



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

**PARADISE - WHO CANNOT ENTER PARADISE**

**INTRODUCTION**

**FIRST PRINCIPLE - WE WILL ENTER PARADISE ONLY WITH ALLAH'S MERCY**

*Jabir reported: The Messenger of Allah, peace and blessings be upon him, said, "None of you will enter Paradise by his good deeds alone, nor would you be rescued from the Hellfire, not even myself, but for the mercy of Allah." Şaḥīḥ Muslim 2817*

*Aisha reported: The Messenger of Allah, peace and blessings be upon him, said, "Follow the right course, seek nearness to Allah, and give glad tidings. Verily, none of you will enter Paradise by his deeds alone." They said, "Not even you, O Messenger of Allah?" The Prophet said, "Not even me, unless Allah grants me his mercy. Know that the most beloved deed to Allah is that which is done regularly, even if it is small."*

Şaḥīḥ al-Bukhārī 6099, Şaḥīḥ Muslim 2818

Therefore everyone will enter Jannah not on the basis of the good deeds, but purely on the basis of Allah's Mercy. Despite the good deeds that we do, it does not guarantee us Jannah unless Allah has Bestowed His Mercy on us.

**SECOND PRINCIPLE - THOSE WITH AN ATOM OF FAITH IN THE HEART WILL EVENTUALLY ENTER PARADISE AFTER PURIFICATION IN HELLFIRE**

*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."*

Therefore, a sinner whose sins have not been Forgiven by Allah will have to enter hellfire, but his or her stay with hellfire is not permanent if he or she has an atom of faith in the heart.

**THIRD PRINCIPLE - QADR OF ALLAH**

*Narrated by al-Bukhaari (3208) and Muslim (2643) from Ibn Mas'ood (may Allaah be pleased with him). Some people were confused about the words of the Prophet (peace and*

*blessings of Allaah be upon him) "one of you 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 and he does a deed of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and enters it."*

Perhaps the person who did all the good deeds did not maintain his intention to do the deeds for the sake of Allah, where the deeds are done to gain the praise of the people (riya'), which will be explained below, or that the deeds he or she does has no basis in the Qur'an and authentic hadeeth. Allah is The Just One, so He will NOT Treat His slaves unjustly. If we are meant to be in Paradise we will find that the deeds which we do to please Him will be easy and smooth, through His Guidance, of course. May Allah Grant us ease.

## **WHAT WOULD PREVENT US FROM ENTERING PARADISE?**

### **1. SHIRK**

It was narrated that 'Abdullah ibn Mas'ood (may Allah be pleased with him) said: A man said: O Messenger of Allah, which sin is most grievous before Allah? He said: "Attributing an equal to Allah when He has created you."

Narrated by al-Bukhaari (4477) and Muslim (86)

Shirk is the MOST heinous sin anyone could ever commit, and it must be AVOIDED! Shirk happens when one associates Allah the Al-Mighty with other beings or items. Allah has said that He forgives all sins committed by humans, if the sins are committed and the believer repents in his or her lifetime. BUT if we were to commit shirk and die in that state without having the chance to seek His Forgiveness, then this is an unforgiveable sin. He or she will then remain in hellfire forever.

*"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)*

Narrated by Jabir (RA): The Prophet (SallAllahu 'alayhi wa sallam) said : "Whoever meets Allah (on the day of Judgement) not having associated anyone with Him (in worship), shall enter Jannah / Paradise; and whoever meets Him having committed shirk in any way, will enter Hell-Fire" [ Muslim ]

*"Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. Islam); then die while they are disbelievers, Allah will not forgive them." (47: 34)*

*"Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined. They will abide therein (under*

*the curse in Hell), their punishment will neither be lightened, nor will they be reprieved." 2: 161 - 162*

*"Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers." Surah Al Imran 3: 91*

*"On the Day when those who disbelieve (in the Oneness of Allah Islamic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allah)." Surah al Ahqaf 46: 20*

*"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.)." Surah Al A'raf 7: 40*

## RIYA

This simply means showing off, which is a form of minor shirk, so the deeds that one does are simply done not purely for the sake of Allah but to earn the praise of others.

From Abu Hurayrah, who said, "I heard the Messenger of Allah say, ' Verily, the first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spend liberally for Your sake'. Allah will say to him: 'You have lied. You did it

so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell."

And the wording, "So these are the first of Allaah's creation the Fire will be kindled with on the Day of Resurrection"

Saheeh Muslim, 13/45/1905

In another hadeeth, prophet Muhammad (SallAllahu 'alayhi wa sallam) said:

"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]

"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]

So be warned from *riya* as it is an evil tribulation annihilating the actions. Remember that the Fire will be kindled first for the people who showed-off because they took the enjoyment from the results of their actions in the life of this world. So flee, O slave, from *riya* as you would flee from a lion, as *riya* and one's hidden desires even weakened the stands of the senior scholars from its dangers, let alone the general masses.

#### IMPORTANT DU'A TO SEEK PROTECTION FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ  
وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allaahumma innee 'aoothu bika an ushrika bika shaiann wa anaa a'lamu, wa astaghfiruka limaa laa a'lamu.

Translation: O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not

## 2. THE EVILS OF THE TONGUE

Some people will be bankrupt of the Day of Judgment because the good deeds will be lost on the basis of the tongue:

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

Shaikh Al-Islam Ibn Taymiyyah, may Allah bless his soul, said: "*It is strange that a person may find it easy to protect himself from eating Haraam, oppression and injustice, adultery, theft, drinking Khamr, and from unlawful looking, but it is hard for him to restrain the movement of his tongue. How often do we see people who are very cautious about falling into shameful deeds or injustice, but their tongue lashes against the living and the dead and they don't mind it.*"? He further said: "*Some people have the disease of criticising all the time. They forget the good about others and only mention their faults. They are like flies that avoid the good and pure places and land on the bad places and on wounds. This is because of the evil within the self and the spoiled nature.*"

### Prohibition of Gheebah

Allah has said:

*"And spy not, neither backbite against one another. Would any of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily Allah is the One Who accepts repentance, Most Merciful."* (49:12)

*"And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart of each of those ones will be questioned."* (17:36)

*"Not a word does he (or she) utter, but there is watcher by him ready (to record it)."* (50:18)

A backbiter is called Mughtaab. *Gheebah* is to talk about your brother/sister in such a manner that he/she would dislike it if told about it. Whether you talk about a physical defect, lineage, manners, conduct, faith or even his clothes, house or mode of transportation - all those constitute *Gheebah*. With reference to a person's body, it could be stated that he is bald, short, tall, black, yellow, or giving any physical description the person does not like. In regards to family tree, it could include stating that his father is a Bedouin, a garbage collector, cobbler, or anything that he

may dislike. In regards to manners and conduct, it could include stating that he has bad manners, is stingy, arrogant, a coward, is weak-hearted, irresponsible or the like. In regards to his deeds associated with religion, it could include statements such as he is a thief, a liar, drunkard, treacherous, an oppressor, careless about Salah or Zakah, saying he doesn't perfect his Ruku' or Sujood, he is not careful about avoiding Najasah (impurities), isn't dutiful to his parents or he doesn't pay Zakah to the right persons, doesn't distribute Zakah correctly, or he doesn't guard his Sawm (fasting) from obscenity, backbiting, or talking ill about others. In regards to his deeds associated with daily living, it could include statements such as he has no manners with people, he talks too much, he always sleeps even when it is not time to sleep, or he sits where he shouldn't. Gheebah statements about someone's clothing could include statements such as his sleeve is wide, his thobe (shirt) is long, or that his clothes are dirty.

The Prophet (Sallallahu 'alayhi wa sallam) defined backbiting when he said: "Do you know what is meant by backbiting?" They said, "Allah and His Messenger know best." He said, "To say something about your brother which he dislikes." One asked, "Even if what I say is true about my brother?" He replied, "If such defects you say are true about him, then you have backbitten him, and if he doesn't have what you say, then you have committed slander against him." (Related by Muslim, Abu Dawood, and Tirmidhi)

Allah also says in the Qur'an: "*Woe to every slanderer and back-biter!*" (Surah Al-Humazah, 104: 1)

Allah (SWT) made it clear that defaming another Muslim in his/her absence is like eating the flesh of one's dead brother (49:12), which obviously, everybody hates. Hence, it is the most dreadful sin. Note that if the person is present, he/she may have a chance to defend himself/herself, although everybody does not have the courage to defend themselves in these circumstances. If, however, he/she is defamed in his/her absence, the damage is deep and somewhat permanent.

The tongue alone does not do backbiting; it can also be done with the eyes, hands and other movements. For example, imitating somebody who is limping, in order to insult him/her.

Muhammad Rasool Allah (Sallallahu 'alayhi wa sallam) said: "Backbiting is a worse sin than adultery." It is further explained in a saying of the Prophet (Sallallahu 'alayhi wa sallam) narrated by Abu Sa'eed and Jubair in Bayhaqi: "Allah may forgive a person if he/she repents after committing adultery. However, Allah will not forgive the one who backbites, till his/her victim forgives him/her."

One time, the Messenger of Allah (Sallallahu 'alayhi wa sallam) pointed towards two graves and said to his companions that both of these people are being punished in their graves. One of them used to backbite people and the other was not careful about spilling drops of urine of his clothes and body whilst urinating.

### **Types of Gheebah**

Gheebah has different forms and may take all kinds of means. The worst type of Gheebah is the one that combines gossip and riyaa'. An example would be when some person is mentioned and a man would say: "Al-hamdu lillah that He didn't try us, we would have been tempted to enter the doors of the sultan, or that we don't demean ourselves in seeking the ruins of this world." Or one may say, "I seek refuge with Allah from shamelessness. I ask Allah to protect me from such." The intention here is to criticize the other person and it is done in the form of a Du'a (supplication). One may also praise another person but the intent is to criticize, such as saying: "How good such-and-such person is, he never had a shortcoming in his worship but now he is being lazy. He was tried with something everyone of us is tried with, which is lack of patience." One would criticize oneself but his/her intention is to criticize others by doing this. At the same time he praises himself by showing that he is righteous since he criticizes himself. In this case, he is Mughtaab, Mura'ee and praising himself. He combines three shameful deeds and because of his ignorance he thinks that he is a righteous person who would not make Gheebah.

Another form of Gheebah is that one criticises another person, but the people don't pay attention to what has been said. So he says, "Subhaan Allah. How amazing!..." so the people may listen to him and know what he is saying. Or he may say, "I was hurt to hear about our friend and how he was humiliated. I ask Allah to relieve him." He is actually lying about his concern regarding the friend, in his pretense of making Du'a. If he meant to pray for him, he would have prayed for him while alone.

### **Nameemah (Tale carrying)**

Nameemah is the use of speech by people against each other, wishing to cause corruption. ALLAH says in regard to this matter:

"...Neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it [so hate backbiting]" (Surah Hujurat, 49:12)

The Prophet (Sallallahu 'alayhi wa sallam) has clearly stated, "The gossip-monger will not enter paradise" (Bukhari, Muslim). Further, when the sin is injurious to others, Islam does not distinguish between a Muslim and a non-Muslim victim. The Muslim scholars generally consider backbiting of a non-Muslim unlawful. Defamation, therefore is a crime punishable by the courts in addition to being a matter of reckoning in the hereafter...

And indeed Allaah (Ta-aalaa) has made it impermissible to follow and believe such a person even if he swears by Allaah, as Allaah said:

'And obey not everyone who swears much, and is considered worthless, a slanderer, going about with calumnies' [Surah Qalam; Ayah: 10-11]

The Prophet (Sallal-laahu-alayhi-wasallam) said:

'The Nam'maam (Tale Carrier) will not enter Paradise' (Reported by Muslim)

### **The Motives for Gheebah**

There may be numerous reasons to motivate one to make Gheebah. The following examples are among these reasons:

1. Lack of fear of Allah. Whoever feels the greatness of Allah and acknowledges that Allah is watching all his deeds and utterances, he would avoid anything that may displease Allah.
2. Getting things off one's chest. A person may do something to upset another. Every time the aggrieved person feels angry about it, he alleviates the anxiety by making Gheebah about the other person.
3. Joining a group of friends. When a group is engaged in a loose talk aimed at slandering others, a person may think that if he speaks out and tries to stop them they may dislike him and exclude him. So, he joins them in talking ill about others, assuring that this is the only way to be acceptable to them.
4. Seeking to raise one's own status by putting down others. A person may say: "So-and-so person is ignorant, he is not smart." The intention is to praise oneself and show that he has more knowledge than the other person.
5. Envy and jealousy. Some person may be praised by people who like him. A jealous person may hear them and make Gheebah of the other person, criticizing and insulting him, so that the people may think differently about the person they have just praised.

### **Types of Permissible Gheebah**

Gheebah is permissible for a sound religious purpose that cannot be achieved except by using it. These permissible types of Gheebah are as follows:

1. Complaint because of an injustice, such as complaining to a ruler, judge or others in authority. A person may say in this case: "I was treated unjustly by so-and-so in such and such matter."
2. Seeking help to change a Munkar (wrong deed) and to correct the wrongdoers. A person may say: "A person does such and such, so stop him." His intention should be to check the Munkar. If this is not the case, then the statement is Haraam.
3. Seeking a Fatwa. A person may state to the Imam, Mufti or Shaikh, "My father, brother or so-and-so has treated me unfairly. Is that act permissible? And how do I get out of this situation? How do I obtain my rights?" This way of seeking a Fatwa is permissible. However, it is safer and more preferable to say whatever would be said about a non-specific person as doing such and such, as anonymously as possible.
4. Warning Muslims against evil and advising them. This could include criticism of untrustworthy narrators or witnesses. This is permissible by Ijmaa', rather it is mandatory and the benefit is very clear. Such as consulting in the matters of marriage or a business partnership. In this case, the person consulted



should not hide anything about the concerned person. He should mention the faulty qualities only with the intention of benefiting the consultant.

5. Mentioning the person who indulges in Haraam or Bid'ah openly. This would include mentioning those who openly drink Khamr or those in positions of authority doing wrong. It is permissible to mention the sin of such a person. However, it is prohibited to mention the person with a different sin unless there is a reason that makes it permissible to do so for that sin.
6. Identifying a person. If a person is known by a descriptive nickname, such as Al-A'mash (squint-eyed), Al-A'raj (one who walks with a limp), or Al-Asamm (deaf), then it is permissible to use these names for identification purposes. But it is not permitted to use these names if the intention is to insult the person. If it is possible to identify such person by using another descriptive name, then it is better and preferable.

### **3. THOSE WHO SEVER THE BONDS OF KINSHIP**

This is very common in the 21<sup>st</sup> century. However, do be careful, as the consequence is very severe in the hereafter, in accordance to the numerous hadith below:

*BUKHARI Volume 8, Book 73, Number 13:*

Narrated Jubair bin Mut'im:

That he heard the Prophet saying, "The person who severs the bond of kinship will not enter Paradise."

*Volume 8, Book 73, Number 14:*

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Whoever is pleased that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his Kith and kin."

*Volume 8, Book 73, Number 15:*

Narrated Anas bin Malik:

Allah 's Apostle said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."

*Volume 8, Book 73, Number 16:*

Narrated Abu Huraira:

The Prophet SallAllahu 'alayhi wa sallam said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you ' " Allah's Apostle added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' (47.22)

*Volume 8, Book 73, Number 17:*

Narrated Abu Huraira:

The Prophet SallAllahu 'alayhi wa sallam said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin).

*Volume 8, Book 73, Number 18:*

Narrated 'Aisha:

(the wife of the Prophet) The Prophet SallAllahu 'alayhi wa sallam said, "The word 'Ar-Rahm' (womb) derives its name from 'Ar-Rahman' (i.e. Allah). So whosoever keeps good relations with it (womb i.e. Kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e. severs his bonds of Kith and kin) Allah too will sever His relations with him.

#### **4. PRIDE AND ARROGANCE**

(Another) authentically reported wording of (this particular version of the) hadeeth is, "Anyone who possesses half a mustard seed of **Pride (kibr) in his heart will not be granted admission to Paradise**. And anyone who possesses half a mustard seed of Eemaan will not enter the (Eternal) Fire." [Muslim]

Kibr that openly opposes and negates Eemaan results in the banishment of the one who holds it from entering al-Jannah as is found in Allaah's statement:

"And your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn (yastakbiroon - Have kibr) My worship, they will surely enter Hell in humiliation!" [Surah Ghaafir: 60]

This is the Kibr of Iblees (the Devil), Pharaoh and all the others who possessed the Kibr, which invalidated Eemaan. This is also the Kibr that the Jews possess and those whom Allaah has described to us by saying:

“Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed.”  
[Surah Al-Baqarah: 87]

Al-Kibr, in its entirety, openly opposes the essentials of al-Eemaan. As such he who has an atom’s weight of Kibr in his heart will not act upon that which Allaah has prescribed, nor will he abstain from that which Allaah has prohibited. Instead his Kibr shall result in his disavowal and rejection of the truth and instill in him contempt of others. This, precisely, is the explanatory definition of al-Kibr provide by the Prophet as is found in the complete version of the initial Hadeeth [“The one who possesses an atom’s weight of Kibr in his heart shall not be granted admission to Paradise.”]

He (SallAllahu ‘alayhi wa sallam) was asked: “[But] O Messenger of Allaah! A man likes to have fine clothing and footwear. Is this included in Kibr?” He responded, “No. Allaah is Beauty and loves Beauty. Kibr is the rejection of truth (Batrul-Haqq) and condescension of others (waa ghaamtun-naas).” [Muslim]

The statement “Batarul-Haqq” denotes disdain and rejection of the Truth, while “ghaamtun-naas” implies contempt and condescension of others from amongst mankind.

Therefore the one who possesses half a mustard seed of it (Kibr) rejects the Truth that he was ordered to accept and act upon. At the same time, the Kibr instills in him a sense of condescension that inculcates in the individual an oppressive demeanor producing transgression over the rights of others.

The one who neglects his obligations (due to his rejection of them) and is oppressive to others from amongst the creation is not to be amongst the people of Jannah (while in this state), or deserving of it. On the contrary, such an individual is to be counted amongst the people who are threatened with punishment!

His (SallAllahu ‘alayhi wa sallam) statement: “Anyone who possesses a speck of Kibr in his heart will not be granted admission to Paradise” implies that the individual is not from the people of Jannah and is not deserving of it. But if he repents, or he possesses Hasaanaat (righteous deeds) that expiate his sins, or Allaah has given him Ibtillaah (trials and tests) in the form of calamities that have expunged his sins, or similar things; then for that individual the recompense of Kibr – which originally was a barrier for him to enter Jannah – is eliminated and he gains admission (to it). Similarly Allaah, due to Divine Grace, may forgive the individual (the sin of) Kibr. [ref Surah Al-Nisa: 48] None shall gain admission (to Paradise) while possessing an atom’s weight of Kibr. As a result, those (scholars) discussing this Hadeeth, and other Hadeeth that have a similar theme, have stated:

“Unconditional admission (to Paradise) – that is not in conjunction with punishment (for the sin of Kibr) – is what is being negated in this Hadeeth; not the admission to Jannah that is granted to those who have entered the Fire (to be purified and cleansed) and then are allowed admission to Paradise thereafter. (On the other hand) if a hadeeth explicitly declares that a particular person is in Jannah or that a particular person is from the People of Jannah, it would then be understood that he would enter the Jannah and not enter the fire (beforehand).”

After this clarification we come to understand the true meaning of these narrations as being that the one who possesses an atom’s weight of Kibr in his heart is not from the people of Paradise (up to that point) and shall not gain admission into it without punishment (for his sin). Surely he deserves punishment – due to the enormity of the sin – similar to those who perform the Major (Kabaa’ir) sins. Allaah may punish him in the Fire as long as He wishes, but none from amongst the people of Tawheed shall remain in the Fire eternally.

This is to be the way we understand all the Hadeeth that have a similar meaning. This understanding is to be used when seeking the meaning of his (SallAllahu ‘alayhi wa sallam) statement: “The one who severs the ties of the womb shall not enter Jannah” [Muslim] or “You shall not enter Jannah until you believe. And you shall not believe until you love one another. Shall I inform you of something that if you do you shall (truly) love each other? Spread the greetings of Salaam amongst yourselves.”

This is the understanding that we are to have when pondering over the ahaadeeth that contain threats of Punishment. In this way we understand that the hadeeth is general and can be attributed to both the unbelievers and the Muslims.

If one was to say: “All the Muslims enter Jannah due to their Islaam.” The response is that not all Muslims enter Jannah without punishment. Surely the people who have been threatened (with punishment in the Hereafter due to their sins) shall enter into the Fire to remain in it for the period that Allaah so wills even though they are not unbelievers. The individual who has some Eemaan coinciding with major sins may enter into the Fire and exit from it as a result of the Shafaa’ah (Intercession) of the Prophet or by other reported means as articulated by the Prophet SallAllahu ‘alayhi wa sallam when he (SallAllahu ‘alayhi wa sallam) said:

“My Shafaa’ah is for the people who commit Majors Sins from amongst my Ummah.” [Tirmidhi]

And he (SallAllahu ‘alayhi wa sallam) said as is reported in the Saheeh: “I shall bring out of the Fire the one who possesses half a mustard seed of Eemaan.” [Bukhari]

In this way we understand what is in store for those whom Allaah has threatened with punishment – the murderer, fornicator/adulterer, the one who consumes intoxicants, and the one who misappropriates the wealth of the orphans, the one

who witnesses falsehood and others who perform the deeds of the people of major sins. They – even if they are not unbelievers – are not deserving of the Jannah that they are promised (as Muslims) without first being (cleansed and purged through) punishment.

##### **5. THOSE WOMEN WHO PILE UP THE TOP OF THEIR HEADS, AND MEN WHO WHIP**

- Shaykh al-Islam Ibn Taymiyah was asked – as it says in Majmoo’ al-Fataawa (11/646) – about women who pile their hair on top of their heads, and they will not see Paradise or smell its fragrance. But it is narrated in the hadeeth from the Messenger of Allaah (peace and blessings of Allaah be upon him): “Whoever says La ilaaha ill-Allaah will enter Paradise.”

He replied:

It is proven in Saheeh Muslim and elsewhere from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “There are two types of the people of Hell whom I have not seen: men with whips like the tails of cattle with which they strike the people, and women who are clothed but naked, walking with an enticing gait, with something like the humps of camels on their heads. They will not enter Paradise nor even smell its fragrance, and its fragrance can be smelled from such and such a distance.”

Whoever claims that this hadeeth is not saheeh and that what it mentions of the severe punishment is not true is ignorant and has gone astray from the path of sharee’ah, and he deserves a punishment that will deter him and other ignorant people like him who object to the saheeh ahaadeeth that are soundly narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him).

There are many saheeh ahaadeeth about this warning. For example:

“Whoever kills a mu’aahid unlawfully will not smell the fragrance of Paradise, although its fragrance may be detected from a distance of forty years.”

“No one will enter Paradise in whose heart is a mustard seed’s worth of arrogance.”

“There are three to whom Allaah will not speak on the Day of Resurrection nor will He praise them, and their will be a painful torment: an old man who commits zina, a king who tells lies and a poor man who is arrogant.”

There are verses in the Qur’aan which speak of this warning, such as the verse in which Allaah says (interpretation of the meaning):

“And whosoever disobeys Allaah and His Messenger (Muhammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment”

[al-Nisa' 4:14]

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This is a saheeh hadeeth which was narrated by Muslim in his Saheeh from the Prophet (peace and blessings of Allaah be upon him) who said: “There are two types of the people of Hell whom I have not seen: men in whose hands are whips like the tails of cattle, with which they beat the people, and women who are clothed yet naked, maa’ilaat mumeelaat, with their heads like the humps of camels, tilted to one side. They will not enter Paradise nor even smell its fragrance.” This is a stern warning to beware of the things referred to.

The men in whose hands are whips like the tails of cattle are those who beat the people unjustly, like police and others, whether that is done by order of the state or otherwise. The state is only to be obeyed with regard to matters that are right and proper. The Prophet (peace and blessings of Allaah be upon him) said: “Obedience is only with regard to what is right and proper.” And he (peace and blessings of Allaah be upon him) said: “There is no obedience to any created being if it involves disobedience towards the Creator.”

With regard to the phrase “women who are clothed yet naked, maa’ilaat mumeelaat”, the scholars interpreted this as follows:

“kaasiyat ‘aariyaat (translated above as “clothed yet naked” may have another meaning, which is that they are enjoying the blessings of Allaah, but they do not give thanks for them and they do not obey the commands of Allaah or heed His prohibitions, even though Allaah has bestowed upon them wealth and other blessings.

The hadeeth is also explained in a different manner, which is that they wear clothes that do not cover them, because they are too thin or too short, so they do not serve the purpose of clothes, hence they are described as naked, and because the clothes they wear do not cover their ‘awrah.

Maa’ilaat (literally “deviant”) means they turn away from chastity and righteousness, i.e., they commit sins and evil deeds like those who do immoral actions, or they fall short in doing the obligatory duties, prayer etc.

Mumeelaat means they turn others away, i.e., they call people to evil and corruption, so by their words and actions they lead others into immorality and sin, and they commit immoral actions because of their lack of faith or the weakness of their faith.

The point of this saheeh hadeeth is to warn against oppression and all kinds of corruption from men and women.

With regard to the phrase, "their heads are like the heads of camels, tilted to one side," some of the scholars said that this means they make their heads look big because of the hairstyles they adopt and so on, so that it looks like the hump of a bakht camel. The bakht is a type of camel that has two humps between which there is a dip, so that one hump leans one way and the other leans the other way. When these woman make their heads look big in this way, they look like these humps.

With regard to the phrase, "They will not enter Paradise nor even smell its fragrance," this is a stern warning; it does not necessarily mean that they are kaafirs or that they will abide in Hell forever, like other sinners who die as Muslims; rather what is meant is that they and other sinners are threatened with Hell for their sins, but they are subject to the will of Allaah. If He wills He will forgive them and if He will He will punish them. This is like the verse in which Allaah says (interpretation of the meaning):

"Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills"

[al-Nisa' 4:48]

## 6. RIBA

"Those who eat *Riba* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitan* (Satan) leading him to insanity. That is because they say: "Trading is only like *Riba* (usury)," whereas Allah has permitted trading and forbidden *Riba* (usury). So whosoever receives an admonition from his Lord and stops eating *Riba* (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever **returns [to *Riba* (usury)]**, **such are the dwellers of the Fire** - they will abide therein." 2: 275

## 7. MEN WEARING SILK

BUKHARI Volume 8, Book 73, Number 11:

Narrated Ibn 'Umar:

My father, seeing a silken cloak being sold, said, "O Allah's Apostle! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "**This is worn only by that person who will have no share in the Hereafter.**" Later a few silken cloaks were given to the Prophet SallAllahu 'alayhi wa sallam as a gift, and he

sent one of those cloaks to 'Umar. 'Umar said (to the Prophet), "How can I wear it while you have said about it what you said?" The Prophet SallAllahu 'alayhi wa sallam said, "I did not give it to you to wear but to sell or to give to someone else to wear." So 'Umar sent it to his (pagan) brother who was from the inhabitants of Mecca before he ('Umar's brother) embraced Islam.

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## 8. INNOVATORS

Islam has been completed by Allah over 1,400 years ago, as He stated:

*"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion..." 5: 3*

Nothing must be added to Islam.

*"O you who believe! Obey Allah and obey the Messenger (Muhammad sallallaahu alaihi wasallam ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (sallallaahu alaihi wasallam), if you believe in Allah and in the Last Day. That is better and more suitable for final determination". 4: 59*

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-Islam 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-Bayhaqee 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-Laalikaa'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-Laalikaa'ee (no.267)

Al-Hasan al-Basree (d. 110H) said: "Do not sit with the people of innovation and desires, nor argue with them, nor listen to them." Reported by ad-Daarimee in his Sunan (1/121)

Ibraaheem bin Maysarah (d.132H) said: "Whoever honours an innovator has aided in the destruction of Islam." Reported by al-Laalikaa'ee (1/139).

Sufyaan ath-Thawree (d. 161H) said: "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation." Reported by Abu Nu'aym in al-Hilyah (7/26) and Ibn Battah (no.444).

Imaam Maalik (d. 179H) said: "How evil are the people of innovation, we do not give them salaam." Reported by al-Baghawee in Sharh us-Sunnah (1/234).

Imaam ash-Shaafi'ee (d. 204H) said: "That a person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs." Reported by al-Bayhaqee in al-I'tiqaad (p.158)

Al-Fudayl bin 'Iyaad (d. 187H) said: "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation." Reported by al-Laalikaa'ee (no.1149)

Al-Layth bin Sa'd (d. 175H) said: "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam as-Shaafi'ee then said: "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." Reported by as-Suyooti in al-Amr bil 'Ittibaa wan-Nahee anil Ibtidaa'.

Al-Fudayl bin 'Iyaad said: "If a man comes to a person to consult him and he directs him to an innovator, then he has made a deception of Islaam. Beware of going to a

person of innovation for they divert [people] from the truth." Sharh Usool ul-I'tiqaad of al-Laalikaa'ee (no.261)

## 9. SUICIDE

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (blessings and peace of Allaah be upon him) said: "Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Fire of Hell for ever and ever. Whoever drinks poison and kills himself will be sipping it in the Fire of Hell for ever and ever. Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his belly in the Fire of Hell for ever and ever." Narrated by al-Bukhaari (5442) and Muslim (109),

It was narrated from Thaabit ibn Dahhaak (may Allaah be pleased with him) that the Messenger of Allaah (blessings and peace of Allaah be upon him) said: "Whoever kills himself with something will be punished with it on the Day of Resurrection." Narrated by al-Bukhaari (5700) and Muslim (110).

The believer has to be patient and to seek the help of Allaah, may He be exalted, and understand that no matter what hardship befalls him in this world -- no matter how severe it is -- the punishment of the Hereafter is worse than it. It is not acceptable according to anyone who is of right mind to run away from the heat of the desert and throw himself into the fire. How can he flee from temporary hardship and difficulty -- which inevitably will come to an end -- to an eternal punishment which has no end?

The Muslim should ponder and realise that he is not the only one in this world who is affected by calamity and hardship. Calamities befell the greatest of mankind, namely the Prophets, Messengers and the righteous. They also befell the worst of mankind, namely the disbelievers and atheists.

Calamity is part of the natural order of things and hardly anyone is safe from it.

If the believer handles it well and is patient, and it becomes a means that makes him turn back to Allaah and strive hard in worship and righteous deeds, then the calamity will have been good for him and will be expiation for his sins, and perhaps he will meet Allaah with no burden of sin.

The Prophet (blessings and peace of Allaah be upon him) said: "No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated." Narrated by al-Bukhaari (5642) and Muslim (2573).

Al-Tirmidhi (2399) narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (blessings and peace of Allaah be upon him) said: "Calamities will continue to befall believing men and women in themselves, their

children and their wealth, until they meet Allaah with no burden of sin." Classed as saheeh by al-Albaani in Silsilat al-Ahaadeeth al-Saheehah (2280).

It was narrated that Jundub ibn 'Abd-Allaah (may Allaah be pleased with him) said: The Messenger of Allaah (blessings and peace of Allaah be upon him) said: "A man among those who came before you was wounded. He panicked and took a knife and cut his hand, and the bleeding did not stop until he died. Allaah, may He be glorified and exalted, said: 'My slave hastened his death; I have forbidden Paradise to him.'" Narrated by al-Bukhaari (3276) and Muslim (113).

## **10. DEBT**

The Messenger of Allah, peace and blessings of Allah be upon him, has sought refuge with Allah from debt so many times a man from the companions said to him: "O Messenger of Allah why do you so frequently seek refuge with Allah from being in debt?" He replied: "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." [Agreed upon]

The stern warning against being in debt that if a person was duly martyred in supporting the religion of Allah he will not enter Paradise unless he pays off his debts. Imam An-Nasâ'i reported, in a good chain of transmission, and Al-Hakim, and the wordings are his, that Mohamed ibn Abdullah ibn Jahsh said: the Messenger of Allah, peace and blessings of Allah be upon him, was sitting where the funerals are put (by the graves) then he raised his head to heavens, then he lowered his gaze, and then he put his hand on his forehead and said: "Glory be to Allah! Glory be to Allah! What a stern revelation." He said: we knew but kept silent. The following day I asked the Messenger of Allah, peace and blessings of Allah be upon him, about the stern revelation. He said: "it is revealed about the debt. By Him in Whose Hands is my soul if a man was killed on the cause of Allah, then he lived again and was killed again, then he lived again and was killed again while he has unpaid debt he will not enter Paradise unless his debt is paid off." Imam Muslim reported in his authentic book of Hadith: "Allah forgives all the sins of a martyr except unpaid debt". And in a narration on the authority of Samra bin Jundob: "Is there any one from "so-and-so tribe" your companion is imprisoned by the gate of Paradise (he cannot pass the gate) because of an unpaid debt." [Al-Albani reported it with an authentic chain of transmission]

## **CONCLUSION**

These are just some of the things which prevent us from entering Paradise. We have to try and strive so that we do not fall into any of the categories above.

May Allah continue to Guide us in the straight path, Protect us from shaytan, howe us with His Mercy and his whisperings and Grant us all Jannatul Firdaus.