
The intercession (Al-Shafa'ah)

1. The meaning of Al-Shafa'ah (intercession) in linguistic terms and in Islamic terminology

1.1. The meaning of Al-Shafa'ah (intercession) in linguistic terms

In linguistic terms, the word **Al-Shafa'ah** refers to *joining someone else, supporting him and asking about him*. The word is most used in the context of a person of higher status joining another of lower status in order to help him. That includes the intercession which will occur on the Day of Resurrection. *The meaning of the root word Shafa'a is putting two things together.*

1.2. The meaning of Al-Shafa'ah (intercession) in Islamic terminology

In Islamic terminology, the word **Al-Shafa'ah** refers to *when the Prophet (blessings and peace of Allah be upon him) or someone else asks Allah to grant some benefit to someone in the hereafter.*

Ibn 'Uthaymin said regarding Al-Shafa'ah (intercession), *"It means intervening for someone else in order to bring some benefit or ward off some harm. Intercession on the Day of Resurrection will be of two types: one of which is specific and is only for the Prophet (blessings and peace of Allah be upon him), and the other is general, meaning that it will be for him and for others."*

2. Conditions of intercession

Intercession and its benefits depend on the fulfilment of conditions and the absence of impediments. There are two conditions for intercession, which are:

i. Permission from Allah:

The evidence for that is: The verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning), "**However many angels there may be in the heavens, their intercession will be of no avail except after Allah has given leave to whomever He wills and is pleased with.**" (Al-Najm 53:26)

(Explanation by Al-Sa'di:)

Al-Sa'di said, "*Here Allah, may He be Glorified and Exalted, denounces those who worship others, be they angels or otherwise, claiming that they will benefit them and intercede for them with Allah on the Day of Resurrection. However many angels there may be in the heavens, noble angels who are close to Allah, their intercession will be of no avail that is, they cannot benefit those who call upon them, attach themselves to them and pin their hopes on them, except after Allah has given leave to whomever He wills and is pleased with that is, both conditions must be met: Allah's permission for intercession and His being pleased with the one for whom intercession is made. It is well-known that no deed will be accepted except that which is done sincerely for the sake of Allah, in accordance with Islamic teaching. Therefore, the polytheists will have no share of the intercession of the intercessors, for they have barred the way and deprived themselves of the mercy of the Most Merciful of those who show mercy.*"

Allah, may He be Glorified and Exalted, says (interpretation of the meaning),

"**Who is there that can intercede with Him except by His leave?**" (Al-Baqarah 2:255)

(Explanation by Sulayman ibn ‘Abdillah Al al-Shaykh:)

Sulayman ibn ‘Abdillah Al al-Shaykh said, *“The words Who is there that can intercede with Him except by His leave? are a refutation of the polytheists who took others besides Allah as intercessors, such as angels, prophets and idols made in the form of righteous people and others, thinking that they would intercede with Him without His permission. Allah denounced them for that and affirmed to them His great dominion and might, for no one will dare to speak on the Day of Resurrection unless he is given His permission to speak. This is like the verses in which He says (interpretation of the meaning), "None will speak except those to whom the Most Gracious gives permission." (al-Naba’ 78:38) "When that day comes, no soul will speak except by His leave." (Hud 11:105)*

ii. Allah’s approval of the intercessor and the one for whom intercession is made

The evidence for that is: The verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning), *"And they cannot intercede except for those with whom He is pleased." (al-Anbiya’ 21:28)*

Ibn Jarir said, *“and they cannot intercede except for those with whom He is pleased. That is, the angels will only intercede for one with whom Allah is pleased.”*

Allah, may He be Glorified and Exalted, says (interpretation of the meaning), *"On that day, no intercession will be of any benefit except from one to whom the Most Gracious has given permission and for one with whose word He is pleased." (Ta-Ha 20:109)*

(Explanation by Al-Baghawi:)

Al-Baghawi said, *“On that day, no intercession will be of any benefit that is, intercession will not benefit any of the people except from one to whom the Most*

Gracious has given permission that is, except from one to whom Allah has given permission to intercede and for who with whose word He is pleased that is, and He approves of what he says. Ibn 'Abbas said: This means that he says La ilaha illa Allah (there is no god worthy of worship except Allah). This indicates that there will be no intercession for a disbeliever."

3. Types of intercession:

3.1. Valid intercession:

There are several types of valid intercession, which are as follows:

- i. The greater intercession.**
- ii. Intercession for the believers to be admitted to Paradise.**
- iii. Intercession to raise the people of Paradise in status.**
- iv. Intercession for people who deserve Hell not to be admitted to it.**
- v. Intercession for those believers who committed major sins.**
- vi. The intercession of the Messenger (blessings and peace of Allah be upon him) for the punishment to be reduced for his paternal uncle Abu Talib.**
- vii. Intercession for people to be admitted to Paradise without being brought to account.**
- viii. The intercession of the Messenger (blessings and peace of Allah be upon him) for the people of Madinah.**

Some of these types of intercession are only for the Prophet (blessings and peace of Allah be upon him), some of them are for him and for the other Prophets (peace be upon them), and some are for the elite among people.

3.2. Invalid intercession

Invalid intercession is also of several types, which are as follows:

- i. Intercession that is sought from anyone other than Allah with regard to that with which no one could help except Allah.
- ii. Intercession for the disbelievers.
- iii. Intercession without the permission of the Lord of the heavens and the earth.

Ibn Taymiyah said, "*Intercession that is invalid according to the Qur'an includes that which is mentioned in the following verses (interpretation of the meaning),*

- 'Then guard yourselves against a day when no soul will avail another at all and neither intercession nor ransom will be accepted from it.' (al-Baqarah 2:48)
- 'Then guard yourselves against a day when no soul will avail another at all, no compensation will be accepted from it, no intercession will benefit it.' (al-Baqarah 2:123)
- 'Before the day comes when there will be no bargaining, no friendship, and no intercession.' (al-Baqarah 2:254) '
- 'Now we have no one to intercede for us and no caring friend.' (al-Shu'ara' 26:100-101)
- 'Warn them of the imminent day, when their hearts will come up into their throats, filled with distress. The wrongdoers will have no close friend or intercessor whose word may be heeded.' (Ghafir 40:18)
- 'On the day when it is finally fulfilled, those who neglected it before will say: The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back to the previous world, so that we might act differently from the way we used to act?' (al-A'raf 7:53)"

Muhammad ibn 'Abd al-Wahhab said, "*Intercession is of two types: invalid intercession and valid intercession.*

Invalid intercession is that which is addressed to anyone other than Allah regarding that with which no one could help except Allah. The evidence for that is the verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning), 'O you who believe, spend from that which We have provided for you, before the day comes when there will be no bargaining, no friendship, and no intercession. It is the disbelievers who are the wrongdoers.' (Al-Baqarah 2:254)

Valid intercession is that which is addressed to Allah regarding that with which no one can help except Him, and the intercessor is honored by being given permission to intercede whilst the one for whom intercession is made is one with whose words and deeds Allah is pleased, after permission to intercede has been granted. The evidence for that is the verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning),

'Allah: there is no god worthy of worship except Him, the Ever-Living, the Self-Sustaining and All-Sustaining. Neither slumber nor sleep overtakes Him. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except by His leave?' (Al-Baqarah 2:255)"

Hamad ibn Nasir ibn Ma'mar said, "*As for the difference between valid intercession and invalid intercession, this is a very serious matter, and the one who does not understand it does not understand what Tawhid is and what shirk is. The Shaykh Muhammad ibn 'Abd al-Wahhab (may Allah have mercy on him) wrote a chapter on this matter in Kitab al-Tawhid, where he said, 'Chapter on intercession and the verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning), 'Warn hereby those who fear being gathered to their Lord, when they will have no protector or intercessor to deliver them from the punishment of Allah.'* (al-An'am 6:51)"

Then he quoted several verses, and followed that with a quotation from Shaykh Taqiy al-Din Ibn Taymiyah:

Go and read the chapter and reflect on it, then you will understand the reality of intercession, and the difference between valid and invalid intercession, according to the Qur'an. If a person reflects on what the Qur'an says about valid and invalid intercession, he will find many verses which speak of situations in which there will be no valid intercession, and many other verses which speak of situations in which there will be valid intercession.

The verses which speak of situations in which there will be no valid intercession include the following:

- **"When they will have no protector or intercessor to deliver them from the punishment of Allah." (Al-An'am 6:51)**
- **"Spend from that which We have provided for you, before the day comes when there will be no bargaining, no friendship, and no intercession." (Al-Baqarah 2:254)**
- **"You have no protector or intercessor to deliver you from His punishment. Will you not then pay heed?" (Al-Sajdah 32:4)**
- **"Say: All intercession belongs to Allah alone and no one can intercede except by His leave." (Al-Zumar 39:44)**

And there are other similar verses:

As for the verses which speak of situations in which there will be valid intercession, they include the following:

- **"However many angels there may be in the heavens, their intercession will be of no avail except after Allah has given leave to whomever He wills and is pleased with." (Al-Najm 53:26)**
- **"No intercession will be of any avail before Him, except for those for whom He permits intercession." (Saba' 34:23)**
- **"And they cannot intercede except for those with whom He is pleased." (Al-Anbiya' 21:28)**

- "On that day, no intercession will be of any benefit except from one to whom the Most Gracious has given permission and for one with whose word He is pleased." (Ta-Ha 20:109)

The intercession which the Qur'an says is invalid is that **which the polytheists seek from anyone other than Allah**. So, they come to the grave of the Prophet (blessings and peace of Allah be upon him) or the grave of one whom they think is one of the **Awliya' ("saints")** and the righteous, seeking his help and asking him to intercede for them with Allah, thinking that the occupant of the grave will intercede for them with Allah and He will meet their need, whether it has to do with this world or the hereafter.

This is like what Allah tells us about the polytheists in the verse (interpretation of the meaning), "**And they say: These are our intercessors with Allah.**" (Yunus 10:18)

But the earlier disbelievers sought their intercession to meet their worldly needs; as for the hereafter, they did not believe in it and they denied it. But the polytheists today seek from those other than Allah their needs in this world and the hereafter, and they seek to draw close to Allah thereby, citing false arguments to justify doing that. Their argument carries no weight with their Lord; they have incurred divine wrath and theirs will be a severe punishment. **As for the intercession that is valid according to the Qur'an, Allah, may He be Glorified and Exalted, has limited it to that for which He gives permission to the intercessor and He is pleased with the one for whom intercession is made. Therefore no one – no angel who is close to Him and no prophet who was sent – can intercede with Him except with His permission**, and the intercessors will not be given permission to intercede except for those with whose words and deeds He is pleased, and He is only pleased with Tawhid (affirmation of His oneness and worshipping Him alone).

The Messenger (blessings and peace of Allah be upon him) stated that those who will be most deserving of his intercession will be those who sincerely affirmed Allah's oneness. So whoever asks him the Prophet (blessings and peace of Allah be upon him) directly for intercession today will be deprived of his intercession on the Day of Resurrection. Allah, may He be Glorified and Exalted, has told us that the intercession of the intercessors will not benefit the polytheists; only those who devoted their worship to Allah alone will benefit from it, meaning that Allah alone was their God and object of worship. For He Allah, may He be Glorified and Exalted, does not accept any deed except that which is done sincerely for His sake alone, as He Allah, may He be Glorified and Exalted, says (interpretation of the meaning), "Verily, sincere devotion is due to Allah alone." (**al-Zumar 39:3**)

If you reflect on the verses, it will become clear to you that invalid intercession is that which the polytheists believe in and they seek it today from those other than Allah. As for the valid intercession, it is that which will be made for those who sincerely affirmed Allah's oneness, as the Messenger (blessings and peace of Allah be upon him) stated that his intercession will only be attained by those of his ummah who died not associating anything with Allah. And Allah knows best.

4.Types of intercession that will be accepted from those who intercede

4.1. The intercession of Muhammad (blessings and peace of Allah be upon him):

It was narrated from **Jabir ibn 'Abdillah (may Allah be pleased with him)** that the Prophet (blessings and peace of Allah be upon him) said, "***I have been given five things that were not given to anyone before me:***

- ***I have been supported with fear for the distance of one month;***

- *the earth has been made a place of prostration and a means of purification for me, so wherever a man of my ummah is when the time for prayer comes, let him pray;*
- *booty has been permitted to me and it was not permitted to anyone before me;*
- *I have been granted intercession;*
- *and every Prophet was sent only to his own people, but I have been sent to all humankind.” (Al-Bukhari, Muslim)*

Al-Khattabi said, *“Regarding the words ‘I have been granted intercession’, this is a great virtue which none of the other prophets will share with him. By virtue of it, he is the leader of all humanity, as he said: ‘I am the leader of the sons of Adam.’ That will be on the Day of Resurrection, so he will intercede for the reckoning to be done for people, and no one except him will intercede.”*

It was narrated that **Abu Hurayrah (may Allah be pleased with him)** said, *“The Messenger of Allah (blessings and peace of Allah be upon him) said, ‘Every Prophet has a supplication that will be answered, and every Prophet hastened to offer this supplication. But I have deferred my supplication so that I may intercede for my ummah on the Day of Resurrection, and it will be granted, if Allah wills, for every one of my ummah who dies not associating anything with Allah.’” (al-Bukhari, Muslim)*

It was narrated from **Jabir ibn ‘Abdillah (may Allah be pleased with him)** that the Messenger of Allah (blessings and peace of Allah be upon him) said, *“Whoever says when he hears the call to prayer:*

‘Allahumma Rabba hadhihi’l-da‘wat il-tammah wa’l-salat il-qa’imah, ati Muhammadan al-wasilata wa’l-fadilah, wab’athhu maqaman mahmudan illadhi wa’adtah

- (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession)

and also the eminence, and resurrect him to the station of praise and honour that You have promised),’ my intercession for him will become due on the Day of Resurrection.” (Al-Bukhari)

The Prophet (blessings and peace of Allah be upon him) will be granted the greatest intercession on the Day of Resurrection. This intercession will be the first one for our Prophet Muhammad (blessings and peace of Allah be upon him), and it will be the greatest of intercessions; it is the station of praise and honor that Allah, may He be Glorified and Exalted, mentioned and promised to him.

It was narrated that Ibn ‘Umar (may Allah be pleased with him) said: *On the Day of Resurrection, the people will fall to their knees. Every nation will follow its prophet, saying: O so and so, intercede (for us), until the right of intercession will be given to the Prophet (blessings and peace of Allah be upon him). That is the day on which Allah will raise him to the station of praise and honour. (Al-Bukhari)*

Al-Tabari said, “Most of the scholars said that the station of praise and honour is the station where the Prophet (blessings and peace of Allah be upon him) will stand for the purpose of seeking relief for the people from the distress of the place of standing, because of the hadith of Ibn ‘Abbas: *“The station of praise and honour’ refers to the intercession.”* In the hadith of Abu Hurayrah about the verse (interpretation of the meaning), ‘So that your Lord may raise you to a station of praise and honour.’ (al-Isra’ 17:79), he said, ‘The Prophet (blessings and peace of Allah be upon him) was asked about that, and he said, ‘It is intercession.’”

Ibn Kathir said, “The Messenger of Allah (blessings and peace of Allah be upon him) will be honored on the Day of Resurrection in many ways which no one else will share with him. He will be granted the greatest intercession with Allah, for judgement to be passed between the people. That will be after the people ask Adam, then Nuh, then Ibrahim, then Musa, then ‘Isa, and each one of them will say, ‘I am not able for

it,' until they come to Muhammad (blessings and peace of Allah be upon him) and he will say, 'I am able for it, I am able for it.' (Al-Bukhari, Muslim)"

Ibn Hajar said, "The station of praise and honor is the greatest intercession, which is only for him. It will be intercession asking for relief for the people in the place of standing from the horrors of judgement and for an end to be put to their reckoning."

It was narrated that **Abu Hurayrah** said: *One day some meat was brought to the Prophet (blessings and peace of Allah be upon him), and the foreleg, which he liked, was offered to him. He took a bite from it, then he said, "I will be the leader of mankind on the Day of Resurrection. Do you know why that is? Allah will gather mankind, the first and the last of them, in one plain, so that the caller will be able to make them all hear his voice and the watcher will be able to see them all. The sun will be brought close and the people will suffer such distress and trouble that they will not be able to bear it or stand it. Some of the people will say to one another, 'Don't you see in the state you are in, don't you see how much you are suffering? Why don't you look for someone who can intercede for you with your Lord?' The people will say to one another: 'Go to Adam.' So they will go to Adam (peace be upon him) and will say: 'O Adam, you are the father of humanity; Allah created you with His own hand, breathed into you the soul that He created for you, and instructed the angels to prostrate for you. Intercede for us with your Lord; don't you see the state we are in, don't you see how much we are suffering?' But Adam will say: 'My Lord is angry today as He has never been angry before and will never be angry again. Moreover, He forbade me to eat from the tree but I disobeyed Him. Myself, myself! Go to someone else; go to Nuh.' So, they will go to Nuh (peace be upon him) and say: 'O Nuh, you were the first of the messengers to the earth; Allah called you a thankful slave. Intercede for us with your Lord; don't you see the state we are in, don't you see how much we are suffering?' But Nuh will say to them: 'My Lord is angry today as He has never been angry before and will never be angry again. Moreover, I was granted one supplication and I prayed against my people. Myself myself! Go to Ibrahim (blessings*

and peace of Allah be upon him).’ So they will go to Ibrahim and will say: ‘You are the Prophet of Allah and His close friend (Khalil) among the people of earth. Intercede for us with your Lord; don’t you see the state we are in, don’t you see how much we are suffering?’ But Ibrahim (blessings and peace of Allah be upon him) will say to them: ‘My Lord is angry today as He has never been angry before and will never be angry again,’ and he will mention the lies he told. ‘Myself, myself! Go to someone else, go to Musa.’ So they will go to Musa (peace be upon him) and will say to him: O Messenger of Allah, you are the Messenger of Allah whom Allah favored over other people with His message and by speaking to you directly. Intercede for us with your Lord; don’t you see the state we are in, don’t you see how much we are suffering?’ But Musa (peace be upon him) will say to them: ‘My Lord is angry today as He has never been angry before and will never be angry again. Moreover, I killed a soul whom I was not commanded to kill. Myself myself! Go to ‘Isa (peace be upon him) .’ So, they will go to ‘Isa, and will say: ‘O ‘Isa, you are the Messenger of Allah; you spoke to the people in the cradle, and you are a word from Him that He bestowed upon Maryam, and a soul created by Him. Intercede for us with your Lord; don’t you see the state we are in, don’t you see how much we are suffering?’ But ‘Isa (peace be upon him) will say to them: ‘My Lord is angry today as He has never been angry before and will never be angry again,’ but he will not mention any sin on his part. ‘Myself, myself! Go to someone else; go to Muhammad (blessings and peace of Allah be upon him).’ So they will come to me, and say: ‘O Muhammad, you are the Messenger of Allah and the last of the Prophets; Allah forgave you your past and future sins. Intercede for us with your Lord; don’t you see the state we are in, don’t you see how much we are suffering?’ So, I will go beneath the Throne and prostrate to my Lord. Then Allah will inspire me to speak words of praise that have never been given to anyone before me, then He will say, ‘O Muhammad, raise your head; ask, for it will be given to you, and intercede, for your intercession will be accepted.’ I will raise my head and say, ‘O Lord, my ummah, my ummah!’ It will be said, ‘O Muhammad, admit to Paradise those from among your ummah who will not be brought to account from the right-hand gate of Paradise, and they will share the other gates with the people.’ By the One in Whose Hand is the soul

of Muhammad, the distance between two of the gate-posts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Busra.” (Al-Bukhari, Muslim)

Other intercessions of Muhammad (blessings and peace of Allah be upon him) include the following:

His intercession for the gate of Paradise to be opened: It was narrated that Anas ibn Malik (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said, “I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the greatest number of followers.” (Muslim)

Ibn Battal said, *“No one will enter Paradise before the Prophet (blessings and peace of Allah be upon him), and no one will go ahead of him to it.”*

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: It was said: *O Messenger of Allah, who will be the most blessed of people with your intercession on the Day of Resurrection? The Messenger of Allah (blessings and peace of Allah be upon him) said, “The most blessed of people with my intercession on the Day of Resurrection will be those who say La ilaha illa Allah (there is no god worthy of worship except Allah) sincerely from the heart.”* (Al-Bukhari)

His intercession for those who lived in the city of the Messenger of Allah (blessings and peace of Allah be upon him) and died there:

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (blessings and peace of Allah be upon him) said, *“No one of my ummah bears the hardship and difficulties of Madinah with patience, but I will intercede for him on the Day of Resurrection, or I will bear witness.”* (Muslim)

Al-Muzhiri said, *“What is meant by his saying ‘or I will bear witness’ is that he (blessings and peace of Allah be upon him) will testify for that patient man who bore the hardship and difficulties of Madinah, and will bear witness that he was a sincere believer who loved the Messenger of Allah (blessings and peace of Allah be upon him), because he did the same thing as him by residing in Madinah and making Madinah thrive, for Madinah is the city of the Messenger (blessings and peace of Allah be upon him); he connected it to himself by saying on many occasions, ‘our city,’ and whoever makes the city of another person his place of residence and helps it to thrive loves that person. Hence living in Madinah is a sign of loving the Messenger of Allah (blessings and peace of Allah be upon him).”*

Scholarly views on the intercession of our Prophet Muhammad (blessings and peace of Allah be upon him):

i. **Abu Hanifah** said, *“The intercession of our Prophet Muhammad (blessings and peace of Allah be upon him) is the right of anyone who is one of the people destined for Paradise, even if he committed a major sin.”*

ii. **Ahmad ibn Hanbal** said, *“Belief in the intercession of the Prophet (blessings and peace of Allah be upon him) and that some people will be brought forth from Hell after being burned and becoming like coal, then instructions will be issued to take them to a river at the gate of Paradise – as it says in the report – in whatever manner Allah wills, is part of believing in the Prophet (blessings and peace of Allah be upon him).”*

iii. **Abu'l-Hasan al-Ash'ari** said, *“The scholars are unanimously agreed that the Prophet (blessings and peace of Allah be upon him) will intercede for those of his ummah who committed major sins, and that he will bring forth from Hell some people of his ummah after they have turned into coal, then they will be thrown into the river of life,*

from which they will emerge like seeds growing in the silt left by a flood.”

iv. Abu ‘Uthman al-Sabuni said, “**The Muslims and followers of the Sunnah believe in the intercession of the Messenger (blessings and peace of Allah be upon him) for sinners who believed in Tawhid and those who committed major sins, as was narrated in the sound report from the Messenger of Allah (blessings and peace of Allah be upon him).**”

v. Ibn Taymiyah (blessings and peace of Allah be upon him) said: “**The Prophet (blessings and peace of Allah be upon him) will have three intercessions on the Day of Resurrection:**

The first intercession will be when he intercedes for the people in the place of standing so that judgement might be passed between them, after the other prophets – Adam, Nuh, Ibrahim, Musa and ‘Isa ibn Maryam – refuse to intercede, until the request finally reaches him.

The second intercession will be when he intercedes for the people of Paradise to be admitted to Paradise. These two intercessions will be only for him.

The third intercession will be when he intercedes for those who deserve Hell. This intercession will be granted to him and to all the prophets, the strong and true in faith (siddiqin) and others. Intercession will be made for those who deserve Hell not to enter it, and intercession will be made for those who have entered it to be brought forth from it.”

He also said, “**Similarly, the fact that he will intercede for the believers on the Day of Resurrection that their reward be increased and their status raised is something on which the Muslims are agreed.... As for his intercession for the sinners among his**

ummah, that is agreed upon by the Sahabah, those who follow them in truth and the leading scholars of the Muslims, the Four Imams and others.”

4.2. The intercession of the other prophets

One of the ways in which Allah, may He be Glorified and Exalted, will honor His prophets is accepting their intercession for those for whom they intercede of those for whom Allah has decreed mercy. So they will come forward, seeking to intercede for them with their Lord, asking for some people who entered Hell because of their sins to be brought forth from it.

It was narrated from **Abu Bakarh** (may Allah be pleased with him), from the Prophet (blessings and peace of Allah be upon him), that he said: *“The people will walk on the sirat on the Day of Resurrection, then Allah will save from it by His mercy whomever He wills. Then permission will be given to the angels, the prophets and the martyrs to intercede, and they will intercede and bring forth some people, and they will intercede and bring forth some people, and they will intercede and bring forth anyone in whose heart is an atom’s weight of faith.”*

Scholarly views on the intercession of the prophets (peace be upon them):

i. Al-Barbahani said, **“There is no prophet but he will be granted intercession, and so will the strong and true in faith, the martyrs and the righteous.”**

ii. Ibn Qudamah said, **“All the prophets, the believers and the angels will be granted intercession.”**

iii. Ibn Taymiyah said regarding the intercessions of the Prophet (blessings and peace of Allah be upon him), **“As for the third intercession, he will intercede for those who deserve to enter Hell. This intercession will be for him and for all the prophets, the**

strong and true in faith, and others. He will intercede for those who deserve Hell, asking that they not be admitted to it, and he will intercede for those who entered it, asking that they be brought forth from it.”

iv. Ibn ‘Uthaymin said, “As for the general intercession, which will be granted to the Messenger (blessings and peace of Allah be upon him) and to others among the prophets, the strong and true in faith, the martyrs and the righteous, this will be for those who have entered Hell, asking that they be brought forth from it. For when the sinners among the believers have entered Hell according to their sins, Allah, may He be Glorified and Exalted, will give permission to whomever He wills among His slaves, the prophets, the strong and true in faith, the martyrs and the righteous, to intercede for these people to be brought forth from Hell.”

4.3. The intercession of the angels:

It is proven that the angels will intercede when Allah gives them permission and approval. The evidence for their intercession includes the following:

i. The verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning), "**However many angels there may be in the heavens, their intercession will be of no avail except after Allah has given leave to whomever He wills and is pleased with.**" (Al-Najm 53:26)

Ibn ‘Uthaymin said, “**What is meant is: how many are the angels who are in heaven, yet despite their great number, their intercession will be of no avail except after Allah has given permission to whomever He wills and is pleased with.**”

ii. The verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning), "**And they cannot intercede except for those with whom He is pleased, and they are filled with reverent awe of Him.**" (Al-Anbiya’ 21:28)

4.4. The intercession of the martyrs:

Among the intercessors whom Allah (blessings and peace of Allah be upon him) will honor by accepting their intercession are the martyrs. The evidence which confirms that the martyrs will intercede includes the following:

It was narrated that **Abu'l-Darda'** (may Allah be pleased with him) said: *The Messenger of Allah (blessings and peace of Allah be upon him) said: "The martyr will intercede for seventy of his family members."*

Al-San'ani said, "The martyr will intercede' in the hereafter 'for seventy of his family members.' Permission will be granted to him to intercede for that number of his family. It may be that he will be able to intercede a second time for other people, or it may be that this number is not by way of specifying; rather it is to indicate that they will be many."

Al-Ajurri said, "The prophets, the angels, the martyrs, the scholars and the believers will intercede for those Muslims who have entered Hell, then they will be brought forth from it in different groups, as the Messenger of Allah (blessings and peace of Allah be upon him) told us."

Ibn Qasim said, "It is obligatory to believe that people other than the Prophet (blessings and peace of Allah be upon him), such as the other messengers and prophets, the angels, the Sahabah, the scholars, the martyrs, the righteous, the strong and true in faith, the close friends of Allah, children who died in childhood, and others will intercede with Allah, by His leave, for those with whose words and deeds He is pleased, as is proven in the reports from the Prophet (blessings and peace of Allah be upon him), and the Muslims are unanimously agreed on that."

4.5. The intercession of children:

Among the proven intercessions is what has been narrated about the intercession of children for their fathers and mothers, if the parents sincerely sought reward with Allah, may He be Glorified and Exalted, for bearing the calamity of losing them. This is by the mercy and kindness of Allah, may He be Glorified and Exalted, to honor and comfort those fathers and mothers, because of what they suffered of the loss of their children.

The evidence for their intercession includes the following:

- i. It was narrated from **Abu Hurayrah** (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: ***“No Muslim, three of whose children die, will be touched by the Fire, except for the fulfilment of the oath.”***

Al-Khattabi said, **“What is meant is that he will not enter the Fire to be punished by means of it; rather he will pass over it, and that will only be as much as is required for the oath of Allah to be fulfilled. It was said that the oath is implied in the verse, as if he said: By Allah, there is not one of you but he will come to it.”**

Al-Nawawi said, **“The fulfilment of the oath refers to the verse in which Allah, may He be Glorified and Exalted, says (interpretation of the meaning),**

'There is not one of you but he will come to it.' (Maryam 19:71)

What is meant by coming to it is passing over it on the sirat, which is a bridge that is set up over the top of Hell – may Allah protect us from it.”

4.6. The intercession of the believers for one another:

The righteous among the believers will intercede to ask that the believers who have entered Hell as a purification for them to be brought forth from it. The evidence for this intercession includes the following:

It was narrated from **Abu Sa'id al-Khudri** that the Prophet (blessings and peace of Allah be upon him) said: "... *You are not more eager to claim a right that has clearly been proven to be yours than the believer on that Day in interceding with the Almighty for their brethren when they see that they themselves have been saved. They will say: 'Our Lord, our brothers used to pray with us, fast with us, and do good deeds with us.' Allah, may He be Glorified and Exalted, will say: 'Go, and whomever you find with a dinar's weight of faith in his heart, bring him forth from the Fire.' And Allah will have forbidden their faces to the fire. So they will go and some of them will have disappeared in the Fire up to their feet, or up to mid-calf, and they will bring forth those whom they recognise. Then they will come back, and Allah will say: 'Go, and whomever you find with half a dinar's weight of faith in his heart, bring him forth.' So, they will bring forth those whom they recognize. Then they will come back, and Allah will say: 'Go, and whomever you find with an atom's weight of faith in his heart, bring him forth.' So they will bring forth those whom they recognise.*"

Abu Sa'id said: *If you do not believe me, then read the verse,*

'Verily, Allah does not wrong anyone by as much as the weight of an atom. And if there is a good deed Allah will multiply it, and give an immense reward of His own.'

(Al-Nisa' 4:40)

The Prophet (blessings and peace of Allah be upon him) said, "*The Prophets, the angels and the believers will intercede, and the Almighty will say: 'There remains My intercession.'*" (al-Bukhari, Muslim)

Ibn Battal said, “**The words ‘You are not more eager to claim a right that has clearly been proven to be yours than the believer on that Day in interceding with the Almighty for their brethren when they see that they themselves have been saved’** mean that when the believers have safely crossed the *sirat*, they will beseech Allah concerning their brethren and will intercede for them. Then Allah, may He be Glorified and Exalted, will say: ‘**Go, and whomever you find with a dinar’s weight of faith in his heart**’ and so on, until “**an atom’s weight of faith in his heart, bring him forth. So they will bring forth those whom they recognize from the Fire.**’ This affirms that the believers will intercede for one another.”

4.7. The intercession of the Holy Qur’an for its companions

It was narrated that **Abu Umamah** (may Allah be pleased with him) said, "***I heard the Messenger of Allah (blessings and peace of Allah be upon him) say, 'Read the Qur’an, for it will come on the Day of Resurrection interceding for its companions.'***" (Muslim)