

Review of The Concept of Intercession of The Qur'an on The Day of Judgement

Ahmad Zuhri

¹Universitas Islam Negeri Sumatera Utara, Indonesia; zuhriahmad@uinsu.ac.id

ARTICLE INFO

Keywords:

Concept;
Review;
Al-Quran Intercession;
Day of Judgement

Article history:

Received 2022-07-26
Revised 2022-10-20
Accepted 2022-12-31

ABSTRACT

The word "syafa'a" (intercession) refers to Allah SWT's generous display of grace in the form of assistance. Intercession on the last day is the most expected part of every human being. Specifically, giving intercession can be analogized as a request to get good and avoid evil. One of the classifications of intercession on the Day of Judgement is intercession. The group of people who get this intercession are people who have a heart that is firmly attached to the Al-Qur'an, making the Al-Qur'an a guide, leader, and guide in their lives. The review of the concept of intercession in the Qur'an given by Allah SWT will be analysed using a descriptive qualitative approach based on several literatures, laws, and opinions of the scholars. The data used in this research refers to the hadith of the Prophet, quotations from Al-Quran verses, and reviews of the opinions of scholars who are oriented towards the intercession of the Qur'an. The results of the research show that intercession in the Qur'an is a gift from Allah, and only He has the full power to give intercession to whoever He wants. Syafa'at is not an absolute guarantee or an opportunity to commit sins, but is a mercy from Allah that can benefit those who are pleased with Him.

This is an open access article under the CC BY license.



Corresponding Author:

Ahmad Zuhri

Universitas Islam Negeri Sumatera Utara, Indonesia; zuhriahmad@uinsu.ac.id

1. INTRODUCTION

In Arabic, intercession is taken from the word شفيع (Syafa'a) (Al-Baalbakki & Al-Baalbaki, 1997) which means combining something with something else of the same kind to make a pair. Intercession, which is taken from the word syafa'a, means asking for forgiveness for the sins that have been committed (Yuslem et al., 2021). Intercession also means a request for forgiveness by someone who has the right to intercede for someone who is entitled to it. So, the intercession of the Prophet SAW or other holy humans for a group of people means a prayer, a request for forgiveness, or also a request for an intention to the presence of Allah SWT for the people who receive intercession. In short, the meaning of intercession is not much different from prayer (Ali, 1985).

Another opinion says that intercession means acting as an intermediary for others to seek good and prevent evil. This second opinion is much better because it includes two requests, namely getting

good and avoiding bad. In addition, there are those who argue that intercession is a plea to be saved from sin and evil. In the holy Quran, the word intercession is used to denote several different meanings. The total number of verses that directly mention the issue of intercession is 25 verses spread across eighteen chapters of the Quran. All these verses show the meaning of asking for forgiveness for sins.

In the holy book Al-Quran, there is not a single verse that shows the absolute denial of intercession. The existing denial only points to a group of people who are mentioned by Allah SWT as having the nature of disbelief. This is what causes them not to be entitled to intercession (Kazuba et al., 2022). In other words, the intercession denied by the Quran is related to infidels. When the Quran denies intercession for a group of people with certain criteria, at the same time, it affirms the reality of intercession for the group that bears the title of believers.

Based on this, Allah's grant of intercession will be applicable to anyone He chooses as an abundance of His mercy, forgiveness, and assistance for His blessed servants. In a broader context, Allah with all His power will give authority to every creature to intercede for other creatures, such as prophets to the people and their followers, groups of pious people, and the Qur'an, which provides intercession for groups of people who always practise and read the Qur'an and are able to stick to the Qur'an in making decisions and living life. However, the thing that needs attention is this intercession, which only applies to people who have received Allah's permission and the human group. Based on this, this research will provide information related to the review of the concept of intercession in the Qur'an based on sources originating from the Qur'an, the hadith of the Prophet, as well as the opinions and interpretations of scholars that can occur and become a help for the people on the Day of Judgement in the future. As well as being a motivation for Muslims in giving aspirations to always read, practise, and make the Al-Quran a way of life, so that the hearts and minds of Muslims always have a strong bond with the Al-Quran in everyday life.

Kinds of Intercession

Intercession is a divine gift and mercy obtained through the efficacious prayer of the Prophet SAW for his sinful people on the Day of Resurrection. In many hadiths, it is mentioned that this intercession varies. Some are the special rights of the Prophet Muhammad SAW, and some are the rights of other prophets, even martyrs in the way of Allah and the scholars. There are two kinds of benefits, namely:

1. Special intercession

This is only owned by the Prophet, namely the great intercession (syafaah 'uzhma) for the commencement of reckoning and his intercession for the inhabitants of heaven so that they can enter it.

2. Public intercession

This is owned by the prophets, angels, and believers, namely intercession for people who have the right to go to hell so that they do not enter it or for believers who have entered hell so that they are expelled from it.

Thus, it does not mean that having intercession on the Day of Judgement means that we are free to neglect our obligations and commit mistakes and immorality. However, the descent of intercession also has several conditions. Intercession that is justified is intercession that is fulfilled under three conditions, namely:

- a. Allah's *ridho* for those who intercede;
- b. God's blessing for those who will be given intercession. However, when the *'udhma* (intercession for all people) takes place later in *mauqif* (a gathering place for all people), this type of intercession is for everyone, whether or not they have received Allah's blessing.
- c. And get Allah's permission to make intercession. While this permission is not possible to obtain unless the two conditions above are fulfilled, Allah's blessing is for those who intercede and who will obtain intercession.

According to Sheikh Ja'far Subhani, *syafaa*, if understood from the perspective of the Qur'an, has many meanings and forms. Therefore, intercession can be divided into three types:

a. Syafa'a Takwiniyyah

Allah is the creator, regulates everything that exists in the universe, and resides on the throne of almighty power. Allah, as an illat, or the main cause for the existence of everything in the universe, is he who is the original cause, where something other than that cannot possibly have a cause without the cause he gives, and becomes the giver of intercession before obtaining his permission. Simply put, takwiniyyah syafâ'at is syafâ'at, which stipulates that it is Allah who has full authority to give intercession to whomever he wishes.

b. Syafa'a Qayyadiyah

What is meant by this type of syafa'a is the leadership of the prophets, saints, priests, scholars, and holy books, which function as intercessors (help) (Widagdo, 2023) and syafa'a (itself) in freeing man from the consequences and influences of his evil deeds. Syafa'a qayyadiyah is syafa'a according to the meaning of the language. This is because those mulattoes who combine the help of the guidance of the Qur'an and the guidance of the prophets and priests in their will and efforts will undoubtedly succeed in achieving happiness, reaching a high degree in life, and being free from the consequences of disobedience.

c. Syafa'a Mushtalahah

The nature of this type of intercession is none other than the arrival of God's mercy and forgiveness to His servants. Through the mediation of saints and holy people among His servants, this is an odd one. Because, as is the case with divine guidance, which is God's gift and reached His servants in the world through the prophets and holy books, God's forgiveness and forgiveness on the Day of Judgement to His servants who sinned and committed immorality through the intermediary I mentioned earlier, the same is the case.

Meanwhile, according to Muhammad bin Abdallah al-Habadan syafa'a, it is divided into two:

1. Syafa'a Manfiah

syafa'a is sought other than Allah, even though there is no other intercessor besides Allah.

2. Syafa'a Mastbitah

syafa'a that is requested from Allah, in which intercession can complete the conditions.

The Recipient and Recipient of Intercession

Allah asserts that He is entitled to all intercession. No one has the authority to intercede except those authorised by God to do so. Allah SWT says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Meaning: "Allah, there is no God but He who lives eternally, continuously takes care of (His creatures), does not get sleepy, and does not sleep. To Him belongs what is in the heavens and on earth. No one can intercede with Allah without His permission. Allah knows what is before them and behind them, and they know nothing from Allah's knowledge except what He wills. Allah's chair covers the heavens and the earth. And Allah does not find it hard to care for both of them, and Allah is Most High, Most Great."

The verse above is known as the "chair verse" because it mentions the chair of Allah SWT. This verse has a high position in Islam, and it also has many virtues. The wisdom behind intercession is that Allah wants to honour the intercessors, affirm their position, and reveal their elevation. Intercession belongs to Allah alone. He will intercede for anyone he pleases and prevent anyone he forbids.

If you examine the verses of the Quran carefully, you will conclude that Allah SWT, in His last holy book, never mentions the name of anyone who will intercede on the Day of Resurrection. However, by mentioning some of the characteristics and criteria of a shafi', or intercessor, the Qur'an explains that anyone who has these qualities means that he is a shafi' on the Day of Resurrection. In his commentary, Imam Nasafi says that a person will not be able to intercede except with Allah's permission; this verse explains Allah's power. A person will not be able to speak on the Day of

Judgement except with Allah's permission. This verse is a refutation of the allegations of unbelievers who believe that their statues can provide intercession for their worshippers (An-Nasafi, 1995).

The intercession of Allah, and He is the Most Merciful among the Merciful. As the creator of the heavens and the earth and all that is in them, it is very appropriate for Allah to take control of this wheel of life, both in this worldly life and the life hereafter. Humans should know the position of His Most High Lord, who creates and beautifies His creation, who has power, and who gives guidance. He who must know Allah's rights over the servants He created and who are given sustenance, who are given abundant favours, the big and the small, and provide intercession.

Verse of the Qur'an in various letters, for example, explain Allah as a substance who has prerogative rights in this matter of intercession. QS al-'An'am: 51 about there being no protection other than Allah

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

"Instruct those who fear that they will be gathered before their Lord (on the Day of Judgment) with it (the Qur'an), there is no protector and intercessor for them besides Allah, so that they may be pious"

What is meant by no one providing intercession is those who disbelieve who seek protection other than Allah, even including believers who are immoral, People of the Book who are kufr and polytheists. And what is meant by Safi' is that no one is interceded (Masyfui') for unbelievers (Bantani, 1994). QS al-'An'am: 70 about human neglect while still alive and regret when in the afterlife.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَثَهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ لِمَا كَانُوا يَكْفُرُونَ

"Leave those who make their religion a game and a joke; they have been deceived by the life of the world. Warn them with the Qur'an so that everyone does not fall into hell because of their own actions. There is no protector and provider of intercession (help) for him other than Allah. And if he wants to redeem it with any kind of ransom, it will not be accepted. Those are the people who are thrown into hell because of their own actions. They get a drink from boiling water and a painful punishment because of their disbelief"

In addition, in QS Al-Zumar: 44, everything belongs to God alone. The owner of the kingdom on earth, and to him we will be returned.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Say, "Help belongs only to Allah. He owns the kingdoms of heaven and earth. Then to Him you will be returned."

There are several groups referred to by the Qur'an as shafi'. In addition, good deeds can also provide intercession for the culprit. However, Sheikh Nawawi, in his interpretation, said that after explaining several options, he said that the giver of syafaat is only Allah (Bantani, 1994). The following groups are able to provide intercession:

1. The Prophets

Allah SWT said:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

"Allah knows everything that is in front of them (the angels) and behind them. They do not intercede except for those whom Allah pleases, and they are always careful because they fear Him."

The verse above shows that the disbelievers call the apostles sent by Allah SWT the children of Allah. However, the Qur'an emphatically refutes their words and calls the apostles servants of Allah who are glorified with prophetic duties, and they will not give intercession, which is the right they get from Allah, except to those who have been pleased by Him. Syekh Nawawi al Bantani said that what is blessed by Him is someone who says the phrase LA ILA HA ILLAAH (Bantani, 1994).

The Prophet's Syafat is explained in more detail in the book Haqiqa al-Tawassul wa Al-Wasilah (Ali, 1985). The meaning conveyed by this verse also applies to the angels. In many verses of the holy Qur'an, it is stated that infidels and polytheists often refer to angels as daughters of Allah. Glory be to Allah for all that they accuse.

2. Angels

The verse of the Qur'an that mentions that angels are intercessors is the word of Allah, which reads:

وَكَمْ مِنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يُأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى

"And how many angels are in the sky, their intercession is of no use except after Allah permits for those whom He wills and pleases."

3. Mukminin

Allah SWT says:

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

"And the gods besides Allah cannot intercede. "Those who can intercede are only those who testify to the truth and those who know."

As for the intercessors according to His word, they are:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

"They are not entitled to intercession except for people who have entered into an agreement with God the Most Gracious" (Kathir, 1996).

In his commentary, Imam Ibnu Kasir said that the verse is an affirmation that unbelievers will not receive the same intercession obtained by believers (Kathir, 1996).

Those disbelievers do not get intercession from anyone to help them or relieve the bitter suffering they experience. Because those who are entitled to receive intercession on that day are only people who have been promised by Allah to receive intercession, namely believers who, during their lifetime in the world, have prepared themselves to receive intercession with their deeds of worship and their struggle to uphold Allah's sentence. Intercession on that day is only owned by the prophets, scholars, and martyrs according to their respective deeds and devotions. Among the acts of worship that make a person entitled to intercession are maintaining the five daily prayers as well as possible. But people who have left their prayers will not get God's promise. It is up to God whether He will reward him or punish him.

2. METHOD

The method used in this study is a descriptive-qualitative method with an approach carried out by implementing the library research approach. A qualitative method approach is applied in collecting, analysing, and interpreting data with reference descriptions or theories that have relevant links, resulting in interpretations from the social context of a phenomenon that is observed in depth. In addition, the results of qualitative research were carried out by illustrating research designs whose findings were not statistically obtained or quantified, with various sources obtained from books,

journals, and scientific articles, including descriptions of research that had been carried out before (Fadli, 2021). The qualitative method approach provides a descriptive character in a research design that has key instruments in data collection and a natural background with an inductive approach (Adlini et al., 2017). While library research involves collecting data from various sources and written literature, this is done to obtain information related to the research topic

3. FINDINGS AND DISCUSSION

Syafa'a Al-Qur'an

The Qur'an is a very special book of Allah subhanahu wata'ala. The Torah, the Bible, and the Psalms are books that came before the Qur'an but do not possess this feature. One of his features is that he is able to intercede for his readers. Therefore, the Prophet advised his people to read the Qur'an a lot so that later they would get the intercession of the Qur'an, as the Prophet said:

إِقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

"Read the Qur'an; in fact, it will come on the Day of Resurrection to intercede for its readers" (Muslim & An-Naisaburi, 1994)

This hadith is strengthened by the hadith of the Prophet, which states that later (on the Day of Resurrection), the Qur'an will come asking directly to its Lord to grant its reader a crown of glory. This glory cannot be obtained by anyone except for those who like and reproduce reading the Qur'an. The Prophet said:

يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَلِّهِ، فَيُلْبَسُ تَأَجُّجَ الْكِرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكِرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ، فَيَقَالُ لَهُ: اقْرَأْ وَارْقُ، وَيُرَادُ بِكُلِّ آيَةٍ حَسَنَةٌ:"

"Later on the Day of Judgement, the Qur'an will come, while asking his Lord, 'O God, clothe him (the receiver of the Qur'an)!' Then he puts on a crown of glory. Then he begged again, 'O Lord, add more!' Then he was clothed in glory. Then he begged again, 'O Lord, be pleased with him!' Then Allah was pleased with him. So he said, "Read and go up. Because every verse will be folded into goodness (Al-Tirmidzî & Al-Tirmidzî, 1975).

From the two hadiths above, it can be understood that the truth of the intercession of the Qur'an later on the Day of Judgement is real and undeniable. However, to get the intercession of the Qur'an, a person must have a heart that is firmly attached to the Qur'an, making the Qur'an a guide, leader, and guide in his life. However, if the Qur'an is only used to decorate walls and cupboards without practising its contents, then it will drag its owner and reader into the flames of hell (Masduki, 2018). Because the Qur'an has two dimensions and different functions at the same time: intercede or curse.

القرآن مشفع وماحل مُصَدِّقٌ مَنْ جَعَلَهُ إِمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ

"The Al-Qur'an gives intercession, is asked for intercession, and is a witness that is believed (its truth); whoever makes him a priest, role model, or guide (by practising the contents of his content), then he will be drawn to heaven, and whoever makes him behind his back (leaving its contents), then he will be drawn to hell." (Hibban, 1988).

The Prophet also said:

وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

"The Qur'an can benefit you and harm you" (Muslim & An-Naisaburi, 1994).

If Al-Qur'an readers are able to get intercession, what about Al-Qur'an memorizers (hamilul Al-Qur'ans)? In one of the hadiths of the Prophet stated by Imam Ibn Majah in his work, Sunan Ibnu Majah, one who reads the Qur'an and memorises it will get guaranteed intercession along with ten of his family, even though these ten families have been sentenced to go to hell.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ فَمَا اسْتَوْجِبُوا النَّارَ

"Whoever reads the Qur'an and memorises it, Allah will enter him into heaven and give intercession to ten of his family who are all sentenced to go to hell."

The word memorise here has two meanings: first, practise the contents of its content; second, carry out what is required of him. Second, read the Qur'an continuously and consistently so that he memorises it without any intention of memorising it (Al-Sanadiy, n.d.).

This means that with the consistency of a person reading the Qur'an until he is able to memorise it well, without the intention to memorise it, he is entitled to get glory in the form of intercession guaranteed by ten of his family members. This is a gift for the people of the Prophet Muhammad, simply because the intercession of the Qur'an is a very great intercession.

Differences between Syafa'at Al Qur'an and other Syafa'a

Sheikh Abdul Fattah al-Qadi explained that the intercession of the Qur'an is different from other intercessions later on the Day of Judgement. The intercession of the Qur'an prevents a person from falling into the flames of hell, while the intercession of others lifts and saves a person from the flames of hell. This means that someone who gets the intercession of the Qur'an will be prevented from falling into the flames of hell even though he is sentenced to be a resident of hell. People who get intercession other than the Qur'an are lifted from the flames of hell after feeling the heat of the fire.

The above opinion is in accordance with what was stated by Ibn al-Qashih in his work Siraj al-Qari' wa Tidzkar al-Muqri' al-Muntahi: that the intercession of the Qur'an saves a reader from the blazing fires of hell. To strengthen his opinion, Ibn al-Qashih quotes the hadith of the Prophet:

من شفع له القرآن يوم القيامة نجا

"Whoever gets intercession from the Qur'an, he will be safe." (Muslim & An-Naisaburi, 1994)

Imam al-Syatibi expressed, through his verses, the greatness of the intercession of the Qur'an:

وإن كتاب الله أوثق شافع وأغنى غناء وأهبا متفضلا

"Verily, the Book of Allah is the most trusted intercessor and the most complete; it also increases its priority (for the reader)".

This shows how powerful the Qur'an is; it is the only book of Allah whose miracles are eternal until the Day of Judgement; it is like a light that never goes out. Everyone needs the light of the Qur'an, which can illuminate his path in navigating life. His intercession is like fresh water, which every soul craves. Anyone who drinks the water of the cup of the Qur'an deserves glory from Him.

Syafa'a in the Qur'an refers to the concept of intercession, which is considered to have the power to ask for forgiveness or to obtain good for others before Allah. There are several important conclusions that can be drawn about intercession based on the verses of the Qur'an.

Intercession is a special right of Allah : Allah is the sole owner of intercession, and only He has the absolute power to grant intercession to whoever He wishes. No one has absolute authority over intercession except Allah. Intercession can only be granted with Allah's permission. Although

intercession can be requested by certain people, such as the prophets or pious people, it will only be accepted if Allah wills it. There is no intercession that takes place without Allah's permission or will.

4. CONCLUSION

Syafa'a in the Quran is a gift from Allah, and only He has the full power to give intercession to whoever He wants. Syafa'at is not an absolute guarantee or an opportunity to commit sins, but is a mercy from Allah that can benefit those who are pleased with Him.

Syafa'a is only given to those who are pleased with Allah. Syafa'a is not an excuse for relinquishing responsibility and committing sin indiscriminately. Syafa'at is only given to those who earn the pleasure of Allah by doing good deeds and living a life of obedience to Him. Intercession can help individuals on the Day of Judgement. Intercession can benefit those who receive it. For example, intercession can be used to ask forgiveness for certain sins or to elevate someone from a lower level to a higher level in heaven. Ultimately, however, all intercession depends on Allah's will. Intercession cannot be given to those who deny. For those who consistently deny and reject Allah's truth, intercession will be of no use. Syafa'a is only given to those who have faith and act according to the teachings of Allah.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2017). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 6(1), 1–6.
- Al-Baalbakki, M., & Al-Baalbaki, R. (1997). *Al-Mawrid Dictionary: English-Arabic, Arabic-English*. Dar El-Ilm Lil Malayin.
- Al-Sanadiy, M. bin A. W. (n.d.). *Kifayat al-Hajah fi Syarh Sunan Ibnu Majah*. Dar al-Jail.
- Al-Tirmidzî, I., & Al-Tirmidzî, S. (1975). *Ma Jâ-a mata Yu'mar al-Shabiy bi al-Shalâh*. Maktabah al-Bab al-Halabi.
- Ali, M. M. (1985). *Haqiqah at tawassul wa al wasilah ala dlau' al kitab wa as sunnah*. Alim al Kitab.
- An-Nasafi, A. bin A. bin M. (1995). *Tafsir an-Nasafi al Musamma Madarik al Tanzil wa Haqaiq al-Ta'wil*. Dar al-Kutuk al-Ilmiah.
- Bantani, S. N. al-. (1994). *Tafsir al-Munir li Ma'alimi Al-Tanzil al Musamma Murah Labib*. Dar al-Fikri.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54.
- Hibban, I. (1988). *Shahih Ibnu Hibban*. Muassasat al-Risalah.
- Kathir, I. bin U. I. (1996). *Tafsir al-Quran al-a'zim*. Dar al-Andalas.
- Kazuba, M., M., M. G., Abubakar, & Firdaus, A. (2022). Intercession In The Qur'an Critical Analysis Interpretation of Al-Maraghi. *Jurnal Diskursus Islam*, 10(2). <https://doi.org/10.2207/jjws.91.328>
- Masduki, Y. (2018). Implikasi Psikologis Bagi Penghafal Al-Qur'an. *Medina-Te : Jurnal Studi Islam*, 6(1), 1–8.
<http://journals.sagepub.com/doi/10.1177/1120700020921110%0Ahttps://doi.org/10.1016/j.reuma.2018.06.001%0Ahttps://doi.org/10.1016/j.arth.2018.03.044%0Ahttps://reader.elsevier.com/reader/sd/pii/S1063458420300078?token=C039B8B13922A2079230DC9AF11A333E295FCD8>
- Muslim, I., & An-Naisaburi, A.-Q. (1994). *Shahih Muslim, juz. I. V. Kairo. Daru Asdy-Sya'bi*, 1383.
- Widagdo, H. H. (2023). Syafaat Alquran dalam Tinjauan Hadis. *Jurnal Pendidikan Tambusai*, 7, 2088–2094.
- Yuslem, N., Ardiansyah, A., Mukhtaruddin, M., & Nasution, I. F. A. (2021). Hadis-Hadis Tentang Syafaat Dalam Kitab Sahih Muslim. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 5(2), 629. <https://doi.org/10.29240/alquds.v5i2.2909>