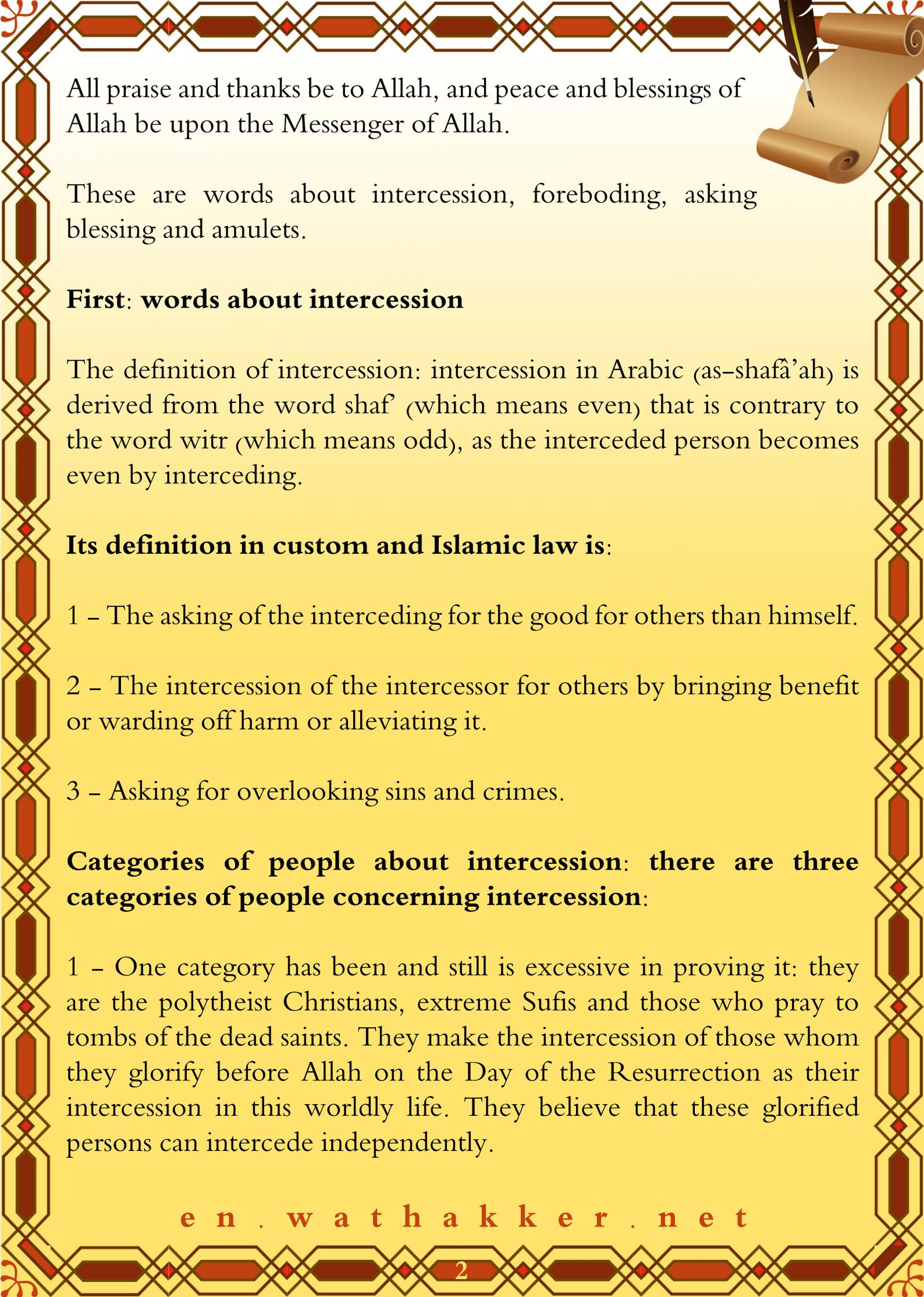


Words about

Intercession, Foreboding,
Asking Blessing and Amulets





All praise and thanks be to Allah, and peace and blessings of Allah be upon the Messenger of Allah.

These are words about intercession, foreboding, asking blessing and amulets.

First: words about intercession

The definition of intercession: intercession in Arabic (as-shafâ'ah) is derived from the word shaf' (which means even) that is contrary to the word witr (which means odd), as the interceded person becomes even by interceding.

Its definition in custom and Islamic law is:

- 1 - The asking of the interceding for the good for others than himself.
- 2 - The intercession of the intercessor for others by bringing benefit or warding off harm or alleviating it.
- 3 - Asking for overlooking sins and crimes.

Categories of people about intercession: there are three categories of people concerning intercession:

- 1 - One category has been and still is excessive in proving it: they are the polytheist Christians, extreme Sufis and those who pray to tombs of the dead saints. They make the intercession of those whom they glorify before Allah on the Day of the Resurrection as their intercession in this worldly life. They believe that these glorified persons can intercede independently.



2 - One category denies intercession: such as the Mu'tazila and Kharijites (two sects that emerged after the death of the Prophet). They have even denied the intercession of the Prophet, peace and blessings of Allah be upon him, and others for the people who commit great sins. They have limited the intercession for the repentant believers. In their false doctrine, proving intercession for the definitely disobedient contradicts the principle of threatening. They believe that it is necessary to carry out threatening for those who deserve it. They believe that neither the Prophet, peace and blessings of Allah be upon him, nor others will intercede for those.

3 - A median category: these are the Sunnis and the agreed community. They have not either denied each intercession or proven each one.

They have proven from the intercessions what is evidenced in the Quran and Sunnah and have denied what the evidence denied. For them, the proven intercession is the one asked from Allah Exalted and Glorified for monotheists after the permission of Allah to the intercessor and His consent for the interceded. It is not, then, asked from anyone other than Allah, and cannot be but with His permission and consent.

This is the proven intercession for the Sunnis, with all its kinds which include the intercession for the people of great sins.

On the other hand, the denied intercession for the Sunnis is the one denied by the Islamic law; that is which is asked independently from other than Allah and which does not contain the terms of intercession

The two kinds of intercession: according to the aforementioned, it is clear that there are two kinds of intercession:

1 - Proven: which has the terms of intercession

2 - Denied: which does not have such terms

The terms of intercession: the proven intercession has two terms:

1 - The permission of Allah to the intercessor: Allah Almighty has said {Who is he that can intercede with Him except with His Permission?} [Surat Al-Baqarah 2:255].

{ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ } البقرة: ٢٥٥

Transliteration: man tha allathee yashfaAAu AAindahu illa biithnihi

2 - His consent about the interceded: Allah Almighty has said {and they cannot intercede except for him with whom He is pleased.} [Surat Al-Anbiya' 21:28].

{ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى } الأنبياء: ٢٨

Transliteration: wala yashfaAAoona illa limani irtada

Some add two additional terms:

3 - The ability of the intercessor to intercede: as Allah Almighty has said about the one who is asked for intercession: {And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).} [Surat Az-Zukhruf 43:86].

{ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ } الزخرف: ٨٦

Transliteration: Wala yamliku allatheena yadAAoona min doonihi alshshafaAAata illa man shahida bialhaqqi wahum yaAAalamoona

Thus, asking it from the dead is a demand from this who does not have it.

4 - The embrace of the interceded to Islam: Allah Almighty has said {There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to} [Surat Ghâfir 40:18].

{ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ } غافر: ١٨

Transliteration:malilththalimeena min hameemin walashafeeAAin yutaAAu

The wrongdoers here are the unbelievers, except for Abu Tâlib (the uncle of the Prophet who has brought him up).

In fact, these two terms are included in the first two ones, as no one can intercede but for the one who got the permission from Allah and that intercession is only for Muslims.

The kinds of the proven intercessions:

Allah Almighty has said {Say: To Allâh belongs all intercession} [Surat Az-Zumar 39:44].

{ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا } الزمر: ٤٤

Transliteration: Qul lillahi alshshafaAAatu jameeAAan

This verse shows that there are several kinds of intercessions, they are:

1 - The greatest intercession, which the Messengers of strong will, will recede from it till it reaches the Prophet, peace and blessings of Allah be upon him, who will say, "I am for it". All the creatures will haste to the prophets to intercede for them before their Lord to ease their standing in their position and to judge among them.

This intercession is specializes only for the Prophet, peace and blessings of Allah be upon him.

2 - The intercession of the Prophet, peace and blessings of Allah be upon him, for the people of Paradise to enter it; which is also specialized only for the Prophet, peace and blessings of Allah be upon him

3 - The intercession of the Prophet, peace and blessings of Allah be upon him, for his uncle Abu Talib in order to alleviate the torture of the fire for him. This is specialized only for the Prophet, peace and blessings of Allah be upon him

4 - The intercession for some disobedient people from the nation of the Prophet, peace and blessings of Allah be upon him, who deserve Hellfire, so the Prophet, peace and blessings of Allah be upon him, will intercede for them in order not to enter it. This is specialized for the Prophet, peace and blessings of Allah be upon him, and for the angels and the believers.

5 - The intercession for the disobedient believers who enter hell due to their sins to come out of it; this is for the Prophet, peace and blessings

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of Allah be upon him, and for others.

6 - The intercession for people of paradise to increase their rewards and raise their degrees; this is for the Prophet, peace and blessings of Allah be upon him, and others.

7 - The intercession of dead children to their believing parents.

8 - The intercession of martyrs to their believing families.

9 - The intercession of believers to each other.

Second: words about foreboding

Foreboding is pessimism from a visible, audible or known matter

in Arabic it is called at-tayrah from either at-tayr (birds) as Arabs used to send birds and were optimistic or pessimistic from their sounds or paths, or from at-tayarân (flying), as when man hear or see what he hates – so as if it was because that-

Loathing: is driving away, frightening and sending birds flying and to be optimistic or pessimistic by their names, sounds and paths, so taking omens whether optimistic or pessimistic is a result of that.

Optimistic omens strengthen the intentions, urge aspiration and open the door of goodness.

Pessimistic omens suppress intentions, turn away from direction and open the door of evil. That is the difference between them.

Islam refutes and forbids foreboding. It shows that it is fabrication of



the enemies of the Prophets.

Islam comes with the protection and remedy of foreboding by good opinion about and faithful trust in Allah and abandoning taking foreboding into attention.

The forbidden foreboding is that which makes one go on or stop doing something.

Foreboding is a kind of polytheism to divinity as it includes the believing of bringing benefit and warding off of harm. It also includes polytheism to deity as it includes hanging to other than Allah in things that no one but Allah can do.

Foreboding was known to Arabs with differences in its rites and degrees as it was just thoughts, intuitions and guessing with no base to stand upon.

Arabs used to foreboding by many things that include sneezing, crows, criers, stars, shrieks, bulls of broken holes, some names, people with disabilities, some days and months, numbers, conditions, meanings and places.

Some Arabs mentally denied foreboding, visually disclaimed its effect, and disgraced those who were deceived by it, trusted in and thought about the effect of it. There are some mentioned events that show the occurrence of foreboding.

This can be perceived as it is not denied that destiny is conformable with these reasons, as affliction can be related to logic and foreboding affects this who is foreboding. Allah Exalted and Glorified has set up



the reasons which push it away such as trusting Him and having thinking well of Him and the turning away of the heart from other than Him.

In addition, foreboding mostly does not happen, but people report about and are interested in what actually happened, so such events seem plenty, though the false incidents are much more than being reported.

Foreboding harms this that fears it and cares about it. This who does not care about it is not harmed, especially if he says upon seeing or listening to an evil omen “O my Lord, there is no foreboding but your foreboding and no goodness but your goodness. There is no god but You. O my Lord no one comes with good deeds but you, and no one removes away sins but You. There is no power except with You”.

A pessimistic is a restless, self-closed, languid, antipathetic, lazy and indolent person. He is cowardly, fainthearted, and very afraid from trivial accidents. He is very angry from any action that he does not like. A pessimist lives in a world of dreams, fantasies, and fiction. He always feels disappointed, lost, and abandoned.

An optimistic is farsighted, goodhearted, high vigor, and very active. He is also more able to be serious, highly productive, and can face difficulties than a pessimistic person who is low-spirited. An optimistic is not only happy with himself but those who are around him are happy with him. An optimistic is worthy of holding responsibility, confronting difficulties and accomplishing great actions.

Third: words about asking blessing

Asking blessing is asking for an increase in goodness, reward and all what a person needs in both this life and afterlife due to such blessing in itself or in its time. This blessing and its method must be proven according to the Islamic law through the Prophet, peace and blessings of Allah be upon him.

General norms about blessing:

- 1 – All blessing, as well as livelihood, victory, and wellness, is from Allah. It is then to be asked only from Allah. Asking it from other than Him is polytheism.
- 2 – Whatever mentioned in Islam as a blessing in persons, sayings or deeds is only means, not a source, for blessing.
- 3 – The evidence of the existence or the non-existence of the blessing because of something or in something is only evidenced by the Islamic law.

Examples of the religiously accepted asking of blessing:

- 1 – Asking blessing by the self and traces of the Prophet peace and blessings of Allah be upon him.
- 2 – Asking blessing by permissible deeds, words and conditions: if a Muslim does these things asking blessing by following the Sunnah, he is to achieve blessing according to his intention and effort. Such actions include the remembrance of Allah, reciting the Quran, gathering for remembrance, coming forward for jihad in places of



injustice for the sake of Allah, gathering for food, eating from the sides of a dish and licking the fingers after eating.

3 – Permissible asking blessing by places: such as asking blessing by mosques in general and the Sacred Mosque, the Prophet's Mosque, Al-Aqsa Mosque and the Mosque of Qubea' in particular. These mosques have more advantages than others. Asking blessing by mosques, as others, must be with sincerity and following of the Sunnah. Achieving blessings in mosques can be through seclusion, praying, remembrance and others. Mecca, Medina and Levant (Syria) are amongst the blessed areas.

4 – Asking blessing by times: such as Ramadan, the Night of Qadr (decree), the last third of night, Friday, Monday, Thursday and the first ten days of Dhul-Hijjah.

5 – Asking blessing by foods and the like: such as asking blessing by olive oil, milk, date, black cumin, truffle, a pre-dawn meal, honey, Zamzam water. These include also breeding horses and sheep, as breeding them contains blessing.

The entire aforementioned have their religious evidences. The context, however, is not suitable to present them.

6 – All in all, the greatest reason for blessing is believing and piety: {And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth,} [Surat Al-A'râf 7:96].

{وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ} الأعراف: ٩٦

Transliteration: Walaw anna ahla alqura amanoo waittaqaw lafatahna

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AAalayhim barakatin mina alssamai waalardi

The forbidden asking blessing

This is which is not mentioned or that it is forbidden in a religious context such as circumambulating tombs, invoking the dead and the absent, asking blessing from trees, stones, and others. In addition, asking blessing from scholars and the pious is not allowed. Blessing, however, is achieved by taking knowledge from them and benefitting from their manner.

Fourth: words about amulets

Definition: an amulet is what is hanged on necks, riding animals or vehicles, houses or others to bring benefit or ward off or remove harm; whether they are made from the words of the Quran, thread, beads, pebbles or others.

Its other names: there are other names that equal amulets, such as:

- 1 - Charm
- 2 - Talisman
- 3 - Hanging
- 4 - Shells

Prohibition: amulets are prohibited in both the Quran and Sunnah. Allah Almighty has said: {And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.} [Surat Al-An'âm 6:17].

{وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّنَكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} الأنعام: ١٧



Transliteration: Wain yamsaka Allahu bidurrin falakashifa lahu illa huwa wain yamsaka bikhayrin fahuwa AAala kulli shayin qadeerun

The Prophet, peace and blessings of Allah be upon him, has said: “This who wears an amulet ‘Ashrak (has associated something with Allah)” [Authenticated by Al-Albani].

«من علق تميمة فقد أشرك» صححه الألباني

Reasons of prohibition:

- 1 - It includes the clinging of the heart to other than Allah
- 2 - It is not a means that is religious or destined, and because one believes that it is a means of fate together with Allah and that it challenges Him in His creation and order.
- 3 - It is a doorway to superstition and leads to polytheism
- 4 - It is a reason for languidness, because he who is attached to something is left for it.

Are amulets from the minor or the greatest polytheism?

The answer is as following:

- 1 - If the amulet is an idol, a polytheistic charm or a cross, this then, no doubt, is the greatest polytheism.
- 2 - If it is from the thread, the beads and the like, and the slave of Allah depends totally on it and believed in his heart that it has its dependent

effect, this is then also greatest polytheism.

3 - If it is a thread, beads and the like and one thinks that this is just means – without depending totally on it- this is then a minor polytheism.

The ruling of the hanged Quranic or Prophetic prayer amulet:

The right ruling is that it is not permissible for the following reasons:

1 - To prevent reasons that lead to polytheism.

2 - Due to the general prohibition of amulets.

3 - It may lead to humiliate the Quran and the Prophetic invocations by entering toilets and exposing them to filths (it is prohibited in Islam to take the Quran to the toilets).

4 - It is means for quacks to write a verse, a Surat or “In the Name of Allah, Most Gracious, Most Merciful” and to put under it satanic charms or polytheistic calls for help.

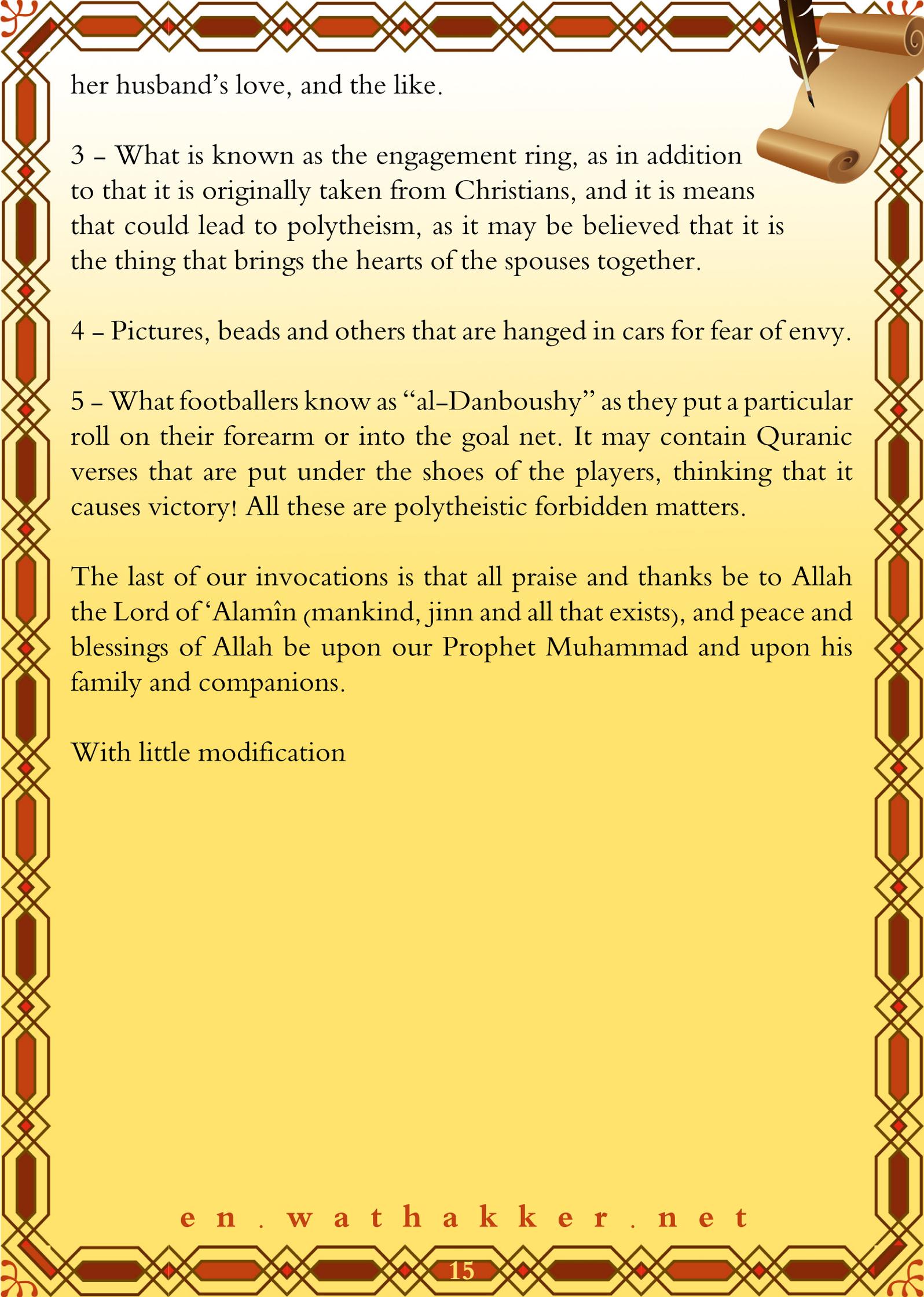
5 - It may be means to leave the Quran and prayers and to be satisfied with what is hanged.

Examples of the existing amulets

1 - What are hanged on children for fear of the envy.

2 - What some women hang or put into their rooms or under pillows to prevent from envy or to keep her safe from harm or to bring about

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her husband's love, and the like.

3 - What is known as the engagement ring, as in addition to that it is originally taken from Christians, and it is means that could lead to polytheism, as it may be believed that it is the thing that brings the hearts of the spouses together.

4 - Pictures, beads and others that are hanged in cars for fear of envy.

5 - What footballers know as "al-Danboushy" as they put a particular roll on their forearm or into the goal net. It may contain Quranic verses that are put under the shoes of the players, thinking that it causes victory! All these are polytheistic forbidden matters.

The last of our invocations is that all praise and thanks be to Allah the Lord of 'Alamîn (mankind, jinn and all that exists), and peace and blessings of Allah be upon our Prophet Muhammad and upon his family and companions.

With little modification