



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

### WHY ARE SOME MUSLIMS IN HELLFIRE

*On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" Qur'an surah Qaf (50) verse 30.*

For disbelievers/those who do not submit to Allah (non Muslim), no doubt Allah has informed us in the Qur'an:

*"And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers." [Qur'an surah Aal 'Imraan 3:85]*

*"By the One in Whose hand is the soul of Muhammad, there is no-one of this ummah, Jew or Christian, who hears of me then dies without believing in that with which I have been sent, but he will be one of the people of Hell." (Reported by Muslim, may Allaah have mercy on him, in al-Saheeh, 153).*

The Prophet (peace and blessings of Allaah be upon him) said: *"Allaah says, 'The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: Allaah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.'"* Narrated by al-Bukhaari, 4974.

From the above, it is clear that whoever does NOT SUBMIT to Allah will NOT enter Paradise.

Allah has also chosen for us ISLAM as a way of life:

*"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..." (Qur'an surah al Maedah 5: 3)*

*"Truly, the religion with Allah is Islam...." (Qur'an surah Ali 'Imran 3: 19)*

*"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah." (Qur'an surah ali 'Imran 3: 102)*

For Muslims, however, our submission to Allah will be a passport for our entry to Paradise inshaAllah. However, we need a VISA. The VISA will be: ALLAH'S MERCY.

Aisha reported: The Messenger of Allah, peace and blessings be upon him, said, "Be deliberate in worship, draw near to Allah, and give glad tidings. Verily, none of you will enter Paradise because of his deeds alone." They said, "Not even you, O Messenger of Allah?" The Prophet said, "Not even me, unless Allah grants me mercy from himself. Know that the most beloved deed to Allah is that which is done regularly even if it is small."

Source: Ṣaḥīḥ al-Bukhārī 6099, Ṣaḥīḥ Muslim 2818

However, some Muslims will have to enter Hellfire to be purified before they can enter Paradise. We need to know inshaAllah what makes some Muslims enter Hellfire:

## **Basic Principles**

### **1. Qadr of Allah**

Allah is Omniscient and knows what has happened and is happening and what is yet to come. Allah knows the believers and the disbelievers, and what they will do, and He knows what their fate will be in the Hereafter. He has written all this in al-Lawh al-Mahfooz (the Preserved Tablet), as He says (interpretation of the meaning):

*"And all things We have recorded in a Book."* [Qur'an surah al-Naba 78:29]

Al-Qadr is an Arabic word meaning Allah's predestination of measurements and sustenance of everything and everyone, according to His Knowledge and Wisdom. It comprises the following four aspects:

#### **A. Knowledge**

The belief that Allah's knowledge encompasses everything, every matter, major or minor, and the time frame of everything that happens in this universe. Allah's Knowledge encompasses all of His actions and actions taken by His slaves.

#### **B. Pre-Recording**

The belief that Allah recorded everything in a Tablet that He kept with Himself, called 'Al-Lawh Al-Mahfooth' (The Preserved Tablet). Allah Says (what means): *"Do you not know that Allah knows what is in the heaven and earth? Indeed that is in a Record [i.e., Al-Lawh Al-Mahfooth]. Indeed that, for Allah, is easy."* [Quran 22:70] Abdullaah bin 'Amr bin Al-'Aas رضي الله عنه said that he heard the Messenger of Allah ﷺ say: *"Allah recorded the measurement of all matters pertaining to creation fifty thousand years before He created the heavens and earth."* [Muslim]

### C. The Will of Allah

The belief that nothing, whether related to Allah's actions or actions taken by His slaves, can occur without His permission. Allah Says (what means): *"And your Lord creates what He wills and chooses..."* [Quran 28:68] And (what means): *"...And Allah does what He wills."* [Quran 14:27] And (what means) *"It is He who forms you in the wombs however He wills..."* [Quran 3:6] As for actions taken by His creation, Allah Says (what means): *"...And if Allah had willed, He could have given them power over you, and they would have fought you."* [Quran 4:90] And (what means): *"...And if Allah had willed, they would not have done so. So leave them and that which they invent."* [Quran 6:137]

### D. Creation

The belief that Allah created all creation, all what they possess of attributes, and all their actions. Allah Says (what means): *"Allah is the Creator of all things, and He is, over all things, Disposer of affairs."* [Quran 39:62] And (what means): *"...He has created each thing and determined it with [precise] determination."* [Quran: 25:2] Also, Ibraheem عليه السلام said to his people (what means): *"While Allah created you and that which you do?"* [Quran 37:96]

### IMPORTANT HADITH:

Narrated Abi Abdurrahman Abdullah bin Mas'ud, May Allah is pleased with him: Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who breathes the soul into him, and is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). So, by Allah the One, a man amongst you may do good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly, a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise." Narrated by Al-Bukhari.

We really need to fully understand the above hadeeth:

The answer to this is that it applies to the one who does not do deeds with sincerity and faith, rather he does deeds of the people of Paradise as it appears to people only, as is explained in another version of the hadeeth that was narrated by al-Bukhaari (4207) and Muslim (112) from Sahl who said: The Prophet (peace and blessings of Allaah be upon him) and the mushrikeen met in battle and fought. When the Messenger of Allaah (peace and blessings of Allaah be upon him) went back to his camp and the others went back to their camp, there was among the companions of the Messenger of Allaah (peace and blessings of Allaah be upon him) a man who killed anyone (of the enemy) who got in his way. They said: No one has done better

today than So and so. The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Rather he is one of the people of Hell." A man said: I am going to follow him. So he went out with him; every time that man stopped, he stopped with him, and when he hastened, he hastened with him. He said: The man was badly wounded, so he sought to hasten his death. He put the handle of his sword on the ground and its tip in the middle of his chest, then he leaned [on his sword] and killed himself. The man went to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: I bear witness that you are the Messenger of Allaah (S). He said: "Why is that?" He said: The man who you said was one of the people of Hell and the people were astounded by that. I said, I will find out about him for you. So I followed him until he was badly wounded, then he sought to hasten his death. He put the handle of his sword on the ground and its tip in the middle of his chest, then he leaned on it and killed himself. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "A man may do the deeds of [the people of] Paradise, or so it seems to the people, although he is one of the people of Hell, and a man may do the deeds of [the people of] Hell, or so it seems to the people, although he is one of the people of Paradise."

As for the one who does the deeds of the people of Paradise in a real sense, sincerely and on the basis of faith, Allaah is too just, merciful and generous to let him down at the end of his life.

Rather these are the ones who are guided, directed and helped to persist, as Allaah says (interpretation of the meaning):

*"Allaah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allaah Alone and none else), and in the Hereafter. And Allaah will cause to go astray those who are Zaalimoon (polytheists and wrongdoers), and Allaah does what He wills"*

[Ibraaheem 14:27]

*"As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allaah's religion – Islamic Monotheism). And verily, Allaah is with the Muhsinoon (good-doers)."*

[al-'Ankaboot 29:69]

*"Verily, he who fears Allaah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allaah makes not the reward of the Muhsinoon (good-doers) to be lost"*

[Yoosuf 12:90]

ONE MUST ASK ONESELF - IS THE INTENTION SINCERE ONLY FOR THE SAKE OF ALLAH

Ibn al-Qayyim said in *al-Fawaa'id* (p. 163): With regard to the fact that a man may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him, this refers to the actions of the people of Paradise as they appear to other people. If it was a righteous deed that is acceptable to Allaah, then Allaah would love it, accept it and not cancel it out. Someone may

say that this phrase, “until there is nothing between him and it but a cubit”, does not support what we have suggested; the answer to that is that if deeds are to be judged by the way they end, this man did not have enough patience to complete his deeds properly; rather there was a hidden problem and something wrong with his deeds, by means of which he was let down towards the end of his life, so that hidden, serious, fatal problem caused his downfall at the time of need. If there was no problem and no insincerity, Allaah would not have turned his faith into disbelief. And Allaah knows better than all people what they do not know of each other. End quote.

Ibn Rajab (may Allaah have mercy on him) said:

The words “as it appears to people” indicate that what is hidden may be different from what is apparent to people, and that a bad end is because of a hidden problem in a person that people are not aware of, whether it is a bad deed and the like, so that hidden quality may lead to a bad end at death.

## 2. Guidance (- Allah will Guide whomever He Wills)

With Allah’s Will, He did NOT Guide:

- father of Ibrahim (AS)
- wife and son of prophet Nuh (AS)
- son of prophet Lut (AS)
- Uncle and some relatives of prophet Muhammad (SallAllaahu alayhi wa sallam)

Guidance is in the hand of Allah. If Allah willed, He could guide all of mankind, for there is nothing that He cannot do on this earth or in the heavens. Nothing happens in His Dominion except that which He wills.

*“Say: ‘With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.’”* [Qur’an surah al-An’am 6:149]

*“Say: ‘O you mankind! Now truth (i.e. the Quran and the Prophet Muhammad), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakeel (disposer of affairs to oblige you for guidance).’”* [Qur’an surah Yoonus 10:108]

But in His Wisdom, Allah has created us with the ability to choose, and He has sent down to us guidance and the Criterion. So whoever obeys Allah and His Messenger will enter Paradise and whoever disobeys Allah and His Messenger will enter Hell, as Allah says (interpretation of the meaning):

*“Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) am not a watcher over you.”*

[al-An'am 6:104]

The Messenger (peace and blessings of Allah be upon him) has no part in guidance; all that he and the Muslims have to do is to explain and convey the message, and show them guidance but they cannot force people to follow it, as Allah said to His Messenger (peace and blessings of Allah be upon him) (interpretation of the meaning):

*"And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind, until they become believers?"*

[Qur'an surah Yoonus 10:99]

And Allah says (interpretation of the meaning):

*"And the duty of the Messenger is only to convey (the Message) plainly."*

[Qur'an surah al-'Ankaboot 29:18]

Guidance to the truth is in the hand of Allah alone and no human being has any share in that, as Allah said to His Messenger (peace and blessings of Allah be upon him) (interpretation of the meaning):

*"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided."* [Qur'an surah al-Qasas 28:56]

Allah guides whomsoever He wills and sends astray whomsoever He wills. He has told us that He guides those who obey Him and turn to Him, as He says :

*"While as for those who accept guidance, He increases their guidance and bestows on them their piety."* [Qur'an surah Muhammad 47:17]

But whoever disobeys Allah and turns away from Him, Allah will not guide him, as He says (interpretation of the meaning):

*"Truly, Allah guides not him who is a liar, and a disbeliever."* [Qur'an surah al-Zumar 39:3]

### **3. Lack of knowledge - fail to seek knowledge, especially on the following:**

#### **- Shirk: major and minor (Riya')**

Allah does NOT forgive shirk and a person who commits shirk will end up in hellfire forever if he/she fails to repent BEFORE death.

*Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.*

(Qur'an surah an Nisa 4: 48)

Not only that - ALL DEEDS will be nullified for those who commit shirk and kufr

And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (Qur'an surah az Zumar 39: 65)

"And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever"

[al-Baqarah 2:217]

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in *Majmoo' al-Fataawa* (10/321-322):

The Sahaabah and Ahl al-Sunnah wa'l-Jamaa'ah are of the view that those who commit major sins will be brought forth from Hell and intercession will be made for them. A single major sin does not erase all good deeds, but it may erase an equivalent amount of them, according to most of Ahl al-Sunnah. Nothing erases all good deeds except kufr, just as nothing erases all bad deeds except repentance. If the one who has committed a major sin does some good deeds, seeking thereby the pleasure of Allaah, Allaah will reward him for that, even if he deserves to be punished for his major sin. The Book of Allaah distinguishes between the ruling on thieves, adulterers and believers fighting with one another, and the ruling on the kuffaar with regard to how they are labelled and the ruling applicable to them. The mutawaatir Sunnah of the Prophet (peace and blessings of Allaah be upon him) and the consensus of the Sahaabah points to that. According to Ahl al-Sunnah wa'l-Jamaa'ah, good deeds are accepted from the one who fears Allaah and does them purely for the sake of Allaah and in accordance with the command of Allaah. If a person is sincere towards Him in doing an action, He will accept it from him, even if he disobeys Him in other ways; if a person is not sincere towards Him when doing it, He will not accept it from him, even if he obeys Him in other ways. End quote.

The hadeeth which is mentioned in the question is the hadeeth narrated by Thawbaan (may Allaah be pleased with him) from the Prophet (peace and blessings of Allaah be upon him) who said: "I certainly know people of my ummah who will come on the Day of Resurrection with good deeds like the mountains of Tihaamah, but Allaah will make them like scattered dust." Thawbaan said: O Messenger of Allaah, describe them to us and tell us more, so that we will not become of them unknowingly. He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allaah."

Narrated by Ibn Majaah in his *Sunan* (no .4245); al-Rawiyaani in *al-Musnad* (1/425); al-Tabaraani in *al-Awsat* (5/46) and *al-Sagheer* (1/396); *Musnad al-Shaamiyeen* (no. 667); al-Daylami in *Musnad al-Firdaws* (7715). Classed as saheeh by al-Albaani in *al-Silsilah al-Saheehah* (505).

- **Innovations**

Linguistically bid'ah (innovation) means 'a newly invented matter'. The Sharee'ah definition of bid'ah is: "A newly invented way [beliefs or action] in the religion, in imitation of the Sharee'ah (prescribed Law), by which nearness to Allaah is sought, [but] not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed." Al-I'tisaam of ash-Shaatibee (1/37).

The Messenger of Allaah (sallallaahu alaihi wasallam) said: "Every innovation is misguidance and going astray" Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej Ahaadeeth Ibn ul-Haajib (1/137).

And he (sallallaahu alaihi wasallam) also said: "... and every innovation is misguidance and all misguidance is in the Hellfire." Reported by an-Nasaa'ee (1/224) from Jaabir bin Abdullaah and it is saheeh as declared by Shaikh ul-Islaam Ibn Taymiyyah in Majmoo' ul-Fataawaa (3/58).

The Messenger (sallallaahu alaihi wasallam) also warned against the People of Innovation, from befriending, supporting or taking from them saying: "Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." Reported by Bukhaaree (12/41) and Muslim (9/140)

And in his footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the Ummah, its people and their unity, since it is innovations which have divided the Ummah and split it asunder.

Ibn Abbaas (d. 68H) said: "Indeed the most detestable of things to Allaah are the innovations." Reported by al-Bayhaquee in as-Sunan al-Kubraa (4/316)

Ibn Umar (d. 84H) said: "Every innovation is misguidance, even if the people see it as something good." Reported by Abu Shaamah (no. 39)

Sufyaan ath-Thawree (d. 161H) said: "Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from." Reported by al-Laalika'ee (no. 238)

Al-Fudayl bin 'Iyaad (d. 187H) said: "I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the people of innovation." Reported by al-Laalika'ee (no.267)

- **Lack of understanding on how deeds are accepted**

Two conditions which must be met:



The first condition: the act of worship should be devoted to Allah Alone. Allah says (interpretation of the meaning):

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him).”

[al-Bayyinah 98:5]

The meaning of worshipping Allah alone is that the person should intend in all his words and deeds, both inward and outward, to seek the Face of Allah (i.e., His pleasure). Allah says (interpretation of the meaning):

“And who has (in mind) no favour from anyone to be paid back,

Except to seek the Countenance of his Lord, the Most High.”

[al-Layl 92:19]

“(Saying): “We feed you seeking Allah’s Countenance only. We wish for no reward, nor thanks from you.”

[al-Insan 76:9]

“Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.”

[al-Shoora 42:20]

The second condition is that the action should be in accordance with the only way which Allah has prescribed for worship, which is by following the Prophet (peace and blessings of Allah be upon him) in the laws that he has brought. It was narrated that the Prophet (peace and blessings of Allah be upon him) said: “Whoever does any action that is not in accordance with this matter of ours (i.e., Islam), will have it rejected.” (Narrated by Muslim, *al-Aqdiyyah*, 3243).

Ibn Rajab (may Allah have mercy on him) said: “This hadeeth (narration) forms one of the most important principles of Islam. It is like a scale for weighing up deeds according to their outward appearance, just as the hadeeth ‘The reward of deeds depends upon the intentions’ is the means of weighing up the inner nature of deeds. Just as every action which is not intended for the sake of Allah brings no reward to the one who does it, so too every deed which is not in accordance with the command of Allah and His Messenger will also be rejected and thrown back at the one who does it. Everyone who innovates in Islam something for which Allah and His Messenger have not granted permission, that thing has nothing to do with Islam.

(*Jami’ al-’Uloom wa’l-Hikam*, part 1, p.176)

The Prophet (peace and blessings of Allah be upon him) enjoined following his Sunnah (ways) and teachings, and made them binding. He (peace and blessings of Allah be upon him) said: “You have to follow my Sunnah (way) and the way of my rightly-guided successors (al-khulafa’ al-rashidoon); bite onto it with your eyeteeth (i.e., cling firmly to it).” And he warned against bid’ah (innovation), as he said: “Beware of newly-invented matters, for every newly-invented matter is a going

astray.” (narrated by al-Tirmidhi, *al-‘Ilm*, 2600; classed as saheeh/authentic by al-Albani in *Saheeh Sunan al-Tirmidhi*, no. 2157)

Ibn al-Qayyim said: “Allah has made devotion of worship to Him alone and following the Sunnah the means of deeds being accepted; if these conditions are not met, then deeds are unacceptable.”

(*al-Rooh*, 1/135)

- **Lack of understanding on principles of tawbah**

{Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.} [Surah Az-Zumar 39:53]

From Muhammad As-Saalih Al-'Uthaimeen

Sincere Repentance: Must meet five conditions (in order to be accepted), which are:

1. Sincerity to Allaah, the Most High: This is by the person doing it only for the sake of Allaah and seeking His reward and salvation from His punishment.

2. Remorse: for the sin that was committed, such that he is sad he did it and wishes he had never done it.

3. Ceasing: to commit the sin immediately. If the sin was against Allaah, then he should (1) stop doing it if it was an unlawful act, or (2) hasten to do it if it was an obligation that he abandoned doing. And if the sin was against a created being (such as humans), then he should hasten to free himself from it, whether by returning it back to him or seeking his forgiveness and pardon.

4. Determination: to not go back to doing that sin again in the future.

5. The repentance should not occur before the time when its acceptance is terminated, either by death or by the sun rising from the west. Allaah says: “Repentance is of no effect for those who commit sins constantly until when death faces one of them, he says: Verily I repent now.” The Prophet ( *sallAllaahu ‘alayhi wa sallam*) said: “Whoever repents before the sun rises from its west, Allaah will accept his repentance.” [Reported by Muslim]

- **Obtaining intercessions from prophet Muhammad (SallAllaahu alayhi wa salaam), al Mulk, Fasting, Qur’an, pious friends, etc**

**4. Overpowered by love of dunya**

The more people increase in comfort and luxury and the more they open up before the people (with the dunya), the more evils will open up before them.

“And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.” [Qur’an surah Al-Ankaboot, 64]

For the sake of dunya, some Muslims may compromise the basic principles of Islam:

- missed prayers, indulge in riba’, free mixing, with alcohol for social office events, eating in places with no halal food, dressing inappropriately for sisters, etc

Thawbaan رضي الله عنه (the freed slave of the Prophet صلى الله عليه وسلم) narrated that the Messenger of Allaah صلى الله عليه وسلم said:

“Nations are about to unite (and call) each other to set upon you, just as diners are invited to a plate of food.” It was said: “Will it be because of our lack of numbers that day (i.e. will be small in number)?” He صلى الله عليه وسلم said: “Rather, you will be many on that day, but you will be like scum foam (that floats) on the river. Allaah will remove the fear of you from the hearts of your enemies and put Wahn into your hearts.” It was said: “O Messenger of Allaah, what is Wahn?” He صلى الله عليه وسلم said: “**Love for the dunya and hatred for death.**”

[Related by Abu Da’wud, 4297 and others – graded as saheeh by Al-Albani in ‘Silsilah as-Saheehah’, 958]

## 5. Lack of preparation

Preparations must START NOW, NOT after Haj, NOT after 50 years old, NOT during Ramadan, etc.

*O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.* (Qur’an surah al Hashr 59: 18)

And the Prophet (peace and blessings of Allaah be upon him) said: “Make the most of five things before five others: life before death, health before sickness, free time before becoming busy, youth before old age, and wealth before poverty.” See *Saheeh al-Jaami’*, no. 1077.

## 6. Never pondered that death is around the corner

You know that death is an inevitable reality that will come to every living thing, and no one will be spared that, no matter how noble his status before Allaah. Allaah said to His Prophet, the noblest of all creation (interpretation of the meaning):

*“Verily, you (O Muhammad) will die, and verily, they (too) will die”*

*Qur'an surah [al-Zumar 39:30]*

And Allaah says (interpretation of the meaning):

*"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)" [Qur'an surah Aal 'Imraan 3:185]*

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (sallallahu 'alayhi wa sallam) said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter." [At-Tirmidhi].

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (sallallahu 'alayhi wa sallam) said, "Remember more often the destroyer of pleasures - death." [At-Tirmidhi].

1. *The mutual rivalry for piling up of worldly things diverts you,*
2. *Until you visit the graves (i.e. till you die).*
3. *Nay! You shall come to know!*
4. *Again, Nay! You shall come to know!*
5. *Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)*
6. *Verily, You shall see the blazing Fire (Hell)!*
7. *And again, you shall see it with certainty of sight!*
8. *Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!*

*Qur'an Surah at Takathur (102)*

### **7. Good deeds lighter than bad deeds**

6. *Then as for him whose balance (of good deeds) will be heavy,*

7. He will live a pleasant life (in Paradise).
8. But as for him whose balance (of good deeds) will be light,
9. He will have his home in Hawiyah (pit, i.e. Hell).
10. And what will make you know what it is?
11. (It is) a hot blazing Fire!

Qur'an surah al Qari'ah 101

*"Whosoever does righteous good deeds, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves."*

[Qur'an surah Fussilat 41:46]

### **8. Bankrupt person**

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Do you know who is bankrupt?" They said, "The one without money or goods is bankrupt." The Prophet said, "Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire."

Source: Ṣaḥīḥ Muslim 2581

### **9. Debt**

It was narrated from 'Aa'ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) used to say in his prayer: "*Allaahumma inni a'oodhi bika min al-ma'tham wa'l-maghram* (O Allaah, I seek refuge with You from sin and heavy debt)." Someone said to him: "How often you seek refuge from heavy debt!" He said: "When a man gets into debt, he speak and tells lies, and he makes a promise and breaks it." Narrated by al-Bukhaari (832) and Muslim (589).

Al-Nasaa'i (4605) narrated that Muhammad ibn Jahsh (may Allaah be pleased with him) said:

We were sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him) when he raised his head towards the sky, then he put his palm on his forehead and said: "Subhaan-Allaah! What a strict issue has been revealed to me!"

We remained silent and were afraid. The following morning I asked him, "O Messenger of Allaah, what is this strict issue that has been revealed?" He said, "By the One in Whose hand is my soul, if a man were killed in battle for the sake of Allaah, then brought back to life, then killed and brought back to life again, then killed, and he owed a debt, he would not enter Paradise until his debt was paid off." Classed as hasan by al-Albaani in *Saheeh al-Nasaa'i*, 4367.

The Prophet (peace and blessings of Allaah be upon him) refrained from offering the funeral prayer for one who had died owing two dinars, until Abu Qataadah (may Allaah be pleased with him) promised to pay it off for him. When he saw him the following day and said, I have paid it off, the Prophet (peace and blessings of Allaah be upon him) said: "Now his skin has become cool for him." *Musnad Ahmad*(3/629); classed as hasan by al-Nawawi in *al-Khalaasah* (2/931) and by Ibn Muflih in *al-Adaab al-Shar'iiyyah* (1/104).

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said in *Fath al-Baari* (4/547):

This hadeeth indicates how difficult the issue of debt is, and that it should not be undertaken except in cases of necessity. End quote.

It was narrated from Thawbaan (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"Whoever dies free from three things - arrogance, cheating and debt - will enter Paradise."

Narrated by al-Tirmidhi (1572); classed as saheeh by al-Albaani in *Saheeh al-Tirmidhi*.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"The soul of the believer is suspended because of his debt until it is paid off." Narrated by al-Tirmidhi (1078).

## 10. Choosing good companions

"The likeness of a good companion and a bad companion is that of a perfume seller and one who works the bellows. With the perfume seller, either he will give you something or you will buy something from him, or you will notice a good smell from him, but with the one who works the bellows, either he will burn your clothes or you notice a bad smell from him." Narrated by Muslim, no. 2628.

"A person is upon the religion of his close friend, so beware whom you befriend." [Abu Daawood and At-Tirmithi]

This means that a person will be upon the same methodology as his friend, the same path as his friend, the same nature, manner and behavior as his friend. So we must be careful about whom we befriend. There is an Arabic saying: 'Your companion is what pulls you to something.' So if your companion is good, he will pull you towards that which is good. He will order you to do what is good and forbid you from doing what is evil.

Allah the Exalted says in the Qur'an: "And (remember) the Day when the wrongdoer will bite his hands and say: Woe to me! Would that I had taken a path with the Messenger. Woe to me! If only I had not taken so- and-so as a friend! He has led me astray from this Reminder (the Qur'an) after it had come to me." [25:27-29].

He also says: "Friends on that Day will be enemies one to another, except al-Muttaqoon (i.e. those who have Taqwah)." [43:67]

### - **Arrogance**

Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "No one who has the weight of a seed of arrogance in his heart will enter Paradise." Someone said, "But a man loves to have beautiful clothes and shoes." The Prophet said, "Verily, Allah is beautiful and He loves beauty. Arrogance means rejecting the truth and looking down on people."

Source: Ṣaḥīḥ Muslim 91

See previous notes

### **Next important point**

Who will be saved from hellfire and who will be there forever?

#### - Hadith on an atom of faith

Al-Bukhaari (44) and Muslim (193) narrated from Anas that the Prophet (blessings and peace of Allah be upon him) said: "Whoever says Laa ilaaha ill-Allah and has in his heart goodness the weight of a grain of barley will be brought out of Hell, then whoever says Laa ilaaha ill-Allah and has in his heart goodness the weight of a grain of wheat will be brought out of Hell, then whoever says Laa ilaaha ill-Allah and has in his heart goodness the weight of an atom (or a small ant) will be brought out of Hell."

This idea is repeated in other hadeeths, the wording of which is similar.

At-Tirmidhi (1999), Abu Dawood (4091) and Ibn Maajah (59) narrated from 'Abdullah ibn Mas'ood that the Prophet (blessings and peace of Allah be upon him) said: "No one will enter Paradise in whose heart is an atom's weight of arrogance and no one will enter Hell in whose heart is an atom's weight of faith." A man said: What if I like my clothes to look nice and my shoes to look nice? He said: "Verily Allah loves beauty; rather arrogance means rejecting the truth and looking down on people."

Classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

Imam at-Tirmidhi (may Allah have mercy on him) said, after quoting this hadeeth: Some of the scholars said, commenting on this hadeeth, that no one who has an atom's weight of faith in his heart will enter Hell; the only meaning is that they will not abide in the Fire forever. This was narrated from Abu Sa'eed al-Khudri from the Prophet (blessings and peace of Allah be upon him) who said: "Everyone in whose heart there is an atom's weight of faith will be brought out of Hell." More than one of the Taabi'een interpreted the verse (interpretation of the meaning), "Our Lord! Verily, whomever You admit to the Fire, indeed, You have disgraced him" [Aal 'Imraan 3:192] as meaning: whomever You cause to abide forever in the Fire, indeed, You have disgraced him. End quote.

- Intercession
- Choosing good companions 43: 67
- **Shirk**

"And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allaah and that Allaah is Severe in punishment.

When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

And those who followed will say: 'If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.' Thus Allaah will show them their deeds as regrets for them. And they will never get out of the Fire"

[al-Baqarah 2:165-167]

"Verily, those who belie Our Ayaat (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 Mujrimûn (criminals, polytheists, sinners).

Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zaalimoon (polytheists and wrongdoers)"

[al-A'raaf 7:40-41]

"and whosoever disobeys Allaah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever"

[al-Jinn 72:23]



“Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad and his message of true Islamic Monotheism written in the Tawraat (Torah) and the Injeel (Gospel) with them]; Allaah will not forgive them, nor will He guide them to any way.

*Except the way of Hell, to dwell therein forever”*

*[al-Nisa’ 4:168-169]*

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Abu Dawood narrated that Aa’isha (may Allah be pleased with her), said, "The Messenger of Allah (peace be upon him), used to pray with the door closed, so I arrived and asked him to open it, so he came and opened it and returned to his prayer" (the narrator mentioned that the door was in the direction of the qibla)