil, alBaidawi 5/52.

1-Shafa'a in the language: taken from Shafa': that which is a number in pairs, or it is the joining of a thing to a thing.

2 – Intercession in terminology: joining another as a supporter and mediator on his behalf, and it is the question of transgression of sins against whom the offense occurred.

3- is of two types, the first type is the denial of intercession, and it is that which was and is still hoped and sought from other than God and without believing that the origin of intercession is from God Almighty and does not come until after God Almighty authorizes it to whomever He wills, and the second type is the established of intercession Which can only happen with the permission of the Creator (Glory be to Him).

4-Those for whom the right of intercession is established are: the prophets (peace be upon them), the angels, the martyrs, the righteous and the Holy Qur'an.

5-One of the benefits of intercession is to show the majesty and greatness of God Almighty, or to convey a benefit to the intercessor, or to show the honor and prestige of the intercessor, or to encourage doing good.

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