

# Chapter 17

## Shafaa'ah

Chap 17 Box 1/5

And the statement of Allaah, the Most High:

**And warn with it those who fear that they will be gathered before their Lord. There will be no *walee* (helper) nor *shafee'* (intercessor) for them besides Him.<sup>1</sup>**

### With regards to the relevance of this chapter to the book 'Kitaab ut Tawheed'?

#### 1) What futile excuse do the mushrikoon give for calling upon created beings?

They try to justify the *shirk* that they are upon in terms of calling upon the angels, the prophets and the *awliyaa* by saying:

“We know that these are created beings (which we call upon); however they have a lofty station with Allaah and we wish them to intercede for us with Allaah.”

#### 2) How will the shaykh go on to refute this idea in this chapter?

He will go on to establish the proofs showing that this action of theirs is none other than the *shirk* which Allaah prohibited, and Allaah rendered futile all the means that lead to this *shirk*.

### With regards to the words to be explained, what is the meaning of the following words used in this aayah:

3) ***shafaa'ah*** – meaning ‘intercession’, this word is the verbal noun derived from the verb *shafa'a* with the meaning ‘to join something to something like it.’

So it also contains the meaning of helping a person to obtain that which he seeks from the one who possesses that thing.

4) **warn** – a warning is informing about a situation which is feared and warning against it.

5) **with it** - i.e. with the Qur'aan

6) **gathered** – brought together and resurrected.

7) **there will be no *walee* nor *shafee'* for them besides Him** – away from every helper who can aid them and every intercessor who is able to intercede for them.

#### 8) What is the general meaning of this aayah?

Allaah the Most High tells His prophet: By using the Qur'aan, instill fear into those people who possess hearts that are attentive and those who fear their Lord.

---

<sup>1</sup> Soorah al An'aam (6) aayah 51 (and not aayah 151 as mentioned in the text)

Those people who remember the standing in front of their Lord when they will be away from every close friend who can help them and every intermediary who can intercede with Him for them without His permission.

This instilling of fear is done so that the people may prepare for that (Day) and perform deeds in this worldly life by which Allaah may save them from His punishment on the Day of Resurrection.

**9) What is the relevance of this aayah to the chapter?**

This chapter contains a refutation of the *mushrikoon* who call upon the prophets and the righteous beings, seeking their intercession.

**With regards to benefits of this aayah, fill in the missing words or phrases:  
This aayah shows:**

10) A refutation of the mushrikoon who sought nearness to the prophets and the righteous beings, seeking **intercession** from them.

11) That it is Islaamically legislated to give an admonition by reminding of the **Day of Resurrection**.

12) That the **believers** are those who take benefit from the *maw'idhah* (admonition).

And His Statement, the Most High:

**Say: To Allaah belongs all the intercession.<sup>2</sup>**

And His Statement:

**Who is there who can intercede with Him without His permission?<sup>3</sup>**

**With regards to the words to be explained, what is the meaning of the following words used in these aayaat:**

- 1) **to Allaah belongs the intercession** – it is the possession of Allaah. And those whom they (the mushrikoon) seek intercession from do not possess anything from intercession.
- 2) **all (the intercession)** – literally the ayah reads as: "Say: To Allaah belongs the intercession, all of it". The word "all" here is used as a phrase of emphasis.
- 3) **Who is there...** – i.e. there is no one!
- 4) **intercede with Him without His permission** – there is no one who can speak to intercede or for any other purpose until Allaah the Most High gives permission to him to speak.

**With regards to the general meaning of these aayaat:**

**5) What does Allaah tell His Prophet *sall Allaahu 'alaiyhi wa sallam* to say to those who devote themselves to the *awliyyaa* and the righteous beings seeking intercession from them?**

Those whom you call upon do not possess anything from *shafaa'ah* (intercession) - rather all of that belongs to Allaah, and no one can intercede for anyone without His permission.

So no one can speak on the Day of Resurrection unless Allaah *subhaanahu wa ta'aala* has given him permission to speak.

**With regards to the relevance of these aayaat to this chapter of Kitaab ut Tawheed:**

**6) Whom do these two aayaat refute?**

They are a refutation of the mushrikoon who took the angels and prophets and idols made into likenesses of the righteous people as intercessors besides Allaah.

<sup>2</sup> Soorah az Zumar (39) aayah 44

<sup>3</sup> Soorah al Baqarah (2) aayah 255

These people thought that their false objects of worship possessed something from *shafaa'ah* (intercession) so that they could intercede with Allaah *subhaanahu wa ta'aala* without His permission.

**With regards to benefits of these aayaat, fill in the missing words or phrases:  
These aayaat show:**

7) A refutation of the mushrikoon who seek **intercession** from the created beings.

8) That the **intercession** is the possession of Allaah alone - so it is obligatory to seek it from Him alone.

9) An explanation of the tremendous greatness of Allaah and His magnificence, and the submission of all the **creation** to His authority.

10) An affirmation of the intercession (as mentioned in the second aayah) for the person whom **Allaah** gives His permission to have it.

And His Statement, the Most High;

**And how many angels there are in the heavens whose intercession will bring no benefit at all except after Allaah has given His permission to whomsoever He wishes and with whom He is pleased.<sup>4</sup>**

**With regards to the words to be explained, what is the meaning of the following words used in this aayah:**

- 1) **except after Allaah has given His permission** – to them in the matter of intercession.
- 2) **to whomsoever He wishes** – from His servants.
- 3) **and with whom He is pleased** – pleased with the person's speech and his action.

**With regards to the general meaning of this aayah:**

**4) What characteristics are possessed by the person with whom Allaah is pleased?**

Allaah is pleased with this person's speech and action in that the person is free from *shirk*, whether it be a small amount or a large amount.

**5) What is the relevance of this aayah to this chapter of Kitaab ut Tawheed?**

This chapter contains a refutation of the *mushrikoon* who sought intercession from the angels, and other created beings besides them.

**With regards to benefits of this aayah, fill in the missing words or phrases:**  
**This aayah shows:**

- 6) That the **intercession** is the possession of Allaah alone so it is only to be sought from Him.
- 7) That the intercession will not bring any benefit unless two conditions are met:
  - a) That the Lord gives His **permission** to the one interceding that he may intercede.
  - b) That Allaah is **pleased** with the one being interceded for in that he be a person of Tawheed and Ikhlaas (sincerity).

---

<sup>4</sup> Soorah an Najm (53) aayah 26

And His Statement, the Most High:

**Say: Call upon those whom you claim (to be deities) besides Allaah. They do not possess even the weight of a *dharrah* in the heavens or the Earth.**

To the end of the two aayaat.<sup>5</sup>

The remainder of the aayaat is:

Nor have they any *shirk* in either, nor is there for Him (Allaah) any *dhaheer* from them.

And intercession with Him does not benefit except for the person whom He allows. Until the fear is removed from their hearts they (the angels) say:

What is it that your Lord has said?

They say: The Truth – and He is *al 'Alee* and *al Kabeer*.

With regards to the words to be explained, what is the meaning of the following words used in these aayaat:

- 1) **Say** - to the *mushrikoon*.
- 2) **those whom you claim** – those whom you claim to be objects worthy of worship.
- 3) ***dharrah*** – referring to a *dharrah* of good or evil. And what is meant by this term is 'a small ant'.
- 4) ***shirk*** – share along with Allaah
- 5) ***dhaheer*** – a helper who helps Him in controlling the affair of the heavens and the Earth.
- 6) **from them** – from the objects of worship.
- 7) **and intercession with Him does not benefit** – i.e. with Allaah the Most High, in refutation of their statement "Indeed their objects of worship can intercede with Him."
- 8) **except for the person whom He allows** – (whom He allows) to intercede for someone else.

With regards to the general meaning of these aayaat:

9) **What deficiencies of the false deities are highlighted in these aayaat?**

They are unable to bring benefit or remove harm from those who call upon them; this is because they do not possess even the weight of the smallest ant of independent sovereignty in the Universe.

10) What is the relevance of these aayaat to this chapter of Kitaab ut Tawheed?

<sup>5</sup> Soorah as Sabaa (34) aayaat 22 to 23.

They contain a refutation of the *mushrikoon* who try to come close to the *awliyaa*, seeking intercession from them and calling upon them to obtain benefit and repel harm.

**With regards to benefits of these aayaat, fill in the missing words or phrases:**  
**These aayaat show:**

11) A refutation of the *mushrikoon* who call upon angels and other false deities along with Allaah claiming that these false deities are able to bring **benefit** to them or repel **harm** from them.

12) That it is Islaamically legislated to argue with the *mushrikoon* in order to show the false and futile nature of **shirk** and to debate with them with regards to that.

13) Cutting off the underlying reasons which the *mushrikoon* rely upon, and that is that the *mushrik* only takes a false deity as his object of worship due to what **benefit** he (thinks) that it can bring him.

And **benefit** can only be derived from a being possessing one of the following four characteristics:

- a) Either he **possesses** that which his worshipper wishes from him.
- b) Or he is **partner** with the possessor.
- c) Or he is a **supporter** or helper to him (the possessor).
- d) Or he can **intercede** with him (the possessor).

And Allaah, the Perfect and Most High, has rejected these four underlying reasons with regards to the false gods of the *mushrikoon*. So their worship of them was rendered false and futile.

14) An affirmation of the intercession which will occur with His **permission**.

15) That the **mushrikoon** will not benefit from the intercession because Allaah the Most High does not permit it for the **mushrik**.

Abul 'Abbaas said:

“Allaah has negated everything other than Him which the *mushrikoon* rely upon.

So He denied that there be sovereignty, or even a part of it, from other than Him and that there be any helper to Allaah.

And nothing remained except *shafaa'ah* (intercession). So He explained that it (intercession) will not benefit except for the person whom the Lord has allowed.

It is just as He said:

**And they do not intercede except for the one with whom He is pleased.<sup>6</sup>**

So this *shafaa'ah* (intercession) which the *mushrikoon* seek is rejected on the Day of Resurrection just as the Qur'aan rejected it. And the Prophet *sall Allaahu 'alaiyhi wa sallam* informed that he will come, prostrate to his Lord, and praise Him, and that he will not begin with the intercession initially. Then it will be said to him:

**Raise your head, speak and you will be heard, ask and you will be given, intercede and you will be allowed to intercede.<sup>7</sup>**

And Aboo Hurayrah said:

Which of the people will be happiest with your intercession?

He replied:

***He who says laa ilaaha ill Allaah sincerely from his heart.<sup>8</sup>***

This intercession is for the people of *ikhlaas* (who make their worship sincerely for Allaah) and occurs with His permission. It will not occur for the person who make *shirk* with Allaah.

And the reality of it is that Allaah, the Perfect, is the One who bestows favour on the people of *ikhlaas* so He forgives them by means of the supplication of the person He allows to intercede, in order to honour them and grant him *al maqaam al mahmood*.

So the intercession which the Qur'aan rejects is that which contains *shirk*. Therefore it affirms the intercession that occurs with His permission in some places. And the Prophet *sall Allaahu 'alaiyhi wa sallam* has explained that it will not occur except for the people of *tawheed* and *ikhlaas*.”

End of his words.

<sup>6</sup> Soorah al Anbiyaa (21) aayah 28

<sup>7</sup> Reported by al Bukhaaree (3340) and Muslim.

<sup>8</sup> Reported by al Bukhaaree (99).

**With regards to the words to be explained, what is the meaning of the following words used in this quote:**

- 1) **Abul 'Abbaas** – he is Shaykh ul Islaam Taqi ud Deen Ahmad ibn 'Abdil Haleem ibn 'Abdis Salaam ibn Taymiyyah, the well known imaam, author of the beneficial books who died in the year 728AH – *rahimahullaah*.
- 2) **intercession which the mushrikoon seek** – (the intercession) which they seek from rivals other than Allaah.
- 3) **which of the people will be happiest**- which of those will be the happiest with the intercession.
- 4) **sincerely from his heart** – to exclude the hypocrite who says it with his tongue only, but in his heart he is a *kaafir*.
- 5) **the reality of it** – the reality of the affair, in explanation of the correct intercession, and not as the *mushrikoon* think about it.
- 6) **al maqaam al mahmood** – the praiseworthy standing place, and it refers to that place where the whole of the creation will praise him (i.e. praise the Prophet *sall Allaahu 'alayhi wa sallam*).

**7) Why did the author of Kitaab ut Tawheed bring this quote from Shaykh ul Islaam ibn Taymiyyah?**

It contains an explanation of the aayaat that occur in this chapter.

**With regards to benefits of this quote, fill in the missing words or phrases:**  
**This quote shows:**

- 8) A description of the intercession that is rejected and the intercession that is affirmed.
- 9) A mention of the major intercession and that is *al maqaam al mahmood*, and that which the Prophet *sall Allaahu 'alayhi wa sallam* will do until permission is given to him for it.
- 10) That the people happiest with the intercession will be the people of eemaan
- 11) **What are the six types of intercession which will be granted to the Prophet *sall Allaahu 'alayhi wa sallam* as mentioned by shaykh al Fawzaan here?**

- 1) The major intercession that is specific to our Prophet *sall Allaahu 'alayhi wa sallam* and it is the intercession for the people of the *mawqif* (standing place) for Allaah to judge between them and for Him to relieve them from their standing in that place.
- 2) The intercession for the people of Paradise until they enter it (Paradise).
- 3) For a group from the sinful people who deserve to enter the Fire, an intercession that they do not enter it.

- 4) For a group of sinful people who entered the Fire, an intercession that they be taken out from it.
- 5) For a group from the people of Paradise, an intercession for an increase in their reward and an increase in the level of their station.
- 6) His *sall Allaahu 'alaiyhi wa sallam* intercession for his paternal uncle, Aboo Taalib, that the punishment of the Fire be lessened for him.