

Lesson 18

Point Number 17

And to have *eemaan* in the howd (Reservoir/great body of water/lake) of Allaah's Messenger sallAllaahu `alayhi wa sallam. And every Prophet will have a Reservoir except for Saalih `alayhis-salaam, for his Reservoir will be the udder of his she-camel.

The Explanation:

Likewise from the *uṣool*, fundamentals, of the *Ahlus-Sunnah wal-Jamaa`ah* is to have *eemaan* in the howd (Reservoir). So the Messenger sallAllaahu `alayhi wa sallam will have a howd, a Reservoir, and every Prophet from the Prophets will have a howd, a reservoir of water, which his nation will come to drink from. Because the people will suffer severe thirst (on the Day of Resurrection after the standing). They will need water. And the Reservoir of our Prophet sallAllaahu `alayhi wa sallam will be the greatest of the reservoirs. Its length is a month (the length of a month's journey) and its width is that of a month. Its water will be whiter than milk and sweeter than honey and its drinking vessels will be the number of the stars in the sky. Whoever drinks a single drink from it, will never become thirsty after it.¹ And the apostates,

¹ There is reported with regard to this (howd) *ahaadeeth* which are *mutawaatir* (reported by huge numbers of people at every level of transmission; such a huge number that they could not have got together and made it up). So from them is that which Imaam Muslim reports in his Saḥeeḥ (no. 2292) from `Abdullaah ibn `Amr ibn al-`Aaṣ *raḍiyAllaahu`anhumaa* who said, "Allaah's Messenger sallAllaahu `alayhi wa sallam said,

'My howd (Reservoir) will have the distance of a month and its sides will be equal. Its water will be whiter than silver and its fragrance will be better than musk, and its drinking cups will be like the stars of the sky. So whoever drinks from it then he will never ever become thirsty after it.'

(Another hadeeth) reported by Muslim in his Saḥeeḥ (no. 247) from Aboo Hurayrah *raḍiyAllaahu`anh* that Allaah's Messenger sallAllaahu `alayhi wa sallam said,

"My howd (Reservoir) is larger than the distance from Aylah to `Adn. It is indeed whiter than snow and sweeter than honey in milk, and its drinking vessels will be more than the number of the stars. And I will repel people away from it just as a man repels the camels of other people away from his reservoir."

They said, "O Messenger of Allaah, will you recognize us on that day? He said,

who apostasized (left Islaam) after the Messenger *sallAllaahu `alayhi wa sallam* will be pushed away from it. And whoever denied it, and Allaah knows best, will also be pushed away from it from the people of innovations.

And his saying, “**And every Prophet will have a Reservoir except for Saalih `alayhis-salaam, for his Reservoir will be the udder of his she-camel.**” This exception is not established as far as I know. And what is actually correct is that every Prophet will have a *howd* as occurs in the *hadeeth*.²

Point Number 18

And to have *eemaan* in the Intercession (the *Shafaa`ah*) of Allaah’s Messenger *sallAllaahu `alayhi wa sallam* on the Day of Resurrection for those guilty of sins; and upon the Bridge (*as-Siraat*), and to cause them to come out from within the

“Yes. You will have a mark which no one from the other nations has. You will come to me with white marks upon your foreheads and limbs from the traces of wudoo’. And a group from you will be repelled away from me so that you do not reach. So I will say, ‘O my Lord, those are companions of mine. So an angel will respond to me and say, ‘Do you know what they did after you departed?’”

² This occurs from a *hadeeth* of Samarah ibn Jundub *radhiyAllaahu `anhu* who said, “Allaah’s Messenger *sallAllaahu `alayhi wa sallam* said,

“Every Prophet shall have a howd, and they will boast about which of them has the most people who come to drink. And I hope that I will be the one having the most people who come to drink from it.”

Reported by al-Bukhaaree in his book at-Taareekhul-Kabeer and by at-Tirmithee and Ibn Abee `Aasim and at-Tabaraanee; and declared authentic by al-Haafiz al-Mizzee due to its different chains of narration, as was mentioned by Ibn Katheer in his Tafseer.

Translator’s side point: This *hadeeth* was declared *sahheeh* authentic by Shaykh al-Albaanee *rahimahullaah*.

Translator’s side point: Shaykh Saalih as Suhaymee *hafizahullaah* said in his explanation, “The saying of the author that Saalih, his Reservoir will be the udder of his she camel, this is a point requiring to be looked at because there is no authentic proof for it.”

Shaykh al-Albaanee *rahimahullaah* in his book *Silsilatul-Ahaadeeth ad-Da`eefah* brings a couple of narrations in that regard (no. 771 and 772) which are not authentic about that. And he judged that these two *ahaadeeth* are *mowdoo`* (fabricated). The same was said by Ibnul-Jawzee in his book *al-Mowdoo`aat* and Imaam ath-Thahabee in his book *Meezaanul-I`tidaal*.

Hell Fire. There is no Prophet except that he will have Intercession. And likewise will be the case with the eminently truthful and sincere followers of the Prophets, and the martyrs and the righteous people. And after that Allaah will bestow favour abundantly upon whomever He wishes; and people will come out of the Fire after they have been burnt and reduced to charcoal.

The Explanation:

From the fundamentals of the (creed and belief of) *Ahlu-s-Sunnah wal-Jamaa`ah* is *eemaan* in *ash-Shafaa`ah* (the Intercession) with the preconditions which are mentioned by Allaah the Majestic and Most High. That it has to be with His Permission, and that the one being interceded for is from the people of *eemaan*. As for the one who is interceded for being from the people who are disbelievers, then Intercession will not be accepted for him. He the Most High said:

﴿فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ﴾

(Explanation)

So the Intercession of those who intercede will not benefit them (the disbelievers).

(Sooratul-Muddaththir (74), *aayah* 48)

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

(Explanation)

The disbelieving wrongdoers will have no close friend nor any intercessor who will be given heed to.

(Soorah Ghaafir (40), *aayah* 18)

So the disbeliever, there will never be any Intercession for him ever. As for the believer, then Intercession is established for him if Allaah, the Majestic and Most

High, grants permission. And the greatest of the intercessors and the Noble Chief of those who intercede will be our Prophet *sallAllaahu `alayhi wa sallam*. So he will have Intercessions which will be specific to him and also Intercessions which he shares along with others.

His saying, **“And to have *eemaan* in the Intercession of Allaah’s Messenger *sallAllaahu `alayhi wa sallam* for those guilty of sins on the Day of Resurrection; and upon the Bridge (*Siraat*)”**. The Messenger *sallAllaahu `alayhi wa sallam* is the greatest one of those who will intercede on the Day of Resurrection. Indeed he will intercede for all of the people upon the standing place, so that Allaah relieves them from the standing and brings them to account; because the standing will be prolonged for them. Along with severe distress and severe heat and severe thirst and extreme fear, the standing will be prolonged for them, the standing of the *Hashr*, the Gathering. So therefore they will go to *Oolil-`Azm*, those Messengers who are firmest in resolve, and request from them that they should supplicate to Allaah to relieve them of the standing, so that they go either to Paradise or to the Fire. So they will go to Aadam and he will excuse himself. And they will go to Nooh and he will excuse himself. And they will go to Ibraaheem and he will excuse himself. And they will go to Moosaa and he will excuse himself. And they will go to `Eesaa and he will excuse himself. And they will go to Muḥammad *sallAllaahu `alayhi wa sallam* and he will say, **“I am the one for it.”** Then he will go and he will fall down in prostration beneath the *`Arsh*, the Throne because there will be no intercession for anyone except with the permission of Allaah. Therefore he will fall down in prostration and make supplication to his Lord until it is said to him, **“O Muḥammad raise your head. Ask and you will be given. Intercede and your intercession will be accepted.”**³ So Allaah will grant permission for him to intercede and he will intercede on behalf of the people of the gathering place for them to move on from the gathering place to the *Hisaab*, Reckoning. This is *ash-Shafaa`atul-Uzmaa*, the Major Intercession which Allaah will favour him with over the creation. He, the Most High said:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾



³ Reported by al-Bukhaaree as (no. 4206) and reported by Muslim (no. 193) from a ḥadeeth of Anas *radīyAllaahu `anh*

(Explanation)

And during the night pray *tahajjud* as an extra Prayer for you. Your Lord shall certainly raise you to a praiseworthy standing place.

(Sooratul-Israa· (17), *aayah* 79)

This praiseworthy standing place (*al-maqaamul-mahmood*) is *ash-Shafaa`atul-Uzmaa*, the Major Intercession. And there occurs in the supplication which is said after the *athaan*,

Grant Muhammad al-waseelah (the place of honour in Paradise) and al-fadeelah (the position of superior virtue) and raise him to maqaamam-mahmoodaa (the praiseworthy standing place) which you have promised him.⁴

This is *ash-Shafaa`atul-Uzmaa*.

And likewise he will intercede with regard to the people guilty of major sins from the nation. He *sallAllaahu `alayhi wa sallam* will intercede for them that, either they do not enter the Fire, or otherwise that they be brought out from it if they do enter it. So he *sallAllaahu `alayhi wa sallam* will intercede for them, and this is not specific to him. So he will intercede, and all of the Prophets will intercede. And the *owliyyaa*· (beloved and obedient servants of Allaah) will intercede and the *afraat*, they are those who die young, they will intercede for those Muslims who are guilty of major sins. This point is contrary to the Jahmiyyah and the Mu`tazilah and the Khawaarij. The Khawaarij, they are those who rebel against the rulers, the rulers of the Muslims, by using the sword, and they break the due obedience. And they are also those who declare a Muslim to be a disbeliever on account of major sins which are less than *shirk*. They are the Khawaarij. They were called Khawaarij (literally those who depart or exit or revolt) because they depart from what is legislated and they revolt against the person in authority and they break the due obedience. Those people deny the Intercession and they say, "Whoever enters the Fire will never come out from it." And they use as evidence His saying, He, the Most High:

⁴ Reported by al-Bukhaaree in his *Saḥeeḥ* (no. 614) from a *hadeeth* of Jaabir *radīyAllaahu`anh*

﴿ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴾

(Explanation)

They will not come out from the Hell Fire

(Sooratul-Baqarah (2), *aaayah* 167)

So we say: This is with regard to the *kuffaar* (disbelievers). So the disbelievers will never come out from the Fire. But as for the Intercession which is meant here, then it is with regard to the people of *eemaan*, those who are believers who are guilty of major sins; and it is established. And Allaah, the Majestic and Most High, says:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

(Explanation)

Who (none) can intercede with Him (Allaah) except with His permission

(Sooratul-Baqarah (2), *aaayah* 255)

It indicates that only if He grants permission can anyone intercede. And likewise His saying, He the Most High:

﴿ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ

﴿ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾

(Explanation)

And how many angels there are in the heavens whose Intercession will not benefit at all except after Allaah grants permission for whomever He wishes and is pleased with.

(Sooratun-Najm (53), *aayah* 26)

This contains the two conditions for the *Shafaa`ah*

- that Allaah grants permission; this is the first condition
- and that He is pleased, this is the second condition, He is pleased with the one who is being interceded for. And He is not pleased except with a believer. As for the disbeliever, He will not be pleased with him.

So those who contradict the people of the Sunnah with regard to the Intercession take two opposite positions. From them are those who deny the Intercession. And they are the Khawaarij and the Mu`tazilah, those who declare people to be disbelievers on account of major sins which are less than *shirk*.

And the second group are those who go beyond the limits in affirming Intercession. And they are the Soofees and the grave worshippers, those who depend totally upon Intercession and who turn to the graves and who seek aid from the dead. They seek intercession from them, (from the dead). Just as He the Most High said:

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ﴾

﴿وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ﴾

(Explanation)

And they worship besides Allaah others who cannot harm them nor benefit them and they say, "Those are our intercessors with Allaah."

(Soorah Yoonus (10), *aayah* 18)

They worship them in order that they should intercede for them with Allaah.

As for those who take the middle position, and they are the *Ahluṣ-Sunnah wal-Jamaa`ah*, they do not deny Intercession totally and they do not affirm it unrestrictedly. Rather they affirm it with the two conditions which occur in the Book and the Sunnah. This is the conclusion on the topic of the Intercession.

And his saying, “**And Intercession is established for those who are sinful, guilty of sins.**” Meaning Intercession will be for the believers who are guilty of sins. Those who do not reach the level of *kufur*, disbelief.

His saying, “**And it will occur upon the *Siraat* (Bridge) over the Fire.**” Meaning: And the Prophet *sallAllaahu `alayhi wa sallam* will intercede for the believers whilst they are crossing the Bridge. And he will intercede for those who have entered the Fire that they should be brought out from it, if they are from the people of *towheed*. So he will intercede upon the Bridge when the people are passing over it, and it is the Bridge which will be laid across the upper part of the Hell Fire. The people will cross over it in accordance with their deeds. So some of them will cross over it in the blinking of an eye. And some of them will cross over it like lightening. And some of them will cross over it like the passing of the wind. And some will cross over it like fast horses. And some will cross over it like the riders of camels. And some will be running over it. And some will be walking. And some will be crawling. And some will be snatched from it and thrown down into the Fire. All of the creation will have to pass over this Bridge, the believers and the disbelievers. And nothing will render them safe except for their deeds. He, the Most High, said:

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ﴾

(Explanation)

There is not one of you except that he will have to cross over it

(Soorah Maryam (19), *aaayah* 71)

Meaning over the Bridge.

﴿كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ

الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾﴾

(Explanation)

It is a binding decree from your Lord. Then We will rescue those who were dutiful to Allaah and We will leave the wrongdoing disbelievers upon their knees in the Hell Fire.

(Soorah Maryam (19), *aaayahs* 71-72)

So no one will be saved except for the people of *taqwaa*, dutifulness to Allaah. As for the disbelievers then they will be destroyed in the Fire, and Allaah's refuge is sought. This is the *Siraat*.

His saying, "And after that Allaah will bestow Favour abundantly upon whomever He wishes." And Allaah will bring out from the Fire some of the believers without the Intercession of those who intercede. Rather by His Favour (*fadl*), He, the Perfect and Most High. He will bring out some people from the Fire by His *fadl*, by His Favour, He the Perfect, without the Intercession of anyone, rather just by His *fadl*, His Favour, He the Majestic and Most High.

His saying, "And people will come out from the Fire after they have been burnt and turned to charcoal." Allaah the Majestic and Most High informed that the people of the Fire who are to remain forever in it will not die in it nor will they live. He the Most High said:

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾ سَيَذَكِّرُ مَنْ يَخْشَىٰ ﴿١٠﴾ وَيُنَجِّنِيهَا الْأَشْقَىٰ ﴿١١﴾﴾

﴿الَّذِي يَصِلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾﴾

(Explanation)

So remind if the reminding will benefit. Those who fear Allaah will take heed of the reminder. But the wretched will avoid it. The one who will enter the Great Fire, then he will not die in it nor will he live.

(Sooratul-A`laa (87), *aaayah* 9-13)

So the person who does not accept the reminder and does not accept the admonition and continues upon his misguidance, this one will enter Hell Fire; and he will remain in it. And he will not live a life which allows him to rest, and he will not die a death which gives him relief, rather he will remain in torment. But as for the person who enters it from the disobedient people of *towheed*, then he will be burnt and turned to charcoal. And then he will come out from the Hell Fire and he will be placed in a river, the River of Life, and their bodies will grow. And when their bodies are completed, then permission will be granted for them to enter Paradise.

Ithaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah

by Shaykh Saalih ibn Fowzaan al-Fowzaan *hafizahullaah*

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Points discussed by Shaykh Saalih al-Fowzaan *hafizahullaah* in this excerpt include:

- to believe in the *howd* (Reservoir) of the Messenger *sallAllaahu `alayhi wa sallam* is from the fundamentals of the *Ahlu-Sunnah wal-Jamaa`ah*
- *hadeeths* about the *howd* reach the level of *mutawaatir* (*hadeeths* quoted in footnote)
- from the fundamentals of *Ahlu-Sunnah wal-Jamaa`ah* is belief in *ash-Shafaa`ah* (the Intercession) with the preconditions mentioned by Allaah
- evidences from the Qur-aan for the preconditions of the Intercession

- Allaah is not pleased with the disbelievers so Intercession will not benefit them
- the believers who are guilty of sins that do not reach the level of (major) disbelief are those who will be interceded for
- a description of the Major Intercession and the meaning of *maqam mahmood*
- the Jahmiyyah, the Mu`tazilah and the Khawaarij deny the Intercession
- a mention of who the Khawaarij are
- a rebuttal of those who deny the Intercession
- the Ṣoofees and grave worshippers depend totally on intercession
- the grave worshippers worship the dead because they want them to intercede for them with Allaah
- a description of the passing over the *Ṣiraat* (the Bridge over the Hell Fire)
- proofs from the Qur'aan for the *Ṣiraat*
- Allaah will bring out from the Fire some of the believers by His Favour