



IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL

CHARACTERISTICS OF PEOPLE WHO WILL BE IN HELLFIRE

INTRODUCTION

Allah has Provided us with an opportunity to try and strive in this world in order to get into the ONLY place which we hope to live permanently - which is in Paradise inshaAllah. Sufficient examples have been given in the Qur'an to make us think and ponder on how to get to this amazing place. Examples are also given on those who will be in hellfire:

1. Iblis
2. Fir'aun
3. Qarun
4. Abu Lahab
5. Wives of the prophets Nuh (AS) and Lot (AS)
6. The hypocrites

We need to study their characters in order to be different from them so that we will protect ourselves inshaAllah from the Hellfire.

We were also sent the best messenger, our beloved prophet Muhammad Sallallahu 'alayhi wa sallam, in order to explain to us on the characteristics of those who will be in hellfire.

In the above 6 characters which Allah have quoted in the Qur'an, one of the characteristics shared among them is arrogance.

1. ARROGANCE

Arrogance was what iblis had when he refused to obey Allah's Command. Allah's command was easy and simple - prostrate to Adam (AS). Not only did Iblis refused to obey, but he answered back to Allah why he refused to follow Allah's command:

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“And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate.

(Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."

(Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

7: 11-13

The pharaoh boasted that people must worship him:

“Then he gathered his people and cried aloud,

Saying: "I am your lord, most high",

So Allah, seized him with punishment for his last [i.e. his saying: "I am your lord, most high"] (see Verse 79:24) and first [i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38)] transgression."

79: 23-25

Qarun was very proud of the wealth that he had:

“He said: "This has been given to me only because of knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allah knows them well, so they will be punished without account).” 28: 78

Our prophet SallAllahu alayhi wa sallam said “One will not enter Paradise if one has an atom’s weight of arrogance in his heart” (Muslim and Tarmidhi)

Therefore it was this arrogance that led iblis to be cast out of paradise and it will be this arrogance which will prevent a person from entering paradise in the Day of Judgment. The degree of arrogance varies, as explained by prophet Muhammad SallAllahu alayhi wa sallam explained in the next hadith:

It was narrated from ‘Abd-Allaah ibn Mas’ood that the Prophet (peace and blessings of Allaah be upon him) said: “No one who has an atom’s-weight of

arrogance in his heart will enter Paradise.” A man said, “O Messenger of Allaah, what if a man likes his clothes and his shoes to look good?” He said, “Allaah is Beautiful and loves beauty. Arrogance means rejecting the truth and looking down on people.”

Narrated by Muslim, 91.

Arrogance is of several types, including the following:

1 - When a person does not accept the truth and produces false arguments against it, as we have mentioned in the hadeeth of ‘Abd-Allaah ibn Mas’ood, “Arrogance means rejecting the truth and looking down on people.”

2 - When a person admires himself for his beauty or handsomeness, or the fineness of his food or clothing, so he feels proud and arrogant and feels superior to people.

It was narrated that Abu Hurayrah said: The Prophet (peace and blessings of Allaah be upon him) said (or Abu’l-Qaasim (peace and blessings of Allaah be upon him) said): “Whilst a man was walking, dragging his garment with pride, with his hair nicely combed, Allaah caused the earth to swallow him and he will go on sinking in it until the Day of Resurrection.”

Narrated by al-Bukhaari, 3297; Muslim, 2088

A similar case is the story of the friend of the man whose companion spoke to him arrogantly. Allaah says (interpretation of the meaning):

“And he had property (or fruit) and he said to his companion, in the course of mutual talk: ‘I am more than you in wealth and stronger in respect of men’”
[al-Kahf 18:34]

It may be that he was boasting about his tribe and lineage.

Therefore, of the worst kind of arrogance is to reject the truth - which are the commands of Allah in the Qur’an. So, if one were to refuse to submit to Allah, that is the worst kind of arrogance. Hence not becoming a Muslim will lead one to be in Hellfire.

In a hadeeth that was narrated by Muslim in his Saheeh (135) from Jaabir (may Allah be pleased with him) who said: A man came to the Prophet (blessings and peace of Allah be upon him) and said: O Messenger of Allah, what are the two deeds that make entering Paradise or Hell inevitable?

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He said: "Whoever dies not associating anything with Allah will enter Paradise, and whoever dies associating anything with Allah will enter Hell."

An-Nawawi said: With regard to the words, "What are the two deeds that make entering Paradise or Hell inevitable?" what is meant are the characteristic that makes Paradise inevitable and the characteristic that makes Hell inevitable. End quote.

"Then it will be said to them: "Where are (all) those whom you used to join in worship as partners besides Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers. That was because you had been exulting in the earth without any right (by worshipping others instead of Allah and by committing crimes), and that you used to rejoice extremely (in your error). Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!"

40: 73-76

Even the Paradise and Hellfire will have disputes, in an authentic hadith:

Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said, "Paradise and Hellfire argued with each other. The Hellfire said: The tyrants and the arrogant are in me. Paradise said: The meek among people and their poor are in me. Allah judged between them: You, Paradise, are my mercy that I bestow upon whomever I will. You, Hellfire, are my punishment with which I punish whomever I will. You will both be filled."

Source: Ṣaḥīḥ Muslim 2847

One of the worst consequences of arrogance is that Allah, who is the Most Compassionate, the Most Merciful, will turn away His Guidance from those who are arrogant:

"I shall turn away from My Ayat (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them." 7: 146

The most severe kind of arrogance is to refuse to worship Allah and submit to Him.

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"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" 40: 60

Those who disbelieved will incur Allah's Punishment in Hellfire:

"Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Auliya' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism)." 18: 102

Besides turning His Guidance against the arrogant, all the deeds in this world will have no weight in the Hereafter:

Say (O Muhammad): "Shall We tell you the greatest losers in respect of (their) deeds?

"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!

"They are those who deny the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

"That shall be their recompense, Hell; because they disbelieved and took My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

18: 103-106

Allah will not forgive those who sets up partners with Him:

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away." 4: 116

They will remain in hellfire forever, as Allah described in the next verse:

"Verily, those who belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists, sinners, etc.)." 7: 40

So, do be careful not to reject any parts of the Qur'an, which is sign of arrogance by rejecting the Truth:

- To reject the fact that LGBT is warned by Allah in the Qur'an on the pretext that this is the 21st century England is a form of arrogance.
- To refuse to give out the wealth after death in accordance to the shariah is a form of arrogance.
- To continue to drink alcohol and gamble simply because you think the Qur'an need to modernise is a form of arrogance.
- To appoint a female imam in order to modernise Islam is a form of arrogance because you have rejected the Qur'an and sunnah

2. CHARACTERS IN RELATION TO THE DWELLERS OF SAQAR

"What has caused you to enter Hell (saqar)?"

They will say: "We were not of those who used to offer their Salat (prayers)

"Nor we used to feed Al-Miskin (the poor);

"And we used to talk falsehood (all that which Allah hated) with vain talkers .

"And we used to belie the Day of Recompense

(A)Not Praying

The one who does not pray at all, either in his house or in the mosque, and does not attend Jumu'ah or prayers in congregation, has also rendered his good deeds invalid and has falling into kufr by not praying at all. The Messenger of Allah (blessings and peace of Allah be upon him) said: "The covenant that stands between us and them - i.e., the characteristic that separates the Muslims from the disbelievers - is the prayer. Whoever does not pray has disbelieved."

Narrated by at-Tirmidhi, 2545; an-Nasaa'i, 459. classed as saheeh by al-Albaani.

We understood very clearly that the first question to be asked on the Day of Judgment is the prayer:

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: "The first thing among their deeds for which the people will be brought to account on the Day of Resurrection will be prayer. Our Lord will say to His angels, although He knows best, 'Look at My slave's prayer,

is it complete or lacking?' If it is complete, it will be recorded as complete, but if it is lacking, He will say, 'Look and see whether my slave did any voluntary (naafil) prayers.' If he had done voluntary prayers, He will say, 'Complete the obligatory prayers of My slave from his voluntary prayers.' Then the rest of his deeds will be examined in a similar manner."

(Narrated by Abu Dawood, 864; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 770).

(B) Not feeding the poor

Allah Grant a great reward for feeding the poor:

5. *Verily, the Abrar (pious, who fear Allah and avoid evil), shall drink a cup (of wine) mixed with water from a spring in Paradise called Kafur.*
6. *A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.*
7. *They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.*
8. *And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive,*
9. *(Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.*
10. *"Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)."*
11. *So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.*

76: 5-11

The very first sermon of prophet Muhammad SallAllahu alayhi wa sallam in Madinah contains a message of feeding the poor:

'Abdullah bin Salam (May Allah be pleased with him) reported: I heard the Messenger of Allah (SallAllahu alayhi wa sallam) saying: "O people, spread salaam, feed the poor, strengthen ties of kinship and be in prayer when others are sleeping, you will enter Jannah in peace". (At Tarmidhi)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

Allah will say on the Day of Resurrection:

“O, son of Adam, I asked you for food and you fed Me not. “He will say: “O Lord, and how should I feed You when You are the Lord of the Worlds?” He (Allah) will say: “Did you not know that My servant so-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found (the reward for doing so) with Me?” (Muslim)

(C) Talking falsehood

The worst form of lying is to do so upon Allah and His Messenger SallAllahu alayhi wa sallam which is to falsely attribute things to them. Allah Almighty Says in the Quran (what means): "And if he [i.e., Muhammad] had made up about Us some [false] sayings, We would have seized by the right hand; then We would have cut from him the aorta " [Quran 69:44-46]

And (what means): "...And do not conceal testimony, for whoever conceals it - his heart is indeed sinful...." [Quran 2:283]

And (what means): "And do not mix the truth with falsehood or conceal the truth while you know [it]." [Quran 2:42]

Allah Says (what means): "...Indeed Allah does not guide one who is a transgressor and a liar." [Quran 40:28]

And (what means): "...Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever." [Quran 39:3]

Almighty Allah also Says (what means): "...The curse of Allah be upon him if he should be among the liars." [Quran 24:7]

Prophet Muhammad SallAllahu alayhi wa sallam said:

“Indeed, truth leads to virtue and virtue leads to Paradise, and a truthful person continues to speak the truth until he becomes the most truthful person. Lies lead to evil and evil leads to Hell, and a liar continues to lie until he is listed as a high ranking liar before Allah." [Al-Bukhari]

Yoosuf Ibn 'Abdullaah, may Allah be pleased with him, said that he asked Prophet Muhammad SallAllahu alayhi wa sallam : " O Messenger of Allah! What do you think is the most dreadful thing for me?" Yoosuf, may Allah be pleased with him, continued: "The Messenger caught hold of his tongue and said: "This." [At-Tirmithi]

Bahz Ibn Hakeem related that the Messenger SallAllahu alayhi wa sallam said: "Destruction is for the man who tells lies for the amusement of other people. Destruction is for him." [At-Tirmithi]

(D)Belie on the Day of Judgment

"And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment." 29: 23

3. HYPOCRISY

In the beginning of surah al Baqarah, Allah described the believers in 4 verses, the disbelievers in 2 verses and the hypocrites in 13 verses.

Allah Warned us that the consequence of being a hypocrite is worse than a disbeliever:

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them"

[an-Nisa' 4:145].

Major hypocrisy is the hypocrisy of one who conceals disbelief whilst making an outward show of being a Muslim. Al-Jarjaani (may Allah have mercy on him) said: The hypocrite is the one who is a disbeliever in his heart but pays lip service to faith outwardly. End quote.

At-Ta'reefaat, p. 298

The one who pretends outwardly to believe in Allah, His Angels, His Books, His Messengers and the Last Day, whilst inwardly believing that which is contrary to that or part of it, is the hypocrite in the sense of major hypocrisy.

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These are the ones who are referred to in the verse in which Allah, may He be exalted, says (interpretation of the meaning): "Verily, the hypocrites will be in the lowest depths (grade) of the Fire" [an-Nisa' 4:145].

Some of the most prominent of their characteristics are lying, treachery, deceit and resorting to foul speech when disputing.

With regard to minor hypocrisy – which is also called hypocrisy of actions – this refers to hypocrisy in deeds. That is when a person does righteous actions but they do not truly represent what is in his heart, or he behaves differently in private and in public, but that does not have to do with the fundamentals of faith mentioned above. Such a person may fall into one of the branches of hypocrisy of actions, or he may have some of the characteristics of the hypocrites, such as lying, treachery and breaking promises.

It was narrated from 'Abdullah ibn 'Amr (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of them has one of the characteristics of hypocrisy, until he gives it up: when he is entrusted with something he betrays that trust, when he speaks he lies, when he makes a covenant he breaks it, and when he disputes he resorts to obscene speech."

Narrated by al-Bukhaari (54) and Muslim (58).

If any of those who believe in Tawheed (the Oneness of Allah) has any of these characteristics, he has fallen into minor hypocrisy to the extent to which he has done such deeds or has that characteristic, because he resembles the hypocrites in some of their actions, even if he is not exactly like them.

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

The word hypocrisy refers to major hypocrisy which means concealing disbelief, or minor hypocrisy which means behaving differently in private and in public with regard to obligatory duties. ... This is well known among the scholars and this is how they interpreted the words of the Prophet (blessings and peace of Allah be upon him), "The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust." Narrated by at-Tirmidhi and others. More than one of the early scholars said: A lesser form of kufr, a lesser form of hypocrisy, a lesser form of shirk.

Majmoo' al-Fataawa, 11/140

Al-Haafiz Ibn Rajab (may Allah have mercy on him) said:

The interpretation given by the respectable scholars is that hypocrisy in the linguistic sense refers to a kind of treachery and betrayal, making an outward display of goodness whilst inwardly concealing the opposite. In Islamic terms it may be divided into two categories, the first of which is major hypocrisy, which is when a person makes an outward show of believing in Allah, His Angels, His Books, His Messengers and the Last Day, whilst inwardly concealing the opposite of that in whole or in part. This is the kind of hypocrisy that existed at the time of the Messenger of Allah (blessings and peace of Allah be upon him), and Qur'an was revealed condemning those hypocrites and describing them as disbelievers, and stating that they would be in the lowest level of Hell. The second type of hypocrisy is minor hypocrisy, which is hypocrisy of deeds. That is when a person makes an outward show of being righteous when inwardly he is the opposite of that.

To sum up, minor hypocrisy refers to behaving differently in private and in public, as was stated by al-Hasan. Minor hypocrisy is a means that may lead to major hypocrisy, just as sins are the harbinger of disbelief. Just as there is the fear that the one who persists in sin may be deprived of faith at the time of death, there is also the fear that the one who persists in one of the characteristics of hypocrisy will be deprived of faith and will become a pure hypocrite. Imam Ahmad was asked: What do you say about one who does not fear hypocrisy for himself? He said: Who can be sure that he is safe from hypocrisy? Al-Hasan used to call the one who did deeds of hypocrisy a hypocrite, and something similar was narrated from Hudhayfah. End quote from Jaami' al-'Uloom wa'l-Hukam, p. 430-434

If a person has any level of minor hypocrisy and dies in that state, he will not remain in Hell for eternity. Rather the one who will remain in Hell for eternity is the hypocrite in the sense of major hypocrisy. However, minor hypocrisy is a means that may lead to major hypocrisy, as stated above. Hence the Sahaabah and the early generations (may Allah be pleased with them) used to seek refuge with Allah from it.

Based on that, if any Muslim has any of the characteristics of minor hypocrisy, he is not one of those who will remain in Hell forever; rather he is subject to the will of Allah, may He be exalted, in the Hereafter: if He wills, He will punish him in Hell for his sin, then bring him forth from it because of his belief in Tawheed, or if He wills, He will forgive him from the outset. His situation is like that of sinners among the monotheists. As for the hypocrite in the sense of major hypocrisy, he will abide forever in Hell – we seek refuge with Allah from the Fire.

4. TELLING OTHERS ON ENJOINING GOOD AND FORBIDDING EVIL BUT FAILED TO PRACTICE ON HIMSELF/HERSELF

Usamah ibn Zayd reported: The Messenger of Allah, peace and blessings be upon him, said, "A man will be brought on the Day of Resurrection and cast into the Hellfire, and his intestines will pour forth in Hell. He will go around them as a donkey around a millstone. The people of Hell will gather around him and say: What has happened to you? Were you not enjoining good and forbidding evil? He will say: Of course, I used to enjoin good but I did not practice it myself, and I used to forbid evil but I practiced it myself."

Source: Ṣaḥīḥ al-Bukhārī 3094, Ṣaḥīḥ Muslim 2989

Allah Warned us on these people:

"O you who believe! Why do you say that which you do not do?

Most hateful it is with Allah that you say that which you do not do."

61: 2-3

5. SHOWING OFF (RIYA')

One of the greatest ahaadeeth (prophetic narrations) concerning the punishment in the Hereafter of those who show off is the following, in which the Prophet (peace and blessings of Allaah be upon him) said:

When the Day of Resurrection comes, Allaah, may He be blessed and exalted, will come down to judge between His slaves, and every nation will be kneeling. The first ones to be called forth will be a man who learned the Quraan by heart, a man who fought for the sake of Allaah, and a man who had a lot of wealth. Allaah will say to the Quraan-reader, Did I not teach you that which I revealed to My Messenger? He will say, Yes, O Lord. He will say, What did you do with that which I taught you? He will say, I used to read it night and day. Allaah will say to him, You have lied, and the angels will say to him, You have lied. Allaah will say, Rather you wanted it to be said that So and so is a reader of Quraan, and that is what was said. Then the wealthy man will be brought forth, and Allaah will say to him, Did I not give you ample provision so that I did not leave you in need of anybody? He will say, Yes, O Lord. He will say, What did you do with that which I gave you? He will say, I used to uphold the ties of kinship and give

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in charity. Allaah will say to him, You have lied, and the angels will say to him, You have lied. Allaah will say, Rather you wanted it to be said that So and so is generous, and that is what was said. Then the one who was killed for the sake of Allaah (apparently) will be brought forth and Allaah will say to him, Why were you killed? He will say, I was commanded to fight in Jihaad (battle) for Your sake, so I fought until I was killed. Allaah will say to him, You have lied, and the angels will say to him, You have lied. Allaah will say, You wanted it to be said that So and so was courageous, and that is what was said. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) struck my knee and said, O Abu Hurayrah, these three are the first of the creation of Allaah who will be dragged into the Fire on the Day of Resurrection.

(Narrated and classed as hasan (sound) by al-Tirmidhi, 2382; classed as saheeh by Ibn Hibbaan, 408, and Ibn Khuzaymah, 2482).

Thinking about the punishment in this world for showing off
Just as there will be a punishment in the Hereafter for showing off, so too there is a punishment for it in this world, which is that Allaah will expose him and make his bad intentions known to others. This is one of the interpretations of the hadeeth of the Prophet (peace and blessings of Allaah be upon him):

“Whoever shows off, Allaah will expose him.”

(Narrated by al-Bukhaari, 6134; Muslim; 2986).

Ibn Hajar said: al-Khattaabi said, this means: “whoever does something that is not sincerely for the sake of Allaah, merely wanting people to see him and hear him, will be punished for that Allaah will expose him and make known what he is concealing.”

It was said that whoever does something with the intention of gaining status and prestige among people, and does not seek the Face of Allaah by doing it, Allaah will make him the subject of bad speech among the people in whose eyes he wanted to gain status, and he will have no reward for it in the Hereafter.

(Fath al-Baari, 11/336)

Allah Warned us:

"So woe to the worshippers, who are neglectful of their prayers. Those who want to be seen (by men)." [Al-Qur'an 107:4-6]

The Prophet, *sallallahu 'alayhi wa sallam*, said:

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"What I fear for you the most is the minor shirk, that is ar-riya. Allah will say on the Day of Judgement when He is rewarding the people for their actions: Go to those for whom you did riya for in the world then see if you find the reward with them."

[Related by Ahmad (5/428, 429) and al-Baghawi in *Sharh as-Sunnah* (4135) from the *hadith* of Mahmud bin Lubayd, *radiallahu 'anhu*, with an authentic chain upon the conditions of Muslim]

The Prophet, *sallallahu 'alayhi wa sallam*, said:

"Shall I not inform you of what I fear for you more than the Masih ad-Dajjal? It is the hidden shirk. It is when a man stands up for prayer, then beautifies his prayer for another to look at." [Related by Ibn Majah (2604) from the *hadith* of Abu Sa'id al-Khudri, *radiallahu 'anhu*. The *hadith* is *hasan*]

6. HADITH ON OPPRESSION AND WOMEN

According to Abu Huraira, the Prophet (SallAllahu alayhi wa sallam) said:
"There are two types of the people of Hell that I have not seen yet: men with whips like the tails of cattle, with which they strike the people, and women who are clothed yet naked (*), walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance."
(Narrated by both Muslim & Ahmad)

(*){Shaykh Ibn 'Uthaymeen said: The phrase "clothed yet naked" has been interpreted to mean that they wear short clothes that do not cover the 'awrah that must be covered. And it has been interpreted as meaning that they wear light, thin clothes that do not prevent others from seeing the woman's skin underneath. And it has been interpreted as meaning that they wear tight clothes that conceal the skin from sight but still show off the woman's charms.}}

This Hadith contains a stern warning against committing these two sins:

This Hadith is one of the miracles of Prophethood, for these two types of people have appeared, and they exist now, as al-Nawawi said.

(A) Oppression

Do beware of oppressing people, as their du'a is always Answered:

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The Prophet of Allah SallAllahu alayhi wa sallam said: *"There are three persons whose supplications are never rejected: The just leader, the fasting person when he breaks his fast, and the oppressed when he supplicates and whose supplication is raised above the clouds and the gates of heaven are opened for it, and (to whom) Allah will say: 'By My Glory! I shall assist you, even if it is after a while.'"* [At-Tirmithi]

Abu Hurayrah (RA) reported that the Prophet SallAllahu alayhi wa sallam said: *"He who has done a wrong that affects his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a Deenaar nor a Dirham. (On that Day), if he has done some good deeds, a portion equal to his wrongdoings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion."* [Al-Bukhari]

Abu Hurayrah (RA) reported: *"The Messenger of Allah SallAllahu alayhi wa sallam said: "Do you know who is the bankrupt one?" The people said: 'The bankrupt among us is the one who has neither money nor property.' He SallAllahu alayhi wa sallam said: "The real bankrupt one of my nation would be he who would come on the Day of Resurrection having (performed) prayers, (observed) fasting and (spent in) charity, (but he will find himself bankrupt on that Day due to depleting these good deeds) because he despised others, uttered slanderous terms against others, unlawfully devoured the wealth of others, shed the blood of others, and beat others. Therefore his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds are exhausted, their sins (i.e., those he oppressed) will be entered in his account and he will be thrown into the (Hell) Fire."* [Muslim]

(b) Women

Women making a wanton display of themselves and showing their charms and not adhering to correct Islamic hijab and noble Islamic manners.

Women must also be cautious because of the number of them in hellfire

It was narrated from the Prophet (peace and blessings of Allah be upon him) that women will form the majority of the people of Hell. It was narrated from 'Imran ibn Husayn that the Prophet (peace and blessings of Allah be upon him) said: *"I looked into Paradise and I saw that the majority of its people were the poor. And I looked into Hell and I saw that the majority of its people are women."*

(Narrated by al-Bukhari, 3241; Muslim, 2737)

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With regard to the reason for this, the Prophet (peace and blessings of Allah be upon him) was asked about it and he explained the reason.

It was narrated that 'Abd-Allah ibn 'Abbas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "I was shown Hell and I have never seen anything more terrifying than it. And I saw that the majority of its people are women." They said, "Why, O Messenger of Allah?" He said, "Because of their ingratitude (kufr)." It was said, "Are they ungrateful to Allah?" He said, "They are ungrateful to their companions (husbands) and ungrateful for good treatment. If you are kind to one of them for a lifetime then she sees one (undesirable) thing in you, she will say, 'I have never had anything good from you.'" (Narrated by al-Bukhari, 1052)

It was narrated that Abu Sa'eed al-Khudri (may Allah be pleased with him) said:

"The Messenger of Allah (peace and blessings of Allah be upon him) went out to the musalla (prayer place) on the day of Eid al-Adha or Eid al-Fitr. He passed by the women and said, 'O women! Give charity, for I have seen that you form the majority of the people of Hell.' They asked, 'Why is that, O Messenger of Allah?' He replied, 'You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religious commitment than you. A cautious sensible man could be led astray by some of you.' The women asked, 'O Messenger of Allah, what is deficient in our intelligence and religious commitment?' He said, 'Is not the testimony of two women equal to the testimony of one man?' They said, 'Yes.' He said, 'This is the deficiency in her intelligence. Is it not true that a woman can neither pray nor fast during her menses?' The women said, 'Yes.' He said, 'This is the deficiency in her religious commitment.'"

(Narrated by al-Bukhaari, 304)

CONCLUSION

The above traits and characters have been clearly explained to us in the Qur'an and authentic hadeeths. We have to look at ourselves in the mirror and analyse all of our traits. If we do possess some of them, we still have time to change inshaAllah. We also need to seek Allah's Guidance to Help us in our journey in this world.

May Allah Grant us with His Mercy and Protect us from being among those who have characteristics of the dwellers of Hellfire.