

Ilm Essentials

Aqīdah Lesson 7

Intercession & Other Realities

Intercession of the Prophets

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- Intercession by the prophets is a reality
 - ▣ For all believers, righteous and unrighteous
 - “Who is it that shall intercede with Him, except by His permission” (Quran 2:255)
 - Establishes intercession in general
 - ▣ “My intercession will be for those of my ummah who are guilty of enormities” (Tirmidhī)
 - ▣ “Three types of people will intercede on the Day of Judgment: the prophets and then the scholars and then the martyrs” (Ibn Mājah)

Types of Intercession

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- Intercession by the Prophet (sallallahu alaihi wa sallam) for all of mankind in hastening the Judgment
 - ▣ This was the duā the Prophet (sallallahu alaihi wa sallam) saved to use on that day
- Bringing a group of believers into Paradise without reckoning
 - ▣ First two are specific to the Prophet (sallallahu alaihi wa sallam)
- Intercession for Paradise for those people whose good and bad deeds will be equal in magnitude

Types of Intercession

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- Intercession for people who are deserving of Hellfire
 - ▣ So that they do not enter it
- Intercession for the believers who are in the Hellfire
 - ▣ To be removed and entered into Paradise
- Intercession for the reduction of punishment
- Intercession for the elevation of a person's status in Paradise
- Intercession for all believers to enter Paradise

Categories of Interceders

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- ❑ Prophets for their nations
- ❑ Angels for the sinners
- ❑ Young children for their parents
- ❑ Martyrs in the path of Allah for 70 relatives
- ❑ Hāfiz of the Quran for his relatives
- ❑ Believers for other believers
- ❑ The Quran for its reciters
- ❑ The fast (sawm) for the one who fasted
- ❑ Allah's intercession

The Hawd (Watering Pool)

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- The Hawd is a reality
 - ▣ “The size of my watering pool is a month’s journey. Its water is whiter than milk, its fragrance superior to that of musk and its drinking vessels number like the stars in the sky
 - Whoever drinks from it will never experience thirst again”
(Bukhāri)
- Each prophet will have a hawd
 - ▣ “For every prophet there is a pool, and they will boast about how many will come to them. I hope that I have the one that is most frequented” (Tirmidhī)

The Hawd (Watering Pool)

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- Not everyone will get to drink
 - ▣ “I will be at the Pool waiting for those who will be coming to me from among you. By Allah, some will be prevented from coming to me, and I will say, ‘My Lord, they are my followers and people of my ummah’
 - And He will say, ‘You do not know what they did after you. They were constantly turning back on their heels (from their religion)’” (Muslim)

Settling of Accounts

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- Settling of accounts between people with good deeds on the Day of Judgment is a reality
 - ▣ “Whoever is guilty of a wrong against his brother, then he should expiate for it today, before (the time comes) when there will be no dinars or dirhams
 - If he possesses good deeds, they will be taken from him in proportion to his wrongdoings. If he does not possess any good deeds, then the sins of the other person will be taken and cast on him” (Bukhāri)

The Bridge

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- “Verily the bridge is a causeway laid out on the back of Hellfire, thinner than a hair and sharper than a sword” (Muslim)
- “The believers pass over it like the blink of an eye, or like a flash of lightening, or like a bird, or like a high-pedigree horse or a camel
 - ▣ So there will be one passing over it safe and sound, and one crossing it after being poked and grazed and one gathered up in the Hellfire” (Bukhāri)

The Journey

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- Life in this world
- Angel of Death and taking of the soul
- The soul remains in limbo
 - ▣ In the Barzakh
- Janāzah prayer and burial
 - ▣ Questioning in the grave by Munkar and Nakīr
 - Some element of life is created in the dead body so that it can experience pain or pleasure
 - Difference of opinion regarding whether the soul is returned to the body

The Journey

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- Tightening of the grave
 - ▣ Even for the true believers
 - Remains tight for the disbelievers
 - Punishment begins
 - Expands for the believers
 - Pleasure begins
- Blowing of the horn by Isrāfīl
 - ▣ Everything will be destroyed
- Blowing of the horn a second time
 - ▣ Bodies are resurrected and the souls are returned

The Journey

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- Running of the believers to the different prophets
 - ▣ Intercession of the Prophet (sallallahu alaihi wa sallam) to start the judgment
- The Day of Judgment
 - ▣ Will be 1 day which lasts 50,000 years
 - Will be on a Friday
- Accounting of all of our deeds
 - ▣ Which were good, which were bad
- Receiving of the books
 - ▣ Right hand for the people of Paradise
 - Left hand for the people of Hellfire

The Journey

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- Weighing on the scale
 - ▣ To determine the exact place in Paradise or the Hellfire
- Crossing the bridge over the Hellfire
 - ▣ Pitch black, illuminated by the light of īmān
 - Those destined for Paradise will cross quickly
 - Those destined for the Fire will fall into it
- The believers will then be purified and enter through the gates of Paradise

The Night Journey & Ascension

The Night Journey and Ascension

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- The isrā' (night journey) and the mi'rāj (ascension) are both true
- The isrā' was from Makkah to Jerusalem
 - ▣ Established through definitive proof from the Quran
 - “Glorified is He who carried His servant by night from Masjid al-Harām to Masjid al-Aqsā, the surroundings of which we have blessed, to show him some of Our wondrous signs. Indeed, it is He who is the All-Hearing, the All-Seeing” (Quran 17:1)

The Night Journey and Ascension

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- The mi'rāj was from Jerusalem to the heavens
 - ▣ Established through hadīth
 - Close to mutawātir
 - ▣ Was a physical ascension
 - In a state of wakefulness
 - If it was only a dream or spiritual, then why did the kuffār of Makkah use it as a point of contention

The Night Journey and Ascension

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- Occurred 12-18 months before the Hijrah
 - ▣ 27th of Rajab
 - Year of Sorrow
 - Death of Khadījah and Abū Tālib
- The Prophet was in Masjid al-Harām in the hijr
 - ▣ Jibrīl came with the Burāq
 - It was a white, winged riding animal, tall, larger than a donkey and its hooves would land where its sight reached
 - ▣ The Prophet's heart was cleansed

The Night Journey and Ascension

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- The Prophet (sallallahu alaihi wa sallam) mounted the Burāq and they left for Jerusalem
 - ▣ Stops along the way
 - Yathrib (Madīnah), where the Hijrah would take place
 - Madyan, at the tree of Mūsā
 - Tūr Sina (Mount Sinai), where Allah addressed Mūsā
 - Bayt Laham (Bethlehem), where Īsā was born
 - ▣ Arrived in Quds (Jerusalem)

The Night Journey and Ascension

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- He entered Masjid al-Aqsā (the Farthest Mosque) and led the other prophets in prayer
 - ▣ Masjid al-Aqsā (dome is lead, looks greenish)
 - Not the same as the Dome of the Holy Rock (Masjid Qubbat as-Sakhrah)
- Jibrīl came with a container of wine and a container of milk
 - ▣ Prophet (sallallahu alaihi wa sallam) chose the milk, upon which Jibrīl remarked
 - “You have selected fitrah”
 - ▣ Happened in the heavens according to one narration
- Then the animal ascended with us to the skies

The Two Mosques

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Masjid al-Aqsā



Masjid Qubbat as-Sakhrah



The Night Journey and Ascension

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- Met different prophets along the way
 - Ādam in the 1st heaven
 - Īsā and Yahyā in the 2nd heaven
 - Yūsuf in the 3rd heaven
 - Idrīs in the 4th heaven
 - Hārūn in the 5th heaven
 - Mūsā in the 6th heaven
 - Ibrāhīm in the 7th heaven

The Night Journey and Ascension

23

- Sidrat al-Muntahā (Lote Tree of the Furthest Limit)
 - ▣ Saw al-Bayt al-Ma'mūr (the Off-Frequented House)
 - It is from this tree that all the rivers of Jannah emanate
 - Jibrīl could not go further
- The Prophet proceeded to meet Allah Most High
 - ▣ 50 prayers each day became obligatory
 - Reduced to 5 (with the reward of 50)
 - Prophet was “ashamed” to go back
- Returned to the Burāq and left for Makkah
 - ▣ Saw the caravan of the Quraysh en route

Questions and Discussion

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□ Further reading

▣ The Creed of Imām Tahāwī

■ Translated by Shaykh Hamza Yūsuf

- <http://www.meccabooks.com/369-the-creed-of-imam-al-tahawi-9780970284396.html>

■ Best read together with audio commentary

- <http://www.zamzamacademy.com/view/audios/aqidah-tahawiyah/>

▣ Imām Abū Hanīfa's Al-Fiqh al-Akbar Explained

■ Translated by Muftī Abdur-Rahmān ibn Yūsuf