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Two Aspects Of Intercession In Qur'an

So far we have seen the different aspect of intercession. We give below the gist, in Qur'an there are two different types of intercession, (a) Non-acceptable intercession and (b) acceptable intercession.

(A) Non-Acceptable Intercession

(1) In the eyes of Jews and Christians those person who are in the progeny of the prophets will be forgiven in spite of continues sinning, the prophets will intercede for them, and by giving 'some share' to their Priests will be free from sins. Qur'an has refuted this concept and rejected this kind of intercession

(2) Intercession of that person who have no relation with Him and also with that intercessor on the day of judgement. Is it possible that anybody can intercede for idol-worshippers, oppressors and tyrants? Qur'an has stated this clearly that such person will not eligible for intercession.

(B) Acceptable Intercession

(1) Only that intercession will be accepted by Him who is by His permission.

(2) Only those persons having faith in Him and His Prophets are eligible. And their sins may not be to such an extent that the link between them is cut off and if it is such then the question of intercession does not arise. If at the time of his death the person repents with pure intention it is possible that Lord by His grace allow on the day of judgement the intercessor to plead his case.

(فَأَنَّهُ تَوَّابٌ رَّحِيمٌ)

The Prophet Of Lord – Intercessor On The Day Of Judgement

Verily among the Muslims there would not be any who does not recognize the prophet as intercessor on the day of Qiyamat, the reason is that Lord Himself has nominated Him for this purpose and selected

him.

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

“And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.” (Surah Bani Israel, 17:79)

This status that Lord has given him will be praised by all the prophets, as this position is only allotted to him exclusively. All the exegesists are unanimous on this point that by the word مقام شفاعت is مقام محمود which is the status of an intercession, is there any position greater than this which will be beneficial on the day of judgement. In Tafsir al-Majmul Bayaan it is written that prophet will stand with a banner (عَلَمٌ) and all the prophets will gather around him, and Lord will accept his intercession.

وَلَا خَيْرَ خَيْرٍ لَّكَ مِنَ الْأُولَىٰ. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And surely what comes after is better for you than that which has gone before. And soon will your Lord give you so that you shall be well pleased.” (Surah Zoha, 93:4-5)

Most exergists are narrating with reference to Ibne Abbas that he said:

رَضَاهُ أَنْ تَدْخُلَ أُمَّتُهُ الْجَنَّةَ

Prophet will only be pleased when his nation will enter Paradise.

Prophet has suffered and borne hardship and continuous struggle till his last breath, to save the people from going astray, Lord be the witness that he always prayed for his nation as he is رَحْمَةً لِّلْعَالَمِينَ. But reciprocate in another way by harassing, usurping the rights, lowering their position and tried all means to injure them. By Lord this point is worth contemplating by the intellectuals.

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