

الشَّفَاعَةُ

Ash-Shafā'ah

According to the Qurān and Sunnah

“And how many angels are in the heavens, whose intercession will avail nothing except after Allāh has given permission for whom He wills and pleases.”

(An-Najm 53:26)

Asking *shafā'ah* (intercession) from others than Allāh – living or dead – is *shirk akbar* (major *shirk*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh the Most Merciful the Most Beneficent.

Shafā'ah is intercession and can be divided into a *shafā'ah* in this life and a *shafā'ah* in the next life. The *shafā'ah* in this life can be divided into two types. One, which is permissible and another one which is *shirk akbar*:

1. The permissible intercession in *dunyā* is the one where a Muslim asks another Muslim to ask Allāh to forgive him or the like of this. In his heart, the person must depend on Allāh alone to realize his aim and ward off what is disliked. He should know that this intercessor is no more than a mean which Allāh has permitted to us, and that benefit and harm are in the hand of Allāh alone. This meaning is expressed clearly in the Book of Allāh and the *Sunnah* of His Messenger (*sallAllāhu alayhi wa sallam*).
2. The type of intercession in this life which is *shirk* is where a person ask a living being for something which only Allāh is capable of. Another example of this type is if he asks or calls upon a person who is not present and thereby giving him divine characteristics such as him being all-hearing. This is from the basic knowledge about Allāh the Exalted that these things must only be directed towards Him alone.

The *shafā'ah* of the next life is the intercession which will take place on the Day of Judgement when some will be allowed to intercede for others in front of Allāh. There are narrations that inform us that Muhammad (*sallAllāhu alayhi wa sallam*) along with others will be allowed to intercede, but the intercession still belongs to Allāh and should at all times be asked for from Him – the Exalted.

In a longer *hadīth* narrated by Abu Hurayrah (*radiAllāhu 'anhu*) the Prophet (*sallAllāhu alayhi wa sallam*) said:

ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَى وَاشْفَعْ تُشَفَّعْ

“Then it will be said to: ‘O Muhammad, raise your head. Ask and you will be given, and intercede and your intercession will be accepted.’” (Al-Bukhārī and Muslim)

The *shafā'ah* of the next life has also been divided into two types. A type which is affirmed by Allāh in the Qurān and a type which is rejected by Allāh.

1. The affirmed type of intercession (*shafā'ah muthbitah*) in the next life is the one which is asked, wished and sought for from Allāh alone.
2. The rejected type of intercession (*shafā'ah manfiyyah*) in the next is the one which is asked, wished and sought for from others than Allāh the Exalted

Both of the types of intercession in the next life will be described further in the rest of this article. Allāh – The Exalted – clearly informs us that this intercession only belongs to Allāh and therefore should only be asked for from Him:

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُو كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ (43) قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“Have they taken others as intercessors besides Allāh? Say: ‘Even if they have power over nothing whatever and have no intelligence?’ Say: ‘To Allāh belongs all intercession. The Sovereignty of the heavens and the earth belongs to Him. Then to Him you shall be brought back.’” (Az-Zumar 39:44)

To Allāh belongs all intercession and He is the one who gives permission to the one who gets to intercede on the Day of Judgement. Therefore logically and naturally He is the one who is asked for this intercession. This is because this *shafā'ah* is an act of worship which exclusively must be directed to Allāh alone. So neither a dead person nor a living person should be asked for the *shafā'ah* which will take place on the Day of Judgement even if there exist narrations that these might or will be allowed to intercede that Day.

There are many verses in the Qurān with this meaning. Allāh the Exalted says:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

“On that day no intercession shall avail, except the one for whom the Most Beneficent (Allāh) has given permission and whose word is acceptable to Him.” (Tā-Hā 20:109)

Shaykh Abdur-Rahmān ibn Hasan – *rahimahullāh* – said regarding this verse:

فبين أنه لا تقع لأحد إلا بشرطين : إذن الرب تعالى للشافع أن يشفع ، ورضاه عن المأذون بالشفاعة فيه

“So he clarified that this will not take place for anyone except by the fulfillment of two conditions:

1. With the permission to intercede from the Exalted Lord to the one who intercedes.
2. Him being satisfied with the one whom intercession is made for."

(Fath Al-Majīd Sharh Kitāb At-Tawhīd)

So the one who asks anyone else than Allāh – no matter if he asks a dead or living being – have annulled the second condition which must be fulfilled in order for the intercession to take place. Because Allāh is only satisfied with Tawhīd, and the one who asks anyone but Allāh for the intercession in the next life have committed major *shirk* – which takes a person out of Islam and the doer will be considered as a *mushrik* – and thereby Allāh is not pleased with him. He has left the fold of Islam and must hurry up in making *tawbah* and learn the Tawhīd of Allāh and act upon it until he dies.

Shaykh Abdur-Rahmān ibn Hasan – *rahimahullāh* – also said:

قال الله تعالى

"Allāh the Exalted said:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَنْتَبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

"And they worship besides Allāh things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allāh.' Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?' Glorified and Exalted be He above all that which they associate as partners with Him!" (Yūnus 10:18)

فانظر كيف حرمهم الشفاعة لما طلبوها من غير الله ، وأخبر أن حصولها مستحيل في حقهم ، بطلبها في دار العمل من غيره ، وهذه الشفاعة التي نفاها القرآن كما قال تعالى :

So look at how He forbade them the intercession due to the fact that they asked for it from someone else than Allāh, and He informed that it is impossible for them to achieve it by asking for it in this life from someone else than Him. And this is the *shafā'ah* which the Qurān has rejected, just as He the Exalted said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا حُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمْ الظَّالِمُونَ

“O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrong-doers.” (Al-Baqarah 2:254)

وقال تعالى:

And the Exalted said:

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ

“And warn therewith (the Qurān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh.” (Al-An'am 6:51)

فهذه الشفاعة المنفية هي التي فيها شرك ، وأما الشفاعة التي أثبتها القرآن فإنما أثبتها بقيدتين عظيمين ، إذن الرب تعالي للشفيع ، ورضاه عن المشفوع له ، وهو لا يرضي من الأديان الستة المذكورة في قوله:

So this is the rejected shafā'ah in which there is shirk. Regarding the shafā'ah which the Qurān has affirmed, then it has verily confirmed it only with two very important conditions; (1) The permission of the Lord to the one who intercedes and (2) Him being satisfied with the one for whom intercession is made. And He is not pleased with any of the six religions which are mentioned in His words:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“Verily, those who believe and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allāh, truly, Allāh will judge between them on the Day of Resurrection. Verily! Allāh is Witness over all things.” (Al-Hajj 22:17)

إلا الإيمان الذي أصله وأساسه التوحيد والإخلاص كما قال تعالي:

Except with the imān which root and foundation is Tawhīd and ikhlās, just as He the Exalted said:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him except with His Permission?” (Al-Baqarah 2:255)

وقال:

And He said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

“And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.” (Al-Anbiyā 21:28)

و قال:

And He said:

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُعْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

“And how many angels are in the heavens, whose intercession will avail nothing except after Allāh has given permission for whom He wills and pleases.” (An-Najm 53:26)

و قال تعالي:

And He the Exalted said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

“Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then *istawā* (rose over) the Throne (in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can intercede with Him) except after His Permission. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember?” (Yūnus 10:3)”

(Ad-Durar As-Saniyyah 15/140-141)

Shaykh Abdur-Rahmān ibn Hasan – *rahimahullāh* – also said:

فإن دعوة غير الله ضلال وشرك ينافي التوحيد، وإن اتخاذ الشفعاء إنما هو بدعائهم، والالتجاء إليهم، وسؤالهم أن يشفعوا للداعي، وقد نهى الله عن ذلك، ويبيّن أن الشفاعة له، فإذا كانت له وحده فلا تُطلب إلا ممن هي ملكه، فيقول: اللهم شفع نبيك في؛ لأنه تعالى هو الذي يأذن للشفيع أن يشفع فيمن يرضى دينه، وهو الإخلاص كما تقدم بيانه.

“Verily invoking others than Allāh is misguidance and shirk which annuls Tawhīd, and verily taking intercessors is by invoking them and seeking refuge with them and asking them to intercede for the one who invokes. Verily has Allāh forbidden this and clarified that intercession belongs to Him alone. So if it belongs to Him alone then it is not asked for from anyone except its Owner. So a person should say: ‘O Allāh let Your Prophet intercede for me’, because He the Exalted is the one who allows for the one who intercedes to intercede for the one which religion He is pleased with. And that is al-ikhilās (i.e. sincerity in the religion by dedicating it only to Allah) just as it has gone forth.” (end quote)

(Bayān Al-Mahajjah fi Ar-Rad 'alā Al-Lajjah 1/238)

Ibn Kathīr – *rahimahullāh* – said regarding the following verse:

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُعْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يُأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى

“And how many angels are in the heavens, whose intercession will avail nothing except after Allāh has given permission for whom He wills and pleases.” (An-Najm 53:26)

فإذا كان هذا في حق الملائكة المقربين ، فكيف ترجون أيها الجاهلون شفاعاة هذه الأنداد عند الله ، وهو لم يشرع عبادتها ولا أذن فيها ، بل قد نهي عنها على السنة جميع رسله ، وأنزل بالنهي عن ذلك جميع كتبه ؟

“So if it is like this regarding the close angels then how can you – O you ignorant – wish the intercession from these rivals with Allāh. He has not legislated the worship of them nor has He allowed it. He has rather forbidden it upon the tongue of all His messengers and revealed the forbiddance of this in all of His books.”

(Tafsīr ibn Kathīr)

Ibn Al-Qayyim – *rahimahullāh* – said regarding seeking intercession from others than Allāh:

وقد قطع الله الأسباب التي يتعلق بها المشركون جميعها . فالمشرك إنما يتخذ معبوده لما يحصل له من النفع ، والنفع لا يكون إلا ممن فيه خصلة من هذه الأربع: إما مالك لما يريد عابده منه، فإن لم يكن مالكاً كان شريكاً للمالك ، فإن لم يكن شريكاً له كان معيناً له وظهيراً ، فإن لم يكن معيناً ولا ظهيراً كان شقيقاً عنده . فنفي الله سبحانه المراتب الأربع نفياً مرتباً ، متنقلاً من الأعلى إلى الأدنى ، فنفي الملك والشركة والمظاهرة والشفاعة التي يطلبها المشرك ، وأثبت شفاعاة لا نصيب فيها لمشرك ، وهي الشفاعاة بإذنه

"Allāh has verily removed all of the reasons that the mushrikūn cling on to. Because the mushrik he takes his worshipped object due to some benefit that he can achieve, and the benefit cannot be from anyone except someone who has one of the following four characteristics:

1. *Either he owns that which is wanted by the one who worships him*
2. *If he is not an owner then he is a partner of the owner*
3. *If he is not a partner to him then he is his helper and supporter*
4. *If he is not a helper nor a supporter then he is one who makes intercession with him*

And Allāh – the Praiseworthy – has negated these four levels with a systematic negation from the highest to the lowest (of the levels). So He negated the ownership, partnership, support and the intercession which the mushrik asks for, and he confirmed an intercession which the mushrik has no part in, and that is the intercession with His permission."

(Madārij As-Sālikīn 1/601)

Ibn Al-Qayyim – *rahimahullāh* – also said:

ومن أنواعه - أي الشرك - طلب الحوائج من الموتى والإستغاثة بهم ، وهذا أصل شرك العالم . فإن الميت قد انقطع عمله وهو لا يملك لنفسه نفعاً ولا ضرراً ، فضلاً عما استغاث به وسأله أن يشفع له إلى الله . وهذا من جهله بالشافع والمشفوع عنده . فإنه لا يقدر أن يشفع له عند الله إلا بإذنه ، والله لم يجعل استغاثته وسؤاله سبباً لإذنه ، وإنما السبب كمال التوحيد ، فجاء هذا الشرك بسبب يمنع الإذن

"And from its types – i.e. shirk – is asking for needs from the dead and seeking help from them. This is the foundation of the shirk in the world. The actions has verily been brought to an end and he owns not benefit or harm for himself, not to mention for those who seeks help from him and asks him to intercede for them with Allāh. This is from his (the one who asks) ignorance regarding the one who intercedes and the one with Whom intercession is made. Because he (i.e. the one the mushrik asks besides Allah) is not able to make intercession for him with Allāh except with His permission, and Allāh has not made him seeking help from the dead and asking him a reason for His permission. Verily is the reason the complete Tawhīd. So this mushrik comes with the reason that prevents the permission."

(Madārij As-Sālikīn 1/346)

Shaykh Al-Islām Muhammad ibn Abdul-Wahhāb – *rahimahullāh* – said:

فإن قال: أتتكر شفاعة النبي وتتبرأ منها؟ فقل: لا أنكرها، ولا أتبرأ منها، بل هو الشافع المشفع وأرجو شفاعته، ولكن الشفاعة كلها لله كما قال تعالى:

"If he (the mushrik) then says: 'Do you reject the intercession of the Messenger of Allah (sallAllāhu alayhi wa sallam) and free yourself from (having any need of) it?' Then say: I do not reject it, and nor am I free of having any need of it. Rather he is the one who will intercede and the one whose intercession will be granted and I hope for his intercession. However, all intercession belongs to Allāh alone, as He the Most High said:

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

"Say: To Allāh belongs all intercession." (Az-Zumar 39:44)

ولا تكون إلا من بعد إذن الله، كما قال عزّ وجل

And then it does not take place except after the permission of Allāh, just as He – the Mighty and Majestic – said:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"Who can intercede with Him except after His permission?" (Al-Baqarah 2:255)

ولا يشفع في أحد إلا من بعد أن يأذن الله فيه كما قال عزّ وجل

And intercession is not made for anyone except after Allāh has granted permission regarding him (i.e. that he can be interceded for), just as He – the Mighty and Majestic – said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

"And they do not intercede except for the one with whom Allāh is pleased." (Al-Anbiyā 21:28)

وهو لا يرضى إلا التوحيد كما قال عزّ وجل

And He is not pleased except with Tawhīd, just as He, the Most High, said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

“And whoever follows a religion other than Islām (i.e. Tawhīd), then never will it be accepted from him.” (Āli ‘Imrān 3:85)

فإذا كانت الشفاعة كلها لله، ولا تكون إلا من بعد إذنه، ولا يشفع النبي ولا غيره في أحد حتى يأذن الله فيه، ولا يأذن إلا لأهل التوحيد. تبين لك أن الشفاعة كلها لله فأطلبها منه فأقول: اللهم لا تحرمني شفاعته، اللهم شفعه في، وأمثال هذا .

So when all intercession belongs to Allāh alone, and it cannot take place except after His permission, and the Prophet (sallAllāhu alayhi wa sallam) or anybody else cannot intercede for anyone unless Allāh grants permission for this person, and He does not grant permission except for the people of Tawhīd, then it will have become clear to you that all intercession belongs to Allāh alone and I seek it from Him alone. So I say: ‘O Allāh do not prevent me from his intercession’ and ‘O Allāh let him intercede for me’, and what is similar to these words.

فإن قال: النبي أعطي الشفاعة وأنا أطلبه مما أعطاه الله. فالجواب إن الله أعطاه الشفاعة ونهاك عن هذا فقال :

If he then says: ‘The Prophet (sallAllāhu alayhi wa sallam) has been given the right of intercession and I merely ask him from that which he has been given’. Then the answer is that Allāh has indeed given him the right of intercession but He has forbidden you from this (i.e. asking the Prophet (sallAllāhu alayhi wa sallam) for it). So He said:

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And do not call upon anyone besides Allāh.” (Jinn 72:18)

فإذا كنت تدعو الله أن يشفع نبيه فيك فأطعه في قوله:

So if you were to call upon Allāh (asking Him) that He should let His Prophet intercede for you, then you have obeyed Him in His saying:

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And do not call upon anyone besides Allāh.” (Jinn 72:18)

وأيضاً فإن الشفاعة أعطيها غير النبي فصح أن الملائكة يشفعون والأولياء يشفعون والأفراط يشفعون أتقول: إن الله أعطاهم الشفاعة فأطلبها منهم؟ فإن قلت هذا رجعت إلى عبادة الصالحين التي ذكر الله في كتابه، وإن قلت: لا، بطل قولك: أعطاه الله الشفاعة وأنا أطلبه مما أعطاه الله .

Also, intercession has been given to other than the Prophet (sallAllāhu alaihi wa sallam). It is authentic that the Angels will intercede, likewise the awliyā (close friends) of Allāh, and also others (who died before the age of puberty). Will you then say (and argue) that Allāh has given them the right to intercede, and hence I ask for this intercession from them? If you were to say this, then you have reverted back to the worship of the righteous which Allāh has mentioned in His Book. And if you were to say 'No', then your claim that 'Allāh has given him (i.e. the Prophet) the right to intercede, and I merely ask him from that which he has been given', is actually falsified."

(Kashf Ash-Shubuhāt)

Shaykh Al-Hāzimī – may Allāh preserve him and hasten his release – said regarding asking a living person to intercede for you if Allāh accepts him as a *shahīd*:

أما هذه الصورة هي متعلقة بالشفاعة في الآخرة ، أليس كذلك ؟ أن لا يدخل النار ، أو أن يدخل الجنة مباشرةً ، ولكن الطلب يكون في الدنيا ، حينئذٍ هذه الصورة مختلفة عن سائر الصور ، ولذلك الأصل في هذا النوع الأصل فيه أنه شركٌ أكبر ، هذا الأصل ، فإذا جاء زيد لعمرو قال له : اشفع لي عند الله تعالى يوم القيامة أن لا أدخل النار ، أو أن أدخل الجنة مباشرةً . حكمنا عليه مباشرةً بماذا ؟ بأنه شرك أكبر ، لا خلاف في هذه الصورة أنه ماذا ؟ شركٌ أكبر ، لأنه من نوع صرف الشفاعة لغير الله تعالى ، أو من نوع طلب الدعاء من غير الله تعالى ، سواء قيدها أو لم يقيدها ، نقول : الحكم واحد ،

"Regarding this type (of intercession) then it is connected to intercession in the next life, right? That the person does not want to enter the fire or that he wants to enter paradise directly. But he asks for this intercession in this life. So this type is different than all the other types. And that's why the basis in this type is that it is *shirk akbar*. That is the basis. So if Zayd comes to 'Amr and tells him: 'Intercede for me with Allāh the Exalted on the Day of Judgement that I will not enter the fire or that I will enter paradise directly', then we judge it as what? (We judge it) as it being *shirk akbar* and there is no disagreement regarding the fact that it is what? *Shirk akbar*! Because it is from the type of directing (the worship of) intercession to others than Allāh the Exalted or from the type of asking for *du'ā* from others than Allāh the Exalted. It doesn't matter if He connects his statement or he does not connect it. We say: the *hukm* is the same."

Comment: What is meant here by connecting the statement is that one might say: 'Intercede for me with Allāh on the Day of Judgement' while another may connect the words and add: 'If Allāh accepts you as a *shahīd* and allows you to intercede'. Both statements are *shirk*

because the intercession on the day of Judgement belongs only to Allāh and cannot be asked from anyone but Him alone.

Shaykh Al-Hāzimī – May Allāh preserve him and hasten his release – continues to say:

الأصل هو أنه شرك أكبر ، نسألك الشفاعة ، أطلبك الشفاعة ، هذا شرك أكبر ، كما لو طلب منه ماذا ؟ المغفرة ، أو قال له : أدخني الجنة . ما حكمه ؟ أنه سأل غير الله تعالى ، دعا غير الله تعالى ، لأن الشفاعة دعاء ، حينئذٍ إذا سأل الشفاعة غير الله تعالى فقد دعا غير الله تعالى ، ومن دعاء مخلوقاً سواء كان حيّاً أو ميتاً أو غائباً ، والحي يقيد بما لا يقدر عليه إلا الله تعالى صار ماذا ؟ صار شركاً أكبر ، حينئذٍ نقول : هذه الشفاعة المطلوبة ممن يظن فيه الشهادة هي شفاعة في الآخرة ، والخلل حينئذٍ يكون في التوجه إلى المخلوق ولو كان حيّاً كما سيأتي ، يكون التوجه إلى المخلوق بنوع من أنواع الدعاء ، فرجعنا إلى كون الدعاء قد صُرفَ لغير الله تعالى .

“The basis is that it is shirk akbar. (For example to say:) ‘We ask you for intercession’ (or) ‘I want you to intercede’, this is shirk akbar just as if he asked for what? Forgiveness. Or as if he said to him: ‘Enter me into paradise’. What is his hukm? That he has asked someone else than Allāh the Exalted and invoked other than Allāh the Exalted, because intercession is du’ā (invocation) so if he asked for intercession from others than Allāh the Exalted then he has verily invoked others than Allāh the Exalted. And whoever invokes a creation, no matter if it be a living, dead or absent person – and to the living is added that it is something which he is not capable of – then it becomes what? It becomes shirk akbar. So we say: This intercession which is asked for from the one whom he thinks will achieve shahādah (martyrdom) is the intercession which takes place in the next life. So the mistake is then turning to a creation – even if he is living which will be discussed later – it (i.e. the mistake) is in turning to a creation with a type from the types of du’ā. So we have returned to du’ā being directed towards other than Allāh the Exalted.

إذاً الشفاعة المعنية هنا الشفاعة التي في الآخرة فمحل إيقاع الشفاعة في الآخرة ، والطلب حاصل في الدنيا ، والشفاعة إنما هي في الآخرة ، بمعنى أن لا يدخل النار أو أن يدخل الجنة مباشرة ، حينئذٍ محل الشفاعة في الآخرة ، اشفع لي عند الله محل الشفاعة في الآخرة ، والطلب حصل ماذا ؟ في الدنيا ، هذا نوع من أنواع الشرك الأكبر ، ومعلوم أن الشفاعة عند أهل العلم نوعان : شفاعة مثبتة – وشفاعة منفية .

So the specific intercession here is the intercession which occurs in the next life (on the Day of Judgement). And the request for it takes place in this life. And the intercession is in the next life which means that (what is wished for is that) he does not enter the fire or that he enters paradise directly.

So the place for this intercession is in the next life. 'Intercede for me with Allāh', this intercession takes place in the next life. And the request takes place where? In this life. This type is from the types of shirk akbar and it is well-known that the intercession according to the people of knowledge is of two types. One shafā'ah muthbitah (affirmed intercession) and a shafā'ah manfiyyah (rejected intercession).

وهذا محل إجماع ، والفرق بين الشفاعتين ما هو ؟ الشفاعة التي أثبتها الشارع هي التي تُطلب من الله ، والشفاعة المنفية المساوية للشركية ، يعني بمعنى الشركية هذه التي تطلب من غير الله .

إدًا الضابط أو الفرق بين النوعين ما هو ؟ الطلب من الله والطلب من غير الله ، فإن كان الطلب من الله تعالى فهي شفاعة مثبتة ، وإذا كان طلبًا من غير الله تعالى فصارت شفاعة منفية ، والمراد بالمنفية هنا أنها شركية ، ولا شك أن الشفاعة المثبتة قيدها الباري جل وعلا ليس أهل العلم ، قيدها الله تعالى بقيدتين شرطين ، لأن تصح الشفاعة إلا بمجموع القيدتين:

There is ijma' (consensus) regarding this. And what is the difference between the two types of intercession? The intercession which the Legislator (i.e. Allāh) has affirmed is the one which is asked for from Allāh. And the intercession which equals shirk – which means that it is shirk – is the one which is asked for from others than Allāh.

So what is the criterion or the difference between the two types? Asking for it from Allāh and asking for it from others than Allāh. So if it asked for from Allāh then it is an affirmed intercession and if it is asked for from others than Allāh then it is a rejected intercession. And what is meant by rejected here is that it is shirk. There is no doubt that the affirmed intercession has been connected by the Creator – Mighty and Majestic is He – Allāh the Exalted connected it with two conditions and the intercession will not be correct except when both of these conditions are fulfilled (at the same time).

الأول : إذن الله للشافع أن يشفع. الثاني : رضاه عن المشفوع له.

وجود أحد القيدتين دون الآخر يُعتبر ماذا ؟ يعتبر من الشفاعة المنفية ، لن تحقق الشفاعة المثبتة إلا بوجود الأمرين

The first: The permission of Allāh for the one who intercedes to intercede.

The second: That Allāh is pleased with the one whom intercession is made for.

One of the conditions being present without the other one is considered as what? It is considered as a rejected intercession. The affirmed intercession will not be fulfilled except by the presence of both of the conditions."

(Taken from transcript of the audio lecture: Al-Qawl As-Sadīd Fī Hukm Talab Ash-Shafā'ah Min Ash-Shahīd (The appropriate word regarding the judgement of asking for intercession from a martyr) – the first lesson)

These words should serve as a sufficient explanation and clarification that the *shafā'ah* in the next life which is asked for from others than Allāh, is directing the worship of *shafā'ah* to others than Allāh and whoever does this has committed *shirk* and is a *mushrik* and not a Muslim.

All praise is due to Allāh Lord of all the worlds and may the peace and blessing be upon Muhammad and his family and companions.

Written by: Abu Hājar (19/7/1438 Hijrī, or 15/04/2017)

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